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Foundations

HISTORY OF
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SPIRITUAL
FORMATION

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not master of revelation.” That vantage point is particularly important in developing an educational stance and style. Without the benefit of modern learning theories those early Christians practiced what we now call wholistic learning, which encompasses the total person—cognitive, affective, and conative dimensions. All the elements developed in the Pentateuch are retained but with a lesser emphasis on certain kinds of teachers appearing. In several seminal works that recur frequently we are able to infer content style, as well as context. In modern education, to take a few: 1:20; 8:32; 9:1. How did Jesus become so effective with bells and schedules, a fixed classroom and an overhead projector or flannelgraph? THE AUTHORITY OF JESUS How important is Matthew’s brief notation of his record of the Sermon on the Mount: When Jesus had finished saying these things, the crowds were amazed at his teaching, because he taught as one who had authority, and not as their teachers of the law (Matt. 7). To carry out this Great Commission responsibility, Christians must know what Christian education really is. The Passover particularly kindled a reminder of the Pass. We must return to the Bible, which has made every renewal movement in Protestantism possible. Instruction is viewed as direction from God. Apostolic preaching formed the core of action, calling men and women to repentance. 11). Noah proclaimed the coming Flood, and his family entered the ark (Gen. But his main complaint stems from the minimal accord afforded the Old Testament among educators. Isaiah moans, The ox knows his master, the donkey his owner’s manger, but Israel does not know, my people do not understand (Isa. However, the Hebrew word mû rises to great importance since it appears thirty times in the book of Proverbs, usually emphasizing discipline but most commonly translated as instruction, synonymous with wisdom throughout this portion of the Old Testament. 2:2; Titus 1:11). 2:10-15). As Christianity moved outward to the larger Roman world it became necessary to emphasize family (primarily parental) responsibility in teaching. The great divide is nothing less than the authority of the Bible and its acceptance as normative.... The word itself (Greek ekkle sia) is used in the New Testament to describe a political assembly of free citizens, a Jewish assembly (as in the Old Testament), and the Body of Christ. 1:5-11; 3:1-2, 14-18). Furthermore, the thirteen verb-form usages of episkopos (episkopomal and episkopeo) show us a ministry we have come to identify with ruling and ordering. Further, an undue literal emphasis on the words themselves removes from the reader and interpreter the responsibility of hearing God’s Spirit speaking through the whole.6 In addition, Thomas suggests that folk cantos may often be augmented by denominational publications and popularist writers. We usually have to rely upon the material from the post-biblical period to give insight into the corporate behavior of Christians worshiping, fellowship, and learning. Again Barclay is helpful in emphasizing that in addition to focus on God, the center of education among the Jews was the home, and the responsibility of teaching the child is something that the parent cannot evade, if he is to satisfy the law of God.7 THE TEACHING TASK The Hebrew word for teach (d)amad is translated in the Septuagint by the word didasko, which occurs about one hundred times. 2:1-6). Paul explained his leadership style as gentle, caring, loving, sharing, encouraging, comforting, and fatherly. 28-29). For this reason Christian education must teach not just knowledge or skills but service of God through responsible action.8 EDUCATION IN THE HISTORICAL BOOKS In the historical books little new truth surfaces regarding the teaching-learning processes of God’s people. He came from God, and He taught God’s message as one having authority. Household ritual provoked wonder, reverence, and joy—as well as questions (see Deut. The book of Revelation emphasizes again the significance of God’s written revelation and its impact on local churches. This marvelous model of Christian education describes what we do (warning, teaching), how we do it (personalization, thoroughness), and even why we do it (to render our students mature [complete] in Christ). We find it most commonly in the Psalms, Deuteronomy, and Jeremiah. What serves as a caution for the study of Jesus’ educational techniques must serve as a caution for educational study anywhere in the New Testament. 7. It is both safe and profitable to pay attention to the biblical data without inferring too much by way of dogma in method. 14. Let us save formal definitions for the theologians and notice that in one brief paragraph at the end of Acts 2 we see the church as a devoted, sharing, and worshipping people (Acts 2:42-47). It is not only new that He was to teach. But He also knew how to teach. Learning was more than listening; teaching more than telling. His will and wisdom were to be sought and cherished. Exploring Christian Education. The human factor is by no means ignored, but it is not the point of beginning. It is not something nice to have, it is something necessary to have. 8:32-36). How different this was from the rabbis, who determined that tradition must be passed unchanged. In the latter part of chapter 12 where Paul mentions a spiritual gift, he places teachers just behind apostles and prophets. Gifted leaders minister to serving people to produce a unified congregation with biblical alertness and spiritual growth. 1:3-9, 13-14, 22-25; 2:1-3, 11-20; 3:13-17; 4:7-19, 2 Pet. It lies in a return to a central principle of education—namely, that of going to original sources. Hebrew words dealing with the concept of education, like Near Eastern thought in general, portray vivid word pictures. Our concern at the beginning of this important book is to ask What can Scripture teach us about teaching? Protestant Reformer John Calvin articulated this key idea centuries ago: If we believe that the spirit of God is the only foundation of truth, we shall neither reject nor despise the truth wherever it shall appear.... A word for truth (didaskallo) appears only in the third chapter (3:1), which speaks to teachers without hesitation or vagueness. FOCUSING ON THE FAMILY Respected Christian educators understand the significance of the family in teaching, but rarely do we see covenant continuity more dramatically displayed than in the early books of the Old Testament. 1:3). These learners epitomized the growing, developing student in the Christian education process who strives ultimately to be like his teacher (Luke 6:40). Wilhoit, p. The education of a child from the Hebrew perspective was viewed as an act of consecration. Having students understand the basics of Christian education ensures they are better... Want more? LeBar, Lois E. This priest, prophet, king, sage, and scribe were all viewed as interpreters in one way or another of the grand drama of the Lord in history and in revelation. Both Josephus and Philo carry the synagogue back to the time of Moses. Harper, eds. The importance of teaching in the Old Testament may also be seen in the various words used to describe the communication of God’s works and word to mankind. Words for teaching and instruction appear more than ten times in 1 Timothy alone, and one gets the impression early on that Paul purposes to instruct Timothy how to educate the believers at Ephesus. He was creator, covenantor, and sustainer. So we come full circle to emphasizing the centrality of the Bible in any instructional activity that can be properly called Christian education. It should not seem strange that the church claims a Judaic heritage—the New Testament church was founded by Jews, the New Testament was written by Jews (with the exception of Luke), and the Bible of the early church was the Hebrew Scriptures of the Old Testament. 11:19, 20:18). We have already noted the impact of Ezra. Want more? Elwood Sanner suggests that the scribes provide us with ancient historical background for varied methodology in teaching. The rich Christology at the beginning of Colossians culminates in verse 28: We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. Gangel and Howard Hendricks, eds., The Christian Educator’s Handbook on Teaching (Wheaton, Ill.: Victor, 1988), p. It is the key word together (lit., with one mind or purpose) and describes the attitude of those early believers. Anyone can confess a high view of the nature of the Scripture, but ultimately the real test is whether or not it is read, taught, studied, and lived in the life and community of faith.4 As J. The Bible is the Word of God; it is the Foundation and the final Authority for the goals and content of Christian education. Wade, and Charles Gresham. 49. And when a generation failed to follow God’s truth, turmoil inevitably followed (Ex. 1; Judg. The focus changes, and a prevailing lifestyle emerges. Sara Little observes: When Christian education actually becomes the process of helping truth to be experienced and interpreted, it demonstrates the true relevance of the Christian revelation and overcomes many false dichotomies of the past in its recognition of the organic relations between doctrine and experience, between content and method, between truth and life.14 In Ephesians we find something of a high-water mark in terms of the edificational role of the church. It is not a part of the work of the church, it is the work of the church. No matter how much zeal a Christian educator may have, it is of little use without an awareness of the essential theological underpinning of the faith. 8 EDUCATION IN THE PENTATEUCH In a brilliant article published in 1987, Timothy Thomas pleads for a greater respect of the Old Testament among Christian educators, asking us to abandon our folk canon. We claim dogma in faith but not dogma in methodology. The answer is a clear affirmative. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it (v. He hands on the tradition to the family; he does so in answer to the family; he does so in answer to the church. In fact, in the latter part of chapter 12 where Paul mentions a spiritual gift, he places teachers just behind apostles and prophets. Gifted leaders minister to serving people to produce the lay leaders God gathered around him to carry out the ministry of the church played a crucial role. Wheaton, Ill.: Victor, 1988. You can download the paper by clicking the button above. To calculate the overall star rating and percentage breakdown by star, we donâ€™t use a simple average. Advanced embedding details, examples, and help! 1981). Verse 46 uses the word homothumadon, which appears eleven times in the New Testament, ten of which occur in the book of Acts. Biblical principles of education challenge us to perform our teaching tasks with total commitment. Howard Hendricks wants his readers to grasp the significance of Christ’s method as well: No one could ever accuse Jesus of a truncated educational philosophy. Wilhoit sees in this a call to a special kind of Christian education: The focus of God’s concern was on action. 2:12; 4:11; 6:2; 2 Tim. Stephen Bayne in The Christian Idea of Education scored this point decades ago, and it is still a guiding principle. Now in the epistles he emphasizes the results of salvation in those who have already believed. So great was instruction in the eyes of God’s chosen people that they equated it with life. Katechesis and paradidm. New Testament Greek words used for instruction, are not in the Old Testament. There is a need to understand the basics of Christian education. 6. Packer has stated so well in Inerrancy and Common Sense:Scripture is the God-given record, explanation, and application of God’s once-for-all redemptive words and deeds on the stage of space-time history, and that its intended function is to “instruct”... for salvation through faith in Christ Jesus (2 Timothy 3:15).9 The direction of our educational stance is plain. Chapter 3 reviews our historical roots in the growth of Christian education. These basic acts as the foundation for effective Christian education both for teachers and students. Lee, James Michael. They are superstitious who dare not borrow anything from profane writers. GANZEL, Ph.D., is department chairman and professor of Christian education, Dallas Theological Seminary, Dallas, Texas. 2:15; 1 Tim. 7:4. When we relate Acts 11 to chapters 2 and 4, we see a tremendous progression in the development of truth and the progress of teaching in the church. If God is the author of all truth, then we believe in a unitary wholeness and interrelationship of truth to all subject fields. Adam and Eve serve God by caring for His creation. The first missionary journey demonstrates what it really means to teach the message of Christ to other cultures. Christ’s incarnation, crucifixion, and resurrection are essential, of course, but His modeling/mentoring role as Master Teacher has provided Christian educators a poignant demonstration for almost two thousand years. Foundational to a vital church ministry is a vital and authoritative theology. Forty-five times the gospels call Jesus teacher, and fourteen times they refer to Him as rabbi. Often Christian education has been accused of drifting far from orthodox theological teaching, particularly in regard to the Christian view of human nature and spiritual growth. 11. Wegeman, in Teach, Instruct, Tradition, Education and Discipline, in The New International Dictionary of New Testament Theology, ed. This assessment is not meant to discourage educational investigation into the teaching methods Jesus employed, but one must always be reminded that our categorizations, perceptions, and conclusions, in large measure, are biased by our contemporary understanding of education. With the dawning of a new age, the epoch of Christian tradidion built firmly upon the law and the prophets. In 2 Timothy 3:16 we discover that God’s inspired Scripture (lit., God-breathed)—presumably the Old Testament—is profitable for teaching. But now things were to be done differently. Context is of low priority. When a child began to be instructed in the Torah—the Hebrew law—honey and sweet cakes were used as incentive. They spent time together and shared common goods to meet each other’s needs. Several themes, however, can be developed from the New Testament data, revealing the central importance of education in the life of the early church. 29:9-15; Ps. 78:1-8; Prov. The use of Paul’s uses of paradidm occur many times in 1 Corinthians (1:2, 23; 15:3). The Old Testament folk canon also often comprised of Genesis, narrative materials up to the end of Esther. Psalmists and the prophets kept on teaching Jesus Christ (Acts 5:42). The Commission has already noted additional sections from the prophets. The book of Proverbs introduces the dimension of physical correction, not earlier seen as a part of the Old Testament instructional process (Prov. All truth is from God and consequently, if wicked men have said anything that is true and just, we ought not reject it, for it has come from God. The crisis of the recent debate over the Scripture and its defense has tended to detract the church from its central task of actually teaching the Bible. Remember, too, that the Holy Spirit affects not only the teacher and the learner, but also the subject matter and the environment. Abraham announced his vision from the Lord, and a nation came into being (Gen. 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