

# FAITH AMIDST THE STORM

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## Abstract

Orang-orang menghadapi masalah yang berbeda dalam hidup, mungkin dalam hubungan, profesi, pendidikan, mata pencaharian, dan bahkan hiburan. Orang-orang menghadapi masalah, mungkin di darat, di laut, dan di udara. Masalah-masalah ini termasuk keuangan, penyakit, kematian, kecelakaan, musibah — badai petir, badai, gempa bumi — pengangguran, dan makanan. Tantangan-tantangan ini dapat menimpa siapa pun dari semua lapisan masyarakat. Tanpa rasa hormat, itu dapat mempengaruhi muda atau tua, kaya atau miskin, dan profesional atau non-profesional. Sementara beberapa jelas bergulat ketika masalah-masalah hidup muncul mengalami ketakutan dan keputusasaan, beberapa jelas mengatasinya. Apa yang membuat perbedaan? Makalah ini membahas iman — suatu hal yang penting untuk menantang setiap prahara yang ditentang oleh siapa pun.

**Keywords:** *Iman, Di Tengah-Tengah, Badai, Pembelajaran, Perdamaian, Integrasi Iman Dan Pembelajaran*

## Introduction

Life is not all roses. It is with *thorns*. In other words, life is not all about happily riding on a sea but the sea itself may become turbulent because of a storm. *Storms* are chunks of life which can cause enormous damage when not properly handled. *Storms* may make life bitter and despair. *Storms* of life can be due to many reasons including accidents, intentions, or fortuitous events. Many questions can arise when *storms* hit. Questions ask can be “Why Lord?” and “Why me, Lord?”

When *storms* strike, either to look for explanations or to blame others for the situation can happen. To blame oneself is also possible to happen. To blame God or Satan can also happen. However, to place blame or even look for explanations are not for considerations<sup>1</sup>. *Storms* of life are not strange (1 Pet 4:12-13). The Father in heaven allows the sun to rise both on the good and on the evil and He sends rain on the just and the unjust (Matt 5:45). Thus, we need to count it all joy when are in various temptations (Jas 1:2). The consideration is on how to get through from these different storms that may bombard us.

When life’s tempest roll, we need to walk by faith (2 Cor 5:7)—a kind of faith that helps us survive the *storms* of life—a faith that provides peace within.

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<sup>1</sup>Paul W. Powell, *How to survive a storm: Help with the personal crises of life* (The Lockman Foundation, 1994),

## Overview of Faith

“Now faith is the substance of things hoped for, the evidence of things not seen” (Heb 11:1). Faith means unswervingly experiencing with the Lord and believing that He is there<sup>2</sup>. There are two kinds of faith<sup>3</sup> namely, a *Thomas faith* and an *Abraham faith*.

### A Thomas Faith

The story of doubting Thomas is reflected in John 20:24-29. Thomas did not believe other disciples saw Jesus. He did not only want to see Jesus in order for him to believe that Jesus has risen from the dead but Thomas firmly said, “Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe” (John 20:24)

Too many try to get Abraham’s blessing with Thomas’ sense-knowledge faith. If they can’t see it, they won’t believe it. They believe only what they can hear or feel from the natural standpoint. Their faith is based on their feelings. If they feel they have something, then they believe they have it. But if they don’t feel like they have it, they don’t believe they have it<sup>4</sup>.

Abraham had a spiritual faith—a heart faith—which was based on what God said. Thomas had a natural, human faith. Everybody—saved and unsaved alike—has this natural, human kind of faith.... Thomas’ faith was based solely on physical evidence. He believed only what he could see, not what God said<sup>5</sup>.

### An Abraham Faith

The story of Abraham as reflected in Romans 4:17-21 had a different impact. Hagin commented, that Abraham, who later became the father of nations, ... believed according to what God said, not according to how he felt. He didn’t believe his feelings; he didn’t believe based on what he saw; he didn’t believe his physical senses. His faith was on God’s promises.... Abraham’s blessings are ours as followers of Christ.... Real faith in God—heart faith—believes the Word of God regardless of what the physical evidence may be<sup>6</sup>.

Unlike the *Thomas’ faith* which manifestation on the outside serves as a prerequisite before a belief on the inside happen, *Abraham’s faith*—heart faith and

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<sup>2</sup>Vaneetha Rendall Risner, *The Scars That Have Shaped Me: How God Meets Us in Suffering* (Minneapolis, Minnesota: Desiring God, 2016),

<sup>3</sup>Kenneth E. Hagin, *The real faith*, 2<sup>nd</sup> ed, (Tulsa, OK: The Faith Shield, 1995),

<sup>4</sup>Ibid., 11.

<sup>5</sup>Ibid., 12.

<sup>6</sup>Ibid.

spiritual faith where salvation may come—is anchored not on physical evidence but rather on the Word of God<sup>7</sup>. As Paul stressed, “For we walk by faith, not by sight” (2 Cor. 5:7). This is the kind of faith that everyone needs. Abraham’s faith was different. Risner emphasizes,

“Abraham’s faith wasn’t rooted in the promise of descendants. If it was, he never would have taken Isaac to be sacrificed. He wouldn’t have relinquished what God had promised him years earlier. He would have clung tightly to Isaac, feeling entitled to this son for Isaac was the fulfillment of God’s long-awaited promise to Abraham. Abraham wasn’t clinging to his own understanding of the fulfillment of God’s promise... So ultimately Abraham’s faith lay in the trustworthiness of God”.<sup>8</sup>

The Bible has other stories of faith as reflected in Hebrews 11:2-40.

For by it [faith] the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God.

Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country.

And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of

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<sup>7</sup>Hagin, *The real faith*, 2<sup>nd</sup> ed,

<sup>8</sup>Risner, *The Scars That Have Shaped Me: How God Meets Us in Suffering*, 79.

whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the pass over, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephtha; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

Mark 4:35-41 tells about a kind of faith that we need in time of any *storm* of life. These scriptures point to four concepts—God's promise in the storm; God's presence in the storm; Challenges in the storm; and God's power in the storm

### **God's Promise in the Storm**

Mark 4:35 states, "And the same day, when the even was come, he saith unto them, Let us pass over unto the other side." This may imply that when we are going to the other side, trials in life do not come to stay but they come to pass. God has His assurance in the storm.

Jesus may have engineered our *storm* or allowed the *storm* because He is over everything (see Ps 107:25-25). Thus, there is no need to fear—one of the *opponent's*

favorite weapons—because it can inundate like a thick shadow of darkness, handling every move and decision<sup>9</sup>. “That ye be not slothful, but followers of them who through faith and patience inherit the promises.” (Heb 6:12, KJV).

Jesus promises that He is always with us so we can boldly say, The Lord is my helper, and I will not fear ... (Heb 13:5-6). The same promise can be claimed in Isaiah 43:1-2,

... Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.

Humans need the kind of faith like Abraham’s. It was a kind of faith that was not rooted in a promise but in the One who made the promised. As further exclaimed,

“[Abraham’s] faith was not in what God would do for him, but in God himself. Abraham was willing to risk. He could do whatever God asked. He was not holding on to a particular outcome. He was holding on to God. Abraham’s waiting strengthened his faith and taught him God’s ways. It showed him God’s faithfulness. Abraham knew that God would provide everything he needed.”<sup>10</sup>

### God’s Presence in the Storm

Mark 4:36 states, “And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.” This implies that when God bid us to go, there is no need to question but rather obey and have faith in Him. The disciples had no knowledge what they were about to experience when Jesus told them to go to the other side, yet, they obeyed Him. They knew the Master was with them. Eventually, when the *storm* hit, the disciples realized that God’s *presence* was even in the circumstance.

Humans have no knowledge what lies tomorrow and like the disciples, we have the Savior with us. We may feel abandoned but the fact is, God is with us. “God is our refuge and strength, a very present help in trouble.” (Ps 46:1). In other words, no matter what *storm* humans face, God can rescue us from any of these storms. God simply requires humans to have faith<sup>11</sup>. God promises in Isaiah 41:10,

“Do not fear, for I am with you; do not anxiously look about you, for I am your God. I will strengthen you, surely I will help you, surely I will uphold you with My righteous right hand.”

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<sup>9</sup>GodTube (n.d.). *Find hope in the storm: Fight worry, fear, and anxiety in the promises of God*.

<sup>10</sup>Risner, *The Scars That Have Shaped Me: How God Meets Us in Suffering*, 80.

<sup>11</sup>Hagin, *The real faith*, 2<sup>nd</sup> ed,

## Problems in the Storm

Mark 4:37-38 state, “And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?”

The disciples worked hard for safety during the storm yet it was not enough because they were depending on what they themselves could do instead of asking their Master. In other words, when there are problems in the storm, humans need not have to linger but to *run away* to the feet of Jesus for help. In Him is safety despite what humans face. God’s faithfulness never fails, thus, there is no need to be discouraged<sup>12</sup> even in the *stormiest* of the *storms*.

## God’s Power in the Storm

Mark 4:39-41 state, “And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?”

The disciples panicked, feared, doubted Jesus, and eventually turned to Him for help. Humans need to call for the person in authority who could rescue them from any strange situation. There is God’s power in the storm. Humans only have to ask. Jesus can heal the hurting, change lives and souls, mend the broken-hearted, give peace to a troubled-soul, provide peace to the helpless, joy to the defeated, strength to the weak, security to those who are afraid. Humans’ safety during the *storms* of life lie in the Divine help. White emphasizes,

“The storms come, fiercer than any we can imagine. But God will make a way of protection for those who will cling to Him and to His Inspired Word. The light of heaven will illuminate the path before them; His hand will guide the wheel.”<sup>13</sup>

There is God’s power in the storm. Help comes from the Lord (Ps 121:1-2). Those who follow Jesus can have His peace. Humans need not to argue with God in any *storm* for a true faith in Him brings peace—a deep inner peace amidst any of the storms. With faith in God, human can express themselves like Paul, “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom 8:18). Thus, let us fight the good fight (see 1 Tim 6:12; 2 Tim 4:7) and run so as to win (see 1 Cor 9:24). Given this, humans need to be of good cheer for God has overcome the world (see John 16:33). Humans need to be extremely happy (see 1 Peter 4:13). Nothing can separate humans from the love of Christ. Paul says in Romans 8:35, 37-39,

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we

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<sup>12</sup>Ibid., 80.

<sup>13</sup>Ellen G. White, *Shelter in the Storm* (Altamont, TN: Harvestime Books, 1998), 2.

are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

In additional, Paul admonishes us in Philippians 4:6-9,

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

Faith impacts humans in many ways. White exclaims, “By faith we accept Christ and a new life begins. And it is a sweet experience. By faith, we walk hand in hand with Him here on earth, awaiting that day when, at His Second Advent, He will return for His own. Then we shall see Him face to face, and, oh, what happiness will be ours!... Acceptance—through faith—of His plan for your life can bring that wonderful future to [everyone]. Let Him come in, just now.”<sup>14</sup>

Place your faith in Jesus, the One who died for you, and keep serving Him!

Place your faith in Jesus, the One who gives you his life

Place your faith in Jesus, the one who gives His helper, the Holy Spirit, to you.

Place your faith in Jesus, the one who is coming for you.

Turn away from any self-sufficiency, and take hold of God’s grace.

(Unknown)

Faith is an essential element to battle the storms of life. It “is a powerful force”<sup>15</sup>. Given this, there is a necessity of integrating faith and learning (IFL). Teachers and students need to see its significance. IFL to be successful needs not only an in-depth understanding of the Bible and academic but maintaining the bracing Biblical framework<sup>16</sup>.

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<sup>14</sup>White, *Shelter in the Storm*, 45.

<sup>15</sup>Kenneth Copeland, *Faith and patience: The power twins* (Fort Worth, TX: Kenneth Copeland Publications, 1992), 5.

<sup>16</sup>Robert A. Harris, *Defining the Integration of Faith and Learning* (Virtual Salt, 2003), 1-4.

## Integration of Faith and Learning

Though faith is a topic some teachers feel restricted to discuss in private conversation nor public discussion<sup>17</sup>, faith is believed to be an integral part of Christian higher education<sup>18</sup>. Thus, teaching about faith “from a purely *academic* stance is not only legal but also encouraged by the government as a means to providing students with a well-rounded education”<sup>19</sup>.

One of the aims for IFL is to gain true peace through its varied applications<sup>20</sup> in the school curriculum<sup>21</sup>. The teaching of faith for peace, for instance, is found to be effective in the constructive development of conflict resolution skills of the students<sup>22</sup>.

### Peace Within

God alone can give peace within through faith that enables anyone to face all circumstances in life. God alone can give peace in time of desperate need. Let us cast our cares on Him for He cares for us (1 Pet 5:7). Everyone needs to embrace that peace within that no matter how difficult and strong the *storm* is, everyone is able to stay calm and safely *sail home*. After all, *storms* are not incidental but providential (see Matt 14:22).

It is peace that [everyone] needs—Heaven’s . . . peace and love in the soul. Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; [no one]

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<sup>17</sup>Manilyn Anderson Rhames, *The “F-Word” of Social and Emotional Learning: Faith*, American Enterprise Institute (2019), 1-8. Retrieved from ERIC database (ED602420).

<sup>18</sup>Daisy Savarirajan & Su Fong, *Bridging Bible and Biology: The Impact of Faith Integration on The Spiritual Growth Of Students In Christian Higher Education*, *Journal of Instructional Research*, 8(1), 2019, 5-16.; David S. Dockery, *A Bibliography for the Integration of Faith and Learning*, 2017,

<sup>19</sup>Rhames, *The “F-Word” of Social and Emotional Learning: Faith*, American Enterprise Institute (2019), 5.

<sup>20</sup>Seema Agnihitri, *Critical Reflection on the Role of Education as a Catalyst of Peace-building and Peaceful Coexistence*, *Universal Journal of Educational Research*, 5(6), 2017, 911-917. doi:10.13189/ujer.2017.050601.

<sup>21</sup>Victor Obule Ebuara & Uduak Imo Ekpoh, *Peace Management and Enhanced Academic Performance of Tertiary Institutions in South-South Nigeria*, *Higher Education Studies*, 1(2), 2011, 121-128.

<sup>22</sup>Fulya Turk, *Evaluation of the Effects of Conflict Resolution, Peace Education and Peer Mediation: A Meta-Analysis Study*, *International Education Studies*, 11(1), 2017, 25-43.



can never hope, by [his] own efforts, to secure it.<sup>23</sup> However, God extends peace as a gift, “without money and without price” (Isaiah 55:1).

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.” (Jas 1:12). “But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” (Isa 40:31). When humans have passed through trials, humans are never the same again<sup>24</sup>. Thus, everyone needs to focus his/her eyes on Jesus—the Author and Finisher of our faith (see Heb 12:2).

### Teachers, Students, and IFL

Given the impact of IFL both on teachers and students, emphasizes the need of its importance in every segments of education. Students “more than ever need [the teachings of faith] for a well-rounded education.”<sup>25</sup> Thus, it is stressed,

“The impact of the integration of faith and learning on the personal faith of learners provides positive and accomplished outcomes, such as affirmation of Christian faith for believers; faith flourished and grew stronger; students both Christians and non-Christians gained understanding of the Christian worldview. . . . “When Christian worldview is incorporated across curriculum and classroom, it transforms students to become more like Christ—to serve God and others.”<sup>26</sup>

Learners need to know that the *storms* of life do not trouble God, but the unspoken cries of their heart will get His attention. Help may not be instant but God definitely is an anchor through the *storm* of life.<sup>27</sup> As David the Psalmist, declares, “The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.” (Ps 34:17)

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<sup>23</sup>White, *Shelter in the Storm*, 46.

<sup>24</sup>Risner, *The Scars That Have Shaped Me: How God Meets Us in Suffering*, 80.

<sup>25</sup>Daisy Savarirajan & Su Fong, *Bridging Bible and Biology: The Impact of Faith Integration On The Spiritual Growth Of Students In Christian Higher Education*, 5.

<sup>26</sup>Daisy Savarirajan & Su Fong, *Bridging Bible and Biology: The Impact of Faith Integration On The Spiritual Growth Of Students In Christian Higher Education*, 13-14.

<sup>27</sup>Joseph Prince, *Anchored: Finding peace in the storms of life* (John Prince Ministries, 2018).

In life, some days are more adverse than others”<sup>28</sup>. In other words, some *storms* are tougher than others. Yet, learners need to look at Jesus. If they look to Him in faith, [Jesus] will strengthen them to resist any trial they experience<sup>29</sup>, may it be scholastic or personal. As Risner says,

“When I get a glimpse of God’s perspective, I see my trials very differently. I see what they are producing in me, the ways they are shaping me, and how they bring glory to God. I can be grateful for what God teaches me about himself through the storm. My faith is often strengthened, my love for God is deepened, and my worldly attachments seem less enticing. And then I can thank God for the storm. I can see that it was brought to me out of extravagant love. I can see that the rain God sends does indeed demonstrate his faithfulness.<sup>30</sup>

In connection with this, Christian schools need to be based on Biblical worldview as the foundation for both classroom discipline and educational practices.<sup>31</sup> In Adventist institutions, IFL is a fundamental notion in its philosophy of education<sup>32</sup>. IFL is everything<sup>33</sup>. The interconnectedness of faith, learning, and life are discussed below<sup>34</sup>:

Scripture stresses that faith and learning are interrelated. “Faith comes by hearing, and hearing by the word of God” (see Rom 10:17). Faith and learning are connected through the power of the Word. However, it does not suffice to have knowledge of the truth or even to believe it, but there must be a life response because “Faith without works is dead” (see Jas 2:20, 26). Faith needs to be translated into practice with the real-life implications of learning. A faith in God—anchored on understanding Him, having confidence in the revelation of His truth, His character, and His plan is a necessity.

Students are to connect each topic of their lessons towards the Source of Truth. The role of moral values in character formation need to be emphasized as the

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<sup>28</sup>Selwyn Hughes, *Every day with Jesus: Soaring above the storm* (England: Linney Print, 2010),

<sup>29</sup>The Church of Jesus Christ of Latter Day Saints, *True to the faith: A gospel reference* (Salt Lake City: Utah, 2004),

<sup>30</sup>Risner, *The Scars That Have Shaped Me: How God Meets Us in Suffering*, 134.

<sup>31</sup>You Jung Jang, *Faith and learning: Integration as Implemented by Christian by Christian Elementary School Teachers*, CSE, 15(2), 2011/2012, 11-15.

<sup>32</sup>John Wesley Taylor, *A Biblical Foundation for Integrating Faith and Learning*, *The Journal of Adventist Education*, Summer, 2012, 8-14.

<sup>33</sup>Matthew M. Moore, “*Integration of Faith and Learning Paper*”, Faculty Integration Papers.Paper, 2013, 14. Retrieved from [http://digitalcommons.cedarville.edu/faculty\\_integration\\_papers/14](http://digitalcommons.cedarville.edu/faculty_integration_papers/14).

<sup>34</sup>Taylor, *A Biblical Foundation for Integrating Faith and Learning*, 8-14.

Biblical model of education. In other words, the concept of the interrelation between faith and learning towards life are to be practiced as reflected in the Bible (John 14:6; 16:13; 17:17; Jas 1:17; Mic 6:8; Phil 4:8, 9).

Both teachers and students alike need to know the significance of IFL. The levels and the *how* teachers implement the IFL is worthy of consideration. Consider the IFL model<sup>35</sup>.

Table 1: Integration of Faith and Learning Empirical Model

Level of Implementation	Characteristics	Examples
<b>Level 0: No knowledge No interest</b>	Teacher has little or no knowledge of the integration of faith and learning (IFL) Teacher is doing nothing to be involved in IFL. Teacher is not convinced that IFL can be carried out in the subject. Teacher thinks that the subject he/she teaches is not related to faith.	“IFL is only extracurricular; cannot be implemented in the curriculum.” “I do not know how to implement IFL.” “I have other priorities in mind.” “I cannot do it in my subject.” “I know how to do it, but I do not have institutional support.”
<b>Level 1: Interest</b>	Teacher has acquired or is acquiring information on IFL. Teacher is aware that IFL should be incorporated in his/her classes. Teacher is looking for ways to deliberately implement IFL. Teachers thinks that it may be worthwhile to include IFL in future planning.	“I know very little about IFL.” “I do not like superficial integration, thus, I am looking for appropriate ways.” “I am looking for information on how to implement IFL.”
<b>Level 2: Readiness</b>	Teacher knows how to implement IFL in at least some themes. Teacher is preparing to deliberately implement IFL at a definite future time.	“I am going to incorporate some integration I have tried in my course plan.” “I have decided to systematically introduce some things I know.”
<b>Level 3: Irregular or superficial use</b>	Deliberately integrated, but generally unplanned. There is no coherent Christian worldview. Irregular use. Only some themes are integrated throughout the general context of the subject. Superficial use. Use of spiritual content for secular purposes without meaning. Management concerns disturb IFL.	“I know that what I am doing is not the best, but this is a Christian school and I have to do something.” “I do not know how to plan IFL.” “I only feel confident with two themes” Creation and Evolution.” “I do not like planning IFL. I do it consciously but spontaneously.”
	There is a stabilized use of IFL,	

<sup>35</sup>Jang, *Faith and learning: Integration as Implemented by Christian by Christian Elementary School Teachers*, 138-139.

<b>Level 4: Conventional</b>	<p>but no changes are made in ongoing use.</p> <p>Syllabus and objectives show IFL in at least some themes.</p> <p>IFL is based on teacher's talking rather than on student's response.</p> <p>Teacher knows how to implement IFL.</p> <p>IFL shows coherent implementation.</p>	<p>"I include IFL in my unit planning so I can remember to do it."</p> <p>"It is not often that I change what I have planned."</p>
<b>Level 5: Dynamic</b>	<p>Teacher varies the implementation of IFL to increase impact on students.</p> <p>Teacher can describe changes he/she had made in the last months and what is planned in a short term.</p> <p>Change of strategies and themes according to a student needs or interest.</p> <p>Students draw conclusions of IFL.</p>	<p>"I just look at their [students'] faces and know what they are thinking. I encourage them to draw conclusions."</p> <p>"I vary my IFL strategies according to the needs of my students."</p>
<b>Level 6: Comprehensive</b>	<p>Teacher cooperates with colleagues on ways to improve IFL.</p> <p>Regular collaboration between two or more teachers increases impact on students.</p> <p>The whole school (or at least a group of teachers) provides a coherent Christian worldview and emphasizes student's response.</p>	

Teaching involved more than delivering lessons but helping students "see the world through the lenses of a Christian worldview"<sup>36</sup>. Thus, teachers must be active agents for IFL by following the truths of teaching in the banner of Christian faith<sup>37</sup>. Teachers and students alike need to think Christianly<sup>38</sup>. When tempests rage, this can be said,

**GOD MOVES IN A MYSTERIOUS WAY**

*God moves in a mysterious way*

*His wonders to perform:*

*He plants His footsteps in the sea,*

*And rides upon the storm.*

*Deep in unfathomable mines*

<sup>36</sup>Dockery, A Bibliography for the Integration of Faith and Learning, 2017, 3.

<sup>37</sup>Kathryn A. Westrate "A Model of Faith-Learning Integration in Exemplary Teaching Faculty" Master of Arts in Higher Education Theses, 2013, <https://pillars.taylor.edu/mahe/71>.

<sup>38</sup>Dockery, A Bibliography for the Integration of Faith and Learning, 2017, 3.

*Of never-failing skill  
He treasures up His bright designs,  
And works His sovereign will.*

*Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and will break  
With blessings on your head.  
Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face.*

*His purpose will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.*

*Blind unbelief is sure to err,  
And scan His work in vain;  
God is His own interpreter,  
And He will make it plain.  
William Cowper (1731-1800)*

### **Pedagogical Implications**

IFL challenges educators to be committed in the virtue of their calling and ascertain their knowledge not only with colleagues throughout the globe<sup>39</sup> but with Jesus, the Master Teacher. There is a great significance of imparting such important integration not only for scholastic purposes but beyond. Academic learning can be forgotten yet the lessons learned from walking with God through the *storms* of life are woven into the fabric of one's being and become a part of life<sup>40</sup>. The *hows* to walk with God imparted through IFL plays a vital role.

### **Conclusion**

Humans need a faith—a kind of faith that is untouched by any circumstances—that is able to look around and see what God can come up to through the slashing *storm* which strongly depends on a God who does not make any mistake<sup>41</sup>. The IFL of institutions can play a very significant role on this. Institutions, through teachers, can link faith to all subjects and aim “to bring students closer to

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<sup>39</sup>William Hasker, *Christian Scholar's Review*, 1992.

<sup>40</sup>Risner, *The Scars That Have Shaped Me: How God Meets Us in Suffering*, 134.

<sup>41</sup>*Ibid.*

fulfilling God's plan"<sup>42</sup> (Dulaney, etc, 20150, p. 56). Then, teachers and students alike can see that through faith they can have peace within that will enable them to stay calm in any storms of life for God—the Author and Finisher of one's faith is with them.

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<sup>42</sup>Emmett Dulaney, *Faith Integration in the Classroom: A Plural View*, 2015.

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\*Unless otherwise noted, all scripture is from the *King James Version* of the Bible.