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ITS IMPLICATION FOR RELIGIOUS EDUCATION

Andrews University

Ed.D. 1982

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School of Graduate Studies

A SEVENTH-DAY ADVENTIST CONCEPT OF THE
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FOR RELIGIOUS EDUCATION

A Dissertation
Presented in Partial Fulfillment
of the Requirement for the degree
Doctor of Education

by
Alvinus Desmond Bholia

August 1982


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APPROVAL BY THE COMMITTEE:


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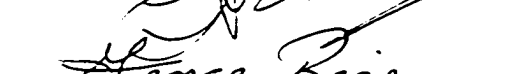

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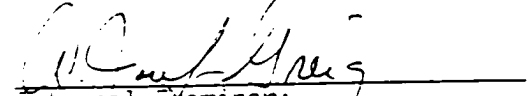

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ABSTRACT

A SEVENTH-DAY ADVENTIST CONCEPT OF THE
KINGDOM OF GOD AND ITS IMPLICATION
FOR RELIGIOUS EDUCATION

by

Alvinus Desmond Shola

Chairman: George H. Akers

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Department of Education

Title: A SEVENTH-DAY ADVENTIST CONCEPT OF THE KINGDOM OF GOD AND ITS
IMPLICATION FOR RELIGIOUS EDUCATION

Name of researcher: Alvinus D. Bholá

Name and degree of faculty adviser: George H. Akers, Ed.D.

Date completed: July 1982.

Problem

While there are statements in the writings of Ellen G. White and those of Seventh-day Adventist scholars that seem to indicate that there is a relationship between the kingdom of God and education, it appears that no major work has been done to show, in a systematic manner, the relationship between the Adventist concept of the kingdom and its philosophy of education. The purpose of this study was to find what relationship exists between the SDA concept of the kingdom and its philosophy of education.

Method

This study, which is documentary in nature, is essentially a typological classification research effort. Both the kingdom of God

and theories of religious education are classified as transcendent, immanent, and transcendent-immanent. The SDA concept of the kingdom and its philosophy of education are studied in the light of these three classifications.

Conclusions

The findings of this study suggest a definite relationship between the SDA concept of the kingdom and its philosophy of education.

1. Biblical scholars agree that the kingdom of God is future as well as present. Although the present kingdom remains unclear to them, the biblical writers have described it as spiritual. Individuals may enter into it.

2. God's kingdom consists of a sovereign Ruler, territory, subjects, justice, law, and worship with the Sabbath standing out as a sign of the presence of the kingdom.

3. The kingdom and religious education are philosophically classified as transcendent, immanent, and transcendent-immanent.

4. Emphasis on the transcendent concept of the kingdom may lead to scholasticism, a philosophy of education that leads to intellectual attainment. Stress on immanence may lead to humanism that relates to practical education. But the transcendent-immanentist concept takes into consideration an education that deals with the development of the whole person.

5. The SDA Church upholds the transcendent-immanentist philosophy of education that takes into consideration man's total experience--his spiritual, moral, social, mental and physical dimension.

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LIST OF ABBREVIATIONS

I. Key to Abbreviation of Ellen G. White Book Titles

Key	Book Title
AA	<u>The Acts of the Apostles</u>
AH	<u>The Adventist Home</u>
CD	<u>Counsels on Diet and Foods</u>
CG	<u>Child Guidance</u>
CH	<u>Counsels on Health</u>
ChS	<u>Christian Service</u>
CM	<u>Colporteur Ministry</u>
COL	<u>Christ Object Lessons</u>
CS	<u>Counsels on Stewardship</u>
CT	<u>Counsels to Parents, Teachers and Students</u>
CW	<u>Counsels to Writers and Editors</u>
DA	<u>The Desire of Ages</u>
Ed	<u>Education</u>
Ev	<u>Evangelism</u>
EW	<u>Early Writings</u>
Fe	<u>Fundamentals of Christian Education</u>
GC	<u>The Great Controversy</u>
GW	<u>Gospel Workers</u>
LS	<u>Life Sketches of Ellen G. White</u>
MB	<u>Thoughts from the Mount of Blessing</u>
MH	<u>Ministry of Healing</u>
MM	<u>Medical Ministry</u>
MYP	<u>Messages to Young People</u>
PK	<u>Prophets and Kings</u>
PP	<u>Patriarchs and Prophets</u>
SC	<u>Steps to Christ</u>
SD	<u>Sons and Daughters of God</u>
ISM	<u>Selected Messages, book 1.</u>
2SM	<u>Selected Messages, book 2.</u>
IT	<u>Testimonies, vol. 1 (2T etc. for vols 2-9).</u>
Te	<u>Temperance</u>
TM	<u>Testimonies to Ministers and Gospel Workers</u>
WM	<u>Welfare Ministry</u>

II. Miscellaneous Abbreviations

AUSS	<u>Andrews University Seminary Studies</u>
BDT	<u>Baker's Dictionary of Theology</u>
IRM	<u>International Review of Mission</u>
MS	<u>Manuscript</u>
NTS	<u>New Testament Studies</u>

OBMR	<u>Occasional Bulletin Missionary Review</u>
RE	<u>Religious Education Journal</u>
RH	<u>Review and Herald</u>
ST	<u>Signs of the Times</u>
SSLQ	<u>Sabbath School Lesson Quarterly</u>
YI	<u>Youth Instructor</u>

ACKNOWLEDGEMENTS

I wish to acknowledge my indebtedness for the completion of this project, first, to my heavenly Father, His Son Jesus Christ, and the Holy Spirit for placing in my mind the desire to seek for a clearer understanding of the kingdom of God and for patiently leading me step by step in the investigation.

Second, to the members of my committee, Drs. George Akers, Chairman, Walter Douglas, Robert Johnston, George Rice, and Bernard Lall for their support, encouragement, determination, and critical evaluation that made this project a reality.

CHAPTER I

INTRODUCTION

The concern of this research was both theological and educational--theological because it dealt with the biblical concept of the kingdom of God, and educational in that it sought to relate the concept of the kingdom of God to religious education. Although religious educators use the phrase "kingdom of God" in the formulation of religious educational objectives, there seems to be a common problem in the understanding of the kingdom of God and religious education.

Theologians, it appears, have not come to a common understanding as to what the kingdom of God really means. Some conceive it as eschatological, that is, an end-time establishment; others, however, contend that it is a present reality in the here and now. Still others argue that it is both present and future.

On the other hand, religious educators are in a desperate search to find a definition of and a "good and useful" theory for religious education.

¹James Michael Lee, The Flow of Religious Instruction (Dayton, Ohio: Pflaum/Standard, 1973), p. 272; D. Campbell Wyckhoff, The Gospel and Christian Education (Philadelphia: Westminster Press, 1959), p. 7; Lawrence C. Little, Foundations for a Philosophy of Christian Education (New York: Abingdon Press, 1962), p. 17; "Religious Education as a Discipline," RE 62 (September-October 1967): 387-430; "Crisis and Hope in Religious Education," RE 67 (September-October, 1972): 323-395; C. Ellis Nelson, "Is Church Education Something Particular?" RE (January-February, 1972): 5-16.

Definition of a Theory and Philosophy

Religious educators, it appears, are using the term "theory" in the same sense as other educators use "philosophy." Nearly all books on religious education make mention of a theory and not a philosophy.¹ On the other hand, educators in general speak of a philosophy and not so much of a theory.² There is technically a difference between a theory and a philosophy. A theory is defined as

A set of interrelated constructs (concepts), definitions and propositions that present a systematic view of phenomena by specifying relations among variables, with a purpose of explaining and predicting the phenomena.³

Classical scholars, on the other hand, explain philosophy as an "attempt to investigate and clarify meanings and relationships rather than attempt to arrive at ultimate truth."⁴

Although both words mean different things, because each is used in its respective fields to designate the same thing they are used interchangeably in this study. This is unavoidable because the literature under consideration sometimes speaks of a philosophy and at other times, a theory. Then, too, education is education whether it be religious or secular.

¹See p. 1, n. 1 above.

²John Dewey, Democracy of Education (New York: Macmillan Pub. Co., 1916), pp. 383-384; Daniel Tanner and Laurel N. Tanner Curriculum Development (New York: Macmillan Co., 1975), pp. 63-97.

³Fred N. Kerlinger, Foundation of Behavioral Research, 2nd. ed. (New York: Holt, Rinehart and Winston, Co., 1973), p. 9.

⁴Kenneth S. Kantzer, "Philosophy," Baker's Dictionary of Theology (BDT), pp. 407-408.

Importance of a Philosophy of Education

The importance of a philosophy for education can seldom be ignored because philosophy "not only serves to animate and criticize aims and values but also as the source for developing aims and values."¹ It is considered as the target, and objectives as the means.² To ignore a philosophy is to fail to identify the mission of the school, and if the school has no definite mission, it has little reason for existence.³

Identifying the philosophy and objective of a school, therefore, is an important function and must be taken into consideration quite early, because when this task is neglected, efforts are aimless, uncertainty prevails, and the value of the educational system is challenged by onlookers.⁴ The need for a philosophy of religious education has been suggested as the reason for the low profile which religious education faces in many educational institutions, and which has contributed ultimately to its extinction from a number of them.⁵

The need for a philosophy of religious education, and the uncertainty surrounding the identity of religious education, has led to this study. It was the intent of this study, therefore, to develop

¹Tanner and Tanner, Curriculum Development, p. 64.

²Reuben Hilde, Showdown Can SDA Education Pass the Test? (Washington D.C.: Review and Herald Pub. Ass., n.d), pp. 64-65.

³Ibid., p. 27.

⁴Ibid., p. 30.

⁵Robert T. O'Gorman, Foreword to An Invitation to Religious Education by Harold W. Burgess (Mishawaka, Indiana: Religious Education Press, 1975), pp. ix-xiii.

a philosophy of religious education that is theologically sound and historically relevant. If it is to be theologically sound, then, it must be biblical; and if it is to be historically relevant, it must serve the purpose for the development of educational objectives and strategies that are relevant to contemporary educational needs.

Recognizing this need, Harold Burgess and Ian P. Knox set about categorizing religious educational theories. Burgess proposed four basic theories--The Traditional Theological Theoretical Approach based on orthodoxy; the Social-Cultural Theoretical Approach founded on liberalism; the Contemporary Theological Theoretical Approach established on neo-orthodoxy; and the Social-Science Approach.¹

Knox, on the other hand, categorizes theories of religious education as Transcendent, Immanent, and Transcendent-Immanent which he anchored on the middle age theology of the supernatural and natural.²

These categories, especially those of Knox, seem to provide a link between the kingdom of God and theories of religious education because the kingdom of God has also been described by theologians as transcendent, immanent, and transcendent-immanent. Knox himself, in the selection of theories to represent his categories, chose individuals whose philosophy of education has been based on the kingdom of God.

¹Burgess, An Invitation to Religious Education.

²Ian P. Knox, Above or Within? The Supernatural in Religious Education (Mishawaka, Indiana: Religious Education Press, 1976).

³Ibid., pp. 89, 123. Both Albert Coe and Randolph Crump Miller based their educational philosophy on the kingdom of God.

Is There a Relationship between the Kingdom of God and Religious Education

Many scholars believe that there is a relationship between the biblical concept of the kingdom of God and religious education. Among them are:

William Clayton Bower

Bower points out that in the process of religious education the older people should initiate the younger ones into the ideals, objectives, and methods of the kingdom of God so that they may keep abreast with the development of the past.¹

Paul Vieth

Being a Professor of Christian Nurture at Yale Divinity school and a prolific writer on religious education, Vieth indicated that since the kingdom of God both created and pointed to the ideals of society, religious educators should seek to "lead growing persons into active efforts in building the kingdom by laying stress on the ultimate spiritual unity of the family of God."²

Randolph Crump Miller

Miller, also a Horace Bushnell Professor of Christian Nurture at Yale's Divinity School and author of eighteen books on religious education, expresses faith in the kingdom of God. He states, "The kingdom is the goal of all human endeavors and stands in judgement

¹William Clayton Bower, The Curriculum of Religious Education (New York: Charles Scribner's Sons, 1925), p. 219.

²Paul H. Vieth, Objectives in Religious Education with Intro. by Luther A. Weigle (New York: Harper and Brothers Co., 1930), pp. 196, 209.

upon all human efforts, and only by repentance and faith may man enter God's kingdom of grace."¹ He declares, further, that the distinction between righteousness and unrighteousness should be seen at the political, economic and social levels through achievement of the community on a global level by means of the alignment of the aims of the Christian with the general aim of God and the persuasive love of God. When this happens, Miller pointed out, "only then may we speak meaningfully of the kingdom of God."² But how can one ally his aim with that of God's? He answers:

The purpose of religious education is to assist in aligning our aims with those of God. We can discover that it is God's purpose that human beings live together in community, as a body with diverse members. This is where we find the kingdom of heaven. This view of the community becomes the basis for understanding the nature of the church.³

John A. Gates

After making an intense study of the kingdom of God in religious education during the nineteenth and early twentieth centuries, Gates declares, "The kingdom was uniquely an educational concept which prepares individuals for entrance into an worthy membership in the kingdom of God."⁴

¹Randolph Crump Miller, The Clue to Christian Education (New York: Scribner's Sons, 1950), pp. 165-166.

²Idem, "Theology and Future of Religious Education," RE 78(January-February, 1977), p. 59.

³Ibid., p. 46.

⁴John A. Gates, "Current Use of the Concept of the Kingdom of God in Religious Education," (Ph.D. dissertation, Yale University, 1938), pp. 264-265.

Raymond D. Fravel

Taking special note of the concept of the kingdom of God in Protestant religious education, Fravel concluded:

We cannot fail to appreciate the fact that the idea of the kingdom served as the energizing and dynamic goal which led men to work for a better world. If Protestant religious educators, including curriculum writers, board administrators, seminary professors, pastors, and church school teachers do not have such a vision, then it is difficult to imagine how their educational program will achieve any relevance, let alone call forth commitment from their students.¹

These selected sources indicate that there is some relationship between the kingdom of God and religious education. If this is the case, religious education will have a strong foundation because, according to John Bright, "The concept of the kingdom of God, involves in a real sense, the total message of the Bible."²

The kingdom of God seems to provide the source for educational objectives because theologians have described the kingdom as transcendent, immanent, and transcendent-immanent. Knox has categorized theories of religious education as transcendent, immanent, and transcendent-immanent. It seems quite possible, therefore, that the three concepts of the kingdom of God may be related to existing theories of religious education. It is the purpose of this study to find whether such a relationship exists.

The main concern of this study, however, was the Seventh-day Adventist (SDA) concept of the kingdom and its implications for religious education. It was assumed that the SDA concept of the kingdom,

¹Raymond D. Fravel, "The Concept of the kingdom of God and Its Function in Protestant Religious Education," (Ph.D. dissertation, University of Pittsburg, 1971), p. 193.

²John Bright, The Kingdom of God (Nashville: Abingdon Press, 1953), p. 7.

and its philosophy of education would fall into one of these three categories. But since Ellen G. White is considered among SDAs as the leading educational theorist who has written profusely on the kingdom of God and education, she was selected as the representative of SDA philosophy of education.

Statement of the Problem

While there are statements in the writings of White and those of SDA scholars that seem to indicate there is a relationship between the kingdom of God and religious education, it appears that no major work has been done to show, in a systematic manner, the relationship between the SDA concept of the kingdom and its philosophy of education.

The Purpose of the Study

The purpose of this study was to find what relationship exists between SDA concept of the kingdom and its philosophy of education.

The Importance of the Study

This study was important for several reasons:

- i. There is uncertainty among theologians as to the meaning of the biblical phrase "the kingdom of God." The long-standing tradition has been to classify it as present, future, and future-present. Although theologians have described it as transcendent and immanent, little thought has been given to the significance of such descriptions. Yet, it appears that looking at the kingdom from the transcendent and immanent perspectives enriches the biblical

description of the kingdom and creates a philosophical base for the use of the kingdom for educational and strategic purposes.

2. Religious educators are also searching desperately for a philosophy of religious education. This need, it is claimed, may be responsible for the inability of religious education to stand with other disciplines. Since the SDA church sponsors one of the largest parochial school systems around the world, a golden opportunity is presented for the church to be "more specific in stating" its "philosophy and objectives."¹

3. Religious educators are suggesting strongly that the secret for the success of religious education lies in understanding the biblical concept of the kingdom of God. Assuming that the SDA church has a concept of the kingdom of God, there was need to clarify this concept and show how it is related to religious education.

4. According to the report of the 1976 Annual Council,² the SDA church is facing some serious problems. There seems to be some uncertainty regarding the evangelistic thrust of the church, the role of administration and administrators, and even in understanding the SDA philosophy of education. Some argue that the SDA philosophy of education is supernaturalistic instead of naturalistic.³ The

¹Charles B. Hirsch, "A Look at Adventist Education Today," RH 149(January 27, 1972): 4-5.

²The term Annual Council is the annual autumn business session of the General Conference Executive Committee otherwise called Fall (or Autumn) council. Standing and ad hoc committees disposition are chosen at this council.

³General Conference of SDA, "General Actions," The Annual Council of the General Conference Committee, October 13-21, 1976 (Washington D.C.: General Conference, 1976), pp. 7-21; 55, 56.

greatest need, apparently, seems to be that of a comprehensive philosophy that provides not only objectives and strategies but also motivation in the accomplishment of these objectives.

It was hoped that this study would provide such a philosophy that would enable the SDA church to make a meaningful contribution to the kingdom of God and to society as a whole.

Question Related to the Study

This study was intended to answer the question: What is the SDA concept of the kingdom of God and what implications does it have for religious education?

Scope and Delimitations of the Study

This study is delimited to Ellen G. White's concept of the kingdom of God and her philosophy of education. Other concepts of the kingdom and theories of religious education are taken into consideration, but these citations are not intended to be exhaustive; they serve merely by way of contrast and comparison to highlight White's concept of the kingdom and her philosophy of education.

Methodology

This study, essentially a typological classification research effort, is divided into eight chapters.

Chapter I introduces the problem, the purpose, and importance of the study, outlines the scope and delimitations of the study, and describes the methodology.

Chapter 2 presents a biblical concept of the kingdom, elaborating on six dimensions, with particular emphasis on the relationship

between the Seventh-day Sabbath and the kingdom of God.

Chapter 3 classifies the kingdom into three categories-- transcendent, immanent, and transcendent-immanent, and shows their relationship to religious education.

Chapter 4 discusses the SDA concept of the kingdom of God and its philosophy of education, while chapter 5 synthesizes White's concept of the Kingdom of God, and chapter 6 is concerned with the application of White's concept of the kingdom for strategic planning.

Chapter 7 applies White's concept of the kingdom to her objectives of education with special emphasis on the role of the home, school and church and chapter 8 presents the conclusions of the study.

CHAPTER II

A BIBLICAL CONCEPT OF THE KINGDOM OF GOD

The biblical concept of the kingdom of God has always been a source of discussion among biblical scholars, and it is doubtful whether they have arrived at a conclusive answer. Bright suggests that this problem of understanding may be attributed to Jesus who did not define what He meant by the phrase, "kingdom of God."¹ Fravel indicates that perhaps the biblical writers took it for granted that the audience would understand what they meant. It could be due to the difference between the time the message was given and the people who are attempting to understand it.² The kingdom has been associated with a mystery (Matt 13: 11), and biblical mysteries are not easily understood by some (Matt 13: 11-16), even by the greatest of minds (1 Cor 2: 5-8). This mystery is nevertheless revealed to Jesus' disciples because in speaking to them Christ said, "It is given to you to know the myteries of the kingdom of heaven" (Matt 13: 11).

A correct understanding of the biblical concept of the kingdom of God is both important and relevant to all Bible students. Bright points out that "the kingdom of God involves, in a real sense, the total message of the Bible," and to grasp what is meant by the kingdom of God is to come very close to the heart of the Bible gospel

¹Bright, The Kingdom of God, p. 17.

²Fravel, "The Concept of the Kingdom," p. 22.

of salvation.¹ The importance of the kingdom was witnessed in the stirring of hope and expectation among the Pharisees (Matt 3: 2, 5-7) and the disciples of Christ (Acts 1: 6). It gave power to the early church² and became the dynamic force in the Revivalist movement during the eighteenth century. Speaking of this H. Richard Niebuhr remarks:

The idea of the kingdom of God which had remained secondary in the first period of the more orthodox Protestant developed in America became the dominant idea when, after the period of institutionalization, the dynamic faith in the kingdom reasserted itself in the Great Awakening and in the series of revivals which from Edwards to Finney and beyond, influenced the whole of American life.³

Theologians and religious educators tend to see in the kingdom of God the biblical philosophy of mission⁴ and the source for the formulation of religious educational objectives and strategies.⁵

¹Bright, The Kingdom of God, p. 7.

²John H. Dietrich, "The Faith That Is in Us," The Christian Register 100(October 27, 1921): 1015.

³H. Richard Niebuhr, The Kingdom of God in America (Chicago: Willet, Clark and Co., 1937), p. 99.

⁴This was the conclusion of the delegates of the 1910 Edinburgh Conference. See, Arthur P. Johnson, "Church Growth and World Evangelization," Theology and Mission, ed. David J. Hesselgrave (Grand Rapids, Mich.: Baker Book House, 1976), p. 192; David Cairns, "Christian Mission and International Peace," IRM 1(1912): 194, 199, 200. This was established at the Melbourne Conference held in Melbourne, Australis, May 12-24, 1980. See "Your Kingdom Come, An Invitation to Christians," OBMR 2(July 1979): 96-97; Johannes Verkuyl "The Kingdom of God as the Goal of Missio Dei," IRM 67(April 1979): 175; Roger Bashan, "Mission Theology: 1948-75," OBMR 4(April 1980): 57; Raymond Fung, "The Kingdom of God as a Strategy of Mission," IRM 68(April 1979): 103.

⁵Since most of this study is concerned with the kingdom of God as a philosophy for religious educational practices and strategies, a full substantiation is forthcoming.

Four Concepts of the Kingdom of God

Beginning during the nineteenth century, the kingdom of God became the subject of intense research. Out of this search came four major schools of thought--consistent or thoroughgoing eschatology, realized eschatology, a synthesis of thoroughgoing and realized eschatology, and ongoing eschatology.

Consistent or Thoroughgoing Eschatology

Even though Albert Schweitzer has been cited as the leading proponent of consistent eschatology,¹ he himself has taken no clear position. He merely speculated as to what Jesus may have had in mind.

Schweitzer seemed to feel that Jesus conceived the kingdom of God as an eschatological event. That event, Jesus hoped, would have been ushered in by the repentance of the impenitent.² When this did not happen, Jesus identified the kingdom with harvest time and believed that it would have been brought in through the ministry of His disciples.³ But the kingdom did not come. Jesus therefore concluded that the debt of sin must be paid for in order that the kingdom may come,⁴ so He

lays hold on the wheel of the world to set it moving on that last revolution which is to bring all ordinary history to a close. It refuses to turn, and He throws Himself upon it. Then it does

¹George Eldon Ladd, The Presence of the Future (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1974), p. 5.

²Albert Schweitzer, The Quest of the Historical Jesus with a new Introduction by James M. Robinson (New York: Macmillan Pub. Co., Inc., 1968), p. 357.

³Ibid., p. 359.

⁴Ibid., p. 390.

turn, and crushes Him. Instead of bringing in the eschatological conditions, He has destroyed them. The wheel rolls onward, and the mangled body of that one immeasurably great man, who was strong enough to think of Himself as the spiritual Ruler of mankind and to bend history to His purpose, is hanging upon it still. That is His victory and His reign.¹

Realized Eschatology

C.H. Dodd, the author of realized eschatology, did not disallow the eschatological elements in Schweitzer's concept, but he saw the eschatological elements realized in a series of events in the ministry of Christ such as his suffering, death, and resurrection.² To him, therefore, the kingdom of God, the "absolute," the "wholly other," has entered into time and space in the ministry of Christ.³

Synthesis of Consistent and Realized Eschatology

George Eldon Ladd and others took the basic elements from Schweitzer's and Dodd's eschatology and synthesized them to present a new approach to the study of the kingdom of God. Voicing his views and that of his colleagues, Ladd wrote:

Our central thesis is that the kingdom of God is the redemptive reign of God dynamically active to establish His rule among men, and that this kingdom which will appear as an apocalyptic act at the end of the age, has already come into history in the person and mission of Jesus to overcome evil, to deliver man from its power, and to bring them into the blessings of God's reign. The kingdom of God involves two great moments: fulfillment within history and consummation at the end of history.⁴

¹Schweitzer, The Quest of the Historical Jesus, pp. 370-371.

²C.H. Dodd, Parables of the Kingdom (London: Nisbet & Co., 1946), pp. 51, 26, 97.

³Ibid., p. 107.

⁴George Eldon Ladd, A Theology of the New Testament (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1975), p. 91.

Ongoing Eschatology

Ongoing eschatology is a term used in this study to categorize all those who deny that the kingdom of God will be brought in by an act of God at the end of the age; they see it rather through an evolutionary perspective to be brought in by man himself. This idea of the kingdom may be considered in moral-ethical terms,¹ or as an ideal society based on Coe's "democracy of God,"² or the kingdom of man.³

The first three schools emphasize the establishment of the kingdom as the responsibility of God. God has either established the kingdom in the ministry of Christ, or He will establish it at the end of the age. The last school, however, advocates the establishment of the kingdom as the responsibility of man.

¹Friedrich Schleiermacher, believed that the kingdom was manifested in Jesus' God-consciousness, then in the arousal of the God-consciousness in human nature, and finally, the corporate God-consciousness manifest in a redemptive fellowship of believers. See The Christian Faith, trans. and ed. H.R. Mackintosh and J.S. Stewart (Edinburgh: T. & T. Clark, 1948), pp. 476-478, 721-737. Albrecht Ritschl said that it was "the organization of humanity inspired by love" (see, The Christian Doctrine of Sanctification and Reconciliation, ed. and trans. H.R. Mackintosh and H.B. Macaulay [Edinburgh: T. & T. Clark, 1902], p. 12); Adolf Von Harnack described it as the Fatherhood of God, the brotherhood of man, the ethics of love, and the infinite value of the human soul (See, What is Christianity? with introduction by Thomas Bailey Saunders [New York: G.P. Putnam's Sons, 1906], pp. 41-80).

²George Albert Coe equates the kingdom of God with the "democracy of God." See A Social Theory of Religious Education (New York: Charles Scribner's Sons, 1917), pp. 54, 164. Walter Rauschenbusch, the key voice of the Social Gospel movement also believed that the establishment of the kingdom was the responsibility of God and man, see, Righteousness of the Kingdom, ed. and introduced by Mac L. Stackhouse (Nashville: Abingdon Press, 1968), pp. 87, 101; Christianizing the Social Gospel (New York: Macmillan Pub. Co., 1917), pp. 131, 337.

³The kingdom of God is referred to as the "Commonwealth of man." See Dietrich, "The Faith That Is in Us." p. 1015.

The Kingdom of God in Scriptures

Much of the problem created in the understanding of the biblical description of the kingdom of God stems from the Scriptures themselves. Ladd points out that the kingdom may be understood as the abstract rule of God (Luke 19: 12, 15; 23: 42; John 18: 36); as an apocalyptic order at the end of the age (Mark 9: 47; 10: 23-25; Matt 18; Luke 13: 28); as a present reality among men (Mark 10: 15; Matt 6: 33; 11: 12; 12: 28); or as a realm or sphere into which man is now entering (Matt 11: 11; Luke 16: 16; Matt 21: 31; 23: 13; Luke 11: 52).¹

The Kingdom of God: A Future Reality

There seems to be little doubt in the minds of the biblical writers as to the future kingdom of God. This future hope is founded in Old Testament scriptures (Dan 2:44; Micah 4:8). The New Testament reinforces this concept (Mark 9: 47; 10: 23-25; Rev 21: 1-4). Therefore, when Jesus announced "the kingdom of heaven is at hand" (Matt 4: 17) He stirred hope in the hearts of His hearers (Acts 1: 6). So the kingdom which Adam lost will be restored at the end of the age.

The Kingdom of God: A Present Reality

The Scriptures indicate that that the kingdom of God is a present reality in the here and now. Jesus, in speaking to Pilate, did not deny that the kingdom was among men. He said that His kingdom was not from hence, that is of the world (John 18: 36). At the beginning of his ministry Jesus made the announcement that the kingdom of

¹Ladd, Presence, pp. 122-123.

heaven is at hand (Matt 4: 17; Mark 1: 15). When accused by the Pharisees that He was performing works of miracles by the power of Satan, Jesus replied, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matt 12: 28). Jesus accused the priests and elders of hindering individuals from entering the kingdom (Matt 23: 13) by keeping from them the key of knowledge (Luke 11: 52). He pointed out, however, that harlots and publicans would enter the kingdom before those very elders (Matt 21: 31). The rich young ruler had the privilege of entering into the kingdom, but his great riches were a stumbling block (Matt 19: 16-24).

Individuals may enter the kingdom by repentance (Matt 3: 2; 4: 17) and the new birth (John 3: 3,5); but they must seek it (Matt 6: 33; Luke 12: 31), search for it intensely as for hidden treasures (Matt 13: 44) or as the merchant seeking goodly pearls (Matt 13: 45). When it is found, it will cost the seeker all his possessions (Matt 13: 44-46). But where can this kingdom be found?

The Kingdom among You

Jesus indicated that the kingdom of God was among men. In Matt 4: 17; Mark 1: 15, Jesus declared that the "kingdom of heaven is at hand." The Greek ēggiken (is at hand) may be understood in the intensive perfect tense. According to Dana and Mantey, the intensive perfect tense "is distinctively the tense of a finished product" and is "the strong way of saying that a thing is."¹ In other words, Christ

¹H.E. Dana and Julius R. Mantey, A Manual of Grammar of the Greek New Testament (New York: Macmillan Co., 1966), p. 202.

is saying that the kingdom is not merely future, it is a present reality.

The intensity of Jesus' expression in Matt 4: 17 and Mark 1: 15 is further supported by Jesus' statement in Matt 12: 28 which reads, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." The word used in this passage for 'is come' is not ēggiken, but ephthasen. The word phthaō, according to Gustaf Dalman means, "to come upon anyone in such a way that he cannot escape."¹ This is a more powerful word than ēggiken, and it describes the kingdom of God as already upon man. So the kingdom is here. By looking at the biblical passages in their context, one becomes even more convinced that Jesus saw the kingdom in His own ministry.

The announcement in Matt 4: 17 was made in the light of Jesus' own ministry. Jesus had just begun His ministry, and as a support for His mission Matthew quoted Jesus as saying,

The land of Zabulon, the land of Naphtalim, by way of the sea, beyond Jordan, Galilee of the Gentiles, the people which sat in darkness saw a great light; and to them which sat in the region and shadow of death (Matt 4: 15-16).

Jesus then made the statement, "The kingdom of heaven is at hand." This was followed by the calling of His disciples (Matt 4: 18-22) and the ethics of the kingdom.² This announcement was therefore made in the

¹Gustaf Dalman, The Words of Jesus, trans. D.M. Kay (Edinburgh: T. & T. Clark, 1909), p. 107.

²Albert Schweitzer, The Quest of the Historical Jesus, p. 366; Idem, The Mystery of the Kingdom of God, Tran. Walter Lowrie (London: Black, 1913), pp. 94-115; Dwight Pentecost, "The Purpose of the Sermon on the Mount," Bibliotheca Sacra 115(1958): 132; M. Dibelius, The Sermon on the Mount (New York: Scribner's Sons, 1940), p. 51.

setting of Christ's ministry and in the midst of kingdom activities.

A similar situation exists in Luke's setting of the ministry of Christ. As a Scriptural background for His mission to follow, Jesus applied another Old Testament passage to His ministry:

The Spirit of the Lord is upon me, because He hath annointed Me to preach the gospel to the poor; He hath sent Me to heal the broken hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. (Luke 4: 18-19; cf Isa 51: 1,2.

This saying according to Luke parallels the above by Matthew. Luke, however, may have had reasons for using "this day is this Scripture fulfilled in your ears" (Luke 4: 21) instead of "the kingdom of heaven is at hand." The fact remains, however, that both statements were being made at the beginning of Christ's ministry; they pointed to the nature of His ministry and were stated in the context of kingdom activities. In Matthew, the Old Testament passage was said in the midst of and followed by kingdom activities--the healing of the sick and the Sermon on the Mount. George Rice seems to feel that "Luke sees this proclamation as an announcement of release from the captivity of Satan (Luke 4: 31-44), release from the power of sin (5: 1-32), and release from cultic tradition (5: 33-6: 11)."¹

The kingdom of God, therefore, has been identified with the ministry of Christ, and the message of the arrival of the kingdom is in the setting of the ministry of Christ, but the ministry of Christ was unique because it was marked by special signs.

¹George Rice, "Luke's Thematic Use of the Call to Discipleship," AUSS 19(Spring 1981): 51-58.

Just as special cosmic signs herald the arrival of the eschatological kingdom (Luke 21: 7-31), so special signs of miracles signaled the arrival of the kingdom which Christ came to establish. This is evidenced in Jesus' message to John's disciples. John had announced that the "kingdom is at hand" (Matt 3: 2). He predicted that the One who would come to establish the kingdom would be mightier than he, and that such a One would baptize with the Holy Ghost and with fire (Matt 3: 11). That same One would also "thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire" (Matt 3: 12). John also recognized in Christ such a One because when Jesus went to him for baptism, John stood in awe before Him and said, "I have need to be baptised of thee, and comest Thou to me?" (Matt 3: 14). John, indeed, had identified Jesus as "the Lamb that taketh away the sin of the world" (John 1: 29). But John seems to have been confused as to the nature of the kingdom which Christ came to establish. This is revealed clearly when he sent his disciples to ask Jesus, "Art Thou He that should come, or do we look for another?" (Luke 7: 19, 20).

Jesus in reply told John's disciples, 'Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Luke 7: 22). These signs which are the fulfillment of the Isaiah scroll speak convincingly of the presence of the kingdom of God in the ministry of Christ.

It is not surprising, then, that in every instance in which the kingdom is announced, special signs and miracles either precede or

follow. An example of this is seen in Matt 12. Jesus had just performed a notable miracle--the casting out of a demon (Matt 12: 10-13). The Pharisees accused Him of casting out the demon in the name of Baalzebub, the prince of demons (Matt 12: 24). In answer to this charge Jesus said, "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matt 12: 28). Miracles, therefore, are signs of the presence of the kingdom.

While signs are very significant in the arrival of both the soteriological and eschatological kingdoms, there is a difference in expressing the relationship between signs and kingdoms in both settings. After relating the story of the fig tree putting forth its bud as an indication of the arrival of summer, Jesus, according to Luke, declared, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (eggus estin he basileia thou theou (Luke 21: 31). The fact that Luke uses eggus estin (is near) instead of eggiken (is at hand) seems to indicate that eggus estin has a future implication. On the other hand, when Jesus spoke of the arrival of the present kingdom, Matthew, Mark, and Luke recorded Jesus as using a different expression. Matthew and Mark use the intensive perfect tense (eggiken = is at hand) which means that the kingdom of God has arrived (Matt 4: 17; Mark 1: 15), and Matthew and Luke use a stronger word (ephthasen, "has come upon" Matt 12: 28; Luke 11: 20). Thus while the signs announcing the coming of the eschatological kingdom indicate a futuristic fulfillment, the signs signaling the advent of the present kingdom indicate the actual presence which is associated with the ministry of Christ.

Since signs are indicative of the establishment of both the future and present kingdoms, then the death of Christ is the greatest sign.¹ This is substantiated by the answer which Christ gave to the request posed to Him by the Pharisees, "Master, we would see a sign from Thee" (Matt 12: 38). Christ replied "An evil and adulterous generation seeketh after signs; and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt 12: 39-40).

That the death of Christ is highly significant in the establishment of the kingdom of God has been voiced by theologians. Schweitzer indicates that Christ finally saw the necessity of his death in forcing the arrival of the eschatological kingdom.¹ Commenting on Luke 9: 21-27 which speaks about the suffering of the Messiah, William Manson observes:

Jesus, in bringing the kingdom of God to Israel, now knows himself appointed for humiliation, hatred, and rejection, and the conception of a Messiah who fulfills His destiny through suffering becomes from this time onward a recurrent note in His teaching.²

Manson hinted to the relationship between the suffering (death) of Christ when he declared, "Side by side with these predictions of suffering we now find increasing emphasis upon the future or supernatural aspect of the reign of God." S. Mowinckel indicates

¹Schweitzer, The Quest of the Historical Jesus, p. 390.

²William Manson, The Gospel of Luke (New York: Richard R. Smith, Inc., 1930), p. 109.

³Ibid.

that among the Jews the Messiah was associated with the earthly Jewish kingdom of the end time and with the restored kingdom on earth, and points out that when the "interim kingdom comes to an end, even the Messiah will die."¹ Herman Ridderbos places "the whole of Jesus' Messianic action in the light of the covenant of the coming of the kingdom."²

In this case one is better able to appreciate the setting of Matt 16: 15-21. Jesus, at the coast of Caesarea Philippi, asked His disciples, "Whom do ye say that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Christ then said, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Matthew records, "From that time forth began Jesus to shew unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and Scribes, and be killed, and be raised again the third day." In other words, no sooner had Peter confessed faith in Christ as the Messiah, than Jesus began to point His disciples to the event on the cross.

It seems evident, therefore, that the death of Christ may have much more to do with the establishment of the kingdom of God than

¹Sigmund Mowinckel, He That Cometh, trans. G.W. Anderson (New York: Abingdon Press, n.d.), p. 285.

²Herman Ridderbos, The Coming of the Kingdom, trans. H. de Jongste, ed. Raymond O. Zorn (Philadelphia: Presbyterian and Reformed Pub. Co., 1962), pp. 200, 201, 207.

any may have supposed, and the passage (Matt 16: 15-19) is a step-by-step procedure in such an establishment. First, there is an acknowledgement of Christ as the Messiah; and second, the death of the Messiah is essential in the establishment of the kingdom.

The death of Christ is a key factor in the establishment of the kingdom of God also may be seen in the light of the sin problem. Adam, by an act of sin, lost his kingdom (Gen 3:22). The penalty for sin is death (Gen 2: 17; Rom 6: 23). God promised to restore the kingdom (Gen 3: 15; Micah 4: 8). Since death is the penalty for sin, then the death of Christ which is considered to be a righteous act (Rom 3: 21-26) is very important in the restoration of the kingdom. What, therefore, are some of the implications of the death of Christ for the kingdom of God?

First, the death of Christ is the guarantee for the final restoration of the kingdom lost by Adam (I Pet 1: 3,4). Second, the death of Christ guarantees entrance into the provisional kingdom established by God after the fall.¹ Third, the death of Christ is the signal that Satan is defeated and Christ is supreme Ruler not only over the universe but also over the kingdom of this world which Satan claims as his own. Ladd observes that "the fourth gospel perceives the death of Christ as the time of Satan's defeat" (John 12: 31; 16: 11),

¹Ridderbos uses the term "provisional" to describe the interim government set up by Christ in anticipation of the future establishment at the end of the age. See The Coming of the Kingdom, p. 411. Clinton W. Lee appropriated this term also to qualify the "kingdom of grace" which he claims was instituted after the fall of man to accommodate all those who refuse to submit to Satan's government of occupation. See Christian Missions: Contemporary Mission Problems (Berrien Springs, Mich.: Andrews University, 1964), pp. 6,7.

and the synoptic gospels represent the death of Christ as an essential fact in the coming of the kingdom of God.¹ This may be the reason why Ladd suggests that "Revelation 12 and Luke 10: 18 seem to refer to the same victory over Satan's kingdom accomplished by the kingdom of God in Jesus."² According to Ladd, before the establishment of the eschatological kingdom at the end of the age, God's kingdom will become dynamically active in the person and mission of Jesus and will be manifested by an invasion into the realm of Satan to give him a preliminary and decisive defeat.³ He concludes: "It is the entire mission of Jesus which brings about Satan's defeat."⁴ Finally, the death of Christ has given absolute rule to Jesus. Paul makes this clear when he declares, "And having spoiled principalities and powers, He (Christ) made a show of them openly, triumphing over them in it" (Col 2: 15). The word translated "spoiled" is apekdusamenos, and understood in the intensive perfect tense, it reveals that the death of Christ as an accomplished fact has destroyed the forces of evil, thus giving Christ superiority over Satan.

Peter also alluded to this fact when he wrote: "Christ also hath once suffered for sin, the just for the unjust, that He might bring us to God being put to death in the flesh, but quickened by the Spirit. By which also he went and preached unto the spirits in prison" (I Pet 3: 18), then he shows forth the exalted position of Christ, whom he claims "is gone to heaven, and is on the right hand

¹Ladd, Presence, p. 157.

²Ibid.

³Ibid., p. 151.

⁴Ibid., p. 157.

of God, angels and authorities and powers made subject unto Him" (1 Pet 3: 22). Christ Himself declares, "I am He that liveth, and was dead, and behold, I am alive forevermore, Amen, and have the keys of hell and of death" (Rev 1: 18). And just before His ascension Christ assured His disciples "All power is given unto Me in heaven and in earth" (Matt 28: 18-20).

The kingdom which Jesus came to establish, therefore, was a present reality in the ministry of Christ which included His entire ministry such as His preaching, teaching, healing, exorcism, and death. The death of Christ is highly significant because it is the guarantee for the individual's entrance into the present kingdom and for the restoration of the kingdom lost by Adam to Satan. S.V. Aalen seems to be correct when he thought of the kingdom of God as the realm of salvation.¹ Similarly, Bright was right when he concluded that to understand the kingdom of God is to come very close to the Bible doctrine of salvation. There is, however, another dimension to the kingdom of God.

The Kingdom "Within You"

Jesus not only considered the kingdom in relation to His ministry, but He also said that the kingdom was to be found in the heart of individuals. Jesus had just healed ten lepers, nine Jews and one Samaritan. They were all asked to go and show themselves to the priests. But only one, the Samaritan, returned to give Jesus

¹S.V. Aalen, "'Reign' and 'House' in the Kingdom of God in the Gospels," New Testament Studies (NTS) 8(1962): 215-240. Ladd also shares the same view, see Presence, p. 126.

thanks. Jesus asked him about the other nine, but before he could answer, Jesus, witnessing his joy and delight, addressed him "Arise, go thy way, thy faith hath saved thee" (Luke 17: 19). The Greek word σῶζω (save) means more than mere healing. It denotes a salvific experience. Commenting on this, Rice says "through the healing he (the leper) found a relationship with God that enabled Jesus to assure this man of something more than physical healing."¹ Rice saw in the physical healing evidence of the power of God's reign in the lives of men who are willing to accept His reign.²

Immediately following this narrative the Pharisees asked Jesus "when the kingdom of God should come" (Luke 17: 20). Jesus replied "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17: 20-21).

Scholars are divided as to what Jesus meant by the Greek phrase entos humon (within or among you). William F. Arndt and others have taken the position that Jesus could not refer to the kingdom as being established in the hearts of the Pharisees.³ On the other hand,

¹George Edward Rice, "The Alteration of Luke's Tradition by Textual Variants in Codex Bezae," (Ph.D. dissertation, Case Western University, 1974), p. 138.

²Ibid., p. 139.

³William F. Arndt, Bible Commentary. The Gospel According to St. Luke (St. Louis, Missouri: Concordia Pub. House, 1956), pp. 373-4; Alfred Plummer, A Critical and Exegetical Commentary on the Gospel According to St. Luke, vol 27, International Critical Commentary. ed. Charles Augustus Briggs, Samuel Rollie Driver, and Alfred Plummer (New York: Charles Scribner's Sons, 1896-1937), p. 406; W.G. Kummel, Promise and Fulfillment: Studies in Biblical Theology (Naperville, Ill.: Alec R. Allenson, 1957), p. 33; T.W. Manson, The Sayings of Jesus (London: SCM Press, 1949), p. 304.

P.M.S. Allen and others have argued that Jesus had in mind not "among you," but "within you," with "you" being understood as impersonal.¹ While indeed, the argument for "among you" seems reasonable, it is not feasible when understood in the light of other phrases in Luke translated "among" and in the context of Luke 17: 20-21.

The Greek word *entos* is used twice in the New Testament (Luke 17: 21; Matt 23: 26). The reference in Matt 23: 26 could not be translated otherwise than "within" (entos) the cup. Whenever Luke wanted to convey the idea of "among" he used other phraseologies. He speaks of "among us" (Luke 1: 1; 7: 16) "among them" (Luke 1: 25) "among women" (Luke 1: 42) "among thorns" (Luke 8:7), "among kinfolk" (Luke 2: 44), "among themselves" (Luke 9: 46, 48) "among wolves" (Luke 10: 3) and "among you" (Luke 22: 27). At no time did he use entos for "among." In each case he uses en (among) plus the locative. For example, en humin (among you). Twice he uses the construction en meso followed by a qualifying genitive (Luke 8: 7; 10: 3).

If Jesus, therefore, wanted to convey to the Pharisees the idea that the kingdom is "among you," He could have followed his regular mode of expression by saying en mesō humōn ("among you"). But He chose to use entos plus the genitive plural. What could He mean?

¹P.M.S. Allen, "Luke xvii. 21. *Idou gar he Basileia Tou Theou entos humon estin*," Expository Times 49(1937/38): 476-477; Edward Mc Dowell, "The Kingdom of God and the Day of the Son of Man: A Study St. Luke 17: 20-27," Review and Expositor 39(1942): 54-65; Frank Ballard, Luke xvii. 21," Expository Times 38(1926/27): 33. George Rice "The Alteration of Luke's Tradition by Textual Variants in Codex Bezae," pp. 136-140.

The only conclusive answer is "within you" since en meso, with a qualifying genitive, is not his way of expressing "among you," and the only other instance in which entos has been used could only be translated "within." Christ was actually saying to His audience (including the Pharisee) that while "you" (understood as impersonal) are seeking the kingdom of God, the lone Samaritan leper has experienced the kingdom in his soul. While the Pharisees were looking for the kingdom with signs and wonders, the kingdom was being realized in hearts right in their midst. McDowell is correct when he points out that entos refers to the inward parts, and so when Jesus speaks of the kingdom within (entos human) he was emphasizing the "unseen but spiritual realm which was being realized in the minds and hearts of living individuals."¹ McDowell continues:

Luke 17: 21 must be understood as the reign of God, the moral and spiritual realm in which the will of God prevails and as such may be described as the dominion of God. In that it is within you it is capable of realization in human experience and on the plane of human history. It is real and present because it may be incarnated in living individuals and in groups of living men and women.²

Acknowledging that the kingdom of God may be considered a future event, as present in the ministry of Christ and in the heart of mankind, how can it be translated into a philosophy for educational purposes? This requires an analysis of what the biblical writers think of the kingdom of God. The kingdom of God may be divided into six categories.

¹McDowell, "The Kingdom of God and the Day of the Son of man: A Study of Luke 17: 20-27," pp. 54-65.

²ibid.

Dimensions of the Biblical Concept
of the Kingdom of God

The phrase "kingdom of God" per se does not make much sense, and this may be the reason why biblical scholars tend to interpret the kingdom from their own perspectives. The purpose of this section is to show that such perspectives ought not be cast away as unessential, that are facets of the same thing.

Biblical scholars have come to the conclusion that Dalman may be correct in describing the kingdom of God as the sovereignty of God, or God's rule.¹ On the other hand, Aalen suggests that the kingdom of God denotes a realm of salvation.² He has, therefore, added a new dimension to the kingdom of God.

After considering the Semetic origin of the word kingdom (according to Semitic understanding of kingdom the "god is the king of his tribe, its leader in war, its judge in peace, and the source of its law as well as the object of worship"),³ Dodd expanded the prevailing concept of the kingdom of God to include "that specific aspect, attribute or activity of God, in which He is revealed as as King or sovereign Lord of His people, or of the universe which He created." In that case it seems rather dubious whether God's kingdom

¹Much has been written on this aspect of the kingdom of God. Ladd has devoted a large section of his book Presence to a discussion on this topic. He presents a number of scholars who agree with Dalman that the kingdom may be considered as the rule of sovereignty of God. See Presence, pp. 122-148; also Dalman, Words, pp. 91-145.

²See p. 27 above. Ladd also agrees with Aalen, see Presence, p. 133.

³Dodd, Parables, p. 34.

⁴Ibid., p. 35.

can be divorced from His sovereignty, territory, subjects, laws,¹ and worship.² In more recent times, political activists, especially in the Third World, see the kingdom as incorporating "judgement and mercy."³

These varied aspects of the kingdom of God have been considered in part by other theologians, for example, Walther Eichrodt, an outstanding Old Testament scholar, in his book Theology of the Old Testament, has deliberated on some of these facets of the kingdom.⁴ Consequently, for the purpose of this study, the kingdom of God is considered in six categories--God's rule or sovereignty, territory, subjects, justice, laws, and worship. These are comprehended in the gospel of the kingdom which the church is commissioned to proclaim.

The essence of the gospel as given to John in Revelation is a call to worship God who created the heaven and the earth with all that is contained therein. It is also a message to fear God and give

¹Dodd, Parables, pp. 35, 44.

²Ibid., pp. 38, 39.

³"Your Kingdom Come," OEMR 2 (July 1978): 96-97.

⁴Eichrodt has identified the sovereignty of God as revealed in the name of God (Theology of the Old Testament, 2 vols., trans. J.A. Baker, Philadelphia: Westminster Press, 1967), 2: 41-42. He incorporated the various facets of the kingdom of God as follows: "The more thoroughly was history subjected to God's sovereignty as revealed in the Law the more completely was religious thought and effort directed to obediently shaping the present in accordance with the norm of the eternal laws of God's kingdom, and so much the less was an explicitly and eschatological attitude able to become determinative for piety" Ibid., pp. 71-72. He again points out that "man's response to God's activity is to consist in grateful obeisance before their divine cosmic Lord, who grants access to Himself here and now both to Israel and to the Gentiles and in the fulfillment of man's allotted task provides with the means of rejoicing in His government" (Ibid., p. 486). According to these statements, Eichrodt has shown that there is a definite relationship between the kingdom of God, and God's sovereign rule, laws, subjects, and worship.

glory to Him (Rev 14: 6,7). The third angel's message is a revelation of the justice of God as demonstrated against those who reject the offer of mercy (Rev 14: 9-11). The apostle Paul calls the gospel a revelation of the righteousness of God which in essence is a revelation of the justice and mercy of God (Rom 1: 16-17; 3: 21-26). This gospel, therefore, is a call to recognize God as sovereign Ruler of the universe, as Creator of heaven and earth, as having dominion over man whom He created in His image, as a just God who always acts righteously for the benefit of His entire creation. And this gospel is summarily comprehended by His subjects who respond in willing obedience to His commandments.

The kingdom of God, therefore, is not only a future establishment but also a present reality. It is present among men and in the hearts of those who accept God's rule. This kingdom has a sovereign Ruler, the Creator of heaven and earth. The subjects are human beings created in the image of God. The kingdom is built on justice which is the basis of the plan of redemption. God's subjects obey His commands--the seal of the kingdom. The kingdom is real and creates the environment for divine and human activities.

The Kingdom: Realm of Activities

The kingdom of God was never intended to provide the basis for abstract speculation among theologians, rather, it is the sphere of intense spiritual activities and has serious implications for the here and now.

First, within the sphere of the kingdom there are growth activities. This is illustrated in the parable of the mustard seed

(Matt 13: 31-33) and of the leaven (Matt 13: 33). Persons are busily engaged in the service of the Master (Matt 24: 43-47; 25: 14-46).

Second, there is a conflict of interests within the sphere of the kingdom. On the one side are Satan and his forces (Rev 19: 19) and on the other side are Christ and His followers (Rev 19: 11-15). This conflict continues among the followers of Christ and of Satan. This is illustrated among the wheat and the tares in the parable of the sower (Matt 13: 24-30). This conflict goes on not only in the world but also in the hearts of people.

Third, those who enter the kingdom are automatically soldiers (2 Tim 2: 3,4) and as such are required to wear the armor of God (Eph 6: 11-18); or they may be considered ambassadors (2 Cor 5: 20) or missionaries (Matt 28: 19-20). The wise Solomon said, "He that winneth souls is wise" (Prov 11: 20). Therefore, as soldiers, the citizens of the kingdom of God are required to bombard Satan's stronghold (2 Cor 10: 4); as ambassadors, they are to represent the kingdom of God and reconcile men to God (2 Cor 5: 18-20); and as missionaries, they are to win souls to Christ (Matt 5: 13-14).

In order to be of quality service to God and His kingdom, God intends to have a teaching, training ministry (Matt 28: 19-20; 1 Cor 12: 4-31; Eph 4: 8-11). Students are to be educated for active service in this world and the world to come (Col 3: 1-3; Matt 22: 30), and this is necessary because man in his sinful state cannot enter the kingdom of God (1 Cor 15: 50). Man, therefore, must be trained in the principles of kingdom of heaven here and now. For this reason God has given a code of ethics to be followed by all those who will enter kingdom in the future (Matt 5-7).

The Kingdom and the Church

As is shown in chapter 3, St. Augustine attempted to equate the kingdom of God with the church of Rome. Indications are, however, that while the kingdom and the church bear a close relationship to each other, they are not identical.

The church has been commissioned by Christ to proclaim the gospel of the kingdom to the world (Matt 28: 19-20), and when the work is finished Christ will return (Matt 24: 14). The work of the church, then, is the saving of souls. This is illustrated in the parable of the net (Matt 13: 47-50). The church is the agent that cast the net into the sea. The fishes caught are ushered into the kingdom where the separation takes place. When persons are baptised into the church, they are not merely members of the church but are also citizens (though imperfect) of the kingdom of God.

To the church has been committed the keys of the kingdom (Matt 16: 19). But what are the keys of the kingdom? Christ, in rebuking the Jewish leaders accused them of shutting up the kingdom of heaven against men (Matt 23: 13); Luke adds some light to this passage by recording Jesus as saying, "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that are entering in ye hindered " (Luke 11: 52). Assuming that the keys of the kingdom have to do with knowledge, the question is, knowledge of what?

Jesus in one of His prayers prayed: "And this is life eternal that they might know Thee the only true God, and Jesus Christ, Whom Thou has sent" (John 17: 3). The key of knowledge, therefore, has to do with eternal life, and eternal life is dependent on a perfect

knowledge of God and of Jesus Christ. This is important because Jesus made it clear that He was the Door (John 10: 7, 9) and the Way (John 14: 6). The knowledge of who Jesus is is the key to entrance into the kingdom of God.

The knowledge of who Jesus is was basic to Jesus' giving the keys to Peter and the rest of the apostles. At Caesarea Philippi Jesus asked Peter and the other apostles, "Whom say ye that I am?" Peter replied, "Thou art the Christ, the Son of the living God" (Matt 16: 15, 16). Jesus then addressed Peter "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say unto thee, thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt 16: 17-19).

Peter never hesitated to use the keys because on the day of Pentecost when the crowd heard Peter preach, they cried: "Men and brethren what shall we do?" (Acts 2: 27). Peter immediately urged them to "repent and be baptised" in the "name of Jesus Christ for the remission of sins," as a prerequisite to receiving the Holy Ghost (Acts 2: 38). Those who received the words of Peter and were baptised were filled with joy and gladness (Acts 2: 41) which was a replication of the experience of the cleansed leper.

In using the keys of the kingdom, Peter revealed who Jesus is, told his audience how to get into the kingdom, and opened the door for them to enter into the kingdom. This created a sense of rejoicing.

So even though the church is not the kingdom, it has a solemn

responsibility to the kingdom. First, it witnesses to the kingdom (Matt 24: 14);¹ Second, it is an instrument of the kingdom (Matt 10: 3; Luke 10: 17);² third, it is the custodian of the kingdom (Matt 16: 19).³ As such, therefore, a day of reckoning is coming for the church (Matt 21: 33-40; Luke 16: 2). The church will have to give an account of its stewardship.

The main concern of the church, therefore, is not only the evangelization of the world but also the nurture of the citizens of the kingdom. This is clearly stated in the form of a warning given to the shepherds of the church in the Old Testament dispensation (Jer 23; Ezek 34) and repeated by Christ to Peter.

After His resurrection Christ said to Peter, "Simon, son of Jonas, lovest thou Me more than these?" (John 21: 13). Peter apparently had forgotten his mission. Jesus had called him to fish men (Matt 4: 19). But after the death of Christ, Peter returned to his fishing trade. Christ met Peter and the other disciples fishing. And as they came ashore, Jesus provided boiled fish for them to eat. Then Jesus, pointing to the fishes, said to Peter, "Lovest thou Me more than these?" Peter answered affirmatively three times, and each time Jesus commissioned him: "Feed my lambs," "feed my sheep" (John 21: 13-17). Jesus gave him the keys of the kingdom, and he was responsible not only to win men but also to nurture them as well.

¹Ladd, Presence, pp. 265-69. ²Ibid. pp. 269-73. ³Ibid. pp. 273-277.

Summary

The kingdom of God has two basic dimensions--future and present. The future kingdom will be established on earth at the end of the age. But the present seems to be creating some problems for theologians.

The present kingdom, however, as described by Christ, seems to be invisible and spiritual. It exists among men and in men. It may have been instituted before the first advent of Christ but it was established in the ministry and death of Christ. The death of Christ consolidated the spiritual kingdom while at the same time guaranteeing the restoration of the kingdom lost by Adam.

The spiritual dimension of the kingdom does not in any way signify that it is not real. God/Christ is the supreme Ruler of the kingdom by virtue of the fact that He is Creator of heaven and earth. The subjects are human beings created in God's image but transformed by the grace of God. They demonstrate their loyalty to their sovereign Lord by obedience to God's law, and honor Him by worshipping Him in spirit and in truth.

While the kingdom is invisible, it is nevertheless a realm of intense spiritual activities. First, it is in conflict with Satanic powers; second, Satan's subjects may enter into it and create problems; and third, citizens of God's kingdom are engaged in active evangelism and spiritual nurture.

The kingdom, therefore, understood in this setting, creates (1) the aim of the school and education and (2) the environment for educational practices. Chapter 6 and 7 discuss these fundamental aspects.

CHAPTER III

THREE CONCEPTS OF THE KINGDOM OF GOD AND THEIR IMPLICATIONS FOR RELIGIOUS EDUCATION

It has been pointed out in chapter one that Knox categorized theories of religious education as transcendent, immanent, and transcendent-immanent.¹ In his attempt to establish a biblical foundation for his theoretical approaches, he selected the medieval doctrines of the supernatural and natural. But as will be show, these doctrines of have their roots embedded in Platonic and Aristotelian philosophies, and not so much in the Bible. Although the ideas of the supernatural, transcendent, and natural may be implied from scripture, the terms themselves are not found in the Bible. They owe their development to Middle Age theology. Then, too, a careful investigation reveals that Knox's categories and the characters he selected to represent them fit more closely into the contemporary descriptions of the kingdom of God--the transcendent, immanent, and transcendent-immanent.

Theologians have not classified the kingdom of God as transcendent, immanent, and transcendent-immanent. Rather, they seem to prefer looking at it from a horizontal perspective--the present future. Nevertheless, as will be indicated, there is hardly a work on the theology of the kingdom that does not describe the kingdom as transcendent, supernatural, and immanent. Yet, both theologians and

¹ See, p. 4 above.

religious educators have failed to see in the three categories of the kingdom theological and educational significance.

Although the terms transcendent, supernatural, and immanent are not found in the Bible, they are rich in meaning and have important implications for religious education. The word transcendent comes from the Latin transcendere which means "to rise above and beyond." Supernatural is made up of two words, super meaning above, and nature. Hence in its simplistic meaning it denotes above nature. On the other hand, immanence is derived from the Latin immanere, to remain in. When used in reference to the kingdom of God the meaning seems to refer to either a kingdom beyond the scope of man to achieve, or a kingdom, in an evolutionary sense, that is present in the world and is in the process of development.

Just as there is a tension between the transcendent and immanent, the supernatural and natural,¹ so there is a tension existing between the transcendent and immanent dimensions of the kingdom. While some theologians argue in favor of the transcendence of the kingdom, others, emphasize the immanence. Any resolution of this tension may ultimately lead to a better understanding of the kingdom and the nature of religious education. In what way can the solution of the nature of the kingdom lessen the tension for religious education?

Religious educators are still seeking for a proper definition of, and a good and useful theory for, religious education. Some have even tried to harmonize theories of religious education with the

Knox, Above or Within?, pp. 1,2.

kingdom of God,¹ yet they have not been able to put religious education on a more secure foundation.² The problem seems to be that until the problem regarding the understanding of the kingdom of God is resolved, religious education will continue to pose vexing problems to religious educators.

For religious education to be truly religious, it must be biblical. This study assumes that a correct understanding of the kingdom of God will provide religious education with the basic answers so badly needed by religious educators.

The intent of this chapter, therefore, is to clarify the three categories of the kingdom of God and show their relationship to religious education. For this reason Thomas Aquinas and St. Augustine, outstanding religious educators of the Middle Ages, have been selected to represent the transcendentist position, because they helped shape religious education for more than a thousand years. Albert Coe and the twentieth-century humanist movement in America illustrate the immanentist position of the kingdom. These are important because their philosophy of education have had a great impact on education up to this time. Finally, in order to highlight the transcendent-immanentist philosophy of education based on the transcendent-immanentist concept of the kingdom of God, attention

¹See pp. 5-7 above. More is said later in this chapter about Coe who is considered one of the outstanding religious educators of this century.

²Stephen L. Schmidt, "Toward a Prophetic Word," RE 72(January-February 1977): 5-7. John Westerhoff III, ed. Who Are We? The Quest for a Religious Education (Birmingham, Alabama: Religious Education Press, 1978), p. 11.

is directed to Jewish education, the New Testament model of education, the Reformers--Luther and Calvin, and the Revivalists of the eighteenth through the early twentieth century. These are key educational figures and organizations that have set the tone for education in their respective countries and western Christendom as a whole. In addition, they represent a spark of revival that ignited the church. These are not intended to be exhaustive but rather to highlight the Adventist philosophy of education based on the biblical concept of the kingdom of God.

The Transcendent Kingdom

That the kingdom of God has been described as transcendent and supernatural needs no exhaustive documentation; because works on theology are replete with such descriptions.¹ Rudolf Bultmann speaks of the kingdom as "wholly other, supernatural, and suprahistorical" and gives to it existential significance.² On the other hand, Dodd, in his book The Coming of Christ removes the historical setting of the kingdom of God when he declares, "When each individual person reaches the frontier post of death, he steps into the presence of the Eternal."³ Commenting on this Ladd says, "This sounds more like the

¹Albert Schweitzer, The Quest of the Historical Jesus, pp. 238-240; Mowinckel, He That Cometh, p. 271; Norman Perrin, The Kingdom of God in the Teaching of Jesus (Philadelphia: Westminster Press, 1963), pp. 16-23, 26-28.

²R. Bultmann, Jesus and the Word, trans. Louise Pettibone Smith and Ermine Huntress (New York: Scribner's Sons, 1934), p. 41.

³C.H. Dodd, The Coming of Christ (Cambridge: Cambridge University Press, 1951), p. 26.

Greek immortality than the biblical hope of the kingdom of God which is concerned with history.¹

So the transcendence of the kingdom may mean different things to different individuals. To some it refers to the eschatological kingdom that will be established on earth at the end of the age by a supernatural act of God.² To others, it is a kingdom into which immortal souls are ushered after death; and to others still, the kingdom is suprahistorical and has existential significance.

The Immanence of the Kingdom of God

By the beginning of the nineteenth century many factors led theologians to lose faith in the transcendence of the kingdom of God. Among them are (1) the period of enlightenment that swept Europe and America during the eighteenth century;³ (2) the rise of biblical criticism;⁴ and (3) the publication of Darwin's Origin of Species in 1859.⁵ Theologians, therefore, attempted to harmonize Christian theology and the scientific method.⁵ But in so doing they de-transcendentalized the kingdom of God. Bernard Ramm reports,

The kingdom of God was regarded as no longer founded upon the death and resurrection of a Savior, but upon the spiritual and ethical quality of the life of Jesus. Salvation was seen no longer as freedom from wrath and sin, but from sensuousness or

¹Ladd, Presence, p. 20.

²Bright, The Kingdom of God, p. 191.

³S. Alexander Ripka, Education in a Free Society: An American History (New York: David McKay Co., 1976), pp. 49-88.

⁴Dillenberger and Welch, Protestant Christianity, pp. 189-198.

⁵Ibid., p. 201.

⁶Everett F. Harrison, "Liberalism," BDT, p. 322.

a materialistic or selfish ethic. The kingdom of God was shorn of its transcendental and eschatological elements and converted into a religious and ethical society.¹

The kingdom of God was no longer considered by liberal theologians as the result of a supernatural act of God, rather it was the result of divine and human endeavors. So theologians began speaking about the immanence of the kingdom of God.² To some, the kingdom of God is described as a redemptive community; to others, it is an organization of humanity through action inspired by love; and to yet others, the kingdom is the result of the acknowledgement of the Fatherhood of God, the brotherhood of man, the ethics of love, and the infinite value of the human soul. Some have even called it the "commonwealth of man."³ But how can this kingdom be realized?

Walter Rauschenbusch and his colleagues believe that such a kingdom can be achieved by social programs that seek social justice, collective property rights, industrial democracy, approximate equality, and co-operation.⁴ Liberation theologians believe that the kingdom of God will become a reality by protesting "against trampled human dignity in the struggle against the plunder of the

¹Bernard Ramm, "Liberalism," BDI, p. 322.

²Riddermoc, The Coming of the Kingdom of God, p. xii; Dillenberger and Welch, Protestant Christianity, pp. 217-224.

³See p. 16 n.1 and 3 above for details of summary.

⁴Walter Rauschenbusch, Christianizing the Social Gospel, p. 337.

vast majority of people, in liberating love, and in the building of a new, just, and fraternal society."¹

There are others like John Dietrich and Curtis W. Reese who not only immanentized but also humanized the kingdom of God. This extreme position was taken during the theistic-humanistic debate at the General Unitarian Conference held in Detroit on October 5, 1921. At that conference, Dietrich defended his humanistic position by stating that it was the coming of the kingdom of God that gave the early Church power, and the hope of the Unitarians that the world can be changed that gave Unitarians power. He then went on to show how man can achieve his goal. He states, "It is not necessary that he (man) actually hopes to witness its (kingdom) establishment, it is enough that he can think of it, that he can believe in its coming, that he can work for it with his hands and brains"; then he adds "If there is ever to be established an era of peace and justice and good will, we insist that it depends upon ourselves--upon what we are and what we can do."²

The liberal theologians did not dissociate God from the kingdom. Daniel Wesley Soper remarks "liberalism had narrowed the gulf between a holy God and sinful man; God was humanized and man deified."² But the humanist completely transformed the kingdom from the kingdom of God and converted it into a commonwealth of man. Their philosophy is found in the Humanist Manifesto.

¹Gustavo Gutierrez, The Theology of Liberation, trans. and ed. Caridad Inda and John Eagleson (Maryknoll, New York: Orbis Books, 1973), p. 66.

²John H. Dietrich, "The Faith That Is in Us," pp. 1-5.

The Transcendent-Immanent Kingdom

The fact that the kingdom of God has been described as transcendent and immanent presupposes that it may also be considered as transcendent-immanent. But at least one theologian has described the biblical concept of the kingdom as transcendent-immanent. John Knox writes

The kingdom of God is always at hand, not in a future event, perhaps, but in the profounder sense of an ever present reality both within our lives and above it, both immanent and transcendent.¹

Under this category the kingdom is viewed not merely as an act of God but also as being present in this world though not in the evolutionary sense. Both God and man are involved in the expansion of the kingdom and not in the creation of it.

Theories of Religious Education Based
on the Three Concepts of the
Kingdom of God

These same concepts of the kingdom of God have formed the basis for the three major theories of religious education.

Representatives of the Transcendent
Theory of Education

Knox indicated that Thomas Aquinas gave significance to the supernatural as a technical term in Christian theology;² and Walker pointed out that in Aquinas scholasticism reached its peak.³ There

¹John Knox, Christ the Lord (New York: Harper and Row, 1945), p. 30.

²Knox, Above or Within? p. 24.

³Williston Walker, A History of the Christian Church (Edinburgh: T. & T. Clark, 1957), p. 171.

may be some justification, therefore, in Knox's calling the "supernatural" the "brainchild of Scholastic theology."¹ On the other hand, the credit for shaping religious education during the Middle Ages ought not to be given to Aquinas alone. Aquinas' main contribution has been his synthesis of Neo-Platonism and Aristotelianism.² The key person that has been responsible for shaping religious education during the Middle Ages was Saint Augustine. John Herman Randall writes:

St. Augustine is the intellectual father of the Western Church . . . for a thousand years his thoughts was the philosophy of the western tradition. Even when in the twelfth century the re-discovery of Aristotle brought new intellectual interests and came to express a new set of values, medieval rather than Hellenistic, this new Aristotelian thought was fitted into the Augustinian framework, and Augustine himself was not rejected but rather reinterpreted. If philosophies are to be judged by their power, the power to express and organize and direct human experience in our western tradition, no other³ thinker can touch the power of the thought of Saint Augustine.

Augustine, therefore, played a significant role in the development of educational thought during the Middle Ages. But Augustine himself was indebted to Plato. He expressed his appreciation for Plato as follows:

While others consume time and talent in seeking causes of things, and the right way of learning and living, the Platonists, once they knew God, the fountain from which true happiness flows, discovered where to find the cause by which all truth is seen.⁴

Then he adds:

¹Knox, Above or Within? p. 17.

²Paul Oskar Kristeller, Renaissance Thought and Its Sources, ed. Michael Mooney (New York: Columbia University, 1979), p. 39.

³John Herman Randall, "The Manifold Experience of Augustine," The American Scholar 38(Winter 1968/69): 127.

⁴Augustine, The City of God 8. 10. (Walsch and Monahan).

They (the Platonists) agree with us concerning one God, the Creator of the universe, who is not only incorporeal, transcending all corporeal beings, but also incorruptible, surpassing every kind of soul--our source, our light, our goal.¹

Plato's greatest contribution to western philosophy, theology, and education has been his theory of reality. He is wellknown for the development of the two world theory--the world of ideas, the real world, and the world of things, which is a mere reflection of the real.

With this in mind, Plato advocated that the real world was spiritual, while the world of things was material and less real. The soul, which has immortal qualities, and the mind are superior to the body. Based on this two-world concept, he divided society into three based on bodily functions--the appetitive, volitional, and intellectual. The lower class (the appetitive) is responsible for the distribution of goods; the higher class (the volitional) consists of soldiers whose duty it was to protect the country; and the highest class (the intellectual) occupied positions of responsibility such as rulers of the country. Placement within each group was based, not on birth or wealth, but through the sifting process that takes into consideration one's ability to profit from education.²

It is not difficult to see, therefore, how his concept of the world of ideas fits into the spiritual world, the soul, and the mind, and which led him to put great emphasis on the cultivation of the intellect.

¹ City of God, 8. 10.

² Plato The Republic of Plato, ed. Ernest Rhys, with intro. Richard Garnett (London: J.M. Dent and Sons, 1919). Plato's concept is well known. An excellent summary is given by Williston Walker, A History of the Christian Church (Edinburgh: T. & T. Clark, 1957), pp. 3-5.

Having imbibed Plato's philosophy, Augustine's next step was to apply it to Christian theology. A fine opportunity was presented when in 410 A.D. Alaric sacked Rome. The pagans attributed this to the Christians. In order to defend Christianity against the charges of the pagans, Augustine produced his monumental work The City of God.

The City of God which he began in 412 and completed in 426 A.D. portrays his views of the kingdom of God. At the same time he fits his theology into its mold. Looking at the kingdom of God through the eye of Plato, Augustine dichotomized the kingdom. The real kingdom which was transcendent and otherworldly, he describes as follows:

For the city of the saints is above, though it have citizens upon earth wherein it lives as a pilgrim until the time of the kingdom come, and then it gathers all the citizens together in the resurrection of the body and gives them a kingdom to reign in with the King forever.¹

But there was also an earthly kingdom. He says

Therefore the church even now is the kingdom of Christ, and the kingdom of heaven. Accordingly, even now his saints reign with Him, though otherwise than as they shall reign hereafter and yet, though the tares grow in the church along with the wheats they do not reign with Him.²

In other words, Augustine is saying that the real kingdom is above, transcendent, and otherworldly, but it has an imperfect replica on earth in the form of the church.

It seems that Augustine had no intention to equate the church with the heavenly kingdom of God, but when Aquinas synthesized Neo-Platonism and Aristotelianism, the kingdom became integrated because

¹City of God 15.1.

²Ibid. 20.9; 14. 28.

Catholic authorities began to describe the church as the "Christ-
heavenly kingdom on earth."¹ Not only have theologians brought the
heavenly kingdom on earth, but the church itself was elevated to
God's heavenly kingdom.

The church, then, became a supernatural agency in the world,
and all things pertaining to the church also assumed a supernatural
dimension.² This is why, no doubt, Knox claims that Aquinas gave
theological significance to the term "supernatural." Since the church
became the kingdom of God on earth, and thereby inherit supernatural
qualities, individuals began to look to the authority of the Catholic
Church.³

While the transformation was taking place from Plato's world
of ideas to the kingdom of God, an educational system was also in
the process of development, and in Aquinas both the "supernatural"
and Scholasticism acquired special significance.

S.H. Mellone indicates that while Scholasticism is referred to as
medieval Jewish and medieval Arabian thought which are under the in-
fluence of Aristotle and Neo-Platonism, "the adjective has acquired
a special meaning descriptive of a kind of reflection or discussion
characterized by excessive formality or rigidity of methods, or ex-
cessive intellectual subtlety, or punctilious systematic development
of minute details void of real significance."⁴ Consequently, C.B.

¹ Donald Attwater, "Kingdom," A Catholic Dictionary, 2nd. ed.
(New York: Macmillan Co., 1949); Joseph Wilhelm and Thomas B.
Scannell, A Manual of Catholic Theology, vol. 2 (London: Kegan
Paul, Trench, Thrubner and Co., 1908), pp. 292, 309.

² Knox, Above or Within? pp. 17, 52-59. ³ *Ibid.*, p. 58.

⁴ S.H. Mellone, "Scholasticism," Encyclopedia of Religion and
Ethics (1921) 2: 239-249.

Eavy is correct when he points out that scholasticism is characterized by the systematization of knowledge, the emphasis on the individual mastery of knowledge, the re-emphasis on the importance of the intellect and reason, and the idea that the church is the final and absolute judge.¹

Instead of saying that "the supernatural" is "the brain child of Scholasticism," it seems more reasonable to conclude that "Scholasticism is the brain child of supernatural." But since, the idea of the supernatural and transcendent came into Christian theology through Platonic and Aristotelian philosophies, and these philosophies were cast into the mold of the kingdom of God, then Scholasticism, the philosophy of education that dominated the middle ages, owes its origin to the supernatural and transcendent dimensions of the kingdom of God.

Ellen G. White, the architect of SDA education, warns: "We are not to institute schools of scholastic philosophy or for the so-called 'higher education.'" "Our greatness," she argues, "consists in honoring God by simple, practical experience in everyday life."² She fearlessly denounced those among the SDAs who advocated that "the system of intellectual philosophy" would bring in a reformation among SDAs.³

¹C.B. Eavy, A History of Christian Education (Chicago: Moody Press, 1964), pp. 108-116.

²Ellen G. White, Testimonies for the Church, 9 vols (Mountain View, California: Pacific Press Publishing Association, 1948) 8: 305. Hereafter cited as T.

³Idem, Selected Messages (SM) (Washington D.C.: Review and Herald Publishing Association, 1958) 1: 204.

Representatives of the Immanentist
Theory of Education

A radical change took place in education as theologians began emphasizing not the transcendent kingdom, but the immanent. This is noticeable both in secular and religious education.

John Dewey, representing secular education although he is considered by religious educators as a religious educator,¹ and himself delivering the feature address at the founding of the Religious Education Association (REA) in Chicago in 1903,² reacted against the notion of the supernatural and transcendent. His educational philosophy known as Progressivism or Instrumentalism states: "Education is not a means to such a life, education is life."³ By life he means "a form of social life, a miniature community and one in close interaction with other modes of associated experience beyond school life."⁴ Dewey, who committed himself to the promulgation of humanism,⁵ greatly influenced Coe, perhaps the leading religious educator of the early twentieth century. Coe confessed: "I am indebted

¹Elmer L. Towns, ed. A History of Religious Educators (Grand Rapids, Mich.: Baker Book House, 1975), pp. 310-326.

²John Dewey, "Religious Education as Conditioned by Modern Psychology and Pedagogy," in the Proceedings of the First Convention of the Religious Education Association (Chicago, 1903), pp. 60-68.

³John Dewey, Democracy and Education (New York: Macmillan Co., 1916), p. 417.

⁴Ibid., p. 418.

⁵He was one of those who signed the humanist manifesto. See "A Humanist Manifesto," The Christian Century 50(June 7, 1933): 743-745.

most of all to John Dewey who has put education and industrial democracy into a single perspective."¹

George Albert Coe

Coe, according to Fravel, has been generally considered the father of modern religious education.² He was born at Mendon in western New York on March 26, 1862, and died in 1951. His life, therefore, covers the period in American history that was dominated by the Social Gospel movement. As a result Coe could hardly have escaped the influences of his time.

First, he was influenced by Darwin's evolutionary theory and so committed himself strongly to the scientific method and enquiry.³ Second, during his study at Berlin, he came under the influence of Albrecht Ritschl, a liberal theologian of the period.⁴ Third, the appalling social conditions of his time led him to predict what was later to take place during the Detroit riot in 1967. He wrote: "The tragic climax of an effort to keep Negroes out of certain residential districts in Detroit," and the window signs which read "white trade only" are omens of difficulty.⁵ Fourth, he reacted against the evils of industrial and capitalistic economy and the development of a class

¹ George Albert Coe, A Social Theory of Religious Education (New York: Scribner's, 1917), p. x.

² Fravel, "The Concept of the Kingdom," p. 185.

³ Anne Burgess, "George Albert Coe and Religious Education: An Introduction," Notre Dame Journal of Education 5(Winter 1974): 333-344.

⁴ Ibid., p. 334.

⁵ George Coe, "Race Relations: Where Lies the Difficulty?" International Journal of Religious Education 4(July 1928), p. 9.

system in America. He believed that the capitalist system was unjust and would result in a servile class in which the capitalist would be "getting the most out of men for the least return."¹ Finally, he innerited his democratic world view from his environment. Crane Brinton notes: "The democratic world-view was formulated in the eighteenth century at the end of three centuries of change that had culminated in the great triumph of natural science in the work of Newton and his fellows."²

Combining these factors Coe developed his philosophy of democracy based on the immanence of the kingdom of God. Coe wrote:

I use the term "democracy of God" in the place of "kingdom of God," because I desire not to substitute a new social principle for that which Jesus taught, but because the idea of democracy is essential to full appreciation of his teaching. . . (for) the fact remains that his desire for a brotherhood of men leads on with the inevitableness of fate to the ideal of a democratic organization of human society, and that his fusion of divine with human life presents us with a divine-human democracy as a final social ideal.³

Whenever, therefore, Coe uses the word "democracy of God" or a "divine-human industrial democracy," he is speaking about the kingdom of God.

Translating this philosophy as a theory for religious education Coe says,

The kingdom of God must grow chiefly by securing control of young lives. The religious impulse must be fed and it must

¹Coe, Social Theory of Religious Education, p. 33.

²Crane Brinton, The Shape of Modern Thought (Englewood Cliffs, New Jersey: Prentice-Hall, 1963); p. 247.

³Coe, Social Theory of Religious Education, p. 54.

be led to realize its full manhood through voluntary obedience to Christ. This is religious education.¹

'Educational policies," says Coe, 'should face the unfinished task of the kingdom of God," and religious educators should familiarize the youths with the problems of the kingdom of God since they will be responsible for its future construction.² The kingdom therefore, becomes the source for religious educational objectives, methods, and content.³

The Humanist Movement

In America, religious humanism which was fermenting in the hearts and ministries of John H. Dietrich, Charles Francis Potter, and Curtis W. Reese erupted at the General Conference of Unitarianism in Detroit on October 5, 1921.⁴

Religious humanism is important to this study for two reasons: (1) It is founded on the immanentist concept of the kingdom of God, and (2) It has become a source of conflict with theism and is seeking desperately to control the educational system in America.

Humanism appeared on the American scene out of Unitarianism, and Unitarianism owed its heritage to the liberal wing of Congregationalism, mainly in the Boston area and during the early part of

¹ Coe, Social Theory of Religious Education, p. ix.

² Idem, What is Christian Education? (New York: Charles Scribner's Sons, 1929), pp. 163-166.

³ Fravel, "The Concept of the Kingdom," p. 151.

⁴ Mason Olds, Religious Humanism in America: Dietrich, Reese, and Potter (Washington D.C.: University of America, 1978), p. 4.

the nineteenth century.¹ Liberalism, of which Unitarianism was an extreme form, laid great stress on the immanence of God and His kingdom.²

Humanism, therefore, has its roots deeply imbedded in the immanence of the kingdom of God, and this was made audible at the General Conference of Unitarianism at Detroit. At that conference, there was a head-on collision between humanism and theism, evolution and creationism. John Dietrich, the representative of humanism, said in defense of his position: "It was not the pathetic tale of the life of Jesus, nor the tragic story of His early death; no, nor the innocent myth of His triumphant resurrection" it was faith in the coming kingdom of God that gave them power, and it is the faith that the world can be changed that can give Unitarian power.³

Dietrich actually transformed the kingdom of God into the "Commonwealth of Man," for man, not God, became the center. He states: "The kind of world we live in depends not upon some God outside of man, but upon man himself, or, as some of us would put it, upon the God that dwells in humanity. It matters not which way you put it; the responsibility clearly rests upon man."⁴

Having won the day at the Conference, because humanism won overwhelming support from the audience,⁵ religious humanism in

¹Conrad Wright, The Beginnings of Unitarianism in America (Boston: Beacon Press, 1955).

²Dillenberger and Welch, Protestant Christianity, pp. 217-224.

³Dietrich, "The Faith That Is in Us," p. 1015. ⁴Ibid.

⁵Olds, Religious Humanism in America, p. 44.

America stepped up its campaign to get its message across to the nation and to the world. Many prominent individuals such as John Dewey, Sir Alfred Ayer, etc., joined the movement which led eventually to the publication of the humanist manifesto, a document setting forth the basic philosophy of humanism.¹

Humanism, with its transformation of the kingdom of God presents a real threat to theism, a philosophy founded on the transcendent-immanence of the kingdom of God. A review of the humanist manifesto reveals that humanism is destined to undermine all that for which theism stands. Humanism rejects the existence of God, creation as a creative act of God, the fact that man is created in God's image, the binding obligation of the law of God, and likened worship to "a heightened sense of personal life" and "cooperative effort to promote social well-being."²

The conflict, therefore, that is now going on between theism and humanism, creation and evolution,³ is not merely a clash of educational ideologies, rather it seems to be a clash of kingdoms--the kingdom of God versus the kingdom of man, or to put it another way, the kingdom of God versus the kingdom of Satan.

While faith in the transcendent kingdom, the "otherworldly" kingdom, the kingdom above leads to scholasticism, an educational philosophy that caters for intellectual development and preparation

¹"A Humanist Manifesto."

²Ibid.

³Onalee McGraw, Secular Humanism and the Schools: The Issue Whose Time Has Come (Heritage Foundation, 1976), pp. 9-11. The advocates of religious humanism seem to prefer to be known as secular humanists.

for the life to come. On the other hand, faith in the immanence of the kingdom produces a kingdom that has relevance only for this life. It is the result of evolutionary forces in nature and sustains a humanist philosophy of education.

Representatives of the Transcendent-Immanent Theory of Religious Education

In his definition of theism, Van V. Harvey states:

It is commonly said that in pantheism the deity is wholly immanent, in deism that it is wholly transcendent, and in theism it is both transcendent and immanent. Since theism does not preclude the intervention of God in the natural and historical order, it has been the dominant tradition in western philosophy of religion until recent times.¹

Harvey's observation has a definite application in the consideration of philosophies of education based on the kingdom of God. While the stress on transcendence did not lead scholasticism to deism, it did lead others during the eighteenth century in America to deism.² Undue emphasis on the immanence of the kingdom led not only to pantheism but also to humanism. Those, according to Harvey, who hold on to the transcendent and immanent will inevitably be theist. In the case of this study, it leads to Christian theism.

If the philosophy of education based on the transcendence of the kingdom of God advocates education of the head; and the philosophy of education stemming from the immanence of the kingdom stresses education of the hand; then an education based on the transcendent-immanent position of the kingdom of God is not only God-centered

¹Van A. Harvey, "Theism," A Handbook of Theological Terms (New York: Macmillan Pub. Co., 1974),

²Rippa, Education in a Free Society, pp. 60-71.

and man oriented,¹ but it also seeks the development of the whole man, the spiritual, mental, physical, and social. On this basis this study examines some theories of education based on the transcendent-immanent concept of the kingdom of God.

The Jews

Niebuhr observes:

For one distinction between the Hebrew prophets and their opponents, the false prophets, was that the former began with God and His kingdom, requiring the adjustment of Israel to these, while the latter began with Israel and its institutions, which they exalted in a divine kingdom.²

While Niebuhr may be correct in his assessment, the fact is that neither the Jews who followed the false prophets nor those who followed the true prophets ever considered the kingdom as transcendent or immanent. The Jews believed that the kingdom of God would have been both transcendent and immanent.³ Mowinckel clarifies their position by saying:

It follows that this is not brought about by human or historical forces, or by any immanent, evolutionary process. The transformation is definitely catastrophic in character, and is brought about by supernatural, divine, or demonic powers. In Christian terms, the new situation is the work of God: it is God's will that is accomplished, and His plan for the world which reaches its fulfillment.⁴

¹True Christian education is God-centered and man-oriented. Education is intended for man not God so it is man-oriented.

²H. Richard Niebuhr, The Kingdom of God in America, pp. 10-11.

³Prior to the Babylonian captivity the Jews expected the Messiah to come and emancipate them from servitude from other nations. After the captivity, they looked for a transcendent kingdom to come. Mowinckel, He That Cometh, p. 265.

⁴Ibid., p. 126.

According to the Biblical writers, God's kingdom is both transcendent and immanent. God, the King of the kingdom, is pictured as One who dwells in heaven (I Kgs 8: 27), yet He also dwells among men (Exod 25: 3), and in man (Isa 57: 15). In the same way, God's kingdom is reserved in heaven for the faithful (I Pet 1: 4), but it has its existence among men (Matt 4: 17) and is in man (Luke 17: 21).

Education, therefore, from both the Jewish and biblical standpoint, takes in the development of the whole man. Nathan Drazin summarizes Jewish education as follows:

Jewish education was never something extraneous to life or merely an instrument that served to prepare for life and that could later be discarded when its activity was exhausted. Jewish education was rather synonymous with life. It unfolded life giving it direction and meaning. In fact, the modern Hebrew term 'Hinuk' from the root found twice in the Bible in the sense of 'to train' etymologically means dedication or initiation, and hence may refer to the fact that the child on receiving Jewish education was dedicating his life to the service of God and to obedience to all His laws. This has been the essence of Jewish education.¹

The Bible advocates the development of the body, mind, and spirit (Deut 6: 5). White pointed out that education in the schools of the prophets ranged from intellectual discipline to manual labor, and from mastering the art of meaningful worship to service to God and man.²

The New Testament Church

In the NT the system of education reflected the biblical concept of the kingdom of God. Christ repeated the OT maxim

¹Nathan Drazin, History of Jewish Education from 515 BCE to 220 (Baltimore: John Hopkins Univeristy, 1940), pp. 11, 12.

²Ellen G. White, Education (Mountain View, California: Pacific Press Pub. Assn., 1903), pp. 46-50. Hereafter cited as Ed.

"Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy mind" (Matt 22: 37). John records, "Beloved, I wish above all things that thou mayest prosper and be in health even as thy soul prospereth" (3 John 3: 2). Christ spent as much time administering to the physical needs of humanity as he spent in lecturing, and above all He never forced knowledge on an unwilling or unready mind (John 16: 12).

The entire thrust of his education was kingdom centered (Matt 4: 17). He indoctrinated His disciples in the principles of the kingdom (Matt 5-7) and sent them forth to preach the gospel of the kingdom (Matt 28: 19,20). He commissioned them to heal as well as to preach.

The Reformers

Did Luther and Calvin believe that the kingdom of God was either transcendent or immanent? There seems to be no indication of this in their writings.

Luther

Luther advocated the biblical views of the eschatological kingdom which he looked forward to at the end of the age.¹ But he also believed that the kingdom was present in the world in an invisible, spiritual, and hidden form which he describes as "a kingdom of faith, in which He (God) rules through His word."² In this present

¹Martin Luther, Luther's Works, vol 30; The Catholic Epistles, ed. Jarslav Peliken and Walter H. Hanson (St. Louis: Concordia Pub. House, 1967), p. 288.

²Idem, Luther's Works, vol. 28: Commentaries on I Cor; I Cor 17; Lectures on I Tim, ed. Hilton O.Oswald (St. Louis: Concordia Pub. House, 1970), pp. 124-126; 30: 163-164.

kingdom sinners may find forgiveness, comfort, salvation, eternal life,¹ and deliverance from the error of the laws of sin² through water baptism.³

To Luther, church and state are manifestations of the kingdom of God in this world,⁴ but this is true only as they seek to advance the kingdom of God in this world, and yet the greater responsibility rests upon the church because of its nature.⁵ The kingdom of God, to Luther, transcends the church and state, although both are within the sphere of the kingdom.

The fact that the kingdom of God was considered a present reality in Luther's day, with men entering into it, indicates that it was conceived both ways--transcendent, because it was God's kingdom; and immanent, because it was present among men.

Luther's philosophy of education reflects more the transcendent-immanent concept of the kingdom than anything else. Harold Grimm points out that Luther advocated "a well-rounded education which includes the studies of the realities of life as well as of the spiritual and intellectual interests of man."⁶ He encouraged a work-study program⁷ and emphasized strongly that education should begin

¹Luther, 26: 42. ²Ibid., 26: 167. ³Ibid., 30: 315.

⁴Luther, [Weimer Ausgabe] 52/26, cited in William A. Mueller, Church and State in Luther and Calvin (Nashville, Tennessee: Broadman Press, 1954), p. 43.

⁵Ibid.

⁶Harold Grimm, "Martin Luther," in Towns, History of Religious Educators, p. 108.

⁷Luther, 4. 123, 124.

in the family because sound family life is foundational to good governments at all levels.¹

John Calvin

Like Luther, Calvin believed in the kingdom that will be established at the end of the age.² He also shared the view that the kingdom of God exists in this world in an invisible form, and into which children of God may enter by God's grace, adoption,³ and the new birth.⁴ It is commonly believed that Calvin advocated a theocracy, but Daniel Augsburger, who made an intense study of Calvin's concept of the kingdom of God, discredits such speculation. He points out that Calvin merely wanted to show the world that the people of Geneva truly belonged to the kingdom of God and so enlisted the help of church and state for the accomplishment of this goal.⁵

That Calvin's view of the kingdom of God is reflected in his educational policies seems clear from the Augsburger statement:

Calvin felt that in the kingdom of Christ the whole life of the individual had to come up to the high standard of the will of God and that persuasive influence of the church and the co-ersive power of the state should be enlisted in securing that objective. God's law had to be enforced by discipline and judicial sentence.⁶

¹F.U.N. Painter, Luther on Education (St. Louis: Concordia Pub. House, 1928), pp. 194-196.

²Calvin, Tract and Treatises in Defense of the Reformed Faith, 3. 465 (trans. Henry Beveridge [Grand Rapids, Mich.: Eerdmans Pub. Co., 1958]).

³Calvin, Institutes, 4. 1. 7. ⁴Calvin, Commentaries, 23. 138.

⁵Daniel Augsburger, "Calvin and the Mosaic Law," (doctorat es Sciences religieuses Universite Des Sciences Humaines De Strassbourg, 1976), pp. 4, 5.

⁶ibid., p. 66.

Stanford Reid revealed Calvin's intention for the founding of the Academy of Geneve by stating: "The tasks of both teachers and students were to work for the glory of God, and train people for their duty--to become soldiers worthy of their mission."¹ The school, therefore, was intended to train individuals to be of service to God in this life and for the life to come.² Calvin himself insists that students are to be trained to give undivided service to the command of God, His holiness, and righteousness.³

Had Calvin shared the view of the transcendent philosophy of education, he may have adopted scholasticism; or had he accepted the philosophy based on the immanence of the kingdom of God, he may have advocated an education for this life only. But he shared the conviction that education was for the preparation of students for this life and the life to come, and it includes the development of the whole person.

The Revivalists

The word "Revivalist" or "Revivalism" is used in this study to represent the period in American history from the Great Awakening under John Wesley, Whitefield, and Jonathan Edwards in the eighteenth century to the birth of the evangelical movement in the nineteenth century.

¹W. Stanford Reid, "Calvin and the Founding of the Academy of Geneve," The Westminster Theological Journal 18(November 1955): 1-40.

²Ibid., p. 14.

³Calvin, Institutes, 3.6.5.

This period is important because it marked an era of missionary expansion not witnessed perhaps since Apostolic times. The churches experienced tremendous growth.¹ The Sunday School which Robert Raikes initiated in 1781 mushroomed into a world-wide movement and the founding of the Sunday School Union in 1824.² In 1804 and 1816 the British and Foreign Bible Society and the American Bible Society respectively, were established.

Other missionary enterprises such as the organization of philanthropic societies for the alleviation of human sufferings and ignorance among the underprivileged began to take roots. For example, the Seaman's Friendly Society and the American Home Missionary Society were both established in 1826. State hospitals came into existence as well as schools for the education of minorities such as negroes.³

The church began to look beyond the confines of the shores of America and Europe. Missionaries such as William Carey, John Sergeant, Adoniram Judson, David Livingston, Moffat, and others penetrated the depth of India, Africa, China, the islands of the seas, and even America itself with the proclamation of the gospel.⁴ But even more

¹ Joseph Tracy, Religion in America (New York: Arno Press, 1969), p. 389. Tracy indicated that within three years in New England alone over 25 thousand people united with the church, and over 150 churches were organized.

² Charles Roy Keller, The Second Great Awakening (New Haven: Yale University Press, 1942), p. 215.

³ Ibid., p. 215; William Warren Sweet, Religion in Colonial America (New York: Charles Scribners Sons, 1942), p. 317.

⁴ Gillenberger and Welch, Protestant Christianity, p. 173; Delavan L. Leonard, A Hundred Years of Mission (New York: Funk and Wagnalls Co., 1914), p. 41.

spectacular was the multiplication of educational institutions-- colleges and seminaries in America. Sweet pointed out that prior to 1734, only three colleges--Harvard (1636), William and Mary (1693), and Yale (1701)--were established. But with the advent of the Revivalist movement, other colleges and seminaries multiplied. For example, Princeton, Hampden Sydney College, Washington and Lee University, Queen's College in New Brunswick, New Jersey, and the College of Rhode Island were established.¹

As for seminaries, the Seminary of Baltimore was established in 1791, Divinity School at Harvard in 1722, Andover Seminary in 1820, Dutch Seminary in 1816, Hartwick Seminary in 1816, and Episcopal seminary in 1820.²

What really was the guiding philosophy behind all these activities? H. Richard Niebuhr answers this question by saying: "The dynamic faith in the kingdom of God reasserted itself in the Great Awakening and in the series of revivals which from Edwards to Finney and beyond influenced the whole of American life."³ Whitefield credited his zeal with his "desire after the increase of Christ's kingdom" and the "welfare of immortal souls;"⁴ and Jonathan Edwards, in his published sermon (1747) urged his people to unite in "extraordinary

¹Sweet, Religion in Colonial America, pp. 312-313; Tracy, Religion in America, p. 397.

²Leonard Woolsey Bacon, A History of American Christianity (New York: Charles Scribner's Sons, 1930), pp. 251-252.

³Niebuhr, The Kingdom of God in America, p. 105.

⁴Joseph Tracy, The Great Awakening: A History of the Revival of Religion in the Time of Edwards and Whitefield (Boston: Charles Tappan, 1945), pp. 135-138. Tracy claims that this information is found no where else.

prayer for revival of religion and the advancement of Christ's kingdom on earth."¹

But to the Revivalists, the kingdom of God was not transcendent or immanent, but, rather, transcendent and immanent. It was the transcendent kingdom of God manifested among God's people, the invisible church, a kingdom of liberty and love.² To be a citizens of the kingdom meant that one had to repent and demonstrate his citizenship by a life of rectitude and the acknowledgement of the excellency and the beauty of God in Christ--to love God with all the heart, soul, and mind, and one's neighbour as oneself.³

Education among the Revivalists, therefore, concerned the whole person, the mental, social, physical, and--above all--spiritual. One authority indicates that the whole thrust of education was "to assist young men who are called of God to preach the gospel, in acquiring such mental discipline and culture as shall render them more useful in the kingdom of Christ."⁴

Nineteenth-and-Twentieth-Century Revivalists

Actually the spirit of revival continued during the nineteenth and twentieth centuries in the ministry of Finney and others.

¹ Cited in Leonard, A Hundred Years of Mission, p. 73.

² Niebuhr, The Kingdom of God in America, pp. 105, 108-114.

³ Ibid.

⁴ "Historical Sketch of Connecticut Baptist Educational Educational Society," Ninety-Sixth Annual Session of the Connecticut Baptist Convention 1919, p. 46, cited in Keller The Second Great Awakening, pp. 211, 212.

Charles G. Finney has been widely recognized for his dynamic preaching at the Broadway Tabernacle in New York City during the early part of the nineteenth century. His great burden, as spelled out in one of his letters, was the advancement of the kingdom of Christ.¹ He is important because he had a hand in the establishment of both Wheaton and Oberlin Colleges, the fountainhead of Protestant revivals.

Finney's view of the kingdom of God may be better understood in the words of one of his ardent disciples and converts, Jonathan Blanchard, founder of Wheaton College, Illinois. Blanchard registered his opposition against those who tried "to locate Christ's kingdom in the future to the neglect of the present," and those who seek "to construct a local heaven upon earth, . . . thus shutting out the influences and motives of eternity."² He, therefore, rejected both the transcendist and immanentist interpretation of the kingdom.

To Blanchard, while the kingdom of God was in the world, it was not of the world. It was "Christ ruling in and over rational creatures who are obeying him (God) freely and from choice, under no constraint but that of love."³

¹In a letter written to "All Friends" and "Ministers of the Lord Jesus Christ" Finney wrote "The Christian Church was designed to make aggressive movements in every direction--to lift up her voice and put forth energies against iniquity in high and low places-- to reform individuals, communities, and governments and never rest until the kingdom and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High God-- until every form of iniquity shall be driven from the earth." Charles G. Finney, *Letters on Revival* no. 23, cited in Donald W. Dayton, Discovering an Evangelical Heritage (New York: Harper & Row, 1976), pp. 35-41.

²Quoted in Dayton, Discovering an Evangelical Heritage, p. 10.

³Ibid.

Following this concept of the kingdom of God, Oberlin College was established in Ohio in 1833. Oberlin College is famous for many reasons: (1) It was the center of radicalism and anti-slavery sentiments; (2) It was the first co-educational institution in the world;¹ and (3) It carried on a unique educational program in light of the times.

The aim of Oberlin College was to glorify God and this included (1) the training of students in "body, intellect, and for the service of the Lord;"² (2) the conversion and sanctification of sinners; and (3) the involvement of faculty members and students in the spirit of revival and mission program of the school.³ Oberlin followed a curriculum that included the study of the Bible and such practical courses as business and agriculture. The school insisted upon reforms in dress, temperance and simplicity in all aspects of life--lifestyle, dwellings, and in the construction of buildings.⁴ Strict economy was practised with the aim of providing funds for charitable purposes and to aid in the advancement of the gospel.⁵

On January 9, 1860, the Illinois Institute was taken over by Blanchard and renamed Wheaton College.⁶ He selected as the motto of Wheaton "For Christ and His Kingdom." Blanchard's ambition was to

¹Dayton, Discovering an Evangelical Heritage, pp. 35-41.

²"The Oberlin Covenant," in Dayton, Discovering an Evangelical Heritage, pp. 35-41.

³Dayton, Discovering an Evangelical Heritage, pp. 39, 40.

⁴Ibid., p. 37.

⁵Ibid.

⁶Bulletin of Wheaton College, 1974-75 (April 1974), p. 7.

⁷Ibid., p. 5.

construct a perfect society with imperfect men, although he well knew that was quite impossible. He, nevertheless, held out a perfect society (the kingdom of God) as the model to be followed by all reformers.¹

A review of the Wheaton College philosophy of education reveals that it is theistic, God-centered, and man-oriented. The objectives of Wheaton College are:

1. To promote academic excellence and conservative Christian faith and practice.
2. To provide a liberal education that introduces the student to the organized field of learning and presents the theistic view of the world, of man, and of man's culture in the light of biblical and natural revelation.
3. To help the student understand the Truth in his study of Scriptures, of nature, and of man, to pursue righteousness in the individual life and in society; and to appreciate the beauty both in God's creation and in human literature and art.
4. To help the student understand the meaning of life and his role in society and the church, and to prepare him for responsible use of his freedom and ability by virtue of his commitment to Jesus Christ as Saviour and Lord.
5. To aid the student in developing habits which will contribute to his well-being--physical, psychological and spiritual--and will enable him to participate constructively in community and church life.²

An education based on these objectives involves the total person. Had the Revivalists shared the transcendent concept of the kingdom, they may have advocated a scholastic philosophy of education. Had they accepted an immanentist concept of the kingdom they may have

¹ Dayton, Discovering an Evangelical Heritage, p. 9.

² Wheaton College Bulletin, 1974-75, pp. 5-6 [passim].

adopted a humanistic system of education. But their philosophy of education was inclusive. It includes the spiritual as well as the mental, physical, and social. It prepared individuals for this life and for the life to come. The whole concept seems to be that of glorifying God by making God the center. Had not Blanchard revealed his concept of the kingdom by denouncing the transcendist and immanentist concepts, his philosophy of education alone would have been adequate to reveal that he shared a transcendent-immanent concept of the kingdom of God.

Summary

The three concepts of the kingdom presented in this chapter do not in any way detract from the traditional concepts--the future and present. The kingdom of God has indeed been considered as future and present. These three concepts, however, have added a new dimension to the kingdom--a vertical demension. In other words, God's kingdom must not be viewed merely in terms of time but also in terms of immensity. It has length as well as breadth. Isaiah, the prophet, says, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by numbers: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth" (Isa 40: 26). So there is more beyond. At the same time, in giving the Ten Commandments God warned His people against worshipping anything that is in the heaven above, or in the earth beneath, or in the waters under the earth" (Exo 20: 4).

God's kingdom has been misunderstood by scholars. As a result some have conceived it as present and others as future. Then

some have tried to harmonize the future and the present by advocating a future-present dimension. On the other hand, some have looked at it as transcendent or otherworldly. Still others, contend that it is immanent, that is present with or in the world.

The fact seems to be, however, that categorizing the kingdom as transcendent, immanent, and transcendent-immanent presents a philosophical base for educational purposes. It has been shown that stressing the transcendence of the kingdom leads to scholasticism, while the emphasis on the immanence of the kingdom leads to humanism. On the other hand, the system of education founded on the transcendent-immanence of the kingdom leads to theism, a holistic approach to education that takes into consideration man's spiritual, mental, moral and social dimensions.

CHAPTER IV

THE SEVENTH-DAY ADVENTIST CHURCH AND ITS CONCEPT OF THE KINGDOM AND ITS PHILOSOPHY OF EDUCATION

The Seventh-day Adventist church is a "conservative Christian body, world-wide in extent, evangelical in doctrine, and confessing no creed but the Bible."¹ Since the incorporation of the General Conference in 1863, the church has shown substantial growth. According to the 1980 statistics, the church has a membership of 3,480,518 congregated in 18,998 churches around the world. The church operates 3,849 primary schools, 806 secondary schools, 76 colleges and universities, 153 hospitals and sanitariums, 294 clinics, dispensaries and launches, 20 food factories, 80 retirement homes and orphanages, and 50 publishing houses. It employs a working force of 92,912 among them being 16,079 elementary and 6,156 secondary school teachers, 3,619 college teachers, and 2,179 physicians.²

Such a program suggests a strong philosophy. Arthur S. Maxwell states:

It was a deeprooted, unshakable conviction that Christ was coming that inspired our pioneers to embark on this incredible global program sending missionaries to the ends of the earth, sacrificing their substance to build mission stations, hospitals

¹"SDA Church," Seventh-day Adventist Encyclopedia (1976), 10: 1325.

²General Conference of SDA, 118th Annual Statistical Report 1980 (Washington D.C.: General Conference, 1980), pp. 2-4.

dispensaries, sanitariums, schools, academies, colleges, and publishing houses.¹

The SDA Church has a mission, and this mission is now viewed in the context of its name, historical development, its concept of the kingdom of God, and its philosophy of education.

The Name of the Church and Its Significance

The name "Seventh-day Adventist" is very significant to the members of the church. James White, one of the pioneers, stated:

Our name, Seventh-day Adventists, is expressive of two prominent features of our faith and hope. As Adventists, we are looking for the personal appearance and reign of Jesus Christ. And in seeking for that readiness necessary to meet our soon-coming Lord with joy, we have been led to the observance of the Seventh-day of the week as the hallowed rest-day of the Creator.²

Ellen G. White, the wife of James White, saw in the name a "distinctive banner," and a "banner of the Third Angel."³ She claimed that the banner represents the true features of the faith of the SDA.⁴

The name Adventist is important because it reminds one of the church's faith in the kingdom of God. White asserts "As Adventists, we are looking for the personal appearance and reign of Jesus Christ."

¹Arthur S. Maxwell, "Imminence of Christ's Second Coming," Our Firm Foundation, 2 vols. (Washington D.C.: Review and Herald Pub. Assn. 1953), 2: 189.

²James White, Bible Adventism (Battle Creek, Mich.: Seventh-day Adventist Pub. Assn. Facsimile reproduction, Nashville, Tennessee: Southern Pub. Assn., 1972), p. vii.

³Ellen G. White, Selected Messages, 2 vols. (Washington D.C.: Review and Herald Pub. Assn., 1958), 2: 384-5. The Third Angel is a term selected from Rev 14: 9-11 to describe the gospel as preached by the SDA Church.

⁴Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, California: Pacific Press Pub. Assn., 1948), 1: 223-224. Hereafter cited as 1T, 2T etc.

The reign of Christ strongly suggests faith in the kingdom of God which to theologians is commonly understood to be God's reign.

The name "Seventh-day Adventist" denotes the faith of the church not only in the future kingdom to be established on earth but also the sign of its presence in the world.

Historical Development of the SDA Church

Seventh-day Adventism springs from the "Great Second Awakening" which shook the religious world about the middle of the nineteenth century, when the emphasis about the second advent of Jesus Christ was rampant in Britain and on the continent of Europe. Many factors contributed to its emergence as a world religion.

First, as indicated in chapter 3, the kingdom became a focal point of interest with some theologians emphasizing its transcendence, and others its immanence. Educators were also disenchanted with scholasticism--the system of education that accompanied the transcendent interpretation of the kingdom--and were willing to adopt a man-centered approach to education.

Second, Charles Darwin introduced the theory of evolution with the publication of his book Origin of Species in 1859. Theologians, therefore, began to doubt the biblical record of creation and the trustworthiness of Scriptures.¹ They attempted, however, a compromise by trying to weld Scriptures and science. The result was a new breed of theologians called liberals who established their teachings on the

¹Francis D. Nichol, "The Increasing Timeliness of the Message," Our Firm Foundation, 1: 567.

immanence of God and His kingdom.¹ This stress on the immanence of the kingdom of God ultimately led to the development of humanism whose intent is the destruction of the very foundation of the kingdom of God. The SDA Church is a response to this challenge.

Third, the early nineteenth century also witnessed a new interest in the biblical doctrine of the millennium. The major concern of millennial controversy was, when will the kingdom be established? The SDA Church is an answer to this question.

Postmillennialism spiritualized the millennial reign of Christ into the triumph of the church and the gospel in social betterment.² The advocates of postmillennialism believed that the millennium is a period of peace and righteousness preceding the second advent of Christ. This millennium will be brought in by the preaching of the gospel in this present dispensation and will result in the conversion of the world. The Jews will be converted and there will be a national restoration of Israel to Palestine. Thus the kingdom of God will be realized.³

Premillennialism, on the other hand, is the belief that the coming of Christ will precede the establishment of the kingdom of God on earth. There were, however, differences among premillennialists as to how the kingdom will be established.

¹Nichol, "Increasing Timeliness of Our Message," I: 550, 551; H.R. Mackintosh, Types of Modern Theology (New York: Charles Scribner's Sons, n.d.), p. 81, 151-152.

²"Premillennialism," SDA Encyclopedia (1976), 10: 1048-9.

³J.H. Kromminga, The Millennium in the Church (Grand Rapids, Mich.: Wm. B. Eerdmans Pub. Co., 1945), p. 263.

The literalist school of pre-millennialism taught that Christ will return to earth and set up, on a partly renovated earth, a millennial kingdom, a kingdom in which the Old Testament prophecies will be literally fulfilled in God's chosen people, the Jews.¹

The dispensationalists, on the other hand, saw the kingdom in two dimensions--the kingdom of God, and the kingdom of heaven. The kingdom of God includes all the intelligencies of heaven and earth who are willing subjects of God. But the kingdom of heaven is the earthly manifestation of the kingdom of God. It was manifested in the OT in the form of the theocracy, the Davidic kingdom, and the prophetic kingdom on whose throne the Son of David would sit. When Christ came, He offered the kingdom of heaven to Israel, but Israel rejected it. God therefore postponed the establishment of the kingdom with Israel until some future date and established instead the church age (the kingdom in mystery form). Just before Christ returns, however, there will be a period of great tribulation. At the beginning of the tribulation, the church will be raptured. At this time the election of Israel will be sealed by God to proclaim the Gospel to the whole world. Christ will then return to earth in glory and begin His millennial kingdom on earth with the covenanted people, the Jews.

The small group of dispensationalists that became prominent around the 1830s has infiltrated nearly every Christian denomination.³

¹"Premillennialism," SDA Encyclopedia, 10: 1146-1148.

²George E. Ladd, Crucial Questions about the Kingdom of God (Grand Rapids, Mich.: Wm B. Eerdmans Pub. Co., 1952), pp. 50, 51.

³"Premillennialism," SDA Encyclopedia (1976), 10: 1146-48.

The third group of premillennialists, of which William Miller is a representative, rejected the idea of the spiritual reign of Christ through the church on earth¹ and opposed the "temporal" and "judiazing" aspects of the literalist millennium.² He advocated that at His second coming, Christ will purge the earth, destroy the wicked, and establish His reign on earth.³

Miller was a farmer from Low Hampton, New York. He was at first a skeptic, but in 1816 he claimed to have experienced conversion and joined the Baptist church. In his attempt to convert the skeptics, he made the Bible the delight of his heart. He was particularly interested in Bible prophecy--especially in the second advent of Christ and the kingdom of God.⁴ After studying Dan 8: 14: "Unto two thousand, three hundred days (years) then shall the sanctuary be cleansed," he came to the conclusion that the Lord would come somewhere round 1843/44.⁵ His views gained widespread acceptance among many ministers of his day, and so many joined his rank and waited for the day and hour. Unfortunately, the Lord did not come as expected and the wait culminated in what the SDAs call the great disappointment. At any rate, Miller was one of the advocates of the immediacy of the coming kingdom of God.

¹"Millerite Movement," SDA Encyclopedia (1976), 10: 892.

²"Premillennialism." SDA Encyclopedia, 10: 1147.

³Josiah Litch, "The Rise and Progress of Adventism," The Advent Shield and Review 1: 47, 48, May 1944. Reprinted in Source Book, no. 1085, cited in "Premillennialism," SDA Encyclopedia, 10: 1147.

⁴"Millerite Movement," SDA Encyclopedia, 10: 892-898.

⁵Ibid., p. 794.

Fourth, many of the theologians during the nineteenth century had been so weakened by the threat of science and biblical criticism, that many of them abdicated in defense of truth.¹

The time seemed to have been ripe for God to speak and reveal His will. The SDA church was born, and the name selected correctly revealed the mission of the church. Arthur Spalding claims that the aim of the movement was "the building of the kingdom of God on earth."²

The SDA Concept of the Kingdom of God

Although the SDA church is an outgrowth of the Millerite movement, it differs from the Millerite movement on the interpretation of the millennium. Miller taught that the kingdom of God would be established on earth at the second advent of Christ, but the SDA church advocates that it will be established on earth at the end of the millennium time which will be spent in heaven.³

In regards to the kingdom of God, J.H. Waggoner made it clear that there was no distinction between the kingdom of God, of heaven, or of Christ. He claims that it was called the kingdom of heaven because it is in heaven and not on earth; the kingdom of God because it is set up by God Himself; and the kingdom of Christ because Christ is the King.⁴

¹Nichols, "The Increasing Timeliness of the Threefold Message," 2: 614-616.

²"Millennium," SDA Encyclopedia, 10: 886-888. ³Ibid.

⁴J.H. Waggoner, Refutation of the Doctrine of the World to Come, and the Promises to Israel, 2nd ed. (Battle Creek, Mich.: Seventh-day Adventist Pub. Assn., 1872), pp. 44, 45.

James White indicated that there were two kingdoms--the kingdom of glory and the kingdom of grace.¹ The kingdom of glory will be set up at the period of the second advent and with the resurrection of the just.² The kingdom of grace, implied in the text by Paul in Heb 4: 16: "Let us come boldly to the throne of grace," was established prior to the death of Christ. James White says: "The plan of salvation, or the kingdom of grace, was instituted soon after the fall, and the reward of the saved, or the kingdom of glory, is future."³ He said also that Jesus' statement in Luke 17: 20, 21: "The kingdom of God is entos humon" may be understood as "among you," instead of "within you."⁴

But what did Jesus mean when He said "The kingdom of heaven is at hand?" (Matt 4: 17). James White answers this question by saying that it has implications for the "wonderful manifestations of divine power and grace immediately to follow the work of confirming the covenant (Dan 9: 27); first, by Christ, for three and a half years, and by the apostles, (Heb 2: 3), the same period of time."⁵

C.P. Bollman supported James White's statement by stating that when Adam lost his kingdom to Satan, God established the kingdom of grace to accommodate Adam until the kingdom of glory is restored by the Messiah.⁶

¹White, Bible Adventism, pp. 88, 89.

²Ibid. p. 92. ³Ibid., p. 96. ⁴Ibid., p. 98.

⁵Ibid., p. 97.

⁶C.P. Bollman, The Kingdom of Christ: Its Nature, and subjects. When and How Established (Oakland, California: Pacific Press Pub. Co., 1894), pp. 1-10.

The SDA church on a whole has taken the position that there are two phases of the kingdom--the kingdom of glory and of grace. It distinguishes between the two kingdoms as follows:

Under the kingdom of grace we are justified and sanctified, in the kingdom of glory we are glorified; under the one we are delivered from the power and penalty of sin, under the other we are delivered from the presence of sin. Under one we are to prepare for heaven, under the other we enter heaven; under one we receive conditional immortality, under the other we are immortalized; under one we suffer with Christ, under the other we reign with Him.¹

The Kingdom of Glory

According to the SDA church the kingdom of glory is yet future and will be realized on a restored new earth at the end of the millennium.² This kingdom will be transcendent because it will be established by a supernatural act of God; and it will be immanent because it will be established on earth.

The Kingdom of Grace

The phrase "kingdom of grace" has been used generally by the SDA church to describe the present phase of the kingdom of God. The church states:

The kingdom of grace, the soteriological phase, was present in the days of Jesus (Mark 1: 15; Luke 16: 16; 17: 20, 21; Col 1: 13f), and was manifested in Him as the Messiah. Men can enter this realm of grace here and now by acknowledging Him as Ruler of their lives. This is the great spiritual kingdom of God's grace and righteousness. The controlling principle in this kingdom are not power and force, but justice, mercy, and love. Jesus' healings were part of the work of bringing this

¹"Great Themes of the New Testament," Sabbath School Lesson Quarterly (SSLQ) (July-September 1959), pp. 44-45.

²Bible Readings for the Home Circle (Mountain View, California: Pacific Press Pub. Assn., 1949), pp. 352, 751. Notes under Rev 20: 9 and 2 Pet 3: 10.

kingdom to men (Luke 11: 20). Christ fully established this phase of the kingdom by His death. . . Men enter the kingdom of divine grace by repenting, believing, and accepting the new birth (Matt 18: 3; John 3: 5), and by submitting voluntarily to God's rule. This kingdom is established by the implanting of Christ's nature through the work of the Holy Spirit (DA 509).¹

Then the church adds,

The basic meaning of the Hebrew and Greek words for kingdom (Malkuth and basileia) is kingly authority, or sovereignty, rather than the realm or sphere in which this authority operates . . . The kingdom of God, then, is God's kingship, His sovereignty His rule, His authority. . . God's kingdom is to be found where He is recognized as King.²

This idea of the kingdom being limited to God's rule, sovereignty, authority to the exclusion of the "realm" or "sphere" in which His authority operates, is further stressed by William G. Johnsson, former associate dean of the SDA Theological Seminary, and presently, editor of the Review and Herald Publishing Association. He argues: "But the kingdom does not have to signify an actual domain, a political realm. . . The Greek word basileia can as well be translated as 'reign' or 'rule,' that is, the 'kingdom of God' signifies the 'divine rule' or the 'reign of God.'"³ Johnsson concludes,

It was in His person that the kingdom was coming--in His mighty acts and teachings that God's reign was breaking upon the people who long had sat in the darkness and shadow of death. With the coming of Jesus the kingdom had come.⁴

The prevailing concept among SDAs thus far seems to indicate that the kingdom is God's rule and sovereignty, and does not necessarily include a territory.

¹"Kingdom of God," SDA Encyclopedia, 10: 738-739. ²Ibid.

³William G. Johnsson, Religion in Overalls (Nashville, Tennessee: Southern Pub. Assn., 1977), p. 36.

⁴Ibid., p. 39.

A study of the SDA Sabbath School Lesson Quarterly reveals some variation from the general scholarly position of the church. From this source, the church upholds the views of James White that the kingdom of grace was established after the fall of man. The church took this position on the basis that God created the earth and made Adam His vicegerent.¹ Adam, by his act of sin, lost the kingdom to Satan who became the god of this age.² Adam's kingdom will be restored at the second coming of Christ (1Cor 15: 45-47; Dan 7: 13, 14; Matt 25: 31).³ But until the final restoration, God established the kingdom of grace which exists in mystery form.⁴

This kingdom is described as spiritual and internal (Luke 17: 20, 21; John 18: 36; Matt 6: 10);⁵ and so may be equated with life and the Son of God (2 Pte 1: 4; 1 John 2: 5).⁶ This kingdom, the church claims, must not be limited to its internal dimensions. J. Ivan Crawford points out that

Kingship calls for a kingdom, and at its best a kingdom calls for citizens who are intelligent, free beings. God can rule par excellence; for as Creator, He knows what is for the good of all His creation.⁷

¹"The Kingdom of Christ," SSLQ (Oct.-Dec., 1921), p. 3.

²"Topical Studies of the Message," SSLQ (Jan.-March, 1913), p. 21.

³"The Kingdom of Christ," SSLQ (Oct. - Dec. 1921), pp. 3,4.

⁴*Ibid.*, p. 24.

⁵"Great Themes of the New Testament," SSLQ (July- Sept. 1959), pp. 44,45.

⁶"The Kingdom of Christ," SSLQ (Oct.-Dec. 1921), p. 25.

⁷"Seeking the Glory of God," SSLQ (April-June 1982), p. 21.

The Sabbath School lesson also described the kingdom of grace as a form of organized society consisting of king, subjects, and territory which has been equated with the invisible church during probationary time;¹ and the visible church that keeps the commandments of God and the faith of Jesus Christ.² As such, the kingdom of grace is present in the world and has subjects.³

The Sabbath School lesson also agrees with other sources already discussed in this chapter--that individuals may enter into the kingdom of grace by repentance, forgiveness, and faith.⁴ Citizens must demonstrate their citizenship by obedience to the commandments of God.⁵ Those who become citizens are automatically called pilgrims whose citizenship is in heaven.⁶

The kingdom is characterized as one founded on the principles of righteousness (Rom 4: 7), with righteousness being the basis of authority (Heb 1: 8) and the foundation of God's rule.⁷ These principles are comprehended in the sermon on the mount (Matt 5-7) and in Mica 6: 3.³

Summarizing the SDA position on the kingdom, it may be said

¹"Great Themes of the New Testament," pp. 13-16.

²"God's Kingdom in the World," SSLQ (Oct.-Dec. 1903), p. 19.

³"The Gospel of Mark," SSLQ (1891), p. 24.

⁴"The Kingdom of Christ," p. 51.

⁵"Great Themes of the New Testament," p. 16.

⁶"Epistle to the Phillipians," SSLQ (Jan. - March 1909), p. 25.

⁷"The Kingdom of Christ," p. 25.

³"Great Themes of the New Testament," p. 16.

that the church holds that there are two kingdoms--the kingdoms of grace and glory. The kingdom of glory is future and will be realized on this earth at the end of the age. The kingdom of grace is a spiritual kingdom which exists in mystical form in this world.

There are differences of opinion among SDA scholars as to when this kingdom was established. James White and others indicated that it was established immediately after the fall of man. But the consensus of the church now seems to be that it was established at the death of Christ. There is also another problem surrounding the nature of the kingdom. Some indicate that it is God's rule or sovereignty over His subjects. But others contend that it consists also of territory and subjects. Those who argue against the inclusion of "realm" or "shpere" and those who insist on the inclusion of the same including "subjects" accept the fact that individuals may enter the kingdom by repentance, believing, and the new birth. In this case, the kingdom not only has a subjective existence in the heart of man, in the ministry of Christ, but it also has an objective existence because individuals may enter into it.

The Seventh-day Adventist Philosophy of Education

Just as there has been no attempt to systematize the SDA concept of the kingdom of God, so no effort has been made to correlate the SDA Church and its concepts of the kingdom and its philosophy of education. In this section of the study an investigation is made to see if any relationship exists.

Attempts to Relate the Biblical Concept
of the Kingdom of God to
Religious Education

There are three statements made by Adventist educators that seem to indicate that such a relationship exists. Two of them are by Ellen G. White and the other by SDA administrators.

Ellen White declares, "Now as never before we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God."¹ Could it be also said that if one fails to understand the biblical concept of the kingdom of God, he will never be able to understand the science of education, because to understand the science of education is to enter the kingdom of God?

Her second statement reads: "True education. . . prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come."² Although the term kingdom of God is not explicitly stated, the term "this world" and the "world to come" suggests that it has reference to the kingdom of God.

The third statement that tends to relate the concept of the kingdom to Adventist education is taken from two of the four goals of education set by the Quintennial Council (1979-1980) of the Education Department of the General Conference of SDA. The goals are:

1. "To prepare all children and youth of the Seventh-day Adventist Church for eternal citizenship in the heavenly kingdom--To save from sin;" and

¹Ellen G. White, Christian Recorder, 1897. This statement has been used by E.A. Sutherland in his book Studies in Christian Education (Leominster, Mass.: Eusey Press, 1915), p. 16, as a theme.

²White, Ed, p. 13.

2. "To prepare all students for the propagation of the gospel and to supply the denomination with personnel trained for leadership in the various categories of denominational employment--'To train for service.'"¹

These goals are important because they seem to emanate from the biblical concept of the kingdom of God in that they indicate that the goal of education is to prepare individuals for citizenship in the kingdom of God. But they also raise an important issue. How can education prepare one for service here and for the world to come? Or to put the question another way, what is involved in the education of individuals for service in this world and the world to come? If one does not understand the kingdom of God, will there be any motivation to prepare to enter it? What kind of preparation is essential for entrance into the kingdom?

One of the greatest problems in the understanding of the kingdom that has already been pointed out is that many people take for granted that the phrase "kingdom of God" is well understood. When the SDA educators say that the goal of Adventist education is "to prepare all children and youth of the SDA Church for eternal citizenship in the heavenly kingdom," it may be assumed that everyone understands the meaning of the word "kingdom." Yet, as has been shown, the meaning of the kingdom has plagued theologians for years, and it is still a source of misunderstanding. So even though the church attempts to relate the concept of the kingdom to education, clarification of the kingdom and its relationship to Adventist education is still obscure.

¹Department of Education, Annual Report, 1979 (Washington D.C.: North American Division of Seventh-day Adventists, 1979), p. 11.

Does a Relationship between the SDA Concept of the Kingdom and Education Exist

Based on the three concepts of the kingdom and religious education as presented in chapter 3, one is better able to evaluate the SDA position on both its concept of the kingdom and its philosophy of education. This requires that an examination be made in regard to the SDA philosophy of education. This study reflects on the SDA philosophy of education--the SDA philosophy as understood by Francis D. Nichol, a leading spokesman of the SDA Church, T.H. Jemison, and Clinton W. Lee, a missionary and educator of the SDA Church.

The SDA Philosophy of Education: Not Transcendent and Supernatural

An official statement from the Department of Education of the General Conference of SDA reads: "Seventh-day Adventists accept supernaturalism as the guiding philosophy of education."¹ This view was emphasized at the Annual Council of the General Conference in 1976. In fact, in order to "offset the increasing acceptance of a naturalistic as opposed to a supernaturalistic foundation of society, and the secularization of education which has been accompanied by urbanizational trends," the SDA leaders decided that "the church must periodically re-evaluate and update its educational programs"--especially in the seminary where the ministers are trained.² George Akers

¹General Conference, *Philosophy and Objectives of Seventh-day Adventist Education*, Leaflet n. 47 (Washington D.C.: Department of Education, General Conference, 1952), p. 3.

²General Conference, "General Actions," *The Annual Council* (1976), p. 55.

also voiced the sentiments of the General Conference when he declared "Seventh-day Adventist education takes a supernaturalistic view of life. We unapologetically proclaim this philosophic locus."¹

Nichol, in an address given to the 1965 graduates at Andrews University, also tends to lean towards a supernaturalistic philosophy of education. He pointed out that since the close of the medieval period individuals have tried "to take the reality and relevancy out of supernaturalism in general, and God in particular," thus attempting to secularize education.² He then said "The whole edifice of Adventist thinking is reared on a belief in the reality of the unseen, the supernatural."³ It must be said, however, that while Nichol leans towards a supernaturalistic philosophy of education, as is shown he is not totally committed to "supernaturalism" in the real sense of the word.

The same authorities cited above seem to indicate that the SDA philosophy of education is supernaturalistic; but this is a very ambiguous way of expressing the Adventist philosophy of education. It is ambiguous because the word "supernatural," "transcendent," "natural," and "immanent" are themselves ambiguous.⁴ The word "supernatural"

¹George H. Akers, "The Measure of a School," Journal of Seventh-day Adventist Education 40(December 1977-January 1978): 7-9.

²Francis D. Nichol, The Philosophy of Adventist Schools, an address delivered to the graduates of Andrews University, Sunday May 30, 1965 (Heritage Roo., James White Library, Berrien Springs, Michigan). (Mimeographed)

³Ibid. p. 11.

⁴Knox, Above or Within? p. 20.

means 'above the natural.' To the Deist, the supernatural and transcendent are descriptive of a God who is far removed from His creation. A philosophy of education based on this premise is man-centered--man-centered because if the Creator is so far removed from His creation, then man has the responsibility to determine his own destiny. As understood among medieval theologians, the supernatural was clothed with the garb of mysticism. For example, the elements used in the Lord's supper contained mysterious properties because the transcendent God was re-incarnated in the bread.¹ The inner nature of the church was supernatural, that is, mysterious as was the case of the God-man, Jesus Christ.² Bultmann confirms this fact by pointing out that the word "supernatural" carries with it some form of mysticism.³

This medieval concept of the supernatural seems to dominate SDA usage of the word, because Nichol implied this when he indicated that since the close of the medieval period attempts have been made to take away the reality and relevancy of supernaturalism.⁴

Since this is the case, it is not surprising that the SDA Church states:

Seventh-day Adventists conduct their own schools--elementary, secondary, and higher--for the express purpose of transmitting

¹Matthias Joseph Scheeben, The Mysteries of Christianity, trans. Cyril Vollert, S.J. (St. Louis: B. Herder Book Co., 1946), pp. 469-511.

²Ibid., p. 471.

³Rudolf Bultmann, "New Testament and Mythology," in Hans Werner Bartsch, ed., Kerugma and Myth (New York: Harper Torchbooks, 1971), pp. 10-11.

⁴Nichols, The Philosophy of Adventist Schools, p. 3/

to their children their own ideals, beliefs, attitudes, appreciations, habits, and customs.¹

This transmissive approach to education is characteristic of the transcendent and supernatural philosophy of education. Harold Mason states that the aim of education according to the transcendist,

. . . involves transmissive teaching so much frowned upon by those whose views of democracy extend to freeing the child of doctrinaire or imposed values as absolute. . . . In Christian education there is a body of knowledge to be transmitted.²

The thrust of this philosophy of education is reminiscent of scholasticism with its strong emphasis on intellectual discipline. The SDA Church is conscious of the impact of scholasticism on western Christendom. The church states:

The church fathers established cathedral schools that popes, bishops, and faculties later reshaped into universities of the Renaissance. The reformers transformed these European universities into centers of religious ferment. In the new world pioneering churchmen established eight of our nine colonial colleges, and westward expansion during the nineteenth century was accompanied by a proliferation of church sponsored institutions.³

The SDA Church, however, does not share this supernaturalistic philosophy of education as characterized by the medieval church. Nichol writes: "The essence of Christianity is the concept of an omnipotent, transcendent, holy, personal God who guides and gives meaning to our lives and to whom we owe allegiance."⁴ Even though

¹General Conference, Philosophy and Objectives of SDA Education, p. 3.

²Harold Carlton Mason, The Teaching Task of the Church (Winona Lake, Indiana: Light and Life, 1960), p. 25.

³General Conference, A Statement Respecting Seventh-day Adventist Philosophy of Higher Education (Washington D.C.: General Conference, 1977), p. 5.

⁴Nichol, The Philosophy of Seventh-day Adventist Schools, p. 2.

God is transcendent and holy, yet He is a personal God who guides and gives meaning to man's life. The supernatural or mysterious elements have nothing to do with the educational process itself or the nature of education. Rather, it has to do with the nature of God who condescends to educate man and bring him back to the ideals of his creation.

There is nothing in the SDA philosophy of education that indicates SDA education is mysterious.

First, "The SDAs base their philosophy of education on the belief that the ultimate purpose of man is to love and serve God and his fellowmen, and that all instructions and learning must be directed towards helping him to achieve that end."¹

Second, the theological grounds for the SDA philosophy of education are clear and simple. They are based on the following theological presuppositions:

The Nature of Reality

The SDA Church advocates the belief in God as the Creator, Sustainer, Enlightener, and Redeemer. God, therefore, is "unlimited in origin, transcendent, but personal, free acting, but dependable."² As Creator, He is, therefore, Lord and Ruler of the universe.

Revelation of a Personal God

The Creator of heaven and earth has revealed Himself through Scriptures, the Person of Jesus Christ, and the writings of Ellen G. White.²

¹"Education, SDA Philosophy of," SDA Encyclopedia, 10: 417.

²Ibid., pp. 11, 12.

The Nature of Man

Man was originally created in the image of God, but because of the accident of sin, that image was well-nigh obliterated. God, through the educational process, is seeking to restore in man His image.¹

Third, the major objectives of SDA education do not suggest that they are based on supernaturalism. They are stated as follows:

1. "Education will discipline the mind, develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God."² Education, according to the SDA Church, is intended to bring the mind of man into communion with the mind of God.³

2. To restore the image of God in man. The Adventist church points out that education should seek

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.⁴

This goal of education is otherwise expressed in the following words:

True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers.⁵

¹ A Statement Respecting SDA Philosophy of Education, pp. 14-18.

² Ibid., p. 13. See, Ellen G. White, 3T, p. 160.

³ Ibid., p. 13. See, White, Ed., p. 14.

⁴ Ibid., p. 18; cf White, Ed., pp. 14-16.

⁵ Ibid., p. 25. cf, White, Ed., p. 13.

Based on this philosophy, the Adventist church develops these objectives. They are:

- a. To develop Christian character motivated by love and controlled by steadfast principles, thus preparing the individual for self-government and self-discipline.
- b. To nurture spiritual sensitivity and awareness.
- c. To teach and encourage internalization of Christian doctrine and practice as believed and taught by Seventh-day Adventist.
- d. To foster understanding and respect for other persuasions.
- e. To make religion--worship, faith, participation--an integrating and unifying force in learning.
- f. To provide an environment in which students are exposed to Seventh-day Adventist standards of modesty and moral behavior by precept and example.

g. To inspire commitment to the Christian mission.¹

3. Instead of education being concerned about the mastery of knowledge, the SDA Church teaches:

Every human being, created in the image of God, is endowed with a power akin to that of the Creator--individuality to think and to do. . . 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.²

Education to the SDA is not intended to make man a supernatural being. Neither it is intended to develop qualities that are

¹ Statement Respecting SDA Philosophy of Education, p. 24.

² Ibid., p. 27; cf. White, Ed., pp. 17, 18.

beyond the scope of man's creation. God is attempting, through the process of education to restore man to his natural state--the state of existence before the fall.

SDA Philosophy of Education
Not Naturalistic or Immanent

The SDA Church has taken a decided stand against a naturalistic or an immanentist philosophy of education. The church states: "The Adventist world view is God-centered--not nature-centered, not man-centered."¹ The fact that the SDA Church takes its stand on the side of creationism indicates its opposition to the evolutionary theory. The Church advocates:

Although he (the SDA) recognizes the development patterns in plant and animal life he regards the general theory of evolution as an inadequate explanation of origins. The complexity of life's processes, the obvious suitability of the environment for the support of organisms, and the suitability of organisms for the function of cognitive faculties seem best accounted for by recognizing these outcomes as being implicit in the purposeful design of an original Designer in whose existence and creative activity he firmly believes.²

At the 1976 Annual Council of the General Conference of SDA, actions were taken to protect the Adventist system of education from intrusion of a naturalistic philosophy.³ If the SDA philosophy of education is not supernaturalistic nor naturalistic and immanent, what then is the SDA position?

¹ Statement Respecting SDA Philosophy of Education, p. 9.

² Ibid., p. 11.

SDA Philosophy of Education
Transcendent-Immanent

Nichol, in his 1965 address to the graduates at Andrews University, discredited the extreme form of transcendence which led to deism.¹ He also attacked those who, fearing the wrath of evolution, ended up stressing the immanence of God. He felt that those churchmen who succumbed to the temptation to ally themselves with immanence have made God "a kind of luminous, something that pervades all the universe." Then he added, "Immanence, minus transcendence leads to pantheism."² He took the position of the transcendent-immanent philosophy of education. This may be gleaned from his statement:

The classic Christian picture of God, is that of a personal Being who stands above or beyond His creation and who is thus, before all else, transcendent, though He also mysteriously possess the quality of immanence. All things are open before Him.³

The philosophy of education based on the transcendent-immanent concept of the kingdom is intended to broaden the Adventist concept of education. Nichol states:

The goal of Adventist schools is to free us from the pathetically small limits of modern thought. We would grasp with one hand the magnificent revelation of science in the natural world, and with the other, the inspired revelations of the world beyond. We believe that only by this twofold revelation can we live the most meaningful lives in this present world, with assurance of an even more meaningful life in the world to come.⁴

Adventist education takes into consideration not only the development of the intellect but also of the whole man--body, mind, and spirit; and the yet broader objective--the physical, spiritual, and social dimensions.

¹Nichol, The Philosophy of Adventist Schools, p. 5.

²Ibid., pp. 6-7.

³Ibid., p. 5.

⁴Ibid. p. 15.

T.H. Jemison also tried to clarify the SDA philosophy of education by pointing to the basis of SDA philosophy of education. He listed five basic ideas underlying SDA philosophy of education:

1. Belief in God--Christian theism.
2. Belief in creation--God is the Creator of all things.
3. Belief in the nature of man--which he claims is the key to understanding the world and forms the foundation for understanding of the Christian philosophy.
4. Belief in the existence of evil
5. Belief in the plan of redemption.

Translating this philosophy into SDA educational objectives he says that (1) Christian education is intended to help restore the image of God in the youth, (2) promote the harmonious development of the physical, mental, spiritual, (3) help develop individuality, and (4) prepare student for unselfish service.¹

Clinton W. Lee pointed out that the SDA philosophy of education is not pantheistic, materialistic, evolutionistic, naturalistic, or humanistic. He denies that it is deistic. He claims that it is theistic. He bases his position on the fact that while "recognizing the transcendence of God above all nature, God is looked upon as maintaining very close relationship with His creation."²

Like the other advocates of the SDA philosophy of education Lee taught that the grounds of the SDA philosophy of education are

¹T.H. Jemison, "Five Fundamental Ideas of SDA Philosophy," Paradigm of Creative Writing (November 1967): 8-10.

²Clinton W. Lee, Philosophy of Education: An Outline Study (Mandeville, Jamaica: West Indies College, 1968), p. 26. Copies are found in the Heritage Room, James White Library, Berrien Springs, MI.

(1) scripture, (2) the acknowledgement of the supremacy of God as Creator of the universe, and (3) the nature of man--whom he claims is created in God's image. Then he concludes: "The goal of SDA education is preparation for this life and for the life to come."¹

The Adventist system of education seems to reflect Christian theism, and theism is associated not with transcendence, nor immanence but rather with the transcendent-immanent. It may be concluded, then, that the SDA philosophy of education is based on the transcendent-immanent concept of the kingdom, that is to say, if the SDA philosophy is based on any of the three categories of the kingdom as discussed in chapter 3.

Summary

Although the SDA Church has not attempted to systematize its concept of the kingdom in such a way as to show its relationship to religious education, there are indications that such a relationship exists.

This conclusion can be arrived at despite the fact that the SDA Church is not perfectly clear as to what the kingdom of God really is. Some argue that it is the reign of God in the lives of individuals. Others contend that it is a realm. Some see its establishment immediately after the fall; and others contend that it was established in the ministry of Christ.

There is unanimity, however, in believing that the kingdom is spiritual. Individuals may enter the kingdom by repenting, believing,

¹Lee, Philosophy of Education, pp. 26-28.

and experiencing the new birth.

There are statements here and there in Adventist literature to indicate that the SDA philosophy of education is not based on the transcendent or immanent concept of the kingdom of God.

It is true that the general opinion among Adventist administrators is to adhere to a supernaturalistic philosophy of education. If that is the case, then the SDA Church will be guilty of advocating an education that has no relationship to the Christian's usefulness in this world. But there seem to be doubts in the minds of Adventist scholars in the adoption of a supernaturalistic philosophy of education. There seems to be the feeling that Adventist education may be both supernatural and natural.

In that case, the SDA philosophy of education is reflexive of the transcendent-immanent concept of the kingdom of God because

1. SDA education is intended to prepare individuals for this life and the life to come. This is another way in which the SDA Church expresses faith in the kingdom of God

2. The SDA takes a holistic approach to education, that is, an education intended for the whole person--spirit, mind, and body.

3. The attempt by Adventist scholars to reject the transcendent and immanentist philosophy of education in favor of an integrative approach indicates that there is a relationship--although this has not been spelled out clearly.

The attempt to systematize the Adventist view of the kingdom and its philosophy of education may prepare the way for providing appropriate educational objectives and strategies. This is important because the greatest need, it appears, among SDA leaders, pastors,

and teachers has to do with such questions as:

"How to meet the highest pastoral objectives?"

"How to fully implement God's plans?"

"How to increase concern for lost souls?"

"How to reach a proper balance between field and office personnel?"

"How to uphold church standards, encourage family worship, and personal Bible studies?"

"How to relate to the delay of our Lord's coming?"¹

Meaningful educational philosophies should give direction to education by answering three basic questions--What? Why? and How? What deals with content, why with reasons, and how with methodology.

The above questions posed by the leadership of the SDA Church seems to indicate that the church may need to re-evaluate its philosophy of education. It is the contention of this study that the biblical concept of the kingdom may provide the church with a philosophy of education that will be theologically sound and historically relevant. This contention may be further validated by the assumption that God, through Ellen G. White, has bequeathed to the SDA Church a philosophy of education that is grounded in the kingdom of God.

Chapter V, therefore, investigates White's concept of the kingdom, and the last two chapters apply White's concept of the kingdom to educational strategies and objectives.

¹General Conference, Annual Council (1976), pp. 8-10.

CHAPTER V

ELLEN G. WHITE'S CONCEPT OF THE KINGDOM OF GOD

Ellen Gould Harmon, later Ellen G. White, has been considered the major theoretician of Adventist education.¹ Her impact on the SDA Church is so great that "Seventh-day Adventism cannot be understood fully nor accounted for adequately outside of her ministry."²

White's ministry involved traveling and lecturing to groups throughout North America, Europe, and Australia. In addition, she has written a total of 76 books 28,581 pages not including 21,000 pages in the six volumes of the Review and Herald-- and four volumes of the Signs of the Times.³

An investigation of her works reveals that she has bequeathed to the SDA Church its philosophy of education, and guided church administrators, pastors, teachers, and institutional workers in correct strategic planning. On what, therefore, did she base her philosophy of education? What was the motivating factor in her life? It is hoped that these and other questions will be answered in this study

¹"Education, SDA Philosophy of," SDA Encyclopedia, 10: 417.

²A Statement Respecting Seventh-day Adventist Philosophy of Higher Education, p. 12.

³General Conference, Facts and Comments about the Spirit of Prophecy (Washington D.C.: General Conference, n.d.), p. 15.

which is an investigation into who White is, her role in the SDA Church, and her concept of the kingdom of God.

Ellen G. White

Ellen was born on November 26, 1827, at Gorham, Maine, to Robert and Eunice Harmon. She had four older sisters, and two older brothers, besides her twin sister, Elizabeth. While Ellen and Elizabeth were still small children their parents moved to Portland, Maine, where their father engaged in hatmaking.¹

When Ellen was nine years old she was smitten with a stone on her nose by an infuriated school mate. This left Ellen unconscious for three weeks. Despite several attempts to continue her education, she had to be satisfied with a third-grade schooling.²

Even though the Harmon family were devoted members of the Methodist Church,³ Ellen found herself attending a series of revival meetings conducted by William Miller at Portland, Maine, in March 1840. The sermons created a deep impression on Ellen's mind and was followed by great spiritual distress. She later found relief while attending a Methodist camp meeting. She was baptized by immersion into the Methodist Church.⁴ In June 1842, she again attended Miller's lectures in Portland⁵ and committed herself to the Millerite movement. In September 1843, Ellen and her family were disfellowshipped from the Methodist Church.⁶ Ellen, therefore, was among the group that

¹IT, p. 9; "White Ellen Gould," SDA Encyclopedia 10: 1584-89. All White's works are abbreviated in this chapter.

²Ibid., pp. 9-13; ³Ibid., p. 40. ⁴Ibid., pp. 14-21.

⁵Ibid., p. 21. ⁶Ibid., pp. 35-44.

faced great disappointment in 1843-1844.

White's Call to the Prophetic Office

The disappointment brought a low morale among the advent believers. If there was a time, therefore, when help was needed it was then, and help was forth coming.

One morning in December 1844, shortly after the disappointment, Ellen and four other ladies were praying. While praying, the Spirit of the Lord rested on Ellen and she was given her first vision and told to relate what she had seen to the other advent believers.¹

She hesitated to accept this responsibility. She said,

My health was so poor that I was in constant bodily suffering, and to all appearances, had but a short time to live. I was but seventeen years of age, small and frail, unused to society, and naturally so timid and retiring that it was painful for me to meet strangers. I prayed earnestly for several days, and far in the night, that this burden might be removed from me and laid upon someone more capable of bearing it.²

In addition to this, she was accused of fanaticism and mesmerism.

On one occasion while praying, the Spirit of the Lord rested on her, but thoughts of mermerism filled her mind. She was smitten dumb for twenty-four hours. During this period, fifty passages of Scripture passed before her mind, each warning her of the danger of shirking divine responsibilities.³ When Ellen came out of this experience, she assumed the divine responsibility and for the next seventy years devoted her life to the development of the SDA Church.

¹IT, pp. 58-61; EW, pp. 13-20. ²IT, p. 62.

³EW, pp. 21-23. The passages of Scriptures are found in EW pp. 24-31.

On August 30, 1846, Ellen exchanged vows with James White, and to this marriage was added four boys--Henry, Edson, William, and John Herbert. During 1846, through a 48-page pamphlet published by Joseph Bates on the Seventh-day Sabbath, the White family accepted the Sabbath message. Ellen White died on July 16, 1915.¹

White's Role in the SDA Church

White was never ordained to the gospel ministry, nor did she hold any office in the organized work or in the local church. She was not even a member of the conference committee or of boards of church-owned institutions. She was, however, listed among the roster of ministerial workers, and after the death of her husband in 1881, she received a denominational salary equivalent to that of a conference officer.²

Describing her role in the SDA Church, White states that she was merely the Lord's messenger.³ She did not lay claim to the title 'prophetess,' yet when so called she did not argue against it.⁴

White did not exalt her writings on equality with holy Scriptures. She pointed out that because little heed has been given to the Bible, the Lord has given "a lesser light to lead men and women to the greater light."⁵

During her public ministry, White had approximately 2,000 visions and prophetic dreams.⁶ She has tried to reproduce these

¹"White, E.G." SDA Encyclopedia, 10: 1584-92. ²Ibid.

³ISM, pp. 31-32. ⁴Ibid., p. 34. ⁵Ev, p. 257.

⁶Facts and Comments about the Spirit of Prophecy, p. 16.

as closely as possible to what she was told. In some cases she prefaced her message with such statements as "I was shown,"¹ "I saw,"² or "My accompanying angel directed me."³ Commenting on her reproduction of these messages White writes, "In these letters which I bear, I am presenting to you that which the Lord has presented to me. I do not write one article on the paper expressing my own ideas. . . They are what God has opened before me in visions."⁴

White was explicit in stating that the ideas were those given her by God. She did not deny that the words were her own. She qualifies this by stating:

The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself into words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. . . .

It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts.⁵

Applying this principle of inspiration to White's writings, it seems reasonable to believe that the ideas expressed are those of God, while the words are White's.

In her visions and dreams, White was also given a panoramic view of history and major events in the life of Christ. She wrote:

Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been

¹1T, 116.

²Ibid., 118, 120; EW, p. 48.

³EW, pp. 37, 45.

⁴ISM, p. 29.

⁵MS, 24, 1886.

permitted to behold the working, in different ages, of the great controversy between Christ, the Prince of life, the Author of our salvation, and Satan, the prince of evil, the author of sin, the first transgressor of God's holy law.¹

Then she added:

As the Spirit of God has opened to my mind the great truths of His word, and the scenes of the past and the future, I have been bidden to make known to others that which has been revealed --to trace the history of the controversy in past ages, and especially so to present it as to shed light on the fast approaching struggle of the future. In pursuance of this purpose, I have endeavored to select and group together events in the history of the church in such a manner as to trace the unfolding of the great testing truths that at different periods have been given to the world, and have excited the wrath of Satan, and the enmity of a world-loving church, and that have been maintained by the witness of those who "loved not their lives unto the death."²

White, therefore, admits that God had given her a view of events of history and guided her in the selection of materials which she grouped together to interpret history correctly. She, therefore, confessed "it is true concerning the articles of our papers and in the many volumes of my books I have been instructed in selecting from the lessons of Christ."³

White not only selected materials from other sources in the interpretation of historical events and theological themes, but she depended heavily on the Bible itself. Her writings are saturated with biblical passages, which substantiates yet another claim made by the SDA Church that White's writings are an inspired commentary on the Bible.⁴

¹GC, p. 12.

²Ibid., p. 13.

³Letter 206, 1906.

⁴Ellen G. White Publication, The Gift of Prophecy in Modern Times (Washington D.C.: General Conference, n.d.), chap. 5, p. 1.

The SDA Church, therefore, accepts Ellen G. White as God's messenger to His last day church, and her writings as a gift to the church.

White's Contribution to the SDA Church

As indicated before, the SDA Church cannot be understood fully or accounted for adequately outside of White's ministry.¹ She was instrumental in the organization of the SDA Church,² when others were voicing their opinion against it.³ She directed in the establishment of the publishing work,⁴ of educational institutions such as Battle Creek College (later Andrews University),⁵ and Avondale College in Cooranbong, Australia.⁶ She also encouraged the establishment of medical institutions around the world.⁷

In addition to these, White has given counsel to administrators, pastors, teachers, and individuals for strategic planning in carrying out the objectives of the work of the church in the world.⁸ These activities of White seem to indicate that she must have had a sound philosophy, but what was the basis of her philosophy?

White's Concept of the Kingdom of God

One of White's great burdens was for the advancement of the kingdom of God. She states that every Christian should make the

¹See p. 106 above ²TM, pp. 26-32.

³Spalding, Origin and History of Seventh-day Adventists, 1: 291.

⁴LS, p. 125. ⁵ST, 186; TM, p. 86. ⁶6T, p. 184.

⁷Ibid., p. 113.

⁸See TM, Ev., CT, Fe, Ed.

upbuilding of Christ's kingdom his first consideration.¹ She urges,

Christ's kingdom must be set up in the world. The salvation of God must be made known in the cities of the wilderness, and the disciples of Christ were called to do the work that the Jewish leaders had failed to do.²

The church has the responsibility to advance the kingdom of God in the world,³ and failure of the church to uphold God's authority (His laws) by the spirit of compromise with the world will result in the defeat of God's purpose, and the church will be charged for its betrayal of its most sacred trust, and treachery to the kingdom of Christ.⁴

In light of the three concepts of the kingdom as portrayed in chapter three, Ellen White's concept falls more into the third category--the transcendent-immanent rather than the transcendent or immanent.

White's Usage of Supernatural and Natural

The words "transcendent" and "immanent" are lacking in the writings of White. She has, however, made use of the terms "supernatural" and "natural." And these two words, according to Knox, are ambiguous and therefore present problems to theologians.⁵ He continues, "The word nature is dangerously ambiguous. It is ambiguous because it has a wide range of meaning, different contextual resonances, and is extremely difficult to pin down in a clear definition."⁶

The word natural, therefore, may mean something different to the liberal theologians of the nineteenth century and convey

¹SI, p. 182.

²AA, p. 16.

³TM, p. 58.

⁴Ibid., p. 17.

⁵Knox, p. 16.

⁶Ibid., p. 26.

another meaning to the promulgators of the social gospel or to the advocates of liberation theology. To some it may refer to a moral ethical realm; to another, social improvement; and to others still, political involvement or reconstruction. To White, the natural world has to do with nature itself.

White acknowledged the presence of supernatural powers in the world. She speaks of supernatural power of satanic agencies.¹ But these satanic agencies are often incorporated with men thus making the bodies of human beings the habitations of demons.²

On the other hand, God is also supernatural. He is described as omnipotent,³ omniscient,⁴ and infinite.⁵ He transcends all gods⁶ and is supreme Ruler over all.⁷ But the supernatural God is always in interaction with the natural world--His creation. White claims that He supplies supernatural help to individuals to cope with satanic powers,⁸ and supernatural endowment for the advancement of His work.⁹ This supernatural activity is evidenced in man's struggle against sin. White declares:

When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing supernatural elements into human nature.¹⁰

In her usage of the term "natural," White did not support the naturalistic views as taught by pantheism or humanism. The pantheist gives power to nature by claiming that God is an essence pervading

¹M, p. 249. ²DA, p. 36. ³IT, pp. 147, 699.

⁴Ed, pp. 16, 134. ⁵AA, pp. 126, 153, 237, 242. ⁶pp, p. 492.

⁷PK, p. 97. ⁸DA, p. 352. ⁹DA, p. 490; MH, p. 94.

¹⁰DA, p. 324.

nature.¹ White pointed to the danger of pantheism by stating that it leads men to think of himself as his own god,² misrepresents God by dishonoring His greatness and majesty,³ and removes God from His position of sovereignty, thus causing man to place his dependence upon human power, which without God is worthless.⁴

White has taken the position that nature itself proclaims God's glory⁵ and is the key to unlock the treasure house of God's word.⁶ She sees in nature a lesson book that acquaints man with God.⁷ She declares:

Natural things were the medium for the spiritual, the things of nature and the life--experience of His hearers were connected with the truths of the written word. Leading thus from natural to the spiritual kingdom, Christ's parables are links in the chain of truth that unites man with God, and earth and heaven.⁸

White expresses her conviction about the supernatural and the natural when she admonished individuals who were confused about the relationship between the supernatural and natural. White writes:

In dwelling upon the laws of matter and the laws of nature, many lose sight of, if they do not deny, the continual agency of God. They convey the idea that nature acts independently of God, having in and of itself its own limits and its own powers wherewith to work. In their minds there is a marked distinction between the natural and the supernatural. The natural is ascribed to ordinary causes unconnected with the power of God This is false science; there is nothing in the word of God to sustain it. God does not annul His laws, but He is continually working through them, using them as His instruments. They are not self-working. God is perpetually at work in nature. . . . The hand of the infinite power is perpetually at work guiding this planet.⁹

Writing to a group of Adventist workers who depended on

¹BT, p. 291.

²Ibid., p. 291.

³Ibid.

⁴Ibid., p. 292.

⁵ISM, p. 291.

⁶CT, p. 187.

⁷PP, pp. 599-600.

⁸COL, pp. 17, 18.

⁹BT, p. 260.

some strange phenomenon in their labor to give "evidence of the supernatural character of the work, setting on it the seal that is of God," White dissillusioned their minds when she wrote,

Their work is to speak to the people in humble, trustful faith, asking counsel of God, not following their own ideas, not trusting to the bringing out of fanciful things to arouse the senses of those who are dead in trespasses and sins. The system of truth found in the word of God is capable of making impression such as the great Teacher desires to have made upon the intellect.¹

According to these statements, White does not support a supernaturalistic philosophy apart from the naturalistic. There is no dichotomy between the supernatural and natural, rather they work in equilibrium. White did not use the terms "supernatural" and "natural" to describe the kingdom of God. Nevertheless, according to her usage of both terms, if ever she would describe the kingdom of God in terms of the supernatural and natural, most logically she would have described it as transcendent and immanent as is shown in the light of White's understanding of the kingdom and her philosophy of education.

The Kingdom of God

In White's mind there seems to be two kingdoms--the future and present; and both are alike transcendent and immanent. There is no dichotomy of the kingdom of God.

The Future Kingdom

The future kingdom of God is otherwise called the kingdom of glory.² While it is true that the capital of this kingdom is

¹Letter 17, 1902.

²GC, p. 347.

reserved in heaven,¹ the kingdom of glory will be the restoration of the kingdom lost by Adam to Satan.²

Time of Its Establishment

White makes it clear that the kingdom of glory is not yet a present reality.³ Its establishment will take place on earth after the second advent of Christ,⁴ that is to say, at the end of the millennial period which will be spent by the saints in heaven.⁵

Nature of the Kingdom of Glory

The kingdom of glory is a real kingdom with a sovereign ruler in the person of God.⁶ The territory includes not only that of planet earth, but also the vast universe.⁷ The subjects are the redeemed in whom the image of God has been restored.⁸ Universal worship will be restored as harmony again vibrates throughout God's vast creation.⁹ God's holy Sabbath, the symbol of His government, will continue to be the universal day of rejoicing and rest¹⁰ throughout eternity.¹¹

The Present Kingdom

The present aspect of the kingdom of God is often referred to by White as the kingdom of grace,¹² the kingdom of Christ,¹³ the kingdom of heaven,¹⁴ the kingdom of God,¹⁵ and of righteousness.¹⁶

¹GC, p. 576. ²AH, p. 540. ³GC, p. 347. ⁴Ibid., p. 347.
⁵GC, p. 674, EW, p. 53. ⁶DA, p. 26. ⁷SC, p. 100.
⁸GC, p. 645. ⁹Ibid., 678. ¹⁰DA, pp. 769-70.
¹¹EW, p. 217. ¹²GC, p. 347. ¹³DA, p. 320.
¹⁴DA, pp. 506-510. ¹⁵Ibid., p. 506. ¹⁶Ibid., p. 130.

In this study the phrase "kingdom of grace" is selected not because it is the most appropriate appellation (the kingdom of God is not merely a kingdom of favor as implied by the word "grace") but rather to contrast it with the kingdom of glory. The kingdom of grace ought, therefore, to be understood in the wider perspective as the kingdom of God, of Christ, of heaven and of righteousness.

In describing the nature of the kingdom of grace, White makes it clear that to Christ, the kingdom which He came to establish was not a temporal kingdom.¹ While Christ did not deny that the kingdom was not in this world, He maintained that it was not of the world.² White further pointed out that in Jesus' mind the establishment of the kingdom was not dependent on man--decisions of courts, councils, or legislative assemblies.³ She indicated that there was no earthly kingdom or government with which to compare the kingdom of Christ.⁴ As a result, any notion that the kingdom of God carried worldly pomp and dignity ought to be dismissed.⁵ The key word that she used in describing the nature of the kingdom is "spiritual."⁶

As a spiritual kingdom, White explains, there are no territorial lines, no racial or national barriers.⁷ As such, therefore, it is found within the human heart,⁸ through the inward working of the Holy Spirit.⁹ But as a spiritual kingdom it has an even wider dimension.

¹DA, pp. 509, 415. ²COL, p. 72. ³DA, p. 507.

⁴MS 42, 190 S; Ev., 531; COL, p. 76. ⁵COL, p. 72; DA, p. 437.

⁶DA, p. 320. ⁷AA, p. 20. ⁸DA, p. 506. ⁹MH, p. 36.

"Many," declares White, "are on the verge of the kingdom waiting to be gathered in."¹ She indicated that many are closer to the kingdom than some may suppose.² Some leaders have gone so far as to hinder people from entering the kingdom by blinding their minds to a knowledge of Christ's kingdom.³ White claims that it is possible for individuals to gain entrance into the kingdom by conversion, repentance, and faith.⁴ Those who succeed in becoming citizens are required to live up to a high standard of morality. This requires purification from sin and sanctification by the grace of Christ.⁵ Within the sphere of the kingdom, individuals are being indoctrinated into the principles of heaven,⁶ with the hope of fellowshiping with heavenly beings.⁷

These basic concepts of the kingdom as understood by White really do not come near to solving the problem of what she means by the spiritual nature of the kingdom. These deal with general descriptions, not specific details. Consequently, the next major step is to view her concept of the kingdom in light of the great controversy.

The Kingdom in Light of the Great Controversy

The phrase "Great Controversy" refers to the history of the conflict between Christ and Satan, good and evil. Not only do the

¹AA, p. 109.

²Ibid., p. 140.

³DA, p. 614.

⁴Ibid., p. 107.

⁵White, "The Kingdom of Christ," R&H 73(Aug 18, 1896): 385-6.

⁶PK, p. 548.

⁷2T, pp. 78, 355, 588.

Scriptures seem to be in the context of the great controversy, but White's writings may also be classified in the same category. White has written five major works in this context,¹ and the rest of her works fall in between.

The Kingdom of God before the Fall

Prior to the fall of man, and even after the fall, God has been the sovereign Ruler of His vast universe.² There was perfect harmony in God's creation as God's subjects rendered to their Creator loving allegiance to His law of love.³ They all joined in worshipping the Creator.⁴

The harmony of heaven was broken when Lucifer, one of the most highly exalted angels in the courts above, began to dispute the supremacy of God.⁵ He continued to undermine the government of God by directing his attacks against "the justice of the Creator, and the sacred, unchanging nature of His law."⁶ Being obsessed with his own beauty and talents, Lucifer sought the service and homage due to God for himself.⁷ He further attempted to consolidate his position by sharing his views with the other angels.⁸ He succeeded in winning one third of the angels to his side,⁹ and so declared war on Christ.¹⁰ He was eventually overthrown by the hosts of heaven.¹¹

¹The five books are, Patriarchs and Prophets, Prophets and Kings, Desire of Ages, Acts of the Apostles, and the Great Controversy.

²pp, p. 34.

³Ibid., pp. 34,35.

⁴GC, p. 494. ⁵pp, p. 35.

⁶GC, p. 494.

⁷Ibid.

⁸Ibid., p. 498.

⁹3T, p. 115.

¹⁰EW, p. 146.

¹¹GC, pp. 499-500.

When Satan realized that he was no longer a citizen in the courts above, he planned a major operation to take Adam captive and make this world his empire.¹ He succeeded in his design when he led Eve to disobey the instruction of her Creator, and in turn induced Adam to follow her.² Satan immediately seized control of this planet³ and set up his government of occupation.

The Kingdom of Satan

Satan lost no time in declaring himself the sovereign ruler of this world,⁴ and so became the leader of the kingdom of darkness.⁵ Even though Adam repented and changed governments, the majority of people on earth accepted Satan as their ruler.⁶ His intention, according to White, has been to embolden men in sin, wear out the forbearance of God, and extinguish God's love for man, thereby hoping to force God to abandon the world, thus giving him the opportunity to establish his own kingdom.⁷ White claims that Satan exulted that he had succeeded in debasing the image of God in man⁸ and in changing the laws of God,⁹ especially the Sabbath that dealt with worship.¹⁰

Satan, therefore, has a kingdom. His kingdom is located in the world. It is characterized as one of force¹¹ and falsehood.¹²

¹EW, 146-7, 158; DA, 114. ²DA, p. 117; ED, p. 24.

³DA, p. 129. ⁴IT, p. 279. ⁵DA, p. 114. ⁶PP, p. 99.

⁷DA, pp. 34-35. ⁸Ibid., p. 37. ⁹GC, p. 494.

¹⁰PK, pp. 183-4. ¹¹DA, p. 436. ¹²ST, p. 192.

The Kingdom of Grace

Adam lost his kingdom to Satan. Even though he later repented,¹ he was still left without a kingdom. God, apparently, had another plan in mind, and He was swift in putting it into effect. White indicated that immediately after the fall of man the kingdom of grace was instituted,² with a view to establishing it on the cross.³

There seems to be a definite relationship between the kingdom which Christ instituted and the plan of redemption. First, the plan of salvation was devised before the foundation of the world⁴ but went into effect after the fall of man.⁵ Nevertheless, it was not established until the death of Christ.⁶ Second, White declares that after the fall of man Christ made a covenant of grace in Eden accompanied with a promise that the seed of the woman would bruise the serpent's head. This covenant, White claims, existed by promise and was accepted by faith, but it could not be ratified until the death of Christ on the cross.⁷ So there is a relationship between the plan of redemption and the covenant of grace. Third, there is a relationship between the plan of redemption and the kingdom Christ came to establish. White wrote:

The kingdom of grace was instituted immediately after the fall of man, when a plan was devised for the redemption of the guilty race. It then existed in the purpose and by the promise of God; and through faith, man could become its subjects, yet it was not actually established until the death of Christ.⁸

There is, therefore, a relationship between the plan of redemption

¹GC, pp. 453, 647.

²Ibid., p. 347.

³Ibid., p. 348.

⁴pp, p. 63.

⁵Ed, p. 125.

⁶GC, p. 348.

⁷pp, pp. 370, 371.

⁸GC, p. 348.

the covenant of grace, and the establishment of the kingdom of grace.

White was very precise in her choice of words. In describing the kingdom of grace White claims that it was instituted after the fall, but established at the cross. She adds, the kingdom of grace existed before the cross.¹

The word "institute" means "to set up; establish; found, introduce; start, initiate, appoint, install in an office, or position."² And the word "establish" means "to make steadfast, firm, or stable; to settle in a firm or permanent basis; to set up or fix unalterably; to confirm or ratify what has been previously instituted, settled, or ordained."³

To White, therefore, the kingdom which Christ came to establish was initiated, set up after the fall of Adam, but was consolidated, confirmed, and ratified on the cross.

According to the discussion on the kingdom of God in chapter two, the prevailing concept of the kingdom of God in regard to Jesus' announcement in Matt 4: 17--"The kingdom of God is at hand"--is that it has to do with the life and ministry of Christ, especially with His acts of exorcism. White, on the other hand, stresses not so much the works of exorcism as much as "The time of Christ's coming, His anointing by the Holy Spirit, His death, and the giving of the gospel to the Gentiles."⁴ The major difference between the findings in chapter two and White's conclusion is a matter of understanding

¹GC, pp. 347-8.

²"Institute," Webster's Dictionary of the English Language, 1977.

³"Establish," Ibid.

⁴JA, p. 234.

the nature of the ministry of Christ. The biblical writers seem to indicate that the arrival of the kingdom entailed a pre-death manifestation of the power of Christ, whereas White feels strongly, that the death of Christ and His post-death ministry had more to do with the establishment of the kingdom of God. White seems to have a strong case for her argument because the Biblical writers did not dissociate the death of Christ from the establishment of the kingdom of God.

The death of Christ and his post-death ministry may have more to do with the establishment of the kingdom of God than many may think. White states:

Christ's sacrifice in behalf of man was full and complete. The conditions of the atonement had been fulfilled. The work for which He had come to this world had been accomplished. He had won the kingdom. He had wrested it from Satan and had become heir of all things.¹

The death of Christ, therefore, in addition to confirming the kingdom instituted after the fall, also guaranteed the restoration of the kingdom lost by Adam to Satan.

Even though Christ, by His death, established the kingdom of grace, yet it was not fully organized until Pentecost. White declares,

Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring

¹AA, p. 29.

was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people.¹

This spiritual dimension of the kingdom the disciples of Christ failed to comprehend during the earthly ministry of Christ.² It was not, however, until Pentecost that the disciples caught the vision of what Jesus meant. White says,

The veil that had prevented them from seeing to the end of that which had been abolished, was now removed, and they comprehended with perfect clearness the object of Christ's mission and the nature of His kingdom. They could speak with power of the Saviour; and as they unfolded to their hearers the plan of salvation, many were convicted and convinced.³

With the understanding of the kingdom of Christ, came also a burden for the salvation of souls.⁴ The disciples had been given the great missionary charter of the kingdom, and now they were to work earnestly for the salvation of souls.⁵

There are several reasons for the institution and the establishment of the kingdom of grace. First, it was established for all those who refuse to be subjects of Satan's kingdom. Every person is endowed with the power of choice⁶ and must choose whom he will serve,⁷ whether it be Christ or Satan.⁸ Man must therefore decide his own destiny.⁹ Second, within the framework of the kingdom, the work of restoration begins, that is to bring man back to God's

¹AA, pp. 38, 39. ²DA, pp. 435, 670. ³AA, pp. 44,45.

⁴AA, p. 37. ⁵Ibid., p. 28. ⁶MH, p. 93.

⁷DA, p. 466. ⁸ISM, p. 96.

⁹ED, p. 178; PK, p. 536.

original plan for his life. White alludes to the fact that man in his present state is not prepared to enter the kingdom of God.¹ God has, however, provided probationary time and opportunities in order that he may prepare for eternity² and the perfection of character.³ Third, the kingdom has created a framework for the Christian's philosophy of mission. All those who become citizens of God's kingdom are automatically enlisted in Christ's army and share in the responsibility of winning men to God.⁴

In order to understand the Christian's philosophy of mission, it is necessary to consider it in the light of the mission of the Church in the world.

The Kingdom of the World

In some instances White has appealed to the church to separate from the world;⁵ but that is primarily because the world has been influenced by Satan in the wrong direction.⁶ The world, therefore, has become synonymous with evil. The world, nevertheless, remains God's property and is under the surveillance of God Himself. White declares,

Satan's dominion was that wrested from Adam, but Adam was the vicegerent of the Creator. His was not an independent rule. The earth is God's and He has committed all things to His Son. Adam was to reign subject to Christ. When Adam betrayed his sovereignty into Satan's hands, Christ still remained the rightful king.⁷

With the death of Christ, Satan lost all claim to the world. So the

¹GC, p. 323. ²4T, p. 147. ³5T, p. 385; 4T, p. 429.

⁴5T, p. 427. ⁵5T, pp. 142-146; CW, p. 101. ⁶3T, p. 478.

⁷DA, p. 129.

kingdoms of this world correctly belong to Christ.

The world has, however, become a great battlefield.¹ Since the day that sin entered the world both God's army and Satan's army have been in a terrible conflict. White relates:

In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the bloodstained banner of Prince Immanuel. Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God.²

God's Army

God has His army (His Church) in the world.³ God expects His church not merely to rally along the bloodstained banner of Prince Immanuel, but that it should also hold God's standard high: White writes:

By precept and example they must hold their perfect standard high above Satan's false standards, which, if followed, will lead to misery, degradation, disease, and death for both body and soul.⁴

This elevation of divine standards requires that the church, otherwise called God's fortress in a revolted world,⁵ a city of refuge,⁶ maintain steadfast fidelity to the cause which it represents. It must remain true to its sovereign Lord and His commandments.⁷

This church, White declares, has been given the keys of the kingdom,⁸ that is, the word of God,⁹ and God expects that it should

¹ED, p. 295. ²8T, p. 41. ³5T, p. 394. ⁴7T, p. 137.

⁵TM, p. 16. ⁶AA, p. 11. ⁷3T, p. 11. ⁸DA, pp. 413-4.

⁹CT, p. 187; ED, p. 120.

advance the kingdom in the world.¹ White writes:

We must put on the whole armor of righteousness, we must resist the devil, and we have the sure promise that he will be put to flight. The church is to conduct an aggressive warfare, to make conquests for Christ, to rescue souls from the power of the enemy.²

When people are brought into the church, the church has the responsibility to educate them for aggressive warfare. Each man has his duties to perform.

Satan's Army

Satan also has his army.³ His forces consist of the fallen angels who were expelled from heaven with him,⁴ and those on earth who confederate with him.⁵

Satan's army is distinguished from God's army by his black banner.⁶ His agents work in concert.⁷ They operate by force, and each one considers the other as an "obstacle in the way of his own advancement, or as a stepping stone on which he himself may climb to a higher place."⁸ In this kingdom position is based on the principle of preference and supremacy.⁹

Issues in the Conflict

The issues in the conflict seem to surround the following principles:

1. Who is going to be the sovereign ruler of the universe?

¹TM, p. 58. ²5T, p. 395. ³GC, p. 663.

⁴DA, p. 116; PK, p. 176. ⁵9T, p. 43. ⁶PK, p. 276.

⁷5T, pp. 294-5. ⁸DA, p. 436. ⁹Ibid., p. 650.

White claims that to Satan the world belongs to him, he is its rightful ruler and prince,¹ and the world was unlawfully wrested from him.² With this in mind, he makes his final attempt at the end of the millennium to regain lost supremacy.³

2. Whose subjects are the people of the world? Satan still argues that the people of the world are his subjects.⁴ He bases this claim on the fact that they have chosen him as their sovereign ruler.⁵

3. How just is God? Satan has ever maintained that God's kingdom is one of injustice. His principles are inconsistent.⁶ But God's justice will stand fully vindicated before the universe, and Satan himself will be forced to acknowledge God's justice and bow to the supremacy of Christ.⁷

4. How valid is the law of God? White indicates that since the beginning of the great controversy, it was Satan's accusation that the law could not be obeyed.⁸ But why does Satan show such great concern against the law? White claims that the law is the transcript of God's character and embodies the principles of His kingdom⁹--justice, mercy, love,¹⁰ and righteousness.¹¹ The law, therefore, becomes a test of loyalty to God's government.¹² Satan's attack against the law of God, then, is really an attack against the kingdom of God.

5. Who deserves worship? One of Satan's most ardent desires seems to have been his desire to obtain worship, and this became very

¹PK, p. 184; GC, p. 663. ²GC, p. 663. ³Ibid.

⁴ST, pp. 472-3. ⁵DA, p. 114. ⁶Ibid., p. 761

⁷GC, pp. 670-1. ⁸DA, p. 761 ⁹COL, p. 307.

¹⁰PK, p. 275. ¹¹Ibid., p. 709. ¹²CT, p. 62.

pronounced in Satan's temptation to Christ (Matt 4: 9, 10). Satan's desire for honor and supremacy may have been responsible for his introduction of the changes made in the law of God.¹ The introduction of Sunday in the place of the Sabbath was the result of sharp calculation.² White points out that the observance of the Sabbath is a recognition of God as Creator.³ It bears witness to God's sovereignty⁴ and lays at the foundation of worship.⁵ The attempt, therefore, to change the Sabbath from the seventh-day to the first day is an injustice done to the kingdom of God. The Sabbath, then, becomes a great test. White notes:

The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not.⁶

Summary

The findings of this chapter reveal that to White the kingdom of God was neither transcendent and supernatural, immanent and natural. The words transcendent and immanent seem to have been rare words in White's vocabulary. She used the words supernatural and natural, but always in equilibrium with each other. Her argument for the integration of the supernatural and natural certainly puts her in the school of the transcendent and immanent.

To White there were just two main phases of the kingdom--the

¹GC, p. 502.

²PK, pp. 183-4.

³GC., p. 438.

⁴PP, p. 528.

⁵GC, pp. 437-8.

⁶Ibid., p. 605.

kingdom of glory and the kingdom of grace. Her understanding of the future aspect of the kingdom presents no major problem. It is rather straightforward. She indicated, however, that the present phase was spiritual in nature.

This spiritual dimension of the kingdom makes it even more difficult to describe it, because at one time it is located in the human heart, and at another time it is a spiritual realm of divine activities. When studied, however, in the context of the great controversy between Christ and Satan, the spiritual kingdom is identified with the plan of redemption which was instituted after the fall and established at the cross.

Although this kingdom is in the world, it is not of the world, by its very nature it is difficult to locate. There is no territorial boundaries, no outward show, and nothing with which to compare it. Its presence is realized in the presence of those who yield their lives to Christ.

This invisible realm provides an asylum from Satan's domination. A healing process takes place in the lives of the citizens of the kingdom. The individual is trained and equipped for a sinless society, whether it be in this world and for other worlds. It provides the basis for the philosophy of mission, for all those who become citizens of the kingdom of God are automatically soldiers enlisted in God's army and are required to fight for the salvation of the lost.

The church is not the kingdom: it is the custodian of the kingdom having received the keys from Christ. The church is responsible for advancing the kingdom in this world by the quality

of life lived by the members and its personal witness to the kingdom. The church, then, is to ally itself under the bloodstained banner of Christ, elevate divine standards, contend for the sovereignty of God and His elevation to His rightful place as Creator, uplift His down-trodden law, and ascribe the worship which belongs to Him alone.

Such a concept of the kingdom of God has significance for the Christian's role in society and creates a framework for the formulation of meaningful objectives and strategies which are discussed in the next chapter.

CHAPTER VI

THE KINGDOM OF GOD: ITS IMPLICATIONS FOR STRATEGIC PLANNING ACCORDING TO ELLEN G. WHITE

A misunderstanding of the kingdom of God has led to much trouble in the past. This was evident among the Jews and the disciples of Christ. White writes:

The Jews looked for the kingdom of God to be established in the same way as the kingdoms of the world. To promote righteousness they resorted to external measures. They devised methods and plans.¹

Among the disciples there was endless confusion as to who would be the greatest in the kingdom.²

To establish a philosophy of education on the transcendence of the kingdom is to promote an education that ignores the involvement of the Christian in society. To stress a philosophy of education based solely on the immanence of the kingdom is to prepare a people for society while at the same time neglecting the individual's responsibility to God and His kingdom. Too much emphasis on the transcendence of the kingdom may lead to a God-centered and God-oriented education. That is to say, educators may be so concerned about the future that they transmit messages from above to the neglect of consideration of human weaknesses and limitations. In the same way, too much stress on the immanence of the kingdom may lead to a man-centered and man-oriented system of education.

¹COL, p. 77.

²DA, p. 435.

The transcendent-immanent concept of the kingdom, on the other hand, takes into consideration both the transcendent and immanent contributions of education. It prepares individuals for involvement in the kingdom of God in the here and now and creates an awareness of both their responsibility to God's kingdom and to society. It advocates an education that is God-centered and man-oriented. Education is not merely casting man into God's mold, rather it is reproducing God's mold in man.

This concept of the kingdom, therefore, opens the door for the understanding of the Christian's philosophy of mission. Since the kingdom of God is present in the world and is viewed in the context of the Great Controversy between Christ and Satan, the purpose of mission becomes clearer.

The Purpose of Mission

There is only one mission for the existence of the present provisional kingdom established by Christ--that is the salvation of souls. White claims that after Pentecost when the kingdom of God was clarified in the minds of the disciples they became weighted for the salvation of souls.¹ This should be the burden of all those who are involved in the expansion of the kingdom of God. White writes:

The minister who is a co-worker with Christ will have a deep sense of the sacredness of the work and of the toil and sacrifice required to perform it successfully. He is forgetful of self. In his search for lost sheep. . . . He has but one object in view--the salvation of the lost.²

White further declares: "To win souls to the kingdom of God must be their (the ministers') first consideration."³

¹AA, pp. 28, 37.

²Ibid., p. 362.

³GW, p. 31.

The Kingdom: A Strategy for Mission

There is, perhaps, no greater stimulus for whipping up the spirit of a nation than a strong sense of nationalism. It was such a spirit that boosted the morale of the Jewish nation against Christ.¹ In a similar manner, when the people of God has a sense of belonging to the kingdom of God there is a new approach to life--they have a sense of mission.

Nations are not immune to attacks from within. They are sometimes plagued by political, social, and economic problems which may create a weakness within the system. On the other hand, those same nations at war are able to bring together the fractured elements in order to present a united front against the enemy.

God has a kingdom in this world and this kingdom is at war with the forces of evil. The kingdom of God, therefore, provides the rallying point around which God's people hover. White states: "The interest and prosperity of Christ's kingdom should be paramount to every other consideration."² White's view of the kingdom, therefore, provides the historical setting for the participation of individuals in the affairs of the kingdom because the kingdom is a spiritual reality in the world and involves the collective efforts of its subjects for its advancement and upbuilding.³

In order to advance the kingdom there are basic guidelines for strategic planning. These include knowing the enemy, the territory and the principles governing the kingdom of God.

¹JA, p. 540.

²3T, p. 397.

³TM, pp. 228-9.

Knowing the Enemy

The kingdom of God cannot be studied apart from the Great Controversy. As already shown, there are actually two kingdoms in the world--the kingdom of God and the kingdom of Satan. Each is represented by an army. For wise planning, God's people must study Satanic strategies.

The greatest enemy is Satan. He has his forces well-organized. The issues have already stated--the sovereignty of God, creation, the nature of man, justice, law, and worship. But more than knowing the enemy is to understand his strategies. White claims that

Satan is constantly at work with intense energy and under a thousand guises, to misrepresent the character and government of God. With intensive well-organized plans and marvellous power, he is working to hold the inhabitants of the world under his deception.

Failure to study Satan's plans is to be guilty of the accusation made by White,

Satan and his agents are sharper than our workers. While he is planning and devising and laying his nets to take souls unawares our brethren are frequently taking things in a very easy manner, and Satan outgenerals them almost every time.²

White has, therefore, given some insights into Satan's plans and major councils. For example, she speaks of the councils called by Satan to discuss the fall of the Adam, the temptation of Christ, the hindrance to Jesus' works, the death of Christ, the concealment of the resurrection story, and plans to ensnare the SDA Church.³

¹pp, p. 78;

²MS, 14, 1887.

³SR, p. 28; DA, pp. 116, 205-6; EW, pp. 178, 182-3; TM, pp. 472-5.

God's people should, therefore, be well acquainted with the enemy and his plans that they may lay concrete plans for the overthrow of his stronghold.

Knowing the Territory

Since the kingdom of God knows no territorial, racial, or national barriers, the territory is the world. White states:

The whole world is a vast missionary field, and we who have long known the gospel message should be encouraged by the thought that fields which were once difficult of access are now easily entered.¹

She further admonishes:

The solemn, sacred message of warning must be proclaimed in the most difficult fields and in the most sinful cities, in every place where the light of the great threefold gospel message has not yet dawned.²

Knowing the territory will include mapping out the fields to be evangelized, studying the culture of the people, and above all their needs. Then plans must be laid for advancing the kingdom of God and educating a people for the kingdom of God. White suggests that in seeking to relieve the physical necessities of those whom the church wishes to reach with the gospel, it may require that farmers, financiers, builders, and skilled artisan move to neglected areas, establish themselves, and by a life of simplicity, spread the gospel.³

Some fields will be hard to reach because of political and even religious barriers, and other may be easy because of freedom of the press, and freedom of worship, but all territories are to be given the message of the kingdom.

¹GW, p. 27.

²:ibid.

³9T, pp. 127, 36.

A Call for Unity

Unity of action is vital for the advancement of the kingdom.

White writes:

We are living in a time when order, system, and unity of action are most essential. The truth must bind us together like strong cords in order that no distracted efforts may be witnessed among the workers.¹

She continues:

As we approach the last crisis, it is of vital moment that harmony and unity exist among the Lord's instrumentalities. The world is filled with storm and war and variance. Yet under one head--the papal power--the people will unite to oppose God in the person of His witnesses. . . While he seeks to unite his agents in warring against the truth he will work to divide and scatter its advocates. . . The members of Christ's church have the power to thwart the purpose of the adversary of souls.²

Almost in desperation White urges "Press together, press together."³

In so doing one must understand the principles of God's kingdom.

Understanding the Principles of God's Kingdom

Basic to the planning of correct strategies to counteract Satan's plans is the understanding of the principles of the kingdom of God.

Since the kingdom of God is spiritual, then the principles of the kingdom are also spiritual in nature. White indicates that in Christ's kingdom there is no need for brute force.⁴ There is no need for compulsion and oppression.⁵ The principle of preference and supremacy is absent.⁶ Rather, the kingdom is founded on the

¹ TM, pp. 228-9. ² 7T, p. 182. ³ 6T, pp. 292-3.

⁴ DA, p. 436. ⁵ Ibid., pp. 550-1.

⁶ Ibid. p. 650.

principles of love, grace, and righteousness.¹ The people of the kingdom are meek.²

In the study of the kingdom of God, therefore, one expects to find principles that are opposite to those governing the kingdom of this world. The following principles, then, are intended to show how the principles of the kingdom can be utilized in strategic planning in the work of God on earth.

The Principle of Simplicity

White has been constantly appealing for simplicity in every aspect of life--dress, diet, education, and in the establishment of institutions.³ Why was she so concerned about simplicity in all aspects of life?

She answers this questions as follows:

The laws of Christ's kingdom are so simple, and yet so complete that man-made additions will create confusion. And the more simple our plans for the work in God's service the more we shall accomplish. To adopt worldly policy in the work of God is to invite disaster and defeat. Simplicity and humility must characterize every effort for the advancement of His kingdom.⁴

White claims that elaborate buildings and facilities consume time and money that could be invested to extend the work of God in foreign fields.⁵ The erection of large buildings facilitate pride, self-exaltation, neglect of the poor, and partiality to the rich.⁶ She insists that in large institutions where too many people are brought together it is difficult to maintain a high spiritual

¹MB, p. 8. ²Ibid., p. 14.

³4T, pp. 628-648; TM, p. 179; CT, pp. 210-11; EV, p. 634.

⁴7T, p. 214. ⁵Ibid., p. 215. ⁶3T, p. 133.

standard. In addition, men lacking spirituality may fill positions of responsibility, thus defeating the very purpose of the institution.¹ White defeated the notion that large elaborate buildings add prestige to the work by insisting,

Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions to try to compete with worldly institutions in size and splendor. We shall gain the victory, not by erecting massive buildings, in rivalry with our enemies, but by cherishing a Christlike spirit-- a spirit of meekness and lowliness. Better far the cross and disappointed hopes with eternal life at last, than to live with princes and forfeit heaven.²

She comments: "It would be far better to expend less on buildings and give your workers wages that are in accordance with the value of their work, exercising toward them mercy and justice."³

The first principle of the kingdom of God, therefore, demands simplicity in every aspect of the work. Had the SDA Church followed the advice given by White, perhaps it would not have had to lose some of their expensive buildings to government, and if governments did take over church property, the loss to the church would not be so great.

The Principle of Decentralization

Side by side with the establishment of large institutions is the idea of centralization. There was very early in the work of the SDA Church, the desire for centralization, especially in Battle Creek. White very early warned against the evils of centralization.

She claims that centralization creates a power structure

¹7T, p. 103.

²ibid., pp. 100-101.

³3T, p. 143.

within the church that can have serious consequences.¹ First, it savors of selfishness.² Second, instead of scattering talents around the world for the advancement of the work, many talents are centered in one place.³ Third, with the development of the power structure, leaders begin to assume the positions of kings and rulers in the church and Christ is ranked second.⁴ Fifth, those who assume authority do not always walk with God, yet they are most active in developing projects and inaugurating plans which they feel they must supervise.⁵ Sixth, those in authority take upon themselves the responsibility to selecting only those whom they feel they can mold to work with them. Those who do not see eye-to-eye with authority are often the objects of harsh discipline which result in the ruin of many good workers.⁶

This spirit is far from the principle of the kingdom of God, for in God's kingdom there is no brute force, the rights of individuals are respected. White claims that God never placed man as ruler over His heritage.⁷ Christ is the supreme Ruler, and the members of the church are brethren and fellow laborers.⁸ It would be far better to invest in the world field than in one section.⁹

The Principle of Brotherhood

Since the kingdom of God is not limited by territorial boundaries, racial and national barriers, knows no rank nor

¹8T, p. 150. ²Ibid., p. 135. ³Ibid., p. 135.

⁴TM, p. 477; *ibid.*, p. 325;

⁵*ibid.*, p. 320; *ibid.*, p. 325. ⁶*Ibid.*, pp. 348. 360.

⁷9T, p. 276. ⁸TM, p. 481. ⁹8T, p. 135.

aristocracy, the spirit of brotherhood must bind the hearts of God's children around the world. White insists that the gospel is to unite Christ's followers in the spirit of universal brotherhood.¹ She writes:

Christianity is a system which, received and obeyed, would spread peace, harmony, and happiness throughout the earth. The religion of Christ will unite in close brotherhood all who accept its teachings.²

Then she encourages all God's children to unite

Knowing that in Christ all race prejudices, all national distinctions, are laid aside, and we are all brethren, engaged in the work of advancing the Redeemer's kingdom. We are all one in Christ, and should unite heartily in an effort to educate and train an army of young men and women in such a way that they will be consistent, well-balanced Christians, able to understand and explain the Scriptures.³

All barriers are broken down because all of God's children are tied with a common culture--the culture of heaven. This is what the Bible is all about. The Bible speaks about the culture of heaven. This is important because all of God's children have a common destiny--ultimate citizenship in the kingdom of God. White puts it beautifully by declaring:

Through unselfish service we receive the highest culture of every faculty. More and more fully do we become partakers of the divine nature. We are fitted for heaven, for we receive heaven in our hearts.⁴

This world, therefore, is a school in which one learns the principles of the kingdom of God by becoming its subject and citizen, thus is one prepared for the coming of Christ and entrance into His possession.⁵ On this basis, then, White urges:

¹SD, p. 50. ²GC, p. 47. ³Fe, p. 203.

⁴Ed., p. 16. ⁵Ibid., p. 184.

Let everyone who claims to be a child of the heavenly King seek constantly to represent the principles of the kingdom of God. Let each remember that in spirit, in words, and in works, he is loyal and true to all the precepts and commandments of the Lord. We are to be faithful, trustworthy subjects of the kingdom of Christ, that those who are worldly wise may have a true representation of the riches, the goodness, the mercy, the tenderness, and the courtesy of the citizens of the kingdom of God.¹

The culture of heaven is universal, not national. Love, kindness, courtesy, tenderness, simplicity are universal qualities that can be practiced by all races. Consequently, when God's children are gathered from the four corners of the earth, every one will be at ease in the other's presence because of adherence to the principles of the kingdom of God.

The Principle of Organization

Organization is not a curse, it is a blessing. White argues that organization is essential--essential for harmonious action and the avoidance of any disorderly, undisciplined, and disorganized course of action. It is essential for the angels to work with the saints below.² White points out that "if discipline and order are necessary for successful action on the battlefield, the same are much more needful in the warfare in which we are engaged."³

Institution is also a blessing. White wrote: "If these institutions (Publishing Association, school, and Health Institute) were properly conducted, they would greatly advance the cause of God in the spread of the truth and in the salvation of souls."⁴ But both organization and institution can be abused. Abuse takes place usually

¹White, "The Essentials of Education," RH, Oct 24, 1907.

²TM, p. 28.

³IT, p. 649.

⁴3T, p. 468.

after the marriage of institution with organization. Organization and institution then exist in the person of institutionalization. At that time organization becomes everything, it loses its objective, its simplicity, and relies more on form and machinery.¹ White

cautioned:

In our work for God there is danger of relying too largely upon what man with his talents and ability can do. Thus we lose sight of the one Master Worker. Too often the worker for Christ fails to realize his responsibility. He is in danger of shifting his burden upon organizations, instead of relying upon Him who is the source of all strength.²

Within the sphere of the kingdom, organization and institutions are quite legitimate, but when controlled by Satan they could be dangerous. White writes:

Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth and for the advancement of the kingdom of God.³

For a correct understanding of the principles of organization it becomes necessary to review them in the light of the kingdom of God--the kingdom of righteousness and peace.

The Principle of Administration

Administration is defined as "the task of discovering and clarifying the goals and purpose of the field it serves and of moving in a coherent, comprehensive manner toward their realization."⁴

Purposeful church administration, indicates Lindgren,

¹FE, p. 253.

²DA, p. 370.

³7T, pp. 180-1.

⁴Alvin J. Lindgren, Foundations for Purposeful Church Administration (Nashville, Tennessee: Abingdon Press, 1965), p. 23.

is the involvement of the church in the discovery of her nature and mission and in moving in a coherent and comprehensive manner toward providing such experiences as will enable the church to utilize all her resources and personnel in the fulfillment of her mission of making known God's love for all men.¹

Administration based on the philosophy of the kingdom of God, therefore, leads the church to discover its nature and mission and to mobilize its resources for the accomplishment of its mission in a coherent and comprehensive manner.

The church's mission is the advancement of the kingdom of God in the world. This requires rapid advance in capturing new territories--winning men to God. God has significantly blessed His church with the resources necessary for the accomplishment of His objectives.

First, the church is called God's fortress which "He holds in a sin-stricken, revolted world."² Second, God has endowed His Church with the power of the Holy Spirit and spiritual gifts.³ Third, White claims the church is endowed with the righteousness of Christ, and He expects that the church will display the wealth of God's mercy, love, and grace to the world.⁴

The church, therefore, is to mobilize its resources--human and otherwise--for the accomplishment of its objectives. White points out that as the veil was removed from the eyes of the disciples, they "comprehended with perfect clearness the object of Christ's mission and the nature of His kingdom. They could speak with power of the Saviour; and as they unfolded to their hearers the plan of

¹Lindgren, Purposeful Church Administration, p. 60.

²TM, p. 16.

³AA, p. 12.

⁴TM, p. 18.

salvation, many were convicted and convinced."¹ This dynamic experience produced a change in the outlook of the church:

Every Christian saw in his brother a revelation of divine love and benevolence. One interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was to reveal the likeness of Christ's character and to labor for the advancement of His kingdom.²

Purposeful administration requires wise planning, and wise planning demands capable generals. White states:

All who enter the army are not to be generals, captains, sergeants, or even corporals. All have not the care and responsibility of leaders. There is hard work of all kinds to be done. Some must dig trenches and build fortifications; some are to stand as sentinels, some to carry messages. While there are but few officers, it requires many soldiers to form the rank and file of the army; yet its success depends upon the fidelity of every soldier.³

White indicates that the "strength of an army is measured largely by the efficiency of the men in the ranks."⁴ Therefore,

A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency on the part of all. If he were to depend on his officers alone he could never expect to conduct a successful campaign. He counts on loyal and untiring service from every man in his army. The responsibility rests largely upon the men in the ranks.⁵

"Wise generals," says White, "are to lay plans for advance moves along the line. . . They are to discern and develop talents in the church--talents that can be educated for the Master's use."⁶ Wise generals are not those who do the work themselves, but they know how to obtain the greatest help from others.⁷ White laments,

O for generals, wise and considerate, well-balanced men, who will be safe advisers, who have some insight into human nature, who know how to direct and counsel in the fear of God."⁸

¹AA, p. 44. ²Ibid., p. 48. ³5T, pp. 394-5. ⁴9T, p. 116.

⁵Ibid. ⁶Ibid., pp. 116-117. ⁷Letter 1, 1883.

⁸SM, p. 362.

The appointment of individuals to positions of responsibility in God's cause is very important, primarily because of the nature of the work and design of Satan to put men into the wrong position.¹ Satan can use these sacred positions to the furtherance of his own design. White writes:

Satan's method tends to one end--to make men slaves of men. And when this is done, confusion and distrust, jealousies and evil surmisings, are the result. Such a course destroys faith in God. . . and loss of confidence even in the management of faithful men.²

In order to avoid this, men are not to be rushed into important positions. Rather they should be tested, because in God's kingdom, position is not gained through favoritism, nor earned, nor received through arbitrary bestowal.³ White says "it is the result of character."⁴

True consecrated leaders have a burden for God's work.⁵ They neither exalt men nor self.⁶ They prefer to protest against the worship of men.⁷ This is because they are men of integrity who walk humbly with God.³

Men of God's appointment have breadth of mind to appreciate "persons of cultivated intellect and to recompense them proportionately to the responsibilities they bear."⁹ Describing some of the essential qualities of good leadership White writes:

¹5T, p. 645.

²TM, p. 361.

³IT, p. 567.

⁴AA, p. 543.

⁵2T, p. 37.

⁶IT, p. 567; TM, p. 282.

⁷CW, p. 173.

⁸Te, p. 281; 9T, p. 270.

⁹5T, p. 551.

It was shown that physicians and helpers should be of the highest order, those who have an experimental knowledge of the truth, who will command respect, and whose word can be relied on. They should be persons who have not a diseased imagination, persons who have perfect self-control, who are not fitful or changeable, who are free from jealousy and evil surmising, persons who have a power of will that will not yield to slight indispositions, who are unprejudiced, who will think no evil, who think calmly, considerately, having the glory of God and the good of others ever before them. Never should one be exalted to a responsible position merely because he desires it. Those only should be chosen who are qualified for the position. Those who are to bear responsibilities should be proved and give evidence that they are free from jealousy, that they will not take a dislike to this or that one, while they have a few favored friends and take no notice of others; God grant that all may move just right in that institution.¹

while this counsel is directed to physicians and helpers, it is also important as a guide to leadership, and the Adventist church applies it to sound Christian leadership.²

The counsels given by White were not born out of her own imagination. They developed out of her concept of the kingdom of God. The kingdom of God is a spiritual reality in the world. It is in serious conflict with the forces of evil. The success or failure depends on the form of administration and the administrator. It is vitally important then that in the selection of administrators the best generals be chosen who will rightly represent the cause of Christ.

The Principle of Leadership

In the administrative world, leadership is often classified as authoritarian, laissez-faire, bureaucratic, charismatic, and

¹IT, p. 567.

²See "Positions," Comprehensive Index to the Writings of Ellen G. White (Mountain View, California: Pacific Press Publishing Assn, 1962), 2: 2092-94.

democratic.¹ In the Bible, however, there are only two types mentioned--leadership among the Gentiles and leadership based on the principle of the kingdom of God. Christ declares, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matt 20: 25-27).

Leadership among the Gentiles is based on the principles of force, pride, self-exaltation, and love of distinction.² There is a temptation for Christians to adopt these principles. White points out that

Sometimes a man who has been placed in responsibility as a leader gains the idea that he is in a position of supreme authority, and that all his brethren, before making advance moves, must first come to him for permission to do that which should be done. Such a man is in a dangerous position. He has lost sight of the work of a true leader among God's people God is dishonored by every such display of authority and self exaltation.³

Within the sphere of God's kingdom leadership is based on two major principles: (1) the principle of humility and (2) the principle of service.

Jesus declares the principle of humility when He states, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt 18: 4). White claims that "we have no great men among us, and none need try to make themselves what they are not, remarkable men."⁴ True leaders

¹Bernard M. Lall and Geeta R. Lall, Dynamic Leadership (Mountain View, California: Pacific Press Pub. Assn, 1979), pp. 23,24.

²DA, p. 136.

³TM, p. 491;

⁴Ev, p. 134.

never feel themselves indispensable to the work of God, do not strive for the supremacy; rather they are so humble that they pray constantly for an understanding heart to discern between good and evil.¹ White asserts: "The simplicity, the selfforgetfulness, and the confiding love of a little child are the attributes that heaven values. These are the characteristics of real greatness."²

The second major principle is that of service. Christ reminds His disciples: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. . . The servant is not greater than His Lord; neither he that is sent greater than He that sent them" (John 13: 1-16). "The value of service to God," says White, "is measured by the spirit in which it is rendered."³ White calls this service unselfish service for the good of others; whole-hearted service; and willing service.⁴

Such leaders put Christ first and self last. They wear no badge of distinction and assume no high sounding titles such as "Master," "Reverend," "Right Reverend."⁵ They are evaluated by their moral worth and greatness of character in their service for humanity.⁶

The Principle Underlying the Support of the Work of God

The principle underlying the financial support the the ministry is based on the kingdom of God, that is to say, the tithe and

¹DA, p. 436; PK, p. 31; *ibid.*, p. 31. ²DA, p. 437.

³3T, p. 74. ⁴YI, Sept. 10, 1907; MH, p. 150; 3T, p. 500.

⁵DA, p. 513. ⁶*Ibid.*

offerings are founded on the fact that God is the sovereign Ruler of the universe and His right of ownership.¹ The system is most equitable because every one, rich and poor, recognizes this Divine Right by his gifts. The tithes and offerings themselves are to be used exclusively for the advancement of the kingdom of God in this world.²

The Principle of Dress

The Scriptures are specific in declaring the principles governing dress. The apostle Paul, for example, urges women to dress modestly (1 Tim 2: 9), and Peter asks for the ornament of a quiet spirit instead of external embellishment (1 Pet 3: 104). White also asks for simplicity in dress.³ The question is, What is the rationale behind such advice? White answers this question by stating: "I fear that they are asleep and so conformed to the world that it would be difficult to discern between him that serveth God and him that serveth him not. . . The marks of distinction between Christ's professed people and the world have almost dissappeared."⁴

Since the people of God belong to God's kingdom and are supposed to be enlisted in His army, then there must be a distinction between the Lord's army and those of the world. Therefore, the argument in favor of dress reform finds its source in the kingdom of God

Other Principles

Besides these major principles that should govern the operation of God's work in the world, there are other principles which

¹4T, p. 477. ²7T, p. 296; 9T, pp: 51-59.

³4T, pp. 628-648. ⁴1T, p. 277.

cannot be detailed in this study because of the delimitations. Mention must be made, however, of the Ten Commandments which are a declaration of the principle of love, and the foundation of God's government;¹ and the Sermon on the Mount which some theologians claim are not pertinent for the people of this age.

An examination of the sermon on the Mount reveals that there are principles governing nearly every aspects of human life and relationship--family life (Matt 5: 1-12), worship (Matt 6: 1-14), the brotherhood of man (Matt 7: 12), and the Christian's attitude towards his enemies (Matt 5: 21-5, 43-46; 6: 14-16).

These principles are vitally important and the church is called upon to lift up divine standards.² Behind every standard there is a principle. The elevation of this principles has special benefits for the church. White states that there are many people on the verge of the kingdom waiting to be gathered in.³ But these people will not come unless the standards be lifted up. White writes:

The purpose which God seeks to accomplish through His people today is the same that He desired to accomplish through Israel when He brought them forth out of Egypt. By beholding the goodness, the mercy, the justice, and the love of God revealed in the church, the world is to have a representation of His character. And when the law of God is thus exemplified in this life, even the world will recognize the superiority of those who love and fear and serve God above every other people on the earth.⁴

Then she adds,

Even these words fail of expressing the greatness and the glory of God's purpose to be accomplished through His people. Not to this world only but to the universe are we to make manifest the principles of the kingdom.⁵

¹GC, p. 493. ²7T, p. 137. ³AA, p. 109.

⁴7T, p. 137. ⁵AA, p. 109.

The elevation of the principles of the kingdom could result in the salvation of souls. White declares: "One Christ-loving, devoted member will do more good in a church than one hundred half-converted, unsanctified, self-sufficient worker."¹ On the other hand, any failure on the part of the church to elevate divine principles will result in the charge of treason before the judgement bar of God.²

Summary

The transcendent-immanent concept of the kingdom of God provides the strategy for mission because it is a present reality in the world. Those who enter into it are responsible for its advancement.

Wise planning demands that generals study the enemy and his mode of operation, study the field that will be invaded, and prepare the church for advancement.

Preparation of the church includes the elevation of the principles of the kingdom of God. The principles of simplicity, organization, administration, brotherhood, and other principles too many to enumerate here are to be practiced among the people of God and this will in turn cause the church of Christ to make advancement in every direction. Half-converted people can be a danger. The church must therefore take a decided stand on the platform of divine principles.

¹ST, p. 114.

²GC, p. 568; TM, p. 17.

CHAPTER VII

ELLEN G. WHITE'S CONCEPT OF THE KINGDOM AND ITS IMPLICATION FOR RELIGIOUS EDUCATION

The SDA Church holds on to the transcendent-immanentist concept of the kingdom of God. This has important implications for religious education. First, if emphasis on the transcendence of the kingdom provides the rationale for the education of the intellect as scholasticism seems to indicate; and the immanence of the kingdom gave birth to humanism, and education that deals more with the practical aspect of life than the theoretical, then the transcendent-immanent concept of the kingdom is basic to an education that takes into consideration the whole person--the intellect, physical, moral, social, and spiritual.

Second, if the transcendent concept of the kingdom is preoccupied with an education for the hereafter, and not the present; and the immanent concept of the kingdom promotes a education for the present and not the future, then the SDA concept of the kingdom which is transcendent-immanent, provides an education that prepares individuals for citizenship in this world and the world to come.

Third, if transcendence leads to deism, and immanence leads to pantheism, and transcendence-immanence leads to theism, then the SDA philosophy of education based on the transcendent-immanent concept of the kingdom of God, is theistic.

Fourth, since the SDA Church believes in the transcendent-immanent concept of the kingdom of God, then the SDA Church has a responsibility to the kingdom of God as well as to society. Education must therefore lead students to be involved in the improvement of society while at the same time maintaining the distinctiveness of the kingdom of God. The question is, how can one remain true to the kingdom of God while at the same time being involved in society?

The answer is found in the education offered by the SDA Church. White has given the SDA Church a philosophy of education rooted in the transcendent-immanent concept of the kingdom that provide the major objectives of education, and the goals of the three major educational institutions--the home, the church, and the school.

What Is Religious Education?

Religious education in the past, and possibly the present has been identified with the Sunday School Movement and church work.¹ Simply stated, religious education is all education sponsored by a religious organization. In this sense, religious education may be described as both Christian and non-Christian. In this study the concern is about education sponsored by the Seventh-day Adventist organization.

Williamson indicated that up to the year 1970, no one really knew what religious education was.² Gorman pointed out that

¹Nevin C. Harner, "Is Religious Education to Become a Science?" RE 27(March 1932): 202-208.

²William B. Williamson, Language and the Concepts in Christian Education (Philadelphia: Westminster Press, 1970), pp. 33-37.

religious education in seminaries and universities lacks scholarly foundation, hence religious education is fighting for its life. But looking at religious education from the above perspective, it seems clear that instead of religious education fighting for its life, it stands at the very apex of all education.

Religious education includes the total educational experience of every individual who is affiliated with a church and takes into consideration the three major educational institutions--the home, the school, and the church. In this chapter, therefore, Adventist education is considered in the setting of the kingdom of God. The basic objectives of the total educational experience is surveyed. Then each school is considered separately in light of its function in society. This is followed by the conclusion of the study.

SDA Education in the Setting of the Kingdom

In White's writings there are recurrent statements such as, "The most desirable education is a knowledge of the mysteries of the kingdom of heaven."² "The Lord requires that our schools shall fit students for the kingdom to which they are bound. Thus they will be prepared to blend in the holy, happy harmony of the redeemed."³ "Parents. . . . train yourselves and your children for life eternal in the kingdom of God."⁴ These statements seem to indicate that

¹See p. 3 above. ²CT, p. 399. ³Ibid., p. 540.

⁴CG, p. 548.

to White education has much relevance to the kingdom of God.

Looking at White's philosophy of education from another perspective there is no other conclusion but to describe it as theistic. Theistic being understood as God-centered and man-oriented. She has rejected a man-centered education and advocated instead that Christ be placed in the center. White declares:

Christ is the center of all true doctrines. All true religion is found in His word and nature. He is the One in whom all hopes of eternal life is centered; and the teacher who learns from Him finds a safe anchorage.¹

In support of education as being man oriented she states "Higher than the human thought can reach is God's ideal for His children. Godliness--godlikeness--is the goal to be reached."²

As noted in chapter three, if transcendence leads to deism, and immanence to pantheism, and transcendent-immanence to theism, then White's philosophy of education is more in line with the transcendent-immanent concept of the kingdom than either the transcendent or immanent.

Agreeing with the notion that the transcendent-immanentist concept of the kingdom takes a holistic approach to education, then White's view is reflective of the transcendent-immanent concept of the kingdom. White wrote.

True education means more than the pursual of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers.³

¹CT, p. 453.

²Ed, p. 18.

³Ibid., p. 13.

White is, however, even more emphatic in allying her educational thought with the kingdom of God for she declares that education "prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."¹ By "service in this world" White means God's service, which is intended to advance the cause of God in this world.²

There remains one aspect of the kingdom as it relates to the educational program of the church. As pointed out in chapter five, White's understanding of the kingdom must be viewed in the context of the Great Controversy between Christ and Satan. There are two kingdoms in this world--the kingdom of God and the kingdom of Satan. Just as Satan's kingdom has its army, so God's kingdom has its army. In order for God's army to function effectively, God's soldiers, ambassadors and missionaries must be trained. The school system was established for this very purpose. White writes: "Let us in our educational work embrace far more of the children and youth, and there will be a whole army of missionaries raised up to work for God."⁴ She continues:

Our educational institutions are to do much toward meeting the demands for trained workers for the mission fields. Workers are needed all over the world. . . . God has designed that our schools shall be an instrument for developing workers for Him He calls upon our young people to enter our schools, and quickly fit themselves for service.⁵

Considering White's philosophy of education, therefore, yields conclusive evidence that it is inbuilt in her concept of the kingdom of God.

¹Ed, p. 13.

²CS, p. 125; 5T, p. 263.

³Fe, p. 545.

⁵ibid.

General Objectives of Education

The term "general objectives" is so considered because the objectives about to be mentioned are the objectives of education on a whole and are applicable to education in the home, school and church. It is irrelevant to repeat the same objectives for each group. However, in the study of specific educational institutions, specific objectives are given, but they must be understood in the broader setting of this section.

In chapter two, six motifs of the kingdom were brought into focus. They are repeated here because of their relevance to education. Emphasis was laid on the sovereignty of God, His territory as Creator of heaven and earth, His subjects, man being created in His image, God's justice as the foundational principle of His throne, the law of God, and worship. Whenever the kingdom of God is mentioned, these facets automatically emerge. These facets of the kingdom have given to religious education its six basic objectives.

Objective One
"Recognition of the Sovereignty of God"

White declares that God is the sovereign Ruler of the universe.¹ The beast of the field and the fowls of the air cannot understand this.² Man has decided to exclude God as sovereign of the universe.³ It is therefore the work of education to lead students to acknowledge God as the supreme Ruler of their lives.

True education finds its center in God.⁴ Education, therefore, must direct the minds of students to God as Creator and Christ

¹pp, p. 34.

²Ibid., p. 45.

³Ibid.

⁴Ed, p. 33.

as Redeemer.¹ Children, then, ought to be taught to love and fear God and be loyal to Him.² In such a case, White seems justified in stating: "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 thoughts."³

An education in which the student is taught that he is a subject of God's kingdom necessarily means that God must always hold first place in the life of man, in any system under His auspices. But this has not always been the case even with the SDA Church. White writes: "For many years an education has been given to the people which places God second and man first. The people have been taught that everything must be brought before the council of a few men at Battle Creek."⁴ Such an education is wrong because it weakens individuals. White declares:

Today men who are presidents of conferences are less efficient and strong and able than they should be, because they place man where God should be, and they receive only that which man can give.⁵

To educate man to acknowledge the sovereignty of God is to train individuals to be thinkers, and the chance must be given for man to exercise his God-given privilege--that is, to make decisions such as Daniel made. White states that loyalty to Jehovah forbade Daniel and his companions to partake of the food prepared for him by the king of Babylon.⁶

¹Ed, p. 16, 17.

²Ibid., pp. 52, 55, 61.

³Ibid., p. 17.

⁴TM, p. 325.

⁵Ibid., p. 523.

⁶Ed, p. 55.

Objective Two
"Acknowledging God as Creator of the Universe"

In Scriptures God has not been merely described as sovereign Lord, but He is also Lord over the universe (Gen 1:1; Exod 20: 8-11). In fact, God challenges His people whose tendency it was to turn away from Him by declaring, "To whom then will ye liken me, or shall I be equal? Saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by numbers: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth" (Isa 40: 25-26).

White states that God's love is expressed in His creation.¹ Creation testifies to God's power and greatness.² Consequently, educators should teach children to see Christ in nature, teach them that He made the laws which govern all living things, and that these laws are for the happiness of His creatures.³ God, therefore, must be portrayed as sovereign Ruler of the world, of the universe, the majesty of heaven, and King of the universe.⁴

Objective Three
Recognizing Man, Created in God's Image
as God's Subjects

The Scriptures declare that man was created in God's image (Gen. 1: 26). Satan endeavored to obliterate this image.⁵ God's

¹DA, p. 516. ²PP, p. 116. ³DA, p. 516.

⁴2SM, p. 312; PP, p. 34; 4T, 164; PP, pp. 36, 39, 63; 4T, p. 510.

⁵White, "Satan's Malignity Against Christ and His People," RH 72(Oct 22, 1895), pp1 673-4.

purpose in education is to restore His image in man.¹

This objective is vitally important because man needs to know his origin, who he really is. Such an elevated concept cannot but elicit praise and gratitude to the One in whose image man is created. White declares:

To love Him, the Infinite, the Omnipotent One, with the whole strength, and mind, and heart, means the highest development of every power. It means that the whole being--the body, the mind, as well as the soul--the image of God is to be restored.²

Objective Four Promoting Justice

The writer of Psalms 89: 14, speaking about God's throne declares, "Justice and judgement are the habitation of thy throne; mercy and truth shall go before thy face." White adds: "God's love has been expressed in His justice no less than in His mercy. Justice is the foundation of His throne, and the fruit of His love."³

As such, therefore, God wants to see justice manifested among His people. The prophet Micah wrote: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and love mercy, and to walk humbly with thy God?" (Mica 6:3).

In order to produce such men, White declares

Institutions of learning may send forth men strong to think and to act, men who are masters and not slaves to circumstances, men who possess breadth of mind, clearness of thought, and the courage of conviction.⁴

That is the quality of men that the world stands most in need of.

White writes:

¹PP, p. 595; Ed., pp. 15-16.

²Ed, p. 16.

³JA, p. 762.

⁴Ed, p. 13.

The greatest want of the world is the want of men--men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for right though the heavens fall.¹

In order to provide such individuals education must aim at character development. White states this objective when she points out that

The great object to be secured should be the proper development of character, that the individual may be fitted rightly to discharge the duties of the present life and to enter at last upon the future, immortal life.²

Character is often tested in the midst of temptation when the individual has to make a decision for right or wrong.³ Joseph's character was tested not only when he was faced with adversity but also when suddenly he was exalted at the court of Pharaoh. White declares "The love and fear of God kept Joseph pure and untarnished in the king's court."⁴ Education should, therefore, aid in the building of a just society not merely in the world but most decidedly among the people of God.

Objective Five "Obeying God's Law"

Since the law is the foundation of God's government, the great standard of righteousness, and a test of loyalty to God's Government, it is to be exalted throughout the world.⁵

Children are therefore to be taught to reverence God's law, and the youth to respect it.⁶ It is the duty of parents and teachers

¹Ed, p. 57.

²4T, p. 418.

³3T, p. 144.

⁴MM, p. 36.

⁵Fe, p. 329; CT, p. 62; SD, p. 44.

⁶2SM, p. 438; AH, p. 16.

to teach obedience to the law of God.¹ The essence of the gospel is to bring man back to God's law, because man must meet the requirements of God's law in order to be a candidate for God's kingdom.² The law of God, therefore, plays an important role in the education of the people of God.

Objective Six
"Worshipping Meaningfully"

One of the goals of education is found in communion with God,⁴ and fellowship with Him.³ White advocated that "education is to glorify God and enable men and women to answer the prayer, Thy Kingdom come, Thy will be done on earth as it is in heaven" (Matt 6: 10).⁴ God's sovereignty is maintained through worship.⁵

In the eschatological kingdom there will be only one mode of worship. The Scripture makes this clear when it declares, "For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that, from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord" (Isa 66: 22,23).

In the present world, there are basically two objects of worship--God (Matt 4: 10) or Satan (Matt 4: 9). In the book of Revelation, earthly society is divided into two camps--those who worship the devil (Rev 13: 4,8) and those who worship God (Rev 14:7).

¹CG, pp. 36-7. ²PP, p. 363; ISM, p. 395.

³1A, p. 121; Ed, p. 18, 44. ⁴CT, p. 229. ⁵PP, 528.

There are, therefore, two systems of worship--the true system in which God is worshipped;¹ and the false system in which Satan is worshipped.² God is looking for true worshippers to make them His sons and daughters.³

True worship is universal. White writes: "Christ commissioned His disciples to proclaim faith and worship that would have in it nothing of caste or country, a faith that would be adapted to all peoples, all nations, all classes of men."⁴

Since universal worship will be restored in God's creation, then the purpose of education should be to lead students to worship God in spirit and in truth (John 4: 23). The church on earth and the church in heaven are one.⁵ Therefore, education sponsored by the church on earth should lead to universal worship of the One true God. Harmony must be restored in God's creation and this will be realized when God is placed in His rightful position as sovereign Lord of the universe, His law is acknowledged as binding on all mankind, man sees himself as a child of God, justice is maintained, and all God's creatures worship Him in spirit and in truth.⁵

Based on these general principles, the next section of this chapter is directed to the three major educational institutionals on earth--the home, the school and the church.

¹DA, p. 189.

²AA, p. 272.

³DA, p. 189.

⁴DA, p. 820.

⁵5T, p. 44.

⁶GC, p. 678.

The Home

Considering the home in the context of the kingdom White calls it a place of refuge for the tempted youths.¹ The home is not only a training school, it is the child's first school.²

The primary purpose of the family school is character development, which is vital for entrance into the kingdom of God.³ This is a vital period in the child's life because by age three the foundation of character is laid, and during the first seven years character is developed.⁴

Since the word character is derived from the Greek charakter which means to sharpen, to cut to a point, to inscribe such as on wood, stone, or brass, and further conveys the idea of an impression such as an image on a coin,⁵ White seems to indicate that the early years of the child are vitally important because "it is during the first years of a child's life that his mind is most susceptible to impressions either good or evil."⁵ Special consideration ought to be given to this period of the child's education.

The Teacher

During this delicate period the parents are the teachers of their own children, with the mother in a special sense being the

¹MH, p. 354. ²CT, p. 122; Fe, p. 416.

³CG, pp. 169-74; 6T, p. 354. ⁴CG, p. 194; *ibid.*, p. 193.

⁵Ulrich Wildkem, "charackter," TDNT, 9: 418-423.

⁵CG, p. 193.

headteacher.¹ White advocates that during the first eight to ten years of a child's life, the parents should be the child's only teachers.²

The School

The home ought to be the school, and as such it ought to be simple, peaceful, and charming.³ The development of character requires more than a home environment. The child needs to be developed physically, morally, spiritually, and mentally. Consequently, during the first eight or ten years, the child must be allowed access to fresh air, the opening flowers, and nature's beautiful sceneries.⁴

The home, then, should be located away from the city, in the country area, where there is adequate lands for cultivation.⁵ As a place of refuge, the child's first school will be uncontaminated with the miasma of the city, and will provide room to learn of nature and nature's God.⁶

The Students

The students are called the younger members of the Lord's family and missionaries for God.⁷

The Curriculum

Besides teaching children loyalty to the God of heaven, respect for the law of God, how to pray and worship, children

¹IT, p. 686; CT, p. 122. ²Fe, p. 61.

³3T, p. 137; AH, p. 450; IT, p. 388. ⁴3T, p. 137.

⁵CT, p. 124; AH, pp. 137, 139. ⁶MH, pp. 363-6; CT, P. 125.

⁷AH, p. 161; Ed., p. 292; AH, p. 487.

are to be trained in industrial lines, and practical duties.¹ White declares:

Children trained to practical duties of life will go out from the home to be useful members of society, with an education far superior to that gained by close confinement in the school room at an early age, when neither the mind nor the body is strong enough to endure the strain.²

The Method

White declares that much of the teaching, as in the case of Jesus, was oral, but the youths were taught to read especially the Hebrew scrolls.³ Translating this into modern terms, children should be taught to read the Bible. White points out that "at home and in the school, by precept and example, the children and youth should be taught to be truthful, unselfish, and industrious."⁴ Parents, as representative of God, are examples to their children.⁵

According to Deut 6: 5-23, parents ought to love God supremely, and then teach their children to love Him. In addition, they are to make themselves available to their children--because there is no time when children are not being taught--and to answer their questions. This presupposes, therefore, that parents be well informed to answer the children's questions and be honorable enough to be an example to them.

¹Ed, p. 268; CG, p. 31; PP, . 244; Ed, pp. 217-8; CT, p. 148.

²CT, p. 148.

³DA, p. 69;

⁴CT, p. 148.

⁵Ed, p. 244; 7T, p. 119.

Evaluation

Children will be evaluated by the character they develop. Are they of practical value to society? Do they love God and their fellowmen? Are they unselfish? And above all, when the testing time comes as it did come for Moses, Joseph, and Daniel, do they have the moral and spiritual qualities to stand alone for what they know to be right? How do they stand up in adversity and prosperity? Do they break down under the pressure of adversity? In time of prosperity, do they forget the God of heaven? White declares: "The whole future life of Moses, the great mission which he fulfilled as the leader of Israel, testifies to the importance of the work of a Christian mother."¹ Then she adds, "They (children) are placed in our care to be trained, not as heirs to the throne of an earthly empire, but as kings unto God, to reign through unending ages."²

The School

Like the home, White calls the school a city of refuge for the tempted youth, a place where they are to be dealt with patiently.³ She also calls it an asylum for the tempted youths where their follies are wisely dealt with and a training school where they are prepared for God's service.⁴

The school, therefore, should be a city of refuge for the tempted and tried, an asylum to fortify against temptations, and a preparation place for missionaries for God's work at home and abroad.⁵

¹PP, p. 244.

²Ibid.

³Ed, p. 293.

⁴CT, p. 269.

⁵Fe, pp. 334-67; CT, p. 549; LS, p. 374.

In addition to being a place where workers are trained for God's service, the school is also a soul-winning agency.¹ Teachers ought to carry a burden for souls.² White declares:

Take your position, teachers, as true educators, and by words and expressions of interest for their souls pour into the hearts of students the living streams of redeeming love. Counsel with them before their minds are preoccupied with their literary work. Entreat them to seek Christ and His righteousness.³

If science is the handmaid of religion, and the medical work is the right arm of the message (a term used to describe the SDA teachings), then it may be concluded that other branches of knowledge are also means for the advancement of the kingdom of God.⁴ Because of this,

All who engage in the acquisition of knowledge should strive to reach the highest round of the ladder. Let students advance as fast and as far as they can; let the field of their study be as broad as their powers can encompass, but let them make God their wisdom.⁵

White further encourages the student:

Every student should remember that the Lord requires him to make himself all that is possible, that he may wisely teach others also. Our students should tax the mental powers, every faculty should reach the highest possible development.⁶

An educated Christian does more in favor of the spread of the truth than an uneducated person. White states:

The truth of the divine word can be best appreciated by an intellectual Christian. Christ can best be glorified by those who serve Him intelligently. The great object of education is to enable us to use the power which God has given us in such a manner as to represent the religion of the Bible and promote the glory of God.⁷

¹CT, p. 67.

²Ibid., p. 151.

³6T, p. 158.

⁴Fe, p. 99; 8T, p. 77.

⁵CT, p. 394.

⁶CT, pp. 393-4.

⁷CT, p. 361.

White does not despise the uneducated. She believes that uneducated persons that are consecrated can be used by the Lord in His service, but the fact is "those who, with the same spirit of consecration, have had the benefit of a thorough education, can do a much more extensive work for Christ, They stand on vantage ground."¹

Satan is also aware of this and so arranges circumstances that may capture the services of those educated ones.² This makes it more urgent that SDAs understand the philosophy underlying their educational system, because failure to lay concrete plans to capture the resources of the church leads ultimately to the defeat of the cause for which they stand.

The Teacher

The teacher is called God's representative, and ranks with the gospel minister. His role is not merely to transmit divine messages but to aid in character development of his students and seek to restore the image of God in the soul.⁵ White declares:

Christian ministers, physicians, teachers, have a broader work than many have recognized. They are not only to minister to people, but to teach them to minister. They should not only give instructions in right principles, but educate their hearers to impart these principles.⁶

White argues that great care should be taken in the selection of teachers because of the sacredness of their work. The teacher is a laborer together with God--a missionary and a guide to youth.⁷

¹COL, p. 333.

²Fe, p. 258.

³Ed, pp. 244-5; CT, p. 498. ⁵CT, pp. 61-3; Fe, p. 436.

⁶MH, pp. 148-9. ⁷Fe, p. 262, 397; CT, p. 168; 8T, p. 62.

The teacher must therefore be consecrated, humble, broadminded, patient, kind, and impartial to all his students.¹ On the other hand, the students must learn to love and respect their teachers.²

The School

The purpose of the school in God's plan is very important. The school is responsible to a certain extent in character development, but its major function is to prepare individuals to be workers for God.⁴ In addition to being a city of refuge, it is God's appointed agency for the salvation of souls.

As such, therefore, the schools ought to be located in retired places away from the city.⁵ As a place of refuge for the youth, the property should be sacredly guarded. White urges that families be not allowed to congregate around school properties.⁶

The school property should be clean in order that it may reflect the character of God.⁷ The property should be dedicated to God and sacred.⁸ It should be characterized by the love and fear of God.⁹ The divine model for SDA schools is the school of the prophets.¹⁰ White says that

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.¹¹

¹4T, p. 527; CT, p. 178, 269; 4T, p. 420. ²Ed, p. 244.

³5T, pp. 22,23. ⁴4T, p. 419. ⁵Fe, p. 426. ⁶5T, p. 184.

⁷CT, p. 250. ⁸6T, p. 183; *ibid.*, p. 187. ⁹Fe, p. 223.

¹⁰"Essentials in Education," RH (Oct 24, 1907), p. 367.

¹¹Ed, p. 46.

While the seminary takes care of the spiritual leadership in the church and schools, the work in the graduate school, in addition to preparing ministers for the church, is geared to preparing individuals for other vocations in life. Whether one is educated for the ministry or in some other vocation, the goals should be the same, that is, bearing witness to the kingdom of God.

The Student

Students are said to be God's handiwork and candidates for immortal honors.¹ They are described as children of the heavenly King, soldiers of Christ, and missionaries.² God intends that both teachers and students should interact with one another for the sake of Christian fellowship.³

The Curriculum

The curriculum is more elaborate than that of the home school. According to the model given to the SDA Church, the chief subjects for study are the law of God, sacred history, sacred music, and poetry. In addition, they should be taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teaching of the Spirit.⁴

The curriculum has yet a wider dimension in that it includes practical subjects such as baking, cooking, carpentry; and industrial education such as agriculture, accounting, and printing. Social

¹CT, p. 229.

²Ibid., p. 243, 166, 534.

³Ibid., p. 269.

⁴Ed, p. 46.

⁵CT, pp. 168-9, 310-11.

sciences with emphasis on Christian sociability are to be taught along with science, and languages, especially English, should be included.¹ The curriculum, therefore, should be aimed at the development of the whole man so that he may witness effectively for God

The Method

Teachers are declared to be models for their students, but they are to use a variety of methods to get their lessons across to their students. Christ is in this sense the model teacher and His methods should be followed by teachers.

Christ mingled with men because, as White points out, "He who seeks to transform humanity must himself understand humanity. Only through sympathy, faith, and love can men be reached and uplifted."² By this method He Himself became an example to His followers.³ Sometimes Christ lectured to His students.⁴ At other times He used illustrations drawn from everyday life, from nature, and from scenes most familiar to His hearers.⁵ Jesus never forced anything on an unwilling or unreceptive mind.⁶

Evaluation

An educated person is evaluated not by the amount of book knowledge he has acquired but by his ability to impart what he knows. White states:

¹GT, p. 172; COL, p. 42; CT, p. 219, 497, 218.

²Ed, pp. 77, 78.

³Ibid., pp. 84-5.

⁴Ibid., p. 85.

⁵COL, pp. 22, 17-22; CW, pp. 107-8.

⁶Ed, p. 41.

Every youth should be taught the necessity and power of application. Upon this, far more than upon genius or talent, does success depend. Without application the most brilliant talents avail little, while with rightly directed efforts persons of very ordinary natural abilities have accomplished wonders.¹

Students are evaluated by their breadth of mind, clearness of thought, and power of conviction. They ought not to be slaves of circumstances, but masters.² The education sponsored by Adventist schools is, therefore, to be of a higher nature--higher in the sense that Adventist institutions produce men of sterling qualities, and individuals competent to contribute to the well-being of society. Such persons may have the privilege of witnessing at a higher level and to a much wider population.

The Church

It seems rather significant that the church is also called a city of refuge and God's fortress which He holds in the world.³ The church is also considered God's army, but more than that, it is a training school for Christian workers.⁴

The church, however, is not to do the work of the home nor that of the school. In the home, character is formed; in the school, the individual is trained for service. Both the home and the school are integral parts of the church. The objectives of the church therefore, are (1) to save souls, (2) to prepare individuals for union with the church above, (3) to educate for missionary work, and

¹ Ed, p. 232.

² Ibid., p. 18.

³ AA, p. 11.

⁴ EW, p. 271; MH, p. 149

to train Christian workers for the ushering in of God's everlasting kingdom.¹

The educational goal of the church simply stated is to prepare individuals for fellowship in the kingdom here, to prepare them for involvement in the conflict between the forces of good and evil; and to prepare God's people for the fellowship with the saints of all ages in the eschatological kingdom. The church is therefore called "the gate of heaven."² White declares: "If the people of God would appreciate His word, we should have a heaven in the church here below."³

The quality of education given in the church is intended to fit men for society. Since no unkind or rough people will go to heaven, then the Christian must adapt to the culture heaven.⁴ This is precisely what religion is all about. Christ came to earth to let mankind know what heaven is like, and Christians should have a heaven in the church below.⁵

Because the church is to prepare people for heaven, then the principles of the kingdom should be practiced in the church on earth.⁶ This is the reason why God expects His commandments to be upheld by His church.⁷ This is the reason for the principles governing health. When Israel left Egypt God gave them a heavenly diet (Ps 78: 25), but they refused it in preference for a meat diet (Num 11: 1-6). God's anger was kindled and He smote them (Num 11: 33). The fact is, if

¹ AA, p. 9; 7T, p. 264; CT, p. 69; MH, p. 149; Pk, p. 375.

² 5T, p. 491. ³ 3T, p. 193. ⁴ Ibid., p. 140; 7T, p. 731.

⁵ Ed, p. 307; 8T, p. 193. ⁶ 6T, p. 131. ⁷ TM, p. 17.

man cannot appreciate what heaven has to offer, then obviously he is not prepared to enter heaven. In the sermon on the Mount Jesus took pains to reveal in detail the principles governing His people on earth.¹ The church is the place where these principles are to be practiced.

But the work of the church is more than that. The church needs to organize for service. This White claims will lift the church from the dead level into which it has fallen and remained for many years.² Many talents have been developed in the school. The church needs to capitalize on these human resources and organize for service.

The church, therefore, is to care for the lambs of the flock.³ It should be united in advancing God's work in the world.⁴ In God's church his soldiers must be equipped. The soldiers, as stated before, are responsible for attacking Satan's strong hold and so may correctly be called evangelists, ambassadors are those who move among the people and are engaged in the work of reconciliation. This seems to be the work of the pastor. Missionaries are those sent forth to win souls. The church members on a whole seem to be this group. White declares:

What the church needs in these days of peril is an army of workers who, like Paul, have educated themselves for usefulness, who have a deep experience in the things of God, and who are filled with earnestness and zeal. Sanctified, self-sacrificing men are needed; men who will not shun trial and responsibility; men who are brave and true.⁵

¹AA, p. 299.

²TM, p. 416.

³AH, pp. 358-9.

⁴AA, p. 96.

⁵Ibid., p. 507.

The Teacher

The minister is the teacher. To him has been given both a pastoral and teaching ministry (Eph 4: 11, 12). He is Christ's representative to the people.¹ He is Christ's ambassador.² He is the salt of the earth; that is to say, he must mingle with men.³ So his work is not merely lecturing or preaching. White says there is too much preaching and too little teaching in the church.⁴ The minister is an educator.⁵

As an educator the minister guides the people in soul-saving.⁶ He must educate the church in true worship and in all points of truth and duty.⁷ In order to function effectively the minister must prove himself a soul winner. Only soul winners can train soul winners. As a general in God's army, he should lay plans to advance the work of God and educate the members to do the work.⁸ White writes: "The very best general is not the one who does the most work himself, but one who will obtain the greatest amount of labor from others."⁹

The School

As stated above, the church is a school, a training center, a city of refuge, a fortress. Whereas families and schools are encouraged to be established in the country, there seems to be no

¹2T, pp. 548-9.

²IT, p. 431.

³2T, pp. 548-9.

⁴Ev, pp. 338, 441-2.

⁵GW, pp. 93, 126; 5T, p. 356.

⁶5T, p. 256.

⁷Ibid., p. 500, 322. ⁸9T, p. 116.

⁹Ev, pp. 96-7.

indication that churches should be located in the country area. The assumption seems to be that churches are to be located where there are people. Consequently, churches may be located in the country areas where the people live and, most decidedly, in the city because of their concern for the winning of souls. White urges that "churches are to be built in the large cities"¹ because the cities are to be evangelized.² The purpose of locating churches in the city, and even some church schools, is not so much for the welfare of the children as for the salvation of those who live in the city.³ In other words, children are better reared in the country area, but when occasion demands, schools, and especially churches, are necessary in the city.

Students

The students are all citizens of God's kingdom, members of God's family,⁴ and soldiers in training.

The Curriculum

The main text is the Bible. The minister should study the word of God.⁵ White declares: "But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms."⁶ But the church must educate its members to be involved in community affairs.⁷ The church

¹5T, p. 382.

²Ev, p. 60, 398-9.

³CT, pp. 309-10.

⁴AA, p. 507; 4T, p. 110.

⁵7T, p. 250.

⁶3C, p. 595.

⁷9T, pp. 30-34.

needs to be educated in practical godliness.¹ In short, the church should be concerned more about methods than content because of its responsibility to carry the gospel to all the world.²

Method

The church is to use all the facilities that God has placed within its reach. It should preach the gospel but it should do more teaching.³ The church members, like salt, should by personal contact with men and women help learn how to be saved.⁴ As individuals move out to witness for the Master, they should master the art of winning men to God. But the members should be aware of the nature of the conflict in which they are engaged and use only spiritual methods of reaching the masses of the people. White states that "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. She showed His sympathy for them, ministered to their needs, and won their confidence."⁵ Satan uses force, but God seeks to win men with love.

Evaluation

White declares:

If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is one.⁶

There will be seen in the church unity, love, happiness. White pointed out that among the disciples

¹3T, p. 237.

²Ev, p. 16.

³GW, p. 193.

⁴MB, p. 36.

⁵MH, p. 143.

⁶9T, p. 189.

No longer were they ignorant and uncultured. No longer were they a collection of independent units or discordant, conflicting elements. No longer were their hopes set on worldly greatness. . . . Christ filled their thoughts; the advancement of his kingdom was their aim. In mind and character they had become like their Master, and men "took knowledge of them, that they had been with Jesus."¹

The result of such education was seen in the harvest of souls that were ushered into the kingdom on the day of Pentecost,² and the spirit of fellowship that was seen among the disciples themselves. White indicated that under the influence of the Holy Spirit, the believers saw in

his brother a revelation of divine love and benevolence. One interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of His kingdom.³

Summary

All education based on the transcendent-immanentist concept of the kingdom of God prepares individuals for fellowship among the people of God in this world and for God's service.

The transcendent-immanentist concept of the kingdom has given the SDA Church six major objectives of education--to enable students to recognize God as their sovereign Lord, and Creator of the heaven and earth. To elevate man to his former glory--a creature created in the image of God. To promote justice in an unjust society. To acknowledge the binding obligation of the law of God; and to worship meaningfully.

In addition, educational institutions--the home, the church, and the school--sponsored by the SDA Church hold a special place

¹AA, p. 45.

²Ibid., p. 44.

³Ibid., p. 48.

in God's plan. All of these institutions are cities of refuge, asylums, and training grounds for God's children. If ever the educational institutions are effective in producing worthy citizens of the kingdom of God, then education has to begin in the home, continue in the school, and finish up in the church.

Religious education which stands at the apex of all education and moderates education in the home, school, and church, will have to seek ways and means of preparing parents for the education of their children and the development of character. Teachers will have to take a greater interest in their students because they are not merely God's ministers, but they are model and examples for their students. The subject materials must be qualitative and should promote character development. Ministers must make their messages meaningful with the intent of preparing individuals in the community on earth.

True religious education seeks to prepare individuals for missionary service. All talents must be developed for the common good of winning men to God.

CHAPTER VIII

CONCLUSION

The intent of this study was to answer the question, What is the SDA concept of the kingdom and how is it related to religious education? In the process of answering this question major concepts of the kingdom and theories of religious education were taken into consideration:

1. The kingdom of God has been classified as present, future, and future-present. Some scholars have taken a position on one of these positions. This classification, however, has made no significant contribution to religious education. It answers three basic questions, (a) When will the kingdom be established? (b) Where will it be established? and (c) How will it be established? These questions seem to remain still unanswered. This classification is inadequate as a philosophy of education because it leaves unanswered two major questions, (a) What is the kingdom of God? and (b) Why is the kingdom of God established? If one can understand why the kingdom of God is established, then most likely, one will be able to understand what the kingdom of God really is.

2. Biblical scholars who classify the kingdom as present, future, and future-present have always described it as transcendent and immanent and with few exceptions, transcendent-immanent. In this respect the Catholic Church advocates the transcendence of the kingdom;

the liberal theologians of the nineteenth century adhere to the immanence of the kingdom (both the OT and NT Church); the Reformers and Revivalists of the eighteenth through twentieth centuries uphold the transcendent-immanent concept. This study suggests that the transcendent-immanent concept of the kingdom provides a better approach for the utilization of the kingdom as a source for religious educational strategies and objectives.

3. One religious educator, Knox, classified theories of religious education as transcendent, immanent, and transcendent-immanent. Although he argued that these classification schemes developed from the Middle Ages theology of the supernatural and natural, it may be that they have their origin in Augustine's understanding of the kingdom of God. In this assertion Knox has touched a very significant aspect of religious education and the kingdom of God.

4. In the light of Knox's conclusion, this study insists that the Middle Age theology of the supernatural and natural, transcendent and immanence owe a debt to Augustine. This argument is supported by four cardinal considerations:

a. Augustine is acknowledged as the educator who dominated Middle Age theology even though by the end of the Middle Age, Aquinas exerted a greater influence.

b. Augustine owed his educational philosophy to Plato whose two-world concept had a tremendous impact on his theological thoughts.

c. Augustine utilized his concept of the kingdom of God as the mold into which to cast his platonic ideals. As a result, Augustine dichotomized the kingdom by advocating that

there are two kingdoms--the transcendent kingdom that is above, and the immanent kingdom which he considered to be the church. The church is an imperfect reflection of the real kingdom because within the kingdom are both wheat and tares.

d. Aquinas elevated the church as a supernatural agency by insisting that the natural is just as real as the supernatural. It was mainly through Aquinas that the term "supernatural" was introduced into Christian theology and scholasticism reached its peak.

Although there appears to be no statement from Aquinas to identify the church with the kingdom, the fact is, the notion that the church was the kingdom of God was accepted by Catholics including Aquinas. The elevation of the natural to the supernatural merely exalted the church from a poor reflection of the real to the real heavenly kingdom of God on earth.

Is there a relationship between scholasticism and the kingdom of God? There appears to be no other conclusion. First, if religious education is all education sponsored by religious organizations and the Catholic Church came to consider itself the kingdom of God, then the educational philosophy promoted by the church is grounded in the church's concept of itself. Scholasticism, has its roots in Augustine's concept of the kingdom of God. Second, admitting that scholasticism has its foundation in Platonic ideas, the relationship becomes even clearer. According to Plato there are two worlds--the world of ideas and the world of things. The world of ideas is the real world and is spiritual and invisible. The master mind behind the real world is a being called God. The world of things is an imperfect representation

of the real world. Since the real world is spiritual and the soul of man is in communication with this world, then the soul has immortal qualities. Applying this argument for educational purposes one readily understands the philosophy behind scholasticism, the education that is concerned about intellectual developments. The mind of man is in contact with the world of ideas. Because the mind is in contact with the world of ideas, then, the mind is more important than the body. As a result the whole system of education was intended for the education of the mind and not the physical and social dimensions of man. If this concept is seriously embraced, the nature of the learner in religious education is strongly defined and the instructional process directed.

5. Liberal theologians of the eighteenth and nineteenth century, influenced by humanism from Europe and the theory of evolution, reacted against the idea of transcendence. The result was the formulation of a new theology based on their interpretation of the kingdom of God. Education at the same time made a tremendous shift from intellectual discipline to practical application to real life. It was during this period that such American educators as John Dewey and Albert Coe lived and taught. Dewey is famous for the development of Pragmatism, Progressivism, and Instrumentalism with emphasis on education for real life in this world. Coe is known for his democratic approach to education based on the immanence of the kingdom.

6. While liberal theologians may not have had in mind to dissociate God from the kingdom and their theology, the trend of thought started by the liberals ultimately led to the development of humanism which completely transformed the kingdom of God into the kingdom of man. The educational philosophy promoted by humanism as

already stated is man-centered and man-oriented.

7. While changes were taking place in the transformation of the kingdom from a transcendent to an immanent kingdom, there was a third group that continued to advocate the transcendent-immanent concept of the kingdom of God. There was very little, if any, argument as to whether the kingdom was transcendent or immanent. These groups of people believed that the present kingdom was invisible and spiritual and that the church was God's agent in ushering people into this kingdom. Among them were the OT Church, the NT Church, the Reformers--Luther and Calvin--and the Revivalists of the eighteenth through twentieth centuries. These groups advocated an education that takes into consideration the development of the whole man--spiritual, mental, physical, and social. They taught individual responsibility to God and His kingdom and expressed concern for the welfare of society. As a result schools and other humanitarian institutions were established. Their main interest was in the advancement of the kingdom of God in this world.

3. The Seventh-day Adventist Church came out of the group that held on to the transcendent-immanent concept of the kingdom, namely, the Revivalists of the nineteenth century. The SDA Church holds that the kingdom of God is both a future realization and a present reality. The present kingdom is spiritual and invisible. It was instituted after the fall of man and established at the cross with the sole intent of providing accommodation for those who do not want to be citizens of Satan's kingdom. Within this kingdom, individuals obtain salvation and are prepared for a life of service in God's kingdom in this world.

The SDA philosophy of education is established on the transcendent-immanentist concept of the kingdom because it takes into consideration the education of the whole person--spiritual, mental, physical, and social dimensions of man; assumes divine responsibility to God and His kingdom; and takes an interest in the welfare of humanity. This thought has not always gained the attention that it deserves because many Adventist may be under the delusion that they are being prepared for the kingdom to come while neglecting the present opportunity to live as worthy citizens of God's kingdom on earth.

The transcendent-immanent concept of the kingdom has given the SDA Church its major educational objectives--(1) to lead individuals to recognize God as their sovereign Lord thus allowing them freedom to exercise their God-given choice to make important salvific decisions; (2) to live with the consciousness that God's kingdom entails the entire universe; (3) to teach man that as subjects of the kingdom they possess a dignity unequalled by the lower creation--they are created in God's image; (4) to produce a just society both for this world and for the eternal society of the redeemed; (5) to show respect for the laws of Christ's kingdom by lovingly obeying all its precepts; and (6) to master the art of meaningful worship as will be realized in the new society.

Education based on the transcendent-immanence of the kingdom of God is to be dominated by the principles of the kingdom--principles of simplicity, brotherhood, organization, administration, and even such minute details as dress and diet.

Such education is not the result of accident. Education must be well planned and coordinated from the home to the church. Parents

ought to be educated in the principles of the kingdom and taught how to educate their children for the kingdom of God. Teachers who stand before their students should have a responsibility for the salvation of each student. Since the school is an asylum, a city of refuge, and a training ground for Christian soldiers, then the greater concern should be shown to each student who should be trained for his particular mission in life. The minister of the church ought to see in each individual a citizen of the kingdom and by his messages and personal example lead the members of his church into a more meaningful experience of life in the kingdom. The concern of the church should be developing meaningful fellowship among its membership.

Education in the SDA Church should make every member a missionary. According to White- all may not be called to be generals or officers in God's army, but every man has a work to do in the advancement of the kingdom. The church is responsible for developing these talents. Education should not consist merely in the acquisition of knowledge, it should be concerned with the application of knowledge.

Translating the principles of the kingdom into educational practices, the school, as already stated, is a city of refuge for God's children. Teachers bear a dual role as representatives of God and models to their students. The students are soldiers, ambassadors, and missionaries in training. They are in fact personal creatures created in the image of God. The curriculum should take into consideration the development of a prayer and study life. That means that not only the environment of the school should be protected, but the quality of subjects taught should lead the students in a more meaningful experience with God. Methods of instruction stemming from the

transcendent-immanent kingdom should be eclectic, that is to say, a variety of methods such as lectures and illustrations should be used. The students should be evaluated in their steadfast adherence to the principles of the kingdom, loyalty to God, and their ability to witness effectively for Him. This requires adequate training in the home, school, and church. But the question is, how can the concept of the kingdom be utilized in religious education?

The transcendent-immanent concept of the kingdom of God forms the basis for the operation of all plans and programs of the church. The kingdom is not merely something located in the sky that may or may not be attained. It is a spiritual reality among men and is present among men. Individuals may advance or retard its progress in the world. In the utilization of the kingdom as a strategy for religious education the following points should be taken into consideration:

1. The educator whether he be a pastor, teacher, or parent should recognize (a) that he is a citizen of the kingdom of God in the here and now. He must be able to distinguish between the kingdom of God and the kingdom of Satan. (b) He must be able to understand his role in the kingdom--Is he a soldier, ambassador, or missionary? The kingdom gives him a sense of mission. (c) He needs to know the enemy. Satan has his kingdom in this world. He also has many allies. A knowledge of Satan's mode of operation and the organizations governed by him aids in strategic planning.

2. The educator must act as a wise general in God's army. He is required to lay long range plans for the expansion of the kingdom of God. He should therefore, study the field and the interest of the people and initiate plans and programs that keep church members

busy while at the same time drawing those outside the church into the church. This is important because people are attracted to worthwhile programs--programs that challenge intellectuals and illiterates.

3. In the planning of programs extravagance is to be avoided but that does not mean that such programs are to be of low quality. The best personnel are to be selected and they must possess dignity that adds quality to the program.

4. If the programs of the church are to be appreciated then the church is to develop and utilize the talents of the membership. The SDA Church is to have the best teachers, best leaders, in short the best educated persons and the church is to capture these resources for the advancement of the work.

5. The interest of the kingdom is to be the rallying point around which everything revolves. Members of the church are to be taught to solve problems in the light of the kingdom of God. Defending a just cause may cause hurt to that which is being defended. Therefore, for the interest of the kingdom problems are to be solved peacefully.

6. If an interest is to be developed in the kingdom of God, then, educators are to educate their audience in the nature and principles of the kingdom. This requires the conducting of seminars, or may take the form of preaching and lectures.

7. If church members will understand their role in the light of the advancement of the kingdom then the family will be stabilized, the school will become a mission training field and the church a house of fellowship. The kingdom gives meaning to divine activities.

3. The home, church, and school will become training grounds for God's people. Soldiers are to be detected and trained. People

with aggressive behaviors are to be captured and educated to be warriors in God's cause. Ambassadors are to be trained, and missionaries are not only to be educated but given direction in the winning of souls. It must be emphasized that the church is to be a training ground. Individuals are to be trained and this requires that time be given for adequate practice. Soldiers are not sent to the battlefield to practice. They are sent to fight. If ever they will fight successfully, then, they are to be trained to fight faithfully.

The underlying secret behind all training is the winning of men to God or otherwise stated, expanding the kingdom of God in the world. There is no room for haphazard action. Everything done by the church is to be well-planned and carefully implemented. The motto of every worker for Christ should be "for Christ and His kingdom." Everything else in life is to take second place.

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