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Teaching Biblical Integration as an Essential Skill in Christian Education

A Professional Paper Based on the Instructional Design Model

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Abstract

This paper includes the rationale and the means to teach Biblical integration as an essential skill in Christian education.

Research and experience indicate that although Biblical integration is often commended in Christian education, it is rarely taught. The individual teacher is often left feeling guilty and incompetent with no idea how to begin making connections between the Bible and the subjects they teach. Attempts to add the Bible to the classroom are often artificial and ineffective so teachers and students are tempted to abandon the process. Rather than seeking relationships, everything associated with God and the Bible is kept in a special “sacred” compartment, while everything else is segregated into a “secular” compartment that is unrelated to the Bible. Because Christ is only given access to what is “sacred,” the “secular” aspects of life remain unchanged by Him.

This paper presupposes that all aspects of a Christian education should be related to Christ and be transformed by Him. This can only happen when teachers and students are able to integrate everything within a Biblical framework. The literature review provides information about various models for teaching Biblical integration, but also develops a simple visual organizer, the “Zorro diagram.” This diagram can be used by teachers as both an outline of the Christian worldview and a guide to Biblical integration, but more importantly, it can be taught to students so that they learn to do Biblical integration themselves.

The instructional design model is explained, and then its application to produce a four-workshop presentation on Biblical integration is described. An instructor’s manual with teaching notes for the PowerPoint presentation is included, as well as a participant’s manual with all the student handouts.

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Chapter One: Introduction

Introduction

The importance of the Bible in Christian education is undisputed, but there is no unanimous agreement about the nature of its role. Many Christian schools proclaim that Biblical integration is a core value (Smitherman, 2002), but there is very little material available to teach someone how to do Biblical integration. If the Bible is to have its proper role in Christian schools through integration, teachers and students need to develop skill in this process. This project is designed to teach Christian teachers how to do Biblical integration so that they can model this skill in their classrooms and teach it to their students.

In this chapter I will provide a summary of some kinds of Biblical integration that have been attempted, the rationale for developing a simple model of Biblical integration, and a glossary of key terms, as well as a summary of the chapter.

Background Information

The key difference between a Christian education and all others is the role of the Bible. Christians understand that the Bible is very important, but often encounter difficulties attempting to give it its rightful place in education. When relating the Bible to the educational process, the first impulse is to add the Bible to the existing process—Biblical integration by addition. Most people have experienced education in an environment where the Bible was incidental, if it was included at all, so restoring the missing element becomes the first priority. This additive impulse can take a variety of forms depending on the role the Bible is thought to have in the educational process, although all are in some way deficient because they leave the core of the educational process unaltered.

Sometimes the Bible is treated like the missing piece that is needed to fill a gap in the educational puzzle. The Bible is just another piece in the complex picture of quality education that is being put together from educational theories, methodologies, curricular emphases, etc. Although the size of the gap left by its absence may be discussed, the general outline is treated as complete. But no matter how satisfying it is to find the last missing piece from a jigsaw puzzle because it brings closure to the project, the Bible does not fit any man-made arrangement of the educational puzzle. Trying to put together an education system while ignoring the Bible, is like trying to build a puzzle without the picture on the box, with half of the pieces missing including the entire frame, and all the pieces that remain being turned upside down. The Bible is not just a round peg in a square hole; its color, shape, size, thickness—everything about it—does not fit, because it is a piece from an entirely different puzzle which is a picture of God.

The Bible may also be treated like glue which will bind together all the other pieces of an education structure. Glue can hold almost unrecognizable pieces of material together so that they form an object of form and structure with

meaning that would quickly disappear without the glue, but the role of the Bible in education is not to hold tiny scraps of ideological material together so that the whole structure does not dissolve into chaos and meaninglessness. It should not just be considered the solution of choice when the system or relationships are “broken.” This idea does recognize that the Bible has a different function than the other elements of the educational process, but it does not communicate the centrality of the Scriptures. Glue does not shape the model; you do not consult the glue when you want to know how everything is supposed to fit together. The Bible needs to be treated differently than glue.

Another deficient description of the Bible’s role in integration by addition is that it is like paint. The Bible is thought to color everything about the educational model so that the final result is a many-splendoured thing instead of a functional, but uninteresting product. Although the Bible is always a source of rich beauty, the Bible is not to just cover the surface, but impregnate every aspect of the material.

Thinking of the Bible as salt does capture something of the desirability for it to permeate everything. Because the Bible itself speaks of the important role of salt in seasoning and preserving (Matt. 5:13, Mark 9:50, Luke 14:34, Col. 4:6), the analogy is attractive, but the Bible speaks of Christians being salt—not the Bible. Adding the Bible to education will make a difference in the whole process; its presence will soon be evident to anyone who is involved. However, salt is an option, one possible seasoning among many, while the Bible is a necessity in education.

Most of the deficiencies of these analogies are the direct result of approaching Biblical integration as an addition problem. Although each perspective does add something important to education, under the pressure of too many students in too many classes, it is all too easy for a teacher to abandon everything but the “essentials.” Any “extras” are usually quickly abandoned in practise even if they are recognized to be valuable in theory. Even thinking about adding anything can be overwhelming to a teacher with too many responsibilities and not enough time. Biblical integration by addition is less than satisfactory because it assigns an inadequate role to the Bible and is unlikely to be maintained in practise.

Rationale for Instruction

Christian teachers need to be taught how to provide Christian education. Christian education may be difficult to define, but it is certainly more than Christians *in* education. The nature of the education itself needs to change, not just the nature of the teacher. Although Christian teachers are the only ones that can provide an education that is Christian in more than name, being a Christian does not guarantee that a person’s educational practise has been transformed any more than it guarantees that every aspect of a person’s behaviour has been transformed. Unless a Christian teacher is taught in this area, changes in the nature of their teaching are likely to occur very slowly.

It is not enough to discuss a Christian philosophy of education although that is necessary to establish the importance of a transformed educational process. Teaching Biblical integration in isolation does not make sense because it is not related to the foundational truths and values of Christian education or its ultimate goals. Without knowing its “past” or “future,” Biblical integration becomes an interesting technique rather than the central element of the educational process. However, unless Biblical integration is specifically taught, a nebulous “integration of faith and learning” may result from the desire to have Christian truth make a difference.

The problem with trying to integrate faith and learning is faith in itself does not help anyone. The critical aspect of faith is not its existence, but its object. A person can have great faith in themselves, other people, great ideas, or material things, but ultimately everything but God will fail. Unless the object of faith is trustworthy, integrating it with learning is not helpful. Christians are people of the Bible because the Bible is God’s Word. They have a sure foundation for learning and it is not just a mystical feeling, but the written Word of God interpreted by the indwelling Holy Spirit.

However, if the Bible is simply added to the curriculum, it often results in a kind of spiritual schizophrenia where life is divided into spiritual and secular elements which remain only tenuously connected. Because there is no integration within a Biblical worldview, increased learning often leads to increased tension between the apparently incompatible elements, and all too often, the spiritual is abandoned under overwhelming pressure from the secular. When the Christian teacher has been taught that they should do Biblical integration without being taught how to do it, the best result is usually some form of addition even though none of these are adequate. Most teaching about Biblical integration does not make it clear that the direction of integration is exactly opposite to a person’s natural inclination. To be effective the Christian teacher needs to understand the direction of Biblical integration and be committed to studying the Bible so that they can begin to fit everything else into what it says.

Another difficulty is the often fragmented understanding of a Biblical worldview which prevents Christians from making progress in Biblical integration. Because they have no framework for putting together their own understanding of God and all that He has created, it is hard to integrate anything into their own Biblical worldview and impossible to communicate an integrated understanding to anyone else. It is important that they be given a framework that is simple enough to be remembered and big enough to include everything.

Christian teachers need to practise Biblical integration continually and both model and instruct their students in this skill. If this does not occur, Christian education will be unable to fulfill its promise of being used by the Holy Spirit to produce the renewed minds that lead to the transformed lives of true disciples of Jesus Christ. Biblical integration is an essential part of Christian education, but a teacher’s success is not measured by his ability to do Biblical integration. Unless students are taught to do Biblical integration themselves, they will always be dependent on others and unable to continue their spiritual growth apart from their

school. It is not the protection that they receive from evil in a Christian school that ill prepares them for life outside of it, but the lack of training in the skill of Biblical integration. They may decide not to do what they have been taught, but if a student in a Christian school has not been given this critical skill, they cannot be said to have received a Christian education.

Statement of Objectives

The objective of the instruction is that the teachers will learn a visual reminder that will serve as a framework for their Biblical worldview. They will begin to use the “Zorro diagram” to organize what they know about the Bible by working in small groups to identify key concepts about God, the spiritual world, inanimate universe, animate world, people and themselves. They will begin to identify some of the key principles to which all of education needs to relate by identifying what the Bible says about the relationship between God and the various parts of His creation as well as the relationships between the various parts of creation. By brainstorming in small groups they will develop a more detailed outline of what they know about the original creation, the effects of the fall and redemption on these relationships, and the implications of God’s desire for children, a body and a temple as He fulfills His original purposes in the past, present and eternal future.

In small groups they will practise identifying reflections, distortions, corrections and applications that are related to particular subject areas and age levels. By the end of the instruction they should not only understand the Biblical framework, but relate what they teach to the framework. They will be able to prepare a lesson plan for their next class that incorporates Biblical integration and will commit to implementing what they have learned in cooperation with someone else in their school. They will also be able to present what they have learned to their students at any grade level and to the faculty members of their school who did not attend the workshops.

Definition of Terms

The following list of terms is presented to insure that the reader understands the author’s meaning when using them:

Animate world—all living creatures other than people

Biblical integration—a process in which everything is related to God within the framework of a Biblical worldview

Biblical worldview—a Christian perspective of all areas of life and the world which is consistent with what the Bible says

Christian education— the process of preparing people for life in which all elements including the teacher, student, content, methodology, philosophy, objectives, etc. are related to Christ and being transformed by Him

Christian framework—an outline of a Biblical worldview that can be expanded to include all of God’s natural and special revelation

Creative word—God’s spoken word which resulted in the creation of everything and everyone and continues to sustain their existence (Gen. 1:3, 6, 9, 11, 14, 20, 24, 26; 2 Pet. 3:5, 7)

Education—the process of preparing people for life

Inanimate universe—the non-living, material universe

Living Word—Jesus Christ who although He is God, became a man and lived on earth so God could communicate with people directly by what He said and how He lived

Miracles—unusual expressions of God’s creative word as He acts differently than His normal pattern to communicate something special to people

Natural revelation—God’s communication to all people about His nature and character through the things that He has created and sustains by His creative word including human conscience

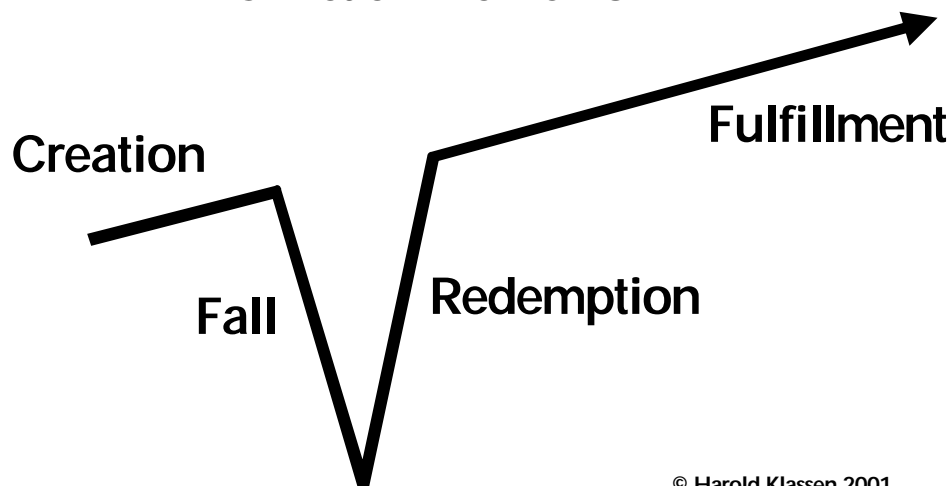
Special revelation—God’s communication to people about His nature, character and will through His spoken word as He talks to them audibly or by the Holy Spirit in their hearts, through His written word, through the Living Word, and through miracles

Spiritual world—the angels created by God including those that do His will in heaven and on earth and the demons that reject His will and are led by Satan

Written word—the Bible which is God’s completely sufficient special revelation to people, is without error in the original manuscripts although God used human authors, and is the basis for evaluating a person’s understanding of all of God’s communication

“Zorro Diagram”

Christian Framework



“Zorro diagram”—a graphical representation of God’s involvement in the history of the universe and the lives of individuals

Summary

Biblical integration is recognized as a critical element of Christian education but few teachers have been taught how to do Biblical integration. An inadequate understanding of the role of the Bible and attempts to add the Bible to education lead to ineffective practices even when Biblical integration is attempted. By learning a simple, visual representation of a Biblical worldview to organize what the Bible says about creation, the fall, redemption and fulfillment, a teacher will be able to organize both his present knowledge and what he will learn about the Bible. With a clearly understood framework in mind, it is then possible to relate all elements of education to this framework by looking for reflections of God, distortions caused by sin, corrections that are available by God’s redeeming grace in Christ and applications that allow people to fulfil God’s purposes from now to eternity.

When a teacher begins to personally practise Biblical integration and can articulate a Biblical worldview, they can teach students of all ages to do Biblical integration also. They can use the Zorro diagram as a conscious reminder of the critical questions that they need to ask as they study and also the critical answers that they already have in the Bible. If Christian teachers and Christian students under the teaching ministry of the Holy Spirit begin to relate everything in God’s world to what God has already revealed of Himself in Jesus Christ and the Bible, they will experience education which is Christian in nature and not just in name.

Chapter 2: Review of the Literature

Introduction

Christian education (CE) and Biblical integration (BI) are often discussed by Christians, but usually practised less than they are discussed. Too frequently differences in perspective produce misunderstandings which destroy motivation and produce confusion rather than progress. The problem usually starts with uncertainty about CE itself. If a person is unsure about what CE is, and whether it is actually necessary, it is unlikely he will be interested in BI. Christians should be interested in the Bible and its relationship to everything else, but many have gotten used to thinking about most things as if they had no connection to the Bible at all. Those involved in CE cannot so easily ignore the question of the proper role of the Bible, but not everyone has the same answer. However, when teachers understand CE and desire to provide it, the related skill of BI can be developed so they are able to not only practise BI, but also teach the skill to others. Thus, a major test of whether CE is actually occurring is the value and understanding that the students have of CE and the amount of BI that they are actually doing.

This chapter will explore the nature and importance of education that is uniquely Christian, and in particular, the role of the Bible in such an education. Then BI will be considered as a critical skill in CE, not only for the teacher, but also for the students. Having established the rationale and motivation for BI, various models will be studied that offer help to teachers who want to learn this skill. Finally a new model will be presented that is simple enough to be understood by children, concise enough to fit on a single page, memorable enough so it “cannot be forgotten”, expandable enough to include all God’s truth, and suggestive enough to allow a great range of creativity.

What is CE?

Different Perspectives

No Neutrality

Even teachers have a problem defining education, but “the process of preparing people for life” (Klassen, 2001, p. 1) could be acceptable for many. However, as soon as people begin to define “life,” differences in perspective become apparent. In *The Myth of Religious Neutrality*, Clouser (1991) argues persuasively that the theories which interpret and explain “the nature of our world and ourselves” (p. 2) “differ depending on the contents of the religious belief they presuppose. In fact, so extensive is this religious influence that virtually all the major disagreements between competing theories ... can ultimately be traced back to differences in their religious presuppositions” (p. 3). If a person’s basic understanding of everything depends on his religious beliefs, it is impossible not

to have CE which is different from non-Christian education. The worldview of the person will make a difference in their thinking about education as it does their thinking about everything else. However, education is only truly Christian when all its presuppositions are Christian.

CE without Christian teachers is a contradiction, no matter how difficult it is to find teachers that are available with the right preparation. A Christian school may employ non-Christian teachers, but at least in their classrooms, the students are not receiving a CE. God can keep the blight of a godless teacher from defiling His children as He did in the case of Daniel and his three friends, but such a situation is not to be considered normal. Indeed, none of the other Hebrew students survived their training with their concept of a holy, jealous God intact. Even in the case of Moses, God spent another 40 years to get Moses to the place where He could use him after 40 years of the best Egyptian education. The spiritually blind can only lead into spiritual ditches (Luke 6:39). Although Christian teachers are necessary, they are not sufficient for CE.

Christians in a school do not automatically make the teaching Christian because fortunately, becoming a Christian does not require a person to have pure Christian presuppositions for everything that he thinks. Becoming a Christian is just the first step in the process in becoming all that God intends a person to be—His child, His body, His temple. When he becomes a “new creation” (2 Cor. 5:17 NIV, Gal. 6:15 NIV) he still has to “take captive every thought to make it obedient to Christ” (2 Cor. 10:5 NIV). God does not instantly transform a life-time of training and experience in education the moment someone is born again any more than He automatically produces holy conduct or character. Unless the teacher understands God’s ultimate intention for himself and his students, it is unlikely that he will be very effective in God’s transforming purpose. If he is not being changed, he cannot be a good model and if he does not know the goal, he cannot help others reach it either. The Bereans were commended for checking what Paul said (Acts 17:11) and Paul acknowledged that it was the truth of the message that was critical, not the person who was presenting it (Gal. 1:8).

The presence of Christians in education will produce CE only when their thinking about education has been transformed by their Christian beliefs. If there is no radical change in their understanding of education after they become Christians, their thinking about that part of life is still based on non-Christian ideas. It is therefore important that Christians who are involved in education know what they believe and carefully evaluate their theories to discover where they are inconsistent with Christian beliefs (1 John 1:8). It is the nature of a sinful heart that it will deceive itself (Jer. 17:9, 1 Cor. 3:18, Jam. 1:22) so it is important that beliefs be measured against an absolute standard to which a person can be held accountable.

If the Bible is “given by inspiration of God to be the rule of faith and life” (Smith, 1996, paragraph 2), a Christian worldview is one which is consistent with what the Bible says, so a Christian perspective is a Biblical worldview. It is, therefore, important that every Christian be continually growing in their knowledge and understanding of the Bible so that all that the Bible says about

Christ can transform the person's thinking. Because it is not possible to know everything about the Bible at once, it is very valuable to have a Christian framework or outline of a Biblical worldview in mind which can shape the Bible study as it expands to include all God's truth. Education becomes CE when all the elements including the teacher, student, content, methodology, philosophy, objectives, etc. are related to Christ and transformed by Him. Any Christian with a Biblical worldview will certainly approach the "process of preparing people for life" differently than any person whose worldview ignores Christ and is in conflict with what the Bible says about people and life.

Life

The Bible says that life is much broader than the citizenship, occupational, and economic focuses that are widespread. Jesus specifically stated that "a man's life does not consist in the abundance of his possessions" (Luke 12:15). The difficulty is that most people have too small a perspective of life: either one aspect of it becomes "everything," or the introduction becomes the only thing. "Three-score and ten" years are merely the briefest of introductions to life. Life begins at conception and continues *forever* either in God's presence or separated from Him! Physical birth changes the environment of life, as does physical death, but physical death does not end existence. Spiritual birth ends spiritual death and begins eternal life which involves knowing "the only true God and Jesus Christ" (John 17:3).

Any education that conforms to reality must deal with the fact that anything less than eternal plans are short-term. Someone who has developed a five-year plan is not really a long-range planner. Everyone should have a 100-year plan for their life and influence will go on past physical death. Anything less is inadequate to deal with all the circumstances that will be encountered in this critical, direction-determining part of life. Like Solomon, all a person learns and does will be "meaningless" unless he has an eternal perspective of life (Eccl. 3:17-21). Without an eternal perspective life will not make sense, and education must prepare people for all of life, not just its beginning.

Christians and non-Christians alike recognize the involvement of teachers and students in the educational process and both have to deal with parents in the education of children. However, they may have radically different ideas about the role and responsibility of everyone involved in teaching based on the presuppositions upon which they base their thinking.

Nature of Students

Knowing that all people are created in God's image, yet all are sinners by nature and choice, changes a teacher's perspective. Students are always worth teaching because investing in their lives has eternal significance. But sinful, fallen creatures are not expected to be naturally interested, respectful, diligent, patient, etc. The teacher expects their first impulse, like his, to be selfish. Because the teacher recognizes that all manner of negative behaviour is the result of the student's nature, he will not be crushed if a student does not respond to him or

the truth he is taught. Christ's love is independent of their response and so a Christ-controlled teacher will respond with unconditional love.

If teachers know they are not training animals to perform or programming robots to serve, but seeking to make willing disciples of brothers and sisters in Christ, their motivation will be transformed. Then every student is a unique expression of God's creativity and reflection of some aspect of His character even though sin has distorted the good things that God has created for His glory. They need unique preparation to be all that God intends them to be by His grace so the teacher has the opportunity to celebrate and utilize all the diversity that is encountered. Both the person doing the preparing and the one being prepared are necessary; however, each student is preparing the teacher for the next student and the next class, so the roles are always somewhat blurred.

Responsibility

Believing that people will last for ever while material things do not, puts an incomparably higher priority on people than anything else. Preparing people is then an extremely responsible activity. James warned that "not many ... should presume to be teachers" (Jam. 3:1). Students—and God—are listening to what the teacher says and he is responsible for his words which have the power of both life and death (Prov. 18:21). Because the teacher determines what preparation is necessary and personally becomes the model for the student, the student will—for better or worse—become "like his teacher" (Luke 6:40). The Apostle John knew that he would be evaluated on the basis of how his "children"—his disciples—performed (1 John 2:28) for that would reveal what he had actually taught. Of course, the Bible talks of the student's responsibility as well. Respect and obedience are expected of students (1 Thess. 5:12, Heb. 13:17), but failure may be the result of students ignoring their teachers (Prov. 5:12-14). The individual has ultimate responsibility for the choices that he makes in life. Although teachers have a solemn responsibility to prepare each child well (Matt. 18:6), a person cannot blame his preparation or lack of it for his personal decisions. Even a perfect environment, perfect parents, and a perfect teacher do not guarantee success. Ask Adam! Education is a dynamic process in which all participants need to be responsibly involved for success.

Parents

The role of the professional and the parent is viewed differently if children are seen as God's gift to parents (Ps. 127:3) who have the responsibility to "bring them up in the training and instruction of the Lord" (Eph. 6:4) rather than presupposing the state's responsibility for the child. CE will acknowledge the God-given role of parents in word and deed so that no parent or student will suspect that parents are disinterested and unnecessary participants in the process. It will be recognized that all parents are involved in "home schooling" although the breadth and depth of the curriculum offered vary. Informal teaching begins when a child is an infant and continues in the home throughout the maturing process, even when formal teaching is all done outside the home.

Robert Isles points out that

ideally, education is a three-way process between the home, the church and the school. You are likely to get a good outcome for a child where the school operates in partnership with the parents, on the understanding that parents are the primary educators. The process is enhanced where the school and the home share a common value system provided by the family's involvement in a local church. (Hastie, 1995, p. 52)

Deciding which matters “ought to be shared by home, church and school” can keep the school from “being asked to do an impossible task” or from assuming that the impossible task is their responsibility (Hastie, p. 53).

Environmental Influences

If changing the environment will not change natural tendencies, it may prevent sin's darkest manifestations. The teacher will try to develop an environment where students are kept from temptation because they will naturally fall. Clearly presenting God's standards makes it possible for students to recognize their sinfulness and thus their need of a Saviour. Sin always destroys, so choices are limited in order that as little as possible of sin's destruction may be experienced. Students do not need any introduction to sin, but to holiness. The human mind records every experience so the tendencies of the natural man should receive as little nourishment as possible. No one needs to experience sin to know right from wrong, even though Satan keeps playing variations of his original lie that godliness (god-like-ness) requires a person to know evil as well as good. This makes a Christian classroom fundamentally different from those controlled by human philosophies which have accepted Satan's lie.

One of the objections to special Christian schools is that they are unnatural “hot house” environments which do not properly prepare students to live in a world that operates in opposition to God's ways. This objection ignores the detrimental effects of exposure to error especially in a context of approval. Just as “bank tellers are probably the best at detecting fake money, aside from Treasury Department employees” (Autman, 1999, A1) because people learn to discern counterfeit money by exposure to the “real thing,” so people learn to discern error by exposure to truth, not lies. God gives infants a special environment for the first 9 months of their life because they will not survive without it. Leaving it too soon or too late has fatal consequences. It is not “normal” but it has a specific and necessary purpose. Because education is preparation for life it is appropriate that the best environment for preparation be considered. The authenticity of the situation is important, but the kind of input received is also important.

Terms such as religious education and Biblical education have been used to try to describe education in which God has the central place that He deserves because CE is often thought to be connected with Sunday Schools, clubs, and camps, but not related to schools. However, it is critical that Christ remain central in all thinking about all kinds of education. It is possible to write about education based on the Bible and hardly mention Christ by focusing on the truths that the Jews understood from the Old Testament. CE, however, speaks of Christ even when studying the Old Testament because from Moses through the prophets they

speak of Him (Luke 24:27, John 5:39). CE also recognizes that the New Testament focuses on a new multi-cultural expression of the life of Christ, His Body the church. The first century spent considerable time wrestling with the differences between the internal relationships and external behaviour of the church and that of the Jews so CE should be expected to be different than Jewish education. Education which is Christian by nature has to give Jesus Christ and His present activity their rightful place.

The activity of God throughout human history to bring people to themselves and mercifully withhold the worst consequences of rebellious sin needs to be recognized. However, when Jesus said, "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6), He clearly defined His unique position which has to profoundly transform education when it is acknowledged. Because He is the truth, "the term 'Christian education' is redundant" (Detweiler, 1997, p. 1) because anything that excludes Him could hardly be rightly called education.

Different participants

CE is not only *about* Christ however. He is to be actively involved in the process. Jesus is the one who has send "the Spirit of truth" to testify about Himself (John 15:26). It is Christ in a person that is his "hope" (Col. 1:27) of becoming all God wants him to be. It is easy to assume that only human participants are involved in education, but unless Christ Himself controls and motivates the process, it cannot claim to be Christian.

As in every area of the Christian life, talking about "trying" to do what God wants in education usually reveals a misunderstanding of the way everything in the Christian life is supposed to operate. Another symptom of the problem is the wrong kind of "help me" prayers. A lot of people think of Jesus as the great *plus* that everyone needs to go the extra mile, to finish the job, to be bigger or better than the next guy. "Jesus Christ isn't *all* I need; He's what I need besides all the other resources I already have. He *enhances* my life."

The reason this idea is so dangerous is that it denies the foundational truth that Jesus tried to communicate to His disciples just before He died: "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; *apart from me you can do nothing* [emphasis added]" (John 15:5). It is contrary to a person's proud and independent nature to admit that he can do *nothing* apart from Him, but it is true. It is much easier to think that you can do *something*, even a little bit, rather than nothing. The problem with the idea that people can do something is that it is an expression of a sinful desire to *be* God instead of *serve* God. The problem with "help me" prayers is the place where the emphasis is put. Too often the entire emphasis is on *me*. God delights to answer prayers for help, but it is when a person finally realizes his total dependence on Him and asks Him to do His will, and not "help me do mine," that He responds. When learning an essential skill like BI the temptation is to think that the skill makes a person less dependent on God even though Paul said "it is God who works in you to will and to act according to his good purpose" (Phil. 2:13). Any

time a person tries to do something in his own strength, failure to accomplish God's purposes is assured.

The problem is not that a person is not doing the will of God, but that he is preventing the indwelling Lord Jesus from doing what He wants. No one needs to ask God to help him love others. He loves others and will always do so when He lives within a person and is in control of his life unless he gets in the way and expresses the bitterness, selfishness and hatred that are part of the old nature that has been crucified. No one needs to ask God to help him to be patient, kind, gracious, strong, or anything else that He already is. The Christian simply needs to let Jesus be Himself. The problem is not that he needs more of Jesus, but that Jesus needs less of him.

When considering those who are involved in CE, it is important to include the Holy Spirit for He is the one that the Heavenly Father has sent in Christ's name to "teach you all things and will remind you of everything" Christ has "said to you" (John 14:26). "He will guide you into all truth" (John 16:13), taking what is Christ's and making it known to the Christian (John 16:15). In fact, without the Holy Spirit it is impossible to understand God (1 Cor. 2:11). The Christian is not left to figure out what the Bible says to the best of his limited ability for God the Holy Spirit, the one who inspired the Bible in the first place, indwells the believer and guides him into *all* truth.

This is not only a mental process but a life transforming one for when "the Spirit of the Lord will come upon you ... you will be changed into a different person" (1 Sam. 10:6). Information or education does not change lives—God's Spirit does. If a person has a desire to do what is right, it is the result of the Holy Spirit working in his life, not a natural inclination (Phil. 2:13). Even if he desires to do what is right – he will not be able to do it without the Holy Spirit's power (Rom. 7:15-20). However, the Holy Spirit teaches through available human teachers (2 Sam. 23:2, Job 36:22, Isa. 59:21, 1 Cor. 2:13) so teachers cannot abandon their responsibility and just "let God do it."

There are two other participants that are often overlooked or overemphasized. Satan and his demonic hosts are always struggling to control the hearts and minds of people. Although it is not popular to consider them and most people no longer believe that Satan is a "living being but is a symbol of evil," (Barna Research, 2002), he is an active participant that cannot be ignored. Peter warned, "Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour" (1 Pet. 5:8). Conflict is not just between people for Paul says that "our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms" (Eph. 6:12). It is easy to pay too much attention to the defeated enemy but ignoring "the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient" (Eph. 2:2) only allows him to influence education without being noticed. It does not stop him.

Angels are also involved in the affairs of man. Although God does not specify exactly when and how they participate, they are “all ministering spirits, sent forth to minister for them who shall be heirs of salvation” (Heb. 1:14). Angels, however, bring God’s messages and accomplish His purposes so they definitely have a secondary role.

When education does not take into account angels, demons, the Holy Spirit or Christ Himself because these spiritual beings are unseen it simply underscores the non-Christian presupposition that only the material is important. It also cuts it off from the only positive, life-transforming power available to provide real answers to the real problems that have been caused by man’s sin.

Different goals

There has been a lot of confusion because people believe that everything that a Christian teacher does is CE and certainly everything that happens in a Christian school is CE. Christian schools need to know what they are offering because everything is not evangelism (directed to non-believers) or CE (directed to believers); there is a mixture. However, if the difference is not recognized, they will have the wrong goals for their activities, be ineffective in what they do, be unable to evaluate their activity and be frustrated by the lack of results. Evangelism is pre-Christian education. It is necessary, but not the same thing as CE.

The Christian teacher will be searching for every opportunity to introduce each student to Jesus Christ. Pre-Christian education is essential, for without it a student can only be influenced by his own sinful heart and an ungodly world. The truth about God, His Word, His Son and man’s sin that is communicated at this stage is the “ammunition” used by the Holy Spirit within the heart of the individual. Leaving a child to “make his own decision,” by denying him godly input is at best an abdication of responsibility, and at worst a reinforcement of the child’s sinful disposition.

However, the zeal to reach a needy world should not to confuse the goals of a teacher. Christians can be salt and light in the darkness of the secular education system but a child will not receive a Christian education in that system. Christians are needed in all areas of life and the world as Christ’s witnesses and their children may be a key to opening the doors to hardened hearts, but the question of who will be most influenced needs to be carefully considered—the child, or his peers and teachers. Christian schools which are prepared to do pre-Christian education could revolutionize ministry and missions, but it should be clear that the unregenerate will not receive a Christian education until they come to know the one “in whom are hidden all the treasures of wisdom and knowledge” (Col. 2:3). It may be possible to produce citizens of good moral standing, but they will have missed the central figure of CE—Christ Himself.

CE is about the reproduction of a life—the life of Christ (1 John 3:2). This happens as one person models the life of Christ and it is then reproduced in another. Paul repeatedly told those that he led to Christ, “Follow my example, as I

follow the example of Christ” (1 Cor. 11:1, 2 Thess. 3:7). This process is to continue as each student finds others who will repeat the process as Paul told Timothy that “the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others” (2 Tim. 2:2). The reproduction of life and ministry are the goals of CE.

CE begins when a teacher and student “have the mind of Christ” (1 Cor. 2:16) because the Holy Spirit is actively changing their minds from the inside out, and continues as long as Christ Himself controls the whole process. CE is the process of preparing a person for life in which all elements—the teacher, student, content, methodology, philosophy, objectives, etc.—are related to Christ and are being transformed by Him. Anything less may be good education but it is at best only partially CE.

Why is CE needed?

Christ’s command

CE is important because Christ has told His disciples to do it. Just before Jesus returned to heaven He gave them His final instructions.

All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age (Matt. 28:18-20).

Although the focus of the church is often on preaching and evangelism, Jesus emphasized teaching. Evangelism is absolutely necessary because unless a person comes to Christ he cannot grasp spiritual truth for “the man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned” (1 Cor. 2:14). A person who is “dead in” their “sins” (Eph. 2:1, Col. 2:13) will not make a very good student of anything to do with God no matter how brilliantly their mind seems to be functioning. Jesus assumes that people will be evangelized and converted, but focuses His attention on making disciples. Instead of CE being evangelistic follow-up, evangelism is assumed to be pre-Christian education activity. Preaching and witnessing are included in other accounts of Christ’s commissioning of His disciples (Mark 16:15, Acts 1:8), but Matthew gives the most complete account of the goal and methods of Christ’s commission.

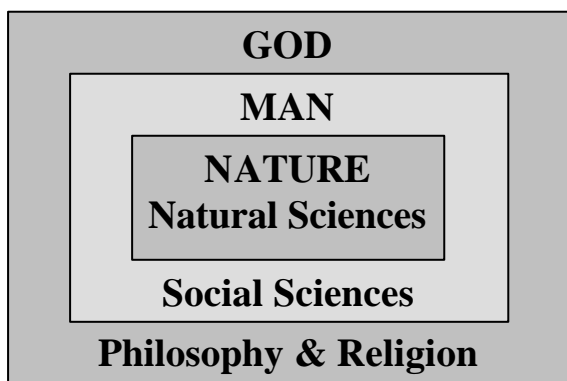
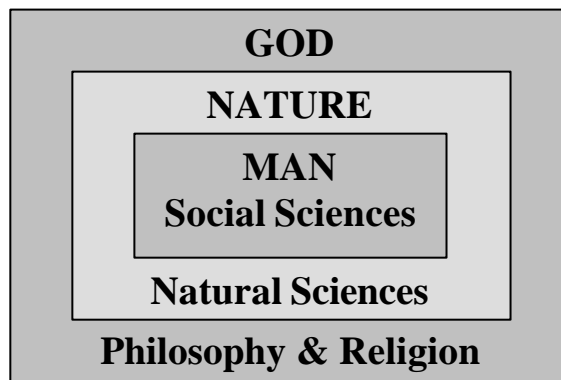
The goal is to make disciples of all nations; it is not to witness to everyone in the world. Jesus wants His disciples to make disciples—people who are actively following Christ, imitating Him, not just converts that have only made an initial response to God’s Word. Getting saved deals with the vitally important issue of whether a person goes to heaven or hell, but its value is primarily for the person himself. God’s intention is that He have a great family (Heb. 2:10-11) with everyone being like Jesus (1 John 4:17, 2 Cor. 3:18). He wants to share Himself

with people so that they can live in fellowship with Him. Until this transformation process is accomplished, God’s goal is incomplete. When life is seen from His perspective, the importance of teaching Christians will be clear.

The foundation for all teaching is Christ’s authority which is not just a “pie-in-the-sky-by-and-by” kind of authority, but very definitely applies on earth as well as heaven. While Christians go everywhere they are to baptize people, not because the physical act saves them, but because the spiritual truth of identification with the death and resurrection of Christ, obedience to God the Father, dependency on the power of the Holy Spirit, and unity with the body of Christ are essential. Then they are to teach them to obey everything Christ has commanded. There are special spiritual gifts that motivate believers (Rom. 12:6-8) and fulfil special roles in the church (1 Cor. 12:27-28), but teaching is an essential part of fulfilling the Great Commission of Jesus, because that’s how disciples are made.

Wrong center

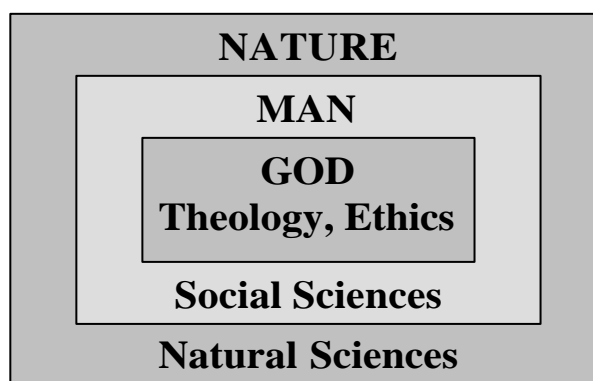
Bryne (1961, pp. 31-34) identified three basic ways of looking at everything. The modern world put science and the natural sciences at the centre and made everything else peripheral although the social sciences fought to be recognized as “real” sciences that contributed important information about people the way the natural sciences did about the animate (all living creatures except people) and inanimate world (non-living,



He has personal private meaning, but should have no impact on the “real” world where science and man vie for the lead role. Christians, however, put God and theology at the center of everything.

Some Christians have concluded that because God is central, everything

material universe). The post-modern philosophy has been a strong reaction to the “man as biological machine” view that resulted from looking at everything with science in the center. Instead mankind is given the central role as meaning-maker. In both cases, however, God is considered as irrelevant if He happens to exist. At best



else can be ignored, but this really reveals an inadequate understanding of God's relationship to all that He has made. Although His relationship to man is of primary importance, this relationship has implications for man's relationship to all the rest of God's creation.

Any education which misinterprets reality is bound to have problems. De Korniejcz (1993) discussed the inevitable consequences of trying to create an educational system which was not based on what the Bible says. When truth is no longer a focus it is not surprising that "education is hedonistic and pragmatic," simply the "development of professional skills" (p. 243). Even the unity implied by a curriculum is challenged when you accept the presupposition that "Truth is relative. Truth changes from time to time, place to place, and culture to culture. Truth is also subjective; everyone has his/her own truth." (p. 243). Soon "information is learned in a disjointed way: more and more about less and less" (p. 244).

Without a coherent set of beliefs, or even a group of beliefs that are held in common, it is no wonder that so much of education seems fragmented. Hyper-specialization develops the longer a person stays in the system. Fads sweep through the schools regularly and political agendas drive the "system" because there is nothing that is adequate to give meaning to the whole and hold it all together.

Postman (1992) observed that

the most important contribution schools can make to the education of our youth is to give them a sense of coherence in their studies, a sense of purpose, meaning, and interconnectedness in what they learn. Modern secular education is failing...because it has no moral, social, or intellectual center. There is no set of ideas or attitudes that permeates all parts of the curriculum. The curriculum is not, in fact, a "course of study" at all but a meaningless hodgepodge of subjects. It does not even put forward a clear vision of what constitutes an educated person, unless it is a person who possesses "skills." In other words, a technocrat's ideal--a person with no commitment and no point of view but with plenty of marketable skills. (p. 185-6)

The inevitable direction of such a situation is away from the One who created everyone and everything that is studied anywhere. As Martin Luther more dramatically expressed the situation:

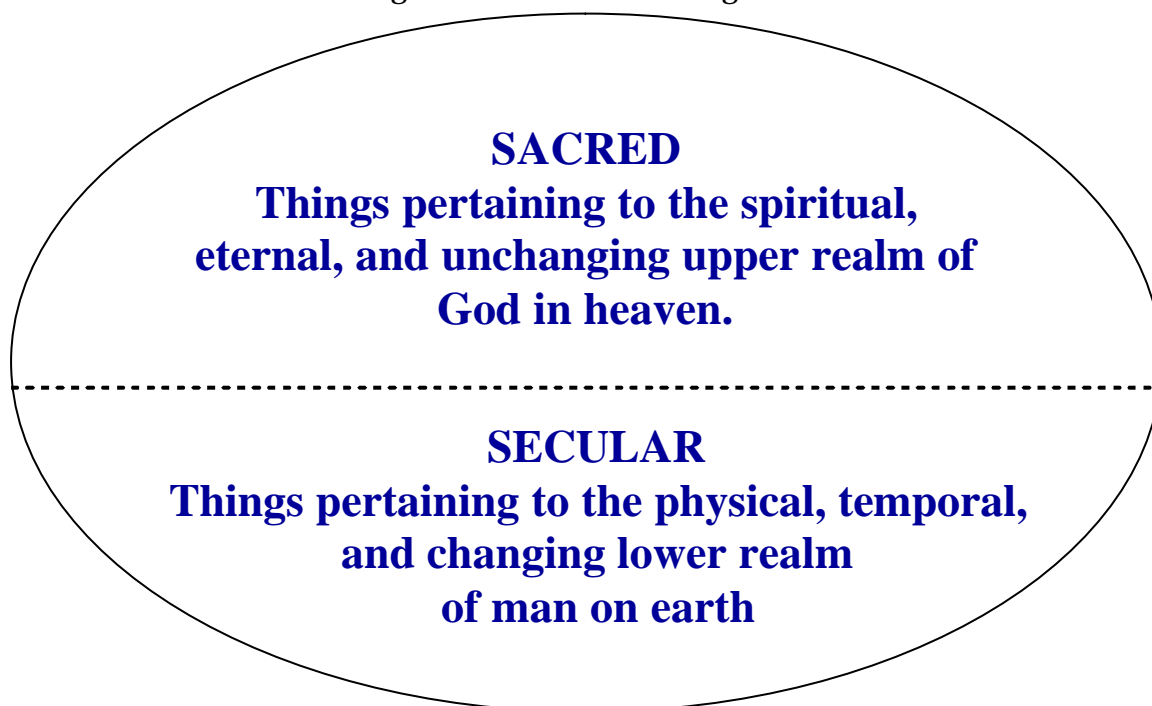
I am much afraid that schools will prove to be wide gates to Hell unless they diligently labor in explaining the Holy Scriptures, engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not constantly occupied with the Word of God must become corrupt. (CAT41, 2001)

Dualism

Many of the casualties of the struggle for the central position of God and His Word in education did not even realize they were injured. As the war over

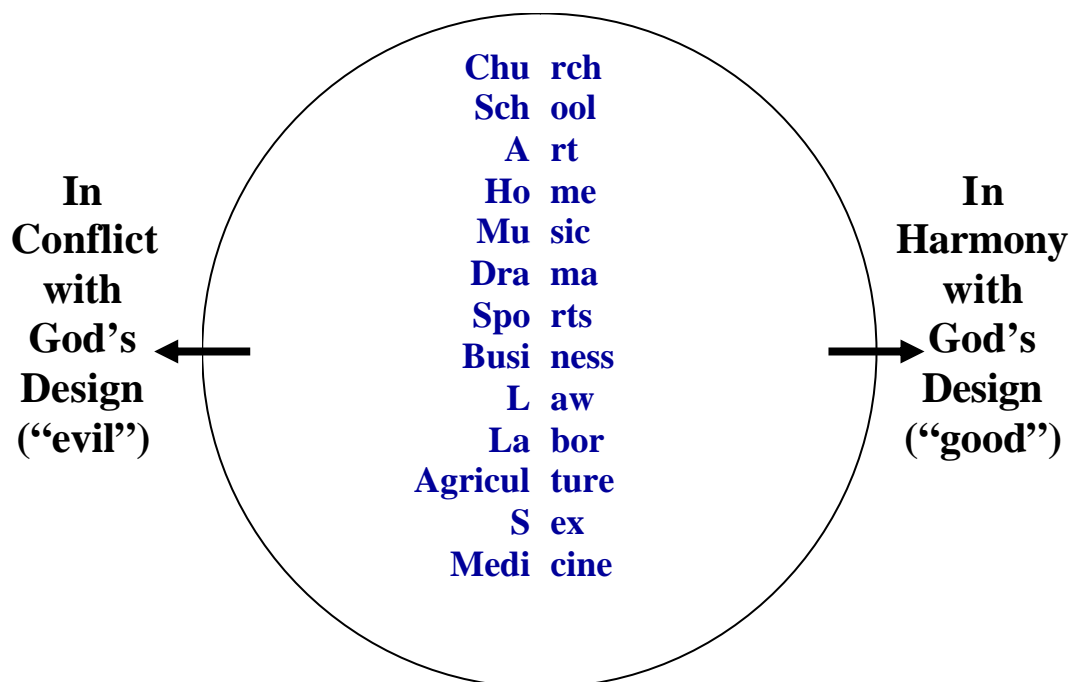
Scriptural authority was fought and largely lost during the 1800's, many Christians survived by retreating to an unconscious dualism that separated life into the "sacred" and "secular" instead of claiming all truth for Christ. This Greek way of thinking had been around for years (Overman, 1996), but during the 1900's it became the dominant mindset of most Christians. They began to operate as if special revelation was only relevant for sacred subjects like God, God's will, devotions, witnessing, prayer, worship and church with everything else fitted into the secular category where general revelation held sway.

They were taught that the things that occupied most of their time were of less importance than "God things" because the things of the week were to be put out of their mind when they came to worship. Christian teachers only taught about sacred things while secular things were delegated to non-Christian peers, schools, employers, and media for teaching. The "Jesus is Saviour" vs. "Jesus is Lord" controversy was just another expression of the dualism. Many could not understand why they needed Jesus as Lord, worrying about secular things, if they had Him as Saviour, taking care of the sacred things. After all, what did God



really have to do with the family, work, leisure, entertainment, travel, food, clothes, transportation, chemistry, physics, mathematics, literature, astronomy, ecology, or school? Of course, occasionally a Christian teacher or preacher would accidentally stray into the secular arena and start talking about things that were "none of his business" but the faux pas was soon recognized and the intrusion soon forgotten. There were some tensions between what science said from its position of authority in the secular arena and what the Bible said in the area of the sacred, but if you did not think about the problems very hard you could be quite comfortable on Sunday as well as the rest of the week.

Overman (1996, p. 181) quite clearly illustrated that way of thinking that tried to decide which things were "God things" and which things were not, in



contrast to realizing that the real difficulty is deciding whether each thing was being thought about and done God's way or not. People could discuss exactly where the dividing line should be drawn but the assumption that God does not care about earthly material things remains no matter how little or much is assigned to the two realms.

The anti-intellectualism of the evangelical church that Mark Noll criticized in 1994 in *The Scandal of the Evangelical Mind* (Wolfe, 2000) may be largely the result of the decision to live as if special revelation and general revelation are two completely separate spheres that have nothing in common. The problem was that when people began to think carefully starting about either God or His creation, they found that the tensions often grew. It seemed obvious that there should be some kind of connection but because they were not taught what that connection might be, most people tended to focus on one area or the other. Some became "spiritual" and got the reputation of being no earthly good because they could not relate to the world where most people spend most of the time. Others eventually abandoned spiritual things and agreed with the world around them that a God who was only important in your personal life and not your public life, in the church and not the rest of the world, was not really important at all.

Where does the Bible fit in CE?

Practice of God's people

Teaching and learning has always been important to God's people. During the time of the patriarchs before the Scriptures were written, families passed on what God had said and done orally. This tradition continued but from the time of Moses the written Word of God was also to be learned and followed (Deut. 5:1) and then taught to the next generation (Deut. 6:6-9). In Jewish homes children

were taught primarily by their parents to trust and serve God with the entire curriculum centered on the Bible. There was a high degree of integration in their educational system because their religious instruction, occupational training and military training were all based on the fear of the Lord (Heart of Wisdom, 2002) who had revealed Himself in history (Josh. 4:6-7) and spoken through the law, the prophets, and the poetical books (Luke 22:44). Even when they had “taken away the key to knowledge” (Luke 11:52) by rejecting Christ and loaded “people down with burdens” (Luke 11:46) that God never intended, it was always a question of what God had said in His Word and the person’s response to it that was the subject of discussion.

However, the Jews demonstrate that it is possible to give the Bible a prominent role without being godly. When Jesus came He pointed out that “teachers of the law” had lost perspective and were focussing on minor details while ignoring the great themes of God’s revelation (Matt. 23:23-24). Their study of the Scripture did not lead them to Christ (John 5:39-40), because they only knew God’s book rather than the Author. Instead of allowing the written Word to expose their need, their pride in knowing what it said caused them to reject Jesus who came to fulfill all that God had promised (Matt. 5:17) and personally speak as the Living Word (Heb. 1:2).

CE dare not make the same mistake in its handling of the Bible. Christians know that the Bible should play some significant role in education if it is really the inerrant revelation of a loving God who is interested in every aspect of life. The problem of describing that role is, however, not easy and many Christians have come up with very different ideas. Because everyone lives in a world where God has revealed Himself through what He has made as well as what He has written, it is important to consider all of God’s revelation. This revelation of God in creation is available to everyone (Rom. 1:19-20), even those who do not have the Bible which was God’s special gift to the world through the Jews and the early Church. However, because all are sinful creatures and the whole universe has been affected by sin, everyone has to be very careful that their wicked, deceitful hearts do not misinterpret the already distorted picture of God that is seen in the fallen world (Jer. 17:9).

The question of the role of non-Biblical material has been debated for millennia as the Church struggled to balance the input from God’s general revelation and His special revelation. The church fathers tried to define the relationship of Greek philosophy to the Scriptures and the debate continued through Augustine and later Thomas Aquinas. The Reformation attempted to redefine Christian thought and practise based on *sola Scriptura* and remove accumulated traditions that threatened to completely choke out God’s Word. Later, the amazing discoveries of science began to challenge the primary role of the Bible. When Gabelein stated in the early 1950’s that “all truth is God’s truth” (1968) he might have been accused of stating the obvious because the real problem is not acknowledging that there is truth to be found outside the Bible. The difficulty is in deciding what that truth is and how to deal with apparent

contradictions between what has been “discovered” in general and special revelation.

Some claim that “the Bible *is* a textbook—or rather, the Bible is *the* textbook” for Christians (Robbins, 1979) because it is authoritative, “sufficient” and “necessary.” Others state emphatically that the “Bible is not a textbook” (Voice in the Wilderness, 1998) of science, history, geography, theology or even religion although they would likely agree about the authority, sufficiency and necessity of the Scripture. Discussing definitions is important but sometimes two separate issues are confused because of a lingering suspicion that the authority of Scripture is being undermined. Certainly the liberal-fundamentalist conflict of the 1800’s made it clear that the gradual abandonment of Scriptural authority leads to a collapse of orthodoxy. However, to say that

the only possible reason one can have for saying that ‘the Bible is not a textbook of...’ is to preserve some area of thought for non-Scriptural, i.e., non-Christian ideas. The cliché is a result of refusing to acknowledge the authority of Scripture in every area of thought (faith) and life (practice) (Robbins, 1979)

is to prejudge the motives of other Christians, rather than to argue for the value of a particular formulation. This hyper-sensitivity that has resulted from the redefining of theological terms in the past can make discussions of the Bible’s role more confrontational than constructive.

However, if those who agree that “the Bible is both the source of truth and the source for determining truth” (Walker, 2001, 3) can trust each other that there is still a lot of room to discuss important questions such as:

1. What are the permissive limitations of man’s creativity ... beyond the biblical record? That is, is it permissible for man to create theory and technique beyond that which Scripture describes?
2. Is Scripture our only legitimate source of information about ...?
3. What is the interrelationship between revelation and research? How should (can) these inform and enrich each other? (Carlson, 1976, 234)

Revelation

Insidious dualism often makes revelation seem irrelevant for the “real” world where people “discover” all kinds of things for themselves, but the Bible makes it clear that no one could ever know God unless He revealed Himself to him. It was not necessary for Him to reveal Himself, but was part of His plan that people should know Him so they could live in intimate relationship with Him. He is “past finding out” (Job 36:26, Job 9:10 KJV, Rom. 11:33 KJV) because He is so great, therefore, no amount of research or investigation would allow anyone to discover the One whose thoughts and ways are completely beyond human comprehension (Isaiah 55:8-9). Jesus did not tell His disciples that “apart from me you can do nothing” (John 15:5) just because they’re sinners. He said that “the Son can do nothing by Himself” (John 5:19), “by myself I can do nothing” (John

5:30), “it is the Father, living in me, who is doing His work” (John 14:10), and “I did not speak of my own accord, but the Father who sent me commanded me what to say and how to say it” (John 12:49). When He took on the form of a servant and became a man (Phil. 2:7) He demonstrated perfectly how God intended for His children to live in dependence on their heavenly Father.

From the beginning there were always two kinds of revelation that were consistent and harmonious because they were both an undistorted communication from a loving and gracious God to the people He had made. Natural, material or general revelation is God’s communication to all people about His nature and character through the things that He has created and sustains by His creative word and it includes human conscience. Special revelation is God’s communication to people about His nature, character and will through His spoken word as He talks to them audibly or by the Holy Spirit in their hearts, through His written word, through the Living Word, and through miracles.

It is important to realize that both general and special revelation have existed from the beginning of creation. When God made the inanimate world, the animate world, and people, He intended that all would reveal some special facet of His infinite character. God’s “eternal power and divine nature” are “clearly seen” (Rom. 1:20) in creation because the “heavens declare” His glory and “their voice goes out into all the earth” (Ps. 19:1-4).

Every person was made in His image (Gen. 1:26) but not as some kind of repetitious clone. Instead people were designed to reproduce in tremendous variety with different physical features, multiple intelligences, various learning styles, as well as different environments and experiences. Each individual is the unique expression of His handiwork (Ps. 139:13-16) and the focus of His attention (Ps. 139:17-18) so no two people are exactly alike and everyone can express slightly different aspects of God’s nature even though all are equally valuable because they are made in His image. The God who makes no mistakes (Gen. 18:25, Dan. 4:37) created a beautiful environment so that everywhere Adam and Eve looked without and within, they saw reflections of their Creator.

In fact it is all those aspects of humanity which allowed them to recognize God’s revelation that distinguish people from the animals. There is no record of Jesus interacting with animals even though He made them and they are marvellous demonstrations of His creativity and they reveal all kinds of glimpses of His character. In fact, the Bible talks a lot about what can be learned from various animals. However, He did not reveal Himself to animals; instead He used animals to reveal Himself to people.

Although what is learned about God from the created world—His natural Word—is limited, it is necessary. Because people were created to live in a material world, they can only understand God in relationship to that world. They know God loves beauty and variety because they see these characteristics all over His creation. They could not even understand the concepts if they were revealed only in propositional statements that had no reference to anything within their experience. When Jesus wanted people to understand that God cares for them,

He talked of birds and plants—things with which they were familiar (Matt. 6:26-30). They know God's power from what they see in storms and earthquakes (Isa. 28:2, 29:6, Hag. 2:6). Although man's knowledge of God will always be limited, without this revelation of God in the natural world, the written Word would be meaningless and the living Word would be impossible. People know Him because He became one of them so they could see and touch Him (1 John 1:1).

However, this general, material or natural revelation was always incomplete even when it was "very good" (Gen. 1:31). Special revelation was always necessary even though it too cannot communicate everything about an infinite God to a finite person. God's special communication came in three forms: work, walk and word. Adam was not left alone in the Garden of Eden to "discover" God from what God had made. God gave him the specific work of tending and looking after Eden so that he would see God's power and creativity wherever he worked and he would develop godly character as he took responsibility for God's world (Gen. 2:19). Adam discovered some very important truths about himself with the first assignment to name the animals—he was different from the animals and he was alone. God also spent time walking with Adam and Eve in the cool of the day (Gen. 3:8) because He desired to have an intimate relationship with the perfect couple that He had made in His own image. But God also told Adam and Eve not to eat of the tree of the knowledge of good and evil (Gen. 2:16-17). Involvement with God's creation was not enough and even being in God's presence was not enough; God had to specifically tell Adam things or he would not know them.

The harmony and consistency of revelation was destroyed when sin entered the world for now general revelation became distorted. Instead of people seeing the Creator in what He had made, they saw themselves and the creation but could no longer see Him. Death entered God's perfect creation and everything began to degenerate. People, animals, even the universe itself is degenerating. In Genesis chapter three God mentions some of the physical consequences of sin including thorns, pain, changes in snakes, etc. although this is not necessarily an exhaustive list. Paul says "that the whole creation has been groaning as in the pains of childbirth right up to the present time" because of "its bondage to decay" (Rom. 8:21-22). In addition, among people shame and deceit spread their ugly tentacles poisoning human relationships of all kinds (Gen. 3:7-13). Instead of truth, people tell lies to others and themselves because of a family resemblance that Jesus pointed out.

You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. (John 8:44)

God's revelation of Himself in creation was always insufficient, but after the fall it became distorted as well because both the revelation and the responder to revelation have been devastated by sin. Sin was not able to destroy completely what God created and sustains, but the only way to identify the distortions is through special revelation which corrects the sin-warped perception of God's

general revelation. God continues to walk with individuals and speak to them through their work in His world, but the spoken and written word of God has become absolutely indispensable. Instead of consistency, the message of general revelation is now perceived to point to the creation while special revelation points to the Creator (Rom. 1:18-25). The evidence of this world's sinfulness is unavoidable when a person looks at himself, others and the world, even if the cause of the problem is not recognized. The wickedness and ugliness mocks God's message that He is loving and good.

Scientific empiricism has been promoted as a source of truth or even the only source of truth, but nothing that man does is unaffected by sin. In the past century with the greatest scientific advances in human history, there have also been some of the most horrific examples of sin and its destructive power. There simply is no way to only consider general revelation and find answers to the very real problems of this world.

Postman (1992) calls a society which worships technology a Technopoly and describes its behaviour.

All experts are invested with the charisma of priestliness. ... The god they serve does not speak of righteousness or goodness or mercy or grace. Their god speaks of efficiency, precision, objectivity. And that is why such concepts as sin and evil disappear in Technopoly. They come from a moral universe that is irrelevant to the theology of expertise. And so the priests of Technopoly call sin "social deviance," which is a statistical concept, and they call evil "psycopathology," which is a medical concept. Sin and evil disappear because they cannot be measured and objectified, and therefore cannot be dealt with by experts. (Postman, 1992, p. 90)

He recognizes that computers can only provide information, not the wisdom to use it.

What is the problem in the Middle East, or South Africa, or Northern Ireland? Is it lack of information that keeps these conflicts at fever pitch? Is it lack of information about how to grow food that keeps millions at starvation levels? Is it lack of information that brings soaring crime rates and physical decay to our cities? Is it lack of information that leads to high divorce rates and keeps the beds of mental institutions filled to overflowing?

The fact is, there are very few political, social, and especially personal problems that arise because of insufficient information. (Postman, 1992, p. 60)

The "reality" of this material world is not independent of God so it cannot be explored or used (or exploited) without taking Him into consideration. When a person is sleeping they can have very elaborate dreams which involve complicated settings and activities, but as soon as the person is awake the entire world that is created in the subconscious mind disappears. This seems analogous to how the God of eternity who spoke the universe into being sustains His "day dream." This "real" world of material things would disappear as surely as a person's dream

world should He stop thinking about any or all of it. The scientific laws that are discovered as people explore His natural revelation are not simply artefacts placed in the universe to remind people of Him, but are patterns that people see in the way Jesus does things today. Because “Jesus Christ is the same yesterday and today and forever” (Heb. 13:8) and He always does “everything ... in a fitting and orderly way” (1 Cor. 14:40), people can depend on His continual, sustaining work in the physical universe as well as His faithfulness in the spiritual world. All are expressions of His perfect faithfulness (Ps. 57:10, 85:10-11). Miracles are simply unusual expressions of God’s creative word as He acts differently than His normal pattern to communicate something special to people.

People have ignored the truth that Jesus is the Sustainer of all things while allowing the minimalist “God is Creator” to be defined by the latest scientific theories instead of God’s revelation. Not only were all things made by Him, their existence is maintained by “His powerful word” (Heb 1:3). He is the one that holds everything together (Col. 1:17) so quite literally “in Him we live and move and have our being” (Acts 17:28). He is always active, always involved, always seeking to restore fellowship, but people cannot recognize Him apart from the written Word which reveals the Living Word, Jesus Christ Himself. Without the Bible there is no light in the darkness (Ps. 119:105), no answers to the profound questions of philosophers or the hurting cries of everyman.

Similes

Because people often think in terms of mental pictures, it is also useful to explore a couple of analogies that may be helpful in expressing something of the relationship between the Bible and everything else.

Oxygen Simile

The Bible is like oxygen. Oxygen is only part of the whole universe (46.7% of earth’s solid crust and 85.5% of the ocean), but it is essential for life. People have to breath it but it is a part of the respiration system of all living things and an essential part of organic and inorganic matter. Although it is only 20.98% by volume of air, it is spread through the entire atmosphere. It would be a disaster if a person walked into a room and all the oxygen was gathered in one corner, because he would suffocate anywhere else. If the Bible is segregated into a corner of the school—the chapel, the Bible class, or devotions—spiritual life will be suffocated in the rest of the school. The Bible has to permeate everything. However, you do not build a building and then put oxygen in it. The oxygen is there as you build and naturally fills the whole building. In fact, it is only with the greatest difficult that the air can be removed from a building but the greater the success, the more unusable is the building. An educational system without the Bible is deadly, but in a Christian school the Bible should be found everywhere. It may be studied in detail in some special places like oxygen is studied in the chemistry laboratory, but it is continuously part of the atmosphere which sustains everyone in the building and is part of all the material used there. It is this kind of pervasive BI that is necessary.

BI becomes transformational and practical when all elements of the education process are related to the Bible, rather than adding the Bible to everything else. God is too big to add to anything that man has constructed, but anything that man constructs can and should be related to Him. Because He made everything with a purpose (Col. 1:16), there is nothing in the entire universe that does not “fit.” The Christian can explore any and every aspect of life without fear that something will be found that cannot be integrated into a Biblical worldview. Although everyone has an incomplete picture now (1 Cor. 13:12), Christians have the confidence that in Christ “all things hold together” (Col. 1:17).

Blueprint Simile

The Bible is like a blueprint. God’s revelation of Himself and His purposes must have a central role in understanding everything else. Constructing an educational system without the Bible is like building a house without blueprints using a random selection of samples from a building supply company. Only when someone has a grasp of what God’s framework looks like can they make any meaningful attempt to integrate such important pieces as the sciences and mathematics. If they do not study the plan carefully they may find important elements of education as misplaced as a toilet in the middle of the living room, a bathtub under the dining room table, or a stove above the beds. Chaos is inevitable without BI, but it is not the Bible that needs to find its place, but all the education elements including the people involved—parents, students, teachers, and society.

God is never content with filling minds with information or even changing a person’s mind about some particular relationship. He wants to transform a person’s entire frame of reference and unless He does so, he will never really understand what He wants for his life and so will never experience what is good, pleasing and perfect (Rom. 12:2; 2 Cor. 10:3-5). People’s minds need transforming because everyone naturally approaches all of life from an ungodly, impure, independent, selfish, proud, sinful perspective. Man’s best attempts at right thinking and behaving are no more valuable than garbage (Isa. 64:6, Phil. 3:7-8) even though his heart keeps trying to deceive him into thinking that he is doing just fine (Jer. 17:9).

An analogy may help clarify how a Christian framework really transforms a person’s thinking. Imagine that a group of people have found the contents of a pre-fabricated building package in a field outside their town. All the pieces are there to build something, but they discover that there are no plans with the materials. The bricks, pipes, boards, glass, screws, etc. are somewhat scattered as the materials have been lying on the ground for some time, but it is not at all clear what they are supposed to do with everything. Because it is in a field and there are a lot of horses and cows in the field and there is a can of red stuff that looks like paint—the labels have washed off long ago—they decide that the materials are supposed to make a barn.

They start to determine what the dimensions are supposed to be and figure out what kind of footings are needed. After all, the ground is soft—excellent for

agriculture. But the work proceeds very slowly because everyone argues about how the various pieces should be assembled.

Then, in the midst of all the confusion someone finds a bundle of gold and silver sheets wrapped in plastic in the midst of the pile. Things get really exciting. Obviously someone really thought cows and horses were important for they wanted to decorate the barn in a spectacular way. Others argue that the gold and silver are there to pay for more materials to make the barn bigger. Some think that the noble metals are to be used in the feed troughs to prevent contamination of the food supply. And so the discovery of the gold and silver causes more conflict rather than solving anything.

However, one of the workers gets curious about the bundle and begins looking closely at the sheets and discovers that they have all sorts of writing on them. In fact, they are the plans for the building. When they are read carefully, it is obvious that they are not the plans for a barn, but for a cathedral. Some argue that seeing so much work has been done on the barn you might as well continue or just add a chapel to the existing structure; others do not want to disappoint the cows, but a few want to tear down the structure that has been patched together and start over to make the building that was intended. How else can the solid rock bluff in the corner of the field that was useless for a barn become the foundation of the temple? How can the gold and silver be used to glorify the God of all the earth instead of making a beautiful barn or rust-proof troughs?

As all elements of education are related to a Biblical blueprint, order is brought out of chaos, value is determined in the midst of relativism and confidence is produced instead of uncertainty. When a person knows where education fits in God's scheme of things he can deal with the pressures and frustrations of classroom life with hope and creativity. Rather than "pounding nails" he will be building a temple and that change of perspective transforms life. It is critical that any consideration of BI not allow the world's philosophy or even people's natural tendencies to guide the process. Everything must be built on the foundation that has already been laid—Jesus Christ—and allow the Bible, the living word of Almighty God, to direct everything that is built on that foundation. Only in this way will anything of lasting, eternal value be produced in personal lives, in families, in churches, or in schools.

There are all sorts of valuable building materials that the Creator has provided that have been "discovered" through experience and educational research, but these good materials will not be properly combined unless people begin by studying the Biblical framework of reality. They need to know the broad outlines of the plan that God has revealed so that they can fit together the pieces for which they are responsible with confidence and great joy. Jesus, the master Architect, is building His church and even though an individual may never have the opportunity to see more than a small corner of it, he can be sure that all that he does is integrated into His plan and He has promised to reward every faithful servant that builds for His glory (Heb. 11:6).

Every analogy breaks down sooner or later and some have protested that the idea of a blue print is too restrictive because it implies that there is only one way to accomplish God's work. Smith (1995) says that "what we need is not a blueprint but a sense of meaning and direction which will be clear enough to guide our efforts" (p. 14).

This is a valid concern because a major part of God's image in His children is creativity and diversity. "Our role as Christians in education is surely not to unthinkingly implement a blueprint, but to seek creatively and responsibly to create something which honours God and reflects something of God" (Smith, 1995, p. 16). Any picture that would suggest that there is one "right" way to do CE is an incomplete picture of the Bible's relationship to all God's truth. But, saying the Bible is *like* a blueprint is not saying that it *is* a blueprint.

Unfinished Manuscript Simile

The Bible is like the first four acts of an unfinished Shakespearean play. Smith & Shortt (2002) relate this analogy that was suggested by N. T. Wright.

We want to stage the play, but feel that it would be inappropriate to write a fifth act once and for all, for that would be too presumptuous. Instead we decide to give the play as it stands to a group of highly trained Shakespearean actors. Their task is to immerse themselves in the first four acts and then improvise a fifth act. (p. 63)

"The first four acts do not provide the actors with a detailed set of instructions for their final act" (p. 63), so what they produce is their responsibility and there is more than one way that the play could be concluded. However, the actors have to carefully take into account what has been written and their work can be critiqued on the basis of whether or not there are inconsistencies with that part of the play.

This analogy also is limited because it contains "no parallel to the role of the Holy Spirit in relationship to Scripture" (p. 63). Christians do not only have God's written Word, but have the author Himself, God the Holy Spirit, living within them to lead them into truth. However this analogy captures something of the dynamic, culturally-impacted, non-mechanical nature of the Bible's role (Smith, 1995, p. 14).

Although there are limitations to each of the pictures, thinking of the Bible as oxygen, a blueprint, and an unfinished manuscript can help convey the pervasive, directive, and creative character of the Bible's role in education.

Integration

It is possible to attend Sunday School, church, prayer meetings, youth groups, family devotions, and even Bible College without realizing that the Bible is related to everyday life. Often the connection between "real" life, especially the life of the mind, and Bible stories, verses and theology is not obvious. People are always dependent on the Holy Spirit to guide them into truth (John 16:13), but it is curious that Christians spend so much time explaining spiritual things to each

other and so little time explaining the relationship of spiritual things to material things. The Holy Spirit can and does lead individuals to recognize relationships as the light of God's Word (Ps. 119:105) is shone on the dark places of the heart (John 12:46), but He usually works through teachers who pass on what they have received from others (2 Tim. 2:2). The potential of a new person in Christ is unlimited, but God has chosen to work through His Body, the church, so it is not surprising that few individuals make the connections if no one has ever shown them how to do so. It is not necessary, or possible, to make all the connections, but it is necessary to emphasize the importance of the process by modelling it and then teaching it.

Christians acknowledge that God created the world and most recognize that any theory that tries to explain reality as the result of purposeless, random changes over long periods of time could not be correct. In fact, The Gallup Poll has affirmed that from 1982-1999, about 45% of all Americans agree that "God created human beings pretty much in their present form at one time within the last 10,000 years or so" and only around 10% believe that "human beings have developed over millions of years from less advanced forms of life, but God had no part in this process" (Brooks, 2001). Many, however, keep the Biblical truth and science in separate compartments because they do not know if scientific evidence for creation exists or what it might be. However, when the doors between the secular and sacred compartments of the mind are blasted open by the Holy Spirit, there is unity and wholeness to reality that brings great confidence when facing the seemingly endless number of unanswered questions that still remain.

The revelation of God in His creation and the Bible must be related with the Bible not only filtering out errors, but providing direction for fruitful development of all the good gifts God has given to man. God's glory is the chief end of all things so all things must be seen in their proper relation to Him "for from him and through him and to him are all things. To him be the glory forever! Amen" (Rom. 11:36).

The nature of BI

What is BI?

There are many terms that people have used to try to describe what makes the content of CE different. "Integrating faith and learning" (de Korniejczuk, 1993), "integrating learning, faith, and practice" (Akers & Moon, 1980), "integration of faith, values, and learning" (Colon, 1993), and "Biblical worldview integration" (Overman & Johnson, 2002) have all been used in addition to BI. There is a great diversity of ideas associated with how CE "is to help students explore and experience what it means to be disciples of the Lord Jesus Christ in all of life" (Society of Christian Schools, 1998).

Regent University (1998) studied the various models of "faith integration" in use at their institution and listed nine different foci:

1. Student directed focus—Integration is done by the students themselves.

2. Spontaneous focus—Integration flows spontaneously from instructor’s personality and any medium or any textbook.
3. Devotional focus—An approach to BI in which the instructor initiates BI during a devotional time.
4. Textbook focus—Integration is done from a Christian textbook or from the Bible used as the textbook.
5. Christian Professional focus—Integration is done from the instructor’s own analysis and writings.
6. Experiential focus—Integration is acted out by means of spiritual exercises performed by the students in class.
7. Lexical focus—Integration is done through the use of word studies and concordances.
8. Institutes focus—Integration is systematic and prophetic, stressing authority, revelation, and crucial principles.
9. Moral Formation focus—Faith integration model which informs the learner on issues from a Christian perspective and forms the learner in Christian virtue.

Such a list is helpful in defining the various possibilities, and the pre-requisites and methodologies that are included help the learner understand more of how integration is done, but when “everything” and “anything” is considered to be BI it is hard to help someone do BI. They may recognize something that they do in the list, but it is unlikely they will develop any new skills.

Bouma-Prediger (1990) recognized that “the literature is often unclear on what exactly integration is, and in personal conversations all too often the parties involved in a dialogue regarding integration proceed without clarifying just what it is they are talking about. Inevitably people talk past each other and inexorably misunderstanding occurs” (p. 21). He tried to distinguish four kinds of integration that are relevant for all teachers, but definitely had the academic world of the university in mind and not immature and concrete thinking K-12 students.

1. Interdisciplinary integration which “is the attempt to unite or combine ... aspects of two different disciplines” (p. 23)
2. Intradisciplinary integration which “is the integration of theory and practice within a given discipline” (p. 25)
3. Faith-praxis integration which “is the integration of faith commitment with praxis of way of life” (p. 27)
4. Experiential integration which “refers to integration within oneself and/or between oneself and God resulting from personal experience” (p. 28)

To bring two disciplines together it is necessary to analyze the basic assumptions and “ultimately the religious commitments that guide and shape those assumptions” (p. 24), but it is likely only the teacher and senior students who are prepared to consider these issues even though arranging lessons around

themes occurs naturally in the lower grades and is extremely valuable at all levels. Dividing life into disciplines may be necessary to enable people to thoroughly master some aspect of “all truth” but all too often the fragmentation of knowledge disguises its basic unity.

It is important that there be consistency between theory and practice, but it is also necessary that the theory or perspective be true. It is possible to be consistent, but consistently wrong. As Moreland (1999) points out, “we almost always act according to what we really believe. It does not matter much what we say we believe or what we want others to think we believe. When the rubber meets the road, we act out our actual beliefs most of the time. That is why behaviour is such a good indicator of a person’s beliefs.” But one of the consequences of sin is self-deception (1 Cor. 3:18, 2 Thess. 2:3, Jam. 1:22) so it is not surprising that people of all ages have difficulty reconciling what they say and do. Nevertheless, it is God’s desire that people change their minds about themselves and about Him (repentance) so that they free Him to change them and their behaviour. It is always appropriate to teach what the Bible says so that it can renew the mind (Rom. 12:2) and transform the person.

However, knowing what should be done, and even wanting to do it, does not guarantee the ability to do what God wants (Rom. 7:15-24). Only Christ can give a person the power to do God’s will after He has given him the desire to do it (Phil. 2:13). It is the power of a life made whole by Christ that authenticates and energizes integration of any kind so this cannot be neglected. Otherwise, any kind of BI will be a powerless technique that may be interesting but does not produce any spiritual fruit.

No single definition can capture all the richness that can and should be considered when everything is related to everything else in an integrated or unified whole with God and His Word, the Bible, in their rightful position at the center of it all. Therefore, reviewing various definitions can be helpful to see the possibilities and limitations of what has already been done by others.

Haycock (1993, p. 5) said integration is “searching out what God actually teaches about” a specific subject “and then teaching it as part of the academic study of that topic.” Her *Encyclopedia of Bible Truths for School Subjects* provides a detailed listing of what the Bible says about all kinds of subjects. If this definition is complete, all the teacher has to do is check Haycock’s list for completeness and insert the content she has painstakingly gathered into his lesson plans. The problem with this definition is that the Biblical content is added to the existing curriculum instead of defining it. Knowing what God has said about various subjects is important, but this definition does not help a person see the relationships between “what God actually teaches” and anything else that is “part of the academic study.” It is important to know that God does teach about many things and certainly what He says is vitally important to know, but the hard problems of life and study are in exactly those areas where God has not said something specific. In those areas a person still has problems with desiring to do God’s will and lacking the power to do it apart from Him, but also has a problem

knowing what God's will or perspective is. Unless a person understands the big picture, the details that are known will not help fill in the blanks.

White (1998, BI and literature section) said the "secret" of BI was "finding Biblical principles that are evident in everyday ideas and topics" because this will help students learn more effectively because "learning is more easily and enduringly achieved when connected to a learner's common knowledge and experience." This practise is admirable and is at least part of BI. Jesus often used parables which illustrated spiritual truths with common objects or incidents when teaching the multitudes (Mark 4:11-12), but He expected His disciples to understand more than the simple story to which all could relate. They found this process hard, but He persisted in explaining the parables or illustrations. Because everything was created to reveal some aspect of God and His ways, finding illustrations of Biblical principles is often easy for there are reflections of God everywhere. But the illustrations by themselves are not enough if the principles are not being understood and wisely put into practice. White is concerned that BI be more than diagramming Bible verses in English or studying Christian leaders in various periods of history. She sees these as "inadequate" forms of BI since they do not lead to "genuine application" (Introduction section), but she seems to equate "finding Biblical principles" with application because little is said about what happens after the principles are found and "connected."

Hasker (1992) talks about "faith-learning integration" and identifies it as a scholarly project whose goal is to ascertain and to develop integral relationships which exist between the Christian faith and human knowledge. ... such connections do not have to be invented or manufactured. But they do need to be ascertained and developed; unless this is done faith and knowledge may appear to be, and for practical purposes may be in fact, alien and unrelated to each other.

The recognition that there is a relationship between faith and knowledge is important, but the problem with a definition of integration that does not include the Bible is that it does not specify the basis of faith. Faith may be rooted in God's revelation of Himself in the Scriptures, but if everything else is related to faith and not the Scriptures, the role of the Bible is unclear. It is easy to misinterpret God's written Word based on an understanding of what scientists have discovered, life experiences or what "God told us." Hermeneutical principles are critical to know what God means when He speaks about anything, but because the Bible is an external standard for truth a person can, together with others, grapple with the problems of interpretation. However, faith is something internal which others cannot read or critique. It will obviously affect the relationships which are recognized between human knowledge and God's revelation, but it is unsatisfactory to be satisfied with connections to a secondary source rather than a primary one.

Moreland focussed on integration having "as its spiritual aim the intellectual goal of structuring the mind so a person can see things as they really are and strengthening the belief structure that ought to inform the individual and

corporate life of discipleship unto Jesus.” Lest anyone think that he is only concerned with a sterile cognitive structure, he emphasizes that “the centrality of beliefs for spiritual progress is a clear implication of Old Testament (OT) teaching on wisdom and New Testament (NT) teaching about the role of a renewed mind in transformation” (1999, Integration as an Expression of and Aid to Spiritual Formation section). Trying to separate the world of the mind from the world of faith, and then declaring “intellectual” activity to be of less importance, is far more dangerous than strengthening the belief structure by restructuring the mind.

The interplay of heart and mind is not simple, but it certainly is not a matter of either/or. The heart which controls emotions and decisions is also tied to thinking. In the OT Moses told God’s people, “Love the Lord your God with all your heart and with all your soul and with all your strength” (Deut. 6:5), but when Jesus quoted him, He said, “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength” (Mark 12:30, Matt. 22:37). It seems that the Jews had also lost sight of the fact that when God wanted people to love Him with their minds and not just their “heart” and “soul.” Jesus was not misquoting Scripture, but emphasizing a truth that was inherent in the original. Those who were trying to trap him would certainly have jumped on an opportunity to criticize Him if it had not been obvious that the mind was so intimately related to the heart that Moses had not found it necessary to distinguish them. Hardy Sünderwald’s doctoral dissertation probed the Biblical meaning of the heart and he noted that “wherever a number of ‘personality aspects’ are found that include the heart, the heart is always mentioned first. So the heart may include all the other aspects” (personal communication, May 11, 2002). There is certainly no justification for questioning intellectual activity here, but rather an underlining of its importance by Jesus Himself.

Gaebelin’s said that integration in CE “is the living union of its subject matter, administration, and even of its personnel, with the eternal and infinite pattern of God’s truth” (1968, p. 7). The fact that everything in a school is included in this process was also noted by Colon (1993). Although BI may start with the mind, it should affect everything because everything is related to God’s truth. Any attempted “compartmentalization denies God’s lordship over all of life” (Hasker, 2001, p. 3).

The variety of terms, and the variety of ideas that they represent, underscore the difficulty of describing the process of bringing all truth together with God and His Word in their proper place. This of course multiplies the difficulty of teaching others how to do integration themselves.

What BI is not?

Although it may be hard to define BI and tell a person how to do it, everyone seems to be able to confidently identify what it is not.

It is not enough that we moralize in Bible classes to teach socially acceptable or even Christian conduct. Neither is it adequate that we use incidents from history, or observations from science, to illustrate spiritual

truth....The frequent quotation of Bible verses in workbooks or textbooks, or the use of Biblical themes from art work, does not guarantee that the subject itself is being taught Biblically. (Haycock, 1993, p. 5).

“BI is more than reading a few Bible verses, asking for prayer requests, praying, and perhaps completing a one- to two-minute devotion, followed by the studying of a subject without any mention of God's ownership or role in the subject content discussed” (Walker, 2001, p. 3). “Faith-learning integration is not the cultivation of personal Christian living on the part of the faculty member, ... does not mean using academic disciplines as a source of illustrations for spiritual truths,” and “is not a public relations program designed to convince constituents of the Christian character of an institution” (Hasker, 1992, What it isn't section). Moreland says BI is not “to add praise to God for the subject matter” (1999, Integration as an Expression of and Aid to Spiritual Formation section) and Eckel (2001, pp. 29-30) lists seven problematic approaches.

1. Illustration—“Just as we need blood for life, so we need Jesus' blood for new life.”
2. Spiritualization—“In devotions today...”
3. Transmission—“We feature top academics, discipline, and a college prep atmosphere”
4. Correlation—“Let's find verses in the bible that talk about zebras.”
5. Application—“Let's do that in Bible, or chapel, or service projects. We must practice what we preach.”
6. Evangelization—“I'm glad that I'm in a Christian school so I can share my testimony.”
7. Personification—“I model my Christian life in the classroom.”

Overman and Johnson also add object lessons to the list of what BI is not (p. 89) while Beadles (1998) warns against “principlization” where a narrative is used “to claim a biblical basis for our theory” while people are really “using a narrative to illustrate a principle found elsewhere”—often outside the Bible entirely (p.4).

Bad examples seem to have made a strong impression on many people and caused them to seek something more adequate. That may be the only positive value in this advice which is not BI:

There's really not much of a connection between math and the Bible, so anything you do is going to be a bit of a stretch. The simplest approach, I suppose, would be to treat the stories in the Bible as your 'real world' when making up math problems.

For just about any math problem that you could find in a standard textbook, it should be straightforward to translate it into a situation involving the the [sic] characters and events in the Bible.

Ideally, you could let your students help out. Once you've introduced a new concept (say, multiplication) that you'll be studying, let them search

for potential problem material. That way, they'll be reading the Bible while they search, which will give them more familiarity with the text; and helping to make up their own problems will give them deeper insight into the math that they're learning. I do not think you could hope for more integration than that. (Ask Dr. Math, 2002).

Another teacher's attempt at BI in mathematics (Hipp, 2001) also has some obvious difficulties because although Biblical truth is included in the lessons, it is in no obvious way linked to the mathematical content of the lessons.

Monday – BI: Romans 9

Learning Objective: multiply rational numbers

Tuesday – BI: Romans 10

Learning Objective: quiz 2.4-2.5/ more multiplying rational numbers

Wednesday – BI: Romans 11

Learning Objective: dividing rational numbers

Thursday – BI: Romans 12

Learning Objective: find square roots; classify numbers; graph solutions of inequalities on number lines

Friday – BI: Romans 13

Learning Objective: explore problem situations; translate verbal sentences and problems into equations or formulas

Because BI is so important, any superficial substitutes should be avoided so that the concept is not rejected entirely or Christians become satisfied with something inferior that the unbelieving world immediately perceives as unacceptable. Only the Holy Spirit can bring a person to faith but God's children dare not erect barriers by failing to demonstrate that in Christ are found the answers not only to the trivial questions of life, but also the complex and difficult ones.

How is BI taught?

As with any skill, the question is not "can we describe it" but "can we do it?" Many authors are willing to give their opinions about BI, but only a few authors have ventured to explain how to do BI. Because only a few models have been suggested it is possible to consider each of them in some detail.

Making the Holes, Whole Model

Eckel's model is based on the idea of completion so he begins by asking, "How is the idea completed by Christian thought?" (2001, p. 35). He encourages the teacher to consider both supernatural and natural revelation to develop a complete picture and then answer the question, "What must I know, be, do because of what I've learned?" (p. 36). The lesson plan then develops by considering 5 steps (p. 36)

1. Passage (Biblical Foundation)
2. Principle (Scriptural Teaching)
3. Plan (Curriculum)
4. Point (Christian Understanding)
5. Project (Classroom Application)

He then illustrates how Christian teaching could be distinctive because it considers: Scriptural principles, Bible study, theological propositions, God's attributes, human questions, worldview questions, "intention, corruption, reconciliation," and belief comparison (p. 37-40). The examples given are a rich resource with lots of stimulating possibilities to be considered, but it is easy to lose sight of the 5 step plan within the book itself and also in the hectic of preparing for daily classes. A simpler model could be more memorable, usable, and teachable, but it would have to be expandable to accommodate all of "God's truth wherever it is discovered" (Carlson, 1976, p. 235).

The Integrating Core Model

MacCullough presents a different model with four elements based on the idea of starting with something that is whole and developing a "larger whole" (1999, p. 15). She starts by considering Biblical answers to the 7 worldview questions found in James Sire's, *The Universe Next Door* (p. 16):

1. What is really real? What is prime reality?
2. What is the nature of external reality, the world around us?
3. What or who is a human being?
4. Is there life after death? What happens to a person at death?
5. How do we know? Why is it possible to know at all?
6. What is the basis for morality? How do we know what is right and wrong?
7. What is the meaning of human history?

The answers to these questions provide the starting framework which is focussed on the second element which is creating "interactive, engaging lessons" where "students must be engaged mentally and challenged to use prior knowledge to connect and fit into their meaning schemes new knowledge in such a way that they can store and retrieve knowledge for use in real life and not just give it back in rote form for a test" (p. 17). The third element is three "processing activities" (pp. 18-19):

1. Correlation—What, in the lesson today or in this unit, correlates or associates or fits together with some biblical answer to one of life's major questions?
2. Correction—What in the lesson today or in this unit needs to be evaluated in light of a biblical answer to one of life's biggest questions

because it appears to conflict with what we know *clearly* from God's Word?

3. Continued study—What in the lesson today brings up a question in the mind of the student for which there is no immediate answer from either the subject area or the Bible?

Finally an “assessment activity” is “designed to find out if the students connect, relate, and make sense out of the new material in light of the integrating core” (p. 21).

MacCullough's model is simple and extendable with very good teaching principles built in, but there is a minimal of Biblical direction within the model. The Biblical answers to the basic questions are critically important, but the model itself does not help frame the answers. Eckel also recommends the study of worldview questions, but suggested a pattern of “generation,” “degeneration,” and “regeneration” in association with “intention,” “corruption,” and “reconciliation” (p. 39) that could be helpful in identifying relationships even though he does not develop it extensively.

Biblical Worldview Integration Model

Overman and Johnson (2002) develop a model of BI in which “the teacher starts with a particular *piece* of academic subject matter and then proceeds to make the connections between that piece and the biblical frame of reference surrounding it” (p. 55). This is important because they “have found that if teachers start with a biblical truth in mind and then proceed to the academic subject matter, they often tend to use the subject matter as an illustration of a biblical principle, “spiritualizing” the lesson, and turning it into a mini-sermon” (p. 55). Their model has nine steps which are summarized on a single page that can be shared with others.

- Step 1: Determine the SUBJECT you wish to integrate with a biblical worldview, and note the REFERENCE(S) you will use for teaching the lesson....along with the GRADE, TEACHER, SCHOOL and CONTACT information.
- Step 2: Clarify the specific subject matter to be taught by writing the LESSON or UNIT OBJECTIVE.
- Step 3: Write the LESSON PLAN, including the “set,” “delivery,” and “closing.”
- Step 4: Ask yourself, ‘Which BIBLICAL WORLDVIEW COMPONENT [God, Creation, Mankind, Moral Order, or Purpose] will be targeted for integration with this subject matter?’
- Step 5: Clarify the SPECIFIC BIBLICAL TRUTH to be integrated in this lesson.
- Step 6: Determine the BIBLICAL WORLDVIEW INTEGRATION OBJECTIVE to be reached.
- Step 7: Write the INTEGRATION PLAN.

Step 8: As a final CHECKPOINT, determine whether this lesson serves best to restore the students' relationship with God, Self, Others, or Creation.

Step 9: As an optional step, add any POST-LESSON COMMENTS following the delivery of the lesson which may be helpful the next time the lesson is presented or helpful to other teachers giving the same lesson. (pp. 51-63)

The goal of making the process concise and shareable is very valuable, but the model definitely is designed for a teacher. What the teacher does is expected to impact the student's lives, but the students are not involved in the integration process itself. The teacher follows the nine steps, not the students. Such a focussed process could be very effective but the transferability is limited. This pattern could help students who become teachers, but is unlikely to be seen as relevant when students are thinking about non-academic aspects of life or even of their own response to the lessons as students.

Conceptualization Model

Walker (2001) has developed a training manual to be used by individuals or groups as *A Teacher's Guide to Integrating Scripture with Academics*. The model that he presents has four steps (p. 26).

1. Bible Verse
2. Conceptualization Statement
3. Conceptualization Explanation
4. Bible-Integrational Objective

The process begins by using a "Bible concordance to select a verse that makes direct or indirect reference" (p. 26) to the subject at hand. Then the Bible idea is "integrated with a subject content fact, detail, principle, or idea" (p. 22) to form "a standard by which one can apply new knowledge and experiences" (p. 21). This process of conceptualization joins the teacher's understanding of the meaning of the Bible verse to something taught "that in your opinion is associated with the verse selected" (p. 23). The "relationship of the verse...to the" subject "concept" is briefly explained (p. 23) and finally, the teacher produces a "one- to two-sentence description stating the particulars or elements of the interrelationship between a Bible truth and an academic truth" which "the teacher can use in a variety of teaching-learning situations" (p. 22).

This process is a very specific guide to help an individual teacher "think about a subject from a Christian worldview perspective" (p. 22). The exercises are to be done "individually since BI is ultimately the responsibility of the teacher" (p. 23) although answers are to be shared with others in a group learning situation. Unlike Overman & Johnson who anticipate that their one page summaries will be circulated, Walker has no plan to harness the encouragement that is possible when a group of teachers "spur one another on" (Heb. 10:24). He also makes no

reference to how the students will learn to do BI for themselves within an academic environment or after they leave it.

Building Model

John Hay actually uses a physical model of a building in his seminars as a “model for unifying, integrating and applying the truths of all subject content within the framework” of “the Biblical Christian worldview” (2002a, iii). Starting with God and His Word as the “bedrock of truth” a building is constructed that has six goals:

1. Wisdom—Knowing and fearing God, and making Him the foundation of my life
2. Fellowship—Being in a relationship of love and obedience with God
3. Image-bearing—Reflecting the image of God within me for His glory
4. Servanthood—Showing my love for others by serving them
5. Stewardship—Appreciating and caring for God’s creation
6. Character—Conforming to the image of Christ (2002a, v)

Wisdom is presented as the foundation with the four walls of fellowship, image-bearing, servanthood, and stewardship held together by the curriculum and the whole covered by the roof of character. Each of the goals has four elements that identify key concepts related to the primary goal. The model deals with the basic philosophical issues of epistemology in the enduring nature of God and His Word that exists apart from anything that is built on it, metaphysics in the “foundation and walls of reality,” and axiology in the “roof of values” (Hay, 2002a, v).

This model is very thorough and includes a large number of critical elements that need to be considered in the process of developing a complete Christian worldview and approach to curriculum, but it may be overwhelming to the teacher seeking practical help in BI. It would take considerable commitment to remember all six goals and their associated elements (30 concepts in all) while preparing daily lesson plans. As the basis for a teacher-training program or a curriculum development project, this model could be very useful, but like the others it is not suitable for teaching students to begin the process of relating everything to God and His Word.

Each model has strengths and weaknesses, but deserves to be commended because they actually attempt to teach the process to others. However, if BI really does bring together all of God’s truth then the skill needs to be taught in such a way that it can be used by everyone all the time and not just when considering academics.

Why it is not taught?

Research in the area of BI indicates that there are few models of BI available to help teachers develop and practice this critical skill. Much of the discussion

about BI has been at the undergraduate or graduate level. This is useful because new teachers are prepared at universities and colleges; however, the focus has been on what happens there rather than in the classrooms of the teachers. Help is necessary for student teachers because few have thought about BI previously or even have had the opportunity to see it practised on a consistent basis. The danger is that BI will be seen as a strictly theoretical exercise that does not have any practical application in elementary and high schools or as a special skill employed only by those preparing textbooks and teaching materials.

Although there may be excellent teaching done in specific education programs, there are only a few resources available to help practising teachers learn how to do BI after they have been convinced of its importance. Of these resources none focus on teaching BI to the students of the teachers. Although it is sometimes recognized that it is the students who need to learn to do BI, the theory and the practise seem to focus on the teacher with the expectation that the students will figure out how it is done if they see their teachers doing it skilfully, faithfully and lovingly. However, if teachers are committed to reproducing themselves in the lives of their students they will need to know how to teach this critical skill as well as practise it.

Of course, if a teacher is not able to do BI, it is impossible for students to learn from him, and unless the teacher has a simple, concise, suggestive and memorable way to communicate what is involved in BI, the students are unlikely to learn how to do it until they discuss it in college. This may be too late for those who do not attend college or choose to go to non-Christian institutions where the topic is never raised. It is also a wasted opportunity to set the patterns of the mind in a godly direction when the young mind is especially sensitive to God. What a waste if students in Christian schools graduate without a Biblical worldview that affects everything they are and do because they have not learned to do BI for themselves and have always been dependent on godly teachers. It would be a tragedy if they do not learn to think for themselves or they expect others to do their “spiritual” thinking for them.

Most of the material available on BI focuses on specific disciplines, rather than general, transferable principles that can be applied at any grade level and in any subject area. This fragmented practise makes it hard for teachers to share their experience and makes teaching this skill unnecessarily complicated. When the framework of a Biblical worldview can be articulated clearly the process of BI can proceed naturally for the specifics can be related to a common core. Without this framework, any attempt to integrate is bound to fail because the valuable pieces of a Biblical worldview are not joined together. Therefore, BI starts by integrating what is known of God and His ways from the Bible and then proceeds to integrate everything else with this unified core.

The “Zorro Diagram” Model

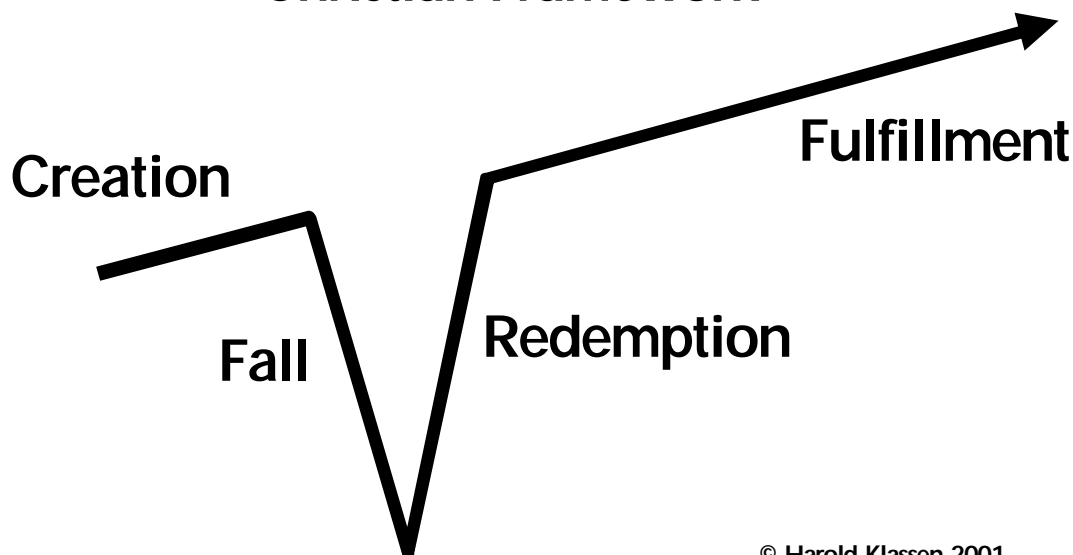
What is included?

Christian Framework

The model that I have developed is based not on a series of steps, but is organized as a diagram. Diagrams are more easily remembered and more suggestive for expansion because not everything is specified. BI requires a solid Biblical worldview to which all non-Biblical material can be connected. If either the Biblical worldview or the connections are missing, BI is not happening. The Zorro diagram can be used as a Christian framework and a BI guide. Because BI is something that everyone should do all of the time as they think about everything, it is important that the model be simple and concise. Because so many kinds of connections are involved in BI it is better to have a model that is suggestive rather than prescriptive. If a person begins to do BI they will develop their own specific techniques, but it is important that they have a good foundation and then get started. After that it is possible to evaluate all kinds of resources that will enhance and further develop the skill. By avoiding any kind of mechanical approach there is a danger that the person doing BI will be uncertain how they should proceed, but the advantages of a more open system out-weigh the possible problems.

“Zorro Diagram”

Christian Framework

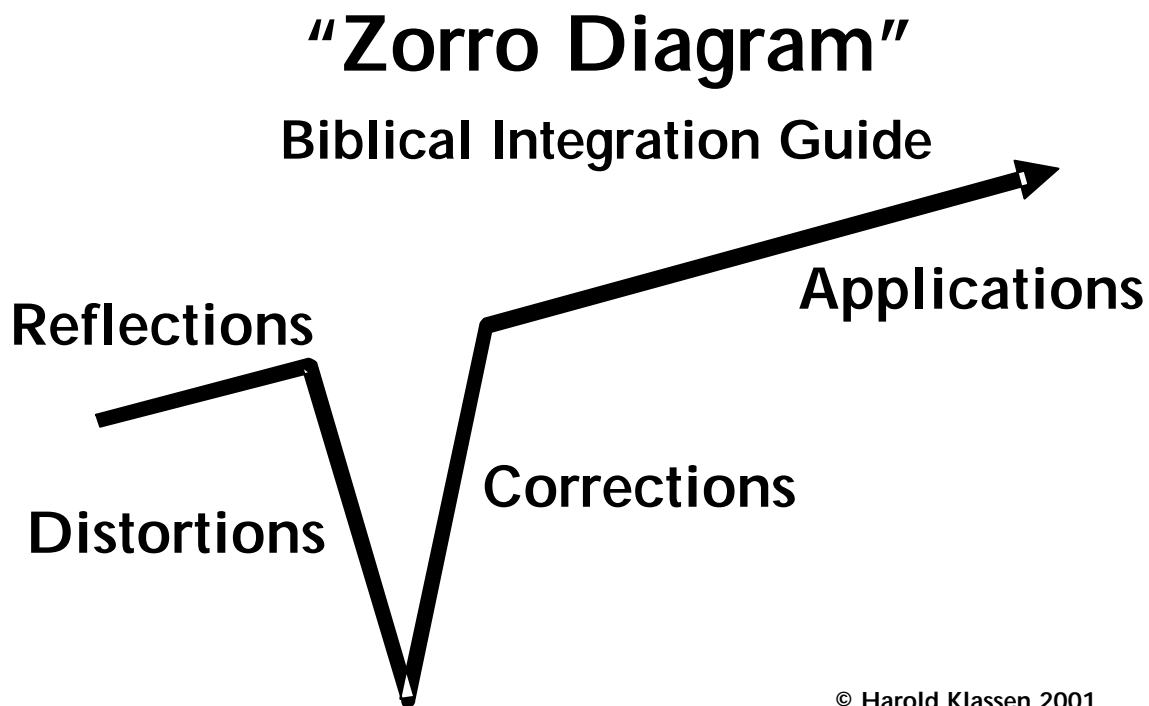


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The Zorro Diagram is a visual organizer or Christian framework for all God has revealed about what He has done, is doing and will do in the universe as well as His work in each individual's life. The diagram of God's activity is modified from diagrams in Fromke's *The Ultimate Intention* (1964, p. 73) and joined with four crucial aspects of a Biblical worldview: creation, the fall, redemption and fulfillment. Some discussions of a Biblical worldview only mention the first three elements (ACTS, 2002, THS 671) even though others mention all four (Colson,

1999, p. vii-viii), but those that do not mention fulfillment usually include the basic ideas within redemption and creation. Discussing fulfillment separately, however, has the distinct advantage of clearly addressing what happens after a person become a Christian. There is a sense in which the process of redemption is incomplete until a person enters Christ's presence through physical death or His return, but there is a danger in not considering what God's intention is for His children after He has dealt with the problem of sin. Without considering what God wants, it is easy to fall into a man-centered way of thinking where solving man's sin problem is God's only role in the universe. In fact, sin can seem inevitable instead of an unwelcome intruder, because God's grace and mercy would have no expression without it. By focussing on God's eternal intentions which began before creation and continue through eternity, it is easier to avoid a man-centered perspective and develop a God-centered perspective. Thus fulfillment is included as a separate aspect, with the arrow reminding the user that the process continues through eternity.

Biblical integration guide



The lenses of Scripture open our eyes to the created structure that underlies all of reality. We seek and find evidence of lawful constancy in experience and uniform principles in human events, institutions and organizations. The lenses of Scripture open our eyes to the distorted directions and illusions in human cultural formation. In every area of study, we explicitly look for and recognize the presence of created structure, distinguishing it from the human abuse to which it is subject. In every area of study we examine the scope of its religious direction: we may see abnormality where others see

normality, or see possibilities for renewal where others seem [sic] inevitable distortion. (Society of Christian Schools, 1998, pp. 1-7)

If a Christian is to move from dualism to integration, he must begin to recognize the connections between what the Bible has to say and everything else that he is, knows, and does. Because most Christians have little experience bringing the Biblical and non-Biblical together, it is very helpful to have something like the Zorro diagram to not only remind them of Biblical truth, but also to suggest where they should look for connections. The connections between non-Biblical material and the Bible that need to be looked for and communicated are suggested by four different words that are related to the Zorro diagram. There may not be logical deductions that can be made from Biblical principles that will determine “the” Christian way to deal with every class and every subject, but BI is not about finding the “right verse.” It is about fitting everything into the very BIG picture of what God is doing and expressing God-given uniqueness and creativity in being the teachers He has called each one to be.

Reflections

The study of non-Biblical material should reveal reflections of God. Because everything and everyone was created to reveal something of God and His glory, everyone needs to continually look for ways in which what they are studying or doing helps them understand God better. Science does not interpret Scripture, but through science it is possible to understand more of some aspects of God’s nature and activity because science focuses on them. For instance, God’s power is clearly seen in the world of the sciences, while His relational nature is seen in the social sciences, His order in mathematics, His gift of communication in languages and literature, and His creativity in the arts.

An individual may not see the reflections of God in a subject because his training and experience, as well as the natural twist of his heart, direct his attention to someone or something else. However, by studying the context in which the subject is first introduced in the Bible and other passages that talk about the subject, he will begin to discover some of what God wanted to say through the material he is studying. The Bible does not contain everything that God wants to say, but does give direction to the study of general revelation. He cannot forget, however, that what the Bible says always “trumps” what a person thinks he has discovered in the world, in himself or in his relationships with others as well as what he thinks “God told me.” Nevertheless, his study will have new meaning and direction as he begins to see more and more of God in it.

Distortions

Most people can see some of the more obvious distortions of God’s good creation like murder, rape, terrorism, pollution, sickness, war, and child abuse that sin has produced even if they do not acknowledge the source of the distortion. However, there are many more subtle distortions that are not so quickly identified, as good things are misused for selfish personal ends instead of God’s glory, as parts of the whole truth are treated as everything (Eckel, 2001, p.

14), as “inconvenient” parts of the truth are ignored, and as some part of the creation is expected to accomplish what only God can do. Often a person is completely unaware of this distortion until the Bible reveals that his natural response or perception is indeed wrong. Without a word from God they would assume that their sin-blighted power of perception and understanding gave them an accurate picture of the world around them and of themselves. If a person is not careful he can be trapped into living as if these distortions are part of God’s plan rather than an expression of man’s sinful tendencies. Instead of throwing out everything he is able to “test everything,” determine what is good and what is a distortion on the basis of what the Bible says, and then “hold on to the good” (1 Thess. 5:21).

The Zorro diagram is a reminder that because of the fall distortions are expected in everything. The distortions of man-centered rather than God-centered presuppositions will produce problems in the methodology and conclusions of non-Christian researchers, but every Christian needs to humbly realize that his own conclusions are also distorted by a sinful heart and that problem has to take precedence over the correction of other people’s problems (Matt. 7:3-5).

Corrections

It is often only when the Bible says something contrary to the way a person has normally considered things that he realizes that his thinking and behaviour needs correction. Therefore, the idea of distortions and corrections go closely together. God does not leave His children without hope by only identifying problems, but is also very interested in changing them from sinful patterns of life to godly ones (2 Tim. 3:16).

People are looking for the answer to sin’s distortions in every place where they cannot be found. All sorts of solutions are suggested to change environmental factors to change personal behaviour, build a better society, rid the world of pollution, etc., but the correction of sin’s distortions are never found in man’s efforts. The only ultimate solution is a change of the wicked heart of man which can only be done by God Himself. Solutions which restrain evil are valuable and those in authority have a responsibility to restrain evil even though they cannot change a person’s heart. God told Eli that He “would judge his family forever because of the sin he knew about; his sons made themselves contemptible, and he failed to restrain them” (1 Sam. 3:13). However, solutions also need to recognize the very real presence of personal evil as well as Satan’s destructive influence. The expectations of external corrections can be realistic if a person knows what really works and what does not. He can avoid the problem that Paul discussed:

Since you died with Christ to the basic principles of this world, why, as though you still belonged to it, do you submit to its rules: "Do not handle! Do not taste! Do not touch!"? These are all destined to perish with use, because they are based on human commands and teachings. Such regulations indeed have an appearance of wisdom, with their self-imposed

worship, their false humility and their harsh treatment of the body, but they lack any value in restraining sensual indulgence. (Col. 2:20-23)

The Zorro diagram is a reminder that the corrections for all the distortions of sin come from what God has done in Christ. Man is not seeking God, but God is continually seeking to bring people to Himself. No one can say that sin is irresistible because Jesus has lived in a sinful world without sin (Heb. 4:15). He has paid the penalty of sin through His death, He has broken the power of sin through His resurrection and He will deliver His body from the presence of sin when He returns from heaven where He has ascended. Like the sacrifices of the OT which were not able to “make perfect those who draw near to worship” (Heb. 10:1), no political, social, or religious system can take the place of the “one sacrifice” by which “he has made perfect for ever those who are being made holy” (Heb. 10:14).

This knowledge of the right way is always intended to change who a person is and ultimately how he behaves. Unless a person is ready to obediently repent of his own way and do things God’s way he will never really be able to understand Him for knowledge and understanding are tied to obedience (Isa. 1:2-3).

Applications

The Zorro diagram also suggests applications of all that is learned so that everything will fulfill God’s ultimate intention that people live in loving relationship with Him. The motivations and directions of every life need to be impacted by what the Bible has to say. “Why do I have to learn this?” is not to be answered with pragmatic, personal-enrichment arguments, but a sense that everything is both motivated by the love of Christ and an expression of that love. Any lesser motivation is not worthy of a child of God, an ambassador of Christ, a brother of the Son of Man. The only source of this divine love is the indwelling Holy Spirit, so everyone needs to be constantly sensitive to His direction. In fact, “expressions” could also summarize how God’s intention is fulfilled as His love is expressed in all relationships.

Three Biblical descriptions of the Christian’s relationship to God are helpful reminders of some of the applications.

Christians are the *children of God*; no area of research into God’s creation should be rejected because every area reveals something of Him. But everyone needs to be reminded to seek ways to enrich their relationship to their heavenly Father by becoming more familiar with His handiwork. Just as paintings, sculptures, handwork, writings, meals, construction, etc. all reveal something of the artist or artisan, so God’s works reveal Him. But His desire is not that His children know about Him, but that they know Him intimately. All truth should produce greater intimacy with the heavenly Father.

Christians are the *body of Christ*. This picture helps clarify the individual Christian’s relationship to Christ—he obeys Him, other Christians—they are united in diversity, and unbelievers—he lovingly serves them. God’s purpose in

Christ is that He have a glorious body made up of all the redeemed. This body is made up of individuals who have been gifted by the Holy Spirit with different ministry motivations, ministry roles, and ministry results. Education is preparing them for a life of service directed by the head of the body, Jesus Christ Himself. Christians are not being prepared to do things for God, but are being joined together so that Jesus can accomplish His purposes in the world through them. The body of Christ, like any body, is how Christ expresses Himself and accomplishes His objectives. The members of the body must function together for the body to be healthy and able to do what the head demands. The purpose of the care and feeding of the body is not just to maintain its existence, but to allow the head to direct it and use it. A body on life-support systems, which maintain its life but are unable to restore its usefulness, is recognized by everyone as unnatural. Christ's body needs to grow and develop, be fed and cared for, so that He can accomplish His purposes among those who are not part of the body.

Christians are the *temple of the Holy Spirit*, both individually and collectively. Because temples are places of worship, this picture is a reminder that the glory of God revealed in anything should cause worship. Fulfillment of God's purposes always involves a response of thankfulness, praise and worship for God alone is worthy of worship. Study of any "thing" should confirm that it is inadequate to take God's place no matter how powerful. Another aspect of this picture is the recognition that the Holy Spirit within is the source of all good things including the power to accomplish Christ's purposes.

Each of the pictures that God uses to describe the Christian's relationship to Him and others is a pregnant metaphor that will both limit sinful tendencies and fire sanctified imaginations so that Christians learn to live life not as divine puppets or rational robots but as maturing members of God's family, the delight of His heart.

Summary

Because everything was created to bring glory to God, the study of anything in creation should give glimpses of God. Wherever they look people should expect to find reflections of Him which add to the appreciation of God that they come to as they study His Word, the Bible. However, because of the fall, both the creation that they study and their own understanding of it have been distorted by sin. But although the unregenerate mind is blinded by sin, the Bible identifies these distortions and the indwelling Holy Spirit uses the Bible to convince a person of their sin, God's righteousness and coming judgment (John 16:8). The Bible also provides corrections which allow believers to avoid a self-centered and unbalanced misuse of creation as the Holy Spirit guides and teaches them (John 16:13-15; 14:26) as well as providing the power to practise the truth. Although even the unregenerate man can see reflections of God's glory and overwhelming evidence of the unnatural presence of death and evil in the universe, the Bible is the only record of God's provision of redemption. The solutions to the world's problems do not lie in education or in government, but in spiritual rebirth. However, it is not just a relationship to a powerful Creator that God wants to

restore. God the Father desires to have a dynamic, intimate relationship with each of His children, Jesus Christ desires to act in this world through His body and the Holy Spirit indwells each believer to make them individually and collectively a temple of worship. God's plans for the world and every individual in it are eternal plans. Without an eternal perspective it is impossible to fit all that is seen in the world into an understanding of a loving and just God.

How is it used?

CE is based on Christian presuppositions but sinful hearts substitute man-centered thinking instead of God-centered thinking, so a reminder of the basic framework of a Christian/Biblical worldview is needed. The collection of truths that most Christians have needs to be organized to have maximum impact on their thinking so the Zorro diagram can be used as a visual organizer. As an individual, as a class, or as a group of teachers, it is very valuable to consider all that is known from the Bible about the great themes of creation, the fall, redemption and fulfillment of God's ultimate intention for His creation. A single sheet of paper divided into quarters can be a good organizer of some basic principles with the themes arranged in counter-clockwise order starting from the upper left corner. This brings creation and fulfillment together as well as the fall and redemption so these complementary themes can stimulate thinking about each other. God's purposes for creation will be fulfilled and all the destructive effects of sin are dealt with by Christ's redemption. The great, unchanging principles of Scripture can be organized so that the diagram will later bring these ideas to mind. As the Bible is studied further, the new truths can be related to the framework so that they are not forgotten and are available for the Holy Spirit to use as He renews the mind.

Identifying major truths that a group holds in common can be very helpful as a teacher gets to know a class or teachers begin working together in a new school year or curriculum project. People usually assume that all Christians believe the same way they do, but organizing Biblical principles can reveal gaps in someone's understanding or unexpected differences that may have been producing conflict. "Personality conflicts" usually are the result of different values but may also be the result of different beliefs about what is true. Identifying differences does not reconcile them, but it does provide an opportunity for further Bible study to clarify what it has to say. In addition, group Bible study can have a whole new sense of direction if the participants can see where they are going and measure progress in understanding. It is possible to test new knowledge by checking its relationship to what is already known, and it is possible to "be prepared to give an answer to everyone who asks you to give the reason for the hope that you have" (1 Pet. 3:15).

When preparing lessons it is important to identify the subject, theme, topic or issue that is to be integrated. The goal of BI is not to simply illustrate spiritual or Biblical truths but to properly connect any material being taught to Biblical truth.

Although it is critical to have a Christian Framework in mind when doing BI, it is absolutely necessary to know what needs to be integrated into this big

picture. On a sheet of paper the Zorro diagram *Christian Framework* can be put at the top along with a concise one-sentence description of the unit that is to be taught. The remainder of the page is divided into quarters with the four quarters labelled counter-clockwise from the upper left-hand corner as creation, fall, redemption or fulfillment. Then the particular Biblical truths relevant to that unit are filled in the appropriate area. Because not all truth is to be considered in any particular unit it is important to identify particular aspects of the whole of God's truth that are relevant to the unit.

On the other side of the page the "*Zorro Diagram*" *Biblical Integration Guide* can be put at the top and with the remainder of the page divided into quarters. These are labelled counter-clockwise from the upper left-hand corner as reflections, distortions, corrections, and applications. Connections under any or all these headings can then be entered into the appropriate area.

The single sheet of paper can be shared with others who may help identify other Biblical truths that are relevant or connections that need to be emphasized, but its primary function is to be the foundation for the actual lesson planning. Once the material to be taught is identified, the teacher can use all their creativity and resources to choose the most appropriate evaluation, teaching methods, instructional strategies, etc. However, it is no longer only the "godless" material in the textbook or curriculum guide that is to be taught, but also the connections that the material has to God's truth. BI should occur continually, but it is often during introductory or summary lessons that it will be most overt. Because the goal of BI is not to guarantee that every lesson contains a Bible verse, the teacher has to plan when and how Biblical truth and its connections will be taught.

Because the goal is for the students to be able to develop a mature Biblical worldview to which they can connect everything they study, part of the teaching strategy will be to have them identify major connections for themselves rather than being totally dependent on the teacher's input. The Zorro diagram on the blackboard or bulletin board can be a constant reminder that everything has to be related to Christ so that He can accomplish His purposes in every area of life. Stimulating questions like Jesus Himself used, can be very effective in causing students to think about these important issues, especially as they mature and become more abstract in their thinking. In some units the students may be given Biblical passages to study intensively, while in others the BI may appear spontaneous and almost incidental. However, when BI begins to permeate every unit in every classroom, the cumulative effect will be recognition of God's centrality in all things.

What are its advantages?

The Zorro diagram first of all serves as a reminder to do BI. It is an "unforgettable" reminder that God has always been and will always be involved with this universe as well as individual lives. Good intentions are not enough when it comes to practising BI, it must be done to make a difference. The most thorough model that is unused is less valuable than one that is simple but actually is put into practise.

God's intention is not that people should simply know more about Him and become proud, or understand more of Him and become more accountable, but that knowledge and understanding lead to wisdom where truth transforms a life from the inside out. Knowing about CE and BI and understanding their importance are not enough. God wants BI to happen so that education will be Christian in nature and not just in name. Any other response to His truth would be foolishness, not wisdom. Wisely choosing His way will produce disciples who will be able to teach others also.

The Zorro diagram is also a framework for organizing all that God says about Himself and His creation so that pieces of Biblical knowledge are not unrelated to each other or unconnected to other concepts. However, the framework is expandable so it does not need to be abandoned with further study.

A common framework allows different people to share their insights and collaborate effectively. CE based on Christian presuppositions runs contrary to the patterns of thinking of society and even the experience of most Christian. Changing from non-Christian education to CE will require teachers to work together to make a difference in their schools and classrooms. At least in accountability pairs but preferably as an entire faculty, teachers can help each other by sharing this simple and concise visual outline.

The Zorro diagram is a guide for making the connections that are central to BI. Because it is suggestive rather than prescriptive, it is possible for people of different interests and abilities to profitably use the same model. It can be adapted and developed in as many ways as God gives insight, but there is a constant check with the BIG picture of God's activity. Details can always be analyzed separately, but the four major themes of a Biblical worldview will keep the imagination sanctified and obedient to Christ (2 Cor. 10:5).

Most important, the Zorro diagram can be taught to students so that they can do BI. BI is not an academic exercise for academics pursuing advanced studies, but is an essential part of every thinking Christian's life. If each generation is to be "transformed by the renewing of" their "mind" (Rom. 12:2), it is vitally important that they be taught from the earliest age to connect God's special revelation of Himself in Christ as recorded in the Bible with everything else in His creation.

Like the "slashes" of Zorro's sword, this diagram could become the sign of someone special—the Christian thinker. It is simple enough to be understood by young children and open-ended enough to be used by sophisticated scholars. It is only a framework, and all the details need to be added, but it is important to have the framework before considering the details.

Conclusion

The Zorro diagram can act as a stimulus to Christian thinking by visually reminding students and teachers that a Christian framework needs to structure their understanding of God's special and general revelation and also by suggesting connections between these two revelations that will move them from dualism to an integrated understanding of all God's truth. Because it is simple,

concise, memorable, expandable, and suggestive the Zorro diagram is a useful addition to the models of BI.

Christians cannot help but do CE if their thinking about education is based on the truth of God's Word. However, if the truth has not impacted their thinking, then the education cannot be considered Christian no matter how long the teacher has been a child of God. If the entire process of preparing people for life is to be related to Christ and transformed by Him, everyone involved in the process needs to understand what God is doing in all of creation as well as their personal life. Whatever they are doing or thinking needs to be related to Christ and God's revelation of Him in the Bible. Students and teachers need to be committed to allowing the indwelling Holy Spirit to transform their mind by refocusing it on Jesus Christ because

He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. (Col. 1:15-18)

For from him and through him and to him are all things. To him be the glory forever! Amen. (Rom. 11:36)

Chapter Three: Instructional Design Model

Introduction

When preparing a formal instructional project a plan is required that will guide the process. The Instructional Design Model that is used in the Philadelphia Biblical University Graduate Education Program was developed by Peter J. Dean and Martha Ray Dean (Dean and Dean, 1994). It guides the preparation, execution, and evaluation of instruction and includes ten steps.

The ten steps of the instructional design model are:

1. Identify the goals
2. Conduct a needs assessment
3. Conduct an instructional analysis
4. Analyze the needs of learners and secure all necessary resources
5. Write outcome-based objectives for the instruction
6. Design and develop a system of evaluation
7. Design and develop the instruction
8. Design/develop or select instructional materials
9. Implement instruction and evaluate the learning
10. Conduct a summative evaluation of the instructional design

The rest of this chapter will describe each step in the instructional design model that was used in developing this project and the question which is answered by each step.

Step One: Identify Goals – What do I want to accomplish?

Before considering any details, it is important to be able to state the major outcomes that are intended. These instructional goals are broad statements that give direction to the detailed planning that follows. The goals may be determined by someone in authority, by the arrival of new information that needs to be communicated, or by a need to correct or improve performance. The general goals will later be translated into specific performance objectives.

Step Two: Conduct Needs Assessment – Why is this instruction necessary?

Once the goals have been established to give direction to the project, it is necessary to determine more about the need for the instruction. Establishing a general direction is only useful if there is a compelling reason for at least some people to go in that direction.

It is important to find out what is known about the topic by the intended learners so that instruction can focus on what is actually needed by the learners, rather than just what is anticipated by the instructor. Information should be gathered about:

- discrepancies between the ideal (represented by the goals) and the status quo in knowledge, understanding, and/or performance
- characteristics of the learners, and
- constraints and resources related to the learners' situation.

This information will be analyzed to determine how valuable the instruction is for the target audience. Various strategies may be used to obtain information depending on the time that is available and the importance of the instruction. These strategies may include:

- personal interviews,
- questionnaires or surveys,
- anecdotal records,
- tests and other formal assessment tools,
- informal discussions,
- personal observation of the learners, and
- review of research literature.

The process of identifying goals and assessing needs must be somewhat interactive so that the instruction which is planned is appropriate for the learner and serves a legitimate purpose. The motivation of both the instructor and learner are dependent on their understanding of why the instruction is necessary.

Step Three: Conduct Instructional Analysis – What is included in the instruction?

Once the direction has been established by the goals and a needs analysis confirms the usefulness of proceeding in that direction, it is necessary to specify in detail the information, skills, and attitudes which must be learned to reach the goals. Common errors should be considered as well as the new elements which are to be taught. When all the relevant elements have been identified, they need to be organized within categories and logically sequenced so that there is a clear understanding of what is to be taught.

The steps in this instructional analysis are:

1. Review available resources in order to identify key issues and problems, concepts, skills, and attitudes.
2. Brainstorm or use mind mapping to organize the declarative knowledge (facts to be learned and concepts to be understood), procedural knowledge (skills to be learned) and transformational knowledge

(attitudes to be adopted and actions to be taken).

3. Get feedback from both an expert in the chosen field and a typical learner by showing them the list or map.
4. Repeat the first three steps incorporating the insights of those giving feedback.

The result of the instructional analysis is an outline of the content of the instruction which is ordered in a logical sequence to take the learner from where they are, past special hindrances, to the instructional goals.

Step Four: Analyze Needs of Learners and Secure Necessary Resources – What is necessary for success?

Effective instruction depends on being able to tailor the content and learning activities to the specific needs and characteristics of the learners. It is therefore necessary that the instructor identify the audience for whom the instruction is being prepared and consider what they need to be successful in reaching the instructional goals. If all of a group are to be successful, both general and individual information is necessary. Knowing typical characteristics and the range within the group will assist in the choice of appropriate kinds of instruction and assessment. However, it is important that the focus of the analysis remain on what is needed for the learner's success rather than prejudicing the instructor's expectations of success.

At this point the general information gathering during the needs assessment is extended to include more about the individuals involved. The mental, physical, emotional, social, and spiritual development of the learner must be considered, their age and background, as well as their present circumstances. Available information about the age, sex, educational level, achievement level, socioeconomic background, learning style, kinds of intelligences, relevant experience, attitudes toward the subject, and perceived needs should be summarized.

Specific characteristics of the learning environment that might have an influence on the instruction should also be analyzed so that all the necessary resources can be secured to meet the needs of the learners. Everything that is needed for the instructional unit should be listed including the following:

1. time and duration
2. facilities and furniture
3. special equipment
4. additional personnel
5. print and non-print media

When the needs of the learners and the necessary resources are known, it is possible for the instructor to determine how the resources can be assembled and how the needs can be met within the instructional process.

Step Five: Write Outcome-based Objectives – What should the learner accomplish?

Outcome-based objectives are statements which define the instructor's expectations for the learners. They are specific statements of what needs to be learned to reach the instructional goals and are the basis of all assessment. Both the instructor's success in teaching and the students' success in learning will be measured by whether or not the student is able to demonstrate the appropriate level of proficiency as defined by the objectives.

The instructional goals are cast as terminal objectives which answer the question, "After being instructed, what will the learner be able to do that will demonstrate that he has reached the instructional goal?" When the end of the process is clearly in view, enabling objectives are written which define the individual steps that are necessary to accomplish the terminal objectives. The terminal and enabling objective must be stated in terms of observable and measurable behaviour so that appropriate assessment tools can be developed. These objectives assist the learner in understanding the expectations of the instructional unit and the path to the instructional goals.

Objectives need to specify the behaviours that are expected and also what these behaviours should accomplish. If the instruction is expected to produce change in the learner it is important to specify the kind of changes that are expected and the way changes in knowledge, understanding or practise can be recognized. Both the process and the results are important parts of instruction and changes in both should be evident.

Because the objectives guide the evaluation and instruction, it is important that all facets of the instruction be included in the objectives. Declarative, procedural and transformational knowledge will normally be present because what is known should change both the ability to perform and the motivation and frequency of performance. Although knowledge is important, it must be understood before it changes behaviour. Rote responses are usually short-term, disconnected and unvalued. However, if the instructor does not identify what else is expected, it is unlikely that more than a few will accomplish any unspecified objectives.

Objectives clarify expectations and guide the preparation of evaluation and instruction so that everyone involved know where they are going and how to get there.

Step Six: Design and Develop Evaluation – How will learning be demonstrated?

Designing evaluation follows the writing of objectives because assessment must be aligned with the objectives of the instruction. If the evaluation does not fit the objectives it will confuse and demoralize all the participants. It is not enough to identify the final and intermediate objectives. The success of both the instructor and learner is dependent on whether the objectives have been met. Appropriate kinds of assessment tools need to be chosen to evaluate the whole range of

declarative, procedural and transformational objectives. Because everyone involved in the instructional process needs feedback during the process as well as at the end, formative as well as summative tools need to be considered.

Questionnaires, quizzes, and tests are useful in quickly giving information about declarative objectives. However, personal interviews, products and performances are much more useful in evaluating procedural and transformational objectives. Because they are more open-ended, complex and authentic, they are also more appropriate for measuring the learning that will endure and be related to other areas of life. Very few tools can effectively assess a large range of objectives so it will usually be necessary to employ a variety of tools appropriate to the variety of objectives. In addition, the individual characteristics of the learners need to influence the range of assessment tools chosen so that is possible for all to demonstrate that they have reached the instructional goals.

The evaluation is designed and developed before instruction so that it can impact the instructional process and not become separated from the instructional objectives. The goal is not to “teach to the test,” but to test and teach to the objectives.

Step Seven: Design and Develop Instruction – What will the instructor do?

Effective instruction involves using the most appropriate methods to facilitate the learners’ ability to achieve the objectives. At this time, particular instructional events are planned which will lead the learners from where they are to the instructional goals. The type and sequence of the events are carefully chosen to meet the individual needs of the learners as well as the nature of the objectives and the evaluation that has been planned. All the teaching methods available to the instructor need to be considered and the appropriateness of each event measured against its ability to help the learners fulfil the objectives, rather than its convenience for the instructor or the learners’ preferences.

A variety of events should be used including some of the following:

- lectures
- personal reflections
- panel discussions
- group discussions
- cooperative learning activities
- individual and group projects
- role plays and simulations
- case studies

The instructor also needs to plan strategies such as questioning techniques, graphic organizers, outlines, authentic activities, etc. that will maximize the

impact of each event by promoting high-level thinking, long-term retention, and high transferability. Positive anticipation should be developed through the sequencing of the events and the formative evaluation so that the learners are motivated by their progress to continue moving toward the terminal objectives. A good instructional plan includes all that the instructor plans to do to help the learners reach his instructional goals.

Step Eight: Design and Develop or Select Instructional Materials – What will the instructor use?

When the instructional events have been planned, the materials necessary to implement the plan can be prepared.

Print and non-print materials should be considered such as:

- flipcharts
- handouts or worksheets
- books and magazines
- transparencies
- computer presentations
- films and videos
- television and radio programs
- internet resources
- cassettes
- laboratory equipment
- manipulatives
- artifacts

The availability of resources may be limited by the instructional environment including the time, location and finances, but quality materials should be chosen that are:

- effective in facilitating the learning events
- appropriate for the learners
- able to collectively address a variety of learning styles, intelligences and physical senses
- easy to use by the instructor and learners

Step Nine: Implement Instruction and Evaluate Learners – Just do it!

The first eight steps of the instructional design model are preparation for the actual instruction. When the instruction and evaluation are well-prepared, the instructor and learners are able to maximize their involvement in the instructional

process. Knowing where the instruction is going, the steps that are necessary to reach the goal and the way progress will be evaluated allows the participants to learn with confidence and not fear. Having prepared to meet the needs of all the learners, the instructor can focus on promoting learning rather than simply performing “teaching.” The appropriate feedback during instruction allows for both to make adjustments and overcome obstacles without losing sight of the goal.

Even when an instructor is familiar with a group of learners, it is often very useful to give a pre-test to the group to help the learners and himself understand where they are starting from so they can appreciate what is accomplished during the instruction as well as identify particular needs related to the specific topic being addressed.

The formative assessment done during instruction needs to be quickly evaluated and the results communicated to the learners so that gaps or deficiencies can be addressed and progress can be reinforced. The timing and sequence of the instructional plan may need to be adjusted as problems are addressed, but the instructional analysis will guide the instructor to make sure that any detours do not become dead-ends.

Summative evaluation of the learners can also be a very positive experience if it is seen to be closely related to the objectives and confirms the learners’ success in reaching the instructional goals. The evaluation data should be interpreted to the learners as well as collected by the instructor. Even if there is a brief gap between the instruction and the final evaluation, reconsidering the material will help the learner to remember the essential elements and reinforce the concept that the instruction was to have long-range as well as short-range consequences.

Step Ten: Conduct Summative Evaluation of the Instructional Design – What can I learn from what happened?

Although planning for the next topic is often the priority of the instructor, instruction is not finished until it is evaluated. Evaluation is not just for the learner, but is important for the instructor as well. No matter how thoroughly the instructional analysis and needs assessment is done before instruction, there is nothing more valuable than actual experience to confirm or confute the choices that were made. It is important to know what parts of the instructional plan were successful and what were not so that the materials, methods and strategies can be revised for future instruction.

If the evaluation reveals significant problems, analysis is important to identify whether the problems were the result of a failure to follow the instruction plan, unanticipated needs of the learners, or an inadequate instructional design. It is important to know what needs modification so that it is possible to improve. Even when the instruction is very successful, it is easy to overlook elements that need strengthening or misidentify the most important contributions to the overall success.

Evaluation is the foundation of a constructive approach to instruction and preparing changes immediately facilitates the next use of the instructional design. The initial planning process is lengthy, but the final evaluation ensures the maximum return on the investment.

Summary

The purpose of this chapter is to introduce the reader to the procedures used in the design of this instructional project. The ten steps in the model posed by Dean and Dean (1994), guides the instructor from general goals through the final evaluation of the instructional design so that the purpose, content and method of instruction all contribute to the success of the learner in meeting the learning objectives during the actual instruction and in any subsequent instruction.

Chapter Four: Results

Introduction

In this chapter I will describe how the ten steps of the instructional design model posed by Dean and Dean (1994) were used to plan and implement four one-hour workshops. The workshops, entitled “Teaching Biblical Integration as an Essential Skill,” were presented at the International Children Educator’s Conference (ICEC) from November 28-30, 2002 in Penang, Malaysia.

I will also explain how the knowledge and skills acquired from previous graduate courses at Philadelphia Biblical University were applied in these workshops.

Step One: Identify Goals – What do I want to accomplish?

My desire to clarify the nature and importance of Christian education (CE) developed from personal observation of teachers at Black Forest Academy (BFA) and involvement in teacher training in Eastern Europe. Although all the teachers at BFA were committed Christians, it became clear that few were able to articulate how Christian education was different from non-Christian education. The new Christian schools that began after 1991 in Eastern Europe wanted training in CE, but BFA had few teachers who could help, even though it was a large Christian school with almost 40 years of history. The Eastern Europeans recognized that the communist education system was totally inadequate but developing a truly Christian alternative was difficult. The teachers at BFA and in Eastern Europe were usually highly motivated and had made great sacrifices to be involved in CE, but few had had the opportunity to learn how to do CE.

Step Two: Conduct Needs Assessment – Why is this instruction necessary?

A formal needs assessment was not conducted but the instructional material was developed in response to requests for specific topics in a variety of professional development settings. Involvement in teachers’ conferences in Romania and Poland helped to identify the need for a simple model of BI that could be communicated through a translator in a relatively short period of time. Few teachers are able to be involved in long-term, graduate-level professional development programs so practical workshops are important. Because of the relatively high staff turnover among BFA teachers, it was also important that material be available to quickly introduce them to CE and BI since so few came to the school with adequate preparation.

The focus on BI of a few others such as Mark Eckel who teaches education at Moody Bible Institute, John Hay who is associated with Summit Ministries, Christian Overmann who is the Executive Director of Worldview Matters, and Charles Walker the Executive Director of the Tennessee Association of Christian

Schools, indicated that BI was a skill that needed to be taught among the practitioners of CE. They identified a need to provide how-to material for teachers in addition to exhortations to do BI. At the university, people with a philosophic bent can profitably discuss the definition and implications of CE and BI but elementary, middle school or high school teachers need something very practical if it is to become part of their busy schedule. I was introduced to Mark Eckel through a student teacher who was attempting to practise BI as Mark Eckel had taught him. I later attended a number of workshops by Mark Eckel at an International Children Educator's Conference (ICEC) in Budapest, Hungary during 2001. I really appreciated the wealth of examples that he brought to show that BI was possible in all subject areas, but also came away convinced that I should try to do more than provide an encyclopedia of great ideas. All of that kind of material needed to be translated to be useful in the various countries of Eastern Europe and many of the examples would lose a lot in the translation. The teachers needed encouragement to begin BI themselves rather than depending on the input of others. The Holy Spirit could and would lead teachers "into all truth" (John 16:13) but He usually used someone to initiate the thinking process. If teachers could understand the concept and were prepared to practise it, they would develop in their ability to produce culturally authentic CE that was appropriate for their situation. The importance of seeking culturally appropriate communication was emphasized in "Curriculum Design in Culturally Diverse Settings" with Dr. Tom Penland and "Intercultural Communication" by Dr. Phil Renicks.

Step Three: Conduct Instructional Analysis – What is included in the instruction?

A series of professional development workshops at BFA and a conference for Christian school administrators from Poland, Czech Republic, and Slovakia in 1999 helped clarify the uniqueness of CE, but there was an obvious need for practical help in BI. Everyone recognized that the role of the Bible was important, but searching for training material revealed that there was little available that was designed to teach teachers how to do Biblical integration (BI). In Eastern Europe a simple model of BI was needed that could be communicated through a translator in a relatively short period of time. Preparation for a teacher's conference for North Americans in China led to the development of the Zorro diagram which was enhanced by interaction with teachers during school visits after the conference. The subsequent presentation of the material in Romania and Poland also helped to develop a presentation that was geared to meet the needs of Christian teachers who wanted to offer an education that was Christian in nature as well as name.

In Eastern Europe many Christian schools employ non-Christian schools because qualified Christian teachers are not available. Addressing this practise led to an analysis of why Christian teachers are essential to CE. Although the pragmatic reasons for the involvement of non-Christians in Christian schools is understandable, it was obvious that even those who sacrificed to be involved

needed to continue thinking about what constitutes CE. Although they were convinced of its importance they were unsure of some of the fundamental principles. A safe and caring atmosphere is desirable and may provide good opportunities for evangelism or spiritual nurture, but an environment created by Christians does not make the educational content or process automatically Christian.

Both Dr. Sheryl Vasso in “Evaluation of Learning” and Dr. Janet Nason in “Curriculum Theory and Development” emphasized the need to consider the terminal objective or final outcome when planning curriculum. Reflection on the desired outcome of CE led me to the realization that the students in Christian schools need to practise BI continually and effectively if CE is to accomplish its purpose. It is not enough to graduate “good kids” who cannot stand on God’s Word by themselves because they cannot think about it or act on it without help. Avoiding hot-house Christians happens when Christian students learn how to feed themselves on God’s Word as Dr. Howard Hendricks explains in “Living by the Book.” This became clear as this book was used as a resource in a course on hermeneutics in Bratislava, Slovakia. Teachers are usually clear that their success can be measured by how well their students know, understand and practise the content that they teach, but few have considered that BI is something that needs to be taught. Students are not expected to learn the teaching methods of their teachers although they absorb much through their exposure to various personalities, styles, and practices. However, BI should be considered as a terminal objective for the learner rather than an enabling practise of the teacher.

The “Philosophy of Education” course with Dr. George Durance, “Theories of Learning” with Dr. Martha MacCullough, and “The Nature of the Learner” with Dr. Milton Uecker helped me review and clarify my thinking about CE as the educational thinking of a large variety of theorists and philosophers were considered. Any habit of BI must include the rich resources that have been discovered as people have probed the foundations and practise of education. Any mechanical pattern of thinking will be inadequate to give structure and meaning to the tremendous variety of ideas, but a mental framework is necessary for an individual to be able to confidently respond to educational research, theories, and practices. If the mental framework is not conscious, the response is likely to be uncritical and variable so developing a mental framework is more important than trying to deal with all the specifics. In fact, the unconscious framework is usually based on non-Christian principles because everyone begins life with these principles and they are reinforced by an environment that disregards God and His Word.

Christians often collect valuable Biblical insights and truths but because they are unorganized it is hard to relate anything else to them. Finding the appropriate “gem” to use in a particular situation is difficult and success often seems to be more of a random process than a teachable skill. Establishing Christian thinking patterns is, therefore, important, as a Christian framework allows what is known to be organized so that new insights are meaningfully related to previous understanding and the whole Biblical worldview can be shared with others.

Although God could completely transform a person instantaneously, He has chosen to make the practise of sanctification a life-long process. A person may not be aware of the changes, but exposure to non-Christian thinking should make a Christian aware that he really is a “new creature” (2 Cor. 5:17) as every thought is taken captive (2 Cor. 10:5) and compared to what God has revealed of Himself, His ways, His works and His world. If children could learn a Christian framework that they could remember and understand, the structure of their thinking about the Bible and everything else can be developed by Christian teaching. This would be much more powerful than doing “remedial” work with adults who had practised non-Christian ways of thinking for so long that they were habitual. Teaching BI as a skill to teachers and students would provide the best opportunity to prepare each generation to stand on God’s Word and relate every new—and old—challenge that is flung at them to His truth.

In addition to a Christian framework, every Christian needs guidance in relating Biblical truth—however well organized—to all the rest of God’s truth which is the focus of most of a school’s curriculum. Some methods of BI that have been suggested focus more on adding the Bible to a “normal” curriculum but various analogies were considered to show the limitations of such an approach—missing piece of a puzzle, glue, paint, and salt. The analogies of oxygen, a blueprint, and an unfinished play were considered as more helpfully illuminating the pervasive, directive and creative aspects of BI. The Zorro diagram was used to suggest four areas in which all things are related to Biblical truth—reflections, distortions, corrections and applications. Rather than being prescriptive the visual outline helps the teacher and student look for and find significant aspects of how what they are thinking and doing relates to God’s truth. The Zorro diagram acts, therefore, as a visual organizer of a Biblical worldview and a guide to BI.

However, learning to think with a new model requires time before the process is understood and the learner is committed to practicing it. The workshops were, therefore, planned to include guided practise in thinking about pedagogy, a common activity of all teachers, as well as specific subject and grade levels. As participants worked through the process themselves and communicated their thinking to their peers they would reinforce the concepts in their minds and expose gaps that could be immediately filled by the instructor.

The topics included to teach the skill of BI were:

1. What Christian education is
2. What Biblical integration is not
3. What Biblical integration is
4. Framework of a Biblical worldview
5. General and special revelation before and after the fall
6. Biblical integration in the classroom—reflections, distortions, corrections and applications
7. Biblical integration as a life skill

Step Four: Analyze Needs of Learners and Secure Necessary Resources – What is necessary for success?

Many missionary teachers have not had training or experience in CE before becoming involved in overseas teaching. The primary thrust of the pre-field preparation of most sending organizations involves cultural adaptation and spiritual preparation. The assumption seems to be that certified teachers are professionally prepared for their ministry so training in CE is not needed. Although the time before they arrive on the field would be best for training in CE and BI because the teachers are aware of the very different situation they will be working in, there is little available other than graduate courses which are not an option for most teachers who are seeking to raise support and preparing to move to another part of the world. During the first year that teachers are working overseas, most put everything that they can on to “autopilot” to conserve their physical, emotional, intellectual, and spiritual resources on the cross-cultural problems than inevitably arise. However, when some of the critical issues have been resolved, they are prepared to consider how their teaching could and should be different in a Christian setting compared to what it was in the non-Christian system from which most missionary teachers come.

A Christian teachers’ conference is, therefore, an ideal time to give practical help to teachers who are seeking answers to the question, “How do I do CE?” Because they are motivated and can immediately apply what they have learned in a school context which will welcome their development as Christian teachers, workshops at a conference can be very helpful. Most teachers do not have a lot of time for reflection and collaboration in their normal schedule, but a conference setting encourages these activities. I also anticipated that I would have the opportunity to introduce my ideas about BI to teachers from a variety of schools so they could then teach the skill to their colleagues and students, thus maximizing the impact of the instructional project.

Although the skill of BI was the primary focus of the instruction, I planned to put it into context by defining CE and its importance. Although some of the participants would have a thorough understanding of CE, others would need instruction and reflection to understand that CE is more than Christians in education. Unless they were convinced, there would be no motivation to learn a new skill because they were already Christians involved in education. Advertising of the workshop contents was done through the conference handbook that participants received during registration. Brief descriptions of the workshop contents were sent to ACSI and Dalat International School for inclusion in the handbook.

Since all sessions of the conference were in English, preparation of the materials was easier than when everything needs to be in two languages and the instruction was more flexible as it did not have to go through a translator. However, the conference hosts asked for a copy of all handouts so that a CD-ROM of the general session and workshop handouts could be produced before the conference and distributed during the conference so last minute changes in

the contents were limited. The conference also asked that 25 copies of all handouts be available for each workshop.

Because the workshops were arranged by the conference hosts, the physical arrangements could not be easily influenced, but they noted my desire for flexible seating arrangements that would facilitate small group interaction. The conference hosts made sure that the necessary technical equipment was available and provided a student to help with last minute needs such as duplicating, writing materials, etc. A school staff member was also assigned to introduce the speaker at each workshop. The sessions were to be recorded by the conference staff so that participants could have the contents of workshops they were not able to attend as well as those in which they participated. Each workshop was then made available individually on a CD-ROM.

PowerPoint was used to produce slides outlining the content of the presentation. These materials were portable and could easily be copied for inclusion on the conference CD-ROM. The teaching notes attached to the slides could be printed with the slide and then arranged within a notebook for maximum flexibility. In addition overhead transparencies were prepared to review printed handouts that were used during the instruction. Paper copies of the handouts would be used by the participants for individual reflection and small group collaboration, but the overhead transparencies would allow the entire group to focus their attention in the same direction when doing summary discussion with the whole group. Copies of the slides were prepared (without the teaching notes) to be distributed at the end of the sessions rather than at the beginning so that the participants would focus on the presentation and interaction rather than reading ahead in the printed notes. Various courses including "Technology in Education" with Robert Montgomery and "The Nature of the Learner" with Milton Uecker encouraged the use of PowerPoint in instruction and almost all faculty also demonstrated the use of transparencies.

Step Five: Write Outcome-based Objectives – What should the learner accomplish?

The "Curriculum Theory and Development" course with Janet Nason helped me to focus more on the student, rather than the content, and stimulated my thinking about ways to integrate Biblical truth within the classroom. This thinking was reinforced in "Theories of Learning" with Martha MacCullough and "The Nature of the learner" with Milton Uecker. In "Evaluation of Learning" with Sheryl Vasso, the importance of defining objectives in terms of observable behaviour was stressed. A major project of that course was to develop an assessment construction project which was very helpful in preparing objectives for this instruction and appropriate assessment materials.

Because the purpose of the instruction is to produce a change in the thinking and teaching of the participants the learning objectives were related to the acquisition of new knowledge, the demonstration of understanding and the commitment to change. The learning objectives which are listed in the instructor's

manual define measurable objectives that “the student will be able to” (TSWBAT) do at the end of the instruction. Because it is not possible to evaluate whether participants actually put into practise the skills that I taught in the workshops, the real terminal objective of the workshops was not listed. The desired outcome of the workshops was that Christians practise BI in every area of their lives. This because they have been taught how to do it by Christian teachers who have both modeled and taught the skill, recognizing that only the Holy Spirit gives the desire and power to be Christ-like in thinking and behavior.

Step Six: Design and Develop Evaluation – How will learning be demonstrated?

A workshop for teachers is quite different than normal classroom instruction in terms of appropriate evaluation. No report card is issued and no attendance is even taken, so the participants are not expecting to be formally evaluated. However, the instructor and participants do expect that learning will take place. Pre-testing is of limited value other than giving guidance for future presentations because the marking can only be done after the group has dispersed. Similarly, the results of summative evaluation can not be communicated to the participants to give feedback for continued learning. Formative evaluation which assures the participant and guides the instructor is, therefore, most appropriate. This needs to be continuous as the participants may not be available later.

“Models of Teaching” with Phil Bassett challenged me to consider the power of cooperative learning and it became a critical part of the evaluation process. Surveys and question sheets were distributed for individual participants to complete. By requesting written responses the participants were encouraged to think about key issues before they were directly addressed and then their responses were discussed in small groups with other participants so they received direct feedback about their thinking. This procedure has some of the qualities of pre-tests but did not require the instructor to do the evaluation. Although the pattern can be very stimulating for those involved, it risks inhibiting the responses because they know they will have to share them with others that they do not know, rather than a “trusted” instructor. It also restricts the amount of feedback that the instructor receives although summary discussion after discussing in pairs or groups of four was helpful. Participation in one of the small groups was not planned so that I could be available to interact with various groups.

Worksheets were also prepared for small groups to begin organizing what they know of Scriptural truth on the basis of the visual framework of the “Zorro diagram.” The group’s ability to complete the “Developing a Christian Framework” exercise would test their understanding of the Zorro diagram and would also give them a foundation for doing BI. Because all participants had received the same instruction they would be able to interact as peers without anyone expecting complete understanding so the evaluation would be non-threatening but would still encourage learning.

Since BI involves relating everything to God within the framework of a Biblical worldview, it is difficult to do subject integration until a Biblical worldview is in place. Sharing the results of the group's thinking about the key elements of a Biblical worldview in the next workshop was planned to promote a sense of ownership with the material that would be the basis of plans for BI. The "Biblical Integration Worksheet" was designed to help participants test their understanding to the Zorro diagram as a BI guide. If participants could not identify relationships using the guide, they would have the opportunity to ask questions of the instructor and other participants so they could deepen their understanding.

A final "Workshop Check-Up" was prepared that asked questions about the material presented in all four workshops, but this would only be valid if the participants had attended all of the series. Of course, it would not be useful at all if the person was absent from the final session. Because the workshop format did not allow time for correction of the check-up, its value was consciously limited to confirming what was remembered and suggesting what needed to be reviewed. It could challenge understanding and suggest application, but the kind of interaction and observation that would be necessary to discover if teaching had really been transformed by the workshops was not possible.

Workshops whose participants are relative strangers from widely scattered locations cannot effectively evaluate the long-term impact of the instruction so no plans were made to evaluate whether participants actually taught their colleagues or students how to do BI or whether they did more BI themselves. However, formative evaluation that focused on cognitive change was planned for all sessions although affective change was encouraged.

Step Seven: Design and Develop Instruction – What will the instructor do?

The instruction about the skill of Biblical integration was divided into four workshops under the overall title of "Teaching Biblical Integration as an Essential Skill" with the first dealing primarily with background and importance of CE, the second dealing with the theory of BI and the last two dealing primarily with the practise of the skill. The initial workshop was titled, "Christian Education or Christians in Education?" and the conference handbook explained that:

this session will deal with the nature and importance of Christian education because unless we can articulate what Christian education is, it is unlikely we can do it. A major test of our ability to provide Christian education is our students' understanding of what they have received, so the goal of the workshop is to be practical and not just philosophical.

Because the teacher's background and understanding of Christian education would impact their understanding and implementation of the workshop material, I wanted the participants to give me feedback about their thinking as well as have them think about how well they and their students understood the issues. The "Christian Education Survey" (see Participants' Manual, Appendix B) was designed to serve both these functions.

The conference handbook advertised the second workshop which was titled, “I know the Bible is important, but how does it fit?” with:

Biblical integration (BI) is often discussed and encouraged, but how to do it is rarely taught. We will consider: “The Bible is like ... – Deficient descriptions and super similes” so that everyone is clear about the goal of BI. Because BI starts with a Biblical worldview, the Zorro diagram will be presented as a simple visual representation that will remind teachers and students of its essentials. Participants will be involved in a *Developing a Christian Framework* exercise to organize what they already know about the Bible so they can communicate it clearly and then teach their students to relate everything they study to the framework by looking for reflections, distortions, corrections and applications.

The third session was “Let’s do it – Biblical integration of pedagogy” and the handbook noted that:

during this session participants will work individually and in small groups to practise the principles of BI presented in the previous 2 workshops. Pedagogy will be considered as all teachers at all grade levels are involved in teaching and learning. At the end of the session participants should not only understand BI but be motivated to do it as they consider what the Bible has to say about the subject. Although the content of the previous sessions will be reviewed, it will be difficult to be involved in parts 3 and 4 without attending parts 1 and 2.

The final workshop was “What about my classes on Monday?” and the handbook stated that:

The final workshop will give participants an opportunity to do Biblical integration in the grade and subject areas in which they teach. Individual and small group work will help hone the skill so that they are comfortable doing BI and prepared to both model and teach the skill in their classrooms.

Step Eight: Design and Develop or Select Instructional Materials – What will the instructor use?

Most of the instructional material used in the workshops was initially designed for various seminars and workshops conducted in Eastern Europe and China. Feedback from these sessions was used to refine and expand the material that was used. The particular materials used in the four workshops at ICEC were selected and arranged to best fit the expected participants. Additional materials were also developed to strengthen the evaluative component and to provide some kind of reflective or review material for the beginning of each workshop. Cooperative learning techniques were incorporated in the presentations to maximize individual interaction and interest for maximum impact.

The first presentation of much of the material on BI was made in Hungary through a translator. A few questions were given to the group for discussion in pairs so that participants could interact in their mother tongue, even though

receiving feedback was difficult through a translator. The interest in this interaction prompted further development of small group involvement for a subsequent presentation in China. The value of these exercises which I learned in “Models of Teaching” with Phil Bassett was confirmed by both my own experience and the reaction of the teachers to a presentation on cooperative learning by Phil Bassett at the same conference in which I presented BI. Although everyone attending the ICEC conference spoke English, the exercises were included to ensure that participants could evaluate their own understanding as they explained their thinking to others.

Although different learning styles were not overtly addressed in the instructional material as I was taught in “Learning Styles” with Sheryl Vasso, the instructional materials were developed to engage the students rather than just present the content. By presenting material visually with PowerPoint, audibly by lecture, and orally in discussion, at least a minimum effort was made to ensure that more than one learning modality was engaged. The principles of “Curriculum Theory and Development” with Janet Nason was also helpful because it taught me to emphasize developing the understanding of the student rather than the presentation of the material.

An instructor’s manual was developed which included a single page summary of the activities in each workshop and listed all the necessary materials, as well as copies of all the PowerPoint slides with complete teaching notes. Another person could reproduce the basic instruction using the manual which is included under Appendix A, although the responses to individual questions and the direction of group discussions could vary considerably with a different instructor and/or different participants. Copies of all handouts for each workshop are included in the instructor’s manual as well as the participants’ manual. All of the material in the participants’ manual was made available by CD-ROM, but the printed handouts which were to be considered in each individual workshop were distributed at the beginning of the session to those who attended the specific workshop. The summary of PowerPoint slides for each workshop was prepared for distribution at the end of each session. Extra copies of all handouts were made available for those who were not able to attend all the workshops.

Step Nine: Implement Instruction and Evaluate Learners – Just do it!

The initial venue of the workshops was to be in the auditorium where an LCD-projector was available, but when I brought a projector with me, the workshops were moved to a classroom so that the transition from general assembly to workshop to general assembly would not be necessary. Because I was able to be onsite before the conference began, I was able to check that the equipment I needed was present and duplicate the participants’ materials.

The conference began with a general assembly from 8:30-10:15 on Thursday, November 28, 2002. Some participants registered the night before, but many registered just before the assembly and so received their conference

handbook with the list of workshops shortly before they had to decide which workshop to attend. There was a half-hour coffee break after the general assembly and the first of my four workshops was from 10:45-12:00. About 12 people attended this session.

Between the morning session and the second workshop which occurred from 14:00-15:15, the delegates were expected to eat lunch, view exhibits and attend a job-alike session with people working in the same subject area or grade-level. About 18 people attended the second workshop. A coffee break and general assembly then followed the second workshop. The same pattern was followed on the second day of the conference with about eight participants in the third workshop which was on the second morning and three participants in the final workshop session on the second afternoon.

The classroom itself was located close to the general assembly room with large windows overlooking the sea. Other workshop locations were scattered in various buildings around the Dalat International School campus. The classroom contained double desks and chairs which faced the front of the classroom where there was a screen for the projectors and a blackboard. The participant handouts containing copies of each workshop's slides were available at the back of the classroom near the door for participants to take with them at the end of the session.

I set up the classroom the night before the first workshop so that the overhead projector and LCD-projector were properly positioned and focussed for use in the sessions. The printed participant materials were duplicated in advance and available for distribution along with workshop evaluation forms provided by the conference. I familiarized myself with the air-conditioning controls as the tropical climate made air-conditioning necessary. I came early to each workshop and distributed the initial participant materials on the classroom desks so that as soon as participants sat down they had something to think about or respond to. Sessions began on time with a brief introduction even though some participants did not arrive until after the workshop had begun. During the first workshop, the introduction was made by a staff-member from the host school, but I chose to introduce myself in the other workshops since the assigned host staff-members had not been in the previous workshops. A PowerPoint slide was projected as people entered the room with the title of the workshop so that participants knew if they had found the correct location. A student from the host school was available to do last minute duplication or locate materials and equipment, but also to gather the workshop evaluation forms provided by the conference.

I was available after each of the workshops for interaction with the participants and spent about an hour with two participants after the third workshop at their request. They knew that they could not attend the fourth workshop and asked for "personal tutoring." They expressed appreciation for the personal interaction and communicated that they had understood the concepts much better after I had answered their questions and completed the instruction that was planned for the final workshop.

Step Ten: Conduct Summative Evaluation of the Instructional Design – What can I learn from what happened?

During the first workshop the participants handed in their Christian Education Survey sheets and I had the opportunity to briefly scan them. The consensus was definitely that instruction in BI was needed. A total of eight surveys were returned (see Appendix C). As expected in a workshop that the participants chose to attend, there was a high degree of interest in BI. The respondents were positive about the value of a CE, but there was ambiguity about their personal understanding of its nature and their ability to provide it for their students. The strong feeling that the students did not appreciate BI or CE is perhaps the result of many participants being involved with teaching adults in the relatively closed country of China.

The “What is education?” questions did not produce a lot of discussion, but the “Christian Education Perspectives” response sheet was quite successful in producing thoughtful responses that related to the subsequent PowerPoint presentation. The session closed a few minutes after the scheduled time so the participants were quite hurried in their completion of the conference evaluation forms.

The “Stages of Implementation” handout was only read by a few participants who arrived before the scheduled time to begin the second workshop. With so many arriving just as the workshop was to begin including many who had not been in the first workshop, I decided to move into the introduction and the review/preview rather than begin with an activity that involved silent reading. Because the available time was limited, the “Survey of Beliefs” was not given much emphasis or collected. The statements on the survey were suggested as possible material to be fit with the Christian framework. Participants were to work together in small groups to complete the “Developing a Christian framework” exercise based on the “Zorro diagram.” There was not enough time to complete this process so the “Christian Framework Summary” that was handed out in the third workshop was a sample of what had been developed in other situations rather than something developed in the previous workshop. The groups were just getting started on developing statements in each of the four areas of the “Christian Framework Worksheet” before we gathered in the large group to consider the responses. The time was inadequate to complete such an ambitious exercise along with the PowerPoint material that was presented.

The third and fourth workshops were on the second day of the conference. The number of participants was much less than on the previous day. The amount of material that I presented was relatively small with more time being spent encouraging the participants to practise using the Zorro diagram as a guide to their thinking about teaching and learning. The participants did not find the process intuitive so a considerable amount of direction was needed. Personal and small group discussions were not as fruitful as the whole group discussion. There was not time to do more than look at the resource materials that were handed out so their value could only be determined by checking whether they were used after the conference. The material on discipleship which was designed to produce

motivation for personal practise of BI did not arise naturally out of the discussion even though it was appreciated.

The participants were still actively struggling to practise BI at the end of the session and two asked for personal tutoring after the workshop. They were unable to attend the final session and wanted more help applying the skill in the subjects they taught. The discussion about BI in pedagogy did not automatically transfer to other areas. However, when more examples were given, they began to understand the process and they left expressing appreciation and a commitment to do BI in their classes.

During the fourth workshop there were only three participants and one participant also had limited English speaking skill, so all discussion was with the whole group. The participants were actively involved, but the proportion of time that I spoke was higher than if they had been working in small groups. One of the participants also Workshop Check-up was distributed for review later rather than completion during the session itself.

The conference was to summarize the responses to the various workshops from their evaluation forms, but this process was not yet complete three months after the conference.

Summary

My experience with missionary teachers at Black Forest Academy and national teachers in training seminars in Eastern Europe convinced me of the need to define CE, communicate its importance and then teach teachers how to do BI. Christian commitment did not prepare teachers to offer education that was fundamentally different in nature from that offered by non-Christians. Research in CE revealed that only a small amount of information was available to teach teachers how to do BI although all agreed that BI was a central issue in CE. A series of four workshops was prepared for missionary teachers working in Asia that were attending the International Children Educator's Conference (ICEC) in Dalat, Malaysia.

The four workshops were designed to define education that was Christian by nature and underscore its importance, to define the role of the Bible in such education and to prepare the participants to do BI as well as teach their students to do BI as well. The Zorro diagram was presented as a visual organizer to help develop a Biblical worldview to which all that occurred in the school could be related. The Zorro diagram also served as a guide to BI that was suggestive, but not prescriptive, but also simple enough for students of all ages to begin using to relate everything to what God has revealed of Himself, His will, and His works in His Word.

Chapter Five: Summary, Conclusions, and Recommendations

Introduction

This chapter is the instructor's analysis of the implementation of this instructional design project. It will summarize the purpose and objectives of the instruction, draw conclusions regarding the success of the instruction, and make recommendations for future use of the instructional material.

Summary of Purpose

The purpose of this instructional design project was to provide teachers at a Christian teachers' conference with practical help in Biblical integration (BI) so that their teaching would be Christian in nature and not only in name. However, the instruction was not only to develop the teachers' skill in BI, but was to enable them to teach their students this skill as well. Although the importance of Christian education (CE) is frequently discussed, there is little available that shows a teacher how to do CE. Because BI is a central feature of CE, the skill is important and because few teachers are confident in doing BI, instruction is necessary.

It was felt that a teachers' conference would be an opportunity to teach BI to teachers from a wide variety of schools who could return and teach the skill to their colleagues and students. Because missionary educators have often not been trained or had experience in CE and have often focused on their clients rather than what they offer their clients, a knowledge of CE principles, or even a commitment to CE, cannot be presupposed. However, because the teachers are Christians in education they usually want to maximize their input into the lives of the student. A conference is a setting which allows reflection away from the stresses of normal classroom life so it is a good opportunity to introduce new perspectives.

Conclusions

The instruction was given in four workshops during the International Children Educator's Conference (ICEC) at Dalat International School in Penang, Malaysia. The conference setting had the potential to impact many teachers as there were about 400 participants, but the number of competing workshops and the flexibility in choosing workshops, reduced significantly the quality of the participation. Also, because of the length of the instructional project, any participant that wanted to attend all of the sessions had to forego almost all other workshops as there were only five workshop sessions in total.

The first workshop had approximately 12 participants and the second workshop had about 18, but the third workshop had only about eight participants and the final workshop had only three. There was only one person who attended all four sessions although one participant who was only able to be in three

sessions received a copy of missing instructional material and also the instructor's material. Two other participants asked for individual instruction outside the workshop schedule because of conflicts that they had for the final session.

Because the participant's materials were available in print form within the workshop classroom, as well as on a CD-ROM which was made available to all participants, the number of conference delegates who were impacted by the material was greater than those who actually attended the sessions. However, without the personal interaction that was an important part of the workshops, it is likely that there will be an increase in knowledge and some development of understanding, but little change of practise as the result of the more general distribution of the instructional material.

The workshops began by considering the importance of CE and BI and then moved to the skill of BI. The topic of the workshops fit well with the overall theme of the conference, but there was considerable duplication between the subjects of the plenary sessions and the topics of the workshops. Because this duplication was not known until the workshop guide was distributed at registration and the plenary sessions were completed, it was difficult to adjust the content of the sessions without completely abandoning the prepared instructional material. Any changes would also have invalidated the printed session descriptions that were the basis of delegates' workshop choices. There were a number of individual workshops on similar topics and it seems that this format was much more popular than a linked series of workshops.

The *Christian Education Survey* confirmed that Christian teachers who attended the first workshop did not feel confident in either their understanding of CE or their ability to do BI. Few of the teachers were trained to do BI and they were not attempting to teach their students this essential skill. However, even though they did not want to teach their students BI—perhaps because many were working in the closed country of China—they were personally motivated to improve their own skills. When compared to the responses from teachers in a Christian school in Hong Kong (Appendix C), it is clear that an interest in developing skill in BI exists among Christian teachers in a wide variety of teaching situations.

A last minute change of venue by the conference organizers further complicated the situation because the workshop location was incorrect in the conference handbook. However, although the original site in the main auditorium may have caught more casual participants, those who came to the classroom location were intentional and the setting was more conducive to participant interaction. A further technical problem involved the sessions being listed under the Bible strand, rather than with other similar topics under the Philosophy/Integration/Worldview or General Education strands. It is not surprising that non-Bible teachers chose not to attend, assuming that the content was not relevant for their classroom.

The input of other speakers and the elective nature of the sessions made this instructional project quite different than any previous presentation of the material

where all the participants were involved with all of the material. When everyone in a workshop comes with different personal background and experience, a review of foundational issues is necessary and appreciated. However, when everyone has just heard a similar presentation within the conference, a review seems repetitious and unnecessary, especially when other workshops are available. The unity among the presenters reinforced both the message and its importance, but the workshop presenters did not know what was being prepared by others. It was not possible to fit the instructional project into the context of the conference so its effectiveness was limited.

The conference language was English, but some of the participants had limited ability to express themselves in English although they could understand better than they could speak. Their difficulty in communicating hindered small group interaction as they had no one with whom they could speak freely. Because interaction with other participants was an important part of the workshops, this could have been quite inhibiting. However, the one person who attended all workshops was not a native English speaker. With teachers coming from many countries, there were, no doubt, cross-cultural issues involved in communication as well, although the majority did come from North America. These were not directly addressed because previous presentations were usually to groups of teachers from similar backgrounds. However, the problems of a mixed audience are not the same as those where the audience and speaker come from different backgrounds. When there is homogeneity within the audience, small group interactions are very valuable because they allow more or less continuous correction and reinforcement of an individual's perceptions of the "foreign" speaker. Homogeneous groups help the individual to contribute and break down language barriers. Heterogeneous groups can also be valuable in bringing a variety of perspectives to a discussion but they need more time to become productive.

The flexibility of the workshop arrangements with participants moving over an extended campus made pre-session activities difficult even if it was possible to start on time. The goal of the pre-session activities was to stimulate thought about the issues that would be addressed in the workshop and to give feedback to the instructor about the participants. Because few were able to consider the *Christian Education Survey* or the *Stages of Implementation* before the official starting time, most participants simply added the sheets to their workshop handouts and were not stimulated to think about what was to be presented. Because there was nothing to collect or discuss, the opportunity for the instructor to receive feedback was also lost.

The idea of recording sessions on CD-ROMs was good, even though it did not happen in the BI workshops. However, the relatively high cost of a set of CD-ROMs made it unlikely that individuals would buy recordings of many of the workshops they did not attend. Some schools did buy collections but often such collections remain unused within the school unless an individual highly recommends a session they attended.

The *Developing a Christian Framework* exercise needed 12 or more participants and more time than was available. This is the kind of exercise that would be more suitable for a series of school faculty meetings over a period of weeks with each section being done on a separate week. In the workshop the group was only able to begin the exercise, but the participants would be better prepared to continue the exercise with others because they have experienced how to proceed. The exercise could be modified for a single small group but personal interaction with a variety of other people is very valuable in clarifying a person's worldview. In a staff with new and experienced teachers as well as new and mature Christians, interactions with such a framework could be a tool in discipling young Christians in a non-directive way. The framework could also serve as an outline for devotions, Bible studies, and other more direct input for teachers or students.

Because it was not possible for the workshop participants to complete the exercise in the second workshop, a sample summary was distributed based on the work of previous groups. This sample helped clarify the process and served as a basis for choosing material to be communicated in specific classes. However, as teachers work together to specify key truths that need to be communicated to their students they will be more unified in their thinking and more likely to use the results of their deliberations.

Post-modern thinking was not related to Biblical truths. This may make the workshop material less suited for those in a post-modern society while those from areas of the world who are still looking forward to experiencing the "benefits" of modernity may have less difficulty accepting the concepts of absolute truth implicit in the workshop material. However, this possibility needs to be tested by presenting the material in North America, for instance, and evaluating the response there.

The issue of explicit versus implicit integration was not directly addressed, but deserves consideration since the issue was raised by some participants. The presupposition of the presentation is that Christians need to be consciously aware of truth to be transformed by it. "Renewing of your mind" by changing what you think is the way a person is "transformed" from conformity to the thinking "pattern of this world" to a desire to do God's will (Rom. 12: 2). Implicit integration focuses on the attitudes and behavior that express Christian love in the presentation of Christian truth. Such personal integration is essential (1 Cor. 13) because Christian love validates truth, but love is not a substitute for truth especially in a teaching situation.

George Barna has demonstrated a persistent move away from a belief in moral absolutes so that it cannot be assumed that Christian students or new Christian teachers have a strong Biblical worldview that they can articulate.

Just one out of ten of our country's born again teenagers believe in absolute moral truth - a statistic that is nearly identical to that of non-born again teens. Christian families, educators and churches must prioritize this matter if the Christian community hopes to have any distinctiveness in our culture.

The virtual disappearance of this cornerstone of the Christian faith - that is, God has communicated a series of moral principles in the Bible that are meant to be the basis of our thoughts and actions, regardless of our preferences, feelings or situations - is probably the best indicator of the waning strength of the Christian Church in America today (2002, February 12, What it Means section, ¶ 2).

If the essential of Christian love is emphasized without a simultaneous emphasis on truth, the risk of dualism is high with Christ's love only expressed in emotions while the world of the mind is abandoned to the spirit of this world. In situations where explicit integration is more difficult such as non-Christian education systems, especially in "closed" areas of the world, the emphasis may need to be on implicit integration, but its strength depends on the teacher's—and ultimately student's—awareness of the explicit relationships between what is being taught and God's truth. Implicit integration of Christian love in the life and classroom of a teacher draws people to Christ but explicit integration of Biblical truth will cause people to grow in Christ. Making disciples involves "teaching them to obey everything" Christ has commanded us (Matt. 28:20) and not just demonstrating His love even though that will convince them that we are His disciples (John 13:35). Neither implicit nor explicit integration is sufficient, but both are needed for effective Christian education.

The workshop setting of the ICEC conference was not optimal for presenting a four-hour series on BI. The content of each workshop seemed to be appreciated, but few participated in the entire series so most received only part of the instruction. It would have been better to present the unique material related to the use of the Zorro diagram in a single workshop even though it would have been impossible to present its rationale and practise the skill. The workshops did result in an invitation to Hong Kong to do a professional development day on BI. This type of extended instruction among a group of teachers who will continue to interact with the material is preferable to the "shotgun" approach of a series of conference workshops. The interest in BI was confirmed by those that came to the workshops so continued development and presentation of the material is justified.

Recommendations

Published Materials

Within a conference setting, a workshop on BI should move directly to the presentation of the Zorro diagram as a Biblical framework and a guide to BI. Although it is profitable to discuss the skill in the context of CE, it is important to maximize the input of the unique material in a single session. It would be better to repeat the same material in two separate workshops to allow more participation than to extend the presentation over multiple workshops. Because it is so difficult to both present a new idea and work with it long enough to actually produce change in the thinking and practise of a teacher, a conference workshop is more suitable as an introduction to BI as a skill. The skill itself needs to be taught in a focused professional development program at a later time. Published

materials could help participants to continue developing their skill after a workshop, but without the encouragement of at least a small group of other teachers, it is unlikely that much progress will be made.

Because workshops include participants from a large number of schools with multiples from the same school being intentionally rare as delegates try to cover “everything,” there is little follow-up that can be done after a single workshop. Because of the organic nature of the body of Christ, personal growth and development is related to what is happening in the lives of others. The most effective use of conference workshops is, therefore, to excite teachers about the possibility of actually practising BI regularly and teaching their students the skill. One-day workshops on BI would also lead to a more comprehensive presentation of the material to a group that is committed to the whole instructional process. Written material would then serve to reinforce both the presentation itself and the commitment to practise and teach the skill of BI.

Printed Workbook

A BI workbook should be designed to use in a group setting to maximize interaction with the material. Such a workbook would need to contain concrete examples like those given in direct instruction, even though too many examples might promote its use as an encyclopedia of BI rather than a stimulus to personal thought and development. Pre-conference readings and questions would be useful to prepare participants for the presentation. Guided note-taking for the presentation would ensure that everyone had a complete record of the material and then, follow-up exercises would help with implementation. Ideally the workbook should provide exercises that could be used over a period of time because transformation takes time. Changing patterns of thinking and behavior takes more time than learning information. Continued interaction with a group to whom a teacher was accountable would allow questioning, sharing and mutual encouragement.

Because the ultimate goal is to teach students BI and teaching the concepts is the best form of learning, the development of skill in BI can really only be evaluated over a period of time in a regular classroom. As the teacher explains and does BI, the questions of students will reveal areas that need clarification. Having a group of peers with whom the experience can be shared would promote collegial collaboration and provide security in attempting something new and unfamiliar.

Internet Workbook

The workbook could also be provided on the Internet so that people could check out the material before scheduling a presentation and work independently when unable to attend a presentation. It would also save on distribution costs but has the disadvantage of being “out of sight” and “out of mind” unless a person is externally motivated to use the online resources. When working through the material is required by a mission board as part of pre-field or on-field training or is a part of a school’s in-service plan, the online distribution could be effective.

CD-ROM Recording

A CD-ROM recording of a live workshop could be included with a printed workbook on BI or be integrated into an online presentation to make a non-personal presentation more life-like. However few people listen to recordings of speakers—especially if they are not well-known—and a video presentation would be costly to produce although the reproduction cost would be minimal.

Workshop Follow-Up

Attendance Forms

Attendance forms would have been helpful to track attendance and provide names for follow-up. Although individuals could find it intrusive to be personally asked about their evaluation of the material at a later time, it would be valuable to know whether they and their students were actively developing their skill in BI six months after the workshop. A simple survey to determine what has changed, what has not changed and the reasons for either change or the status quo would be very useful. Permission to have further contact could be indicated on the attendance form along with email and postal mail addresses. It would be very time-intensive to interact directly with a large number of participants about specific questions, but such detailed feedback could be very valuable in improving the presentation and any printed materials that might be produced. Since only a small percentage of participants would react to an email inquiry the quantity of evaluation material would be manageable even though the results might be skewed since those that responded would probably be only those who had exceptionally strong feelings, whether negative or positive. An email list of participants would also be helpful in advertising a BI workbook and personal presentations in a school or city.

Post-Conference Mentoring

It would be helpful to provide each participant with the presenter's contact information and a clear description of what kind of personal follow-up could be considered. Making such information available informally did not produce many inquiries but a more formal commitment might encourage participants to ask for assistance after the workshops without feeling that they were imposing.

Evaluation Forms

Evaluation forms that only go to the conference hosts do not provide the immediate feedback that is very helpful. Participants that did not want to share their feedback with the presenter directly could hand their forms to the conference hosts, but the group could be asked for permission to duplicate the evaluation forms before the conference hosts received the originals. In this way both the conference and presenter would have feedback in a timely fashion.

Accountability Partners

It would be very helpful to have participants write down a personal commitment regarding BI before they leave the final workshop. Each person should answer the question, "What will you do differently as the result of the BI

workshops?” Although it is easier when the teachers come from the same school or area, each should identify in writing an accountability partner with whom they will share their experiences as they develop their own skill in BI and teach BI to their students. If the participants shared their commitments with another person as the workshops concluded and the pair prayed together for each other, it could provide a sense of mutual accountability even if the individuals meet with some local person for continued interaction.

Summary

The *Teaching Biblical Integration as a Skill* workshops confirmed that there is both an interest in BI and a need for instruction in BI. The participants in the workshops expressed appreciation for the instruction even though few received all the material because of the limitations of the conference schedule. Although there were some specific problems unique to the ICEC conference, development of a new skill is not well-suited to such a setting. Conferences can be useful to introduce a new idea to a wide range of people, but learning and practising a skill requires more time and commitment.

Published material in the form of a printed workbook or an Internet course could enhance the value of a workshop presentation, but ideally, a group of teachers that can meet regularly for mutual accountability and encouragement should be the target audience. Such a group is more likely to use published materials to prepare for and follow-up a presentation so they actually develop the skill of BI among themselves and their students. Because of the limited amount of instructional material available in BI, the development of published materials could be a significant investment in the future of Christian education. Print or Internet publication could increase the number of people that develop their skill in thinking and teaching BI. It is such transformed teachers that the Holy Spirit will use to transmit their love and skills to their students so that they in turn can “teach others” (2 Tim. 2:2).

Christian education must focus on making disciples and form in them the “mind of Christ” (1 Cor. 2:16). When children establish the pattern of relating everything to Christ and His truth revealed in the Bible, they will not be quickly led astray by every “wind of doctrine” (Eph. 4:14 KJV). The skill of BI will prepare them to take their place in the body of Christ, mature and equipped to do His will, becoming like Jesus as they depend on His Holy Spirit. When all the participants and all the elements are related to Christ and being transformed by Him the promise of Christian education will be fulfilled for then education will be Christian in nature and not just in name.

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Appendix A: Instructor's Manual

Instructor's Manual

Teaching Biblical Integration as an Essential Skill

Instructor's Manual

Learning Outcomes

1. TSWBAT draw the "Zorro" diagram and correctly label it.
2. TSWBAT explain the "Zorro" diagram as a visual outline of a Biblical worldview.
3. TSWBAT relate Biblical truth to the framework of a Biblical worldview.
4. TWSBAT identify reflections of God's nature and character in what He has made and done.
5. TWSBAT identify distortions of our understanding of God and His creation that are the result of sin.
6. TWSBAT identify corrections of sinful thinking that God has graciously given us in His Word.
7. TWSBAT identify applications of knowledge that enable us to fulfil God's purpose for our lives.
8. TSWBAT illustrate the difference between knowledge, understanding and wisdom.
9. TSWBAT teach others how to do Biblical integration.
10. TSWBAT distinguish between special and general revelation
11. TSWBAT relate educational principles to God's special revelation.
12. TSWBAT relate all knowledge, its relationships and its purposes to God's special revelation.
13. TSWBAT distinguish between Christians in education and education which is Christian in nature.
14. TSWBAT distinguish between Biblical integration and Biblical addition or illustration.
15. TSWBAT commit to practising Biblical integration on a daily basis.
16. TSWBAT commit to both modeling and teaching Biblical integration to his/her students.

Topics

1. What Christian education is
2. What Biblical integration is not
3. What Biblical integration is
4. Framework of a Biblical worldview
5. General and special revelation before and after the fall
6. Biblical integration in the classroom – reflections, distortions, corrections and applications
7. Biblical integration as a life skill

Instructor's Manual

Teaching Biblical Integration as an Essential Skill

Christian Education
or
Christians in Education?

Workshop 1 of 4

Workshop 1 – Session A – 10:30-11:45, Thursday, November 28

1. Welcome – **Christian Education or Christians in Education? - 1**
 - a. Title of Workshop – Teaching Biblical Integration as an Essential Skill: Christian Education or Christians in Education? (part 1 of 4)
 - b. Distribute handouts and seminar evaluation forms – student volunteer
2. **Christian Education Survey**
 - a. Distribute as participants come in
 - b. Ask them to complete the survey while waiting for the others
3. Introduction
 - a. Harold Klassen – **Christian Education or Christians in Education? - 2-3**
 - b. This session will deal with the nature and importance of Christian education because unless we can articulate what Christian education is, it is unlikely we can do it. A major test of our ability to provide Christian education is our students' understanding of what they have received, so the goal of the workshop is to be practical and not just philosophical.
4. Collect the **Christian Education Survey**
5. Preview – **Christian Education or Christians in Education? - 4-5**
6. Why consider Christian education – **Christian Education or Christians in Education? - 6-13**
7. **What is education?**
 - a. Ask participants to think about and answer questions.
 - b. Discuss answers as a group – **What is education**
 - c. **Christian Education or Christians in Education? - 14-36**
8. **Christian Education Perspectives**
 - a. Hastie, P. (1995). Interview with Dr Robert Isles, principal of Scots College, Sydney and Mr Graeme Watson, headmaster of the preparatory school. *Journal of Christian Education*, 38(3), 50-61, p. 53).
Because people come to the workshops with a wide variety of understandings of Christian education, this exercise can give insight into the students' thinking. Even if they have not considered the issue previously, the quotation should provoke a response and writing down their response will help the students clarify their thinking. Because the school described is not their own school there is less chance to feel threatened by the response.
 - b. Gather responses from the group
 - c. Mark **positive** expressions in **green** and **negative/questionable** expressions in **red** on **Christian Education Perspectives** transparency
9. What makes education Christian? - **Christian Education or Christians in Education? - 37-55**
10. Closing
 - a. Fill out evaluation forms
 - b. Answer questions
 - c. Prayer
 - d. Collect evaluation forms – student volunteer
 - e. Participants pickup **Workshop 1 Handout**

Materials Needed

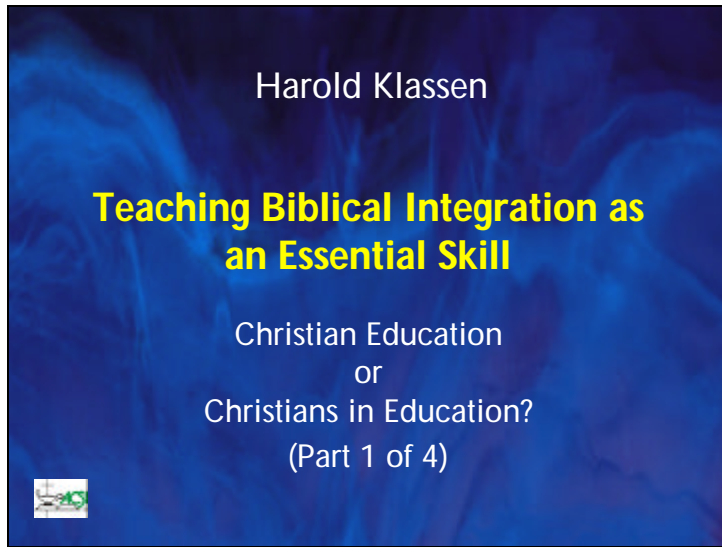
PowerPoint slides

Handouts

Transparencies

Transparency pens

Slide 1



This series of workshops is designed to help you learn to do Biblical integration and to help you teach your students to do Biblical integration as well.

This session will deal with the nature and importance of Christian education because unless we can articulate what Christian education is, it is unlikely we can do it. A major test of our ability to provide Christian education is our students' understanding of what they have received, so the goal of the workshop is to be practical and not just philosophical.

Slide 2



"An expert is somebody who is more than 50 miles from home, has no responsibility for implementing the advice he gives, and shows slides." --Edwin Meese

Who is this guy anyways?

I'd love to be able to introduce you to my whole family and tell you about each of them, but I do want you to see them and you can ask my wife and son, Nathanael, all the interesting questions if you see them around the conference.

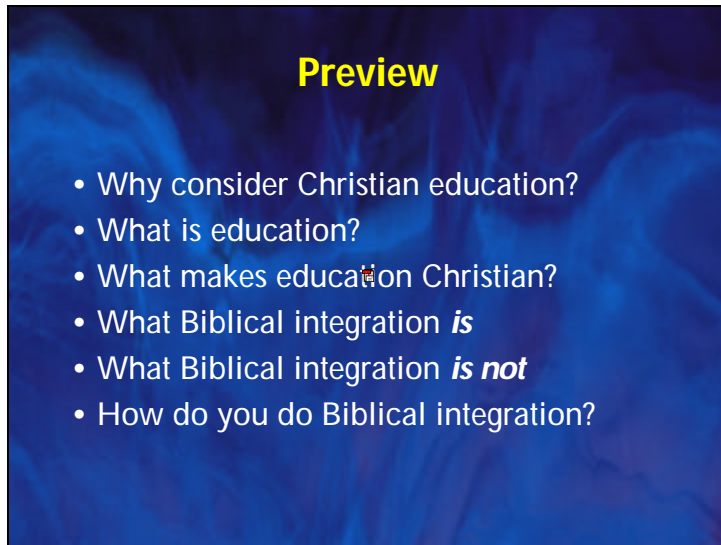
Slide 3



We have lived in Kandern, Germany since 1977. We were at BFA for 21 years and have had a wide variety of positions including dorm parents, chemistry & physics teacher, high school principal, librarian, computer technician/teacher, VP or operations, etc.

I'm now an educational consultant with Janz Team working in the area of staff training and educational ministries. In addition, I've been working with ACSI in Eastern Europe and have had the opportunity to help Janz Team begin working with MTI in China.

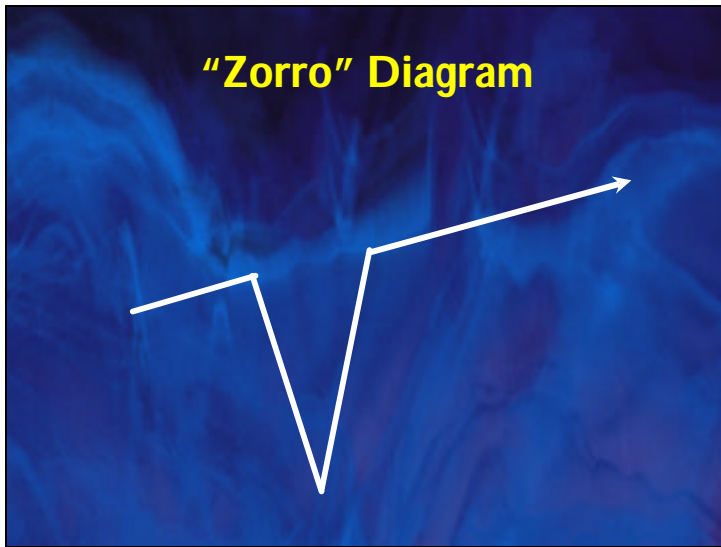
Slide 4



The introduction to Biblical integration (BI) is rather long because without understanding where we are going, the process doesn't make sense.

Please be patient because as we consider Christian education I trust God will renew His call upon your life.

Slide 5




By the end of the 4 workshops I want to show you how this diagram can be

1. A reminder to do BI
2. A framework for organizing everything you know about God and His creation
3. A guide for making the connections that are central to BI
4. A tool that you can teach to your students so they can do BI

Slide 6

Why consider Christian education?

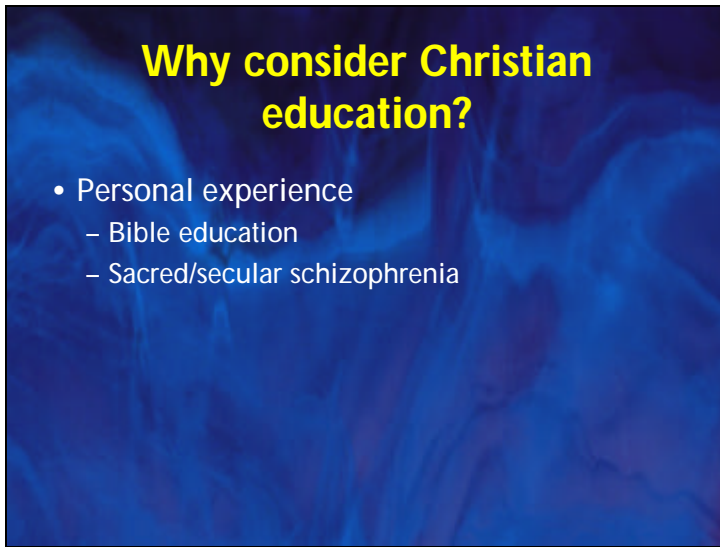
- An understanding of Christian education is necessary to put all the pieces together



The graphic shows a cluster of interlocking puzzle pieces. The pieces are colored in shades of blue and yellow. The labels on the pieces are: School, Staff, Technology, Christian, Bible, Education, Government, Home, and Research.

1. We talk about Christian education a lot more than we think about Christian education. Conferences are good times to do some thinking!
2. When we talk about Christian education we often misunderstand others who have different meanings for the same words so we want to clarify our definitions.
3. If we don't know what we're talking about we are very likely not doing Christian education.
4. Test of our practice is the understanding and practice of our parents and students. My goal is that not only you, but your students, will be able to do BI because you've thought them how to do it.

Slide 7



1968

Call to teach in a missionary school

1969

Short-term mission experience in Ecuador and desire to teach in Quito

1970

BRE from CBC in Theology

1975

Honors BSc from Simon Fraser University in Chemical Physics with teaching certificate

1977

Arrived at BFA with no exposure to Christian education

How many of you attended a Christian school?

How many attended a Christian university?

How many have taught in a Christian school?

Key individuals in my coming to grips with Christian education:

RA in our dorm – Myra Tanner

Former director of BFA – Bill Neudorf

Gene Garrick – Director of Norfolk, Virginia school

Lots of authors

I did have a couple of things needed for a Christian world-view:

I understood at least mentally that the Bible related to every day life (Bill Gothard)

I was convinced that God created the universe deliberately and without mistakes, so that any theory that tried to explain reality as the result of purposeless, random changes over long periods of time could not be correct.

Neither of these concepts were something that I'd known for very long. I'd attended Sunday School, church, prayer meetings, youth groups, family devotions, and 2.5 year of Bible College before I got one of my first clues through a substitute teacher—the only class I specifically remember out of 3 years of classes (how's that for encouragement for regular teachers). I knew more about the Bible than anyone in my classes and I had the marks to prove it, **but** I wasn't doing very well at seeing a connection between everyday life, especially the life of the mind, and the Bible stories, verses and theology that I'd learned.

God started building connections with some simple basic verses:

Eph. 6:1

Children, obey your parents in the Lord, for this is right.

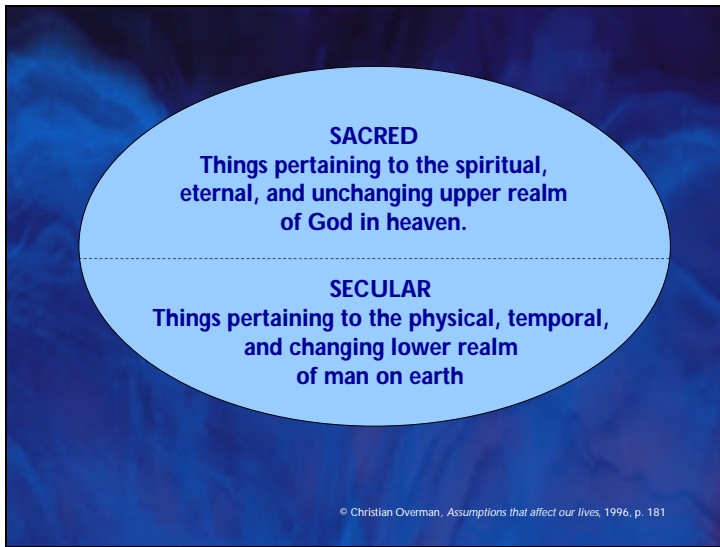
Romans 13:1-5

Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. [2] Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. [3] For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. [4] For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. [5] Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience.

God was able to use wedding invitations and speeding tickets to produce some major transformation of my way of thinking.

I'd always believed that God created the world, because the Bible said so and I knew what the Bible said. However, it was the summer before we came to BFA that I attended a conference where I received information that helped me realize that if God really created the world as the Bible said, it was reasonable to expect to see scientific evidence of that creation. The Bible truth and the science I was studying began to come together rather than being held in separate compartments reserved for certain days of the week. The amazing thing was that as the doors between the secular and sacred compartments were blasted open by the Holy Spirit, there was a unity and wholeness to reality that brought great confidence when facing the seemingly endless number of unanswered questions that still remained.

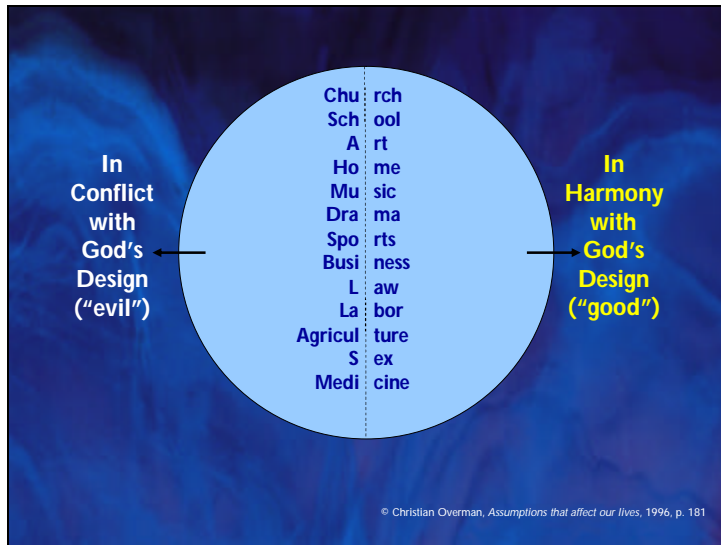
Slide 8



One of the major problems I had was a severe case of dualism. I was used to thinking like the Greeks that you could divide up everything you knew into two categories, the sacred and the secular. In the sacred category were all the really important things like God, God's will, devotions, witnessing, prayer, worship and church. Everything else fitted into the secular category. I'd learned that it was less important because when we came to church we were told to put everything from the week out of our mind so we could worship. I'd always had Christian teachers for the "sacred" things, but the secular things were obviously OK to be taught by non-Christians like my peers, school, employer, media, Internet, etc.

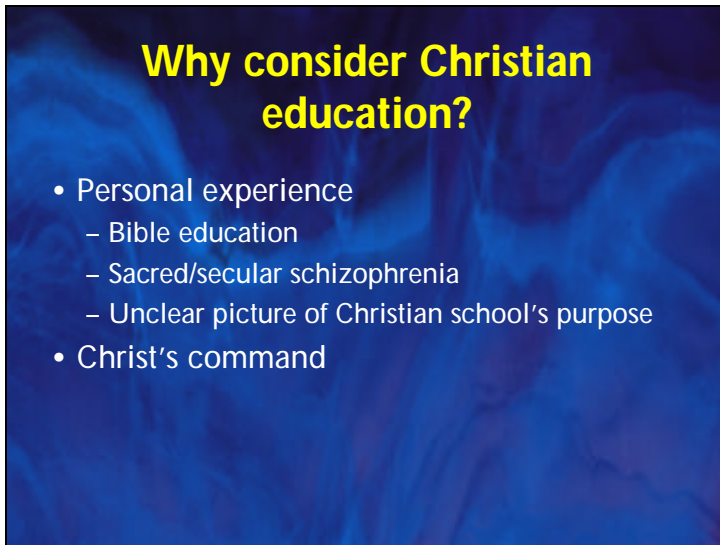
The "Jesus is Saviour" vs. "Jesus is Lord" controversy was alive in my youth group with many of my peers struggling to see why we needed to have Jesus as Lord, worrying about the secular things, if we had Him as Saviour, taking care of the sacred things. After all, what did God really have to do with my family, work, leisure, entertainment, travel, food, clothes, transportation, chemistry, physics, mathematics, literature, astronomy, ecology, or schools?

Slide 9



My problem is that I had never been taught that God had something to say about everything—or at least I had completely missed the point of the teaching. I was in the middle of a struggle between doing everything my way or God's way. It wasn't a question of which things were "God things" and which things were not, but whether each thing was being done God's way or not.

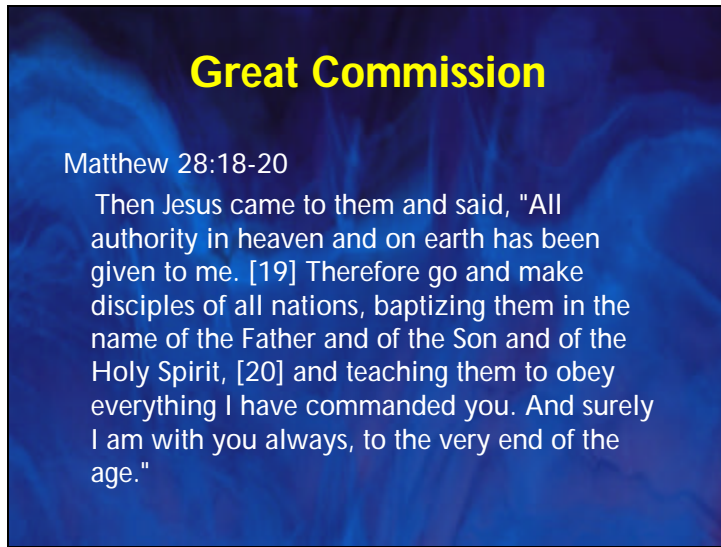
Slide 10



How many of you have been told—or at least made to feel—that you aren't a **real** missionary because you're not involved in evangelism or church-planting?

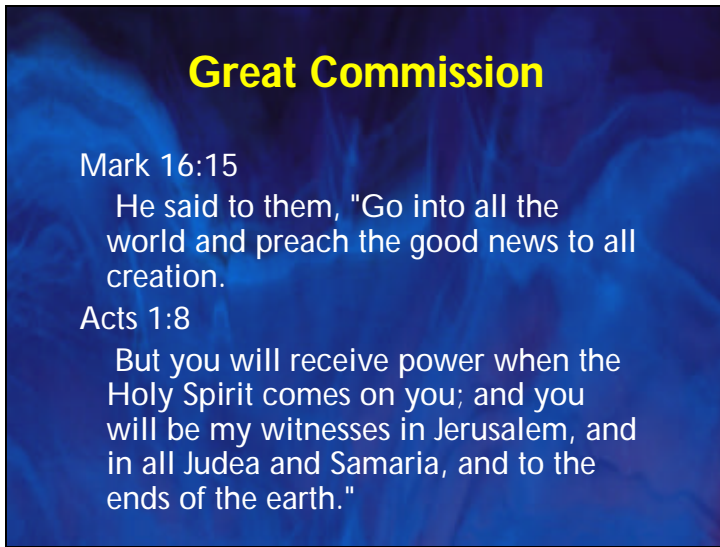
What does the Great Commission tell us that we, the body of Christ, the children of God, should be doing?

Slide 11



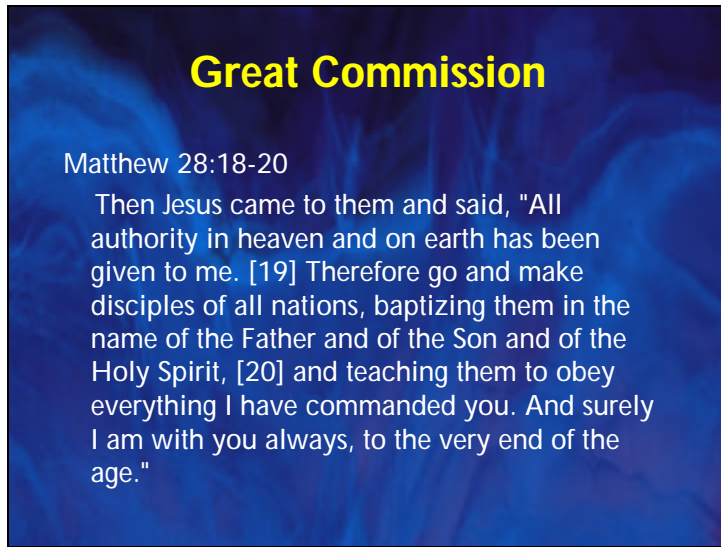
Where in these verses does it mention evangelism and church-planting?
Evangelism is pre-education; it is implied but not specifically stated.

Slide 12



Preaching and witnessing are included in other accounts of Christ's commissioning of His disciples, but Matthew gives the most complete account of the goal and methods of Christ's commission.

Slide 13



The goal is to **make disciples of all nations**—not converts. The goal isn't even to witness to everyone in all the world. The goal is to make disciples—people who are actively following Christ, imitating Him.

The foundation for everything we do is Christ's authority which is not just a "pie-in-the-sky-by-and-by" kind of authority, but very definitely applies on earth as well as heaven. This isn't something detached from us either for He is **always** with us.

The method:

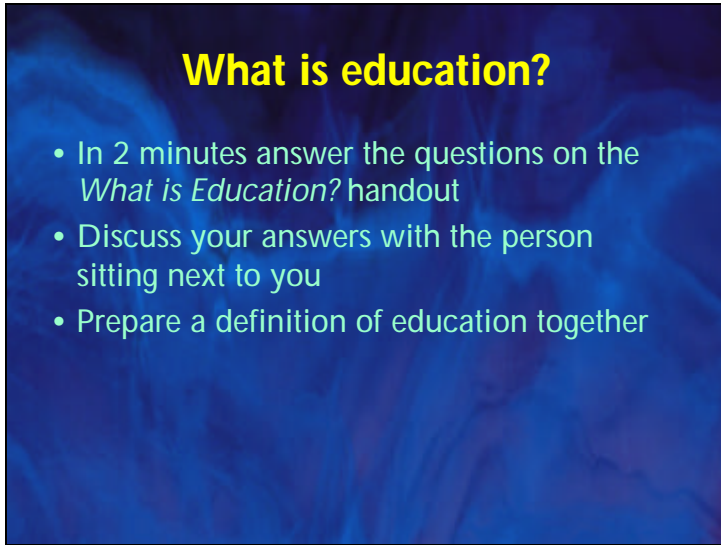
Go – the disciples don't come to us, we have to go to them

Baptizing – physical act is vital, but so is the spiritual truth of identification with the death and resurrection of Christ, obedience to God the Father, dependency on the power of the Holy Spirit, unity with the body of Christ

Teaching – obedience to everything Christ has commanded

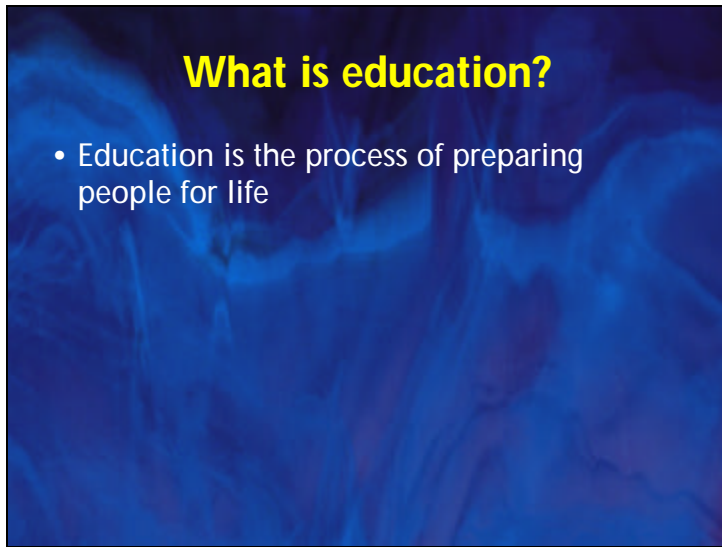
If you're not teaching, you're not fulfilling the Great Commission of Jesus, because that's how disciples are made.

Slide 14



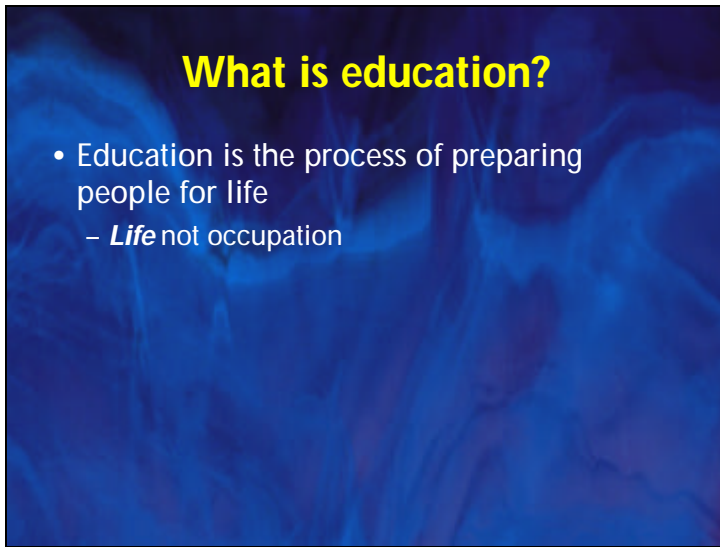
You're all teachers. You're all involved in education. Can you succinctly say what you're doing?

Slide 15



This is the definition I developed for my Philosophy of Christian Education paper.

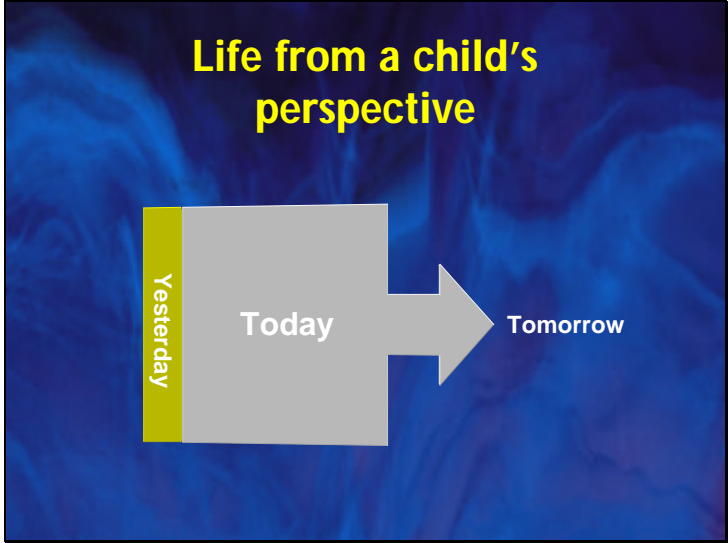
Slide 16



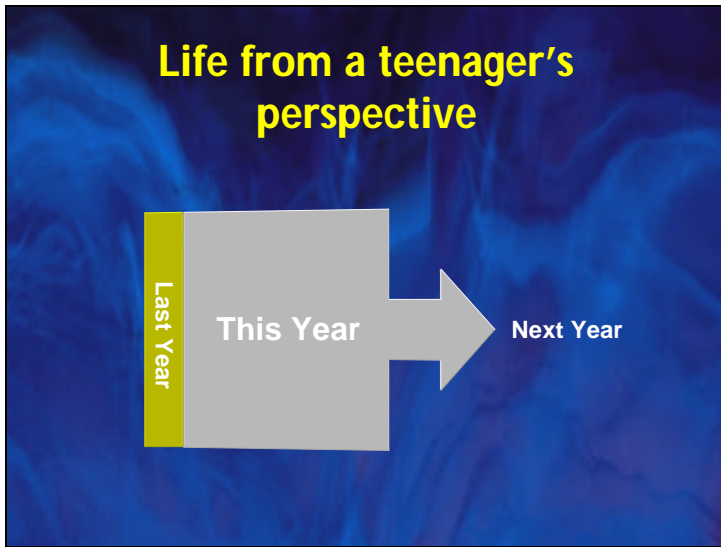
What kind of perspective on life are we communicating?

The idea that education should make good citizens and prepare people for a good job is widespread. Why are so many people all over the world interested in learning English? Because they think that it is a ticket to greater economic opportunity for themselves and their families.

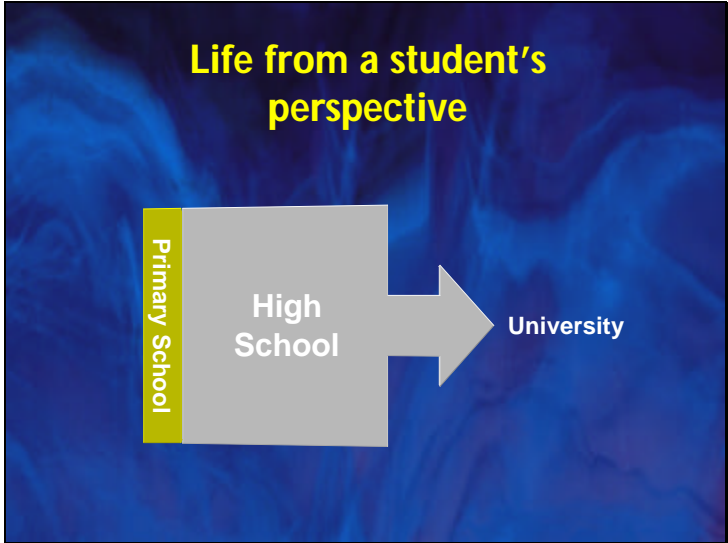
Slide 17



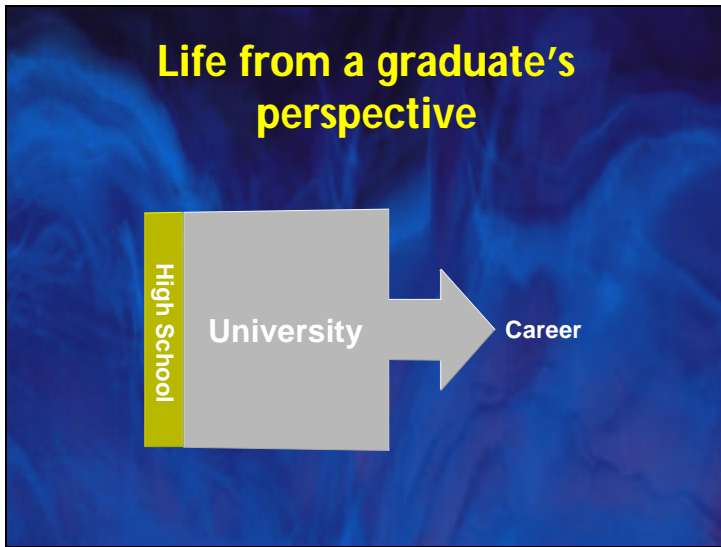
Slide 18



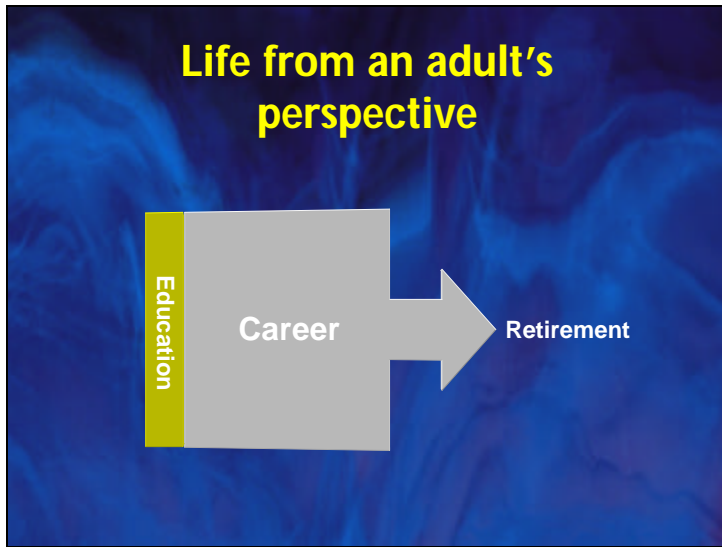
Slide 19



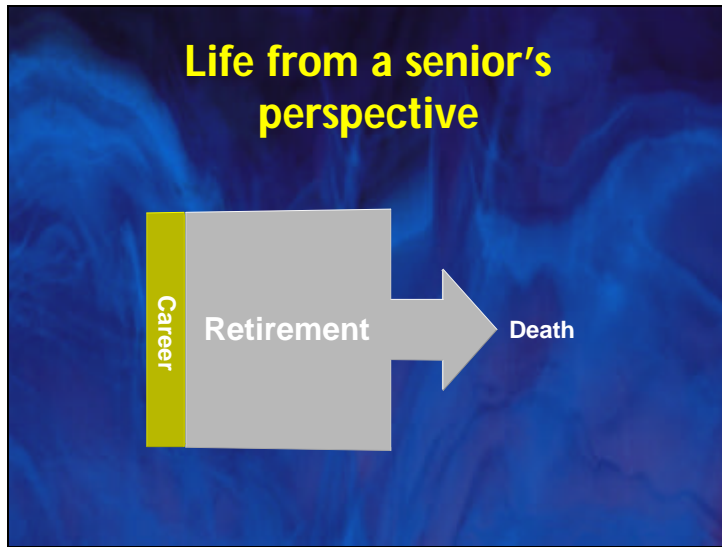
Slide 20



Slide 21



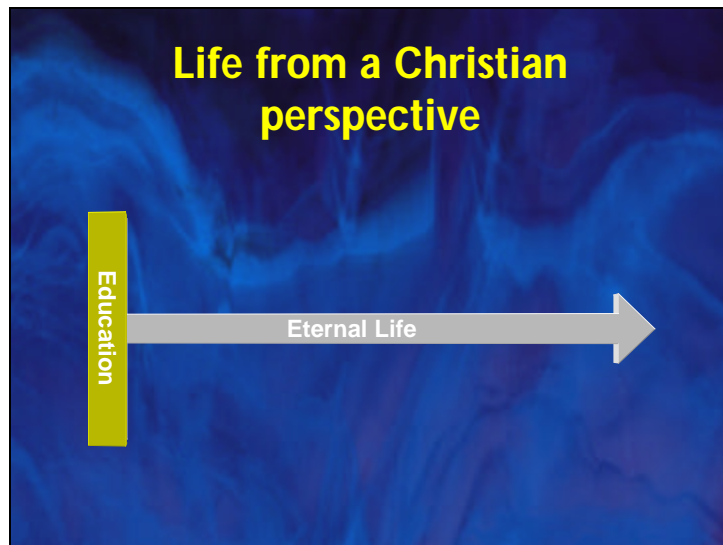
Slide 22



Seniors get younger all the time. The world's mold is very strong. "Everyone" talks about and plans for retirement—the time to enjoy life. You try to get through your career as quickly as possible so that you can have maximum time to do what you want instead of what someone else wants. However, such a perspective is very definitely short-sighted.

What is the average time that people in your country live? → Everyone you have ever met will live forever either in God's presence or separated from Him.

Slide 23



Our “three-score and ten” years are merely the briefest of introductions to life.

Life begins at conception and continues **forever!** Physical birth changes the environment of life. Spiritual birth ends spiritual death and begins eternal life. Physical death ends all opportunities to change our spiritual condition but it doesn't end our existence.

Any process of education that conforms with reality must deal with the fact that we are not planning for the short-term, but for eternity. We think that someone who has developed a 5-year plan is a long-range planner, but everyone has to have a 100-year plan. Every teacher needs a personal 100-year plan and so do our students. Anything less is inadequate to deal with all the circumstances that we will encounter in this critical, direction-determining part of our life.

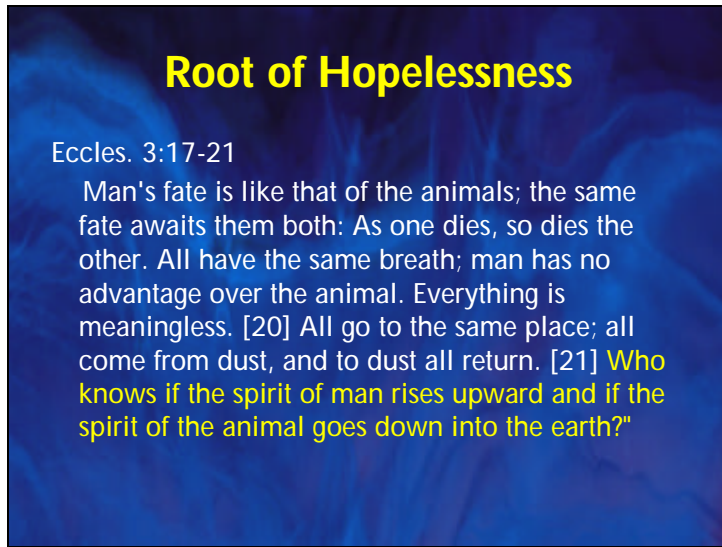
All that we learn and do is “meaningless” unless we have an eternal perspective of life.

What is your 100 year plan? Change in us and change in others through us?

What do you expect God to do in your life in the next 100 years?

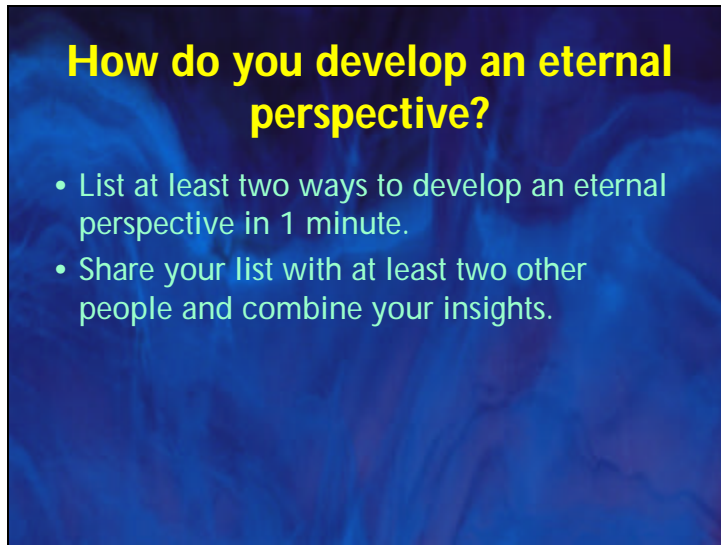
What do you expect Him to do in the lives of others?

Slide 24



Nothing made sense to the smartest, most knowledgeable man the world has ever known when he lost his eternal perspective. Without an eternal perspective your life won't make sense and neither will anyone else's.

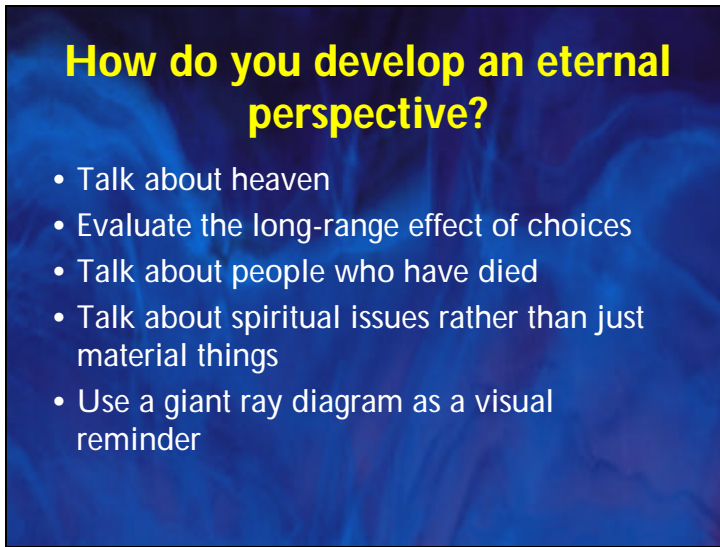
Slide 25

A slide with a dark blue background featuring a faint, abstract pattern of light blue and white. The text is centered and includes a title in yellow and two bullet points in light blue.

How do you develop an eternal perspective?

- List at least two ways to develop an eternal perspective in 1 minute.
- Share your list with at least two other people and combine your insights.

Slide 26

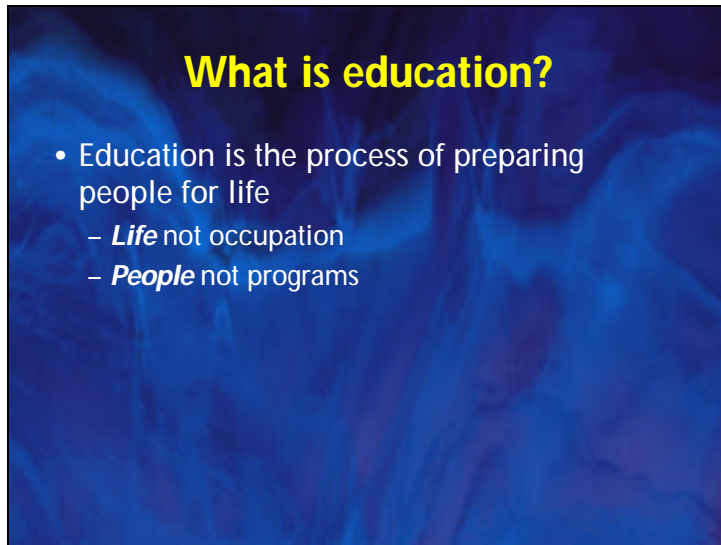
A presentation slide with a dark blue, textured background. The title is in yellow, and the list items are in white. The slide content is as follows:

How do you develop an eternal perspective?

- Talk about heaven
- Evaluate the long-range effect of choices
- Talk about people who have died
- Talk about spiritual issues rather than just material things
- Use a giant ray diagram as a visual reminder

Some suggestions

Slide 27



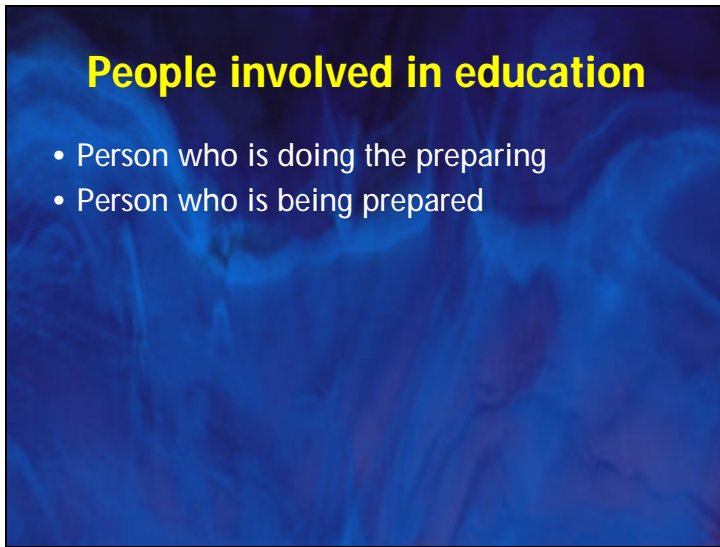
Teaching is a person-to-person activity.

I have a great deal of personal scepticism about all the propaganda promoting computers to do teaching. There is definitely a kernel of truth because computers depend on people for their existence and every program that controls them is created by a person. Often, however, the person creating a program is not evaluated because they are unknown and the relationship between their perspective of life and the program they produce is not even considered.

No one ever promoted that pencils would be able to teach students mathematics but sometimes the complexity of modern technology makes people forget that computers are simply more powerful tools in the hands of a teacher.

Every student is a unique expression of God's creativity and reflection of some aspect of His character even though sin has distorted the good things that God has created for His glory. Unique people need unique preparation to be all that God intends them to be by His grace.

Slide 28

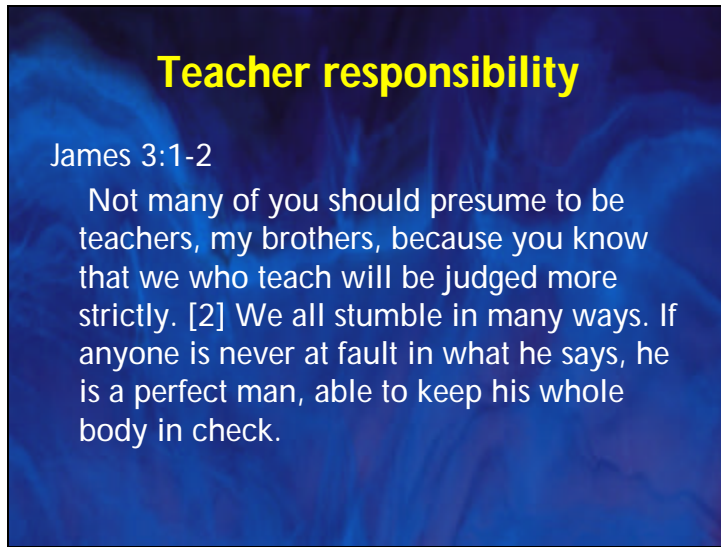


Both are necessary but roles may be formal or informal, rigid or shifting.

Usually the one doing the preparing is designated "teacher" while the one being prepared is "the student," however, each student is preparing the teacher for the next student and the next class, so the roles get somewhat blurred.

Both participants must be active in the process of education, but there is a definite burden of responsibility on the one who is doing the preparing.

Slide 29

A slide with a dark blue, textured background. The title "Teacher responsibility" is written in yellow. Below it, the text "James 3:1-2" is in white, followed by a paragraph of white text.

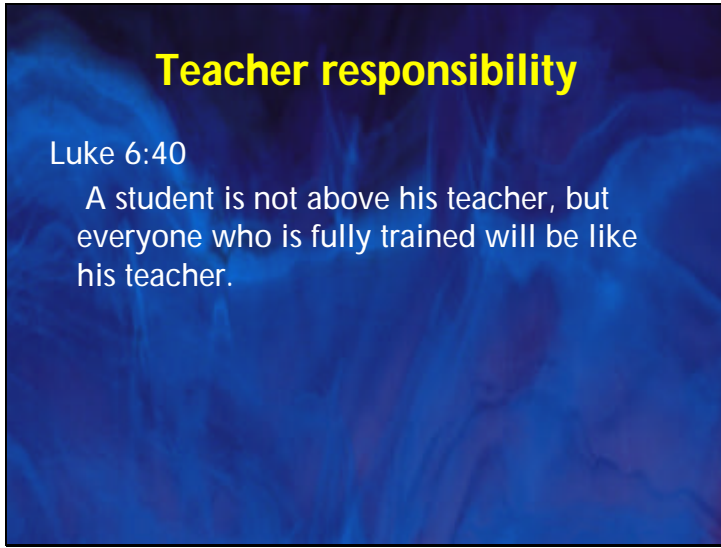
Teacher responsibility

James 3:1-2

Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly. [2] We all stumble in many ways. If anyone is never at fault in what he says, he is a perfect man, able to keep his whole body in check.

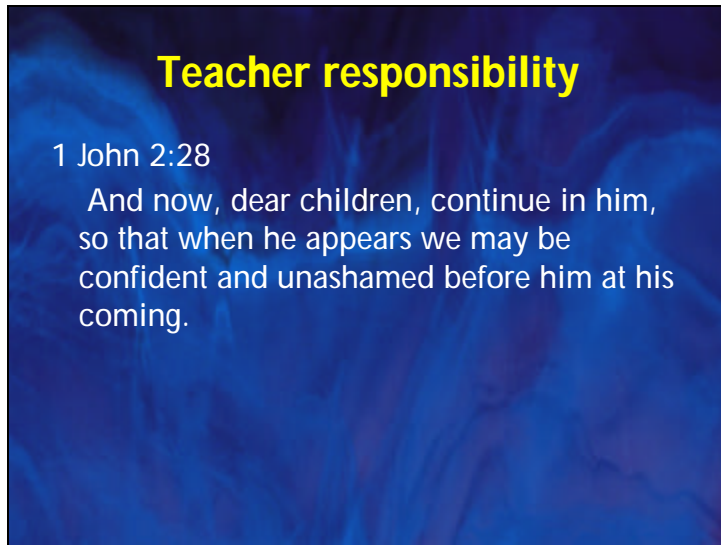
Watch what you say because your students—and God—are listening.

Slide 30



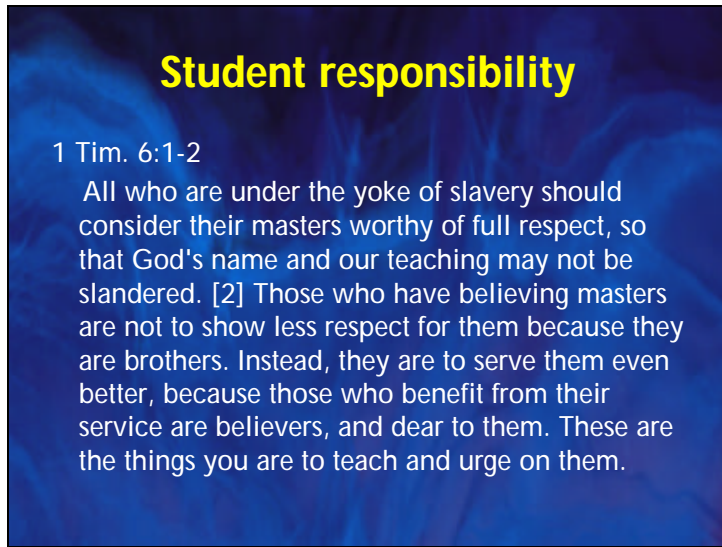
The teacher determines what preparation is necessary and personally becomes the model for the student.

Slide 31



John knew that he would be evaluated on the basis of how his "children," his disciples, performed.

Slide 32



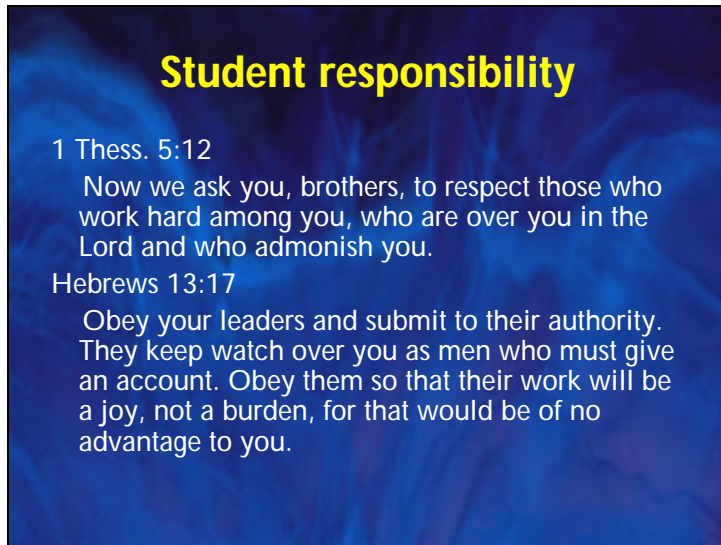
Student responsibility

1 Tim. 6:1-2

All who are under the yoke of slavery should consider their masters worthy of full respect, so that God's name and our teaching may not be slandered. [2] Those who have believing masters are not to show less respect for them because they are brothers. Instead, they are to serve them even better, because those who benefit from their service are believers, and dear to them. These are the things you are to teach and urge on them.

Disrespect of teachers in a Christian setting is also a problem that students have a responsibility to avoid.

Slide 33

A rectangular slide with a dark blue, textured background. The title "Student responsibility" is written in a bold, yellow font at the top. Below the title, there are two sections of text in white. The first section is "1 Thess. 5:12" followed by the text "Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you." The second section is "Hebrews 13:17" followed by the text "Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you."

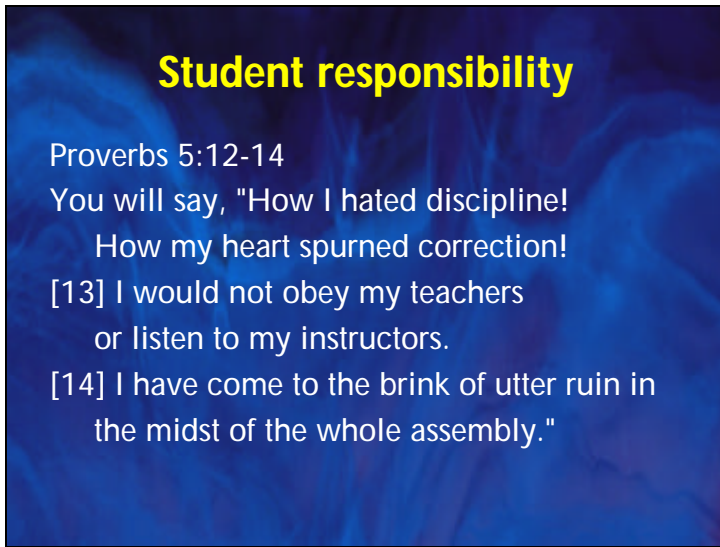
Student responsibility

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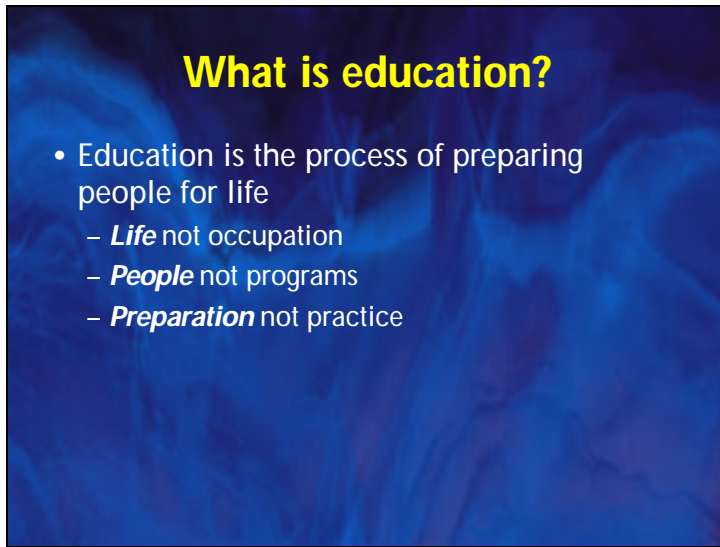
Respect and obedience go together.

Slide 34



Failure may be the result of students ignoring their teachers. It isn't always the teacher's fault.

Slide 35



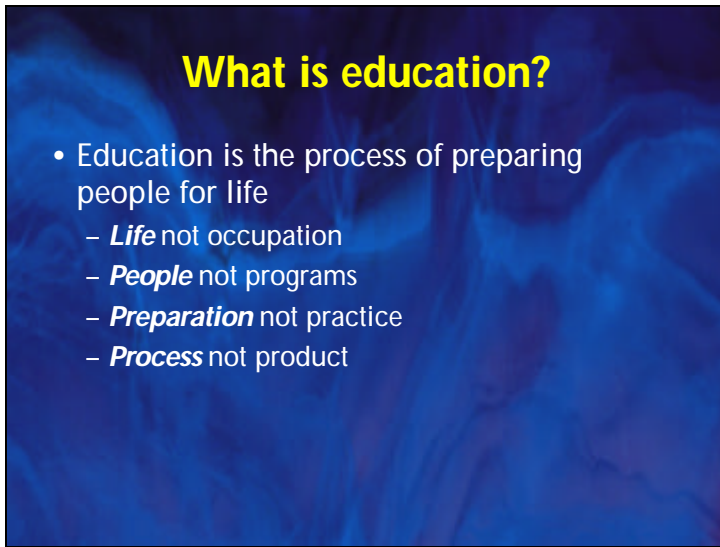
The individual has ultimate responsibility for the choices that they make in life. Although the teacher has the solemn responsibility to prepare each child well—and the younger the student the more responsibility—the person cannot blame his preparation or lack of it for his personal decisions.

Matthew 18:6

But if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea.

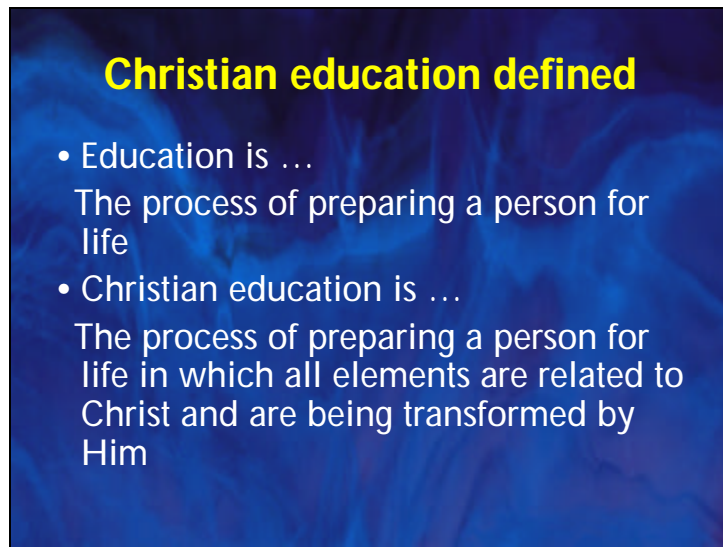
Even a perfect environment, perfect parents, and a perfect Teacher don't guarantee success – ask Adam.

Slide 36



It is grammatically correct to say that a person receives an education, but an education isn't something that you can buy at the store like new clothes or a new house – more appropriate price range.

Slide 37



Christian education defined

- Education is ...
The process of preparing a person for life
- Christian education is ...
The process of preparing a person for life in which all elements are related to Christ and are being transformed by Him

Slide 38

What makes education Christian?

- Teacher must be a Christian
- Student must be a Christian

1 Cor. 2:14

The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

I want to distinguish here between Christian schools and Christian education. I believe that there has been a lot of confusion because people believe that everything that a Christian teacher does is Christian education and certainly everything that happens in a Christian school is Christian education. I don't believe that either of these ideas are true.

Christian schools need to know what they are offering because everything isn't evangelism or Christian education; there is a mixture. However, if we don't recognize the difference we will have the wrong goals for our activities, be ineffective in what we do, be unable to evaluate our activity and be frustrated by the lack of results. Evangelism is pre-Christian education. It is necessary, but not the same thing as Christian education.

I trust that this is not a problem here although one of the missionaries that BFCF supports became a Christian while teaching at BFA. Nina Stephenson had grown up in a Christian home and been involved in all kinds of "Christian" activities, but hadn't personally come to know Christ as her Saviour and Lord.

Finding Christian teachers for Christian schools is a major problem in Eastern Europe. A Christian school may employ non-Christian teachers, but at least in their classrooms, the students aren't receiving a Christian education.

1 John 4:1

Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.

Acts 17:11

Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.

Galatians 1:8

But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!

God can keep the blight of a godless teacher from defiling His children as He did in the case of Daniel and his three friends, but such a situation is not to be considered normal. Indeed, none of the other Hebrew students survived their training with their concept of a holy, jealous God intact.

Even in the case of Moses, God spent 40 years getting Moses to the place where He could use him after 40 years of the best in Egyptian education.

Christian teachers are necessary, but not sufficient for Christian education. Christians in a school don't make a school Christian.

Becoming a Christian is the first step in the process of becoming all that God intends us to be – His child, His body, His temple. Unless the teacher understands God's ultimate intention for himself and his students, it is unlikely that he will be very effective in God's transforming purpose. If he's not being changed, he can't be a good model and if he doesn't know the goal, he can't help others reach it either.

Luke 6:39

He also told them this parable: "Can a blind man lead a blind man? Will they not both fall into a pit?"

Secular training + secular experience don't automatically produce a Christian education when someone is born again just as the new birth doesn't automatically produce holy conduct or character.

Acts 11:26

The disciples were called Christians first at Antioch.

The disciples of Jesus were recognized as "little" Christs—models of Jesus.

You can't provide Christian education to a person who doesn't have God's Spirit within. The Bible says that we are dead—and corpses make **terrible** students.

Eph. 2:1

... you were dead in your transgressions and sins

Pre-Christian education is essential, for without it a student can only be influenced by his own sinful heart and an ungodly world. Leaving a child to "make his own decision," by denying him godly input is at best an abdication of parental responsibility, and at worst, a reinforcement of the child's sinful disposition. However, in our zeal to reach a needy world, we should be careful not to confuse our goals.

Christians can be salt and light in the darkness of the secular education system but you won't receive a Christian education in that system. Christians are needed in all areas of life and the world as Christ's witnesses and their children may be a key to opening the doors to hardened hearts, but the question of who will be most influenced needs to be carefully considered—the child or his peers and teachers.

If a person rejects Christ's truth, they will not be responsive to the teaching of His children.

John 14:23-24

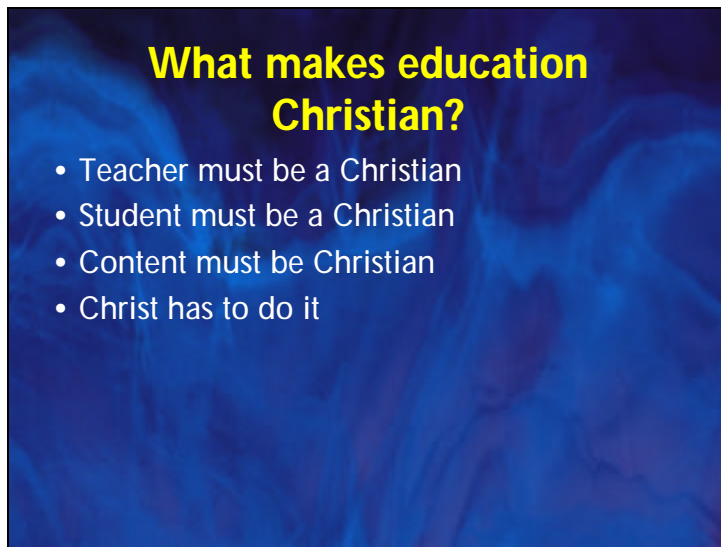
Jesus replied, "If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him. [24] He who does

not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me.

John 15:20

Remember the words I spoke to you: 'No servant is greater than his master.' If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also.

Slide 39



We'll look at Christian content in more detail later as we consider BI, but it is critically important that we learn to know Christ.

I struggled a lot with the term Christian education because it is so often misunderstood. The Christian education department of a church often is in charge of Sunday School, DVBS, and clubs, but has nothing to do with schools. I have a Religious Education degree.

What other terms are also used for Christian input into schools?

For a while I was convinced that Biblical integration was a better term and I do want to talk about what that means because it is a critical component of Christian education, but I've come back to the importance of Christian education because of some of the things that I've read which Christians have written about education based on the Bible. The problem was that some of the books barely mentioned Christ. They could have been written by a Jew because most of what they said was based on the eternal truths presented in the Old Testament.

Christian education speaks of Christ even when studying the Old Testament.

Luke 24:27

And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.

John 5:39

You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me

The Holy Spirit has come to testify or talk about Jesus.

John 15:26

When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

Christ's relationship to us is a great revealed mystery.

Col. 1:27

God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.

It is easy to assume that only human participants are involved in education, but unless Christ Himself controls and motivates the process, it cannot claim to be Christian.

Christian education is the life-changing preparation of Christians by Christians, under the control of the Spirit of Christ.

.....
Supplementary material to be used if time permits

When we hear that someone is "trying" to do what God wants our spiritual antennas should start reacting and we should be very alert because often someone – maybe ourselves – has misunderstood the way everything in the Christian life is supposed to operate. Another symptom of the problem is "help me" prayers.

There is the idea floating around that Jesus is the great PLUS. He is the EXTRA that everyone needs to go the extra mile, to finish the job, to be bigger or better than the next guy. Jesus Christ isn't ALL I need; He's what I need besides all the other resources I already have. "Jesus ENHANCES your life."

The reason this idea is so dangerous is that it denies the foundational truth that Jesus tried to communicate to His disciples just before He died.

John 15:5

*"I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; **apart from me you can do nothing.**"*

We may not like the idea that we can do NOTHING apart from Christ, but it is true. We'd much rather think we can do SOMETHING, even a little bit, but NOTHING...! The problem with the idea that we can do SOMETHING is that it is an expression of our sinful desire to BE God instead of SERVE God.

When we remember what the incarnation meant to Christ:

the Son can do nothing by himself (John 5:19)

By myself I can do nothing (John 5:30)

it is the Father, living in me, who is doing his work (John 14:10)

how dare we think that WE can do something.

The problem with "Help me" prayers is the place where the emphasis is put. Too often the entire emphasis is on ME. God delights to answer prayers for help, but it is when we finally realize our TOTAL dependence on Him and ask Him to do His will and not help us do ours, that He responds.

There really aren't that many examples of "help me" prayers in the Bible. David did pray often for God's help and he was a man after God's heart, but only a few others asked for help. Isaiah did express His confidence that God would help him, but the only help-me's in the NT are in the Gospels.

Psalms 22:19

But be not thou far from me, O LORD: O my strength, haste thee to help me.

Psalm 38:22

Make haste to help me, O Lord my salvation.

Psalm 40:13

Be pleased, O LORD, to deliver me: O LORD, make haste to help me.

Psalm 59:4

They run and prepare themselves without my fault: awake to help me, and behold.

Psalm 70:1

Make haste, O God, to deliver me; make haste to help me, O LORD.

Psalm 109:26

Help me, O LORD my God: O save me according to thy mercy:

Psalm 119:173

Let thine hand help me; for I have chosen thy precepts.

Psalm 119:175

Let my soul live, and it shall praise thee; and let thy judgments help me.

Isaiah 50:7

For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

Isaiah 50:9

Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

Luke 10:40

*But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? **bid her therefore that she help me.***

Matt. 15:24-27

*He answered, "I was sent only to the lost sheep of Israel." The woman came and knelt before him. "**Lord, help me!**" she said. He replied, "It is not right to take the children's bread and toss it to their dogs." "Yes, Lord," she said, "but even the dogs eat the crumbs that fall from their masters' table."*

Mark 9:24

*Immediately the boy's father exclaimed, "I do believe; **help me** overcome my unbelief!"*

John 5:7

*"Sir," the invalid replied, "**I have no one to help me** into the pool when the water is stirred. While I am trying to get in, someone else goes down ahead of me."*

No one after Pentecost is recorded as saying "Help me." And yet, how often do we pray "God, help me." Is it wrong to use the expression in our prayers? I don't think so, but we must be alert to the danger that we are forgetting what life is really all about. There are two ways that we normally use the expression, "Help me."

1. If we are carrying a load and realize that it is too heavy we may call for help. If we are working on a project and realize that it demands resources that we

don't have, we may call for help. We need help with what we're doing. We want more of what we already have.

2. If we are drowning and ask for help, we don't want someone to help us drown. If we are sick and ask for help, we don't want more of what we already have. We want someone to do something quite different than what we've been able to do. It is this kind of help me prayer that God delights to answer.

Gal. 2:20

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

I think we should take every "help me" that comes to our lips and say "help me to get out of Your way so You can do what You want in me."

We don't need God's help to overcome sin. We need to let the indwelling HOLY Spirit make every choice instead of interfering with Him. He can do nothing else but chose God's way because He is God. The problem isn't that **we're** not doing the will of God, but that we're preventing the indwelling Lord Jesus from doing what He wants.

Heb. 13:8

Jesus Christ is the same yesterday and today and forever.

He'll always do the will of the Father.

We don't need to ask God to help us love others. He loves others and will always do so in us unless we get in the way and express the bitterness, selfishness and hatred that are part of the old nature that has been crucified.

We don't need to ask God to help us to be patient, kind, gracious, strong, or anything else that He already is. We simply need to let Him be Himself in us.

Our problem isn't that we need more of Him, but that we need less of us. Because He is a gentleman, He won't force us to choose His way, but how often we are like little children insisting that we have to "Help" even though the task is obviously beyond us, even though He has already told us that we "can do NOTHING" without Him. Does that mean that we have to do nothing? No, it is only WITHOUT HIM that we can do nothing for Paul says

Phil. 4:13

I can do everything through him who gives me strength.

Instead, it means that we have to continually, moment by moment,

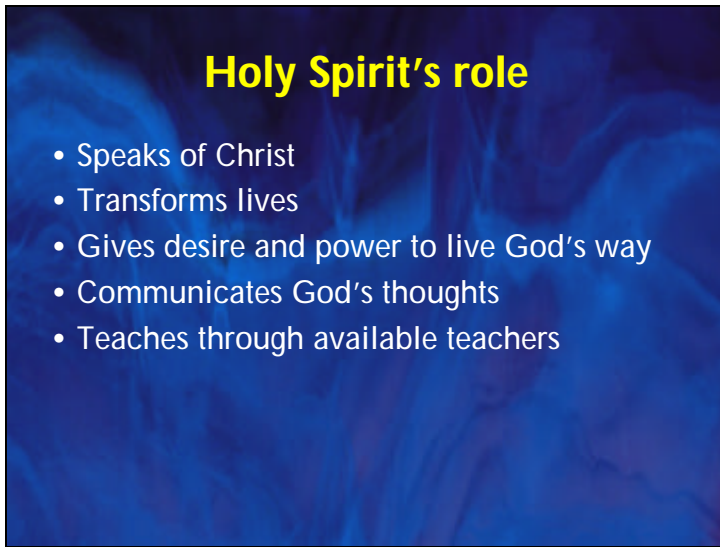
Rom. 6:11-14

Count yourselves dead to sin but alive to God in Christ Jesus. Therefore do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. For sin shall not be your master, because you are not under law, but under grace.

Well, what will it be today, tomorrow, in the coming year? Will we relegate the incarnation to the Christmas celebration or will we glory in the fact that Christ's divine life is within us. Will we allow Him to reveal the Father (John 14) and speak to the world (Heb. 1) through our mortal bodies or will we live and act as if we can do almost everything ourselves? Will we pray help me do Your will, O God, or help me get out of Your way so that You can do Your own will, Lord.

Dear Lord, help us not to do more or even be better, but help us to forget about who we are and concentrate on who You are. Help us by getting rid of all the sin and selfishness that get in Your way in our lives. AMEN.

Slide 40



John 14:26

But the Counselor, 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 15:26

When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

John 16:13

But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

John 16:15

All that belongs to the Father is mine. That is why I said the Spirit will take from what is mine and make it known to you.

1 Samuel 10:6

The Spirit of the Lord will come upon you in power, and you will prophesy with them; and you will be changed into a different person.

2 Cor. 5:17

Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!

Information or education doesn't change lives—God's Spirit does.

Phil. 2:13

for it is God who works in you to will and to act according to his good purpose.

If you have a desire to do what is right – that is the result of the Holy Spirit working in your life, not your natural inclination.

If you desire to do what is right – you won't be able to do it without the Holy Spirit giving you the power.

Romans 7:15-20

I do not understand what I do. For what I want to do I do not do, but what I hate I do. [16] And if I do what I do not want to do, I agree that the law is good. [17] As it is, it is no longer I myself who do it, but it is sin living in me. [18] I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. [19] For what I do is not the good I want to do; no, the evil I do not want to do--this I keep on doing. [20] Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.

.....
1 Cor. 2:11

For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God.

.....

Job 36:22

God is exalted in his power. Who is a teacher like him?

2 Samuel 23:2

The Spirit of the Lord spoke through me; his word was on my tongue.

Isaiah 59:21

"As for me, this is my covenant with them," says the Lord. "My Spirit, who is on you, and my words that I have put in your mouth will not depart from your mouth, or from the mouths of your children, or from the mouths of their descendants from this time on and forever," says the Lord.

1 Cor. 2:13

This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.

1 Thess. 1:5

because our gospel came to you not simply with words, but also with power, with the Holy Spirit and with deep conviction. You know how we lived among you for your sake.

Slide 41



Another often forgotten participant in Christian education is the parents of the students.

Deut. 6:6-7

These commandments that I give you today are to be upon your hearts. [7] Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.

I believe there are some dangerous extremes within the home school movement that don't recognize our need for the body of Christ and the giftedness of others, but there is also a dangerous extreme that says that the responsibility for a child belongs to the state and the school as it's representative. Christian education will acknowledge the God-given role of parents in word and deed so that no parent or student will suspect that parents are disinterested and unnecessary participants in the process.

.....
 All parents are involved in home schooling. The only differences are in the breadth and depth of the curriculum offered. Informal teaching begins as an infant and continues throughout the maturing process.

Parents need to be informed and consulted. In the elementary and secondary school, the students are under their parent's authority, so it is the parents to whom the school is responsible, not the student.

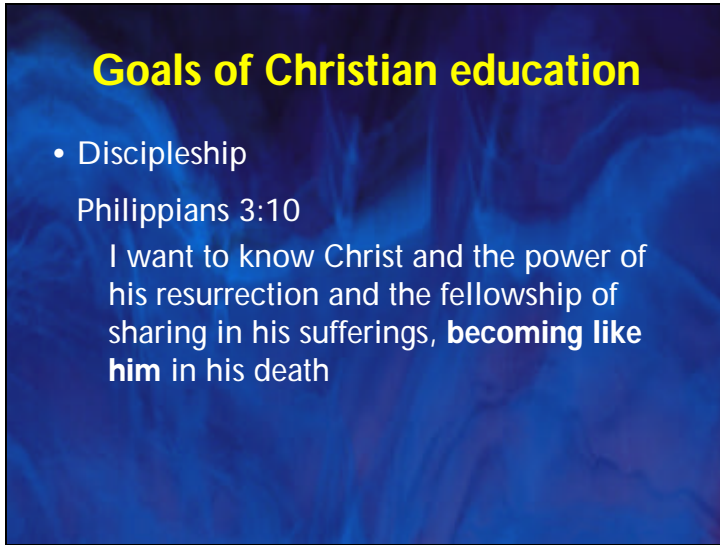
If your school has dorm students and their parents are far away, it is especially easy to forget this principle. However, because it is so difficult to give parents their proper place in the education of children, the school has to work harder and be more creative.

Slide 42



The student learns to live life as a follower of Jesus Christ. It is God's desire, and always has been since before creation and the Fall, that He have a family of sons like His beloved Son, Jesus. It is God's goal that we become like Him so meaningful preparation for life must have the same purpose.

Slide 43



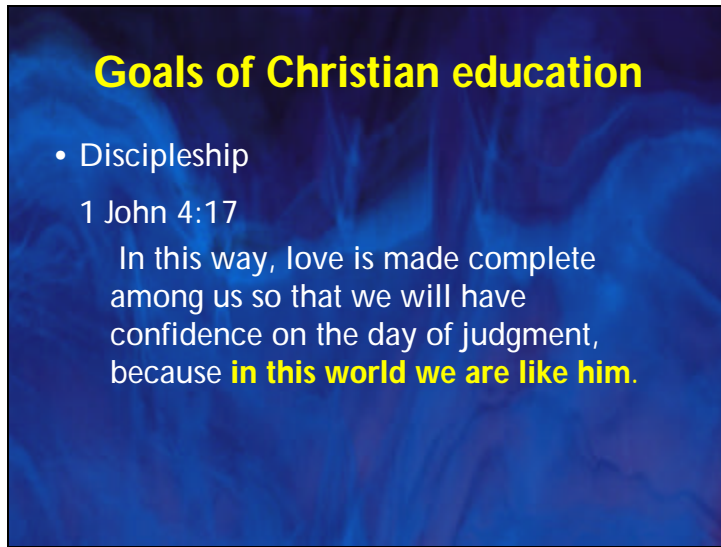
Goals of Christian education

- Discipleship

Philippians 3:10

I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, **becoming like him** in his death

Slide 44



Goals of Christian education

- Discipleship

1 John 4:17
In this way, love is made complete among us so that we will have confidence on the day of judgment, because **in this world we are like him.**

1 John 3:2

Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is.

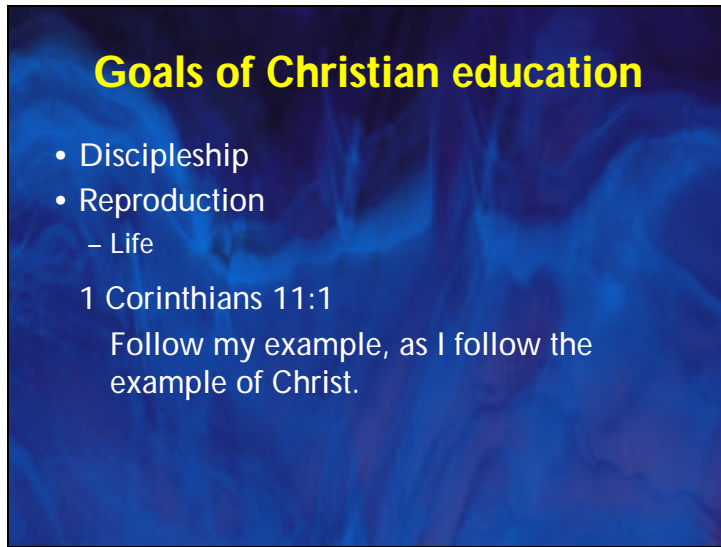
Slide 45



Modelling is a key ingredient.

“Example is the school of mankind, and they will learn at no other.”—Edmund Burke

Slide 46

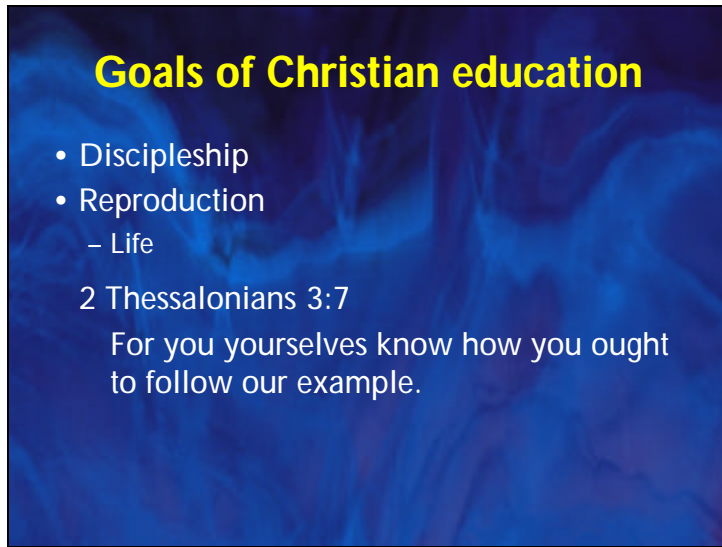


Goals of Christian education

- Discipleship
- Reproduction
 - Life

1 Corinthians 11:1
Follow my example, as I follow the example of Christ.

Slide 47



I remember talking to some senior students 20 years ago that didn't want to be examples. They felt that their relationship to Christ was only God's business and had no connection with how others saw them. They had not learned this principle.

1 Cor. 9:22

To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some.

1 Cor. 10:29

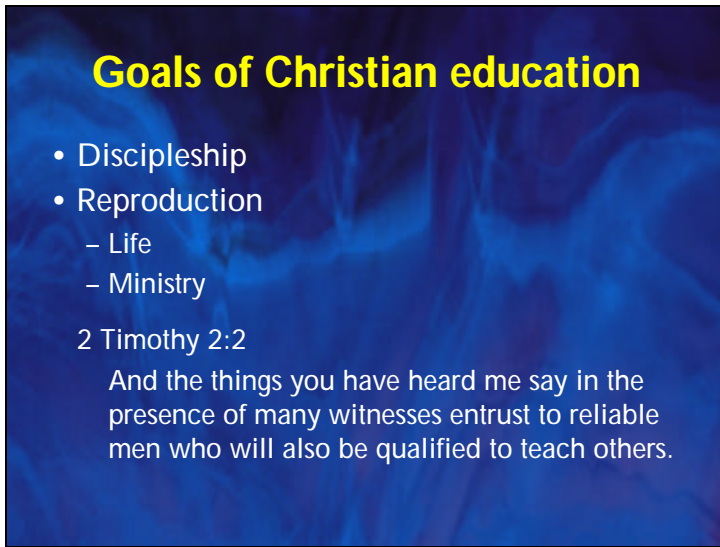
For why should my freedom be judged by another's conscience?

Slide 48



The student is to become the teacher of others.

Slide 49



Goals of Christian education

- Discipleship
- Reproduction
 - Life
 - Ministry

2 Timothy 2:2
And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.

Instructor's Manual

Teaching Biblical Integration as an Essential Skill

I know the Bible is important,
but how does it fit?

Workshop 2 of 4

Workshop 2 – Session B – 14:00-15:15, Thursday, November 28

1. Welcome – I know the Bible is important, but how does it fit? – 1
 - a. Title of Workshop – Teaching Biblical Integration as an Essential Skill: I know the Bible is important, but how does it fit? (part 2 of 4)
 - b. Name – Harold Klassen
 - c. Distribute handouts and seminar evaluation forms – student volunteer
2. *Stages of Implementation*
 - a. Distribute as participants come in
 - b. Ask them to think about themselves, their school, teachers they know, and their students
3. Introduction
 - a. Biblical integration (BI) is often discussed and encouraged, but how to do it is rarely taught. We will consider: “The Bible is like ... – Deficient descriptions and super similes” so that everyone is clear about the goal of BI. Because BI starts with a Biblical worldview, the “Zorro” diagram will be presented as a simple visual representation that will remind teachers and students of its essentials. Participants will be involved in a *Developing a Christian Framework* exercise to organize what they already know about the Bible so they can communicate it clearly and then teach their students to relate everything they study to the framework by looking for reflections, distortions, corrections and applications.
 - b. *Stages of Implementation* - I know the Bible is important, but how does it fit? – 2
4. Review/preview - I know the Bible is important, but how does it fit? – 3-4
5. The Bible – Key to Christian education - I know the Bible is important, but how does it fit? – 5-19
 - a. The Bible is like ... - I know the Bible is important, but how does it fit? – 6
Small group activity to get participants thinking about how they think of the Bible and also interacting with other participants
6. Integration defined - I know the Bible is important, but how does it fit? – 20-30
7. *Survey of Beliefs* - I know the Bible is important, but how does it fit? – 31
8. “Zorro” Diagram - I know the Bible is important, but how does it fit? – 32-34
 - a. *Developing a Christian Framework* with *Christian Framework Worksheet* (2 copies) - I know the Bible is important, but how does it fit? – 33
9. Models for integration - I know the Bible is important, but how does it fit? – 35-39
Material is included for use if time is available.
10. Closing
 - a. Fill out evaluation forms
 - b. Answer questions
 - c. Prayer
 - d. Collect evaluation forms – student volunteer
 - e. Participants pickup *Workshop 2 Handout*

Materials Needed

PowerPoint slides

Handouts

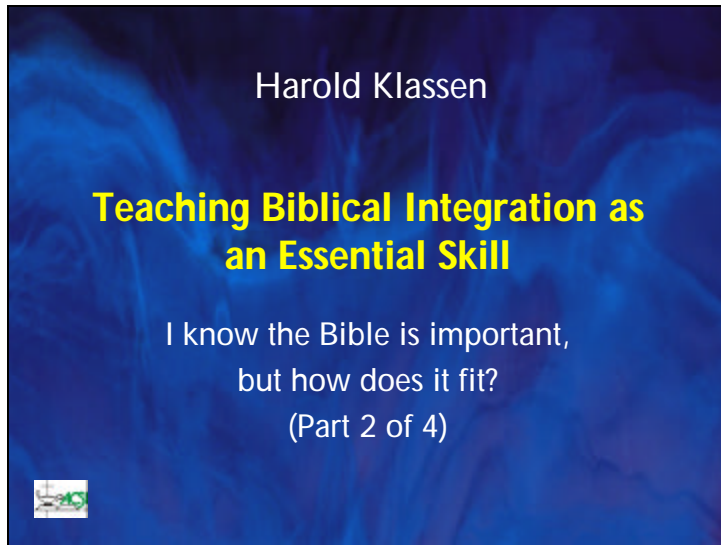
Transparencies

Survey of Beliefs

Please indicate your response to each of the following statements with an

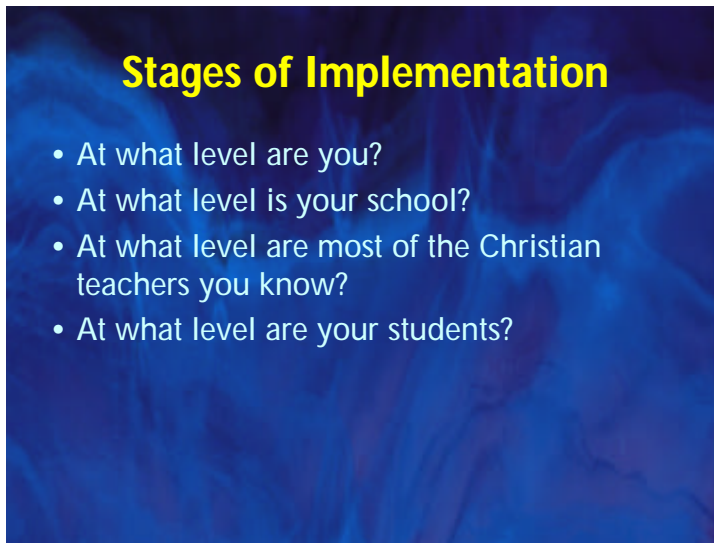
| Strongly agree –This is the truth. You would defend the statement without compromise. Agree –You may not completely understand the subject or want to debate it but it seems more right than wrong. Not sure –You don't understand the statement, have no opinion or think the issue is irrelevant for daily life. Disagree –The statement does not sound right but you are not sure you could prove it wrong. Strongly disagree –This is false. You would defend the opposite viewpoint. | Strongly Agree | Agree | Not sure | Disagree | Strongly Disagree |
|--|----------------|-------|----------|----------|-------------------|
| Human life has developed over millions of years. | | | | | x |
| The primary goal of education is to develop a world and life view where everything is properly related to God. | x | | | | |
| Absolute truth exists in all areas of life and can be known. | x | | | | |
| God created all things and continues to actively sustain them. | x | | | | |
| Many ways exist in which an individual can share in the divine nature of God besides a personal relationship with Jesus Christ. | | | | | x |
| Society, not the individual, is chiefly responsible for social evils. | | | | | x |
| Human nature, because it constantly adapts and changes, has an unlimited potential for progressive development. | | | | | x |
| The Bible is meant to be a guide or an example to individuals in moral decisions but is not authoritative in other areas of life. | | | | | x |
| All people are conceived with a sinful nature which distorts their perception of the world and leads them to misuse everything and everyone. | x | | | | |
| The major obstacles to social progress are ignorance and faulty social institutions. | | | | | x |
| When He lived on earth, Jesus Christ committed sins. | | | | | x |
| All Scripture is inspired by God and is inerrant in every detail as recorded in the original manuscripts. | x | | | | |
| Because the Bible is inerrant in all areas, learning through science and reason must be understood in light of what the scriptures say. | x | | | | |
| Each person has an eternal spirit which will live forever after the body dies. This spirit will either live in happiness with God in heaven or in torment with the devil in hell. | x | | | | |
| God's primary concern is that men's sins are forgiven so that they can go to heaven. | | | | | x |
| All religious belief is personal and should not be imposed on others, particularly on children. | | | | | x |
| Individuals should be allowed to conduct life as they choose as long as it does not interfere with the lives of others. | | | | | x |
| Instruction in any field should present all known theories about the given subject in an unbiased manner and encourage each student to develop his/her own beliefs. | | | | | x |
| Because human nature is constantly changing, values and ethics will also change. Therefore, each generation should be free to adopt moral standards appropriate to their preferences and circumstances. | | | | | x |
| Eternal spiritual salvation can be earned by doing enough good deeds. | | | | | x |
| Satan is not a living being but is just a symbol of evil. | | | | | x |

Slide 1



Yesterday we talked about Christian education, its nature and importance, and there is a lot of agreement about the general principles. However, when it comes to Biblical integration (BI) things get more complicated. BI is often discussed and encouraged, but how to do it is rarely taught.

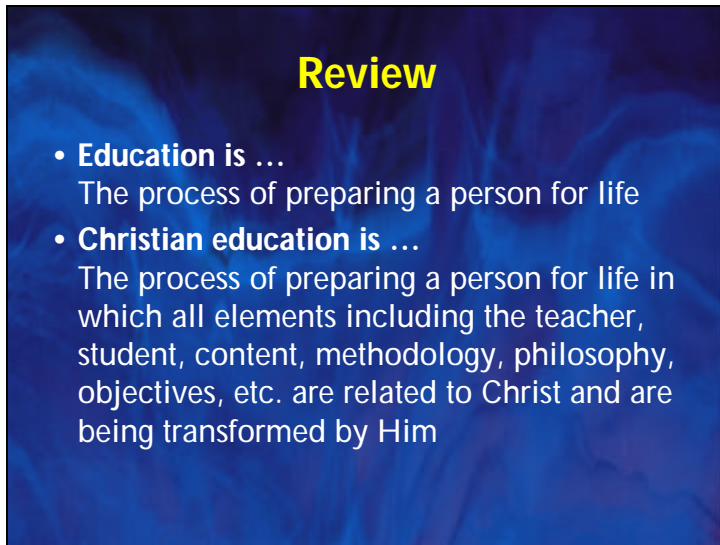
Slide 2



To help everyone think about what is actually being done in BI, the worksheet *Biblical Integration—Stages of Implementation* will be considered. Participants are to identify what level they are at in BI, what they sense is the level of BI in their school and what the “average” Christian teacher is doing.

What evidence do you have for your opinion?

Slide 3

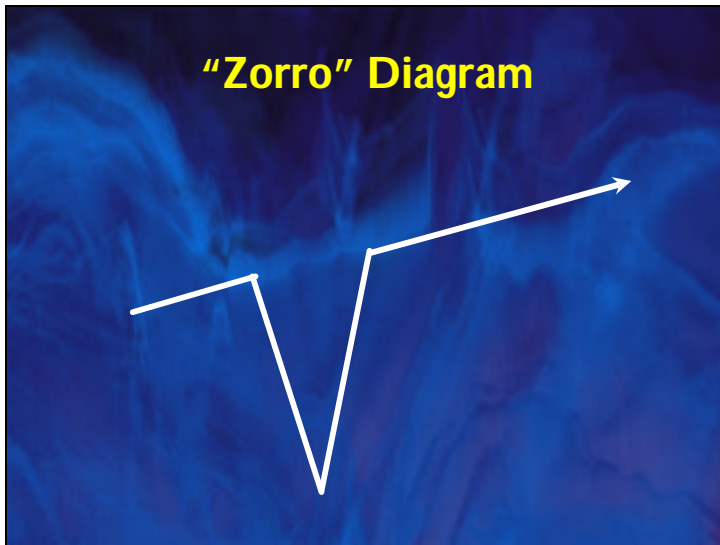
A presentation slide with a dark blue background and a lighter blue abstract pattern. The word "Review" is written in yellow at the top center. Below it, there are two bullet points in white text.

Review

- **Education is ...**
The process of preparing a person for life
- **Christian education is ...**
The process of preparing a person for life in which all elements including the teacher, student, content, methodology, philosophy, objectives, etc. are related to Christ and are being transformed by Him

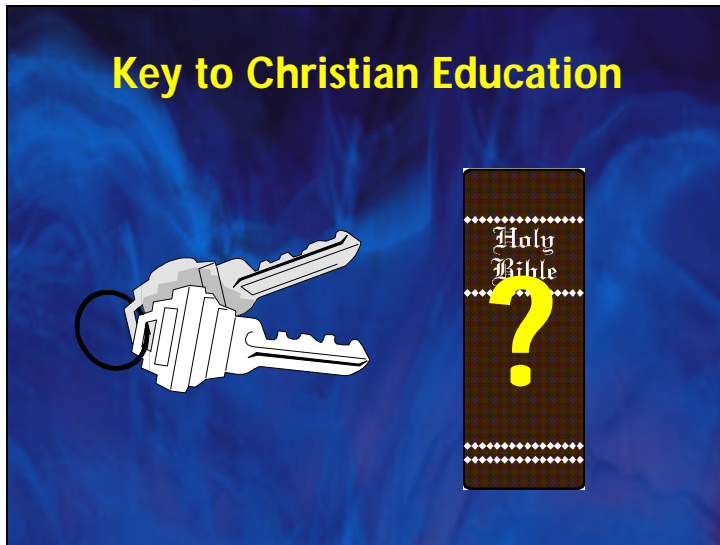
The definitions of the previous sessions are reviewed as a group by exposing the word and asking for responses before revealing the definition.

Slide 4



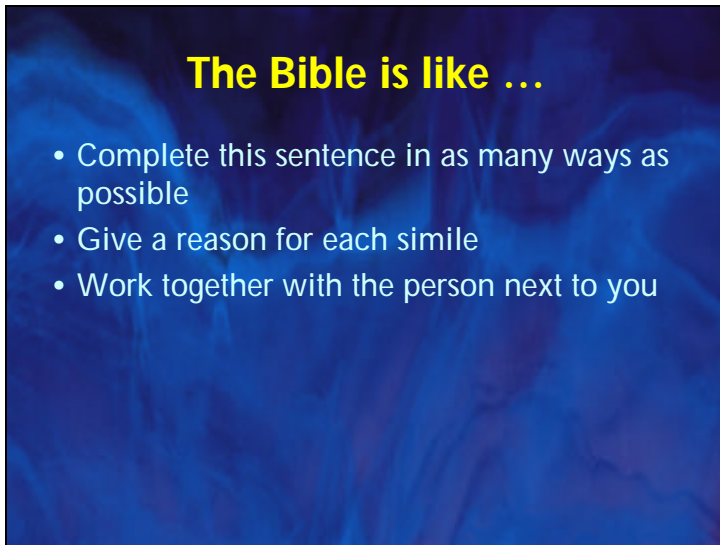
During this workshop we want to find out how this diagram can be the foundation for the central but often missing element of Christian education which is Biblical integration.

Slide 5



“Everyone knows” that the Bible should play some significant role in education if it is really the inerrant revelation of a loving God who is interested in every aspect of our lives. The problem of describing that role is, however, not easy and many Christians have come up with very different ideas.

Slide 6

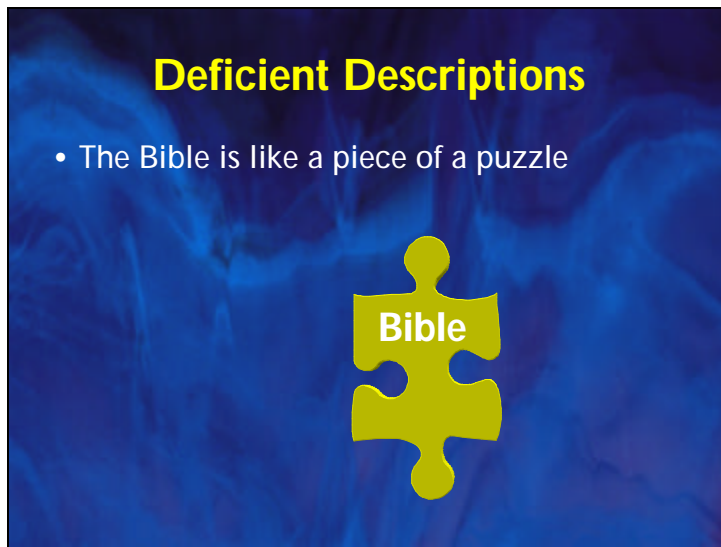


Because we often think in terms of pictures or analogies, it is useful to explore the kind of mental pictures that we have of the Bible.

The Bible is like ...

Medicine chest, refrigerator, crystal ball, promise book, moral code, filter, funnel, light, published acts of an unfinished play, ...

Slide 7

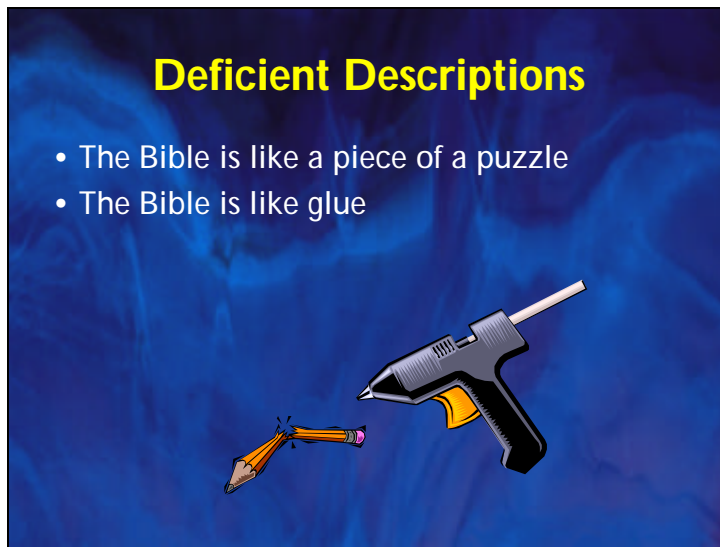


All analogies are deficient in some way, but I want to tell you about a couple of similes that I thought of and discarded.

A common misconception is that the Bible is the missing ingredient that is needed to fill the gaps in the educational puzzle. Our perception of the size of the gaps may vary, but the general outline seems complete with only some additional pieces needed. I enjoy making picture puzzles, but it is very aggravating to put together a 1-2000 piece puzzle and find at the end that even 1 or 2 pieces are missing. You can tell what the picture looks like, but everyone is unsatisfied until the missing pieces are found. Some try to fit the Bible into the complex tapestry of education along with the various curricular pieces including science with its various subdivisions, mathematics with its specialties, the arts, social sciences, etc. But the Bible doesn't fit any man-made arrangement of the pieces. It isn't just a round peg in a square hole, but its color, shape, size, thickness — everything about it — doesn't fit, because it is a piece from an entirely different puzzle.

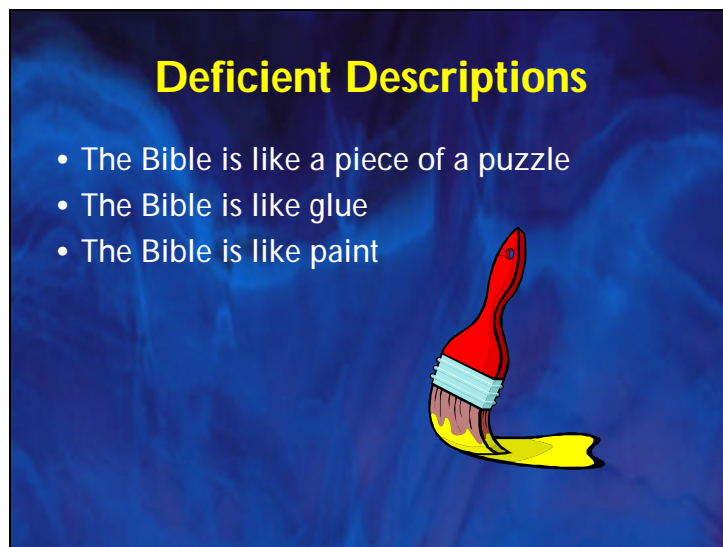
Biblical integration doesn't just involve adding something "Biblical" to education to make education complete.

Slide 8



A second misconception is that the Bible is the missing glue that will hold all the other pieces together. I also enjoy putting together model cars. I don't have much time for the hobby anymore, but I do like painting and assembling the pieces of the model. No model worth assembling can be put together without glue. There are a few models sold that snap together, but they are so simple that they are uninteresting and obviously inferior. Models need some kind of glue to hold the pieces together. Some treat the Bible as the missing ingredient that holds all the various intricate but often almost unrecognizable pieces together, producing an object of form and substance with meaning that would quickly disappear without the glue. But Biblical integration isn't the missing glue that holds the educational structure together so that the various pieces don't dissolve into chaos and meaninglessness. This idea does recognize that the Bible has a different function than the other parts of the puzzle, but may not communicate the centrality of the Scriptures. The glue doesn't shape the model. You don't consult the glue when you want to know how everything is supposed to go together, so we'd better treat the Bible differently than glue.

Slide 9



I never could put together a model very quickly because unless the parts are painted properly, the white car that resulted was very unattractive. Some of my friends were so anxious to “make” it that they neglected the paint, but that was never satisfactory for me. However, some people treat the Bible as the paint that makes the colourless, meaningless parts of the educational model come alive. The Bible is thought to colour everything about the process, so that the final result is a many splendored thing instead of a functional, but uninteresting product. This view of the Bible is also a misconception that may arise from misunderstanding the term Biblical integration.

Our problem isn't figuring out how to add the Bible to the educational process, especially in the areas of science and mathematics, but how to add science and mathematics to the picture that God has revealed of His purposes and activities. We need to approach the entire situation from the opposite direction than what is implied by our topic and think about the integration of science and mathematics into the warp and woof of the fabric of reality that God has revealed.


I don't want to imply that somehow the sciences are the missing “paint” that adds beauty, clarifies relationships and makes all reality interesting and relevant. Neither are the sciences the glue that holds all of reality together despite the best popular propoganda about all that the sciences have done and will do to make life enjoyable, comfortable and meaningful. The integrating principles of sciences are simply unable to hold the innumerable pieces of accumulated information and explanations together. Integration more closely resembles seeing science and mathematics as important pieces on the framework of life that God has created and revealed to us.

The Bible is not to just cover the surface, but impregnate every aspect of the material.

Slide 10

Deficient Descriptions

- The Bible is like a piece of a puzzle
- The Bible is like glue
- The Bible is like paint
- The Bible is like salt



The Bible is not to just cover the surface, but **impregnate** every aspect of the material.

Matthew 5:13

"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men."

Mark 9:50

"Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt in yourselves, and be at peace with each other."

Luke 14:34

"Salt is good, but if it loses its saltiness, how can it be made salty again?"

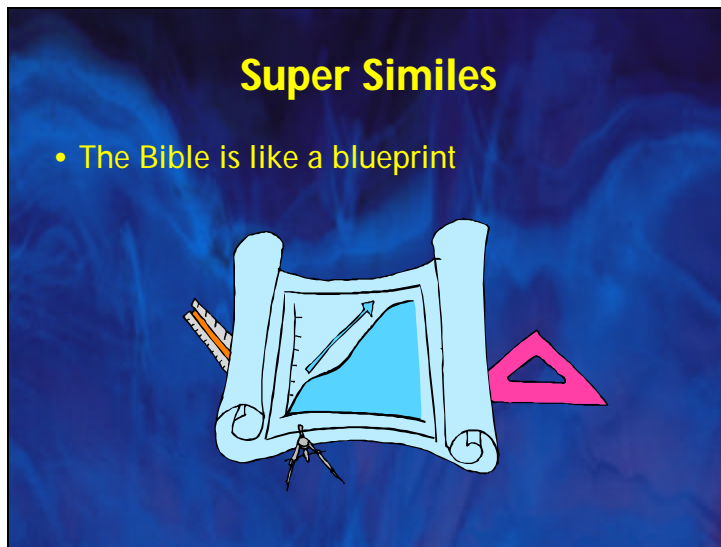
Salt isn't just to be sprinkled on the surface if it is to really preserve. When you pickle something you soak it in a salt bath over a period of time so that the salt can permeate every area and keep the material from the natural process of decomposition.

Col. 4:6

Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone.

We are salt, not the Bible.

Slide 11



Trying to put together an educational system while ignoring the Bible is like trying to build a puzzle without the picture on the box, with half the pieces missing, including the entire frame, and all the pieces we do have turned upside down. It is like building a house without blueprints using a random selection of samples from a building supply company.

The Bible often uses the analogy of building

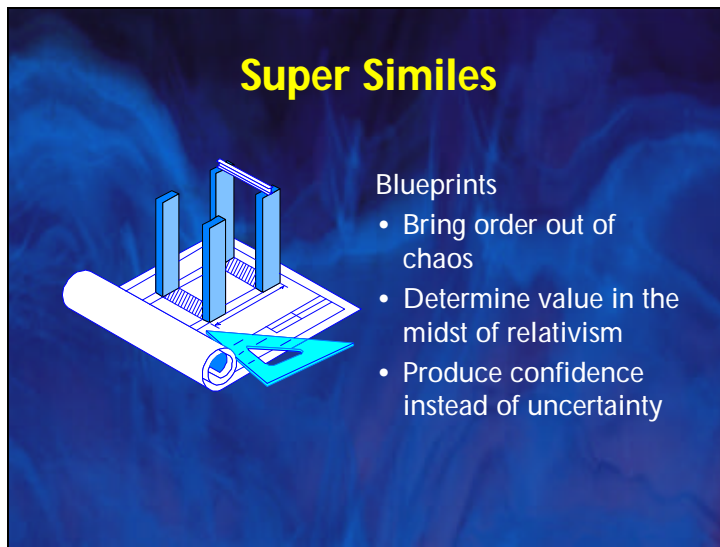
Luke 14:28-30

Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it? [29] For if he lays the foundation and is not able to finish it, everyone who sees it will ridicule him, [30] saying, 'This fellow began to build and was not able to finish.'

1 Corinthians 3:10-17

By the grace God has given me, I laid a foundation as an expert builder, and someone else is building on it. But each one should be careful how he builds. [11] For no one can lay any foundation other than the one already laid, which is Jesus Christ. [12] If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, [13] his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. [14] If what he has built survives, he will receive his reward. [15] If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames. [16] Don't you know that you yourselves are God's temple and that God's Spirit lives in you? [17] If anyone destroys God's temple, God will destroy him; for God's temple is sacred, and you are that temple.

Slide 12



Only when we have a grasp of what God's framework looks like can we make any meaningful attempt to integrate such important pieces as the sciences and mathematics. If we don't study the plans carefully we may find such important items as the toilet in the middle of the living room, the bathtub under the dining room table and the stove under the beds. Chaos is inevitable without Biblical integration, but it is not the Bible that needs to find its place, but education, the curriculum, the subjects and all the people involved including parents, students and teachers.

Romans 12:2

Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will.

2 Cor. 10:3-5

For though we live in the world, we do not wage war as the world does. ⁴The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. ⁵We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ.

God is never content with filling our mind with information or even changing our mind about some particular relationship. He wants to transform our entire frame of reference and unless He does so, we will never really understand what He wants for our lives and so will never experience what is good, pleasing and perfect. Our minds need transforming because we naturally approach all of life from an ungodly, impure, independent, selfish, proud, sinful perspective. Our best attempts at right thinking and behaving are no more valuable than garbage even though our heart keeps trying to deceive us into thinking we're doing just fine..

Isaiah 64:6

All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away

Phil. 3:7-8

But whatever was to my profit I now consider loss for the sake of Christ. ⁸What is I know the Bible is important, but how does it fit?

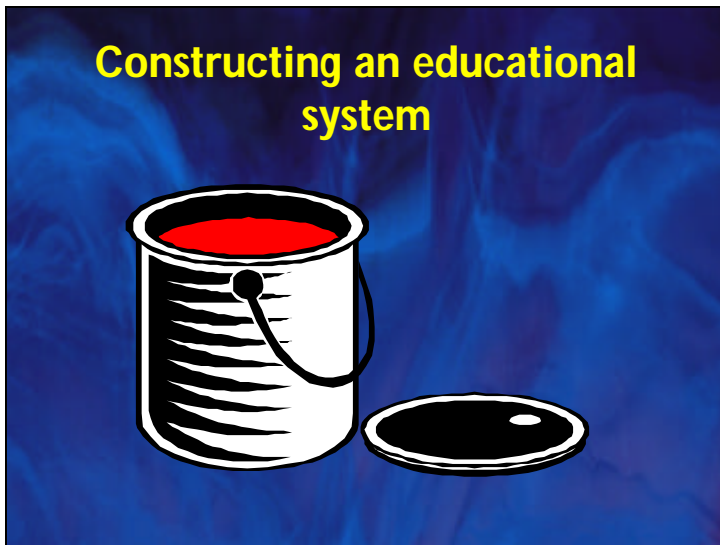
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(Part 2 of 4)

more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ

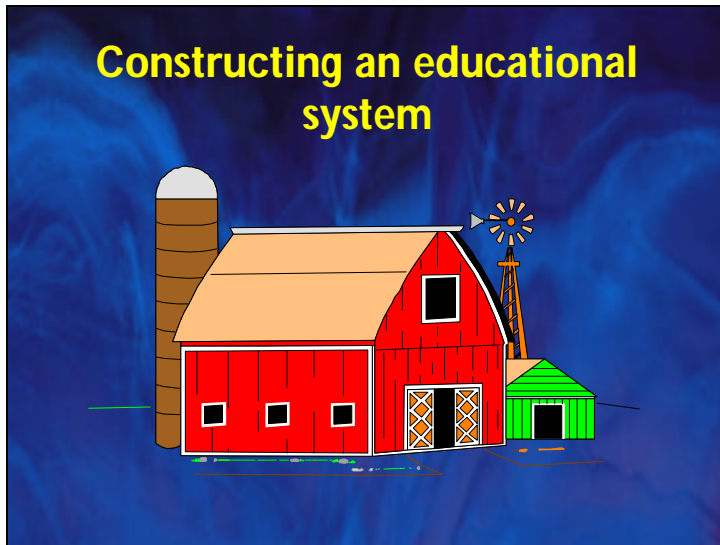
Jeremiah 17:9

The heart is deceitful above all things, and desperately wicked: who can know it?

Slide 13

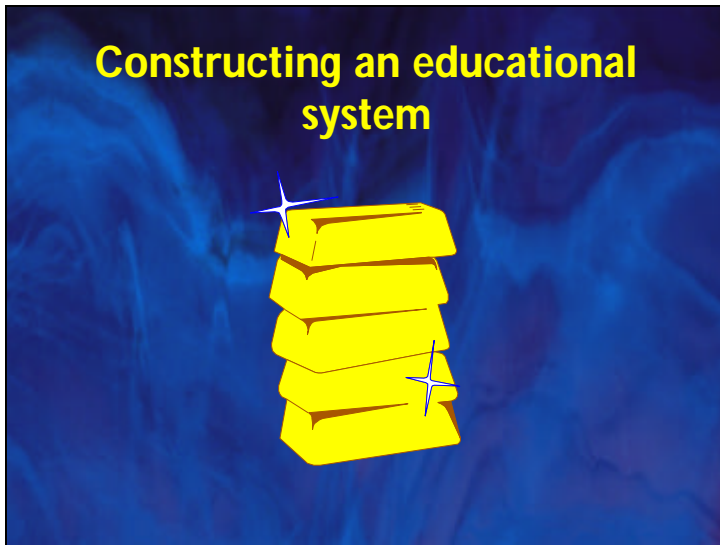
Maybe an analogy would help us understand how the integration of every aspect of life into a Christian framework really transforms our thinking. Imagine if you would that you find the contents of a pre-fabricated building package in a field outside your town. All the pieces are there to build something, but you discover that there are no plans with the materials. The bricks, pipes, boards, glass, screws, etc. are somewhat scattered as the materials have been laying on the ground for some time, but it isn't at all clear what you are supposed to do with everything. Because it is in a field and there are a lot of horses and cows in the field and there is a can of red stuff that looks like paint (the labels have washed off long ago), you decide that the materials are supposed to be a barn.

Slide 14



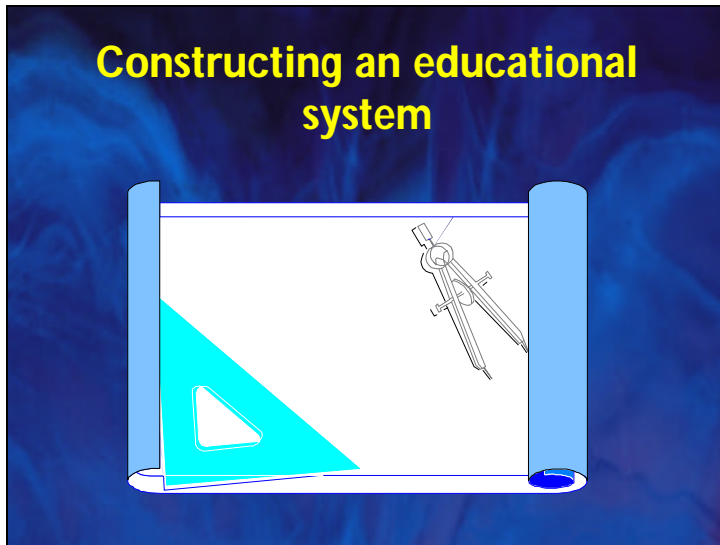
You start by trying to find out what the dimensions were supposed to be, what kind of footings were to be prepared (the ground is soft — excellent for agriculture), but work proceeds very slowly because everyone argues about how the various pieces should be assembled. What are the dimensions? How high should the structure be?

Slide 15



And then, in the midst of all the confusion, someone finds a bundle of gold and silver sheets wrapped in plastic in the midst of the pile. Things get really excited. Obviously someone really thought cows and horses were important for they wanted to decorate the barn in a spectacular way. Others argue that the gold and silver are there to pay for more materials to make the barn bigger. Some think that the noble metals are to be used in the feed troughs to prevent contamination of the food supply. And so the discovery of the gold and silver causes more conflict rather than solving anything.

Slide 16



However, one of the workers gets curious about the bundle and begins looking closely at the sheets and discovers that they have all sorts of writing on them. In fact, they are the plans for the building.

Slide 17



Temple of Heaven, Beijing, China

When the plans are read carefully, it is obvious that they are not for a barn, but for a cathedral. Some argue that seeing so much work has been done on the barn you might as well continue, others don't want to disappoint the cows, but a few want to tear down the work that has been done and start over to make the building that was intended. The old has to be removed because the plans reveal that the solid rock bluff in the corner of the field that was useless for a barn, is supposed to be the foundation of the cathedral. The gold and silver aren't to make a beautiful barn or even to make rust-proof troughs, but to glorify the God of all the earth.

We must be sure that when we start considering the matter of Biblical integration that we don't allow the world's philosophy or even our natural tendencies to guide the process. We must instead build on the foundation that has already been laid — Jesus Christ — and allow the Scriptures, the living Word of Almighty God, to direct everything that we build on that foundation. Only in this way will we produce anything of lasting, eternal value in our personal lives, in our families, in our churches and in our schools.

We must, therefore, begin by studying the Biblical framework of reality. We need to know the broad outlines of the plan that God has revealed to us so that as we fit together the pieces for which we are responsible we can do so with confidence and great joy. Jesus, the master Architect, is building His church and even though we may never have the opportunity to see more than a small corner of it, we can be sure that all that we do is integrated into His plan and He has promised to reward every faithful servant that build for His glory.

Hebrews 11:6

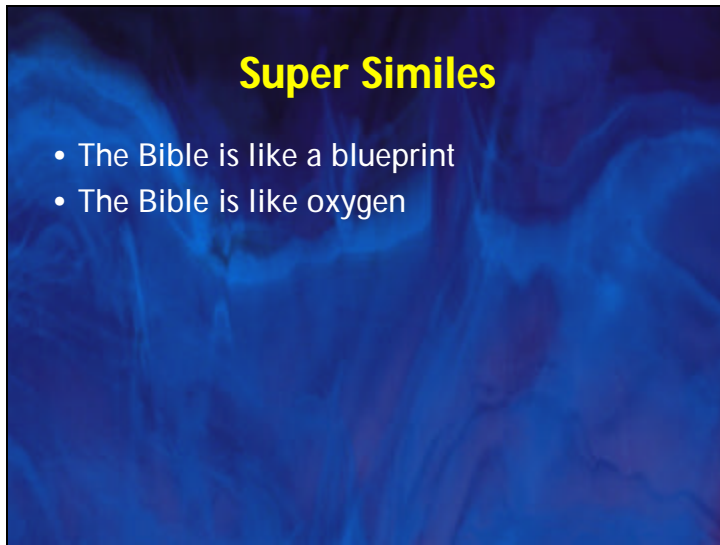
And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

"In order for this kind of integration to take place, both students and teachers must be engaged in solid Bible study which makes them increasingly familiar with what the Bible says. In addition, every teacher must make a serious effort to learn what is taught in the Scriptures that relates to topics in his own curriculum." (Haycock, 1981, x).

I know the Bible is important, but how does it fit?
(Part 2 of 4)

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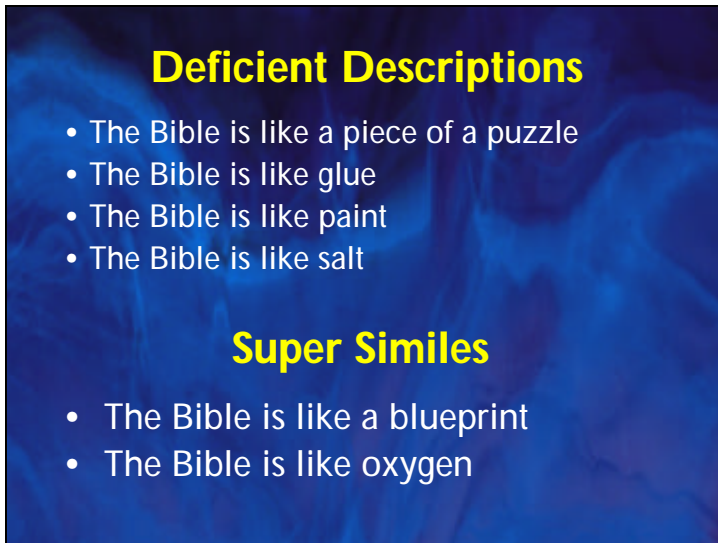
Slide 18



Oxygen is only part of the whole universe (46.7% of the solid crust, 85.5% of the ocean), but it is essential for life. We need it to breath but it is also an essential part of organic and inorganic matter. Although it is only 20.98% by volume of air (23.15% by weight), it is spread through the atmosphere. It would be a disaster if we walked into a room and all the oxygen was gathered in one corner—you'd suffocate anywhere else. Sometimes we try to segregate the Bible into a corner of the school—the chapel, the Bible class, devotions—but unless it permeates everything there will be no spiritual life in the school.

You don't build a building and then put oxygen in it. The oxygen is there as you build and naturally fills the whole building. It is only with the greatest difficulty that the air can be removed but then it is unusable.

Slide 19

A slide with a dark blue background and a faint image of a person's face. The text is in yellow and white. The title "Deficient Descriptions" is in yellow, followed by a list of four items in white. The title "Super Similes" is in yellow, followed by a list of two items in white.

Deficient Descriptions

- The Bible is like a piece of a puzzle
- The Bible is like glue
- The Bible is like paint
- The Bible is like salt

Super Similes

- The Bible is like a blueprint
- The Bible is like oxygen

Every analogy breaks down, especially when we're trying to describe the living word of the Creator God, but we need to move from thinking about the Bible having a superficial, additive function to considering how it should transform all our thinking and activity.

When relating the Bible to the educational process, the first impulse is to add the Bible to the existing process—Biblical integration by addition. Most people have experienced education in an environment where the Bible was incidental, if it was included at all, so restoring the missing element becomes the first priority. This additive impulse can take a variety of forms depending on the role the Bible is thought to have in the educational process, although all are in some way deficient because they leave the core of the educational process unaltered.

Most of the problems with the "deficient descriptions" are the direct result of approaching Biblical integration as an addition problem. Although each perspective does add something important to education, under the pressure of too many students in too many classes, it is all too easy for a teacher to abandon everything but the "essentials." Any "extras" are usually quickly abandoned in practise even if they are recognized to be valuable in theory. Even thinking about adding anything can be overwhelming to a teacher with too many responsibilities and not enough time. Biblical integration by addition is less than satisfactory because it assigns an inadequate role to the Bible and is unlikely to be maintained in practise.

Slide 20



You can talk about subject integration and teaching the whole person – body, soul, mind and spirit – because all are elements of integration, but we will deal with only the specific area of Biblical integration even though all the rest are important.

If the Bible is simply added to the curriculum, it often results in a kind of spiritual schizophrenia where life is divided into spiritual and secular elements which remain only tenuously connected. Because there is no integration within a Biblical worldview, increased learning often leads to increased tension between the apparently incompatible elements, and all too often, the spiritual is abandoned under overwhelming pressure from the secular. When the Christian teacher has been taught that they should do Biblical integration without being taught how to do it, the best result is usually some form of addition even though none of these are adequate. Most teaching about Biblical integration does not make it clear that the direction of integration is exactly opposite to our natural inclination. To be effective the Christian teacher needs to understand the direction of Biblical integration and be committed to studying the Bible so that they can begin to fit everything else into what it says.

Slide 21



God doesn't fit into a natural, temporal world-view; naturalism and theism don't work together.

Slide 22



We need to develop a godly worldview and then all the details of this natural world will fit.

Acts 17:24-28

"The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. [25] And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else. [26] From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live. [27] God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us. [28] 'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'

Plantinga, Alvin. Advice to Christian philosophers. 2000.10.03.

<http://www.leaderu.com/truth/1truth10.html>

"We Christians are heavily influenced by the practice and procedures of our non-Christian peers. There are ways of proceeding, pervasive assumptions about the nature of the discipline, assumptions about how the discipline should be carried on and what a valuable or worthwhile contribution is like and so on; we imbibe these assumptions, if not with our mother's milk, at any rate in learning to pursue our disciplines. We learn how to pursue our disciplines under the direction and influence of our peers."

"In many cases these assumptions and presumptions do not easily mesh with a Christian or theistic way of looking at the world."

"Christians must display autonomy and integrality."

If contemporary pedagogy assumes that human nature is basically good than something other than contemporary pedagogy is called for; and the Christian community must develop it.

"The fundamental and often unexpressed presuppositions that govern and direct the discipline are not religiously neutral; they are often antithetic to a Christian

perspective. It is up to Christians who practice the relevant discipline to develop the right Christian alternatives."

More autonomy – more independence of the rest of the educational world

The Christian...has the perfect right to the point of view and pre-philosophical assumptions he brings to philosophic work; the fact that these are not widely shared outside the Christian or theistic community is interesting but fundamentally irrelevant.

More integrity – more wholeness or unity, being all of one piece

The Christian *educator* who looks exclusively to the *educational* world at large, who thinks of himself as belonging primarily to that world, runs a two-fold risk. He may neglect an essential part of his task as a Christian philosopher; and he may find himself adopting principles and procedures that don't comport well with his beliefs as a Christian.

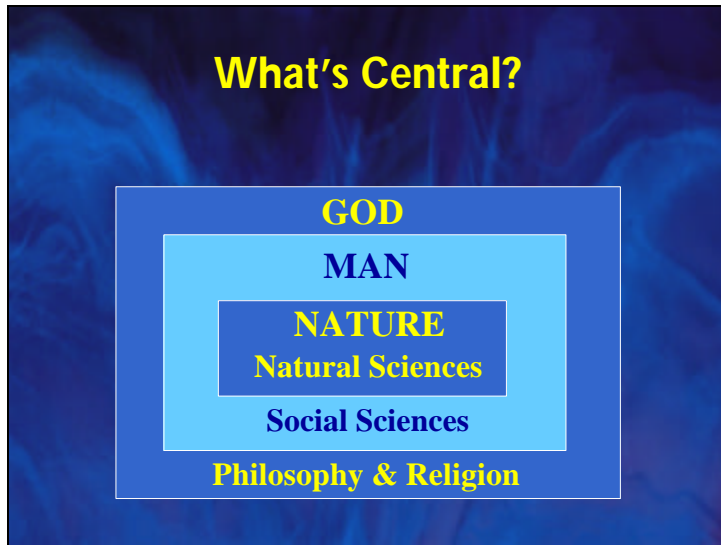
"We must not automatically assimilate what is current or fashionable or popular ... for much of it comports ill with Christian ways of thinking."

More Christian courage, boldness, strength, Christian self-confidence – trust in the the Lord and His Word

"Perhaps we *could* proceed without appealing to what we believe as theists; by why *should* we, if these beliefs are useful and explanatory? I could probably get home this even by hopping on one leg But why should I want to?"

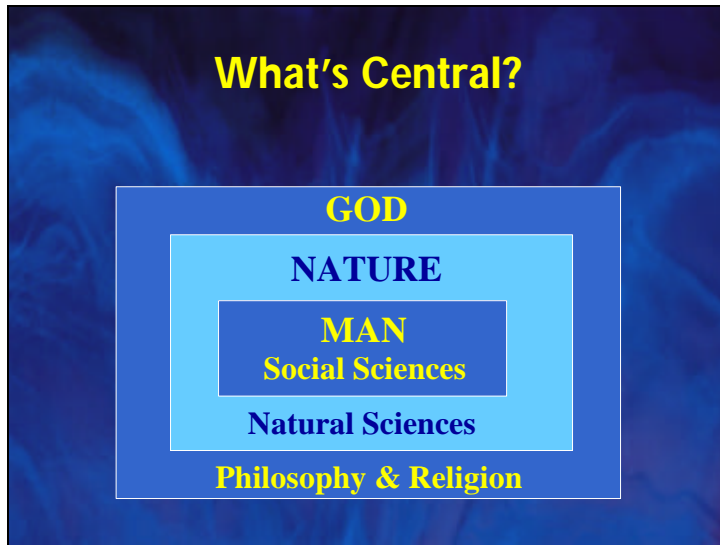
"We who are Christians and propose to be *teachers* must not rest content with being *teachers* who happen, incidentally, to be Christians; we must strive to be Christian *teachers*. We must therefore pursue our projects with integrity, independence and Christian boldness.

Slide 23



There are three basic ways of looking at everything. The modern world put science and the natural sciences at the centre and made everything else peripheral although the social sciences fought to be recognized as “real” sciences that contributed important information about people the way the natural sciences did about the animate (all living creatures except people) and inanimate world (non-living, material universe).

Slide 24



The post-modern philosophy has been a strong reaction to the “man as biological machine” view that resulted from looking at everything with science in the center. Instead mankind is given the central role as meaning-maker. In both cases, however, God is considered as irrelevant if He happens to exist. At best He has personal private meaning, but should have no impact on the “real” world where science and man vie for the lead role.

Slide 25



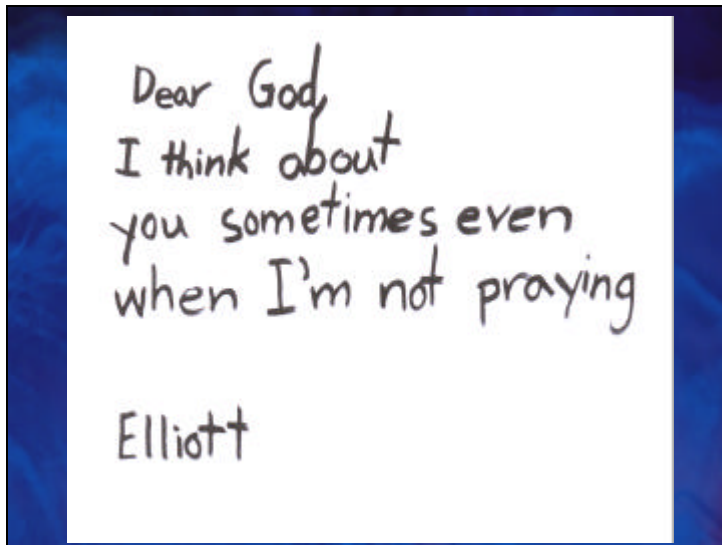
Some Christians have concluded that because God is central, everything else can be ignored, but this really reveals an inadequate understanding of God's relationship to all that He has made. Although His relationship to man is of primary importance, this relationship has implications for man's relationship to all the rest of God's creation.

Slide 26



There are many good things that are not BI. The fact that they are not BI does not mean that they should be discontinued, but they should not be a substitute for the real thing.

Slide 27



The goal of a Christian education should be that all of the teachers and students think about God and His relation to whatever they are studying all the time. He shouldn't be only involved during devotions.

Slide 28



Sometimes people speak about the integration of faith and learning instead of Biblical integration, but I prefer not to use that expression.

Faith in itself doesn't help anyone. The critical aspect of faith is not its existence, but its object. What do we have faith in? You can have great faith in yourself or other people, but ultimately everyone will fail. Only faith in God is dependable. The size of our faith and the strength of our faith isn't important because He is always dependable.

We can be like the airline passenger that is afraid to fly. He has an extremely uncomfortable trip as he worries and prays that the airplane will arrive safely. Or we can be like the frequent-flier that has total confidence in the pilot and the plane. He sleeps or works during the flight and arrives at the same time and place as the other man, but is relaxed and refreshed when he lands. Our faith in God may be so weak that we constantly are afraid that He may fail us, but when we commit ourselves to Him, He will bring us safely through life whether we feel safe or not.

Because the Bible is the expression of God Himself, we can depend on His Word just as Jesus did when tempted in the wilderness.

John 1:1

In the beginning was the Word, and the Word was with God, and the Word was God.

Hebrews 1:1-3

In the past God spoke to our forefathers through the prophets at many times and in various ways, [2] but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. [3] The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

The Word of God is an expression of God Himself, His nature, His power, His glory. When we deal with the Bible we're not dealing with a mere book or even some special revelation of God that is separate from God Himself. God speaks to

us through the Bible. However, He has expressed Himself in such a way that we can know His mind. He has revealed Himself. His goal is that we know Him. Although He is greater than we can even imagine, transcendent—above and beyond the natural world in which we live, He wants us to know Him and has **revealed** Himself in:

The natural world

The written Word – the Bible

The living Word – Jesus Christ, His Son

He hasn't just communicated ideas, but specific words that are as unchanging as He is.

Matthew 5:18

I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.

Luke 16:17

It is easier for heaven and earth to disappear than for the least stroke of a pen to drop out of the Law.

We are people of the Book, because that Book is God's Word.

The Holy Spirit is needed to be able to understand the Bible. The Bible can be quoted by Satan, but as he always twists God's purposes, his lies have no power.

1 Cor. 2:14 The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

We have a sure foundation for learning and it isn't just a mystical feeling, but the written Word of God interpreted by the indwelling Holy Spirit.

Hebrews 11:6

And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.

It isn't possible to be agnostic—unsure—about God. Faith involves more than believing; it involves commitment of your life to Him. We have no assurance that God will do anything to "prove" Himself beyond what He has already recorded for us in the Bible.

Slide 29



Biblical integration defined

- Teaching the subjects of the Christian school in such a way that students develop a Biblical world view out of which to think and act
- Viewing all of life and learning from God's perspective found in His word
- Reinvesting facts with their God-intended meaning
- Relating everything to God within the framework of a Biblical worldview

There are as many definitions of Biblical integration as people who have written about the subject, but there is a great deal of commonality in the definitions.

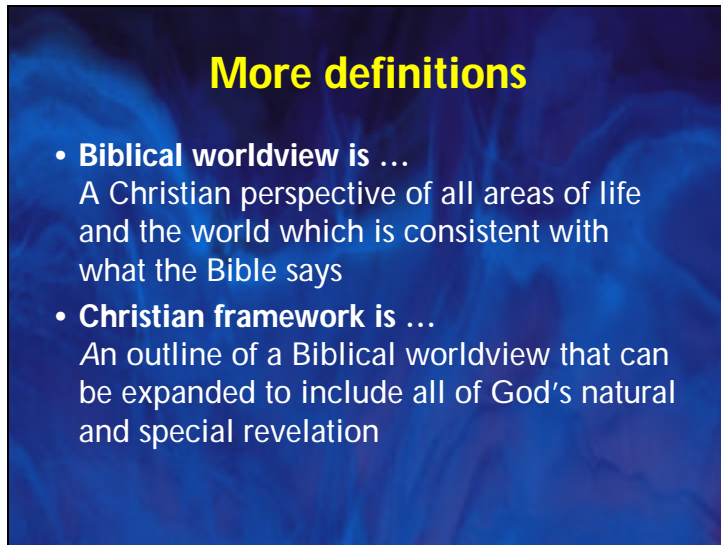
¹ James Sire, *The universe next door*, p. 17

² Martha MacCullough, *How to develop a teaching model for world view integration*, p. 11

³ Dr. Albert Greene

⁴ Harold Klassen

Slide 30



More definitions

- **Biblical worldview is ...**
A Christian perspective of all areas of life and the world which is consistent with what the Bible says
- **Christian framework is ...**
An outline of a Biblical worldview that can be expanded to include all of God's natural and special revelation

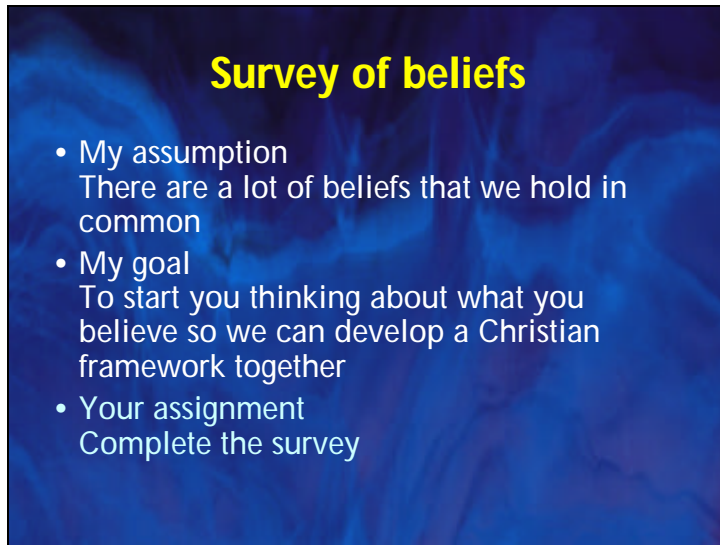
Remember: *Biblical integration is ...* a process in which everything is related to God within the framework of a Biblical worldview

"A world view is a set of presuppositions (or assumptions) which we hold (consciously or subconsciously) about the basic makeup of our world out of which we think and act"

© 1999 Martha E. MacCullough, Philadelphia Biblical University

e.g. When John Lennon was shot, his very young son (pre-school age), Sean, was casually interviewed by a reporter? "now his daddy was everything; everything was his daddy; his daddy was god" (Pantheistic worldview)

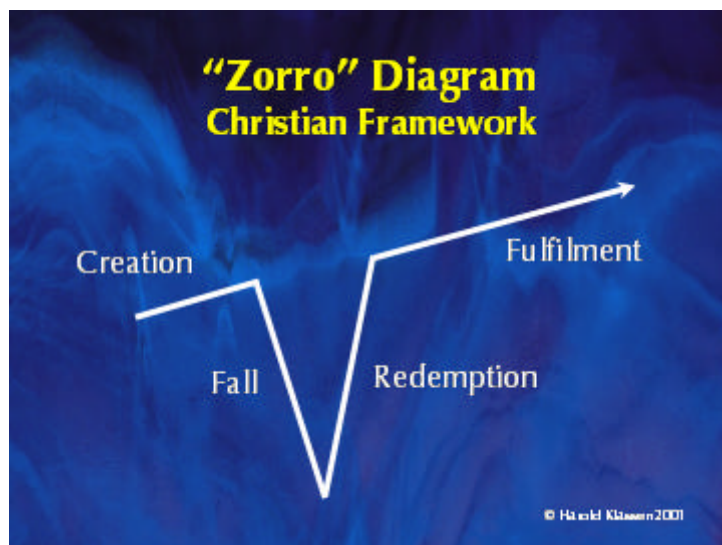
Slide 31



Survey of beliefs

- My assumption
There are a lot of beliefs that we hold in common
- My goal
To start you thinking about what you believe so we can develop a Christian framework together
- Your assignment
Complete the survey

Slide 32



It's nice to believe that the God is central and everything that we think about must be related to what we know about Him from the Bible, however, the real test is whether this is actually done.

One of the reasons that people who believe these truths don't practice them is because they have never been taught how to do Biblical integration.

The "Zorro" diagram does 3 things for the person who wants to learn to do Biblical integration:

1. It is a reminder to do Biblical integration
2. **It is a framework for organizing everything you know about God and His creation**
3. It is a guide for making the connections that are central to Biblical integration.

Christians often have a valuable collection of Biblical truths in their minds, but they are unorganized so they are very difficult to use personally, share with someone else or convince anyone of their value. Unless we have a Biblical world view that we understand it will not make the difference in our lives and teaching that God intends.

The diagram acts as a simple, concise and memorable summary of the history of the universe, God's activity in history and His personal working in our own lives.

Reveal each of the titles asking the participants to suggest what they will be.

Even the arrow at the end is important as a reminder that we're living for eternity, not just the present.

Whenever we try to explain everything we're in trouble because we aren't infinite and we're certainly not perfectly objective. But even though we don't have all the detailed answers, knowing that Christ is the truth and in Him "are hidden all the treasures of wisdom and knowledge" (Col. 2:3), gives us a firm foundation upon which to build both our lives and our teaching. This framework can be expanded to include all we know about God and His creation through His natural and special revelation. The focus is not, however, on the specifics but the big picture that gives meaning and direction to all the individual details.

The first three elements of this diagram have been discussed many times but I believe that the fourth element is vitally important. Just as leaving out any of the first three elements completely distorts our understanding of reality, so leaving out the fourth also is disastrous. Many Christians focus so much attention on Redemption that they neglect what happens after salvation and never seem to consider why God made the world in the first place. Since all God's activity is seen as relating to sin it is easy to get the impression that sin is necessary, not a rebellious choice. Others focus on the restoration of what was lost due to sin so their perception is colored by the original pre-fall command to responsibly care for God's creation but the emphasis is very often on what man needs to do rather than on God Himself.

In *The Ultimate Intention* by DeVern Fromke, he points out that even Christians have a very man-centered view of life where everything revolves around what God will do for them. God's will is sought because it will be the best for the person. However, if we want to fulfil God's intention for us our focus has to be on God.

Three pictures, each related to a person of the Trinity, help us to remember some key truths about God's intentions, what He wants us to fulfil, and they all have to do with love because that is His nature and the summary of all He's told us about His will.

1 John 4:8

Whoever does not love does not know God, because God is love.

1 John 4:16

And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in him.

Matthew 22:37-40

Jesus replied: " 'Love the Lord your God with all your heart and with all your soul and with all your mind.' [38] This is the first and greatest commandment. [39] And the second is like it: 'Love your neighbor as yourself.' [40] All the Law and the Prophets hang on these two commandments."

Romans 13:9

The commandments, "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet," and whatever other commandment there may be, are summed up in this one rule: "Love your neighbor as yourself."

John 13:34

"A new command I give you: Love one another. As I have loved you, so you must love one another.

Fulfillment summarized:

Father – children of God – loving relationship to Him

Jesus – body of Christ – loving service for Him

Holy Spirit – temple of Holy Spirit – loving worship of God in dependence on Him

Biblical worldview is concerned with the **structure** of creation. How did God make things? The structure is the "essence" of a created thing and it is not

destroyed by sin although it has been profoundly affected by it. However, evil is not inherent in creation or human life as it was all good in the beginning.

Because Jesus made it all and sustains it all, no amount of repression or perversion will nullify what any part of creation is or is to be. Everything is to glorify Him.

Stewardship of God's creation is part of the structure of things.

There are two ways in which God's creation are going.

Sin deviates from God's law and distorts or perverts what He has made. Sin affects everything.

Redemption restores everything in Jesus Christ.

Anything in creation can be directed towards God or away from God.

The Scriptures open our eyes to the created structure that underlies all of reality.

We see and find evidence of lawful constancy in experience and uniform principles in human events, institutions and organizations.

The Scriptures also open our eyes to the distorted directions and illusions in human cultural formation. We see abnormality where others see normality or possibilities of renewal where others see inevitable distortion.

The outline can be adapted to little children as well as teachers:

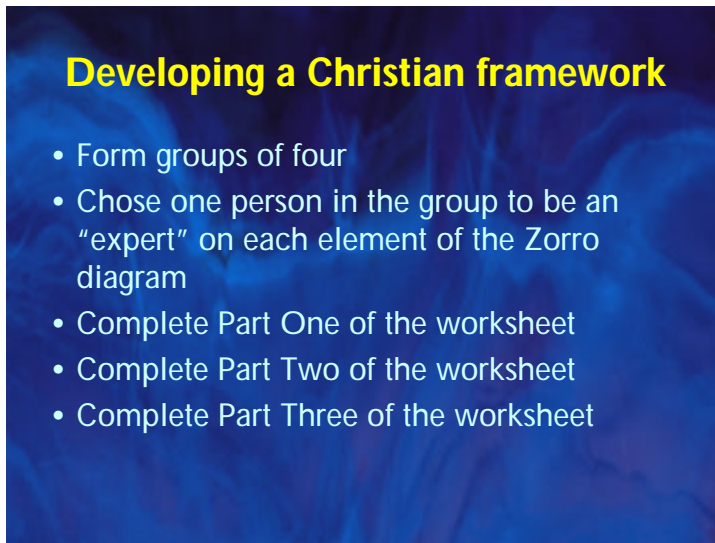
God made everything

Sin wrecked everything

Jesus fixes everything

God uses everything

Slide 33

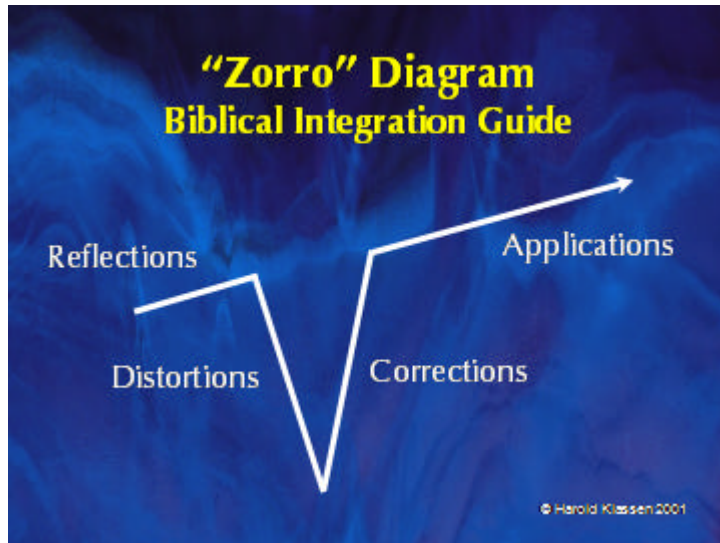
A blue rectangular slide with a textured background. The title "Developing a Christian framework" is written in yellow. Below it, a list of five bullet points is written in white.

Developing a Christian framework

- Form groups of four
- Chose one person in the group to be an "expert" on each element of the Zorro diagram
- Complete Part One of the worksheet
- Complete Part Two of the worksheet
- Complete Part Three of the worksheet

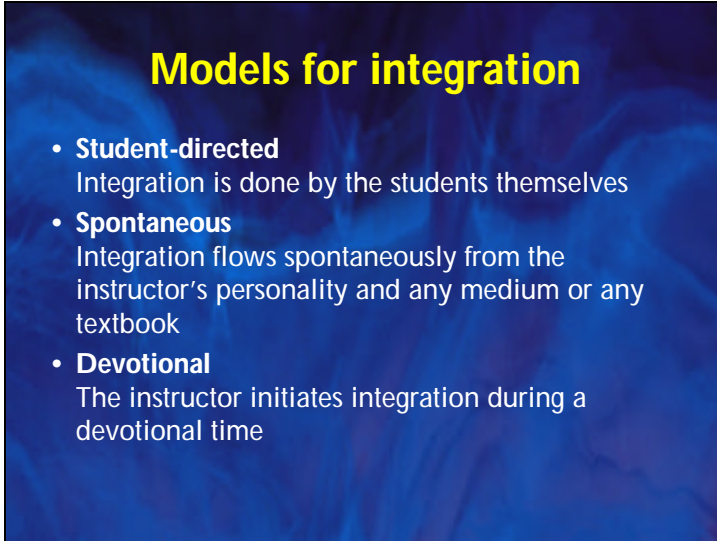
The first step to Biblical integration is getting the framework firmly in our mind. We will, therefore, spend some time to begin *Developing a Christian Framework* although this process should continue all our lives.

Slide 34



After the framework is firmly in place we can then begin to see the connections between Biblical truths and the wide variety of specific things that we're teaching and learning. In the next workshop we will practise this skill by considering teaching itself and integrating it into our Christian framework.

Slide 35



Models for integration

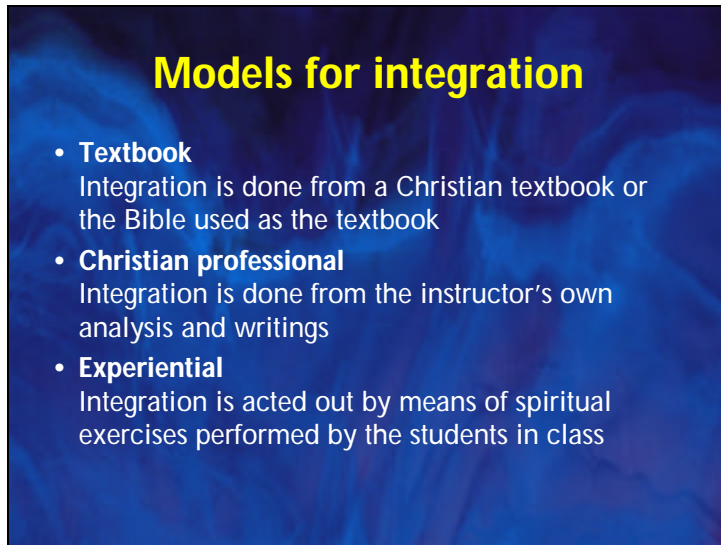
- **Student-directed**
Integration is done by the students themselves
- **Spontaneous**
Integration flows spontaneously from the instructor's personality and any medium or any textbook
- **Devotional**
The instructor initiates integration during a devotional time

www.regent.edu/admin/cids/foci.htm

Slides 35-39

This material is included for use if time is available to point out the wide variety of integration models that could be considered.

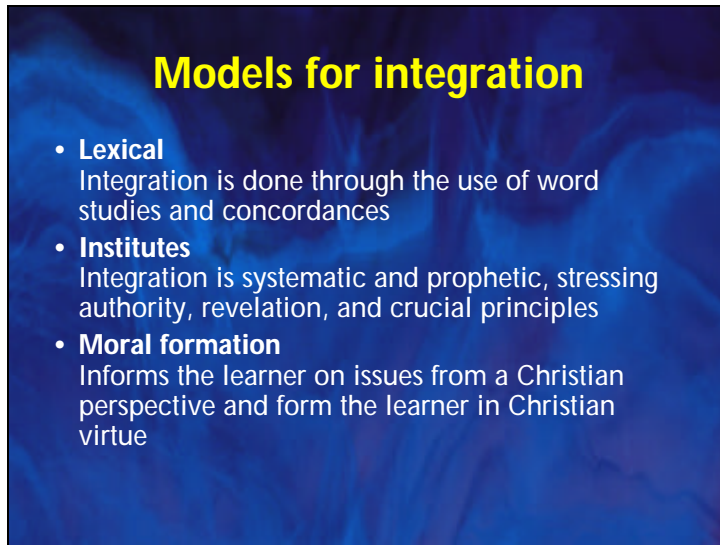
Slide 36



Models for integration

- **Textbook**
Integration is done from a Christian textbook or the Bible used as the textbook
- **Christian professional**
Integration is done from the instructor's own analysis and writings
- **Experiential**
Integration is acted out by means of spiritual exercises performed by the students in class

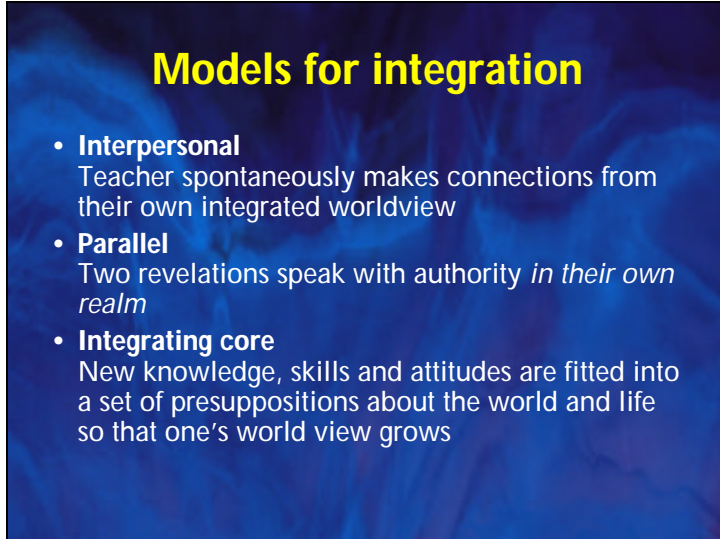
Slide 37



Models for integration

- **Lexical**
Integration is done through the use of word studies and concordances
- **Institutes**
Integration is systematic and prophetic, stressing authority, revelation, and crucial principles
- **Moral formation**
Informs the learner on issues from a Christian perspective and form the learner in Christian virtue

Slide 38



Models for integration

- **Interpersonal**
Teacher spontaneously makes connections from their own integrated worldview
- **Parallel**
Two revelations speak with authority *in their own realm*
- **Integrating core**
New knowledge, skills and attitudes are fitted into a set of presuppositions about the world and life so that one's world view grows

Interpersonal

"Assumes ... the teacher must be an integrated person who will consciously look for the teachable moments and will spontaneously integrate as issue and content arise that promote questions and connections" (MacCullough, p. 13)

Teacher does it all

Student doesn't learn how to do it

May or may not happen

Coherent whole is unlikely

Parallel

"two revelations speak with authority **in their own realms**" – secular/sacred, public/private, reason/faith, general/special revelation? prayer before class, religion or Bible classes

No integration? separation

No way to deal with conflict between knowledge sources and processes for human knowing

Slide 39



Biblical answers to life's biggest questions

Philosophy

Metaphysics – what is real?

Epistemology – what is true?

Axiology – what is valuable?

James Sire's *The Universe Next Door*

What is really real? What is prime reality?

God, matter, energy, impersonal force

What is the nature of external reality, the world around us?

Real, designed, created, orderly sustained? Illusion? Random, chaotic?

What or who is a human being?

Machine, sleeping god, naked ape, person made in the image of God

Is there life after death? What happens to a person at death?

Extinction, transformation, higher state (reincarnation)

How do we know? Why is it possible to know at all?

Humans are made in the image of God? Evolution is responsible for our ability to think? Thinking is a survival tactic? We can't know anything for sure?

What is the basis for morality? How do we know what is right and wrong?

Determined by culture, determined by individual human choice alone, God's character is the standard

What is the meaning of human history?

"What goes around come around," make a paradise (utopia) on earth, realize the purpose of gods or God

Instructor's Manual

Teaching Biblical Integration as an Essential Skill

Let's do it:
Biblical integration in pedagogy

Workshop 3 of 4

Workshop 3 – 10:30-11:45, Friday, November 29

1. Welcome – **Let's do it: Biblical integration in pedagogy – 1**
 - a. Title of Workshop – Teaching Biblical Integration as an Essential Skill: Let's do it – Biblical Integration of Pedagogy (part 3 of 4)
 - b. Name – Harold Klassen
 - c. Distribute **Christian Framework Summary** and seminar evaluation forms – student volunteer
2. Introduction

During this session participants will work individually and in small groups to practise the principles of BI presented in the previous 2 workshops. Pedagogy will be considered as all teachers at all grade levels are involved in teaching and learning. At the end of the session participants should not only understand BI but be motivated to do it as they consider what the Bible has to say about the subject. Although the content of the previous sessions will be reviewed, it will be difficult to be involved in parts 3 and 4 without attending parts 1 and 2.
3. Review "Zorro" diagram – **Let's do it: Biblical integration in pedagogy – 2-7**
4. Revelation - **Let's do it: Biblical integration in pedagogy – 8-14**
 - a. Demonstrate difference in reflection between mirror and aluminium foil ? illustrates distortion of sin in natural revelation
 - b. Demonstrate how we see only ourselves when mirror separates us from someone ? illustrates why we have a man-centered perspective
5. Biblical integration in pedagogy - **Let's do it: Biblical integration in pedagogy – 15-16**
 - a. **Biblical Integration in Pedagogy**
Questions to guide thinking
 - b. **Biblical Integration Worksheet**
 - c. Resource material
 - i. **Teach, Teaching and Teachers in the Bible**
 - ii. **Bible Words for the Teaching-Learning Process**
6. Goal of discipleship - **Let's do it: Biblical integration in pedagogy – 17-23**
 - a. Resource material
 - i. **Disciples**
 - ii. **Discipleship Journal Bible Reading Plan**
 - b. Style of influence - **Let's do it: Biblical integration in pedagogy – 17**
 - c. Personal discipleship - **Let's do it: Biblical integration in pedagogy – 18**
 - d. Cycle of development - **Let's do it: Biblical integration in pedagogy – 19-23**
Material is included for use if time is available.
7. Closing
 - a. Fill out evaluation forms
 - b. Answer questions
 - c. Prayer
 - d. Collect evaluation forms – student volunteer
 - e. Pickup **Workshop 3 Handout**

Materials Needed

PowerPoint slides

Handouts

Transparencies

Mirror

Christian Framework Summary – Possible result

God

- Father loved Christ (John 17:24)
- Father chose Christ (1 Pet. 1:20)
- God is omnipotent, omniscient and omnipresent (Heb. 1-3, Ps. 139:1-6, 7-12)
- God is divine Person with intelligence, emotion and free will (Isa 1:18, Isa 19:65, Ps. 3:115)

Creation

- Triune God made everything perfect (including spiritual beings)
- God sustains everything (Col. 1:16-17, Heb. 1:3)
- God made everything for His glory
- God has revealed Himself to us through His Word and His world
- God made man in His image and we are valuable and unique
- God communicates with man (Rom 1:18-21)
- Man is different from the animals (1 Cor. 15:39)
- Man was created to live in relationship with God and others
- Man has been given responsibility to care for the animate and inanimate creation
- God provided for everyone's and everything's needs
- Man was created for God's pleasure and purposes
- Human life come from God
- Relationships were based on interdependence, service, & enjoyment; by nature they were sustaining and demonstrated unity in diversity
 - Angels are ministering servants
 - Inanimate world (planets) feed the animate through their fruit and also through the oxygen they produce
 - People are to care for the animate & inanimate universe
 - Animate and people's waste products feed plants (CO₂ and excrement)
 - Inanimate heavenly bodies mark times & seasons
 - God enjoys everything He made ? beauty in everything
 - Man enjoys God & everything He made
 - Only God and man are creative
 - Reproduction after kinds but great variety
 - Man requires a helpmate
 - Helpmate has a service role
 - Man needs the inanimate world – atmosphere, water, food
 - Man isn't an animal
 - Animals came in male & female
- God established what is right – everything else is wrong
- God's moral order is non-optional and non-negotiable (Exod. 20:1-17, Rom. 1, 6, 7)
- Man did not decide what was right and wrong

- Man will live forever
- Man was created to live in relationship with others in families (Gen. 2:21-24)

Fall

- Autonomy destroys because it is contrary to the nature of creation and its planned purpose
 - Nature & purpose are interwoven because creation is an expression of God's nature and His eternal purpose was self-giving within the Trinity as well as in time
 - Satan was the first to desire to be autonomous rather than dependent
 - Because created autonomy is contrary to the nature of the universe, Satan by nature is a liar ? no created thing can be autonomous
 - Man adopted his false perspective
 - Man's dreams don't exist apart from him & neither do God's material "day-dreams" that He spoke into existence = entire universe
- Everyone has sinned
- Sin involves the desire to make decisions without depending on God – without His word or His power
- Sin always has consequences
 - Personal sin has personal to universal consequences
 - National sin has national consequences
- Man's sin has affected everything in the physical universe
Weeds, "hard" work, "pain" in childbirth, floods, storms, creation "groans"
- Sin causes death and dying (Rom. 5:12)
- Personal relationships between God and man are broken (Isa. 53:6)
- Sin produces eternal separation from God as well as physical death
- Relationships between man and others are marred by conflict caused by selfishness and pride
- Man's heart has been changed so our view of everything is blinded, distorted
- Man uses everything for himself
- Man has rejected God's revelation (John 3:19-20)
- Man sins by nature and by choice
- Creation is treated as more important than the Creator (Rom. 1:25)
- Man's sin didn't destroy God's creation but perverted it
- Wicked spiritual beings have an influence on the physical universe and people

Redemption

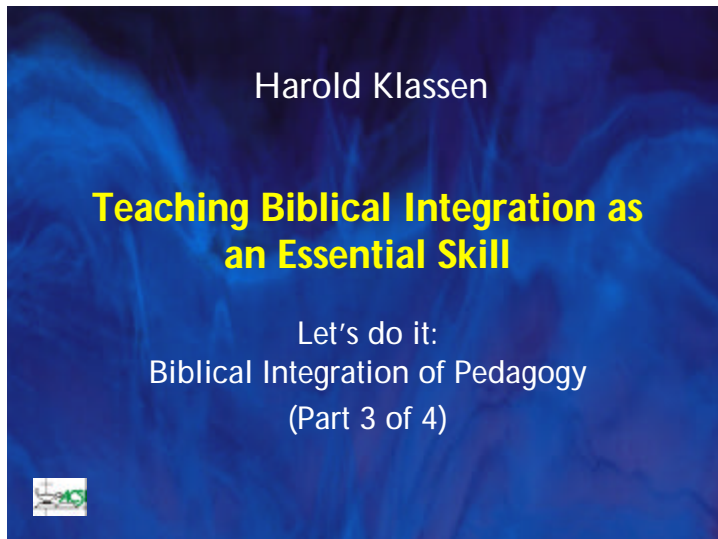
- Redemption always begins with God's initiative
- Repentance is the first step in redemption whether personal or national
- God didn't abandon man in his sin – this world is not forsaken
- God's word is the standard of right and wrong (Ps. 19:7; Ps. 119; 2 Tim. 3:16-17)
- God's revelation in Christ completes His revelation of Himself (Heb. 1:1-2)
- God established the state and church to uphold moral order on the earth (Rom. 13:1-7, Matt. 16-18)
- Nothing man does can remove the results of sin

- God has provided the only answer to sin and all its effects in the incarnation, crucifixion, resurrection and ascension of Jesus Christ
- Personal transformation is the path to any kind of group transformation
- Everyone and everything is redeemable by Jesus' death and resurrection ((2 Pet. 3:9)
- Jesus understands man's situation because He is the God-man and He has lived in this sin-distorted physical universe
- Through Jesus, man can be restored to fellowship with God (Rom 6-8)
- Jesus has defeated all the wicked spiritual beings

Fulfilment

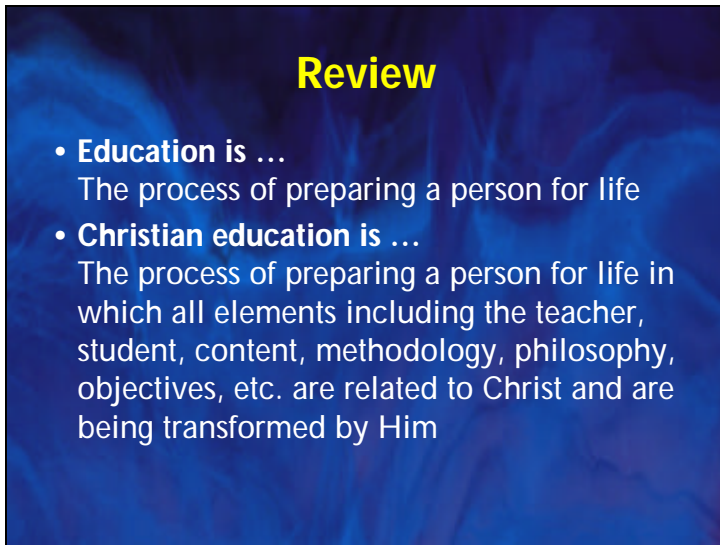
- God wants us to live as His children from now through eternity
- Jesus desires that God's children function together as a living organism that He directs and empowers
- God's children are indwelt by the Holy Spirit and are individually and collectively to worship God
- Christians are the "light of the world" (Matt. 5:14-16)
- Christians are the "salt of the earth" (Matt. 5:13)
- Man is still responsible to care for the animate and inanimate creation (Gen. 1:26-28)
- Christians are to make disciples (Matt. 28:18-20)
- Everything we do has eternal significance
- The life of God is available by the Holy Spirit to His children so they can live in hope and victory in this life
- God desires His will be done on earth as it is in heaven (Matt. 6:10)
- God will accomplish all His purposes in all creation but it will require that He makes everything anew, replacing the physical, temporal universe with something that is eternal
- Wicked spiritual beings and all people that reject God's redemption will be removed from God's eternal kingdom so that it will be completely without sin

Slide 1



During this session participants will work individually and in small groups to practise the principles of Biblical integration (BI) presented in the previous 2 workshops. Pedagogy will be considered as all teachers at all grade levels are involved in teaching and learning. At the end of the session participants should not only understand BI but be motivated to do it as they consider what the Bible has to say about the subject. Although the content of the previous sessions will be reviewed, it will be difficult to be involved in parts 3 and 4 without having attended parts 1 and 2.

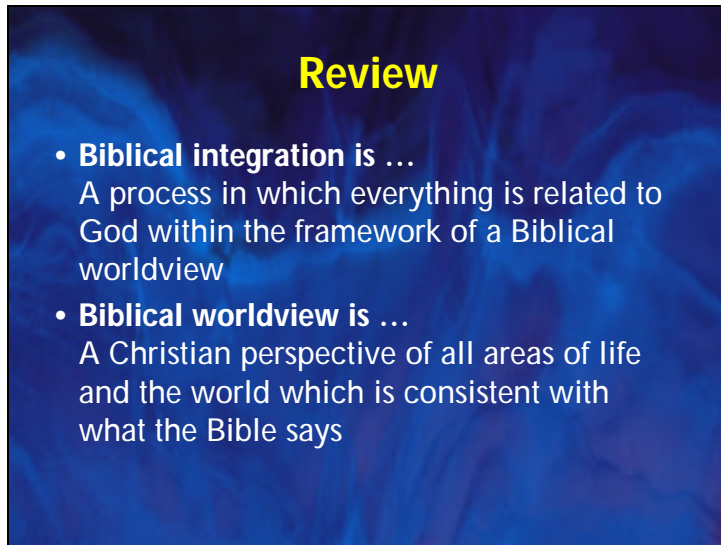
Slide 2

A presentation slide with a dark blue background and a lighter blue abstract pattern. The word "Review" is centered at the top in a bold, yellow font. Below it, there are two bullet points in white text. The first bullet point is "Education is ..." followed by the text "The process of preparing a person for life". The second bullet point is "Christian education is ..." followed by the text "The process of preparing a person for life in which all elements including the teacher, student, content, methodology, philosophy, objectives, etc. are related to Christ and are being transformed by Him".

Review

- **Education is ...**
The process of preparing a person for life
- **Christian education is ...**
The process of preparing a person for life in which all elements including the teacher, student, content, methodology, philosophy, objectives, etc. are related to Christ and are being transformed by Him

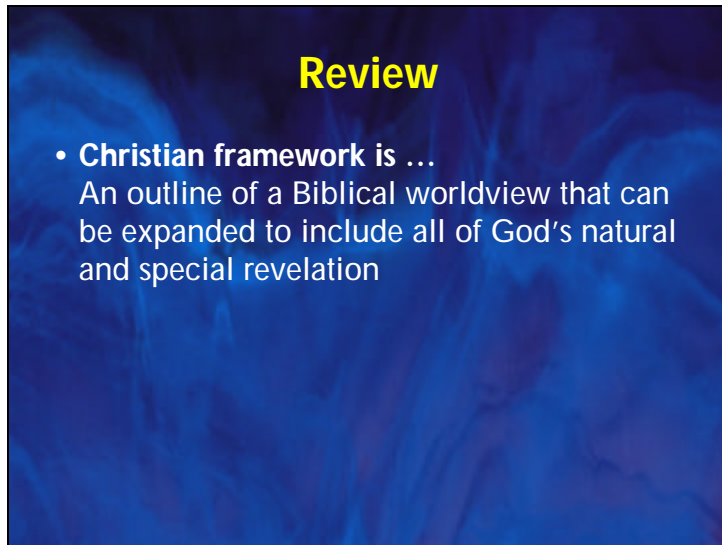
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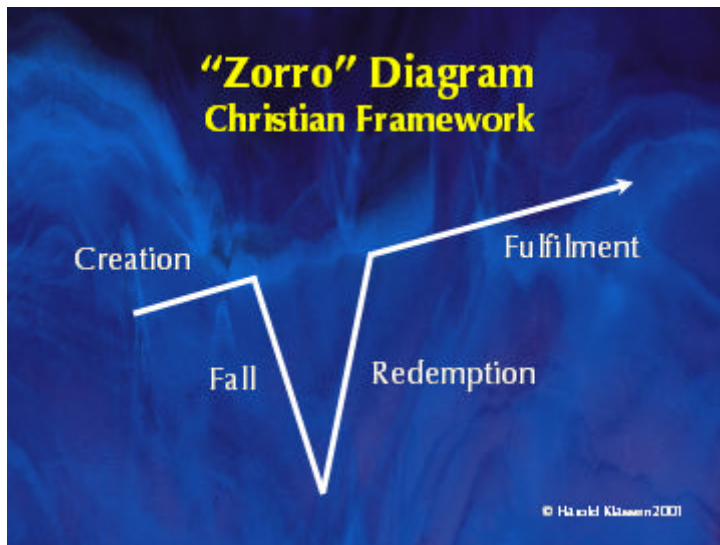
Review

- **Biblical integration is ...**
A process in which everything is related to God within the framework of a Biblical worldview
- **Biblical worldview is ...**
A Christian perspective of all areas of life and the world which is consistent with what the Bible says

Slide 4



Slide 5



The "Zorro" diagram does 3 things for the person who wants to learn to do BI:

1. It is a reminder to do BI
2. It is a framework for organizing everything you know about God and His creation
- 3. It is a guide for making the connections that are central to BI**

This diagram doesn't suggest all that could be or should be done in the way of BI but if it gets people started in the process of doing BI instead of just talking about it, it will have been successful.

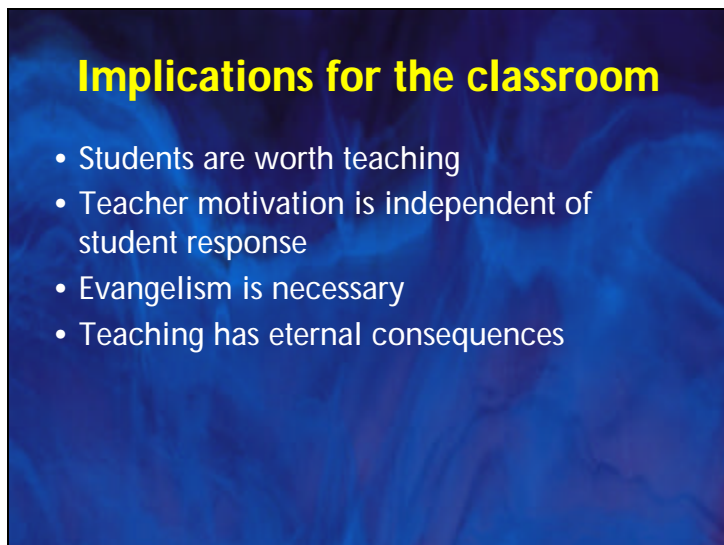
Slide 6

**Dichotomy of a Christian view of students**

Worth teaching because they are created in God's image. Investing in their lives has eternal significance because they, unlike anything else on earth, are eternal creatures.

Sinful, fallen creatures so rather than expecting them to be naturally interested, respectful, diligent, patient, etc., the teacher expects their first impulse, like his, to be wrong. Changing the environment will not change this natural tendency although it may allow its darkest manifestations to remain hidden

Slide 7



We are not training animals to perform or programming robots to serve. We are working with brothers and sisters in Christ. They may be immature, but their value doesn't depend on their maturity (starting at conception) but on the fact that they are individually and specifically made in God's image. God doesn't make any junk.

Because the teacher recognizes that all manner of negative behavior is the result of the student's nature, he will not be personally crushed if a student doesn't respond to him or truth. Christ's love for us is independent of our response and so a Christ-controlled teacher will respond in the same way.

Be searching for every opportunity to introduce the student to Jesus Christ.

Evangelism is the necessary preparation for Christian education rather than a part of it. One of the reasons that evangelism is so difficult is that people have not been given the facts that the Holy Spirit can use to convince them that it is reasonable to believe in Christ. The truth about God, His Word, His Son and our sin that is communicated at this stage is the "ammunition" used by the Holy Spirit within the heart of the individual.

Pre-Christian education is essential, for without it a student can only be influenced by his own sinful heart and an ungodly world. Leaving a child to "make his own decision," by denying him godly input is at best an abdication of parental responsibility, and at worst, a reinforcement of the child's sinful disposition.

Try to develop an environment where students are kept from temptation you know they will naturally fall. Clearly present God's standards so everyone can recognize their sinfulness and thus their need of a Savior. Sin always destroys, so choices are limited so that as little as possible of sin's destruction may be

experienced. Students do not need any introduction to sin, but to holiness. The human mind records every experience so we wish to add as little nourishment to the natural man as possible. No one needs to experience sin to know right from wrong, even though Satan keeps playing variations of his original lie that godliness (god-like-ness) requires you to know evil as well as good.

This perspective makes the Christian classroom fundamentally different from those controlled by human philosophies which have accepted Satan's lie.

One of the objections to special Christian schools is that they are unnatural "hot house" environments which do not properly prepare students to live in a world that operates in opposition to God's ways. This objection ignores the detrimental effects of exposure to error especially in a context of approval. Just as people learn to discern counterfeit money by exposure to the "real thing," so people learn to discern error by exposure to truth, not lies.

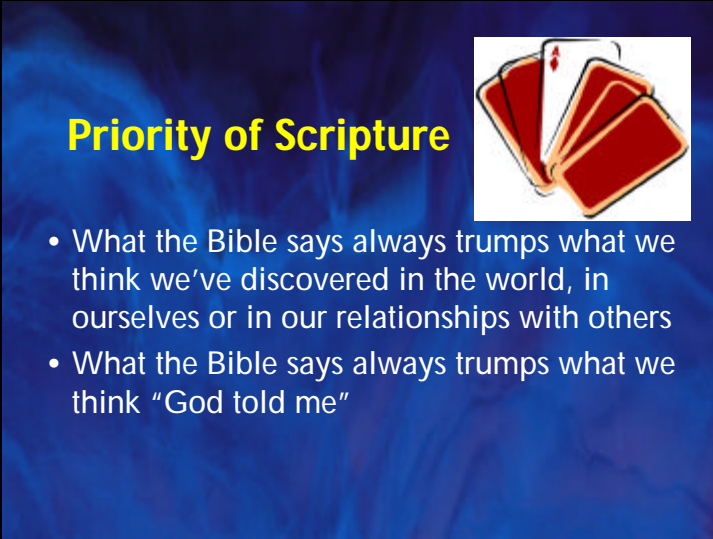
God gave infants a special environment for the first 9 months of their life because they won't survive without it. Leaving it too soon or too late has fatal consequences. It isn't "normal" but it has a specific and necessary purpose. The purpose of a school is to assist in the mental development of the child plus his personal/psychological and social development as well. We dare not leave this process to those who by precept and example teach that God is irrelevant or non-existent.

Slide 8



What happens when what we're studying seems to contradict what the Bible has to say?

Slide 9

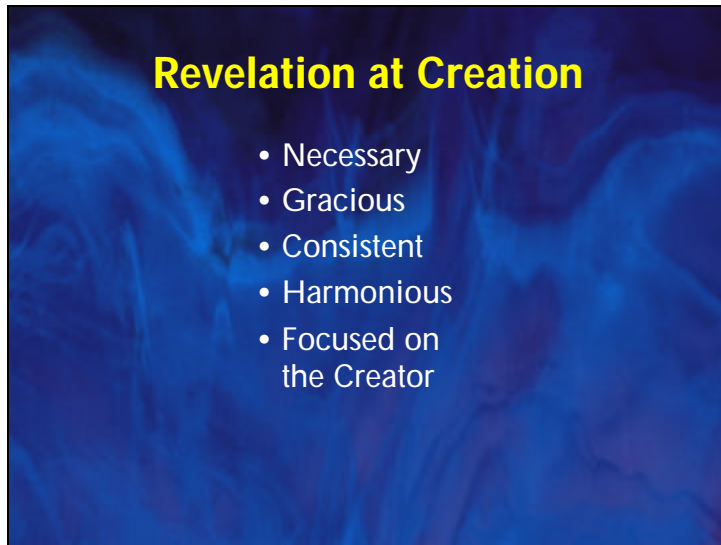


Priority of Scripture

- What the Bible says always trumps what we think we've discovered in the world, in ourselves or in our relationships with others
- What the Bible says always trumps what we think "God told me"

To understand why this is true we have to know a little about revelation even though it may sound too theological to be interesting – it is vitally important.

Slide 10



Revelation – implies a showing or exposure of something hidden or unknown

God didn't have to reveal Himself to us. He chose to. We have no record of Jesus interacting with animals even though He made them and they are marvellous demonstrations of His creativity and they reveal all kinds of glimpses of His character. In fact the Bible talks a lot about what we can learn from various animals. However, He didn't reveal Himself to animals; instead He used animals to reveal Himself to us.

Slide 11



Many different names but the two types of revelation are clear.

Although what we learn of God from the created world – His natural Word – is limited, it is, however, necessary. Because we were created to live in a material world that was designed to reveal God, we can only understand God in relationship to that world.

We know God loves beauty and variety because we see these characteristics all over His creation. We couldn't even understand the concepts if they were revealed only in propositional statements that had no reference to anything within our experience. When Jesus wanted us to understand that God cares for us, He talked of birds and flowers, things that we experience. We know God's power from what we see in storms and earthquakes, etc. Although our knowledge of God will always be limited, without this revelation of God in the natural world, the written Word would be meaningless and the living Word would be impossible.

We must be careful to set the correct priorities for interpreting natural revelation so that we don't allow a sin-distorted world to dictate our beliefs about God and His ways instead of standing on God's written Word, but the natural world is also an expression of God's word for He spoke everything into existence by the word of His mouth.

Psalm 33:6 (NIV)

By the word of the Lord were the heavens made, their starry host by the breath of his mouth.)

Our sinful hearts require the supernatural work of the Holy Spirit as we seek to understand the Bible, so we also require His supernatural work to properly understand the revelation of God in nature. We dare not assume that "anyone" can understand nature. What it reveals of God's nature and power may be "clearly seen" (

Romans 1:19-20 (NIV)

since what may be known about God is plain to them, because God has made it

plain to them. [20] For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that men are without excuse.), but it is clearly seen because "God has made it plain.

As always, without God we can understand nothing.

1 Cor. 2:14 (NIV)

The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

and do nothing.

John 15:5 (NIV)

I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.

Slide 12



Adam wasn't left alone in the Garden of Eden to "discover" God from what God had made.

God gave him work to do so that he would see God's power and creativity wherever he worked and he would develop godly character as he took responsibility for God's world. Adam discovered some very important truths about himself with the first assignment to name the animals—he was different from the animals and he was alone.

God also spent time walking with Adam and Eve in the cool of the evening. God desired to have an intimate relationship with the perfect couple that He'd made in His own image.

God told them not to eat of the tree of the knowledge of good and evil.

Involvement with God's creation wasn't enough and even fellowship with God wasn't enough. God had to specifically tell Adam things or he would not know them.

Slide 13



General revelation is now a distorted picture of the Creator because of sin.

Dying – 2nd law of thermodynamics describes the degenerative nature of all physical process left to themselves; people all die, all animal life dies, the entire universe is degenerating towards a common temperature at which nothing will happen as all the hot things cool and the cold things warm

Deceitful – human relationships of all kind have been poisoned by the deceitfulness of our hearts.

Jeremiah 17:9

The heart is deceitful above all things, and desperately wicked: who can know it?

We're unable to tell the truth to others or ourselves. The family resemblance shows

John 8:44

You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.)

Desperately wicked – beyond cure, incurable, desperately sick, perverse, exceedingly corrupt. We talk about "sick" jokes, but we're all sick. Part of our deceitfulness is to try to hide our problem.

1 John 1:8-10

If we claim to be without sin, we deceive ourselves and the truth is not in us. [9] If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. [10] If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives.

Use the aluminium foil and mirror illustration to show distortion and how the same reflector that reflects God when He is with me, reflects me when God isn't with me, when something comes between us.

Slide 14



Revelation after the Fall

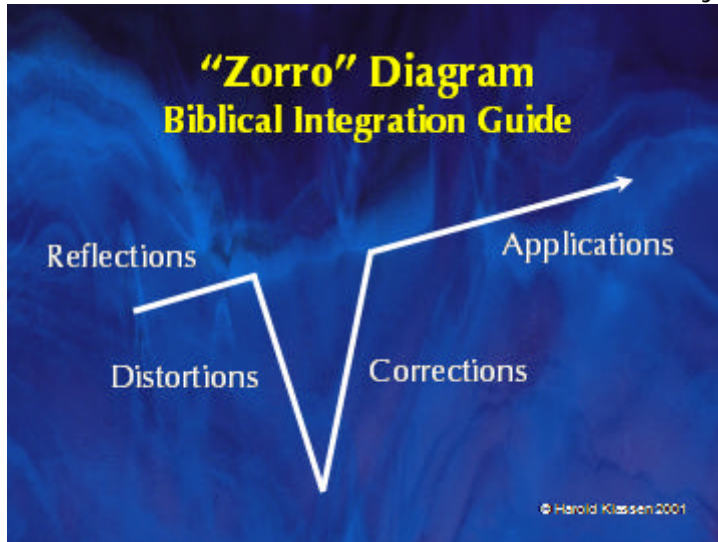
- Work of God
 - Truth applied
- Walk with God
 - Truth in relationship
- Word of God
 - Truth spoken

- Universe
 - Decay & death
- People
 - Conflict & deceit
- Individual
 - Selfish & proud

General revelation was always inadequate, but after the fall it was even more inadequate because now both the sources of revelation and the responder to revelation have been devastated by sin.

Slide 15

It's nice to believe that the God is central and everything that we think about must



be related to what we know about Him from the Bible, however, the real test is whether this is actually done.

The connections between what we're teaching and the Bible that we need to look for and communicate are suggested by four different words that are related to our "Zorro" diagram. There may not be logical deductions that can be made from our Biblical principles that will determine "the" Christian way to deal with every class and every subject, but BI isn't about finding the "right verse" but rather fitting everything into the very BIG picture of what God is doing and expressing our God-given uniqueness and creativity in being the teachers He has called us to be.

Reflections

Because everything and everyone was created to reveal something of God and His glory, we need to continually look for ways in which what we are studying or doing helps us understand God better. Science doesn't interpret Scripture for us, but through science we can understand more of some aspects of God's nature and activity because we're focussing on them. For instance, God's power is clearly seen in the world of the sciences, while His relational nature is seen in the social sciences, His order in mathematics, His gift of communication in languages & literature and His creativity in the arts.

Distortions

There are all kind of ways in which sin has distorted the perfect world that God created and our perception of it. Often we are completely unaware of this distortion until the Bible reveals that our natural response or perception is indeed wrong. Without a word from God we would assume that our sin blighted power of perception and understanding gave us an accurate picture of the world around us and ourselves, but our sinful hearts make it impossible for us to see things as they really are. Only God is big enough and pure enough to know truth, to be truth.

John 14:6

Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.

No matter what we're considering we should expect to find evidence of sin's distortions in the way others have approached the subject with man-centered rather than God-centered presuppositions, methodology and conclusions. In addition, we need to humbly realize that our conclusions are also distorted by our hearts so that we consider our own problems while trying to identify the errors of others.

Matthew 7:3-5

"Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? [4] How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? [5] You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye.

Corrections

It is often only when the Bible says something contrary to the way we have normally considered things that we realize that our thinking and behaviour needs correction. Therefore, the idea of distortions and corrections go closely together. God doesn't leave us without hope and only identify problems, but also is very interested in changing us from sinful patterns of life to godly ones.

2 Tim. 3:16

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness

Unless we are ready to obediently repent of our own way and do things God's way we will never really be able to understand Him for knowledge and understanding are tied to obedience.

Isaiah 1:2-3

Hear, O heavens! Listen, O earth! For the Lord has spoken: "I reared children and brought them up, but they have rebelled against me. [3] The ox knows his master, the donkey his owner's manger, but Israel does not know, my people do not understand."

Applications

The motivations and directions of our lives need to be impacted by what the Bible has to say. "Why do we have to learn this?" is not to be answered with pragmatic, personal-enrichment arguments, but a sense that everything in our lives is both motivated the love of Christ and an expression of that love. Any lesser motivation isn't worthy of a child of God, an ambassador of Christ, a brother of the Son of Man. The only source of this divine love is the indwelling Holy Spirit, so we need to be constantly sensitive to His direction. In fact, "expressions" could also summarize how we fulfil God's intention as we express His love in all our relationships.

Each of the pictures that God uses to describe our relationship to Him and others are pregnant metaphors that will both limit our sinful tendencies and fire our sanctified imaginations so that we learn to live life not as divine puppets or rational robots but maturing members of God's family, the delight of His heart.

There are other questions that can help us identify the rich relationship between all aspects of God's creation and Biblical truth.

Genesis 1 & 2, Psalm 19:1-8

Acts 14:15-17

"Men, why are you doing this? We too are only men, human like you. We are bringing you good news, telling you to turn from these worthless things to the living God, who made heaven and earth and sea and everything in them. [16] In the past, he let all nations go their own way. [17] Yet he has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy."

Romans 1:19-20 since what may be known about God is plain to them, because God has made it plain to them. [20] For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that men are without excuse.

What comes to mind when you think of {topic, theme, issue, subject} in terms of the Biblical theme of creation?

What are some implications of creation for the purpose, content and process of learning about this {topic, theme, issue, subject}?

What is the source or origin of the subject?

What is the first mention of the idea in Scripture?

What is the role of Genesis in this {topic, theme, issue, subject}?

Everything is effected by sin.

Genesis 3, Roman 1:18-32, Romans 8:18-27

What comes to mind when you think of {topic, theme, issue, subject} in terms of the Biblical theme of the fall?

What are some of implications of the fall for the purpose, content and process of learning about this {topic, theme, issue, subject}?

How has sin corrupted or distorted this {topic, theme, issue, subject}?

In what way has human thinking been fragmented in this {topic, theme, issue, subject} by the fall?

Why is it important to understand the distortion?

God didn't abandon the world, but sent Jesus Christ to restore everything.

Sin is atoned for and death is defeated on the cross.

He isn't added to our life, but He lives within as we die.

Repentance and commitment are our responses to what Jesus has done. We become ambassadors to share the good news with others and in gratitude live lives of loving service to God and others.

John 3:16, Eph. 1:17-23, 2 Cor. 5:14-21, Matt. 28

What comes to mind when you think of {topic, theme, issue, subject} in terms of the Biblical theme of the redemption?

What are some of implications of redemption for the purpose, content and process of learning about this {topic, theme, issue, subject}?

What evidence of God's gracious and merciful involvement with His creation are seen?

How have the full effects of sin been restrained by a patient and loving God?

We are living between Jesus' resurrection and His return. He has all authority in heaven and earth and we are called to be faithful to God's original invitation to take care of and develop His creation, to allow Him to live His life in us.

Revelation 21, 22; John 14:23-31, 2 Peter 3:1-14; Matt. 24; Mark 13, Luke 21

What comes to mind when you think of {topic, theme, issue, subject} in terms of the Biblical theme of fulfillment?

What are some of implications of fulfillment for the purpose, content and process of learning about this {topic, theme, issue, subject}?

How is the idea completed or repaired by Christian thought?

What are the unifying factor(s) that bring together the parts into a whole?

Why don't Christian people always believe or practice truth?

Why is maturity or sanctification in Christ essential to integration?

How does a believer grow to understand all things through Christ?

Is integration ever complete?

Another word that could be used here is Expressions – Expressions of Love

Remember the Greatest Commandment?

Matthew 22:37-40

Jesus replied: " 'Love the Lord your God with all your heart and with all your soul and with all your mind.' [38] This is the first and greatest commandment. [39] And the second is like it: 'Love your neighbor as yourself.' [40] All the Law and the Prophets hang on these two commandments."

God wants us to love Him as He first loved us.

1 John 4:19

We love him, because he first loved us.

1 Peter 1:8

Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy,

God wants us to love each other

John 13:34-35

"A new command I give you: Love one another. As I have loved you, so you must love one another. [35] By this all men will know that you are my disciples, if you love one another."

1 John 4:11

Dear friends, since God so loved us, we also ought to love one another.

God wants us to love the world

Wife, husband, children, ...

Matthew 5:43-44

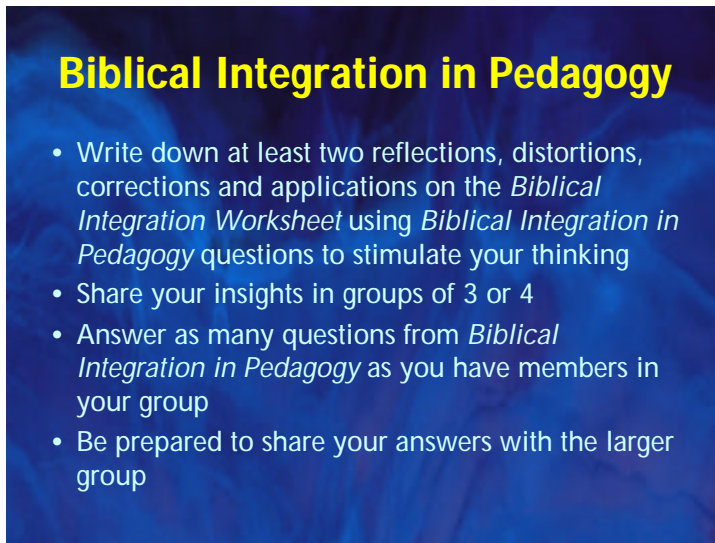
"You have heard that it was said, 'Love your neighbor and hate your enemy.' [44] But I tell you: Love your enemies and pray for those who persecute you,

Matthew 5:46

If you love those who love you, what reward will you get? Are not even the tax collectors doing that?

God who is love lives in us and through us

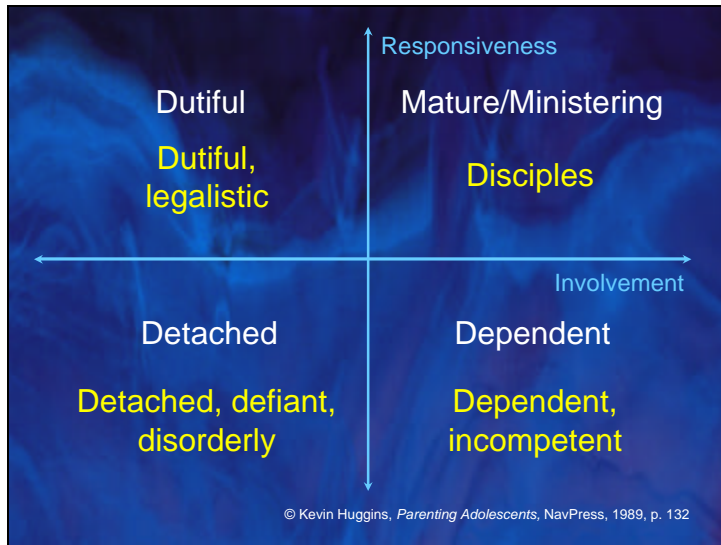
Slide 16

A blue rectangular slide with a textured background. The title 'Biblical Integration in Pedagogy' is written in bold yellow text at the top. Below the title, there is a bulleted list of four items in white text.

Biblical Integration in Pedagogy

- Write down at least two reflections, distortions, corrections and applications on the *Biblical Integration Worksheet* using *Biblical Integration in Pedagogy* questions to stimulate your thinking
- Share your insights in groups of 3 or 4
- Answer as many questions from *Biblical Integration in Pedagogy* as you have members in your group
- Be prepared to share your answers with the larger group

Slide 16



We've been talking a lot about truth, but we also need to be reminded that truth needs to be communicated with love or it is valueless.

Be-Attitudes for Teachers

Be Caring

1 Cor. 13: 4-7

Love is patient; love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.

How easy it is to love the cute, respectful, obedient child! But what about the rude, obnoxious, defiant one? How wonderful to teach a class of students eager to learn! But what about that person who debates just about anything you say?

A caring teacher loves and accepts each student, giving them a sense of belonging and security, which they so desperately need. A caring teacher looks beyond the surface and sees the potential of who a person can be in Christ. A caring teacher reaches into all situations, both the pleasant and the unpleasant - from leading someone to Christ to setting up chairs. A caring teacher understands differences in learning styles and needs and accepts each class member for who he/she is. A caring teacher shares in the feeling of wonder and discovery rather than belittling silly inquiry. A caring teacher puts into practice the qualities of 1 Corinthians 13:4-7. Consider such a teacher as described in the paraphrase below.

Being a caring teacher necessitates a close walk with God because love is from God and God is love.

1 John 4:19

We love because He first loved us.

As you personally tap into the love of God, you will then want to share His love with others - with each and every student entrusted to your care. Remember the words of

Luke 6:32-33

If you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who are good to you, what credit is that to you? Even sinners do that.

A Teacher's Paraphrase of 1 Corinthians 13

When a certain student keeps trying to push me to my limit, I will be patient.

When another student rubs me the wrong way, I will be kind.

When someone makes an issue of how he liked last year's teacher a lot better than me, I will not be jealous.

When my class seems to be growing through my leaching, I will not brag or get arrogant.

When I feel like slamming down my books in disgust, I will not act unbecomingly.

When I have to teach but I'm not feeling very well, I will not seek my own interests.

When someone is misbehaving, I will not be provoked.

When a problem student consistently abuses me. I will not take into account a wrong suffered.

When I learn of sin in the life of a student, I will be broken over his unrighteousness but rejoice when he comes around to the truth.

When I'm ready to pull my hair out over constant disruptions, I will bear all things.

When a student repeatedly disappoints me, I will still believe in him.

When I'm not sure my teaching is getting through, I will hope all things

When life is hectic and I question the time my teaching takes, I will endure all things.

.....
Truth must come with "unconditional involvement and uncompromising responsiveness" = LOVE = the way God interacts with us

Involvement--doesn't need to do anything to be loved and wanted

? security

? taste of grace when we stay close in tough times, even when they act as enemies

Responsiveness –what I do has a lasting impact (consequences) whether for good or bad

Dependent teacher/parent ? wants relationship so badly they won't say NO, overlook infractions; fear broken relationship because the teacher needs the relationship not for ministry but self-fulfilment because they are foolishly seeking to make themselves look good by adjusting their behaviour to the responses of others

? danger of new teacher

Detached—"I'm here to teach, nothing else"

? no relationship

? what I do doesn't matter ? gangs, sexual involvement

Dutiful—high regard for rules; often harsh (only see bad consequences)

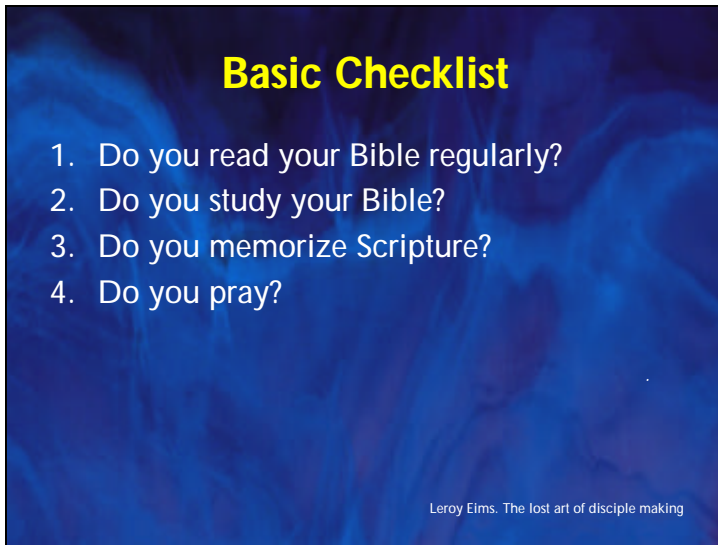
? performance is necessary

Mature ? requires high energy

? transforming teacher

Notice the kind of students a teacher produces are like him, just as Jesus said.

Slide 17



Luke 6:40

A student is not above his teacher, but everyone who is fully trained will be like his teacher.

You can't train a disciple to go beyond where you are, but you can take him with you in the process of becoming all God wants you to be.

Use a one-year Bible reading program or some other plan.

Study goes beyond the surface of the Scripture and begins to compare Scripture with Scripture, the Old Testament with the New Testament, all the passages that deal with the same word or idea, original languages and culture, etc.

I find that I study most when I have to present something to someone else. Working with someone helps keep you accountable and gives you someone with whom you can share the results of your study and from whom you can learn the results of his study.

It is much easier to assign Scripture memory to students than to memorize Scripture ourselves.

Start with something easy to learn:

1 Thes. 5:16-18

Be joyful always; [17] pray continually; [18] give thanks in all circumstances, for this is God's will for you in Christ Jesus.

Continue with something relevant.

Psalms 119:9-11

How can a young man keep his way pure? By living according to your word. [10] I seek you with all my heart; do not let me stray from your commands. [11] I have hidden your word in my heart that I might not sin against you.

Hebrews 12:1

Therefore, since we are surrounded by such a great cloud of witnesses, let us

throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us.

Be prepared to face temptation in our areas of weakness with the Word of God as Christ did in the wilderness.

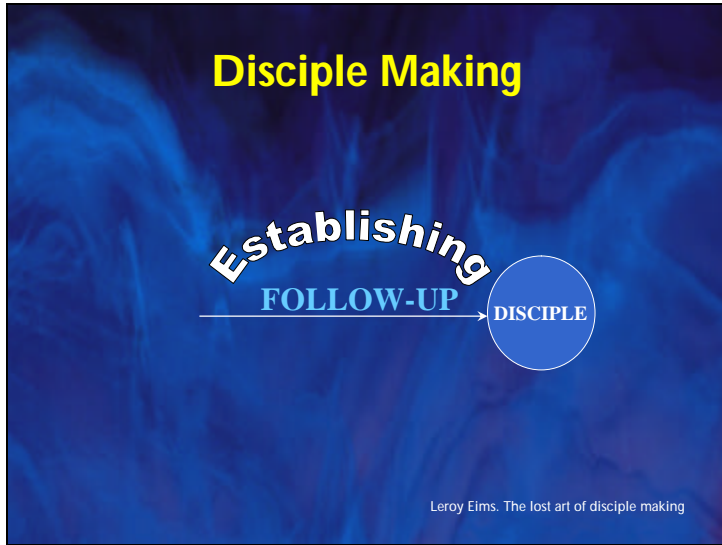
1 Samuel 12:23 As for me, far be it from me that I should sin against the Lord by failing to pray for you. And I will teach you the way that is good and right.

Slide 18



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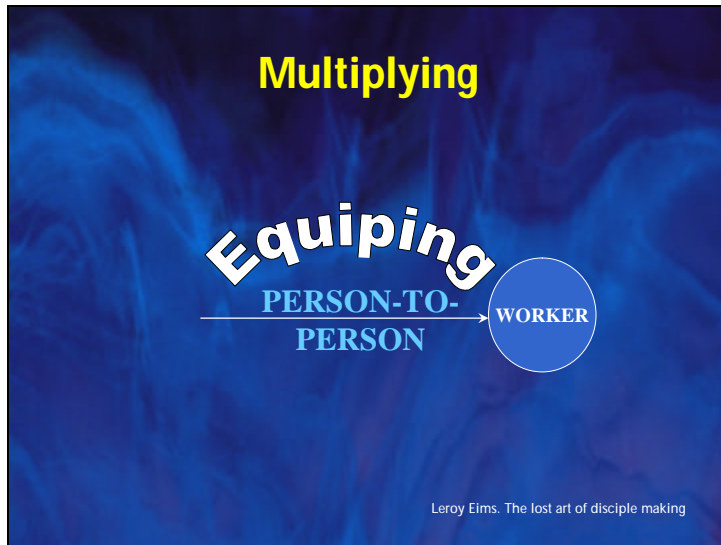
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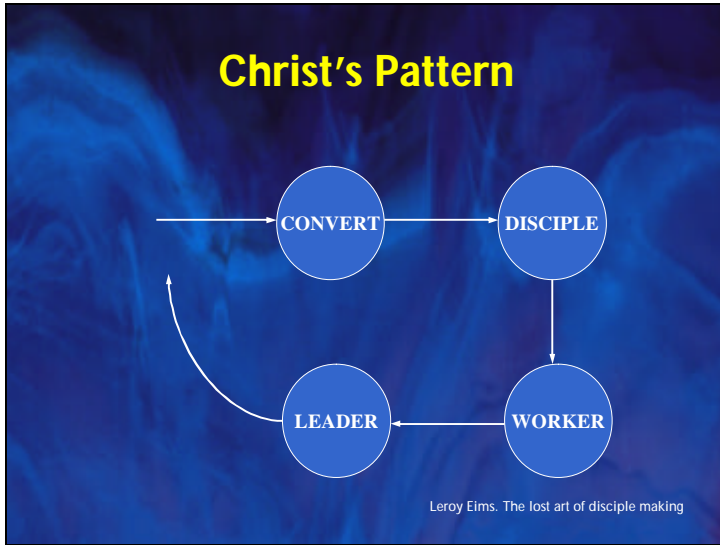
Slide 20



Slide 21



Slide 22



Instructor's Manual

Teaching Biblical Integration as an Essential Skill

What about my classes on
Monday?

Workshop 4 of 4

Workshop 4 – 14:00-15:15, Friday, November 29

1. Welcome – **What about my classes on Monday? – 1**
 - a. Title of Workshop– Teaching Biblical Integration as an Essential Skill: What about my classes on Monday? (part 4 of 4)
 - b. Name – Harold Klassen
 - c. Distribute handouts and seminar evaluation forms – student volunteer
2. Introduction

The final workshop will give participants an opportunity to do Biblical integration in the grade and subject areas in which they teach. Individual and small group work will help hone the skill so that they are comfortable doing BI and prepared to both model and teach the skill in their classrooms.
3. Review - **What about my classes on Monday? – 2-6**
4. Origin of error - **What about my classes on Monday? – 7-8**
5. Looking for connections for my classes
 - a. Individuals consider how they would do BI in their classes
Biblical Integration Worksheet – complete
 - b. Participants form groups of elementary, intermediate, middle school and subject area teachers to compare their ideas
 - c. Each group is to report their best ideas to the whole workshop
 - d. Discuss difficulties
6. Children's perspectives - **What about my classes on Monday? – 9-12**
7. Integration vs. illustration - **What about my classes on Monday? – 13-18**
8. 3 dimensions of learning - **What about my classes on Monday? – 19-23**
 - a. Review the *Christian Education Perspectives* response form – **Christian Education Perspectives**
 - b. Answer the following questions in writing on the back of the form:
 - i. *How would you respond differently to the quotation as the result of attending these workshops?*
 - ii. *What do you intend to do differently when you return to your classroom on Monday?*
 - c. After answering the questions individually, the participants will do a pair-share with someone else who will be an accountability partner to encourage Biblical integration.
 - i. Share commitment
 - ii. Share contact information
9. **Workshop Check-up**
Complete in session if time permits or at home as a review in a week's time.
10. **Biblical Integration Bibliography**
Materials for further study.
11. Closing
 - a. Fill out evaluation forms
 - b. Answer questions
 - c. Prayer
 - d. Collect evaluation forms – student volunteer
 - e. Pickup **Workshop 4 Handout**

Materials Needed**PowerPoint slides****Handouts****Transparencies**

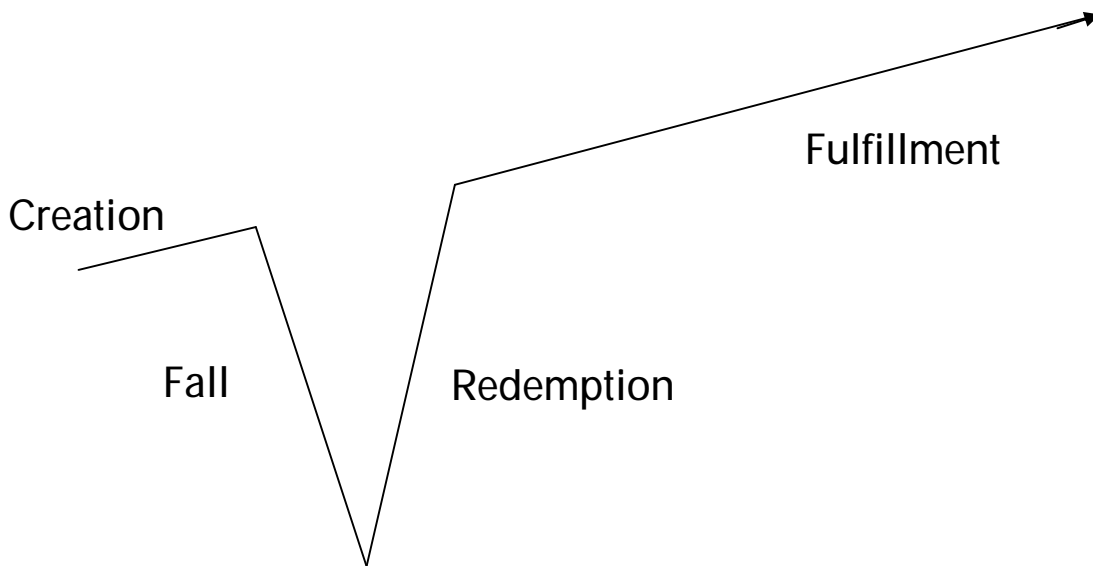
Workshop Check-Up – Answer Key

| | | | |
|---|--|---|-------------|
| A | God's power is revealed in the stars | A | Creation |
| A | The universe was designed to function in perfect harmony. | B | Fall |
| D | Everything we do has eternal significance. | C | Redemption |
| C | It isn't possible to educate someone into God's kingdom. | D | Fulfillment |
| D | Learning a second language enables the God's children to share what He has done with more people. | | |
| D | The result of studying anything should be a spirit of worship. | | |
| C | Personal transformation is the path to any kind of group transformation. | | |
| B | Death is unnatural because it is not part of a perfect universe. | | |
| C | Satan can't make you do anything because he is a defeated enemy. | | |
| A | All people have value because of the image of God. | | |
| B | Distortions of truth | | |
| A | Reflections of God | | |
| D | Applications for wise living | | |
| C | Corrections of foolish thinking | | |
| D | God's children can live in hope and victory by the indwelling Holy Spirit. | | |
| B | When we look at the universe our first consideration is how it relates to us, how we can use it for our advantage. | | |
| B | Conflict is a central theme in sociology and psychology. | | |
| A | The earth's resources should be sufficient for an expanding human population. | | |

1. F – addition without integration
2. F – addition without integration
3. T – consideration of Biblical truth in evaluating behaviour
4. T – science reflects a truth revealed in Scripture and they are brought together
5. F – addition without integration

1. d
2. b
3. b
4. a
5. d

1. Eternal perspective in -->



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2. Examples will vary

Creation – reflections; the study of the microscopic world reveals that God is interested in the smallest details of even the largest projects

Fall – distortions; students are basically good and should be allowed to develop with as little input as possible

Redemption – corrections; social reform will fail unless there is inward transformation of the people involved by the Spirit of God

Fulfillment – applications; communications technology should be used to share truth and personal love

3. Answers will vary

Education is the process of preparing people for life.

4. Answers will vary

Christian education—an education in which all elements including the teacher, student, content, methodology, philosophy, objectives, etc. are related to Christ and are being transformed by Him

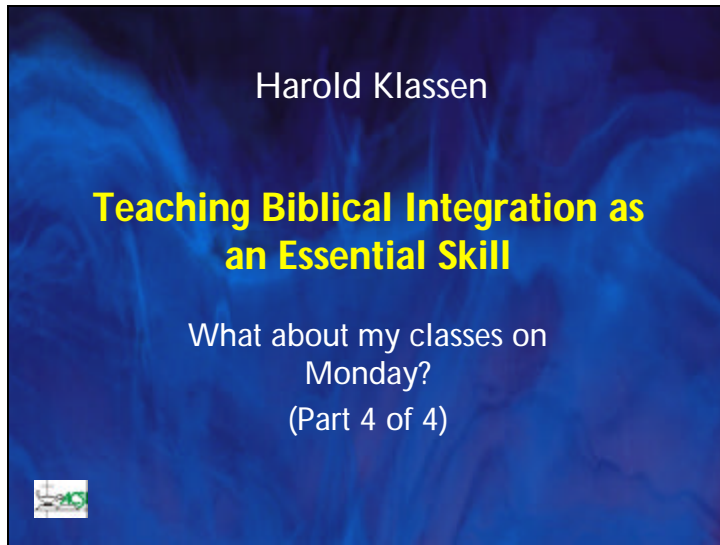
5. Answers will vary

5rTeacher recognizes that he/she is responsible to God for what he/she teaches

Teacher recognizes that spiritual transformation can only be done by God so he/she is totally dependent on God for life-changing teaching.

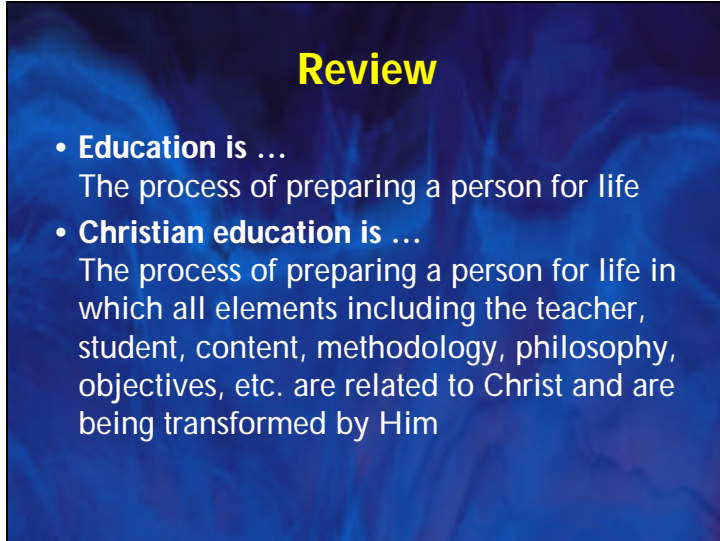
Revelation in God's Word takes priority over man's reason

Slide 1



Biblical integration (BI) isn't just about finding the right answers, but is also very concerned about asking the right questions. We've spent over 3 hours laying a foundation for BI, establishing a Christian framework for our view of the world, and identifying how what the Bible says about God relates to everything He has made and done. In this session participants will have an opportunity to do BI in the grade and subject areas in which they teach. Individual and small group will hone the skill so that they are comfortable doing BI and prepared to both model and teach the skill in their classrooms—starting Monday!

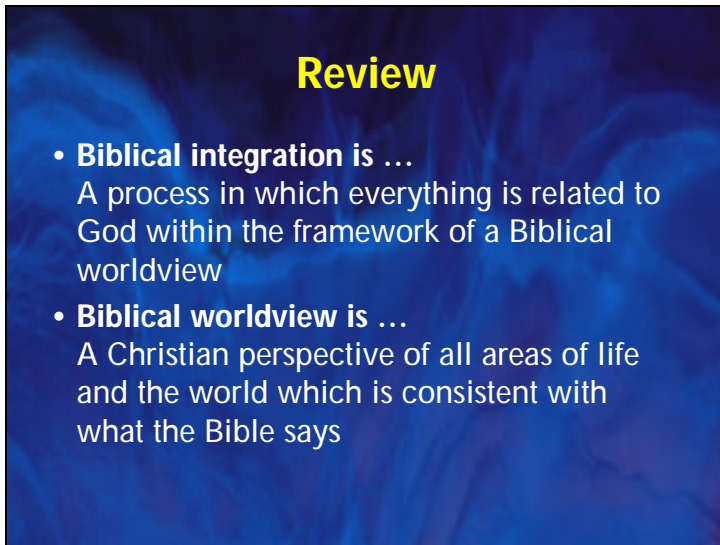
Slide 2



Review

- **Education is ...**
The process of preparing a person for life
- **Christian education is ...**
The process of preparing a person for life in which all elements including the teacher, student, content, methodology, philosophy, objectives, etc. are related to Christ and are being transformed by Him

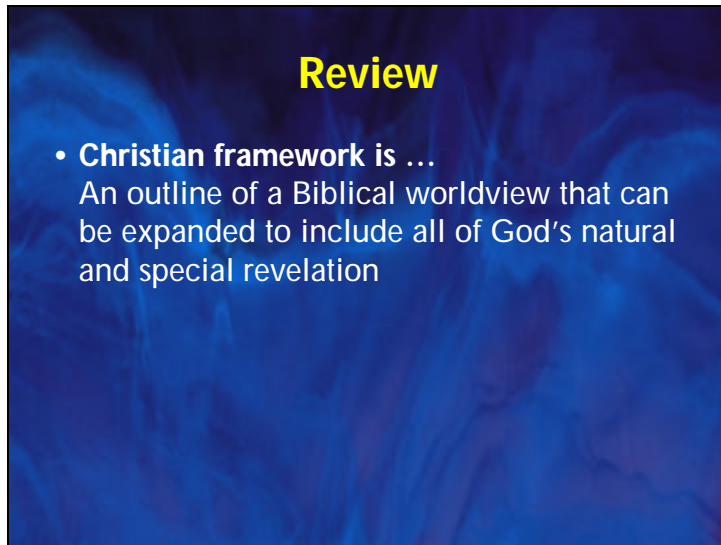
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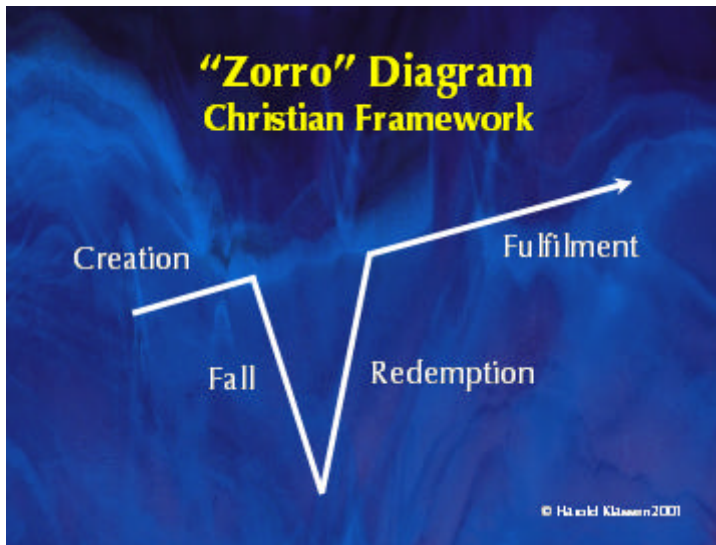
Review

- **Biblical integration is ...**
A process in which everything is related to God within the framework of a Biblical worldview
- **Biblical worldview is ...**
A Christian perspective of all areas of life and the world which is consistent with what the Bible says

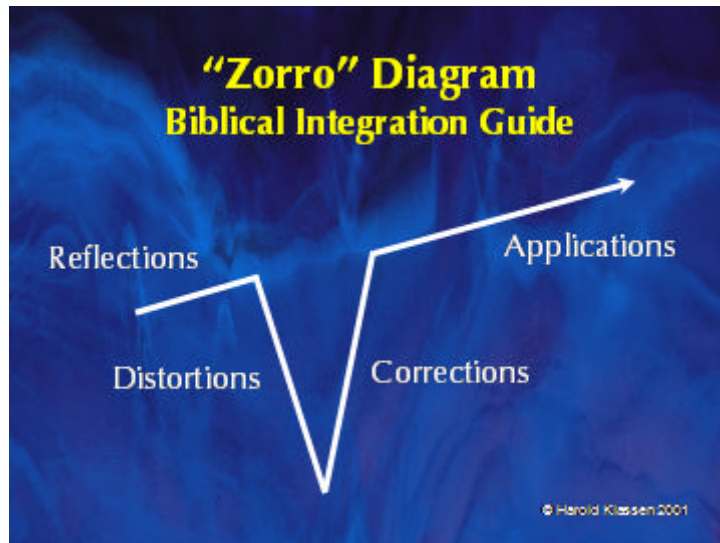
Slide 4



Slide 5



Slide 6



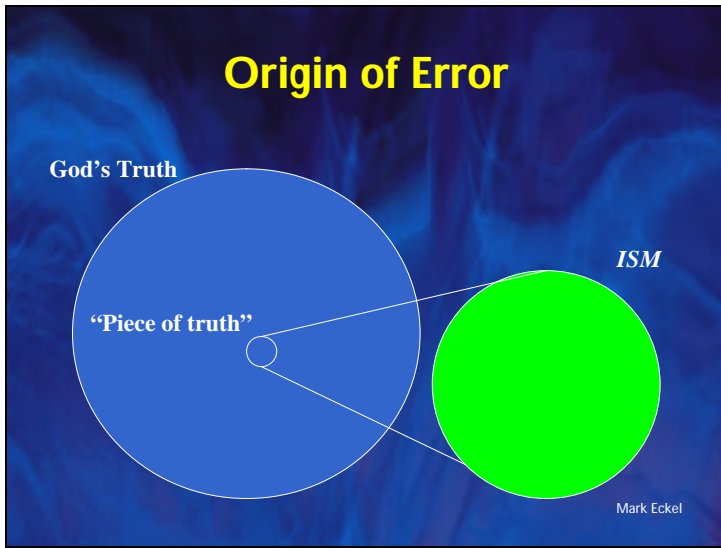
What do we learn about God?

How has sin affected this?

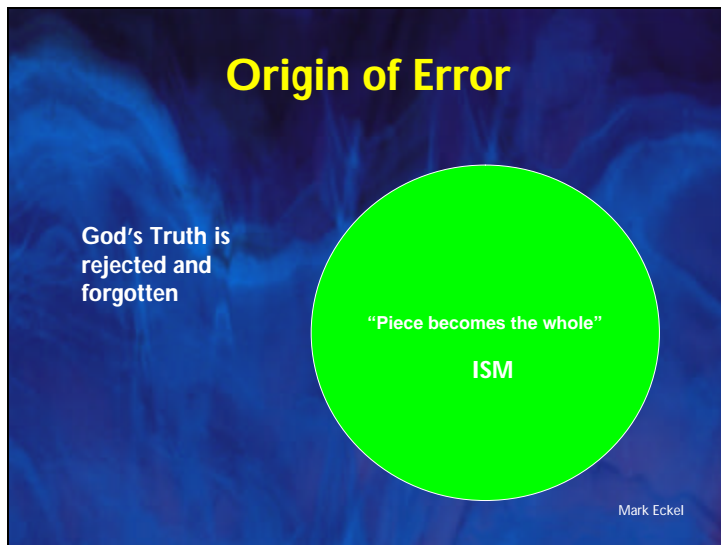
What has God told us to keep us from sin?

How can we show our love to God and others better? How does it impact our relationship to God the Father, God the Son and God the Holy Spirit?

Slide 7



Slide 8



Humanism – man is everything

Pantheism – everything is God

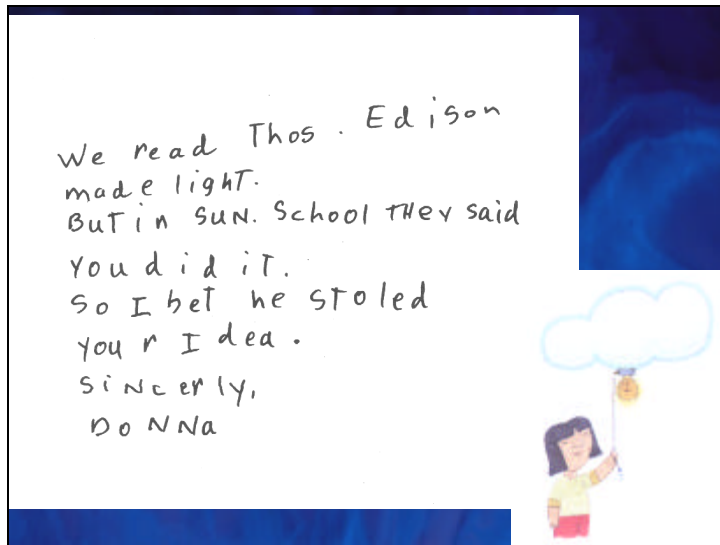
Materialism – matter is everything

Hedonism – pleasure is everything

Pragmatism – results are everything

What "isms" do you have to contend with in your teaching?

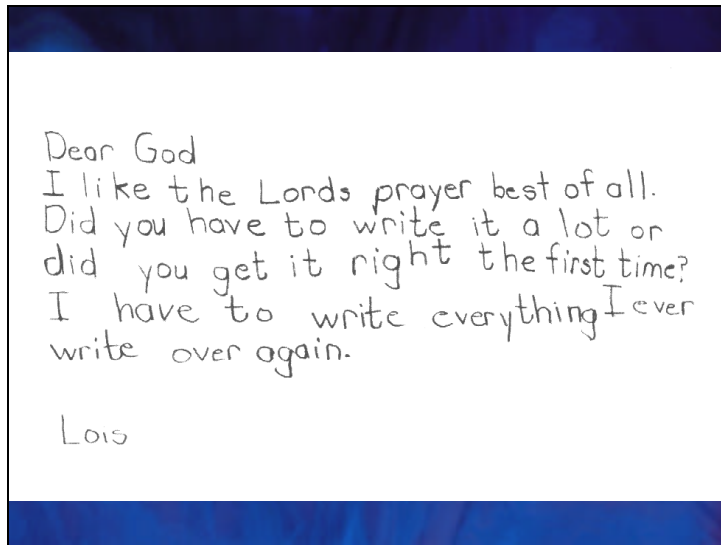
Slide 9



Children's letters to God, Stuart Hample and Eric Marshall, 1991, Workman Publishing, 708 Broadway, NY, NY 10003

Here's an elementary student who is beginning to do Biblical integration. She is relating what she is learning to what she knows about God.

Slide 10



Lois is also doing Biblical integration, but she's missing an important piece of information. What truth from God's word does she need to know?

God makes no mistakes

1 Tim. 4:4

For everything God created is good, and nothing is to be rejected if it is received with thanksgiving,

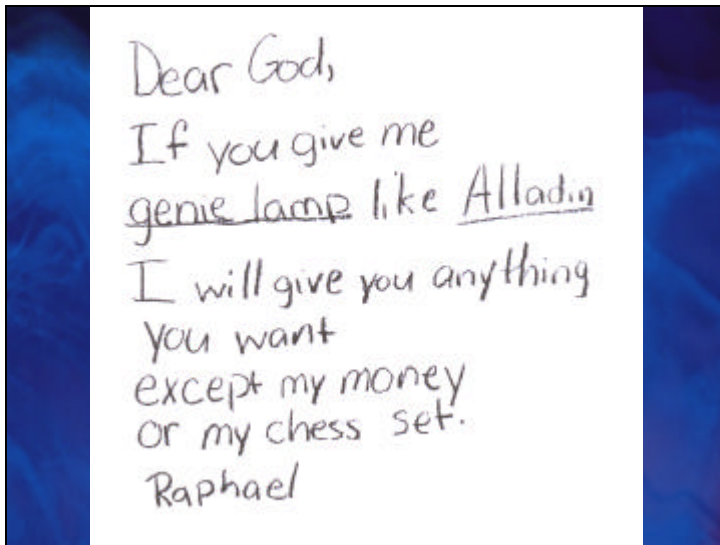
Genesis 1:11

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

1 Kings 8:56

Praise be to the Lord, who has given rest to his people Israel just as he promised. Not one word has failed of all the good promises he gave through his servant Moses.

Slide 11



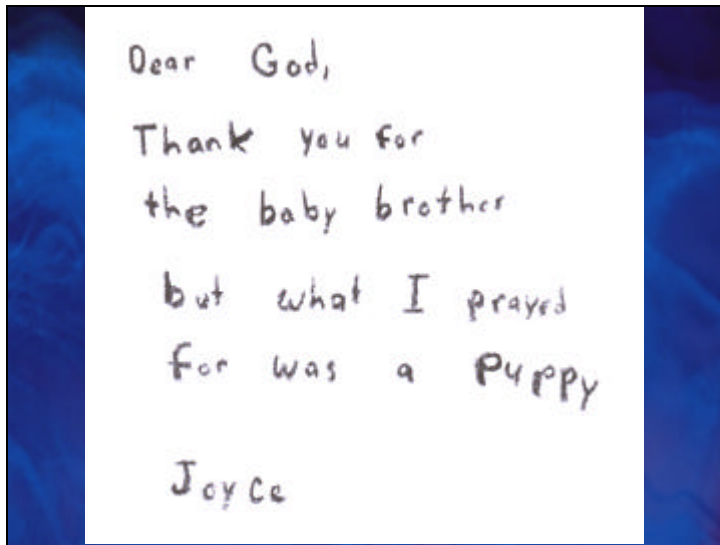
Raphael is having problems with which part of the Zorro diagram?

Fulfillment

1 Cor. 6:19

Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own;

Slide 12



Joyce understands thankfulness, but doesn't know the relative value of babies to puppies – a problem some adults have!!

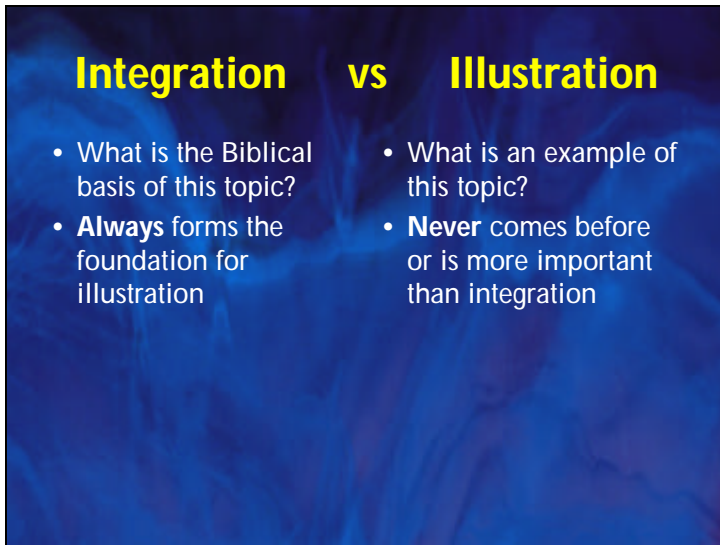
Matthew 6:26

Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?

Matthew 12:12

How much more valuable is a man than a sheep! Therefore it is lawful to do good on the Sabbath."

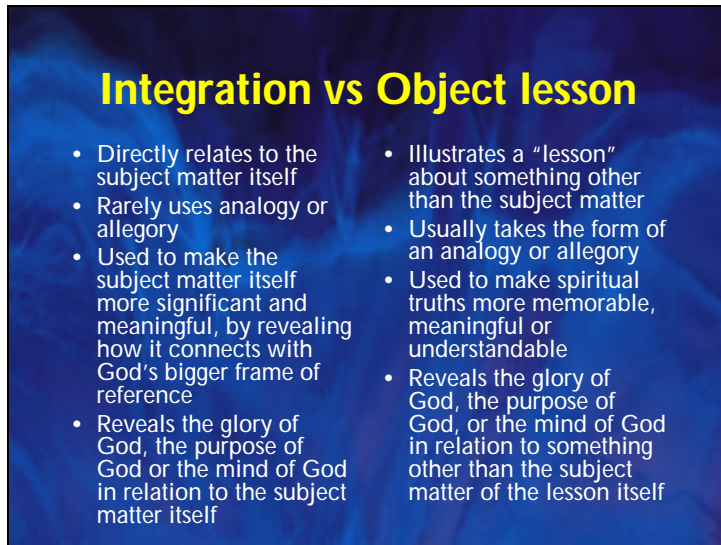
Slide 13



Integration vs Illustration

- What is the Biblical basis of this topic?
- **Always** forms the foundation for illustration
- What is an example of this topic?
- **Never** comes before or is more important than integration

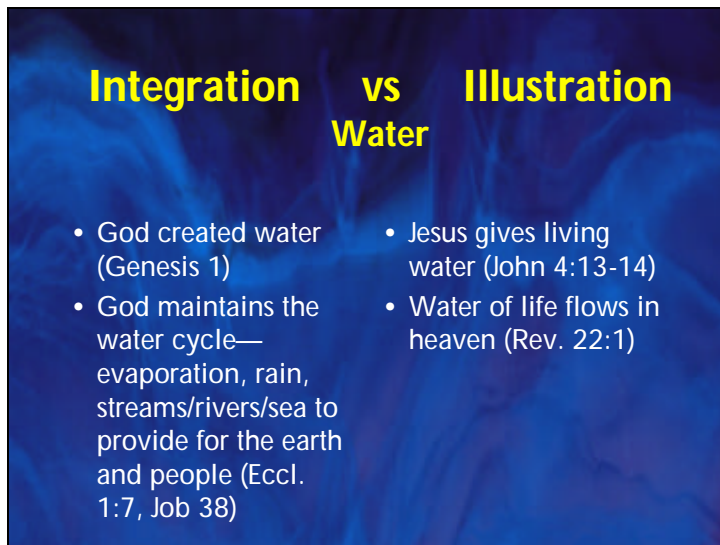
Slide 14



Integration vs Object lesson

- Directly relates to the subject matter itself
- Rarely uses analogy or allegory
- Used to make the subject matter itself more significant and meaningful, by revealing how it connects with God's bigger frame of reference
- Reveals the glory of God, the purpose of God or the mind of God in relation to the subject matter itself
- Illustrates a "lesson" about something other than the subject matter
- Usually takes the form of an analogy or allegory
- Used to make spiritual truths more memorable, meaningful or understandable
- Reveals the glory of God, the purpose of God, or the mind of God in relation to something other than the subject matter of the lesson itself

Slide 15



**Integration vs Illustration
Water**

- God created water (Genesis 1)
- God maintains the water cycle—evaporation, rain, streams/rivers/sea to provide for the earth and people (Eccl. 1:7, Job 38)
- Jesus gives living water (John 4:13-14)
- Water of life flows in heaven (Rev. 22:1)

Eccles. 1:7

All streams flow into the sea,
yet the sea is never full.

To the place the streams come from,
there they return again.

John 4:13-14

Jesus answered, "Everyone who drinks this water will be thirsty again, [14] but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life."

Rev. 22:1

Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb

Slide 16

**Integration vs Illustration
Citizenship**

- God has ordained systems of government to preserve and protect society (Prov 28, 29; Matt 5:13-16, 22:21)
- God expects us to obey governing authorities in our lives (Titus 3:1, 1 Peter 2:13-17)
- We are citizens of heaven (Phil 2:19, 3:20)

Eph. 2:19

Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household,

Philip. 3:20

But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ,

Matthew 5:13-16

"You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men.

[14] "You are the light of the world. A city on a hill cannot be hidden. [15] Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. [16] In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven.

Matthew 22:21

"Caesar's," they replied.

Then he said to them, "Give to Caesar what is Caesar's, and to God what is God's."

Romans 13:1-3

Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. [2] Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. [3] For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you.

Titus 3:1

Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good,

Hebrews 13:17

Obey your leaders and submit to their authority. They keep watch over you as

men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.

1 Peter 2:13

Submit yourselves for the Lord's sake to every authority instituted among men: whether to the king, as the supreme authority,

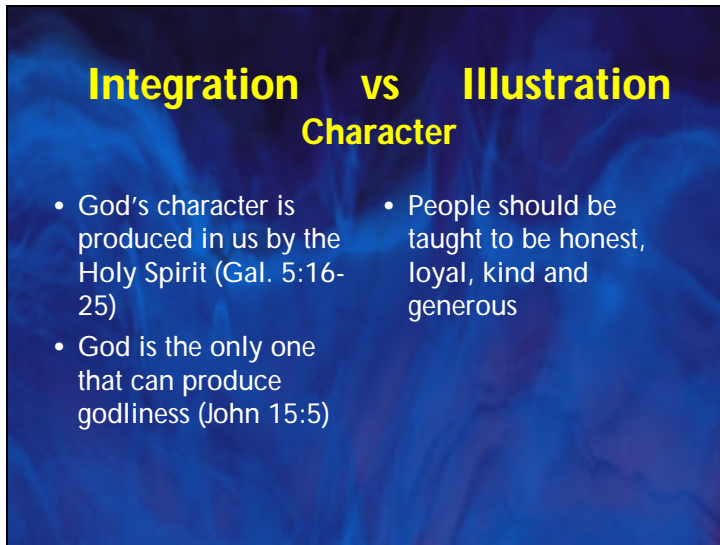
1 Tim. 2:1-2

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone-- [2] for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness.

1 Peter 2:13-17

Submit yourselves for the Lord's sake to every authority instituted among men: whether to the king, as the supreme authority, [14] or to governors, who are sent by him to punish those who do wrong and to commend those who do right. [15] For it is God's will that by doing good you should silence the ignorant talk of foolish men. [16] Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God. [17] Show proper respect to everyone: Love the brotherhood of believers, fear God, honor the king.

Slide 17



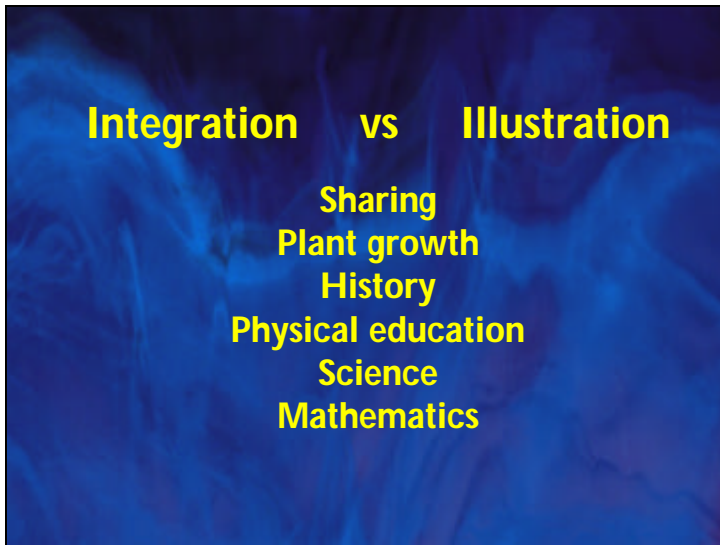
Integration vs Illustration Character

- God's character is produced in us by the Holy Spirit (Gal. 5:16-25)
- God is the only one that can produce godliness (John 15:5)
- People should be taught to be honest, loyal, kind and generous

John 15:5

"I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing.

Slide 18



Sharing

Little boy brought Jesus His lunch

God expects us to treat everyone equally because He has no favourites

Exodus 20-22

James 2:1-13

Ephes. 6:5-9

Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. [6] Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart. [7] Serve wholeheartedly, as if you were serving the Lord, not men, [8] because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free.

[9] And masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him.

Plant growth

Parable of the sower

God created plants to produce "after their kind." Reproduction is God's method of growth and maintenance in creation.

Genesis 1:11-12

Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. [12] The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good.

Genesis 1:20-28

And God said, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky." [21] So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good. [22] God blessed them and said, "Be fruitful and increase in number and fill

What about my classes on Monday? (Part 4 of 4)

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the water in the seas, and let the birds increase on the earth." [23] And there was evening, and there was morning--the fifth day.

[24] And God said, "Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind." And it was so. [25] God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

[26] Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."

[27] So God created man in his own image, in the image of God he created him; male and female he created them.

[28] God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

2 Tim. 2:2

And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.

History

The Egyptians were blessed when they accepted godly advice (Joseph) and punished when they refused to honor God (Moses).

God controls the rise and fall of all nations.

Daniel 2:19-21

During the night the mystery was revealed to Daniel in a vision. Then Daniel praised the God of heaven [20] and said: "Praise be to the name of God for ever and ever; wisdom and power are his. [21] He changes times and seasons; he sets up kings and deposes them. He gives wisdom to the wise and knowledge to the discerning.

Physical education

Hebrews 12:1

Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us.

God gave us our body so we are responsible to Him for our stewardship of it. It doesn't belong to us, but to Him.

Psalms 90

1 Cor. 6:18-20

Flee from sexual immorality. All other sins a man commits are outside his body, but he who sins sexually sins against his own body. [19] Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; [20] you were bought at a price. Therefore honor God with your body.

1 Tim. 4:8

For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come.

1 Cor. 9:27

No, I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize.

Science

Precious stones are in the walls of the New Jerusalem

God is creator and sustainer of everything and everything is intended to illustrate His greatness.

Romans 1:18-20

The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, [19] since what may be known about God is plain to them, because God has made it plain to them. [20] For since the creation of the world God's invisible qualities--his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that men are without excuse.

Col. 1:15-18

He is the image of the invisible God, the firstborn over all creation. [16] For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. [17] He is before all things, and in him all things hold together. [18] And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.

Psalms 19:1 For the director of music. A psalm of David.

The heavens declare the glory of God; the skies proclaim the work of his hands.

Mathematics

All the hairs of our head are numbered.

Matthew 10:30

And even the very hairs of your head are all numbered.

God created the world with mathematical precision which illustrates His nature. (from Biblical principles for integration in mathematics: based upon the attributes of God, by Mark Eckel, 1997)

Truth

Deut. 32:4

He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he.

John 14:6

Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.

John 17:17

Sanctify them by the truth; your word is truth.

Hebrews 13:8

Jesus Christ is the same yesterday and today and forever.

In math, answers are exactly right or wrong. Error can be found. Truth cannot be relative. The source of changelessness is God Himself. We have developed mathematical systems incorporating relative principles, but one of the best cures for the total relativity of the post-modern mind set is some rigorous mathematical proofs and calculations.

What about my classes on Monday? (Part 4 of 4)

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Eternal

Exodus 3:14

God said to Moses, "I am who I am. This is what you are to say to the Israelites: 'I am has sent me to you.' "

Psalms 90:2

Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God.

The number line depicts infinity. The infinite (God) produces the finite (His world). God is eternal—past and future.

Aseity (self-sufficient)

Acts 17:24-28

"The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. [25] And he is not served by human hands, as if he needed anything, because he himself gives all men life and breath and everything else. [26] From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live. [27] God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us. [28] 'For in him we live and move and have our being.' As some of your own poets have said, 'We are his offspring.'"

Place value is a predetermined, independent set system based on a given number (most often ten). It is not questioned or qualified. Place value reflects God's nature: independent, self-sufficient, and unqualified.

Transcendent (set apart)

Genesis 1:1

Colossians 1:15-17

Math contains sets that are mutually exclusive: even-odd, positive-negative. These diametrical sets exist because God is totally different and apart from His creation.

Immutable (unchanging)

Deut. 7:9

Know therefore that the Lord your God is God; he is the faithful God, keeping his covenant of love to a thousand generations of those who love him and keep his commands.

Lament. 3:23

They are new every morning; great is your faithfulness.

Malachi 3:6

"I the Lord do not change. So you, O descendants of Jacob, are not destroyed. Estimation works because mathematical patterns are predictable. Predictability finds its source in the dependable, faithful Creator.

Incomprehensible (limitless)

1 Kings 8:27

"But will God really dwell on earth? The heavens, even the highest heaven, cannot contain you. How much less this temple I have built!

Job 11:7-8

"Can you fathom the mysteries of God? Can you probe the limits of the Almighty?

[8] They are higher than the heavens--what can you do? They are deeper than the depths of the grave--what can you know?

Isaiah 55:8-9

"For my thoughts are not your thoughts, neither are your ways my ways," declares the Lord. [9] "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

Geometry deals with points in space which we cannot see. An immense creation images the unfathomable Creator.

Creator-designer

Isaiah 46:10-11

I make known the end from the beginning, from ancient times, what is still to come. I say: My purpose will stand, and I will do all that I please. [11] From the east I summon a bird of prey; from a far-off land, a man to fulfill my purpose. What I have said, that will I bring about; what I have planned, that will I do.

John 1:1-3

In the beginning was the Word, and the Word was with God, and the Word was God. [2] He was with God in the beginning. [3] Through him all things were made; without him nothing was made that has been made.

Col. 1:16

For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.

Math is rich with patterns of numbers and sets. Where did they come from? The Trinity planned and Jesus Christ created all things.

Omniscience

Psalms 19:12-14

Who can discern his errors? Forgive my hidden faults. [13] Keep your servant also from willful sins; may they not rule over me. Then will I be blameless, innocent of great transgression. [14] May the words of my mouth and the meditation of my heart be pleasing in your sight, O Lord, my Rock and my Redeemer.

Isaiah 40:12

Who has measured the waters in the hollow of his hand, or with the breadth of his hand marked off the heavens? Who has held the dust of the earth in a basket, or weighed the mountains on the scales and the hills in a balance?

With enough points, a pattern can be determined, although it is impossible to determine the behavior of a single point (e.g. the chaos theory/fractals). While the future cannot be predicted, patterns can be deduced. Because God knows all things, the ordered creation operates accordingly.

Justice

Isaiah 59:1-15; Romans 2:1-11; 2 Thess. 1:5-10

Precision in measurement (with tools) and calculation (with numbers) produces accuracy. God's accounting of human action, concern for commercial compensation, and ethical, eternal standards for restitution is mirrored in math's exactitude.

Slide 19



Wisdom involves changed living according to the understanding that has been developed. Because it is impossible to live life the way it should be lived without the Spirit of God, only Christian education can be a complete education.

Understanding without application or transformation always develops guilty responsibility.

Luke 12:48

But the one who does not know and does things deserving punishment will be beaten with few blows. From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked.

John 13:17

Now that you know these things, you will be blessed if you do them.

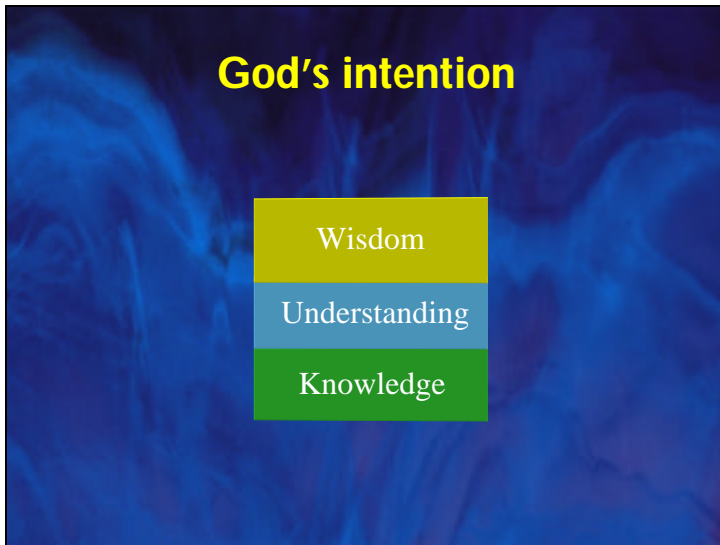
Basis for classroom evaluation. If you don't test it, students won't learn it. We're often satisfied with rote learning of information while God is always looking for changed lives.

If every area of life and thinking isn't seen as vitally connected to the Lord and Creator of the universe, Scriptural principles are often only applied to human relations, personal self-image and eternal destiny. Although these are vital, people are not developing a comprehensive world-view with God at the center and all areas fitting together around Him. They are, therefore, poorly prepared to bring transformation to their own culture or any other.

Obedience makes us wise.

Our problem isn't usually that we know too little, but do too little of what we know.

Slide 20



Proverbs 1:7

*The fear of the Lord is the beginning of knowledge,
but fools despise wisdom and discipline.*

Proverbs 3:13

*Blessed is the man who finds wisdom,
the man who gains understanding,*

Proverbs 4:5-7

Get wisdom, get understanding;

do not forget my words or swerve from them.

[6] Do not forsake wisdom, and she will protect you;

love her, and she will watch over you.

[7] Wisdom is supreme; therefore get wisdom.

Though it cost all you have, get understanding.

Wisdom = transformation – God wants us to be changed in the way we live

James 1:22-25

Do not merely listen to the word, and so deceive yourselves. Do what it says. [23]

Anyone who listens to the word but does not do what it says is like a man who

looks at his face in a mirror [24] and, after looking at himself, goes away and

immediately forgets what he looks like. [25] But the man who looks intently into

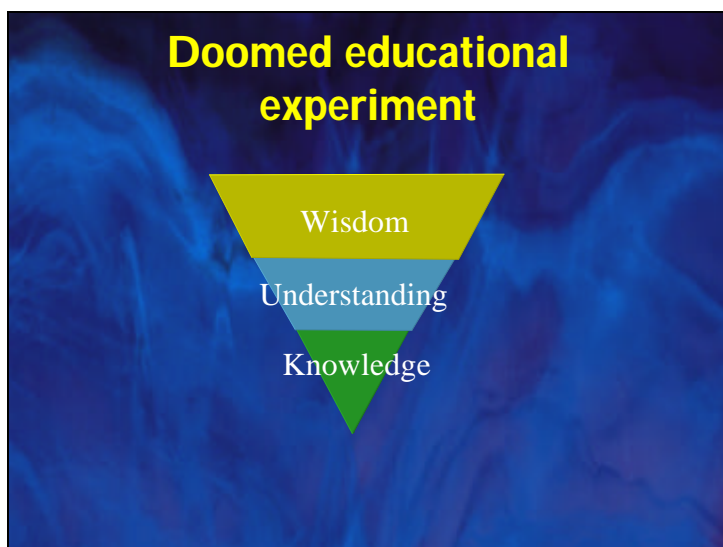
the perfect law that gives freedom, and continues to do this, not forgetting what he
has heard, but doing it--he will be blessed in what he does.

If we don't do anything different as the result of what we hear we are fooling ourselves if we say that we've really learned anything.

Slide 21



Slide 22



Slide 23

A slide with a dark blue background and a lighter blue abstract pattern. The title "How to integrate" is in yellow. Below it is a bulleted list of four items in white text.

How to integrate

- Identify Biblical principles to be integrated
- Plan assignments and discussion questions that cause students to begin thoughtfully considering the Biblical principles
- Consider how Biblical principles from other subject areas may be related
- Allow students to apply the principles personally

Appendix B: Participant's Manual

Participant's Manual

Teaching Biblical Integration as an Essential Skill

Christian Education
or
Christians in Education?

Workshop 1 of 4

Christian Education Survey

Grade level of students that you teach (circle all that apply):

K 1 2 3 4 5 6 7 8 9 10 11 12 Teachers Other _____

Years of teaching experience (circle one):

0-2 3-5 6-10 11-15 16-20 21-25 25+

Years of post-high school education (circle one): 0-2 3-4 5-6 7-8 9+

I attended a **Christian** elementary school high school university
graduate school seminary Bible college/institute

Type of school in which you teach:

MK national Christian international Christian national non-Christian
 international non-Christian other _____

Indicate how you feel about the following statements by putting an in the appropriate box.

| | Strongly Agree | Agree | Unsure | Disagree | Strongly Disagree |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| I understand what Christian education is | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| My students know what Christian education is | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| I regularly provide Christian education to my students | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| I believe a Christian education is important for all Christians | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| My students believe a Christian education is important for all Christians | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| I would pay tuition so that my children could receive a Christian education | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| My students would pay tuition so that their children could receive a Christian education | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| I believe non-Christians should have the opportunity to receive a Christian education | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| I believe that Christian education is whatever Christian teachers do | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| My students know what Biblical integration is | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| I regularly do Biblical integration in my classes | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| My students regularly do Biblical integration | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| I have been trained to do Biblical integration | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| I am trying to teach my students to do Biblical integration | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| I want to improve my skills in Biblical integration | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

Is education about:

- Literacy and numeracy?
- Academic qualifications?
- Preparing good employees?
- Creating a stable economy?
- Developing good citizens and good behaviour?

Or is it about:

- A passion for lifelong learning?
- A purpose for living?
- Opportunities for awe and wonder?
- Spiritual awareness?
- The growth of the whole person?
- Providing hope and purpose for the future?

Or does education:

- Influence and reflect the values of society?
- Provide a route to the well-being of the individual?
- Provide a route to equality of opportunity, a healthy and just democracy, a productive economy and sustainable development?
- Reaffirm our commitment to virtues of truth, justice, honesty, trust and a sense of duty?
- Enable us to respond to the opportunities and challenges of the world we live in? – Introduction to English revised National Curriculum

I want ... decisions made by people educated in the fullest sense of the word i.e. highly knowledgeable, capable of understanding complex problems, highly skilled, talented in the art of communication, confident working in teams, creative and not least capable of exercising moral judgement and taking a global perspective.

– Rt. Hon David Blunkett MP, North of England Education Conference, January 2000


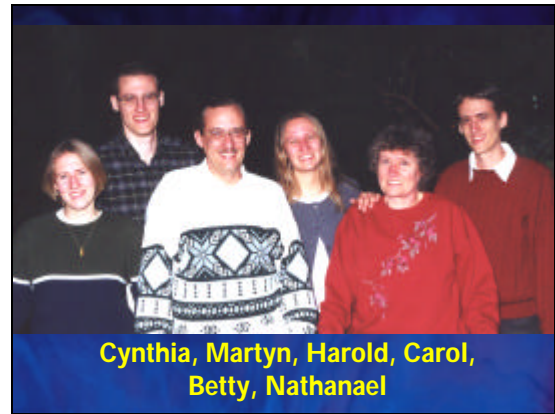
What is education?

1. Which of these lists do you agree with? Or would you want to combine elements of all four?
2. What view of education did you come across in your training? Have you changed your mind? Why?
3. What is a realistic expectation of what can happen in schools?
4. Is there anything else you would want to add as a Christian?

Harold Klassen

**Teaching Biblical Integration as
an Essential Skill**


Christian Education
or
Christians in Education?
(Part 1 of 4)


Preview


- Why consider Christian education?
- What is education?
- What makes education Christian?
- What Biblical integration *is*
- What Biblical integration *is not*
- How do you do Biblical integration?

"Zorro" Diagram



Why consider Christian education?

- An understanding of Christian education is necessary to put all the pieces together



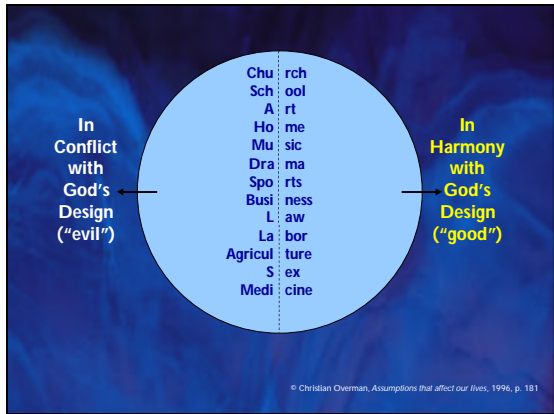
Why consider Christian education?

- Personal experience
 - Bible education
 - Sacred/secular schizophrenia

SACRED
Things pertaining to the spiritual, eternal, and unchanging upper realm of God in heaven.

SECULAR
Things pertaining to the physical, temporal, and changing lower realm of man on earth

© Christian Overman, *Assumptions that affect our lives*, 1996, p. 181



Why consider Christian education?

- Personal experience
 - Bible education
 - Sacred/secular schizophrenia
 - Unclear picture of Christian school's purpose
- Christ's command

Great Commission

Matthew 28:18-20

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. [19] Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, [20] and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Great Commission

Mark 16:15

He said to them, "Go into all the world and preach the good news to all creation."

Acts 1:8

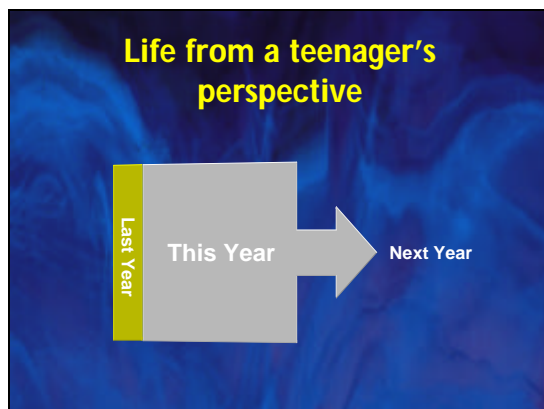
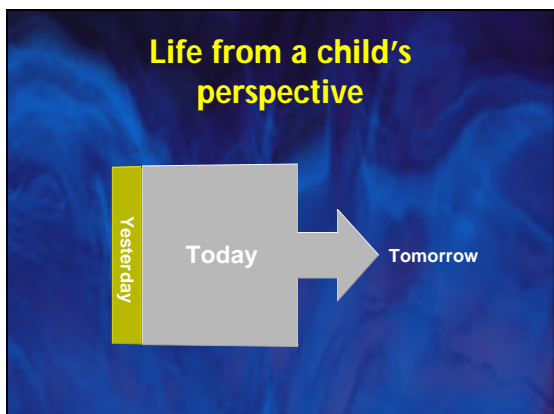
But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

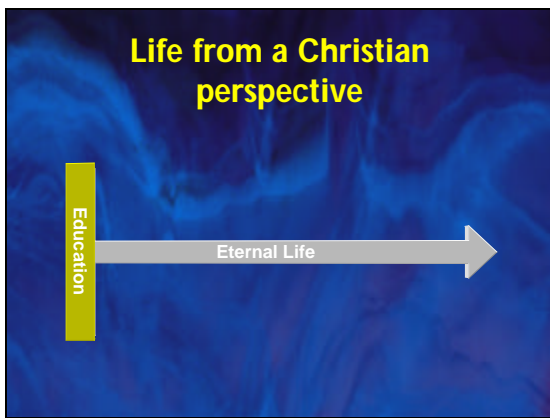
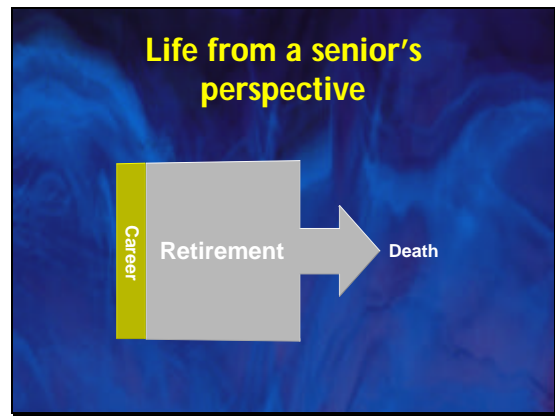
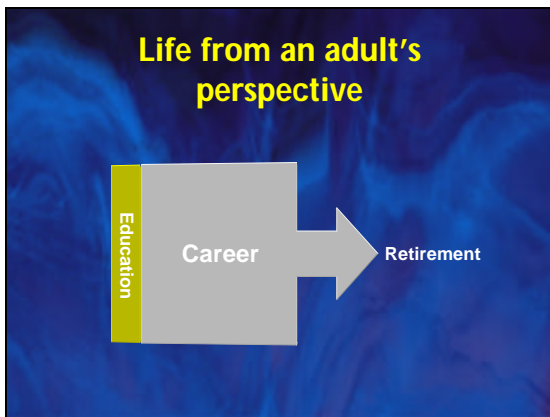
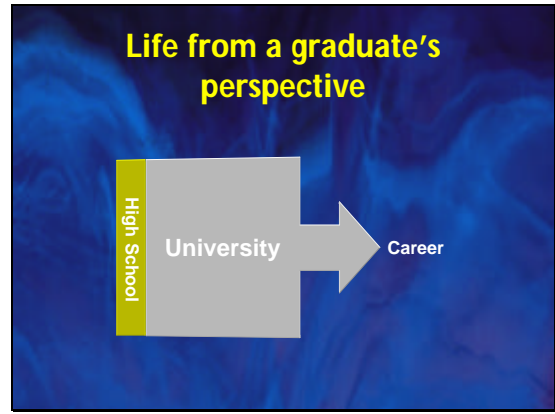
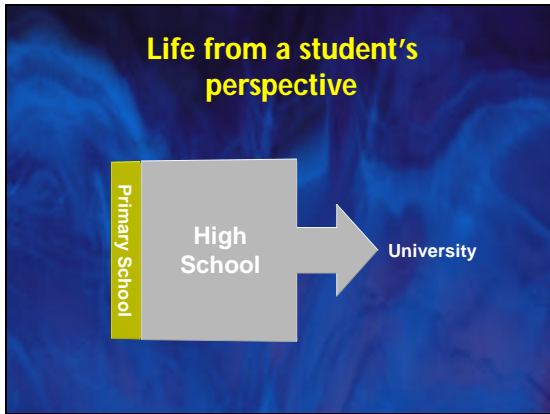
What is education?

- In 2 minutes answer the questions on the *What is Education?* handout
- Discuss your answers with the person sitting next to you
- Prepare a definition of education together

What is education?

- Education is the process of preparing people for life
 - *Life* not occupation





Root of Hopelessness

Eccles. 3:17-21

Man's fate is like that of the animals; the same fate awaits them both: As one dies, so dies the other. All have the same breath; man has no advantage over the animal. Everything is meaningless. [20] All go to the same place; all come from dust, and to dust all return. [21] **Who knows if the spirit of man rises upward and if the spirit of the animal goes down into the earth?"**

- ### How do you develop an eternal perspective?
- List at least two ways to develop an eternal perspective in 1 minute.
 - Share your list with at least two other people and combine your insights.

- ### How do you develop an eternal perspective?
- Talk about heaven
 - Evaluate the long-range effect of choices
 - Talk about people who have died
 - Talk about spiritual issues rather than just material things
 - Use a giant ray diagram as a visual reminder

What is education?

- Education is the process of preparing people for life
 - *Life* not occupation
 - *People* not programs

People involved in education

- Person who is doing the preparing
- Person who is being prepared

Teacher responsibility

James 3:1-2

Not many of you should presume to be teachers, my brothers, because you know that we who teach will be judged more strictly. [2] We all stumble in many ways. If anyone is never at fault in what he says, he is a perfect man, able to keep his whole body in check.

Teacher responsibility

Luke 6:40

A student is not above his teacher, but everyone who is fully trained will be like his teacher.

Teacher responsibility

1 John 2:28

And now, dear children, continue in him, so that when he appears we may be confident and unashamed before him at his coming.

Student responsibility

1 Tim. 6:1-2

All who are under the yoke of slavery should consider their masters worthy of full respect, so that God's name and our teaching may not be slandered. [2] Those who have believing masters are not to show less respect for them because they are brothers. Instead, they are to serve them even better, because those who benefit from their service are believers, and dear to them. These are the things you are to teach and urge on them.

Student responsibility

1 Thess. 5:12

Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you.

Hebrews 13:17

Obey your leaders and submit to their authority. They keep watch over you as men who must give an account. Obey them so that their work will be a joy, not a burden, for that would be of no advantage to you.

Student responsibility

Proverbs 5:12-14

You will say, "How I hated discipline!

How my heart spurned correction!

[13] I would not obey my teachers
or listen to my instructors.

[14] I have come to the brink of utter ruin in the midst of the whole assembly."

What is education?

- Education is the process of preparing people for life
 - *Life* not occupation
 - *People* not programs
 - *Preparation* not practice
 - *Process* not product

Christian education defined

- Education is ...
The process of preparing a person for life
- Christian education is ...
The process of preparing a person for life in which all elements are related to Christ and are being transformed by Him

What makes education Christian?

- Teacher must be a Christian
 - Student must be a Christian
- 1 Cor. 2:14
The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

What makes education Christian?

- Teacher must be a Christian
- Student must be a Christian
- Content must be Christian
- Christ has to do it

Holy Spirit's role

- Speaks of Christ
- Transforms lives
- Gives desire and power to live God's way
- Communicates God's thoughts
- Teaches through available teachers

Parents' role

- Primary responsibility for education
 - First teachers
 - Final authority

Goals of Christian education

- Discipleship
- Philippians 3:10
I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings, **becoming like him** in his death

Goals of Christian education

- Discipleship
- 1 John 4:17
In this way, love is made complete among us so that we will have confidence on the day of judgment, because **in this world we are like him.**

Goals of Christian education

- Discipleship
- Reproduction
 - Life

1 Corinthians 11:1

Follow my example, as I follow the example of Christ.

Goals of Christian education

- Discipleship
- Reproduction
 - Life

2 Thessalonians 3:7

For you yourselves know how you ought to follow our example.

Goals of Christian education

- Discipleship
- Reproduction
 - Life
 - Ministry

2 Timothy 2:2

And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.

Participant's Manual

Teaching Biblical Integration as an Essential Skill

I know the Bible is important,
but how does it fit?

Workshop 2 of 4

| Biblical Integration—Stages of Implementation | |
|--|--|
| Level 0 | Non use |
| Non use with no interest | <ul style="list-style-type: none"> • little or no knowledge • uninvolved with no intention of becoming involved • not convinced of value • thinks that the subject he/she teaches is not related to faith |
| Level 1 | Orientation |
| Non use with interest | <ul style="list-style-type: none"> • has some or is getting some information • aware that he/she should integrate • doesn't know how to find & implement a Christian worldview in his/her class • thinks it can be implement in some but not all levels or subjects or topics • planning to implement in the future, but has no established time to begin. |
| Level 2 | Preparation |
| Decided to integrate | <ul style="list-style-type: none"> • preparing to begin for the first time • plans to begin at a definite time • taking steps to get ready to integrate |
| Level 3 | Irregular use |
| Superficial use | <ul style="list-style-type: none"> • tries integration occasionally • aware of how integration should be used ideally, but is not able to use it that way yet because of problems with management, time, resources, etc. • integration is meeting more teacher's needs or concerns than students' needs • use of biblical themes or topics without coherence and meaningfulness |
| Level 4 | Routine |
| No progress | <ul style="list-style-type: none"> • does integration but no preparation to improve • syllabus and objectives show integration in some themes • recognizes that some things could be improved but does not plan to do so • has no coherent plan for presenting the Christian worldview so random prayers and homilies are injected. • based on teacher's talking rather than student response |
| Level 5 | Refinement |
| Focuses on students | <ul style="list-style-type: none"> • varies the implementation of integration to increase impact on students • can describe changes that were made in the last months, and what is planned for the near future • changes of strategies and themes in integration are made because of the benefits to students |
| Level 6 | Dynamic integration |
| Involves others | <ul style="list-style-type: none"> • regularly talks with colleagues on ways to improve integration to make a collective impact on students • senses a growing capacity to make a difference in the lives of students through integration and teaming • provides a coherent Christian worldview and emphasizes student response. |

Survey of Beliefs

Please indicate your response to each of the following statements with an

| <p>Strongly agree –This is the truth. You would defend the statement without compromise.</p> <p>Agree –You may not completely understand the subject or want to debate it but it seems more right than wrong.</p> <p>Not sure –You don't understand the statement, have no opinion or think the issue is irrelevant for daily life.</p> <p>Disagree –The statement does not sound right but you are not sure you could prove it wrong.</p> <p>Strongly disagree –This is false. You would defend the opposite viewpoint.</p> | Strongly Agree | Agree | Not sure | Disagree | Strongly Disagree |
|---|----------------|-------|----------|----------|-------------------|
| Human life has developed over millions of years. | | | | | |
| The primary goal of education is to develop a world and life view where everything is properly related to God. | | | | | |
| Absolute truth exists in all areas of life and can be known. | | | | | |
| God created all things and continues to actively sustain them. | | | | | |
| Many ways exist in which an individual can share in the divine nature of God besides a personal relationship with Jesus Christ. | | | | | |
| Society, not the individual, is chiefly responsible for social evils. | | | | | |
| Human nature, because it constantly adapts and changes, has an unlimited potential for progressive development. | | | | | |
| The Bible is meant to be a guide or an example to individuals in moral decisions but is not authoritative in other areas of life. | | | | | |
| All people are conceived with a sinful nature which distorts their perception of the world and leads them to misuse everything and everyone. | | | | | |
| The major obstacles to social progress are ignorance and faulty social institutions. | | | | | |
| When He lived on earth, Jesus Christ committed sins. | | | | | |
| All Scripture is inspired by God and is inerrant in every detail as recorded in the original manuscripts. | | | | | |
| Because the Bible is inerrant in all areas, learning through science and reason must be understood in light of what the scriptures say. | | | | | |
| Each person has an eternal spirit which will live forever after the body dies. This spirit will either live in happiness with God in heaven or in torment with the devil in hell. | | | | | |
| God's primary concern is that men's sins are forgiven so that they can go to heaven. | | | | | |
| All religious belief is personal and should not be imposed on others, particularly on children. | | | | | |
| Individuals should be allowed to conduct life as they choose as long as it does not interfere with the lives of others. | | | | | |
| Instruction in any field should present all known theories about the given subject in an unbiased manner and encourage each student to develop his/her own beliefs. | | | | | |
| Because human nature is constantly changing, values and ethics will also change. Therefore, each generation should be free to adopt moral standards appropriate to their preferences and circumstances. | | | | | |
| Eternal spiritual salvation can be earned by doing enough good deeds. | | | | | |
| Satan is not a living being but is just a symbol of evil. | | | | | |

Developing a Christian Framework

Part One

- Divide into groups of four to consider creation, fall, redemption and fulfillment
- Each group should identify at least two key truths regarding each phase by considering:
 - Revelation
 - What has God revealed about Himself, spirit beings, things (inanimate), creatures (animate), people (others), and ourselves?
 - Relationships
 - What has He revealed about the relationship between Himself and the different things He created?
 - What has He revealed about the relationship between the different things He created?
 - Repercussions
 - What was the effect of each phase on the relationships?
- Each group member should write down all the truths that the group identifies

Part Two

- Each group member is to become an expert in one of the 4 phases
 - Representatives for each small group gather to form 4 large groups corresponding the four phases.
 - Write down all the truths from the different groups
 - Note how often each truth was identified
 - Divide the truths into essential (E)/optional (O)
 - If more than ½ the groups identified it → E
 - If less than ½ the groups identified it → O
 - Reword the truths into a consistent format starting with the essential truths

Part Three

- Reform the groups of four and have each expert report the conclusions about their phase
- Collect the conclusions from one group and print the results for distribution in the next workshop


For Further Consideration

- At what grade level would such an exercise be appropriate?
- Ask students to fill in the framework at their age and grade-level. Compare the different truths identified by each grade in a staff meeting to look for spiritual and intellectual development.
- When considering each grade level, subject, topic or lesson, determine which truths are being **reflected**, which are often **distorted**, which are need to **correct** distortions, and which should be **applied**.
 - Start with the general and go to the particular; start with a subject area and then go to the grade-level topics or themes
 - Ask the students to determine which truths are being **reflected**, which are often **distorted**, which are needed to **correct** distortions, and which should be **applied**.

Harold Klassen

Teaching Biblical Integration as an Essential Skill

I know the Bible is important,
but how does it fit?
(Part 2 of 4)




Stages of Implementation

- At what level are you?
- At what level is your school?
- At what level are most of the Christian teachers you know?
- At what level are your students?

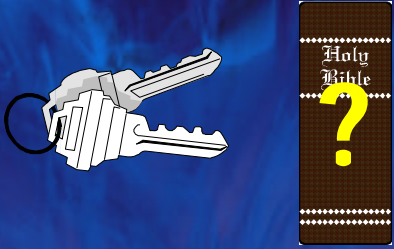
Review

- **Education is ...**
The process of preparing a person for life
- **Christian education is ...**
The process of preparing a person for life in which all elements including the teacher, student, content, methodology, philosophy, objectives, etc. are related to Christ and are being transformed by Him

"Zorro" Diagram



Key to Christian Education




The Bible is like ...

- Complete this sentence in as many ways as possible
- Give a reason for each simile
- Work together with the person next to you


Deficient Descriptions

- The Bible is like a piece of a puzzle




Deficient Descriptions

- The Bible is like a piece of a puzzle
- The Bible is like glue




Deficient Descriptions

- The Bible is like a piece of a puzzle
- The Bible is like glue
- The Bible is like paint



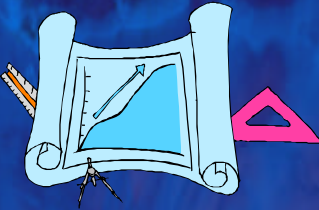
Deficient Descriptions

- The Bible is like a piece of a puzzle
- The Bible is like glue
- The Bible is like paint
- The Bible is like salt



Super Similes

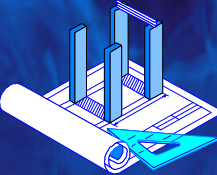
- The Bible is like a blueprint




Super Similes

Blueprints


- Bring order out of chaos
- Determine value in the midst of relativism
- Produce confidence instead of uncertainty




Constructing an educational system



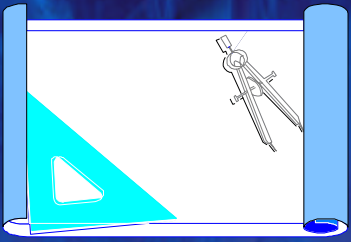
Constructing an educational system



Constructing an educational system



Constructing an educational system





Super Similes

- The Bible is like a blueprint
- The Bible is like oxygen

Deficient Descriptions

- The Bible is like a piece of a puzzle
- The Bible is like glue
- The Bible is like paint
- The Bible is like salt

Super Similes

- The Bible is like a blueprint
- The Bible is like oxygen

Integration defined

- To incorporate into a larger unit
- To bring together into a larger whole

Integration's direction

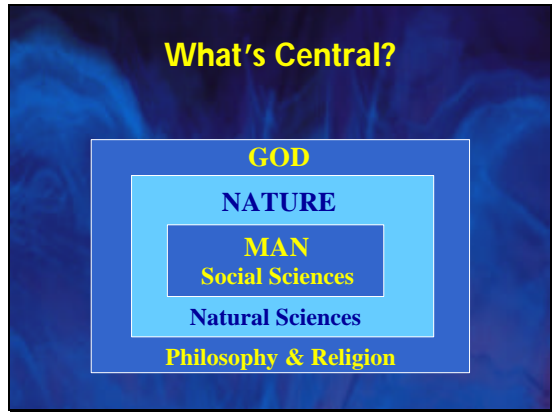
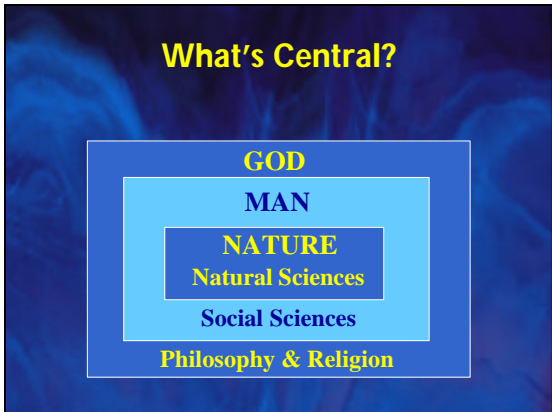
Natural, temporal world-view + **God**

doesn't work

Integration's direction

God + natural world

does work





- ### What Biblical integration *is not*
- Having chapel services regularly
 - Adding Bible verses to the regular curriculum
 - Singing a hymn to start class
 - Praying before every class

Dear God,
 I think about
 you sometimes even
 when I'm not praying

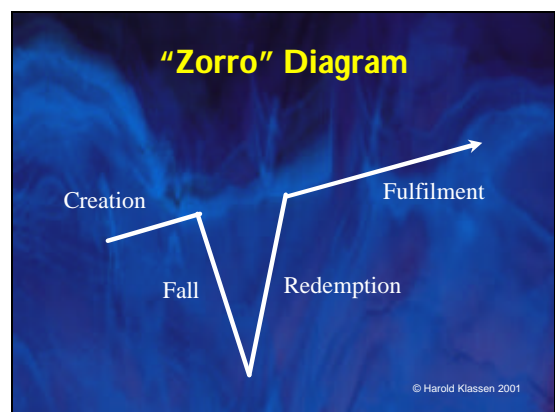
Elliott

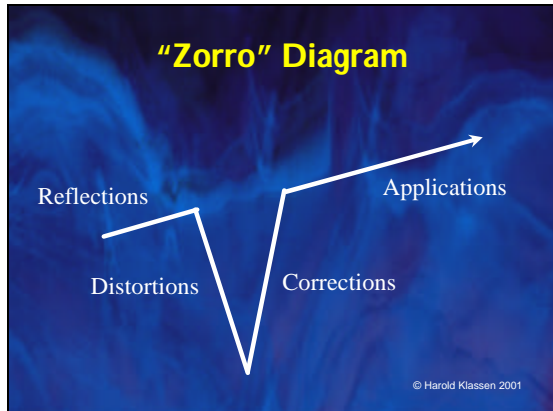
- ### Integration of faith and learning
- Doesn't identify what we have faith in
 - Doesn't give an objective basis for our learning
 - Does clarify that we need more than a "magic" book
 - Does require that we trust what the Bible says

- ### Biblical integration defined
- Teaching the subjects of the Christian school in such a way that students develop a Biblical world view out of which to think and act
 - Viewing all of life and learning from God's perspective found in His word
 - Reinvesting facts with their God-intended meaning
 - Relating everything to God within the framework of a Biblical worldview

- ### More definitions
- **Biblical worldview is ...**
 A Christian perspective of all areas of life and the world which is consistent with what the Bible says
 - **Christian framework is ...**
 An outline of a Biblical worldview that can be expanded to include all of God's natural and special revelation

- ### Survey of beliefs
- My assumption
 There are a lot of beliefs that we hold in common
 - My goal
 To start you thinking about what you believe so we can develop a Christian framework together
 - Your assignment
 Complete the survey





Models for integration

- **Student-directed**
Integration is done by the students themselves
- **Spontaneous**
Integration flows spontaneously from the instructor's personality and any medium or any textbook
- **Devotional**
The instructor initiates integration during a devotional time

Models for integration

- **Textbook**
Integration is done from a Christian textbook or the Bible used as the textbook
- **Christian professional**
Integration is done from the instructor's own analysis and writings
- **Experiential**
Integration is acted out by means of spiritual exercises performed by the students in class

Models for integration

- **Lexical**
Integration is done through the use of word studies and concordances
- **Institutes**
Integration is systematic and prophetic, stressing authority, revelation, and crucial principles
- **Moral formation**
Informs the learner on issues from a Christian perspective and form the learner in Christian virtue

Models for integration

- **Interpersonal**
Teacher spontaneously makes connections from their own integrated worldview
- **Parallel**
Two revelations speak with authority *in their own realm*
- **Integrating core**
New knowledge, skills and attitudes are fitted into a set of presuppositions about the world and life so that one's world view grows

Essential elements of world view integration

- Biblical answers to life's biggest questions
- Interactive, engaging lessons
- Processing activities
 - Correlation
 - Correction
 - Continued study
- Assessment activity

Participant's Manual

Teaching Biblical Integration as an Essential Skill

Let's do it:
Biblical integration in pedagogy

Workshop 3 of 4


Biblical Integration in Pedagogy

The following questions are asked regarding teachers and teaching but could be re-phrased for all other subjects and occupations such as science, history, languages, etc.

1. Why is an understanding of a Biblical worldview important for teachers?
2. What truths does a teacher need to know about creation, the fall, redemption and fulfilment to be an effective teacher?
3. What truths do students need to know about creation, the fall, redemption and fulfilment to have an education that is Christian in nature as well as name?
4. What reflections of the Creator do you see in teaching, in teachers, in being taught? How do you understand God better because you are a teacher? How do you view life, the universe, or values different as a teacher than as an engineer, artist, carpenter, or administrator?
5. What has God revealed in His Word or demonstrated in the life of Christ that will correct common distortions or misconceptions about the teaching process, teachers or being taught?
6. When you're teaching, being taught or considering education, what reflections do you see of man's fallen nature? What common educational theories or practices need to be corrected by an understanding of the fallen nature of man?
7. What reflections of Christ's redemptive work have you experienced in a classroom? What has happened there that has given you a new or greater appreciation of Christ as Saviour? Why does every student and teacher need to know that Christ loves Him and has died to provide forgiveness of sin? What difference should that make in their role/behaviour in the classroom?
8. How does teaching fit into the fulfilment of God's plan for the universe and every individual in it? What truth does the Bible reveal about the role of teaching in the fulfilment of His plan of having children, growing His body and building a living temple?
9. How can you evaluate whether God's truth has been learned, understood and wisely practised?


Teach, Teaching and Teachers in the Bible

'alaph, Hebrew 502, Strong's

'alaph,  *aw-lof*; a primitive root, to *associate* with; hence to *learn* (and causative to *teach*) :- learn, teach, utter.


Job 15:5; Job 33:33; Job 35:11; Proverbs 22:25

biyn, Hebrew 995, Strong's

biyn,  *bene*; a primitive root; to *separate* mentally (or *distinguish*), i.e. (general) *understand* :- attend, consider, be cunning, diligently, direct, discern, eloquent, feel, inform, instruct, have intelligence, know, look well to, mark, perceive, be prudent, regard, (can) skill (-ful), teach, think, (cause, make to, get, give, have) understand (-ing), view, (deal) wise (-ly, man).


Genesis 41:33; Genesis 41:39; Deut. 1:13; Deut. 4:6; Deut. 32:7; Deut. 32:10; Deut. 32:29; 1 Samuel 3:8; 1 Samuel 16:18; 2 Samuel 12:19; 1 Kings 3:9; 1 Kings 3:11-12; 1 Kings 3:21; 1 Chron. 15:22; 1 Chron. 25:7-8; 1 Chron. 27:32; 1 Chron. 28:9; 2 Chron. 11:23; 2 Chron. 26:5; 2 Chron. 34:12; Ezra 8:15-16; Neh. 8:2-3; Neh. 8:7-9; Neh. 8:12; Neh. 10:28; Neh. 13:7; Job 6:24; Job 6:30; Job 9:11; Job 11:11; Job 13:1; Job 14:21; Job 15:9; Job 18:2; Job 23:5; Job 23:15; Job 26:14; Job 28:23; Job 30:20; Job 31:1; Job 32:8-9; Job 32:12; Job 36:29; Job 37:14; Job 38:18; Job 38:20; Job 42:3; Psalm 5:1; Psalm 19:12; Psalm 28:5; Psalm 32:9; Psalm 33:15; Psalm 37:10; Psalm 49:20; Psalm 50:22; Psalm 58:9; Psalm 73:17; Psalm 82:5; Psalm 92:6; Psalm 94:7-8; Psalm 107:43; Psalm 119:27; Psalm 119:34; Psalm 119:73; Psalm 119:95; Psalm 119:100; Psalm 119:104; Psalm 119:125; Psalm 119:130; Psalm 119:144; Psalm 119:169; Psalm 139:2; Proverbs 1:5-6; Proverbs 2:5; Proverbs 2:9; Proverbs 7:7; Proverbs 8:5; Proverbs 8:9; Proverbs 10:13; Proverbs 14:6; Proverbs 14:8; Proverbs 14:15; Proverbs 14:33; Proverbs 15:14; Proverbs 16:21; Proverbs 17:10; Proverbs 17:24; Proverbs 17:28; Proverbs 18:15; Proverbs 19:25; Proverbs 20:24; Proverbs 23:1; Proverbs 24:12; Proverbs 28:2; Proverbs 28:5; Proverbs 28:7; Proverbs 28:11; Proverbs 29:7; Proverbs 29:19; Eccles. 9:11; Isaiah 1:3; Isaiah 3:3; Isaiah 5:21; Isaiah 6:9-10; Isaiah 10:13; Isaiah 14:16; Isaiah 28:9; Isaiah 28:19; Isaiah 29:14; Isaiah 29:16; Isaiah 32:4; Isaiah 40:14; Isaiah 40:21; Isaiah 43:10; Isaiah 43:18; Isaiah 44:18; Isaiah 52:15; Isaiah 56:11; Isaiah 57:1; Jeremiah 2:10; Jeremiah 4:22; Jeremiah 9:12; Jeremiah 9:17; Jeremiah 23:20; Jeremiah 30:24; Jeremiah 49:7; Daniel 1:4; Daniel 1:17; Daniel 8:5; Daniel 8:16-17; Daniel 8:23; Daniel 8:27; Daniel 9:2; Daniel 9:22-23; Daniel 10:1; Daniel 10:11-12; Daniel 10:14; Daniel 11:30; Daniel 11:33; Daniel 11:37; Daniel 12:8; Daniel 12:10; Hosea 4:14; Hosea 14:9; Micah 4:12

zahar, Hebrew 2094, Strong's

zahar,  *zaw-har*'; a primitive root; to *gleam*; figurative to *enlighten* (by caution) :- admonish, shine, teach, (give) warn (-ing).

Exodus 18:20; 2 Kings 6:10; 2 Chron. 19:10; Psalm 19:11; Eccles. 4:13; Eccles. 12:12; Ezekiel 3:17-21; Ezekiel 33:3-9; Daniel 12:3

yada`, Hebrew 3045, Strong's

yada`,  *yaw-dah*'; a primitive root; to *know* (properly to ascertain by *seeing*); used in a great variety of senses, figurative, literal, euphemism and inference (including *observation*, *care*, *recognition*; and causative *instruction*, *designation*, *punishment*, etc.) [as follow] :-

acknowledge, acquaintance (-ted with), advise, answer, appoint, assuredly, be aware, [un-] awares, can [-not], certainly, for a certainty, comprehend, consider, × could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be [ig-] norant, instruct, kinsfolk, kinsman, (cause to, let, make) know, (come to give, have, take) knowledge, have [knowledge], (be, make, make to be, make self) known, + be learned, + lie by man, mark, perceive, privy to, × prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have [understanding], × will be, wist, wit, wot.

Genesis 3:5; Genesis 3:7; Genesis 3:22; Genesis 4:1; Genesis 4:9; Genesis 4:17; Genesis 4:25; Genesis 8:11; Genesis 9:24; Genesis 12:11; Genesis 15:8; Genesis 15:13; Genesis 18:19; Genesis 18:21; Genesis 19:5; Genesis 19:8; Genesis 19:33; Genesis 19:35; Genesis 20:6-7; Genesis 21:26; Genesis 22:12; Genesis 24:14; Genesis 24:16; Genesis 24:21; Genesis 25:27; Genesis 27:2; Genesis 28:16; Genesis 29:5;

Genesis 30:26; Genesis 30:29; Genesis 31:6; Genesis 31:32; Genesis 33:13; Genesis 38:9; Genesis 38:16; Genesis 38:26; Genesis 39:6; Genesis 39:8; Genesis 41:21; Genesis 41:31; Genesis 41:39; Genesis 42:8; Genesis 42:23; Genesis 42:33-34; Genesis 43:7; Genesis 43:22; Genesis 44:15; Genesis 44:27; Genesis 45:1; Genesis 47:6; Genesis 48:19; Exodus 1:8; Exodus 2:4; Exodus 2:14; Exodus 2:25; Exodus 3:7; Exodus 3:19; Exodus 4:14; Exodus 5:2; Exodus 6:3; Exodus 6:7; Exodus 7:5; Exodus 7:17; Exodus 8:10; Exodus 8:22; Exodus 9:14; Exodus 9:29-30; Exodus 10:2; Exodus 10:7; Exodus 10:26; Exodus 11:7; Exodus 14:4; Exodus 14:18; Exodus 16:6; Exodus 16:12; Exodus 16:15; Exodus 18:11; Exodus 18:16; Exodus 18:20; Exodus 21:36; Exodus 23:9; Exodus 29:46; Exodus 31:13; Exodus 32:1; Exodus 32:22-23; Exodus 33:5; Exodus 33:12-13; Exodus 33:16-17; Exodus 34:29; Exodus 36:1; Leviticus 4:14; Leviticus 4:23; Leviticus 4:28; Leviticus 5:1; Leviticus 5:3-4; Leviticus 5:17-18; Leviticus 23:43; Numbers 10:31; Numbers 11:16; Numbers 12:6; Numbers 14:31; Numbers 14:34; Numbers 16:5; Numbers 16:28; Numbers 16:30; Numbers 20:14; Numbers 22:6; Numbers 22:19; Numbers 22:34; Numbers 24:16; Numbers 31:17-18; Numbers 31:35; Numbers 32:23; Deut. 1:13; Deut. 1:15; Deut. 1:39; Deut. 2:7; Deut. 3:19; Deut. 4:9; Deut. 4:35; Deut. 4:39; Deut. 7:9; Deut. 7:15; Deut. 8:2-3; Deut. 8:5; Deut. 8:16; Deut. 9:2-3; Deut. 9:6; Deut. 9:24; Deut. 11:2; Deut. 11:28; Deut. 13:2-3; Deut. 13:6; Deut. 13:13; Deut. 18:21; Deut. 20:20-21:1; Deut. 22:2; Deut. 28:33; Deut. 28:36; Deut. 28:64; Deut. 29:4; Deut. 29:6; Deut. 29:16; Deut. 29:26; Deut. 31:13; Deut. 31:21; Deut. 31:27; Deut. 31:29; Deut. 32:17; Deut. 33:9; Deut. 34:6; Deut. 34:10; Joshua 2:4-5; Joshua 2:9; Joshua 3:4; Joshua 3:7; Joshua 3:10; Joshua 4:22; Joshua 4:24; Joshua 8:14; Joshua 14:6; Joshua 22:22; Joshua 22:31; Joshua 23:13-14; Joshua 24:31; Judges 2:10; Judges 3:1-2; Judges 3:4; Judges 6:37; Judges 8:16; Judges 11:39; Judges 13:16; Judges 13:21; Judges 14:4; Judges 15:11; Judges 16:9; Judges 16:20; Judges 17:13; Judges 18:5; Judges 18:14; Judges 19:22; Judges 19:25; Judges 20:34; Judges 21:11-12; Ruth 2:1; Ruth 2:11; Ruth 3:3-4; Ruth 3:11; Ruth 3:14; Ruth 3:18; Ruth 4:4; 1 Samuel 1:19; 1 Samuel 2:12; 1 Samuel 3:7; 1 Samuel 3:13; 1 Samuel 3:20; 1 Samuel 4:6; 1 Samuel 6:2-3; 1 Samuel 6:9; 1 Samuel 10:8; 1 Samuel 10:11; 1 Samuel 12:17; 1 Samuel 14:3; 1 Samuel 14:12; 1 Samuel 14:38; 1 Samuel 16:3; 1 Samuel 16:16; 1 Samuel 16:18; 1 Samuel 17:28; 1 Samuel 17:46-47; 1 Samuel 17:55; 1 Samuel 18:28; 1 Samuel 20:3; 1 Samuel 20:7; 1 Samuel 20:9; 1 Samuel 20:30; 1 Samuel 20:33; 1 Samuel 20:39; 1 Samuel 21:2; 1 Samuel 22:3; 1 Samuel 22:6; 1 Samuel 22:15; 1 Samuel 22:17; 1 Samuel 22:22; 1 Samuel 23:9; 1 Samuel 23:17; 1 Samuel 23:22-23; 1 Samuel 24:11; 1 Samuel 24:20; 1 Samuel 25:11; 1 Samuel 25:17; 1 Samuel 26:4; 1 Samuel 26:12; 1 Samuel 28:1-2; 1 Samuel 28:9; 1 Samuel 28:14-15; 1 Samuel 29:9; 2 Samuel 1:5; 2 Samuel 1:10; 2 Samuel 2:26; 2 Samuel 3:25-26; 2 Samuel 3:37-38; 2 Samuel 5:12; 2 Samuel 7:20-21; 2 Samuel 11:16; 2 Samuel 11:20; 2 Samuel 12:22; 2 Samuel 14:1; 2 Samuel 14:20; 2 Samuel 14:22; 2 Samuel 15:11; 2 Samuel 17:8; 2 Samuel 17:10; 2 Samuel 17:19; 2 Samuel 18:29; 2 Samuel 19:6; 2 Samuel 19:20; 2 Samuel 19:22; 2 Samuel 19:35; 2 Samuel 22:44; 2 Samuel 24:2; 2 Samuel 24:13; 1 Kings 1:4; 1 Kings 1:11; 1 Kings 1:18; 1 Kings 1:27; 1 Kings 2:5; 1 Kings 2:9; 1 Kings 2:15; 1 Kings 2:32; 1 Kings 2:37; 1 Kings 2:42; 1 Kings 2:44; 1 Kings 3:7; 1 Kings 5:3; 1 Kings 5:6; 1 Kings 8:38-39; 1 Kings 8:43; 1 Kings 8:60; 1 Kings 9:27; 1 Kings 14:2; 1 Kings 17:24; 1 Kings 18:12; 1 Kings 18:36-37; 1 Kings 20:7; 1 Kings 20:13; 1 Kings 20:22; 1 Kings 20:28; 1 Kings 22:3; 2 Kings 2:3; 2 Kings 2:5; 2 Kings 4:1; 2 Kings 4:9; 2 Kings 4:39; 2 Kings 5:7-8; 2 Kings 5:15; 2 Kings 7:12; 2 Kings 8:12; 2 Kings 9:11; 2 Kings 10:10-11; 2 Kings 17:26; 2 Kings 19:19; 2 Kings 19:27; 1 Chron. 12:32; 1 Chron. 14:2; 1 Chron. 16:8; 1 Chron. 17:18-19; 1 Chron. 21:2; 1 Chron. 28:9; 1 Chron. 29:17; 2 Chron. 2:7-8; 2 Chron. 2:12-14; 2 Chron. 6:29-30; 2 Chron. 6:33; 2 Chron. 8:18; 2 Chron. 12:8; 2 Chron. 13:5; 2 Chron. 20:12; 2 Chron. 23:13; 2 Chron. 25:16; 2 Chron. 32:13; 2 Chron. 32:31; 2 Chron. 33:13; Neh. 2:16; Neh. 4:11; Neh. 4:15; Neh. 6:16; Neh. 8:12; Neh. 9:10; Neh. 9:14; Neh. 10:28; Neh. 13:10; Esther 2:11; Esther 2:22; Esther 4:1; Esther 4:5; Esther 4:11; Esther 4:14; Job 5:24-25; Job 5:27; Job 8:9; Job 9:2; Job 9:5; Job 9:21; Job 9:28; Job 10:2; Job 10:13; Job 11:6; Job 11:8; Job 11:11; Job 12:9; Job 13:2; Job 13:18; Job 13:23; Job 14:21; Job 15:9; Job 15:23; Job 18:21; Job 19:6; Job 19:13-14; Job 19:25; Job 19:29; Job 20:4; Job 20:20; Job 21:19; Job 21:27; Job 22:13; Job 23:3; Job 23:5; Job 23:8; Job 23:10; Job 24:16; Job 26:3; Job 28:7; Job 28:13; Job 28:23; Job 29:16; Job 30:23; Job 31:6; Job 32:7; Job 32:22; Job 34:2; Job 34:4; Job 34:33; Job 35:15; Job 36:26; Job 37:5; Job 37:7; Job 37:15-16; Job 37:19; Job 38:3; Job 38:5; Job 38:12; Job 38:18; Job 38:21; Job 38:33; Job 39:1-2; Job 40:7; Job 42:2-4; Job 42:11; Psalm 1:6; Psalm 4:3; Psalm 9:10; Psalm 9:16; Psalm 9:20; Psalm 14:4; Psalm 16:11; Psalm 18:43; Psalm 20:6; Psalm 25:4; Psalm 25:14; Psalm 31:7; Psalm 31:11; Psalm 32:5; Psalm 35:8; Psalm 35:11; Psalm 35:15; Psalm 36:10; Psalm 37:18; Psalm 39:4; Psalm 39:6; Psalm 40:9; Psalm 41:11; Psalm 44:21; Psalm 46:10; Psalm 48:3; Psalm 50:11; Psalm 51:3; Psalm 51:6; Psalm 53:4; Psalm 55:13; Psalm 56:9; Psalm 59:13; Psalm 67:2; Psalm 69:5; Psalm 69:19; Psalm 71:15; Psalm 73:11; Psalm 73:16; Psalm 73:22; Psalm 74:5; Psalm 74:9; Psalm 76:1; Psalm 77:14; Psalm 77:19; Psalm 78:3; Psalm 78:5-6; Psalm 79:6; Psalm 79:10; Psalm 81:5; Psalm 82:5; Psalm 83:18; Psalm 87:4; Psalm 88:8; Psalm 88:12; Psalm 88:18-89:1; Psalm 89:15; Psalm 90:11-12; Psalm 91:14; Psalm 92:6; Psalm 94:11; Psalm 95:10; Psalm 98:2; Psalm 100:3; Psalm 101:4; Psalm 103:7; Psalm 103:14; Psalm 104:19; Psalm 105:1; Psalm 106:8; Psalm 109:27; Psalm 119:75; Psalm 119:79; Psalm 119:125; Psalm 119:152;


Psalm 135:5; Psalm 138:6; Psalm 139:1-2; Psalm 139:4; Psalm 139:14; Psalm 139:23; Psalm 140:12; Psalm 142:3; Psalm 143:8; Psalm 144:3; Psalm 145:12; Psalm 147:20; Proverbs 1:2; Proverbs 1:23; Proverbs 3:6; Proverbs 4:1; Proverbs 4:19; Proverbs 5:6; Proverbs 7:23; Proverbs 9:9; Proverbs 9:13; Proverbs 9:18; Proverbs 10:9; Proverbs 10:32; Proverbs 12:10; Proverbs 12:16; Proverbs 14:7; Proverbs 14:10; Proverbs 14:33; Proverbs 22:19; Proverbs 22:21; Proverbs 23:35; Proverbs 24:12; Proverbs 24:14; Proverbs 24:22; Proverbs 27:1; Proverbs 27:23; Proverbs 28:2; Proverbs 28:22; Proverbs 29:7; Proverbs 30:4; Proverbs 30:18; Proverbs 31:23; Eccles. 1:17; Eccles. 2:14; Eccles. 2:19; Eccles. 3:12; Eccles. 3:14; Eccles. 3:21; Eccles. 4:13; Eccles. 5:1; Eccles. 6:5; Eccles. 6:8; Eccles. 6:10; Eccles. 6:12; Eccles. 7:22; Eccles. 7:25; Eccles. 8:1; Eccles. 8:5; Eccles. 8:7; Eccles. 8:12; Eccles. 8:16-9:1; Eccles. 9:5; Eccles. 9:11-12; Eccles. 10:14-15; Eccles. 11:2; Eccles. 11:5-6; Eccles. 11:9; Song 1:8; Song 6:12; Isaiah 1:3; Isaiah 5:5; Isaiah 5:19; Isaiah 6:9; Isaiah 7:15-16; Isaiah 8:4; Isaiah 9:9; Isaiah 12:4-5; Isaiah 19:12; Isaiah 19:21; Isaiah 29:11-12; Isaiah 29:15; Isaiah 29:24; Isaiah 33:13; Isaiah 37:20; Isaiah 37:28; Isaiah 38:19; Isaiah 40:13-14; Isaiah 40:21; Isaiah 40:28; Isaiah 41:20; Isaiah 41:22-23; Isaiah 41:26; Isaiah 42:16; Isaiah 42:25; Isaiah 43:10; Isaiah 43:19; Isaiah 44:8-9; Isaiah 44:18; Isaiah 45:3-6; Isaiah 45:20; Isaiah 47:8; Isaiah 47:11; Isaiah 47:13; Isaiah 48:6-8; Isaiah 49:23; Isaiah 49:26; Isaiah 50:4; Isaiah 50:7; Isaiah 51:7; Isaiah 52:6; Isaiah 53:3; Isaiah 55:5; Isaiah 56:10-11; Isaiah 58:3; Isaiah 59:8; Isaiah 59:12; Isaiah 60:16; Isaiah 61:9; Isaiah 63:16; Isaiah 64:2; Isaiah 66:14; Jeremiah 1:5; Jeremiah 2:8; Jeremiah 2:19; Jeremiah 2:23; Jeremiah 3:13; Jeremiah 4:22; Jeremiah 5:1; Jeremiah 5:4-5; Jeremiah 5:15; Jeremiah 6:15; Jeremiah 6:18; Jeremiah 6:27; Jeremiah 7:9; Jeremiah 8:7; Jeremiah 8:12; Jeremiah 9:3; Jeremiah 9:6; Jeremiah 9:16; Jeremiah 9:24; Jeremiah 10:23; Jeremiah 10:25; Jeremiah 11:18-19; Jeremiah 12:3; Jeremiah 13:12; Jeremiah 14:18; Jeremiah 14:20; Jeremiah 15:14-15; Jeremiah 16:13; Jeremiah 16:21; Jeremiah 17:4; Jeremiah 17:9; Jeremiah 17:16; Jeremiah 18:23; Jeremiah 19:4; Jeremiah 22:28; Jeremiah 24:7; Jeremiah 26:15; Jeremiah 28:9; Jeremiah 29:11; Jeremiah 29:23; Jeremiah 31:19; Jeremiah 31:34; Jeremiah 32:8; Jeremiah 33:3; Jeremiah 36:19; Jeremiah 38:24; Jeremiah 40:14-15; Jeremiah 41:4; Jeremiah 42:19; Jeremiah 42:22; Jeremiah 44:3; Jeremiah 44:15; Jeremiah 44:28-29; Jeremiah 48:17; Jeremiah 48:30; Jeremiah 50:24; Ezekiel 2:5; Ezekiel 5:13; Ezekiel 6:7; Ezekiel 6:10; Ezekiel 6:13-14; Ezekiel 7:4; Ezekiel 7:9; Ezekiel 7:27; Ezekiel 10:20; Ezekiel 11:5; Ezekiel 11:10; Ezekiel 11:12; Ezekiel 12:15-16; Ezekiel 12:20; Ezekiel 13:9; Ezekiel 13:14; Ezekiel 13:21; Ezekiel 13:23; Ezekiel 14:8; Ezekiel 14:23; Ezekiel 15:7; Ezekiel 16:2; Ezekiel 16:62; Ezekiel 17:12; Ezekiel 17:21; Ezekiel 17:24; Ezekiel 19:7; Ezekiel 20:4-5; Ezekiel 20:9; Ezekiel 20:11-12; Ezekiel 20:20; Ezekiel 20:26; Ezekiel 20:38; Ezekiel 20:42; Ezekiel 20:44; Ezekiel 21:5; Ezekiel 22:16; Ezekiel 22:22; Ezekiel 22:26; Ezekiel 23:49; Ezekiel 24:24; Ezekiel 24:27; Ezekiel 25:5; Ezekiel 25:7; Ezekiel 25:11; Ezekiel 25:14; Ezekiel 25:17; Ezekiel 26:6; Ezekiel 28:19; Ezekiel 28:22-24; Ezekiel 28:26; Ezekiel 29:6; Ezekiel 29:9; Ezekiel 29:16; Ezekiel 29:21; Ezekiel 30:8; Ezekiel 30:19; Ezekiel 30:25-26; Ezekiel 32:9; Ezekiel 32:15; Ezekiel 33:29; Ezekiel 33:33; Ezekiel 34:27; Ezekiel 34:30; Ezekiel 35:4; Ezekiel 35:9; Ezekiel 35:11-12; Ezekiel 35:15; Ezekiel 36:11; Ezekiel 36:23; Ezekiel 36:32; Ezekiel 36:36; Ezekiel 36:38; Ezekiel 37:3; Ezekiel 37:6; Ezekiel 37:13-14; Ezekiel 37:28; Ezekiel 38:14; Ezekiel 38:16; Ezekiel 38:23; Ezekiel 39:6-7; Ezekiel 39:22-23; Ezekiel 39:28; Ezekiel 43:11; Ezekiel 44:23; Daniel 1:4; Daniel 2:3; Daniel 8:19; Daniel 9:25; Daniel 10:20; Daniel 11:32; Daniel 11:38; Hosea 2:8; Hosea 2:20; Hosea 5:3-4; Hosea 5:9; Hosea 6:3; Hosea 7:9; Hosea 8:2; Hosea 8:4; Hosea 9:7; Hosea 11:3; Hosea 13:4-5; Hosea 14:9; Joel 2:14; Joel 2:27; Joel 3:17; Amos 3:2; Amos 3:10; Amos 5:12; Amos 5:16; Jonah 1:7; Jonah 1:10; Jonah 1:12; Jonah 3:9; Jonah 4:2; Jonah 4:11; Micah 3:1; Micah 4:12; Micah 6:5; Nahum 1:7; Nahum 3:17; Habakkuk 2:14; Habakkuk 3:2; Zeph. 3:5; Zech. 2:9; Zech. 2:11; Zech. 4:5; Zech. 4:9; Zech. 4:13; Zech. 6:15; Zech. 7:14; Zech. 11:11; Zech. 14:7; Malachi 2:4

y^oda`, Hebrew 3046, Strong's

y^oda`,  *yed-ah'*; (Chaldee); corresponding to Hebrew 3045 (yada`) :- certify, know, make known, teach.


1 Chron. 15:24; Ezra 4:12-13; Ezra 4:15-16; Ezra 5:8; Ezra 5:10; Ezra 7:24-25; Daniel 2:5; Daniel 2:8-9; Daniel 2:15; Daniel 2:17; Daniel 2:21-23; Daniel 2:25-26; Daniel 2:28-30; Daniel 2:45; Daniel 3:18; Daniel 4:6-7; Daniel 4:9; Daniel 4:17-18; Daniel 4:25-26; Daniel 4:32; Daniel 5:8; Daniel 5:15-17; Daniel 5:21-23; Daniel 6:10; Daniel 6:15; Daniel 7:16; Daniel 7:19

yarah, Hebrew 3384, Strong's

yarah,  *yaw-raw'*; or (2 Chr. 26:15) *yara'*, yaw-raw'; a primitive root; properly to *flow* as water (i.e. to *rain*); transitive to *lay* or *throw* (especially an arrow, i.e. to *shoot*); figurative to *point* out (as if by *aiming* the finger), to *teach* :- (+) archer, cast, direct, inform, instruct, lay, shew, shoot, teach (-er, -ing), through.


Genesis 31:51; Genesis 46:28; Exodus 4:12; Exodus 4:15; Exodus 15:4; Exodus 15:25; Exodus 19:13; Exodus 24:12; Exodus 35:34; Leviticus 10:11; Leviticus 14:57; Numbers 21:30; Deut. 17:10-11; Deut. 24:8; Deut. 33:10; Joshua 18:6; Judges 13:8; 1 Samuel 12:23; 1 Samuel 20:20; 1 Samuel 20:36-37; 1 Samuel 31:3; 2 Samuel 11:20; 2 Samuel 11:24; 1 Kings 8:36; 2 Kings 12:2; 2 Kings 13:17; 2 Kings 17:27-28; 2 Kings 19:32; 1 Chron. 10:3; 2 Chron. 6:27; 2 Chron. 15:3; 2 Chron. 26:15; 2 Chron. 35:23; Job 6:24; Job 8:10; Job 12:7-8; Job 27:11; Job 30:19; Job 34:32; Job 36:22; Job 38:6; Psalm 11:2; Psalm 25:8; Psalm 25:12; Psalm 27:11; Psalm 32:8; Psalm 45:4; Psalm 64:4; Psalm 64:7; Psalm 86:11; Psalm 119:33; Psalm 119:102; Proverbs 4:4; Proverbs 4:11; Proverbs 5:13; Proverbs 6:13; Proverbs 11:25; Proverbs 26:18; Isaiah 2:3; Isaiah 9:15; Isaiah 28:9; Isaiah 28:26; Isaiah 30:20; Ezekiel 44:23; Hosea 6:3; Hosea 10:12; Micah 3:11; Micah 4:2; Habakkuk 2:18-19

lamad, Hebrew 3925, Strong's

lamad,  *law-mad'*; a primitive root; properly to *goad*, i.e. (by implication) to *teach* (the rod being an Oriental *incentive*) :- [un-] accustomed, × diligently, expert, instruct, learn, skilful, teach (-er, -ing).


Deut. 4:1; Deut. 4:5; Deut. 4:10; Deut. 4:14; Deut. 5:1; Deut. 5:31; Deut. 6:1; Deut. 11:19; Deut. 14:23; Deut. 17:19; Deut. 18:9; Deut. 20:18; Deut. 31:12-13; Deut. 31:19; Deut. 31:22; Judges 3:2; 2 Samuel 1:18; 2 Samuel 22:35; 1 Chron. 5:18; 1 Chron. 25:7; 2 Chron. 17:7; 2 Chron. 17:9; Ezra 7:10; Job 21:22; Psalm 18:34; Psalm 25:4-5; Psalm 25:9; Psalm 34:11; Psalm 51:13; Psalm 60:1; Psalm 71:17; Psalm 94:10; Psalm 94:12; Psalm 106:35; Psalm 119:7; Psalm 119:12; Psalm 119:26; Psalm 119:64; Psalm 119:66; Psalm 119:68; Psalm 119:71; Psalm 119:73; Psalm 119:99; Psalm 119:108; Psalm 119:124; Psalm 119:135; Psalm 119:171; Psalm 132:12; Psalm 143:10; Psalm 144:1; Proverbs 5:13; Proverbs 30:3; Eccles. 12:9; Song 3:8; Song 8:2; Isaiah 1:17; Isaiah 2:4; Isaiah 26:9-10; Isaiah 29:13; Isaiah 29:24; Isaiah 40:14; Isaiah 48:17; Jeremiah 2:33; Jeremiah 9:5; Jeremiah 9:14; Jeremiah 9:20; Jeremiah 10:2; Jeremiah 12:16; Jeremiah 13:21; Jeremiah 31:18; Jeremiah 31:34; Jeremiah 32:33; Ezekiel 19:3; Ezekiel 19:6; Daniel 1:4; Hosea 10:11; Micah 4:3

sakal, Hebrew 7919, Strong's

sakal,  *saw-kal'*; a primitive root; to *be* (causative *make* or *act*) *circumspect* and hence *intelligent* :- consider, expert, instruct, prosper, (deal) prudent (-ly), (give) skill (-ful), have good success, teach, (have, make to) understand (-ing), wisdom, (be, behave self, consider, make) wise (-ly), guide wittingly.


Genesis 3:6; Genesis 48:14; Deut. 29:9; Deut. 32:29; Joshua 1:7-8; 1 Samuel 18:5; 1 Samuel 18:14-15; 1 Samuel 18:30; 1 Kings 2:3; 2 Kings 18:7; 1 Chron. 28:19; 2 Chron. 30:22; Neh. 8:13; Neh. 9:20; Job 22:2; Job 34:27; Job 34:35; Psalm 2:10; Psalm 14:2; Psalm 32:8; Psalm 36:3; Psalm 41:1; Psalm 47:7; Psalm 53:2; Psalm 64:9; Psalm 94:8; Psalm 101:2; Psalm 106:7; Psalm 119:99; Proverbs 1:3; Proverbs 10:5; Proverbs 10:19; Proverbs 14:35; Proverbs 15:24; Proverbs 16:20; Proverbs 16:23; Proverbs 17:2; Proverbs 17:8; Proverbs 19:14; Proverbs 21:11-12; Proverbs 21:16; Isaiah 41:20; Isaiah 44:18; Isaiah 52:13; Jeremiah 3:15; Jeremiah 9:24; Jeremiah 10:21; Jeremiah 20:11; Jeremiah 23:5; Jeremiah 50:9; Lament. 1:5; Daniel 1:4; Daniel 1:17; Daniel 9:13; Daniel 9:22; Daniel 9:25; Daniel 11:33; Daniel 11:35; Daniel 12:3; Daniel 12:10; Amos 5:13

shanan, Hebrew 8150, Strong's

shanan,  *shaw-nan'*; a primitive root; to *point* (transitive or intransitive); intensive to *pierce*; figurative to *inculcate* :- prick, sharp (-en), teach diligently, whet.


Deut. 6:7; Deut. 32:41; Psalm 45:5; Psalm 64:3; Psalm 73:21; Psalm 120:4; Psalm 140:3; Proverbs 25:18; Isaiah 5:28

didaktikos, Greek 1317, Strong's


didaktikos,  *did-ak-tik-os'*; from Greek 1318 (didaktos); *instructive* ("didactic") :- apt to teach.

1 Tim. 3:2; 2 Tim. 2:24


didaktos, Greek 1318, Strong's

didaktos,  *did-ak-tos'*; from Greek 1321 (didasko); (subject) *instructed* or (object) *communicated* by teaching :- taught, which...teacheth.
John 6:45; 1 Cor. 2:13


didaskalia, Greek 1319, Strong's

didaskalia,  *did-as-kal-ee'-ah*; from Greek 1320 (didaskalos); *instruction* (the function or the information) :- doctrine, learning, teaching.
Matthew 15:9; Mark 7:7; Romans 12:7; Romans 15:4; Ephes. 4:14; Col. 2:22; 1 Tim. 1:10; 1 Tim. 4:1; 1 Tim. 4:6; 1 Tim. 4:13; 1 Tim. 4:16; 1 Tim. 5:17; 1 Tim. 6:1; 1 Tim. 6:3; 2 Tim. 3:10; 2 Tim. 3:16; 2 Tim. 4:3; Titus 1:9; Titus 2:1; Titus 2:7; Titus 2:10


didaskalos, Greek 1320, Strong's

didaskalos,  *did-as'-kal-os*; from Greek 1321 (didasko); an *instructor* (genitive or special) :- doctor, master, teacher.
Matthew 8:19; Matthew 9:11; Matthew 10:24-25; Matthew 12:38; Matthew 17:24; Matthew 19:16; Matthew 22:16; Matthew 22:24; Matthew 22:36; Matthew 26:18; Mark 4:38; Mark 5:35; Mark 9:17; Mark 9:38; Mark 10:17; Mark 10:20; Mark 10:35; Mark 12:14; Mark 12:19; Mark 12:32; Mark 13:1; Mark 14:14; Luke 2:46; Luke 3:12; Luke 6:40; Luke 7:40; Luke 8:49; Luke 9:38; Luke 10:25; Luke 11:45; Luke 12:13; Luke 18:18; Luke 19:39; Luke 20:21; Luke 20:28; Luke 20:39; Luke 21:7; Luke 22:11; John 1:38; John 3:2; John 3:10; John 8:4; John 11:28; John 13:13-14; John 20:16; Acts 13:1; Romans 2:20; 1 Cor. 12:28-29; Ephes. 4:11; 1 Tim. 2:7; 2 Tim. 1:11; 2 Tim. 4:3; Hebrews 5:12; James 3:1


didasko, Greek 1321, Strong's

didasko,  *did-as'-ko*; a prolonged (causative) form of a primary verb **dao** (to learn); to teach (in the same broad application) :- teach.
Matthew 4:23; Matthew 5:2; Matthew 5:19; Matthew 7:29; Matthew 9:35; Matthew 11:1; Matthew 13:54; Matthew 15:9; Matthew 21:23; Matthew 22:16; Matthew 26:55; Matthew 28:15; Matthew 28:20; Mark 1:21-22; Mark 2:13; Mark 4:1-2; Mark 6:2; Mark 6:6; Mark 6:30; Mark 6:34; Mark 7:7; Mark 8:31; Mark 9:31; Mark 10:1; Mark 11:17; Mark 12:14; Mark 12:35; Mark 14:49; Luke 4:15; Luke 4:31; Luke 5:3; Luke 5:17; Luke 6:6; Luke 11:1; Luke 12:12; Luke 13:10; Luke 13:22; Luke 13:26; Luke 19:47; Luke 20:1; Luke 20:21; Luke 21:37; Luke 23:5; John 6:59; John 7:14; John 7:28; John 7:35; John 8:2; John 8:20; John 8:28; John 9:34; John 14:26; John 18:20; Acts 1:1; Acts 4:2; Acts 4:18; Acts 5:21; Acts 5:25; Acts 5:28; Acts 5:42; Acts 11:26; Acts 15:1; Acts 15:35; Acts 18:11; Acts 18:25; Acts 20:20; Acts 21:21; Acts 21:28; Acts 28:31; Romans 2:21; Romans 12:7; 1 Cor. 4:17; 1 Cor. 11:14; Galatians 1:12; Ephes. 4:21; Col. 1:28; Col. 2:7; Col. 3:16; 2 Thes. 2:15; 1 Tim. 2:12; 1 Tim. 4:11; 1 Tim. 6:2; 2 Tim. 2:2; Titus 1:11; Hebrews 5:12; Hebrews 8:11; 1 John 2:27; Rev. 2:14; Rev. 2:20


heterodidaskaleo, Greek 2085, Strong's

heterodidaskaleo,  *het-er-od-id-as-kal-eh'-o*; from Greek 2087 (heteros) and Greek 1320 (didaskalos); to *instruct differently* :- teach other doctrine (-wise).
1 Tim. 1:3; 1 Tim. 6:3


kathegetes, Greek 2519, Strong's

kathegetes,  *kath-ayg-ay-tace'*; from a compound of Greek 2596 (kata) and Greek 2233 (hegeomai); a *guide*, i.e. (figurative) a *teacher* :- master.
Matthew 23:8; Matthew 23:10


kalodidaskalos, Greek 2567, Strong's

kalodidaskalos,  *kal-od-id-as'-kal-os*; from Greek 2570 (kalos) and Greek 1320 (didaskalos); a *teacher of the right* :- teacher of good things.
Titus 2:3


katagello, Greek 2605, Strong's

kataggello,  *kat-ang-gel'-lo*; from Greek 2596 (kata) and the base of Greek 32 (aggelos); to *proclaim, promulgate* :- declare, preach, shew, speak of, teach.
Acts 4:2; Acts 13:5; Acts 13:38; Acts 15:36; Acts 16:17; Acts 16:21; Acts 17:3; Acts 17:13; Acts 17:23; Acts 26:23; Romans 1:8; 1 Cor. 2:1; 1 Cor. 9:14; 1 Cor. 11:26; Philip. 1:16; Philip. 1:18; Col. 1:28


katecheo, Greek 2727, Strong's

katecheo,  *kat-ay-kheh'-o*; from Greek 2596 (kata) and Greek 2279 (echos); to *sound down* into the ears, i.e. (by implication) to *indoctrinate* ("catechize") or (genitive) to *apprise* of :- inform, instruct, teach.
Luke 1:4; Acts 18:25; Acts 21:21; Acts 21:24; Romans 2:18; 1 Cor. 14:19; Galatians 6:6


matheteuo, Greek 3100, Strong's

matheteuo,  *math-ayt-yoo'-o*; from Greek 3101 (mathetes); intransitive to *become a pupil*; transitive to *disciple*, i.e. enroll as scholar :- be disciple, instruct, teach.
Matthew 13:52; Matthew 27:57; Matthew 28:19; Acts 14:21


nomodidaskalos, Greek 3547, Strong's

nomodidaskalos,  *nom-od-id-as'-kal-os*; from Greek 3551 (nomos) and Greek 1320 (didaskalos); an *expounder of the (Jewish) law*, i.e. a *Rabbi* :- doctor (teacher) of the law.
Luke 5:17; Acts 5:34; 1 Tim. 1:7


paideutes, Greek 3810, Strong's

paideutes,  *pahee-dyoo-tace'*; from Greek 3811 (paideuo); a *trainer*, i.e. *teacher* or (by implication) *discipliner* :- which corrected, instructor.
Romans 2:20; Hebrews 12:9

sophronizo, Greek 4994, Strong's

sophronizo,  *so-fron-id'-zo*; from Greek 4998 (sophron); to *make of sound mind*, i.e. (figurative) to *discipline* or *correct* :- teach to be sober.
Titus 2:4

pseudodidaskalos, Greek 5572, Strong's

pseudodidaskalos,  *psyoo-dod-id-as'-kal-os*; from Greek 5571 (pseudes) and Greek 1320 (didaskalos); a *spurious teacher*, i.e. *propagator of erroneous Christian doctrine* :- false teacher.
2 Peter 2:1

Bible Words for the Teaching-Learning Process

| Word | Key Verse | Key Word | Teaching Process | Learning Process |
|-------------|------------------------------|---------------------|--|--|
| LAMATH | Deut. 5: 13 Deut. 31: 13 | assimilating | not dumping information, but stimulating to imitation | create a response to action, become experienced, assimilation |
| BE-EN | Neh. 8: 7,8 Dan. 9: 23 | discriminating | distinguish, draw conclusions, explain alternatives | understand so as to apply truth learned |
| ALAPH | Prov. 22: 25 | cleaving | to adopt, to hold to truth by experience | make familiar, to hold or adopt as one's own |
| YAH-DAG | Exodus 10: 2 Josh. 23: 14 | observing | to know by experience | learn by one's own observation |
| DAH-VAR | Jer. 28: 16 | proclaiming | speak, say proclaim | simply learning |
| YAH-RAH | I Sam. 12: 23 | directing | to direct by words, example | directive learning |
| ZA-HAR | Psalms 19: 11 | warning | to illuminate the mind, instruction, warning | replacing darkness with light, ignorance with knowledge |
| CHAH-CRAM | Prov. 8: 33 | application | to apply instruction to practical needs of life | personal application of principles in daily life |
| SAH-CHAL | I Sam. 18: 30 | attention | to become skilled in a subject through careful consideration | to look at attentively and gain insight |
| SHAH-NAN | Deut. 6: 7 | sharpening skills | to whet the appetite, to make a deep impression | gaining a deep understanding |
| RAH-AH | Prov. 6: 6 | observing carefully | see a need and make provision, provide example and illustration | learn by observation |
| DIDASKO | Eph. 4: 21 2 Tim. 2: 2 | involving activity | the activity of teaching | ability to teach others also |
| PAIDEUO | Eph. 6: 4 | instructing | guiding by instruction and discipline | growing in maturity |
| NOUTHETEO | Col. 1: 28 | mind-shaping | shaping the mind by encouragement, reproof | renewed thoughts and attitudes |
| KATEKEO | Rom. 2:18 | communicating | to dip into the mind, oral communication of fact | repetition (catechism), recitation |
| MATHETEUO | Matt. 28: 19 | discipling | instruction in loyalty and devotion to a person and his beliefs | a follower who is a learner |
| OIKODOMEO | I Cor. 8:1 | edifying | promote growth and maturity, learning through love | maturity |
| MANTHANO | Matt. 11: 29 | experiencing | provide pattern, practice and experience | personally appropriate in personal experience |
| PARATITHEMI | I Tim. 1:18 | comprehending | set forth clearly and plainly | to mentally grasp |
| EKTITHEMI | Acts 11: 4 | expounding | to present facts in logical order, explain, expound | recital of facts |
| DIERMENEUO | Luke 24: 27 | interpreting | to interpret, unfold, open up, translate spiritual truth | discovery through explanation |
| DIANOICO | Luke 24: 31 | opening | to open minds and hearts to spiritual truth | the opening of ears, eyes and heart to spiritual understanding |
| SUNIAMI | Eph. 5: 17 | understanding | to put together so as to understand | assimilate so as to apply facts |
| HODECEO | Acts 8: 31 | guiding | cause to discover practical truth, to guide or lead to understanding | understand so as to apply truth |
| ANANCELLO | John 16: 13 | proclaiming | to dispense factual truth, proclaim, report, declare | to verbally respond |

Taken from *Teaching & Learning* by Ronald P. Chadwick. Fleming Revell, 1982.

Disciples

limmuwd, Hebrew 3928, Strong's
limmuwd, lim-mood'; or limmud, lim-mood'; from Hebrew 3925 (lamad);
instructed :- accustomed, disciple, learned, taught, used.

Isaiah 8:16; Isaiah 50:4; Isaiah 54:13; Jeremiah 2:24; Jeremiah 13:23

mathetes, Greek 3101, Strong's

mathetes, math-ay-tes'; from Greek 3129 (manthano); a learner, i.e. pupil :-
disciple.

Matthew 5:1; Matthew 8:21; Matthew 8:23; Matthew 8:25; Matthew 9:10-11; Matthew 9:14;
Matthew 9:19; Matthew 9:37; Matthew 10:1; Matthew 10:24-25; Matthew 10:42-11:2; Matthew
12:1-2; Matthew 12:49; Matthew 13:10; Matthew 13:36; Matthew 14:12; Matthew 14:15;
Matthew 14:19; Matthew 14:22; Matthew 14:26; Matthew 15:2; Matthew 15:12; Matthew 15:23;
Matthew 15:32-33; Matthew 15:36; Matthew 16:5; Matthew 16:13; Matthew 16:20-21; Matthew
16:24; Matthew 17:6; Matthew 17:10; Matthew 17:13; Matthew 17:19; Matthew 18:1; Matthew
19:10; Matthew 19:13; Matthew 19:23; Matthew 19:25; Matthew 20:17; Matthew 21:1; Matthew
21:6; Matthew 21:20; Matthew 22:16; Matthew 23:1; Matthew 24:1; Matthew 24:3; Matthew
26:1; Matthew 26:8; Matthew 26:17-19; Matthew 26:26; Matthew 26:35-36; Matthew 26:40;
Matthew 26:45; Matthew 26:56; Matthew 27:64; Matthew 28:7-9; Matthew 28:13; Matthew
28:16; Mark 2:15-16; Mark 2:18; Mark 2:23; Mark 3:7; Mark 3:9; Mark 4:34; Mark 5:31; Mark
6:1; Mark 6:29; Mark 6:35; Mark 6:41; Mark 6:45; Mark 7:2; Mark 7:5; Mark 7:17; Mark 8:1; Mark
8:4; Mark 8:6; Mark 8:10; Mark 8:27; Mark 8:33-34; Mark 9:14; Mark 9:18; Mark 9:28; Mark
9:31; Mark 10:10; Mark 10:13; Mark 10:23-24; Mark 10:46; Mark 11:1; Mark 11:14; Mark 12:43;
Mark 13:1; Mark 14:12-14; Mark 14:16; Mark 14:32; Mark 16:7; Luke 5:30; Luke 5:33; Luke 6:1;
Luke 6:13; Luke 6:17; Luke 6:20; Luke 6:40; Luke 7:11; Luke 7:18-19; Luke 8:9; Luke 8:22; Luke
9:1; Luke 9:14; Luke 9:16; Luke 9:18; Luke 9:40; Luke 9:43; Luke 9:54; Luke 10:23; Luke 11:1;
Luke 12:1; Luke 12:22; Luke 14:26-27; Luke 14:33; Luke 16:1; Luke 17:1; Luke 17:22; Luke
18:15; Luke 19:29; Luke 19:37; Luke 19:39; Luke 20:45; Luke 22:11; Luke 22:39; Luke 22:45;
John 1:35; John 1:37; John 2:2; John 2:11-12; John 2:17; John 2:22; John 3:22; John 3:25; John
4:1-2; John 4:8; John 4:27; John 4:31; John 4:33; John 6:3; John 6:8; John 6:11-12; John 6:16; John
6:22; John 6:24; John 6:60-61; John 6:66; John 7:3; John 8:31; John 9:2; John 9:27-28; John 11:7-
8; John 11:12; John 11:54; John 12:4; John 12:16; John 13:5; John 13:22-23; John 13:35; John
15:8; John 16:17; John 16:29; John 18:1-2; John 18:15-17; John 18:19; John 18:25; John 19:26-27;
John 19:38; John 20:2-4; John 20:8; John 20:10; John 20:18-20; John 20:25-26; John 20:30; John
21:1-2; John 21:4; John 21:7-8; John 21:12; John 21:14; John 21:20; John 21:23-24; Acts 1:15;
Acts 6:1-2; Acts 6:7; Acts 9:1; Acts 9:10; Acts 9:19; Acts 9:25-26; Acts 9:38; Acts 11:26; Acts
11:29; Acts 13:52; Acts 14:20; Acts 14:22; Acts 14:28; Acts 15:10; Acts 16:1; Acts 18:23; Acts
18:27; Acts 19:1; Acts 19:9; Acts 19:30; Acts 20:1; Acts 20:7; Acts 20:30; Acts 21:4; Acts 21:16

mathetria, Greek 3102, Strong's

mathetria, math-ay'-tree-ah; feminine from Greek 3101 (mathetes); a female pupil
:- disciple.

Acts 9:36

matheteuo, Greek 3100, Strong's

matheteuo, math-ayt-yoo'-o; from Greek 3101 (mathetes); intransitive to become a pupil;
transitive to disciple, i.e. enroll as scholar :- be disciple, instruct, teach.

NASB—to be a disciple, to make a disciple :- become a disciple(2), made disciples(1),
make disciples(1).

Matthew 13:52; Matthew 27:57; Matthew 28:19; Acts 14:21

SEPTEMBER

| | |
|---------------------------------------|----------------------|
| New Testament | Old Testament |
| ▶ LUKE | ▶ HEBREWS |
| 1. <input type="checkbox"/> 20:27-40 | ▶ PROVERBS |
| 2. <input type="checkbox"/> 20:41-47 | ▶ ISAIAH |
| 3. <input type="checkbox"/> 21:1-19 | ▶ PSALMS |
| 4. <input type="checkbox"/> 21:20-28 | ▶ ISAIAH |
| 5. <input type="checkbox"/> 21:29-38 | ▶ ISAIAH |
| 6. <input type="checkbox"/> 22:1-13 | ▶ ISAIAH |
| 7. <input type="checkbox"/> 22:14-23 | ▶ ISAIAH |
| 8. <input type="checkbox"/> 22:24-30 | ▶ ISAIAH |
| 9. <input type="checkbox"/> 22:31-38 | ▶ ISAIAH |
| 10. <input type="checkbox"/> 22:39-46 | ▶ ISAIAH |
| 11. <input type="checkbox"/> 22:47-53 | ▶ ISAIAH |
| 12. <input type="checkbox"/> 22:54-62 | ▶ ISAIAH |
| 13. <input type="checkbox"/> 22:63-71 | ▶ ISAIAH |
| 14. <input type="checkbox"/> 23:1-12 | ▶ ISAIAH |
| 15. <input type="checkbox"/> 23:13-25 | ▶ ISAIAH |
| 16. <input type="checkbox"/> 23:26-31 | ▶ ISAIAH |
| 17. <input type="checkbox"/> 23:32-37 | ▶ ISAIAH |
| 18. <input type="checkbox"/> 23:38-43 | ▶ ISAIAH |
| 19. <input type="checkbox"/> 23:44-49 | ▶ ISAIAH |
| 20. <input type="checkbox"/> 23:50-56 | ▶ ISAIAH |
| 21. <input type="checkbox"/> 24:1-12 | ▶ ISAIAH |
| 22. <input type="checkbox"/> 24:13-27 | ▶ ISAIAH |
| 23. <input type="checkbox"/> 24:28-35 | ▶ ISAIAH |
| 24. <input type="checkbox"/> 24:36-44 | ▶ ISAIAH |
| 25. <input type="checkbox"/> 24:45-53 | ▶ ISAIAH |

NOVEMBER

| | |
|---------------------------------------|----------------------|
| New Testament | Old Testament |
| ▶ JOHN | ▶ JOB |
| 1. <input type="checkbox"/> 7:37-44 | ▶ EZEKIEL |
| 2. <input type="checkbox"/> 7:45-53 | ▶ EZEKIEL |
| 3. <input type="checkbox"/> 8:1-11 | ▶ EZEKIEL |
| 4. <input type="checkbox"/> 8:12-20 | ▶ EZEKIEL |
| 5. <input type="checkbox"/> 8:21-30 | ▶ EZEKIEL |
| 6. <input type="checkbox"/> 8:31-47 | ▶ EZEKIEL |
| 7. <input type="checkbox"/> 8:48-59 | ▶ EZEKIEL |
| 8. <input type="checkbox"/> 9:1-12 | ▶ EZEKIEL |
| 9. <input type="checkbox"/> 9:13-25 | ▶ EZEKIEL |
| 10. <input type="checkbox"/> 9:26-41 | ▶ EZEKIEL |
| 11. <input type="checkbox"/> 10:1-10 | ▶ EZEKIEL |
| 12. <input type="checkbox"/> 10:11-21 | ▶ EZEKIEL |
| 13. <input type="checkbox"/> 10:22-42 | ▶ EZEKIEL |
| 14. <input type="checkbox"/> 11:1-16 | ▶ EZEKIEL |
| 15. <input type="checkbox"/> 11:17-37 | ▶ EZEKIEL |
| 16. <input type="checkbox"/> 11:38-44 | ▶ EZEKIEL |
| 17. <input type="checkbox"/> 11:45-57 | ▶ EZEKIEL |
| 18. <input type="checkbox"/> 12:1-11 | ▶ EZEKIEL |
| 19. <input type="checkbox"/> 12:12-19 | ▶ EZEKIEL |
| 20. <input type="checkbox"/> 12:20-36 | ▶ EZEKIEL |
| 21. <input type="checkbox"/> 12:37-50 | ▶ EZEKIEL |
| 22. <input type="checkbox"/> 13:1-11 | ▶ EZEKIEL |
| 23. <input type="checkbox"/> 13:12-17 | ▶ EZEKIEL |
| 24. <input type="checkbox"/> 13:18-30 | ▶ EZEKIEL |
| 25. <input type="checkbox"/> 13:31-38 | ▶ EZEKIEL |

OCTOBER

| | |
|--------------------------------------|----------------------|
| New Testament | Old Testament |
| ▶ JOHN | ▶ JAMES |
| 1. <input type="checkbox"/> 1:1-18 | ▶ JAMES |
| 2. <input type="checkbox"/> 1:19-28 | ▶ JAMES |
| 3. <input type="checkbox"/> 1:29-34 | ▶ JAMES |
| 4. <input type="checkbox"/> 1:35-42 | ▶ JAMES |
| 5. <input type="checkbox"/> 1:43-51 | ▶ JAMES |
| 6. <input type="checkbox"/> 2:1-11 | ▶ JAMES |
| 7. <input type="checkbox"/> 2:12-25 | ▶ JAMES |
| 8. <input type="checkbox"/> 3:1-15 | ▶ JAMES |
| 9. <input type="checkbox"/> 3:16-21 | ▶ JAMES |
| 10. <input type="checkbox"/> 3:22-36 | ▶ JAMES |
| 11. <input type="checkbox"/> 4:1-14 | ▶ JAMES |
| 12. <input type="checkbox"/> 4:15-26 | ▶ JAMES |
| 13. <input type="checkbox"/> 4:27-42 | ▶ JAMES |
| 14. <input type="checkbox"/> 4:43-54 | ▶ JAMES |
| 15. <input type="checkbox"/> 5:1-15 | ▶ JAMES |
| 16. <input type="checkbox"/> 5:16-30 | ▶ JAMES |
| 17. <input type="checkbox"/> 5:31-47 | ▶ JAMES |
| 18. <input type="checkbox"/> 6:1-15 | ▶ JAMES |
| 19. <input type="checkbox"/> 6:16-24 | ▶ JAMES |
| 20. <input type="checkbox"/> 6:25-40 | ▶ JAMES |
| 21. <input type="checkbox"/> 6:41-59 | ▶ JAMES |
| 22. <input type="checkbox"/> 6:60-71 | ▶ JAMES |
| 23. <input type="checkbox"/> 7:1-13 | ▶ JAMES |
| 24. <input type="checkbox"/> 7:14-24 | ▶ JAMES |
| 25. <input type="checkbox"/> 7:25-36 | ▶ JAMES |

DECEMBER

| | |
|--|----------------------|
| New Testament | Old Testament |
| ▶ JOHN | ▶ REVELATION |
| 1. <input type="checkbox"/> 1:1-14 | ▶ REVELATION |
| 2. <input type="checkbox"/> 1:15-21 | ▶ REVELATION |
| 3. <input type="checkbox"/> 1:22-31 | ▶ REVELATION |
| 4. <input type="checkbox"/> 1:32-40 | ▶ REVELATION |
| 5. <input type="checkbox"/> 1:39-17 | ▶ REVELATION |
| 6. <input type="checkbox"/> 1:18-27 | ▶ REVELATION |
| 7. <input type="checkbox"/> 1:28-36 | ▶ REVELATION |
| 8. <input type="checkbox"/> 1:37-44 | ▶ REVELATION |
| 9. <input type="checkbox"/> 1:45-52 | ▶ REVELATION |
| 10. <input type="checkbox"/> 1:53-60 | ▶ REVELATION |
| 11. <input type="checkbox"/> 1:61-69 | ▶ REVELATION |
| 12. <input type="checkbox"/> 1:70-76 | ▶ REVELATION |
| 13. <input type="checkbox"/> 1:77-84 | ▶ REVELATION |
| 14. <input type="checkbox"/> 1:85-92 | ▶ REVELATION |
| 15. <input type="checkbox"/> 1:93-100 | ▶ REVELATION |
| 16. <input type="checkbox"/> 1:101-108 | ▶ REVELATION |
| 17. <input type="checkbox"/> 1:109-116 | ▶ REVELATION |
| 18. <input type="checkbox"/> 1:117-124 | ▶ REVELATION |
| 19. <input type="checkbox"/> 1:125-132 | ▶ REVELATION |
| 20. <input type="checkbox"/> 1:133-140 | ▶ REVELATION |
| 21. <input type="checkbox"/> 1:141-148 | ▶ REVELATION |
| 22. <input type="checkbox"/> 1:149-156 | ▶ REVELATION |
| 23. <input type="checkbox"/> 1:157-164 | ▶ REVELATION |
| 24. <input type="checkbox"/> 1:165-172 | ▶ REVELATION |
| 25. <input type="checkbox"/> 1:173-180 | ▶ REVELATION |

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| New Testament | | Old Testament | |
|---------------|----------|---------------|-------------|
| ▶ MATTHEW | ▶ ACTS | ▶ PSALMS | ▶ EXODUS |
| 1. 1:1-17 | 1:15-22 | 24 | 1-3 |
| 2. 1:18-25 | 2:1-11 | 25 | 4-6 |
| 3. 2:1-12 | 12:1-19 | 26 | 7-9 |
| 4. 2:13-23 | 17:1-15 | 27 | 10-12 |
| 5. 3:1-12 | 22:22-37 | 28 | 13-15 |
| 6. 3:13-17 | 18:1-17 | 29 | 16-18 |
| 7. 4:1-11 | 13:1-23 | 30 | 19-20 |
| 8. 4:12-17 | 19:1-22 | 31 | 21-23 |
| 9. 4:18-25 | 13:24-48 | 32 | 24-26 |
| 10. 5:1-12 | 20:1-12 | 33 | 27-29 |
| 11. 5:13-20 | 14:1-21 | 34 | 30-31 |
| 12. 5:21-32 | 20:13-38 | 35 | 32-33 |
| 13. 5:33-48 | 21:1-26 | 36 | 34 |
| 14. 6:1-15 | 15:21-39 | 37 | 35-37 |
| 15. 6:16-24 | 16:1-12 | 38 | 38-40 |
| 16. 6:25-34 | 16:13-28 | 39 | ▶ LEVITICUS |
| 17. 7:1-14 | 23:1-11 | 40 | 1-4 |
| 18. 7:15-29 | 23:12-35 | 41 | 5-7 |
| 19. 8:1-13 | 17:1-14 | 42 | 8-10 |
| 20. 8:14-22 | 25:1-12 | 43 | 11-13 |
| 21. 8:23-34 | 18:1-14 | 44 | 14-15 |
| 22. 9:1-13 | 18:15-35 | 45 | 16-17 |
| 23. 9:14-26 | 19:1-15 | 46 | 18-20 |
| 24. 9:27-38 | 26:1-32 | 47 | 21-23 |
| 25. 10:1-20 | 27:1-26 | 48 | 24-25 |
| | 27:27-44 | 49 | 26-27 |
| | 28:1-11 | 50 | |
| | 28:12-22 | | |

Discipleship Journal Bible Reading Plan

MAY

| New Testament | | Old Testament | |
|---------------|-----------------|---------------|------------|
| ▶ MARK | ▶ 2 CORINTHIANS | ▶ PSALMS | ▶ 1 SAMUEL |
| 1. 9:33-50 | 1:1-11 | 95 | 1-2 |
| 2. 10:1-16 | 1:12-24 | 96 | 3-5 |
| 3. 10:17-34 | 2 | 97 | 6-8 |
| 4. 10:35-52 | 3 | 98 | 9-10 |
| 5. 11:1-11 | 4 | 99 | 11-13 |
| 6. 11:12-26 | 5 | 100 | 14 |
| 7. 11:27-33 | 6 | 101 | 15-16 |
| 8. 11:34-42 | 7 | 102 | 17-18 |
| 9. 12:1-12 | 8 | 103 | 19-20 |
| 10. 12:13-27 | 9 | 104 | 21-23 |
| 11. 12:28-34 | 10 | 105 | 24-25 |
| 12. 13:1-13 | 11:1-15 | 106 | 26-28 |
| 13. 13:14-31 | 11:16-33 | 106:24-48 | 29-31 |
| 14. 13:32-37 | 12:1-10 | 107 | 1-2 |
| 15. 14:1-11 | 12:11-21 | 108 | 3-4 |
| 16. 14:12-31 | 13 | 109 | 5-7 |
| 17. 14:32-42 | ▶ GALATIANS | | |
| 18. 14:43-52 | 1 | 110 | 8-10 |
| 19. 14:53-65 | 2 | 111 | 11-12 |
| 20. 14:66-72 | 3:1-14 | 112 | 13 |
| 21. 15:1-15 | 3:15-29 | 113 | 14-15 |
| 22. 15:16-32 | 4:1-20 | 114 | 16-17 |
| 23. 15:33-41 | 4:21-31 | 115 | 18-19 |
| 24. 15:42-47 | 5:1-12 | 116 | 20-21 |
| 25. 16 | 5:13-26 | 117 | 22 |
| | 6 | 118 | 23-24 |

Discipleship Journal Bible Reading Plan

JANUARY

| New Testament | | Old Testament | |
|---------------|----------|---------------|-----------|
| ▶ MATTHEW | ▶ ACTS | ▶ PSALMS | ▶ GENESIS |
| 1. 1:1-17 | 1:1-11 | 1 | 1-2 |
| 2. 1:18-25 | 1:12-26 | 2 | 3-4 |
| 3. 2:1-12 | 2:1-11 | 3 | 5-8 |
| 4. 2:13-23 | 2:22-47 | 4 | 9-11 |
| 5. 3:1-12 | 3 | 5 | 12-14 |
| 6. 3:13-17 | 4:1-22 | 6 | 15-17 |
| 7. 4:1-11 | 4:23-37 | 7 | 18-20 |
| 8. 4:12-17 | 5:1-16 | 8 | 21-23 |
| 9. 4:18-25 | 5:17-42 | 9 | 24 |
| 10. 5:1-12 | 6 | 10 | 25-26 |
| 11. 5:13-20 | 7:1-38 | 11 | 27-28 |
| 12. 5:21-32 | 7:39-60 | 12 | 29-30 |
| 13. 5:33-48 | 8:1-25 | 13 | 31 |
| 14. 6:1-15 | 8:26-40 | 14 | 32-33 |
| 15. 6:16-24 | 9:1-19 | 15 | 34-35 |
| 16. 6:25-34 | 9:20-43 | 16 | 36 |
| 17. 7:1-14 | 10:1-23 | 17 | 37-38 |
| 18. 7:15-29 | 10:24-48 | 18 | 39-40 |
| 19. 8:1-13 | 11:1-18 | 19 | 41 |
| 20. 8:14-22 | 11:19-30 | 20 | 42-43 |
| 21. 8:23-34 | 12 | 21 | 44-45 |
| 22. 9:1-13 | 13:1-25 | 22 | 46-47 |
| 23. 9:14-26 | 13:26-52 | 23 | 48 |
| 24. 9:27-38 | 14 | 24 | 49 |
| 25. 10:1-20 | 15:1-21 | 25 | 50 |

Discipleship Journal Bible Reading Plan

JUNE

| New Testament | | Old Testament | |
|---------------|-------------|---------------|-----------|
| ▶ LUKE | ▶ EPHESIANS | ▶ PSALMS | ▶ 1 KINGS |
| 1. 1:1-25 | 1:1-14 | ▶ PSALMS | ▶ 1 KINGS |
| 2. 1:26-38 | 1:15-23 | 119:1-8 | 1 |
| 3. 1:39-56 | 2:1-10 | 119:9-16 | 2-3 |
| 4. 1:57-66 | 2:11-22 | 119:17-24 | 4-5 |
| 5. 1:67-80 | 3:1-13 | 119:25-32 | 6-7 |
| 6. 2:1-20 | 3:14-21 | 119:33-40 | 8 |
| 7. 2:21-40 | 4:1-16 | 119:41-48 | 9-10 |
| 8. 2:41-52 | 4:17-24 | 119:49-56 | 11 |
| 9. 3:1-10 | 4:25-32 | 119:57-64 | 12 |
| 10. 3:11-38 | 5:1-21 | 119:65-72 | 13-14 |
| 11. 4:1-12 | 5:22-33 | 119:73-80 | 15-16 |
| 12. 4:13-30 | 6:1-9 | 119:81-88 | 17-18 |
| 13. 4:31-37 | 6:10-24 | 119:89-96 | 19-20 |
| 14. 4:38-44 | 7:1-11 | 119:97-104 | 21-22 |
| 15. 5:1-11 | 8:1-12 | 119:105-112 | 23 |
| 16. 5:12-16 | 8:13-20 | 119:113-120 | 24-5 |
| 17. 5:17-26 | 9:1-11 | 119:121-128 | 6-7 |
| 18. 5:27-32 | 9:12-18 | 119:129-136 | 8-9 |
| 19. 5:33-39 | 10:1-11 | 119:137-144 | 10-11 |
| 20. 6:1-16 | 10:12-13 | 119:145-152 | 12-13 |
| 21. 6:17-26 | 10:14 | 119:153-160 | 14-15 |
| 22. 6:27-36 | 11:1-16 | 119:161-168 | 16-17 |
| 23. 6:37-42 | 11:17-25 | 119:169-176 | 18-19 |
| 24. 6:43-49 | 12 | 120 | 20-21 |
| 25. 7:1-10 | 13:1-10 | 121 | 22-23 |
| | | 122 | 24-25 |

Discipleship Journal Bible Reading Plan

MAY

| New Testament | | Old Testament | |
|---------------|-----------------|---------------|------------|
| ▶ MARK | ▶ 2 CORINTHIANS | ▶ PSALMS | ▶ 1 SAMUEL |
| 1. 9:33-50 | 1:1-11 | 95 | 1-2 |
| 2. 10:1-16 | 1:12-24 | 96 | 3-5 |
| 3. 10:17-34 | 2 | 97 | 6-8 |
| 4. 10:35-52 | 3 | 98 | 9-10 |
| 5. 11:1-11 | 4 | 99 | 11-13 |
| 6. 11:12-26 | 5 | 100 | 14 |
| 7. 11:27-33 | 6 | 101 | 15-16 |
| 8. 11:34-42 | 7 | 102 | 17-18 |
| 9. 12:1-12 | 8 | 103 | 19-20 |
| 10. 12:13-27 | 9 | 104 | 21-23 |
| 11. 12:28-34 | 10 | 105 | 24-25 |
| 12. 13:1-13 | 11:1-15 | 106 | 26-28 |
| 13. 13:14-31 | 11:16-33 | 106:24-48 | 29-31 |
| 14. 13:32-37 | 12:1-10 | 107 | 1-2 |
| 15. 14:1-11 | 12:11-21 | 108 | 3-4 |
| 16. 14:12-31 | 13 | 109 | 5-7 |
| 17. 14:32-42 | ▶ GALATIANS | | |
| 18. 14:43-52 | 1 | 110 | 8-10 |
| 19. 14:53-65 | 2 | 111 | 11-12 |
| 20. 14:66-72 | 3:1-14 | 112 | 13 |
| 21. 15:1-15 | 3:15-29 | 113 | 14-15 |
| 22. 15:16-32 | 4:1-20 | 114 | 16-17 |
| 23. 15:33-41 | 4:21-31 | 115 | 18-19 |
| 24. 15:42-47 | 5:1-12 | 116 | 20-21 |
| 25. 16 | 5:13-26 | 117 | 22 |
| | 6 | 118 | 23-24 |

Discipleship Journal Bible Reading Plan

JUNE

| New Testament | | Old Testament | |
|---------------|-------------|---------------|-----------|
| ▶ LUKE | ▶ EPHESIANS | ▶ PSALMS | ▶ 1 KINGS |
| 1. 1:1-25 | 1:1-14 | ▶ PSALMS | ▶ 1 KINGS |
| 2. 1:26-38 | 1:15-23 | 119:1-8 | 1 |
| 3. 1:39-56 | 2:1-10 | 119:9-16 | 2-3 |
| 4. 1:57-66 | 2:11-22 | 119:17-24 | 4-5 |
| 5. 1:67-80 | 3:1-13 | 119:25-32 | 6-7 |
| 6. 2:1-20 | 3:14-21 | 119:33-40 | 8 |
| 7. 2:21-40 | 4:1-16 | 119:41-48 | 9-10 |
| 8. 2:41-52 | 4:17-24 | 119:49-56 | 11 |
| 9. 3:1-10 | 4:25-32 | 119:57-64 | 12 |
| 10. 3:11-38 | 5:1-21 | 119:65-72 | 13-14 |
| 11. 4:1-12 | 5:22-33 | 119:73-80 | 15-16 |
| 12. 4:13-30 | 6:1-9 | 119:81-88 | 17-18 |
| 13. 4:31-37 | 6:10-24 | 119:89-96 | 19-20 |
| 14. 4:38-44 | 7:1-11 | 119:97-104 | 21-22 |
| 15. 5:1-11 | 8:1-12 | 119:105-112 | 23 |
| 16. 5:12-16 | 8:13-20 | 119:113-120 | 24-5 |
| 17. 5:17-26 | 9:1-11 | 119:121-128 | 6-7 |
| 18. 5:27-32 | 9:12-18 | 119:129-136 | 8-9 |
| 19. 5:33-39 | 10:1-11 | 119:137-144 | 10-11 |
| 20. 6:1-16 | 10:12-13 | 119:145-152 | 12-13 |
| 21. 6:17-26 | 10:14 | 119:153-160 | 14-15 |
| 22. 6:27-36 | 11:1-16 | 119:161-168 | 16-17 |
| 23. 6:37-42 | 11:17-25 | 119:169-176 | 18-19 |
| 24. 6:43-49 | 12 | 120 | 20-21 |
| 25. 7:1-10 | 13:1-10 | 121 | 22-23 |
| | | 122 | 24-25 |

Discipleship Journal Bible Reading Plan

FEBRUARY

| New Testament | | Old Testament | |
|---------------|----------|---------------|-------------|
| ▶ MATTHEW | ▶ ACTS | ▶ PSALMS | ▶ EXODUS |
| 1. 1:1-17 | 1:15-22 | 24 | 1-3 |
| 2. 1:18-25 | 2:1-11 | 25 | 4-6 |
| 3. 2:1-12 | 12:1-19 | 26 | 7-9 |
| 4. 2:13-23 | 17:1-15 | 27 | 10-12 |
| 5. 3:1-12 | 22:22-37 | 28 | 13-15 |
| 6. 3:13-17 | 18:1-17 | 29 | 16-18 |
| 7. 4:1-11 | 13:1-23 | 30 | 19-20 |
| 8. 4:12-17 | 19:1-22 | 31 | 21-23 |
| 9. 4:18-25 | 13:24-48 | 32 | 24-26 |
| 10. 5:1-12 | 20:1-12 | 33 | 27-29 |
| 11. 5:13-20 | 14:1-21 | 34 | 30-31 |
| 12. 5:21-32 | 20:13-38 | 35 | 32-33 |
| 13. 5:33-48 | 21:1-26 | 36 | 34 |
| 14. 6:1-15 | 15:21-39 | 37 | 35-37 |
| 15. 6:16-24 | 16:1-12 | 38 | 38-40 |
| 16. 6:25-34 | 16:13-28 | 39 | ▶ LEVITICUS |
| 17. 7:1-14 | 23:1-11 | 40 | 1-4 |
| 18. 7:15-29 | 23:12-35 | 41 | 5-7 |
| 19. 8:1-13 | 17:1-14 | 42 | 8-10 |
| 20. 8:14-22 | 25:1-12 | 43 | 11-13 |
| 21. 8:23-34 | 18:1-14 | 44 | 14-15 |
| 22. 9:1-13 | 18:15-35 | 45 | 16-17 |
| 23. 9:14-26 | 19:1-15 | 46 | 18-20 |
| 24. 9:27-38 | 26:1-32 | 47 | 21-23 |
| 25. 10:1-20 | 27:1-26 | 48 | 24-25 |
| | 27:27-44 | 49 | 26-27 |
| | 28:1-11 | 50 | |
| | 28:12-22 | | |

Discipleship Journal Bible Reading Plan

JUNE

| New Testament | | Old Testament | |
|---------------|-------------|---------------|-----------|
| ▶ LUKE | ▶ EPHESIANS | ▶ PSALMS | ▶ 1 KINGS |
| 1. 1:1-25 | 1:1-14 | ▶ PSALMS | ▶ 1 KINGS |
| 2. 1:26-38 | 1:15-23 | 119:1-8 | 1 |
| 3. 1:39-56 | 2:1-10 | 119:9-16 | 2-3 |
| 4. 1:57-66 | 2:11-22 | 119:17-24 | 4-5 |
| 5. 1:67-80 | 3:1-13 | 119:25-32 | 6-7 |
| 6. 2:1-20 | 3:14-21 | 119:33-40 | 8 |
| 7. 2:21-40 | 4:1-16 | 119:41-48 | 9-10 |
| 8. 2:41-52 | 4:17-24 | 119:49-56 | 11 |
| 9. 3:1-10 | 4:25-32 | 119:57-64 | 12 |
| | | | |

Harold Klassen

Teaching Biblical Integration as an Essential Skill

Biblical Integration of Pedagogy
(Part 3 of 4)



Review

- **Education is ...**
The process of preparing a person for life
- **Christian education is ...**
The process of preparing a person for life in which all elements including the teacher, student, content, methodology, philosophy, objectives, etc. are related to Christ and are being transformed by Him

Review

- **Biblical integration is ...**
A process in which everything is related to God within the framework of a Biblical worldview
- **Biblical worldview is ...**
A Christian perspective of all areas of life and the world which is consistent with what the Bible says

Review

- **Christian framework is ...**
An outline of a Biblical worldview that can be expanded to include all of God's natural and special revelation

"Zorro" Diagram



Christian anthropology

- Students are created in God's image
- Students are sinful by nature and practice
- Students need Christ's redemption
- Students will live forever

Implications for the classroom

- Students are worth teaching
- Teacher motivation is independent of student response
- Evangelism is necessary
- Teaching has eternal consequences

Revelation

Foundation of a Biblical worldview

Priority of Scripture



- What the Bible says always trumps what we think we've discovered in the world, in ourselves or in our relationships with others
- What the Bible says always trumps what we think "God told me"

Revelation at Creation

- Necessary
- Gracious
- Consistent
- Harmonious
- Focused on the Creator

Revelation at Creation Creator Focused

| | |
|----------------|--------------|
| • Supernatural | • Natural |
| • Special | • General |
| • Spiritual | • Material |
| • Limited | • Limited |
| • Necessary | • Inadequate |
| • Perfect | • Good |

Revelation at Creation

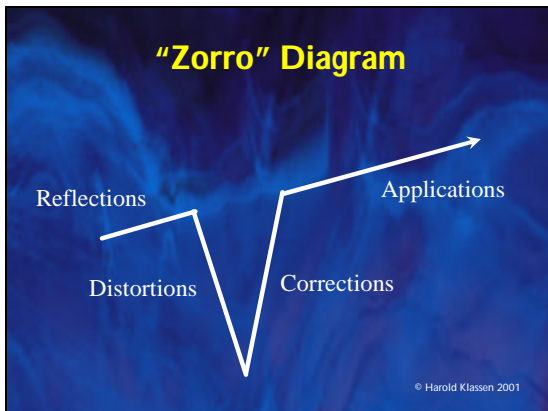
| | |
|-------------------------|-----------------|
| • Work of God | • Universe |
| – Truth applied | – Inanimate |
| | – Animate |
| • Walk with God | • People |
| – Truth in relationship | – Image of God |
| | – Relational |
| • Word of God | • Individual |
| – Truth spoken | – Alive to God |
| | – Attune to God |

Revelation after the Fall

| Creator Focused | Creation Focused |
|-----------------|----------------------|
| • Supernatural | • Natural |
| • Special | • General |
| • Spiritual | • Material |
| • Limited | • Limited |
| • Necessary | • Inadequate |
| • Perfect | • Sinful |
| | – Distorted |
| | – Dying |
| | – Deceitful |
| | – Desperately wicked |

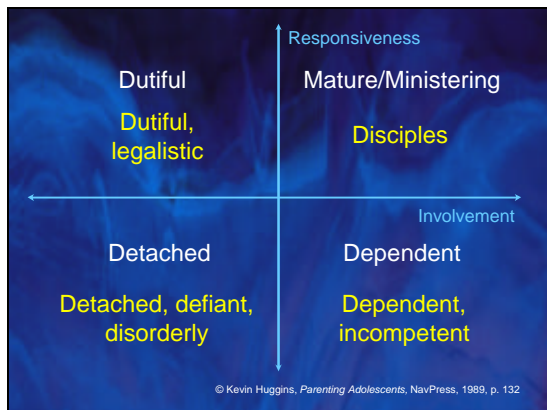
Revelation after the Fall

| | |
|-------------------------|---------------------|
| • Work of God | • Universe |
| – Truth applied | – Decay & death |
| • Walk with God | • People |
| – Truth in relationship | – Conflict & deceit |
| • Word of God | • Individual |
| – Truth spoken | – Selfish & proud |

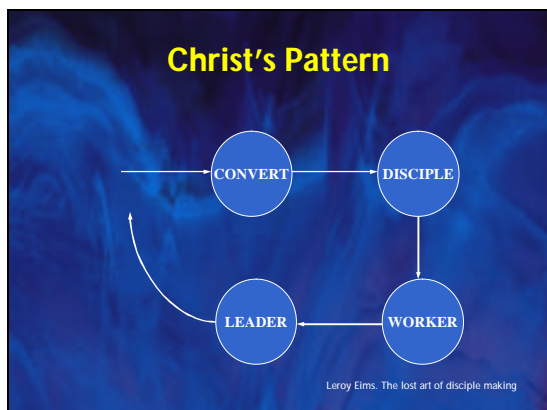
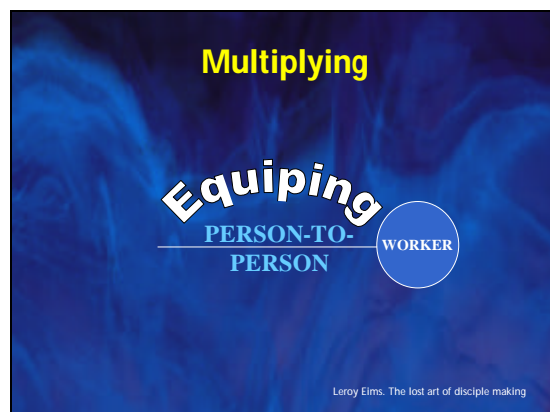
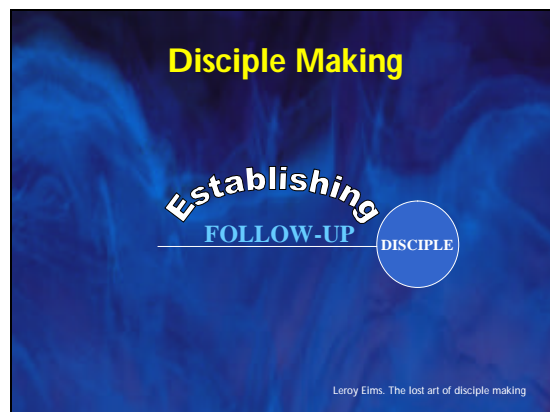


Biblical Integration in Pedagogy

- Write down at least two reflections, distortions, corrections and applications on the *Biblical Integration Worksheet* using *Biblical Integration in Pedagogy* questions to stimulate your thinking
- Share your insights in groups of 3 or 4
- Answer as many questions from *Biblical Integration in Pedagogy* as you have members in your group
- Be prepared to share your answers with the larger group



- ### Basic Checklist
1. Do you read your Bible regularly?
 2. Do you study your Bible?
 3. Do you memorize Scripture?
 4. Do you pray?
- Leroy Elms. The lost art of disciple making



Participant's Manual

Teaching Biblical Integration as an Essential Skill

What about my classes on
Monday?

Workshop 4 of 4

Workshop Check-up

Identify the element of a Biblical worldview that is most closely associated with each of the following statements. Answers may be used once, more than once, or not at all (1 point each).

| | | | |
|--|--|---|-------------|
| | God's power is revealed in the stars | A | Creation |
| | The universe was designed to function in perfect harmony. | B | Fall |
| | Everything we do has eternal significance. | C | Redemption |
| | It isn't possible to educate someone into God's kingdom. | D | Fulfillment |
| | Learning a second language enables God's children to share what He has done with more people. | | |
| | The result of studying anything should be a spirit of worship. | | |
| | Personal transformation is the path to any kind of group transformation. | | |
| | Death is unnatural because it is not part of a perfect universe. | | |
| | Satan can't make you do anything because he is a defeated enemy. | | |
| | All people have value because of the image of God. | | |
| | Distortions of truth | | |
| | Reflections of God | | |
| | Applications for wise living | | |
| | Corrections of foolish thinking | | |
| | God's children can live in hope and victory by the indwelling Holy Spirit. | | |
| | When we look at the universe our first consideration is how it relates to us, how we can use it for our advantage. | | |
| | Conflict is a central theme in sociology and psychology. | | |
| | The earth's resources should be sufficient for an expanding human population. | | |

Read each of the following statements. Circle BI if the statement describes true **Biblical integration**. Circle O if the statement describes something **other** than Biblical integration. Justify your answer in all cases.

1. BI O Adding a Bible verse to the end of a lesson without applying the verse to the lesson

2. BI O Diagramming Bible verses

3. BI O Contrast the religious beliefs and intentions of the English explorers, the Spanish explorers and the Israelites entering Canaan

4. BI O Locate scriptural evidence that all living things reproduce after their own kind and identify the law of science that describes this process.

5. BI O Printing a Bible verse on a teacher-prepared worksheet

Read each of the following statements and all of the possible responses. Circle the letter representing the best answer. (1 point each)

1. The best example of Biblical integration is:
 - a. A daily devotional period at the start of each day
 - b. A weekly chapel service with interesting and challenging messages from the Bible
 - c. The use of Biblical stories as the basis of word problems in mathematics
 - d. A class discussion about the image of God and the amazing communication ability of apes
2. The arithmetic teacher doing Biblical integration would emphasize
 - a. That $1 + 1 + 1 = 3$ is like the Trinity
 - b. That the Bible expects people to be able to do fractions because people are told to add a fifth to the value when making restitution
 - c. That $100 - 100 = 0$ is just like when Jesus takes all our sins away
 - d. That good marks in arithmetic are important for success in middle school
3. The social studies teacher doing Biblical integration would emphasize that the personal choices of individuals are important because
 - a. They can make a difference to the course of history
 - b. God has chosen to work through people to accomplish His purposes
 - c. Societies honor heroes who are willing to stand alone
 - d. God helps those who help themselves
4. The language teacher doing Biblical integration might teach all of the following **except**
 - a. Human language gradually developed because the ability to communicate enabled him to survive longer by working as a group.
 - b. God gave man the intellectual and reasoning competence to read and comprehend words, sentences, and paragraphs.
 - c. Sin has caused all forms of communication to degenerate.
 - d. People use language to communicate with God and other people.
5. Which of the following is **not** a Biblically integrated science concept?
 - a. The laws of science describe how Jesus normally sustains His creation.
 - b. Care for the environment is important because people are stewards of this earth.
 - c. God's supernatural power is displayed in the grandeur of the stars as well as the details of the microscopic world.
 - d. Biogenetic research should be reviewed by a panel of scientific experts to decide whether the advantages outweigh the risks.

Briefly answer the following questions.

1. Draw the "Zorro" diagram and label each of the main elements of the diagram.
2. Describe and give an example of the kinds of Biblical integration suggested by each element of the "Zorro" diagram.
3. Define education.
4. Define Christian education.
5. Give three examples of how Christian education is different from non-Christian education.


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Harold Klassen

Teaching Biblical Integration as an Essential Skill

What about my classes on Monday?
(Part 4 of 4)



Review

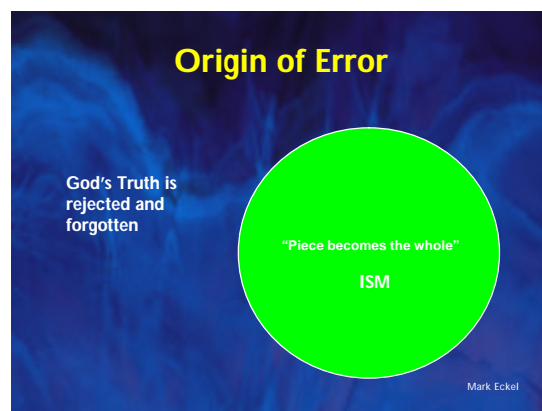
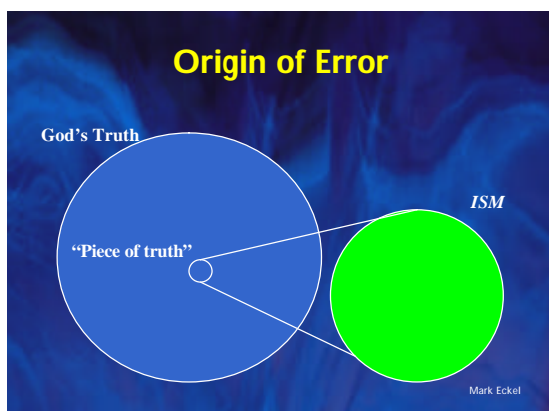
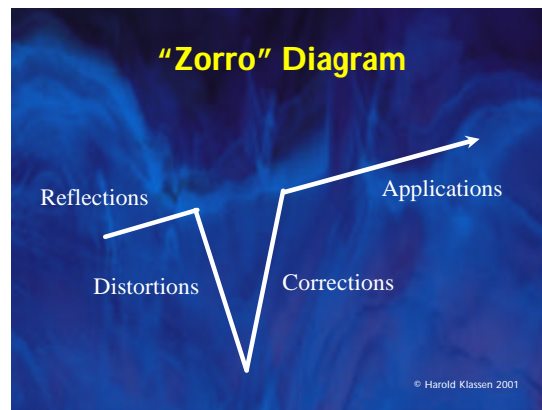
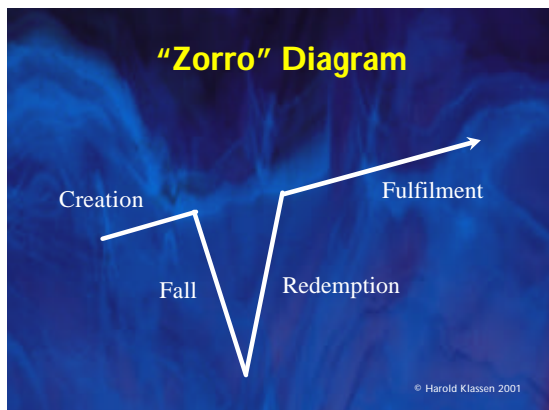
- **Education is ...**
The process of preparing a person for life
- **Christian education is ...**
The process of preparing a person for life in which all elements including the teacher, student, content, methodology, philosophy, objectives, etc. are related to Christ and are being transformed by Him

Review


- **Biblical integration is ...**
A process in which everything is related to God within the framework of a Biblical worldview
- **Biblical worldview is ...**
A Christian perspective of all areas of life and the world which is consistent with what the Bible says

Review

- **Christian framework is ...**
An outline of a Biblical worldview that can be expanded to include all of God's natural and special revelation



We read Thos. Edison
made light.
But in sun. School they said
you did it.
So I bet he stole
your idea.
Sincerely,
Do NNa



Dear God
I like the Lords prayer best of all.
Did you have to write it a lot or
did you get it right the first time?
I have to write everything I ever
write over again.

Lois

Dear God,
If you give me
genie lamp like Aladdin
I will give you anything
you want
except my money
or my chess set.
Raphael

Dear God,
Thank you for
the baby brother
but what I prayed
for was a puppy

Joyce

Integration vs Illustration

| | |
|--|--|
| <ul style="list-style-type: none"> • What is the Biblical basis of this topic? • Always forms the foundation for illustration | <ul style="list-style-type: none"> • What is an example of this topic? • Never comes before or is more important than integration |
|--|--|

Integration vs Object lesson

| | |
|---|--|
| <ul style="list-style-type: none"> • Directly relates to the subject matter itself • Rarely uses analogy or allegory • Used to make the subject matter itself more significant and meaningful, by revealing how it connects with God's bigger frame of reference • Reveals the glory of God, the purpose of God or the mind of God in relation to the subject matter itself | <ul style="list-style-type: none"> • Illustrates a "lesson" about something other than the subject matter • Usually takes the form of an analogy or allegory • Used to make spiritual truths more memorable, meaningful or understandable • Reveals the glory of God, the purpose of God, or the mind of God in relation to something other than the subject matter of the lesson itself |
|---|--|

Integration vs Illustration Water

| | |
|---|--|
| <ul style="list-style-type: none"> • God created water (Genesis 1) • God maintains the water cycle— evaporation, rain, streams/rivers/sea to provide for the earth and people (Eccl. 1:7, Job 38) | <ul style="list-style-type: none"> • Jesus gives living water (John 4:13-14) • Water of life flows in heaven (Rev. 22:1) |
|---|--|

Integration vs Illustration Citizenship

| | |
|---|---|
| <ul style="list-style-type: none"> • God has ordained systems of government to preserve and protect society (Prov 28, 29; Matt 5:13-16, 22:21) • God expects us to obey governing authorities in our lives (Titus 3:1, 1 Peter 2:13-17) | <ul style="list-style-type: none"> • We are citizens of heaven (Phil 2:19, 3:20) |
|---|---|

Integration vs Illustration Character

- God's character is produced in us by the Holy Spirit (Gal. 5:16-25)
- God is the only one that can produce godliness (John 15:5)
- People should be taught to be honest, loyal, kind and generous

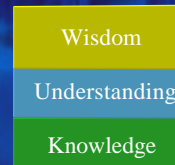
Integration vs Illustration

Sharing
Plant growth
History
Physical education
Science
Mathematics

3 Dimensions of learning

- Knowledge
- Understanding
- Wisdom

God's intention



Our usual practice



Doomed educational experiment



How to integrate

- Identify Biblical principles to be integrated
- Plan assignments and discussion questions that cause students to begin thoughtfully considering the Biblical principles
- Consider how Biblical principles from other subject areas may be related
- Allow students to apply the principles personally

Appendix C: Christian Education Survey

Table 1
ICEC (Malaysia) Responses

Grade Level Taught

| K | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | Teachers | College | Adults |
|---|---|---|---|---|---|---|---|---|---|----|----|----|----------|---------|--------|
| 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 2 | 2 | | 5 | 3 |

Years of Teaching Experience

| 0-2 | 3-5 | 6-10 | 11-15 | 16-20 | 21-25 | 25+ |
|-----|-----|------|-------|-------|-------|-----|
| 1 | 4 | 2 | 1 | 0 | | |

Years of Post High School Education

| 0-2 | 3-4 | 5-6 | 7-8 | 9+ |
|-----|-----|-----|-----|----|
| | 5 | 1 | 2 | |

Christian Education

| Elementary | High school | University | Graduate school | Seminary | Bible College |
|------------|-------------|------------|-----------------|----------|---------------|
| 2 | | 2 | | 1 | 1 |

Type of School

| MK | National Christian | International Christian | National non-Christian | International non-Christian | Other |
|----|--------------------|-------------------------|------------------------|-----------------------------|-------|
| | | 2 | 2 | 3 | |

Individual Evaluation

| | Strongly Agree 2 | Agree 1 | Unsure 0 | Disagree -1 | Strongly Disagree -2 | Average |
|--|------------------------|------------|-------------|----------------|----------------------------|---------|
| I want to improve my skills in Biblical integration | 3 | 4 | 1 | | | 1.63 |
| I believe a Christian education is important for all Christians | 3 | 4 | 1 | | | 1.25 |
| I would pay tuition so that my children could receive a Christian education | 1 | 3 | 3 | | | 0.71 |
| I believe non-Christians should have the opportunity to receive a Christian education | 2 | 4 | | 1 | 1 | 0.63 |
| I understand what Christian education is | | 4 | 4 | | | 0.50 |
| I regularly do Biblical integration in my classes | 4 | | 2 | 2 | | -0.25 |
| I regularly provide Christian education to my students | 3 | | 4 | 1 | | -0.38 |
| I believe that Christian education is whatever Christian teachers do | 2 | | 5 | 1 | | -0.63 |
| I have been trained to do Biblical integration | 1 | 1 | 5 | 1 | | -0.75 |
| My students believe a Christian education is important for all Christians | | 3 | 1 | 2 | | -0.83 |
| I am trying to teach my students to do Biblical integration | 1 | | 4 | 2 | | -1.00 |
| My students know what Christian education is | | 2 | 1 | 5 | | -1.38 |
| My students regularly do Biblical integration | | 2 | 1 | 5 | | -1.38 |
| My students know what Biblical integration is | | 1 | 1 | 5 | | -1.57 |
| My students would pay tuition so that their children could receive a Christian education | | 1 | 1 | 5 | | -1.57 |

* totals may be greater than the number of participants due to multiple responses or less than the number of participants due to incomplete responses

Table 2
Christian School (Hong Kong) Responses

Grade Level Taught

| K | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | Teachers | College | Adults |
|---|---|---|---|---|---|---|---|---|---|----|----|----|----------|---------|--------|
| 1 | 3 | 2 | 3 | 2 | 2 | 3 | 7 | 6 | 6 | 6 | 4 | 5 | 1 | | |

Years of Teaching Experience

| 0-2 | 3-5 | 6-10 | 11-15 | 16-20 | 21-25 | 25+ |
|-----|-----|------|-------|-------|-------|-----|
| 3 | 6 | 3 | | | 1 | |

Years of Post High School Education

| 0-2 | 3-4 | 5-6 | 7-8 | 9+ |
|-----|-----|-----|-----|----|
| | 5 | 7 | | |

Personal Christian Education

| Elementary | High school | University | Graduate school | Seminary | Bible College |
|------------|-------------|------------|-----------------|----------|---------------|
| 2 | | 1 | | 2 | 9 |

Type of School

| MK | National Christian | International Christian | National non-Christian | International non-Christian | Other |
|----|--------------------|-------------------------|------------------------|-----------------------------|-------|
| | | | | | |

Individual Evaluation

| | Strongly Agree 2 | Agree 1 | Unsure 0 | Disagree -1 | Strongly Disagree -2 | Average |
|--|------------------------|------------|-------------|----------------|----------------------------|---------|
| I want to improve my skills in Biblical integration | 6 | 6 | | 1 | | 1.31 |
| I believe a Christian education is important for all Christians | 6 | 6 | | 1 | 1 | 1.07 |
| I would pay tuition so that my children could receive a Christian education | 1 | 7 | 4 | 2 | | 0.50 |
| I believe non-Christians should have the opportunity to receive a Christian education | 5 | 7 | 1 | 1 | | 1.14 |
| I understand what Christian education is | 1 | 11 | 1 | 1 | | 0.86 |
| I regularly do Biblical integration in my classes | 2 | 7 | 1 | 3 | | 0.62 |
| I regularly provide Christian education to my students | 2 | 8 | 3 | 1 | | 0.79 |
| I believe that Christian education is whatever Christian teachers do | | 1 | 2 | 10 | 1 | -0.79 |
| I have been trained to do Biblical integration | | 1 | 4 | 6 | 2 | -0.69 |
| My students believe a Christian education is important for all Christians | | 1 | 11 | 1 | 1 | -0.14 |
| I am trying to teach my students to do Biblical integration | | 6 | 4 | 2 | 1 | 0.15 |
| My students know what Christian education is | | 4 | 5 | 4 | | 0.00 |
| My students regularly do Biblical integration | | 6 | 4 | 3 | | 0.23 |
| My students know what Biblical integration is | | 1 | 12 | 1 | | 0.00 |
| My students would pay tuition so that their children could receive a Christian education | | 3 | 5 | 4 | 1 | -0.23 |

* totals may be greater than the number of participants due to multiple responses or less than the number of participants due to incomplete responses