

Chapter 1 : Perspectives on Homeschooling, Christian Education, and Public Education - Theographa Pub

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It places a high value upon knowledge, both of God and of His works. It describes the moral and spiritual fruits of this knowledge and defines its ultimate purpose. The present Christian school movement can be understood only as a part—certainly in these times a very significant and necessary part—of the total endeavor of Christian education. A full understanding of this movement requires an examination of the basis upon which its educational theory and practices rest: Accordingly there follows, first, a presentation of the basic beliefs of Christian education and, second, an application of these beliefs to the specific mission of the Christian school. The eternal Creator of all things existed before man and exists independently of man. God, however, has revealed Himself to man, speaking through His Word the inerrant, divinely inspired and preserved sixty-six books of the Old and New Testaments and His works. His self-revelation is the substance of Christian belief. What we call biblical Christianity is a system of certain basic truths that God has revealed. Among these truths, the following are fundamental to Christian education. This creation of man was instantaneous—by a direct act and not by an evolutionary process. Possessing the divine image, man reflects God not only in his moral, intellectual, and emotional capacities but also in his aesthetic sensibility, social inclinations, and other qualities of his personality. To acknowledge this correspondency is not to claim a degree of deity for man but to recognize that man, the creature, uniquely bears the stamp of his Creator. This fellowship was not to be forced but voluntary. Man, however, prompted by Satan, chose to rebel against God Gen. All human beings, consequently, are born essentially evil, not essentially good, having inherited the evil nature of the first man, Adam Ps. All stand condemned before God because of their sin and are in need of a Savior Rom. Though the image of God in man was not entirely destroyed by the fall Gen. The mind of the natural man, for example, is capable of intellectual but not of spiritual perception. On matters of the greatest importance to man, his mind is not to be trusted, for it has been impaired by sin. Jesus Christ, the virgin-born Son of God, is the designer, creator, and preserver of all things and is to have preeminence in all things Col. He is the answer to those persistent questions: Where did I come from? Why am I here? Where am I going? In Jesus Christ, God became man 1 Tim. Though no man has seen God at any time John 1: His bodily resurrection proved Him the Son of God Rom. The Church The Church is that group of individuals who have been regenerated by the Holy Spirit through faith in Jesus Christ as Savior and who have openly confessed this faith Rom. The Church thus is not a building or even a denomination. Although true believers are commanded by Scripture to assemble in local churches Heb. It is not just to be religious or to belong to a religious group. It is to possess the life of God in the soul. The believer is made a partaker of the divine nature 2 Peter 1: Education From the moment a child is born, certain forces are at work influencing his development. As his inherited powers and tendencies surface and interact with his environment and his will, he takes on the characteristics of his adulthood. Human growth, however, does not end with physical maturity. Some faculties of the personality are capable of expansion and refinement into old age. This goal of godliness presupposes the experience of regeneration. As education in general begins with physical birth, Christian education proper begins with spiritual rebirth, when the life of God is communicated to the soul. To say that Christian education proper begins with the new birth is not, however, to say that it is pointless before regeneration. The student can be provided with necessary awarenesses of God and responses to His Word so that when the Holy Spirit brings conviction of sin he will readily and with full understanding accept Christ as his Savior. This growth, like regeneration, is made possible by divine grace Titus 2: His full conformity to the image of God in Christ—his Christlikeness—is the goal of Christian education Rom. He must be properly qualified and motivated if he is to perform his cooperative role. Without a regenerated, willing student, Christian education cannot carry out its purpose. Responsibility In the Scriptures God has commanded two institutions to educate: As an extension of either or both of these institutions, the Christian school has a biblical mandate to educate.

The Home The Bible makes clear that education is to begin in the home Gen. It makes parents responsible for their children and charges them with an educational task. The Church The New Testament indicates that the responsibilities of the church include edification as well as evangelism Matt. The scriptural representation of the church as a bodyâ€”an organism that grows and maturesâ€”implies a teaching function for this institution. Also, the recognition of the gift of teaching by the New Testament Rom. The Christian School Christians have a biblical mandate to educate in their homes and in their churches. In order to reinforce the educational ministries of these institutions or to protect their ministries from secular interference, Christian parents or church members, acting either individually or in concert, may elect to form a Christian school. In doing so, they are acting from religious conviction. To deny them their choice of means in carrying out the biblical mandate of Christian education is to deny them the exercise of their religious convictions. It follows that the education of children is the prerogative not of the state but of the parents or church members. Allowing the state to dictate the standards and procedures of Christian education jeopardizes the ability of parents and church members to exercise their educational prerogative, to perform their responsibility to God for the education of their children. The subjection of the Christian school to the control of the state or of any other secular agency is, in effect, the subjection of the Christian homes and churches to secular domination. The Christian School The work of the Christian school is an extension of the Christian educational ministries of the Christian home and the church. Its purpose, therefore, is the development of the student in the image of God. This purpose determines both the content and the means of instruction. How perfectly David must have understood that the education of the child of God must include both the knowledge of God and the preparation for exercising that knowledge in service. Accordingly, in Christian education students are taught to know God and to imitate Him in His character and in His works. The Knowledge of God The whole body of Christian educational theory rests on the recognition that all truth is of God. He is the God of truth Ps. No concept can be true that conflicts with the statements of the Scriptures. Conversely, no untruth is a legitimate support of divine revelation or has any place in the ministry of spiritual truth. A reverence for the God of truth compels a conscientious regard for accuracy in all areas of factual investigation and reporting. Since it is the purpose of Christian education to develop redeemed man in the image of God, Christian educators must point students to the original of this image, God Himself. Of these, the more fully revealing of God is His Word; and, therefore, the Bible is the center of the Christian school curriculum. The Bible is not only the most important subject matter but also the source of the principles determining the other subject matters and the way in which they are taught. The presentation of biblical truth is thus not confined to a single segment of the curriculumâ€”the study of the Bibleâ€”but is diffused throughout the teaching of all subjects. The Scriptures possess this privileged status in the curriculum, for they are the primary means of conveying the knowledge of God. This knowledge of God implies more than just knowledge about God. Certainly an acquaintance with the facts about God in the written revelation is important. But the knowledge of God that is unique to Christian education is a personal knowledge that begins with repentance of sin and faith in Jesus Christ as Savior and develops through obedience to and communion with God. To know God is to be born into the family of God and to live in fellowship with Him 1 John 5: It follows that without a student body composed mainly of students possessing this personal knowledge of God, no school can legitimately be regarded as a Christian educational institution. Though the Word of God is the main source of the knowledge of God, both factual and personal, and therefore deserves precedence, the works of God are also an important part of the Christian school curriculum. The creation reveals the Creator, and that which reveals God is a proper study for man. It is for this reason that the Christian school gives emphasis to the humanities: The natural sciences are not disregarded. In the curriculum of the Christian school, the voice of creation joins with that of the written revelation in praise of the glory and goodness of God. The Imitation of God In endeavoring to fulfill the purpose of Christian educationâ€”the development of Christlikeness in redeemed manâ€”the Christian school teaches, as a consequence of the knowledge of God, the imitation of God. Students learn of God so that they may imitate Him. In following God they imitate both His nature and His works. God commands His people to imitate His holiness: The fruit of the Spirit Gal. Academic subjectsâ€”whether in the humanities or in the natural sciences, whether general or strictly vocationalâ€”are studied not as ends in themselves but as means

of improving the student as a servant of God. Such instruction includes not only mental but also physical training: The student learns that bodies must not be abused or neglected but be developed and disciplined for the service of God and presented to Him for His use and His glory Rom. One of these powers is creativity. Human beings have been given the ability to create in imitation of God. The Christian school is concerned with the improvement of his tastes. Means In the Christian school the manner, no less than the matter, of its teaching must be consistent with the purpose of Christian education: The educational procedures and vehicles of Christian education in the Christian school must follow biblical example and norms. Methodology A method is, of course, a means to an end, not an end in itself.

Chapter 2 : Frontier Ventures

Multicultural Education and Conflict 2 Christian Perspectives in Education, Vol. 3, No. 2, Spring The separatist brand of multiculturalism at its most basic level is the denial that one can.

October 27, Updated On: The decision to move from teaching in the general education classroom to teaching students with special needs involves not only additional coursework but also a significant change in approach to the concepts and beliefs about disabilities and education. While working with exceptional children, Christian teachers find themselves in a unique position of having a meaningful career and taking up an important ministry. Personal Perspectives About Disabilities There is no question that no two students are alike. It is also true that most academic subjects are driven, in large measure, by facts. No matter what your heritage or ability, two plus two equals four, and George Washington was the first elected President of the United States. As a special education teacher, however, you will encounter an additional element involved in the education of your students. According to special education professor and author David W. For the teacher with a Christian worldview, however, the preparation process includes additional reflection and discussion. As a potential special education teacher, you must determine your perspective of disabilities. Worldview of Disabilities Over the last century, as the focus all over the world changed from agriculture to manufacturing and more complex scientific theories, more emphasis was placed on physical and mental abilities. During this time, students whose progress lagged behind those of a majority of their peers were increasingly seen as dependent and less able to make meaningful contributions to society. Per the ancient practice of treating those with chronic illnesses and disabilities as hopelessly affected by sin, these children were seen as being deficient and unable to fully participate in school. The special education teacher sees students as individuals whose lives have purpose and meaning. Special Education As a Calling For many Christians, teaching students with special needs is not just an important job – it is a calling and ministry. The time, effort and patience required to prepare and teach are less about job expectations and more about acts of stewardship. In addition, Anderson believes that special education teachers with a Christian worldview are less likely to be overwhelmed and burn out than teachers who work without that basis of faith. Christians also approach the legalities of special education differently. But the incentive for a Christian educator to provide quality services to their students is based on biblical principles, not just what the law requires. Agents of Change Christians who teach children with special needs are called not only to teach but also to create a better world for their students. As agents of change, they must value and empower their students the way Jesus modeled in the New Testament. Christians believe that they are being continuously transformed into the likeness of Christ. Although never achieved, it is always the goal. Because of these changes, Christians can and should speak change into the lives of others. Therefore, Christian teachers have the added responsibility to foster change in the profession and other professionals. They must encourage teachers of any denomination or faith to view their roles in the educational system as vision-casters for those who society pities or looks down on. As a result, we ought not to see this as an opportunity to lessen our responsibility, but rather a challenge to be a model that raises what we offer to a position of excellence. As a result of hard work, they too can make contributions to our society. These teachers hold their students to high standards with the confidence that, with the proper support and preparation, they can live full and industrious lives. Preparing to Teach Students With Special Needs As part of the special education teacher development process, teacher candidates have the opportunity and obligation to examine their own Christian journey. In addition, these graduate students must discover their own perceptions of students with disabilities. Throughout the New Testament, people brought their lame, sick and disabled to Jesus. Other teachers, as well as their own students, should feel drawn to teachers of special needs because of their compassion. They must continue to grow closer to God and find hope and strength in His Word. As John Perkins stated in his book, *Beyond Charity*: Learn more about the Mississippi College online M.

Perspectives in Christian Education has 2 ratings and 0 reviews. Everywhere you go you can hear people talking. The question is this: Is anyone getting h.

The entries range from funny to touching to philosophical, and they all serve the excellent purpose of encouragement. God gave you children to house, feed, nurture and educate on behalf of none other than himself. Then he placed those God-stamped children in your care with the profound and serious call to rear them to be God-obsessed – to honor and love and obey God, to think about him and follow him day and night, to long and work to become more like him, to grow into ambassadors for him. God placed your children in your hands to ensure that as they grow his image becomes sharper and more pronounced in them, clearer, and unblurred. The goal of public schools has absolutely nothing to do with God. God is simply not relevant to the image public schools work to stamp on your child. Education has a purpose, no matter who is doing it. Educators, be they in schools or be they you, are pursuing the shaping of children for some purpose. That purpose may be good citizenship, a workforce to promote the vision of the state for the future, the dream of a nation that beats all other nations on tests, or the desire to rear up a new generation of men and women doggedly in pursuit of God and his excellence. Some people believe they see signs that God has called them to choose government education for their children. Maybe they get a flier in the mail that offers free state virtual school for their children. Or maybe the local high school has an excellent sports program that an athletically gifted son would like to take advantage of, or an incredible music program that might open doors for a talented daughter. Do not make the mistake of taking these things as signs. They leave God out of the equation, and God never gives us the option of leaving him out of any equation, above all the equation of education. God may want to use a beautiful singing voice in an orphanage in Romania rather than in concert halls and on CD labels. This article would not be complete without addressing the very real problem of those who find themselves with no choice but government schooling. There are fewer than many think – there are plenty of people who think or claim, for any number of reasons, they have no choice who really do. They may have their priorities mixed up or they may be sincerely misjudging their situation. But there are some who truly do not have a choice. This does not mean that God has ordained government schooling for their children. Has God called any parent to send a child into an ungodly culture for the express purpose of fitting that child for life yet also for the purpose of having that child try to turn the culture on its heels and convince it that it is on the wrong path? How is it we send our children into a culture to be both shaped by it and to change its shape, to be educated by it and to educate it, to respect its leaders and get along with its followers yet reject what they stand for and how they live? God does not even call adult missionaries to embrace the tutelage of pagan cultures while trying to also change them. Does the world of public schooling need a missions outreach? Has God called us to send forth our children as missionaries disguised as students to do the job? We know he has not and that we do not seriously believe that in sending our children to state schools we are actually enacting the Great Commission. May we pursue more avidly the godly nurture and education of our children and may we take more seriously our duty to help others do the same.

Chapter 4 : Education: A Christian Perspective |

Article Submissions. Topics for submissions: Christian Perspectives in Education publishes manuscripts concerned with research, theory, or practice related to teaching, learning, and administration in primary, secondary, and post-secondary education.

Is giving a child a Christian education important? For believers in Jesus Christ, the question of whether or not a Christian education is important seems obvious. As we begin to search for a biblical perspective, we come to the definitive Old Testament passage on educating children found in Deuteronomy 6: These commandments that I give you today are to be upon your hearts. 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. Tie them as symbols on your hands and bind them on your foreheads. The message in this passage is repeated in the New Testament where Paul exhorts parents to raise children in the "nurture and admonition of the Lord" Ephesians 6: This training is designed to plant the child firmly on the foundation upon which his life is based. As we move to the subject of formal education, however, there are misunderstandings that need to be addressed. First, God is not saying that only parents are to educate children as many would assert, and, second, He is not saying that public education is bad and we are to educate our children only in Christian schools or home schools. The principle found throughout all of Scripture is that of ultimate responsibility. Just the opposite is true: Again, the issue is that of ultimate responsibility, which belongs to parents. The issue in Scripture is not what type of general education our children receive, but through what paradigm that information is to be filtered. Information is being sifted through a biblical lens in both cases, but true spiritual understanding only exists in the latter. Similarly, a student can attend a Christian school but never grow to understand God in an intimate, personal relationship. Ultimately, it is the parents who are responsible for shaping and molding the child in a way that will succeed in accomplishing true spiritual education. Exposure to something outside of the family structure, in this case sound biblical teaching from church and Sunday school, is good and necessary. A Christian school teacher can be wrong, a pastor and Sunday school teacher can be wrong, and parents can be wrong on any particular viewpoint theologically. So, as we teach our children spiritual things, they need to understand that the only source of absolute truth is the Scripture 2 Timothy 3:

Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.

Posted by Ian Feb 7, Education 1 Every form of education has its unique strengths and weaknesses because. The only difference between them lies in what kind of human tendencies the educational environment tends to foster. Read on and see what I mean. I was one of the first generation of students who were educated at home for their entire pre-college education. I attended and graduated from a large Christian university. Since then I have taken graduate courses in a public institution while teaching at a private Christian school. I see strengths and weaknesses with all of them. Homeschooling Homeschooling is a great idea that can have some very bad results. It can be similar to putting all the power of a government directly in the hands of the people i. Many homeschooling parents have abused their power over their children, become totalitarian, defensive, and increasingly narrow-minded in their approach. Another major problem with homeschooling is the lack of interaction with others. Often parents who choose to homeschool do so in order to shelter their children from negative influences. In its extreme form, this sheltering leads to a hermitic life of as little contact as possible with the outside world, even from church or other Christians. Most people who dislike homeschooling harp on the social awkwardness this lifestyle engenders. Having observed similar awkwardness in other situations and seen young people mature through it, I am less concerned with that outcome than with the intellectual inbreeding that occurs as a result. Many homeschoolers I have known of, having little benefit of rubbing shoulders with other ideas, have increasingly developed conspiracy theories, paranoia, and even mental illnesses. Finally, the academic integrity of homeschooling must be carefully scrutinized. As you might expect, the results are mixed. Some homeschool graduates are rising stars, with a passion to learn and an ambition to succeed. Coached by their parents, they are confident, bright, and hard-working. Others are lazy, self-defeated, or have emotional instabilities. They have little more likelihood to thrive than a high-school dropout. There is a wide range of experiences to be found in private Christian education, depending on the size and stripe of the school. However, there are some similarities between them and general conclusions we may draw from those institutions. Christian education offers many opportunities for children to interact socially and be involved in activities such as sports, musical groups, and science labs while remaining in a somewhat protected environment during their formative years depending on the enrollment policies of the school. A Christian worldview is often incorporated into every classroom subject, and opportunities are given for prayer, Bible study, and chapel. A major disadvantage in Christian education is the academic level. Most Christian schools, especially the ones with a closed enrollment, are continually beset with financial struggles. They cannot afford to pay for the best teachers, classroom equipment, and learning materials. The teachers they can afford are in many cases paid barely more than they would earn if they worked at Wal-Mart, yet they labor on because they have a vision for Christian education. Their heart is evident, and it is the most valuable aspect of Christian education. Students know their teachers care. It makes a difference. But does it make enough of a difference? Competing for their influence is the pull of peer pressure. From my experience it can be intense. The most worldly students are usually the ones with the most popularity. If they go to a secular college, very often they cave in to the pressure as they try to fit in. If they go to a Christian college, they face this struggle after they graduate, although they may be slightly more mature by that time. Public Education A public school with barbed wire facing inward. It takes stomach for committed Christian parents to send their kids to a public school. They will face drugs and immorality on a daily basis “ even in elementary school at least exposure to if not witnessing the acts themselves. They are barraged with liberal bias, inappropriate media, and the worst sort of big-government machinery as the latest government programs are pushed in and out by teachers who are average unmotivated government employees. Yet the strong survive. Some Christian kids who attend public school with the support of strong parents have a level of maturity it is difficult to find elsewhere. They know who they are. They are not afraid to say what they believe. They are winsome and they know how to get

along with people with whom they do not agree. They have earned respect. And they will have great opportunities as they carry those strengths into the public arena. Concluding Thoughts In every one of the case studies above, the major factor in the success of the student both academically and spiritually lies in their home. If their parents have strong character and values, and a balanced approach to whichever situation they are in, their children have a strong chance of success. And that, I think, is the real key to understanding Proverbs. Instead parents must intentionally build a sincere culture of love, respect, and strong Christian values. This can be done through family devotions, commitment to church, open family discussions, traditions and even game nights. The important thing is that the child is given a solid foundation, biblically and emotionally, from which he or she can draw spiritual and emotional security to face the opportunities and challenges of any educational environment.

Chapter 6 : Is giving a child a Christian education important?

Christian education invites young people to see and understand the world through the perspective of God's truth. The Bible becomes the lens in which students view what they are learning.

Article Submissions Topics for submissions: Christian Perspectives in Education publishes manuscripts concerned with research, theory, or practice related to teaching, learning, and administration in primary, secondary, and post-secondary education. Manuscripts may be interdisciplinary and interdenominational. Manuscripts appropriate for publication apply and integrate the Christian perspective. Views expressed in CPE are those of the individual authors and do not necessarily represent the views of the editors or the institution. Submission deadline is September 1. The content, organization, and style of manuscripts conform to standards of the current Manual of the American Psychological Association. Articles submitted to CPE must conform to the following guidelines to be considered for publication: The abstract should be words in length. The abstract should be factual in nature and include both the purpose and the major conclusions of the article. Generally, references should not be included in the abstract. Manuscripts should be between 10 and 25 pages in length, including all references, tables, charts, etc. Manuscripts are to be double-spaced and have 1" margins on all sides. Manuscripts should not include page numbers; the electronic submission system will automatically generate the page numbers. Manuscript should be prepared for blind review. Since this journal uses a double blind review process, ensure that you remove all identifying information from the submitted manuscript. Additionally, omit references to specific institutions. A cover page should not be included; it will be generated automatically from the information you enter in the Digital Commons system. Please note that long quotes over words require written permission from the copyright holder before it can be republished. The author is responsible to secure the permission. Generally, it is advised to avoid long quotes. Graphics and tables should be embedded in the manuscript. Lower quality graphics may be acceptable for review purposes; however, you must submit high quality graphics for publication purposes. In tables, do not use font size smaller than point. Please only submit original works that are not being considered for publication in other periodicals, in press, or previously published. Please ensure that the "track changes" feature is not on. Submissions that do not follow these procedures will not be considered for publication. A cover letter should accompany all submissions. The cover letter should contain at minimum the following: If the manuscript contains research, please include a statement about the human subjects review guidelines followed. Authors are requested to submit their manuscripts electronically via Digital Commons. Authors will need to create a Digital Commons account prior to submission and, then, use the site to guide them through a step by step submission process. Click here to " Submit an Article " Review process: Review of manuscripts is conducted impartially through blind process by members of the Editorial Review Board. Accepted manuscripts may require revisions prior to publication. Only completed manuscripts will be reviewed. Manuscripts must be original works, which have not been published elsewhere or submitted simultaneously to other journal s for publication. Please see the Peer Review page for additional information and copies of review forms used in the review process. After publication by CPE, authors may reprint their own articles without change in other publications subject to giving proper credit in the subsequent publication to its original publication by CPE.

Chapter 7 : Special Education From a Christian Perspective | MC Online

*Perspectives in Christian Education [Philip C. Johnson, Dan L. Burrell, Paul Tatham] on blog.quintoapp.com *FREE* shipping on qualifying offers. Everywhere you go you can hear people talking.*

Chapter 8 : Christian Perspectives in Education: Article Submissions

A Reformed Christian Perspective on Education Posted October 31, April 7, Daniel R. Vander Ark Is the purpose of Christian education to isolate or immunize students, to protect them from a secular culture or prepare them for it?

Chapter 9 : Perspective | Define Perspective at blog.quintoapp.com

Christian education involves more than the transfer of information or knowledge to children. It includes the development of understanding and wisdom based upon knowledge as defined in Scripture. It includes the development of understanding and wisdom based upon knowledge as defined in Scripture.