

FOUNDATION

for Integrating Faith and Learning

Seventh-day Adventists believe that the Bible is inspired, trustworthy, and authoritative.¹ Historically, the Adventist Church has viewed Christian education as a core ingredient in fulfilling its mission. This is evidenced by the prolific writings on the subject of education by Ellen G. White,² a co-founder of the denomination, as well as by the extent of Adventist education, one of the largest denominational systems worldwide, with nearly 8,000 schools, colleges, and universities, and more than 1.6 million students.

A core concept in the Adventist philosophy of education is the integration of faith and learning. Many Adventist educators, in fact, see this construct as a distinctive and essential ingredient of Seventh-day Adventist education.³ Given the centrality of Scripture in Adventist theology, it stands to reason that the integration of faith and learning has strong biblical support.

In this article, we will examine the contours of a biblical foundation for the integration of faith and learning. Specifically, we will highlight passages from Scripture that provide the keystones of this foundation, namely (1) the formation of the Christian mind, (2) the comprehensiveness of life and learning, and (3) the interconnectedness of faith, learning, and life. These core concepts serve, in turn, as the bedrock for (4) a comprehensive, whole-person educational program, mediated through (5) divinely appointed instrumentalities and resulting in (6) a faith-nurturing perspective for content and method.

While clearly not an exhaustive study of the biblical support for integrating faith and learning, it is intended that the biblical elements presented may serve as points of departure for further research and reflection.

Formation of the Christian Mind

Although the integration of faith and learning can be approached from various perspectives, a key concept is embedded in Philippians 2:5, “Let this mind be in you which was also in Christ Jesus” (NKJV).⁴ Set in the context of the incarnation, this passage asserts that human beings can choose to acquire a Christian mind, a radically different way of approaching life and learning. Furthermore, it maintains that, to achieve this goal, believers must undergo a personal, transformational process—receiving the mind of Christ. Finally, the passage affirms that Christians must think *Christianly*, endeavoring to view all things from God’s perspective, guided by His Spirit.

According to 1 Corinthians 2:14-16, there are two types of individuals: the natural person, who lacks discernment of spiritual things, and the spiritual man or woman, who discerns all things from a spiritual frame of reference. The difference, Paul points out, is the renewal of the human mind.

Romans 8:6 and 7 validates this view: “To be carnally minded is death; but to be spiritually minded is life and peace.” The mind with a carnal orientation runs counter to God and

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His truth. It is a secular mind—disconnected from God and exemplifying a temporal, world-oriented, and often fractured perspective. By contrast, the spiritual mind incorporates an eternal, supernatural, and integrated view. It is Christlike, in harmony with God’s plan for the universe (see Figure 1).

The secular worldview is transformed by adopting a consistently spiritual frame of reference. Sometimes we assume that a worldview is like a set of clothes—something we put on and change at will, based on the circumstances. While we may indeed “change our minds” and modify aspects of our worldview as we gain new information and clearer insight, what remains constant is our faith commitment:

“If any of you lacks wisdom, let him ask of God . . . and it will be given to him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways” (James 1:5-8).

Notice that the condition to receiving wisdom is a whole-person faith commitment. By contrast, a “double-minded” person, oscillating between secular and spiritual perspectives in an endeavor to embrace both, cannot receive anything from God, much less the mind of Christ and divine wisdom.

This unwavering faith commitment, evidenced in singleness of mind (Philippians 3:13, 14), lies at the heart of the Christian experience. Explaining the nature of this commitment, Christ warned, “Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand. . . . Whoever is not with me is against me, and he whoever does not gather with me scatters” (Matthew 12:25, 30, NIV). In summary, the Christian mind is either completely Christian or it is not Christian at all.

Comprehensiveness of Life and Learning

Singleness of mind brings about a comprehensive, Christ-centered view of life and learning. It is altogether too easy to lapse into dualistic forms of thinking, setting up false dichotomies, such as mercy versus justice, liberty versus responsibility, love versus authority, theory versus practice, student versus subject, and faith versus learning.⁵ This produces fragmented thinking and a compartmentalized, polarized life.

Perhaps the most dangerous dualism, however, is to define certain aspects of life as spiritual and others as secular. This may cause us to apply secular thinking even to sacred things⁶—such as baptisms, offerings, and Christian education. We emphasize facts and figures more than human needs; budgets and policies more than our spiritual mission. The Word of God, however, emphasizes that we must “put on the new man, who is renewed in knowledge according to the image of Him who created him, where there is neither Greek nor Jew . . . , slave nor free, but Christ is all and in all” (Colossians 3:10, 11). Such a comprehensive view of life eliminates any spiritual/secular dichotomy.

This totality of Christ, which permeates every aspect of life, is echoed in other passages. “Therefore, whether you eat or drink, or whatever you do, do all to the glory of God” (1 Corinthians 10:31). “Whatever you do in word or deed, do all in the name of the Lord Jesus” (Colossians 3:17). What are the implications? All aspects of life—even such common activities as eating and drinking, teaching, and learning—must glorify God and reflect the attributes of His character.⁷ Teaching, furthermore, incorporates both words and deeds. To teach “in the name of Jesus” means to serve as His official representative—to say what He would say, to do as He would do (2 Corinthians 5:20).

Paul highlights this comprehensive view in yet another way: “We demolish arguments and every pretension that sets itself

Figure 1

Two Worldviews (Romans 8:6, 7)

The Secular Mind	The Christian Mind
<p>Living for the present Reasons: “Just do it! Enjoy it while it lasts! Let us eat, drink, and be merry, for tomorrow we die” (see 1 Corinthians 15:32).</p>	<p>An eternal orientation Every decision, every action in this life has eternal consequences (1 Timothy 6:12).</p>
<p>Assuming that this world is all there is Decisions and behaviors conform to the criteria of this world (2 Corinthians 4:4).</p>	<p>A supernatural focus Sees life from God’s point of view and makes value judgments based on God’s character (Micah 6:8).</p>
<p>Segmenting existence It reduces one’s life to a fragmented mix of ideas and activities (James 1:8) and may produce a spiritual/secular dichotomy.</p>	<p>A holistic perspective Not dichotomized or compartmentalized. Rather, sees Christianity as embracing all of life (1 Corinthians 10:31).</p>

up against the knowledge of God, and we *take captive every thought* to make it obedient to Christ” (2 Corinthians 10:5, NIV, italics supplied). Educational programs are comprised of courses, courses are made up of topics, topics of concepts, and concepts of ideas. Consequently, if every thought is in submission to Christ, this means that every class period, every subject area, and indeed the entire educational experience recognizes and embraces the Lordship of Jesus.

A comprehensive view of life and learning, in which all things are viewed within a spiritual framework, yields significant implications for Christian education.⁸ As Paul aptly summarized, “Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God” (1 Corinthians 2:12).

Interconnectedness of Faith, Learning, and Life

Scripture tells us that faith, learning, and life are closely intertwined. Paul states, “Faith comes by hearing, and hearing by the word of God” (Romans 10:17).⁹ Faith and learning are thus linked through the power of the Word.

It is not sufficient, however, to merely know the truth, or even to believe it. There must be a life response. James declares, “Faith without works is dead” (James 2:20, 26).¹⁰ Christians must translate faith into practice and grapple with the real-life implications of learning (see Figure 2).

Let us consider each of these elements more closely (see Figure 3).

Faith. Christ asked His disciples, “When the Son of Man comes, will He really find faith on the earth?” (Luke 18:8). Faith is not blind devotion or unfounded belief. Rather, faith is a reasonable commitment, based upon evidences of God’s trustworthiness.¹¹ Christianity, then, is based on significant acts and facts,¹² not merely vague theories or interesting speculations.

Faith, furthermore, does not exist in isolation. One must have faith *in* something or someone. What type of faith is needed? The overarching tier in the faith paradigm is faith in God, based on an understanding of God that includes both the theological—knowing *about* God, and the relational—knowing God *personally*.¹³ This faith is complemented by confidence in God’s revelation of His truth, His character, and His plan.¹⁴ The third type of faith, sometimes the most difficult to attain, is faith in persons—in the potential of others and of oneself, through the grace of God.¹⁵

Learning. Learning yields a transformation in knowledge, skills, attitudes, values, and/or lifestyle. This can bring about a renovation of heart, mind, and being.

From a Christian perspective, this transformation is brought about through a personal encounter with Jesus. Christ invited His listeners, “Come unto Me . . . and learn from Me” (Matthew 11:28, 29). What type of learning does this require? First of all, a change of mind—that is, learning to think Christianly.¹⁶ This is followed by a change of life—learning to live by faith.¹⁷

Life. Life means more than mere existence. Christ declared, “I have come that they may have life, and that they may have

it more abundantly” (John 10:10). In its fullest sense, life is God-centered, for God is the Source and Sustainer of life (John 1:4). He is also the ultimate nucleus of life and learning. “And this is eternal life, that they may know You, the only true God, and Jesus Christ, whom You have sent” (John 17:3). What type of life do we desire? A productive life, one that transforms knowledge into practice; a meaningful life, filled with love toward God and our fellow human beings; an eternal life, which extends relationships and learning into eternity.

How then does the integration of faith, learning, and life happen? It occurs when Christian beliefs and values provide the focus and core of the academic endeavor; when educators

Figure 2

Linking Faith, Learning, and Life (Romans 10:17; James 2:17)

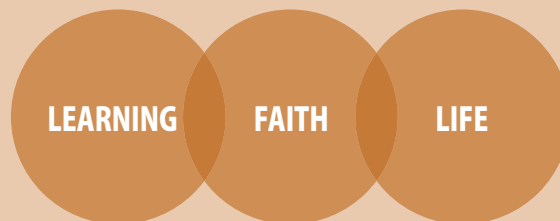


Figure 3

Integrating Faith, Learning, and Life

Faith

- In God—both theological and relational
- In divine revelation—in His truth, His character, and His plan
- In persons—the potential of others and of self, by the grace of God

Learning

- To think Christianly—a change of mind
- To live by faith—a change of life

Life

- Productive—transforming knowledge into practice
- Meaningful—filled with love toward God and humankind
- Eternal—a gift of God through Christ

Integration

- Faith and learning fuse within the context of a Christian life

seek to relate Christianity to the full range of human existence and culture. This integration of faith and learning in life is more than a random mingling or chance encounter. Rather, it is a dynamic union, an intentional bringing together of many fragments to form a living and coordinated whole.¹⁸

A Comprehensive Educational Program

In Deuteronomy 6:4-9, we find one of the most significant descriptions of an integrated educational program. It begins by declaring, “Hear, O Israel: The Lord our God, the Lord is one!” The “SHEMA ISRAEL!” injunction, considered by many Jews to be one of the most sacred passages in the Torah, identifies God

include His written word, the Holy Scriptures (Revelation 1:1, 2); the illustrated word, as seen in God’s created works (Psalm 19:1); and the living Word, Jesus Christ (John 1:14). These divine words constitute the great unifying power in Christian education. They transform learning and life. As Paul wrote to Timothy, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work” (2 Timothy 3:16, 17). Notice, however, that Deuteronomy stipulates a condition. The words of God must first be internalized in the teacher’s life. One simply cannot share something he or she does not have.

Deuteronomy 6:7 specifies the *process* and *setting* of biblically based education. “You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.” To teach diligently requires effort, perseverance, and a commitment to excellence. It calls for model and method. Such instruction incorporates both receptivity and activity—“sitting” and “walking.” It takes place in the teacher’s house, the classroom, and along the road, through real-life learning encounters that link theory and practice throughout the spiritual learning experience.

Furthermore, certain key moments for learning are identified—“when you rise up” and “when you lie down.” Given that the most important aspect of life is one’s relationship with God, this may suggest setting aside prime segments of time, within the school day as well as the class period, for personal and corporate worship experiences.

Finally, in verses 8 and 9, the passage addresses the curricular *dimensions* of the educational program. “You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.” Although some Jews interpreted this command in a literal manner, attaching to their foreheads and wrists phylacteries containing God’s Word,²⁰ it seems that each of these four components has a broader application—to a specific dimension of life. God’s words are to be on our hands, guiding our actions and physical development. They are to be before our eyes, directing our thoughts and intellectual growth.

What about the doorposts and the gates? These words were originally spoken to the Israelites who had recently left Egypt for the Promised Land. The reference to “doorposts” would bring to mind their Passover experience (Exodus 12). On that last night in Egypt, those who believed God’s word sprinkled the blood of a lamb on their doorposts as evidence of their faith commitment. The courtyard gates were considered the avenue of contact with the larger world. Messages were posted on the gates to announce important events—in essence, a form of communication, of interaction and witness. Consequently, references to “doorposts” and “gates” could suggest that God’s words are to guide both the student’s spiritual and social development.

These four dimensions of the educational program seem to be of particular significance. Luke 2:52, for example, states that Jesus

Figure 4

The Integrated Curriculum (Deuteronomy 6:4-9)

- **Focus:** God (vs. 4)
- **Context:** Love (vs. 5a)
- **Scope:** Comprehensive (vs. 5b)
- **Source:** The Word—written, illustrated, and living (vs. 6a)
- **Instrument:** Committed teacher (vs. 6b)
- **Process:** Diligent and excellent, receptive and active (vs. 7a)
- **Setting:** Prime moments for learning, linking theory and practice (vs. 7b)
- **Dimensions:** Physical, intellectual, spiritual, and social development (vss. 8, 9)

as the focus of the educational program (see Figure 4). This emphasis is reiterated throughout Scripture: “For the Lord gives wisdom; from His mouth comes knowledge and understanding” (Proverbs 2:6). Similarly, Paul admonished Christian believers to “know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge” (Colossians 2:2, 3, NIV). God, in essence, is the core curriculum.

The following verse describes the *context* and *scope* of the curriculum. “You shall love the Lord your God with all your heart, with all your soul, and with all your strength” (Deuteronomy 6:5).¹⁹ In Christian education, love creates a vibrant, nurturing environment and becomes the prime motivator. Truth, indeed, must always be spoken in the context of love (Ephesians 4:15). Furthermore, the scope of the program must be comprehensive, engaging the student’s attitudes and emotions, priorities and commitments, actions and being.

The *source* of the educational program and its *instruments* are next identified. “These words which I command you today shall be in your heart” (Deuteronomy 6:6). These words of God in-

developed in four areas—“in wisdom and stature, and in favor with God and man”—illustrating a whole-person development (see Figure 5). Even more important, perhaps, is the understanding that God’s Word is to serve as the foundation for each dimension. Indeed, every aspect of an Adventist educational program is to integrate a biblical worldview—a worldview that is Christ-centered, Bible-based, student-related, and socially applied.²¹

Divinely Appointed Instrumentalities

The Bible identifies the Holy Spirit, parents, priests and prophets, and pastor-teachers as principal instrumentalities in the teaching/learning process. Of these, the Holy Spirit is paramount. “But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you” (John 14:26, NIV).

Although the Holy Spirit can, and does, speak directly to the mind of the student, He also mediates through the other divinely appointed instrumentalities. Paul, for example, noted that people’s changed lives were the result of the Spirit of God operating through human channels. “You are an epistle of Christ,” he wrote, “*ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart*” (2 Corinthians 3:2, 3, italics supplied).²²

In the biblical model, the first educational agency is the home. Consequently, parents are to assume a significant, ongoing role in the education of their children. Psalm 78:4-7, for example, describes these intergenerational relationships.

“We will tell the next generation the praiseworthy deeds of the Lord, his power, and the wonders he has done. He decreed statutes for Jacob and established the law in Israel, which he commanded our ancestors to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children. Then they would put their trust in God” (NIV).

This sentiment is echoed in other passages.²³ Ephesians 6:4, for example, enjoins fathers to bring up their children “in the training and instruction of the Lord” (NIV).

In the Old Testament, the role of parents was supplemented

by that of priests and prophets. “For the lips of a priest ought to preserve knowledge, because he is the messenger of the Lord Almighty and people seek instruction from his mouth” (Malachi 2:7, NIV). Prophets, such as Samuel and Elijah, established training programs to prepare spiritual leaders and stem the tide of moral corruption.²⁴ In the New Testament period, every leader of the faith community was considered a teacher. These leaders included apostles, bishops, elders, and deacons.²⁵ Bishops, for example, were to be chosen, among other criteria, based on their ability to teach.

There were, however, individuals especially commissioned for the work of teaching. “And what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well” (2 Timothy 2:2, NRSV). Paul further observes that God “gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God’s people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God” (Ephesians 4:11-13, NIV). It is important to note, based on the Greek text, that the passage refers to four groups of people, with the function of pastor and teacher considered to be given to the same individuals.²⁶ Consequently, pastors must see their role as teachers of their congregations, while teachers are to understand their calling as shepherds of their flock. Notice also that the ministry of these pastor-teachers results in the development of faith, knowledge, and service; in essence, an integration of faith, learning, and life.

In the biblical paradigm, teachers are but representatives of the Master Teacher. “If anyone speaks, he should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength God provides, so that in all things God may be praised” (1 Peter 4:11, NIV).²⁷ In the ultimate sense, God is the teacher. Isaiah points out, “All thy children shall be taught of the Lord; and great shall be the peace of thy children” (Isaiah 54:13, KJV). The passage denotes something more than learning *about* God. Rather, students are to be taught *by* God, through His human instrumentalities.

Figure 5

Dimensions of the Christian Curriculum (Deuteronomy 6:8, 9; Luke 2:52)

	Spiritual	Intellectual	Physical	Social
God’s People	Writing upon the doorposts	Frontlets between the eyes	Sign upon the hand	Writing upon the gates
Jesus Christ	Favor with God	Wisdom	Stature	Favor with humanity
Metaphor	Heart	Head	Hand	Humanity

“Finally, . . . whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable, if anything is excellent or praiseworthy—think about such things. Whatever you have learned or received or heard from me, or seen in me—put it into practice” (Philippians 4:8, 9, NIV).

Faith Perspectives for Content and Method

Divine truth and values form the bedrock of the educational experience. An understanding of God’s truth is mediated through His Word, under the guidance of the Holy Spirit, and illustrated most clearly in the life and teachings of Jesus (John 14:6; 16:13; 17:17). Because all truth in every subject area is ultimately God’s truth (James 1:17),²⁸ students must connect each topic they study to the Source of Truth.²⁹

The biblical model of education also emphasizes the role of moral values in character formation. “He has shown you, O man, what is good; and what does the Lord require of you, but to do justly, and to love mercy, and to walk humbly with your God?” (Micah 6:8). Obedience to this directive is best accomplished through a process of values formation and maturation that involves analysis, reflection, and action. The Apostle Paul describes well this vast, value-laden agenda:

“Finally, . . . whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable, if anything is excellent or praiseworthy—think about such things. Whatever you have learned or received or heard from me, or seen in me—put it into practice” (Philippians 4:8, 9, NIV).

This perspective regarding God-derived truth and values must permeate every subject area. In the sciences, for example, students are to integrate the words and works of God. The basis for this integration is found in these premises:

- The living Word formed nature (John 1:1-4);
- God set aside a day of rest in which to view His handiwork from a spiritual perspective (Exodus 20:8-11);
- Christ derived spiritual truth from natural settings, and we can do so also (Matthew 6:28-30; Mark 4:30-32; Luke 12:6, 7);
- In the New Earth, the redeemed will continue their study of God’s creation (Isaiah 11:6-9).

A Bible-based approach to language and literature might begin with the understanding that it is God who gave the gift of creative expression (Genesis 2:19). Although sin has distorted language (Genesis 11:4-9), God has taken the initiative to bridge the communication gap (Acts 2:7-12), ultimately seeking to restore and unify language (Revelation 7:9, 10). This approach may also consider the study of quality literature as a Christian mandate (1 Timothy 4:13) and apply Paul’s guidelines to identify and reject literature that is worthless or injurious (1 Timothy 6:20). Students will thereby learn that there are God-given standards for Christian literature (Philippians 4:8), and that their lives can be either uplifted or debased by what they read (2 Corinthians 3:18).

In the arts, a biblical approach might seek to help the student develop Christian criteria for evaluating art forms.³⁰ This may include an application of the following criteria, among others:

- Is the work of art in harmony with divine values? (Philippians 4:8)
- Does it direct attention toward God or does it exalt the artist or performer? (Isaiah 14:12-14)
- Does it glorify immoral or unethical conduct? (Exodus 32:15-19)
- Does it mingle the sacred and the common? (Leviticus 10:1, 2)
- Can it be performed or experienced to the glory of God? (1 Corinthians 10:32)
- Is its effect to bring the performers and the audience closer to God, or to make God and religion seem irrelevant? (Matthew 7:20)

Similar Bible-based perspectives may be developed in other subject areas.³¹

Conclusion

Based on Scripture, the concept of the integration of faith and learning in Seventh-day Adventist education seems defensible, indeed, an imperative. The Bible teaches the importance of receiving the mind of Christ, the comprehensiveness of Christian life and learning, as well as the interrelationship of faith and learning in life. Furthermore, Scripture describes the parameters of an integrated educational program, defines the role of divine and human instrumentalities in the educational process, and provides spiritual perspectives for both content and method.

Through the integration of faith and learning, Adventist education becomes distinctive—in the world, but not of the world (John 17:15, 16). It enables students to “grow in the grace and knowledge of our Lord and Saviour Jesus Christ” (2 Peter 3:18). Such education represents a challenge—a high calling for teachers and administrators. It is, however, attainable.

“Now what I am commanding you today is not too difficult for you or beyond your reach. It is not up in heaven, so that you have to ask, ‘Who will ascend into heaven to get it and proclaim it to us so we may obey it?’ Nor is it beyond the sea, so

that you have to ask, 'Who will cross the sea to get it and proclaim it to us so we may obey it?' No, the word is very near you; it is in your mouth and in your heart so you may obey it" (Deuteronomy 30:11-14, NIV).

Today, we must choose whom we will serve—whether the gods of traditional education, the gods of this secular age in which we now live, or the one true God.³² May we affirm, "But as for me and my house, as for me and my classroom, as for me and my school, we will serve the Lord!" ✍

This article has been peer reviewed.



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NOTES AND REFERENCES

1. Ministerial Association, *Seventh-day Adventists Believe* (Nampa, Idaho: Pacific Press Publ. Assn., 2005), p. 4.
2. These include the following works, among others: *Counsels on Education* (Mountain View, Calif.: Pacific Press Publ. Assn., 1968); *Counsels to Parents, Teachers, and Students* (Mountain View: Pacific Press, 1943); *Education* (Mountain View: Pacific Press, 1952); *Fundamentals of Christian Education* (Nashville, Tenn.: Southern Publishing Assn., 1923).
3. Evidence of this may be found, for example, in the sessions of the International Faith and Learning Seminars, sponsored by the Institute of Christian Teaching since 1988. Essays developed at these conferences are published in the scholarly series *Christ in the Classroom* (Humberto Rasi, editor, 1991-), with a sample of these essays available online at <http://ict.adventist.org>.
4. Unless otherwise indicated, the passages of Scripture quoted in this article are from the New King James Version (NKJV).
5. There are, of course, certain true dichotomies, such as good versus evil (Deuteronomy 30:15; Psalm 34:14; Ecclesiastes 12:14; Isaiah 5:20; 7:15; Jeremiah 13:23; Amos 5:14, 15; Matthew 12:35; Luke 6:9; John 5:29; Romans 12:9; 1 Peter 3:11), truth versus error (Proverbs 12:17, 19, 22; 14:22, 25; Isaiah 59:4; Jeremiah 9:5; Ephesians 4:25; James 5:19; 1 John 4:6), and the sacred versus the common (Exodus 3:5; 20:8-11; Leviticus 10:1, 2; 1 Samuel 13:9-14; 1 Chronicles 13:9, 10; 2 Chronicles 26:16-21; Acts 5:1-11).
6. There is a difference between the spiritual and the sacred. All of life, for example, is to be Spirit-filled and viewed from the divine perspective. Certain things in life, however, are sacred, made holy either by God's direct presence or by His express command, or because they have been dedicated to God. Consequently, the Sabbath, the tithe, and the place of worship, among others, are sacred. Yet all days of the week are to be filled with God's Spirit, all one's resources are to be employed to God's glory, and wherever one may be, he or she is to abide in God's presence.
7. This concept that God's glory is found in the attributes of His character finds support, for example, in Exodus 33:18-22 and 34:6.
8. These implications are discussed more fully in the seminal work by Frank E. Gaebelein, *The Pattern of God's Truth: The Integration of Faith and Learning* (Chicago, Ill.: Moody Press, 1968).
9. Also 2 Timothy 3:15.
10. Also Galatians 5:6; 1 Thessalonians 1:3; and James 1:22-25; 2:17, 18.
11. This concept of faith finds support in the following passages, among others: Luke 24:25-26; John 10:37-38; 13:19; 14:11; 20:31; Hebrews 11:13; 1 Thessalonians 4:14; 1 John 5:13.
12. Such as the evidences revealed in the life of Christ (John 3:16; Acts 1:9-11).
13. See Matthew 8:10; 9:22; 15:28; Mark 11:22; Luke 7:9; 1 Corinthians 2:5; and 1 Peter 1:21.
14. See Matthew 6:30; Acts 20:21; and Romans 10:8.
15. See Jeremiah 29:11; Mark 10:27; and Philippians 2:13.
16. See Romans 12:2; and Hebrews 8:10.
17. See Habakkuk 2:4; Galatians 2:20; Ephesians 4:23, 24; and 2 Corinthians 5:17.
18. Foundational concepts in the integration of faith, learning, and life are discussed more fully in the following works, among others: William D. Beck, ed., *Opening the American Mind: The Integration of Biblical Truth in the Curriculum of the University* (Grand Rapids, Mich.: Baker Book House, 1991); Carol Fider, *Integration of Faith and Learning: Understanding Christian Learning in Tertiary Education* (Saarbrücken, Germany: VDM Verlag, 2009); Robert A. Harris, *The Integration of Faith and Learning: A Worldview Approach* (Eugene, Ore.: Cascade Books, 2004).
19. It might be noted that when Jesus quoted this passage (Matthew 22:37; Mark 12:30; Luke 10:27), He added the concept of "mind," perhaps in response to the Greco-Roman context of His time and in harmony with the intent of Deuteronomy 6: 8 and 9.
20. These phylacteries are referenced, for example, in Matthew 23:5.
21. The defining characteristics of a Christian worldview are discussed more fully in the following works, among others: James W. Sire, *The Universe Next Door: A Basic Worldview Catalogue*, 3rd ed. (Downers Grove, Ill.: InterVarsity Press, 1997); Brian J. Walsh and J. Richard Middleton, *The Transforming Vision: Shaping a Christian World View* (Downers Grove: InterVarsity Press, 1984); Steve Wilkens and Mark L. Sanford, *Hidden Worldviews: Eight Cultural Stories That Shape Our Lives* (Downers Grove: IVP Academic, 2009).
22. Also 1 Corinthians 2:12-13.
23. For example, Psalm 34:11; Isaiah 38:19; and 2 Timothy 1:5; 3:15.
24. These schools of the prophets are referred to in 1 Samuel 7:16, 17; 19:2; and 2 Kings 2:3-5; 4:38.
25. See Acts 2:42; 28:31; 1 Timothy 3:2; 5:17; and 2 Timothy 1:11.
26. This concept is further developed in Daniel L. Hocking, "The Theological Basis for the Philosophy of Christian School Education," in *The Philosophy of Christian School Education*, Paul A. Kienel, ed. (Whittier, Calif.: Association of Christian Schools International, 1978), p. 21.
27. Also 2 Corinthians 5:20.28. An insightful essay may be found in a book by Arthur F. Holmes titled, *All Truth Is God's Truth* (Downers Grove, Ill.: InterVarsity, 1977).
29. This concept is highlighted, for example, in Psalm 25:5; 43:3; Proverbs 2:6; 9:10; and Daniel 1:17; 2:21.
30. Further developed in John Wesley Taylor V, "A Christian Focus for the Arts," *The Journal of Adventist Education* 71:1 (Oct/Nov 2008):5-11.
31. An exploration of integrational strategies is provided in John Wesley Taylor, "Instructional Strategies for Integrating Faith and Learning," *ibid.*, 63:5 (Summer 2001):5-14. The following works further explore integrational strategies: Harold Heie and David L. Wolfe, *The Reality of Christian Learning: Strategies for Faith-Discipline Integration* (Eugene, Ore.: Wipf & Stock Publishing, 2004); Harry L. Poe, *Christianity in the Academy: Teaching at the Intersection of Faith and Learning* (Grand Rapids, Mich.: Baker Academic, 2004). Also, the essays in the *Christ in the Classroom* series (Humberto Rasi, ed., Silver Spring, Md.: The Institute for Christian Teaching) illustrate in tangible ways a biblical approach in various disciplines and subject areas. Selected essays from the series may be found online at the Institute for Christian Teaching Website (<http://ict.adventist.org>).
32. Adapted from Joshua 24:15.