

**To Present Everyone Perfect in Christ:  
On the Integration of All Curriculum**

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I feel like I was called into the ministry in 1888 when my grandfather was born. His name was Clark David Armstrong. He served as an inter-denominational missionary with the American Sunday School Union. He was one of Dwight Moody's first students in Chicago at the newly formed Moody Bible Institute. He worked with the other great evangelists of that era, such as Billy Sunday and J. Wilbur Chapman. He was 21 when Chapman was sent out on a crusade to Asia. (You will hear more about that later in this service because it goes along with the two songs I have chosen for us to sing).

My grandfather's job was to go to places in the world where no Christian churches yet existed and to establish Sunday schools in those states, provinces, or towns. When he would come back to visit those towns in six months or a year after he left, he would ask them if they wanted to become a church. If they did, he would try to find a ministerial student to come and be their pastor. Whatever denomination the willing student was from, then that was the kind of church they became, and that young person had the joy of planting the church by starting with the core group from the healthy Sunday school.

I was three and a half years old when my grandfather passed away, and people came from all over the world to his funeral. My parents sat me on the front pew of the church and I watched all the people walk by his casket, shake hands, and hug my grandmother and the other big people in my family. They all spoke in hushed tones and said wonderful things about my grandfather and what a great man and minister and missionary he had been. He was a gentle, quiet, and very humble man, yet they told about the thousands of churches he had started, the people he had influenced for Christ, the real-life example of Jesus that he had lived before them, and the personal

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\* This paper was presented by Dr. Armstrong on the occasion of his installation as Assistant (now Associate) Professor of Christian Education and Pastoral Ministry at Asia-Pacific Nazarene Theological Seminary.

friend that he was to them.

One of my aunts came over to check on me after a long time, and I remember sincerely asking her, “Who will ever take grandpa’s place?” She said, “Maybe you will. You have his same name.” My name is actually Clark Gilbert Armstrong, but I don’t think she knew that. Actually, when she said that statement, I couldn’t help laughing, so she told me to stay quiet. In my mind I was thinking, “That’s ridiculous. I am only three and a half. How is a kid my age going to be able to take his place?”

Today it is 2017 (nearly 130 years after he was born). I am being installed as a professor of Pastoral Ministry and Christian Education here at Asia-Pacific Nazarene Theological Seminary. God did call me into the ministry (we pastored 32 years) and into education for many years at the same time (Sunday school was my grandfather’s version of Christian education in his time), and into missions. Even as this is happening, I stand in awe of what God has done. And I say with Plato, “I am the wisest man alive, for I know one thing, and that is that I know nothing.”<sup>1</sup>

I felt the clear call of God to go into fulltime ministry when I was 15. At that time I read an article that said, “A call to preach is a call to prepare.”<sup>2</sup> So I went to a Christian college and received a liberal arts degree with a major in religion and a minor in Greek. The liberal arts education gave me a broad education in all of the disciplines, and I still had a focus on the skills needed for pastoring with the supplemental knowledge I would need in one of the Biblical languages.

Bear with me to tell a bit more of my personal journey of preparation because it is very important to the topic I want to speak about today. I stayed one year longer at that school to work on an M.Th. in Theology, but I transferred all my work there (when I was only a few hours from finishing) to my seminary to work on an M.Div. I did two years in the M.Div. program, but the degree was not as important to me as the preparation for a lifetime

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<sup>1</sup> Plato, *Republic*, trans. G. M. A. Grube, rev. C. D. C. Reeve (Indianapolis: Hackett, 1992), 44.

<sup>2</sup> The writer was Fletcher Spruce. The periodical was *Herald of Holiness*, printed in Kansas City, MO. The year was around 1973. I have the clipping, but did not keep the complete citation. (John Wesley is reported to have said that if he had ten years to serve the Lord, he would spend five of them preparing.)

of service.

I was noticing how practical the classes in Christian education were for understanding people (children, youth, and adults), spiritual growth and holistic development, discipleship and disciple-making, small groups, leadership development, and understanding the specific programs and ministries in the church. I felt that God had fully equipped me with the M.Div.-type knowledge and skills I needed for pastoring and ministry during my college years and the first two years of seminary, so I switched my major to include M.R.E. The integration of Pastoral Ministry and Christian Education for me was complete, as well as my view of the integration of all of the disciplines.

This came out when I wrote my final Philosophy of Ministry and of Christian Education. I chose Colossians 1:24–29 as a centering passage for me. I want to speak to you for a few moments from that scripture on my topic, “To Present Everyone Perfect in Christ: On the Integration of All Curriculum.”

Colossians 1:24–29 (NIV)

Paul’s Labor for the Church

<sup>24</sup> Now I rejoice in what I am suffering for you, and I fill up in my flesh what is still lacking in regard to Christ’s afflictions, for the sake of his body, which is the church. <sup>25</sup> I have become its servant by the commission God gave me to present to you the word of God in its fullness— <sup>26</sup> the mystery that has been kept hidden for ages and generations, but is now disclosed to the Lord’s people. <sup>27</sup> To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory.

<sup>28</sup> He is the one we proclaim, admonishing and teaching everyone with all wisdom, so that we may present everyone fully mature in Christ. <sup>29</sup> To this end I strenuously contend with all the energy Christ so powerfully works in me.

This scripture gives to us a full set of the eight keys of a musical scale (do, re, mi, fa, so, la, ti, do) on the integration of all curriculum.

1. The motive (do)

*To fill up what is lacking in Christ’s afflictions*

It is our motive to complete the work of Christ on earth. Ministry is not an

easy path. We follow a way of suffering and we follow a teacher who was a Man of Sorrows. And while we know that He could do it without us, it is His chosen way to do it through us. He gave the Great Commission to his disciples and then he ascended into heaven. But on the Day of Pentecost, he returned to indwell His fully consecrated and surrendered followers through his Holy Spirit. In this way, He empowered them to go out and complete His reconciling work on earth. What he suffered in the flesh to show everybody God's love and to bring the way of salvation through cross-type love, he continues through His body, the church. This has become our motive and motivation for ministry. Phillips Brooks said, "Feed on Christ, and then go and live your life, and it is Christ in you that lives your life, that helps the poor, that tells the truth, that fights the battle, and that wins the crown."<sup>3</sup>

2. The missive (re)

*To present the word of God in its fullness*

This passage is the Great Commission for Christian educators. As such, many feel that it is a more complete explanation of what it means to make disciples in Matthew 28:18–19. The English word for "present" appears twice in the NIV translation of this passage (here in verse 25 and in verse 28, where it says *to present everyone perfect in Christ*). This verse shows our "missive" which means our communique, epistle, or content. It is imperative that even a high school math teacher, a mom with a preschool child, a chaplain in the military, a Sunday school teacher, or a pastor—as well as a professor at a seminary—would all be centered on the fact that our missive, no matter what our role as a teacher, is to present the word of God in its fullness. This is far more than just the written word. It includes the living word (in fact, the word used in v. 25 is *logon* from *logos*<sup>4</sup>), or if you will, the lived word. And "in its fullness" is packed with meaning, which definitely includes Old Testament as well as New Testament; principles as

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<sup>3</sup> It is a quote by Phillips Brooks (1835–1893), American minister and author. Alexander V. G. Allen, ed., *Life and Letters of Phillips Brooks* (London: Macmillan, 1900), 2:655. Compare it with William Scarlett, ed., *Phillips Brooks: Selected Sermons* (New York: E. P. Dutton, 1949), 352.

<sup>4</sup> Logos is the Greek word used in the first chapter of John's Gospel meaning "the Living Word" referring to Jesus Christ as a part of the eternal Godhead. The emphasis in that passage is on "the Word became flesh and lived among us" (John 1:14).

well as precepts; the prescriptive and also the descriptive passages. I am reminded at this point of 2 Timothy 3:16–17 (NASB): “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work.”

3. The mystery or the main message (mi)

*Christ in you the hope of glory*

The main message of the missive summed up in one phrase is this one: *Christ in you the hope of glory*. It is a mystery, but it is a glorious one. According to Hebrews 1:1–4, Jesus Christ is the summation of all of God’s progressive revelation. Romans 1–3 lays out first that all persons have *creation* to speak to them about a Creator (1:18–32), secondly that most people have a *conscience* to guide them to the path of righteousness (2:1–16), thirdly that some people such as the Jews have had the *covenant and the written code* of God’s laws to show them the way (2:17–3:20), yet all have sinned and fall short of the glory of God. But finally, the writer shows that Jesus *Christ* is God’s totally satisfactory solution to the sin problem for the whole world (3:21–26). Christ in you is your hope of salvation. He is our hope of sanctification and the renewal of His image within us. He is the hope of glorification and He is the hope of the complete reconciliation of all things to God. Christ in you is, in fact, the dynamic of even your ministry (according to the context of this passage).

4. The members (fa)

*Christ’s body, the church, the saints, the Gentiles, everyone*

There are three things necessary in any educational encounter: a teacher, a student, and the curriculum.<sup>5</sup> Up to this point the passage has been addressing the curriculum, but now it names the recipients or the pupils who would be served, facilitated, or mentored. It starts with a narrower focus on the saints, Christ’s body, also referred to as “the church.” We could call these the members. But to be clear, it makes known that it is meant for the nations (*ethnē*) and in its highest form, it uses the word “everyone,” which should draw the circle as large as John Wesley did when he said, “The world

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<sup>5</sup> J. Omar Brubaker Diagram on Instructional Methodology for Adults in Roy B. Zuck and Gene Getz, *Adult Education in the Church* (Chicago: Moody Press, 1970), 119. See the Appendix for the diagram.

is my parish.”<sup>6</sup>

When I was a bi-vocational pastor for two and a half years, I was an insurance representative or salesman. Connie would laugh at me as I would drive past the neighborhoods and say, “This whole subdivision needs my insurance. How will I find the time to get to all the neighborhoods and bring them the good news?” But that mentality came naturally to me because I already had the heartbeat of God for evangelism and discipleship ingrained in me as a minister, and I was just transferring my lifestyle to include another realm, too.

5. The manifesto or mandate (so)

*To present everyone perfect in Christ*

Our mandate according to verse 28 is indubitably clear; it is *to present everyone perfect in Christ*. I look on everyone I meet and even all those that I have not yet met with a singular goal. It is *to present everyone perfect in Christ*. It is the clarion call of holiness. Wesley built his faith in the possibility of entire sanctification on four foundation stones: (1) promises of perfection, (2) prayers for perfection, (3) commands to perfection, and (4) examples of perfection in Scripture.<sup>7</sup>

We follow a Wesleyan-Arminian *ordo salutis*.<sup>8</sup> For those who are not yet Christians, we purpose to partner with the Christ in us to work along with His prevenient grace to move them forward to know God’s marvelous saving grace, and to move those who have experienced God’s saving grace on to His wonderful sanctifying grace, and move those who testify to His sanctifying work on to the blessed full maturity in the total measure of Christ-likeness, toward the end goal that I would present everyone (*teleos*) complete, whole, mature, or perfect in Him.

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<sup>6</sup> *The Works of John Wesley*, 3<sup>rd</sup> ed., vol. 2 (Kansas City: Beacon Hill, 1979), Journals from December 2, 1745 to May 5, 1760.

<sup>7</sup> H. Ray Dunning and Neil B. Wiseman, eds., *Biblical Resources for Holiness Preaching: From Text to Sermon* (Kansas City: Beacon Hill, 1990), 27.

<sup>8</sup> *Ordo salutis* (Latin: “order of salvation”) refers to a series of conceptual steps within the Christian doctrine of salvation. It has been defined as, “a technical term of Protestant dogmatics to designate the consecutive steps in the work of the Holy Spirit in the appropriation of salvation.” ‘Ordo Salutis’ Schaff-Herzog Encyclopedia of Religious Knowledge <http://www.ccel.org/s/schaff/encyc/encyc08/htm/ii.vii.htm#ii.vii>. Accessed on August 23, 2017.

## 6. The method or means (1a)

*Proclaiming, admonishing, and teaching with all wisdom*

It is probably just me, but I see in this passage the integration of all three parts of Christ's ministry. It says in Matthew's Gospel (4:23, 9:35) that He went about doing good: preaching, teaching, and healing. At APNTS, I have the unbelievable privilege to teach classes in preaching, leadership, pastoral ministries or care, evangelism, and education. The writer lays out the methodology as one of proclaiming, which comes forth in the preaching and in the evangelism classes; it is also one of admonishing, which emphasizes pastoral ministries or care, counseling, and leadership responsibilities; and finally, it includes teaching, which most comes through in my Christian education classes. The "what" to do of methodology is finished with a tempering phrase on "how" to do it: do it "with all wisdom." In that one small phrase the *sophia*<sup>9</sup> of the Greek philosophers (Western thinking), the proverbial insights of Solomon (the Middle-Eastern mindset),<sup>10</sup> and the Tao of Lao-Tzu<sup>11</sup> and his follower, Confucius,<sup>12</sup> (Eastern ways) are united.

## 7. The might (ti)

*With the energizing of Christ so powerfully at work in me*

If "Christ in you the hope of glory" is the mystery, then this is the secret. The reader needs not ask further than the book of Acts to see that the *energeia* of Christ that is at work in us is the dynamic of the Holy Spirit. I say dynamic, which is also in the context here, because he also uses *dunamis* (the word for power). The only secret to the fruit-bearing Christian is the one who abides in the Vine (John 15:1-8). The only power to stand against temptation comes from the abiding Holy Spirit in us. Effective preaching comes from the anointing of the Holy Spirit. When we are weary in ministry, we lean back into the fact that we can do all things assigned to us

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<sup>9</sup> Sophia is the Greek word for wisdom and since this passage was written in Koine Greek is the word used here in verse 28.

<sup>10</sup> There are five books in a section of the Old Testament known as the Wisdom literature. Three of them are credited to King Solomon (ruled Israel from about 960 to 922 B.C.) as being the author. The largest and most well-known of these is called the Book of Proverbs.

<sup>11</sup> Lao Tzu, *Tao Te Ching: A Book About The Way and The Power of the Way*, trans. Ursula K. LeGuin (Boston: Shambhala Publications, 1998), 3.

<sup>12</sup> Confucius, *The Analects*, trans. D. C. Lau (London: Penguin Books, 1979), 11.

through Christ who gives us the strength. We cannot live a holy life apart from being a Spirit-filled and Spirit-controlled Christian. The only chance we have of ever even presenting ourselves perfect in Christ—let alone achieving such a lofty goal as presenting everyone else perfect in Christ—is with the energizing (*energeia*) of Christ and His Holy Spirit, which so powerfully (*dunamis*) works (*energeō*) in me.

The “in me” is not to be overlooked. It is not a passive, but an active phrase, Paul having used earlier in this sentence the starting verb phrase, “I labor, striving” or “I strenuously contend.” There is always a cooperation or a synergism involved with our relationship with God, even if the “energizing” is from Him. The energizing activates *as* I begin to strenuously labor (somewhat like the body and physical exercise). Students: Christ is at work in you, fully energizing you. Do not doubt that. But nothing happens on your requirements until you get started. Note: I am pretty sure it is that belief that makes me Wesleyan-Arminian and not just Arminian.

#### 8. The minister or mentor (do)

*Paul, we, I, the commissioned one, missionary to the Gentiles, servant*

Who is the mentor or evangelist/educator in this passage? He identifies himself as Paul, “I,” and as a missionary to the nations (*ethnē*) or Gentiles. But in one case, he uses “we” to include an unnamed rank and file of those with a similar calling. Once he refers to this minister or mentor as “the commissioned one” and once just as “a servant” (*diakonos*—same word as for minister). All God-called *ministers* carry out this *mandate* (to present everyone perfect in Christ) by the God-given *missive* (presenting the word of God in its fullness) about the marvelous *mystery* (Christ in you the hope of glory) which is our *main message* through the *means* and *methods* of proclaiming, admonishing and teaching with all wisdom to the *members* and future *members* of God’s kingdom with the *motive* of fully completing Christ’s reconciling work on earth by laboring with all the *might* of Christ which is at work in them regardless of their discipline. This is the *manifesto* (*ephanerōthē*, v. 26) for all of us. We are united in one purpose; to present everyone perfect in Christ is the integration of all curriculum.

Think, if you will, of the seminary curriculum in terms of theology: Concerning Progressive Revelation—it says that it is “the mystery that has been kept hidden for ages and generations, but is now disclosed to the Lord’s people.”



For Ecclesiology—it speaks of “His body, which is the church.”  
For Christology—it speaks clearly of “the glorious riches of Christ.”  
In relation to Hamartiology—it mentions “what is lacking in the flesh” which is a phrase that could be debated for quite some length in that field.  
On Soteriology—it is simply “Christ in you.”  
And Eschatology—it is “the hope of glory.”  
For Missiology—here is the commission to proclaim to the Gentiles, to the nations, to everyone.  
In Epistemology—the goal is to make *known* the mystery.  
For Hermeneutics/Bibliology—it is “the word of God in its fullness.”  
On Pneumatology—the *energeia* working in me is arguably the Holy Spirit.  
And in Anthropology—the goal for every person (*anthrōpos*) is “until all are presented fully mature” in Christ.  
In terms of Church History—it is accurately presenting the creeds and records of the Lord’s people and their attempts to complete Christ’s work on earth.  
In terms of the Philosophy of Religion—it is the greatest mystery ever investigated or discussed.  
In terms of Spiritual Formation—it is Christ being formed *in* you as your hope of glory.<sup>13</sup>  
In terms of Christian Communication—it is the challenge to make known this mystery by all means possible to everyone.  
In terms of the English Department and the Librarians—it is a call to make it possible so that everyone can receive the word of God in all its fullness. The same goes for Biblical Literature—only turn it up five notches (with an emphasis on taking us deeper into all the fullness of God’s word).  
In terms of the Doctrine of Holiness—it is Christian perfection.  
For Leadership—it is servanthood with the goal of full maturity in Christ for everyone. (And perhaps if you are the President, it may mean raising some of those “glorious riches.”)  
For Preaching and Evangelism—it is proclaiming with all wisdom (and it is

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<sup>13</sup> Horace Bushnell said, “And thus a long process of forming and reforming must go on, till the Christ of the head becomes as catholic as the Christ of the heart. Horace Bushnell, *Christian Nurture*, with an introduction by Luther Weigle (New Haven, CT: Yale University Press, 1888, 1916), 113.

the goal of full maturity for everyone).

In terms of Pastoral Ministries, Pastoral Counseling and Pastoral Care—it is admonishing with all wisdom (and it is the goal of full maturity in Christ for everyone).

In terms of Christian Education—it is by teaching with all wisdom (and it is the goal of full maturity for everyone).

In terms of Holistic Child Development—did you have a hearing problem when I said “everyone”? It means every One, even (or especially) the children.

And for the Music and Worship Department—it means helping all of us to sing all eight notes on the scale in perfect harmony.

### Conclusion

Haim G. Ginott said, “I’ve come to a frightening conclusion that I am the decisive element in the classroom. It’s my personal approach that creates the climate. It’s my daily mood that makes the weather. As a teacher, I possess a tremendous power to make a child’s life miserable or joyous. I can be a tool of torture or an instrument of inspiration. I can humiliate or heal. In all situations, it is my response that decides whether a crisis will be escalated or de-escalated and a child humanized or dehumanized.”<sup>14</sup>

I have often taught in Curriculum Theory and Analysis class or in other Christian Education classes that “the Teacher is the Final Curriculum.” Here are the reasons why I have made that statement.

1. *The teacher is the last stop in the delivery system of education.* There may be national policy making groups, regional or local administrators giving guidelines or even mandates, and there may be curriculum writers from some far away location providing the best books or means of delivery. But the teacher is the one it is filtered through on any given day when the lesson is actually taught.

2. *How something is taught is as critical as what is taught.* The teacher selects the methods, strategies and media that are utilized. This is an essential principle from our Instructional Methods and Technology class. A lesson can be heightened or lessened in its effectiveness or even in its content by how it is taught and that choice usually falls on the teacher.

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<sup>14</sup> Haim Ginott, *Teacher and Child* (New York: Macmillan, 1972).

3. *We can make this statement due to the importance of creating the environment for education*—e.g. the guided experience curriculum of John Dewey,<sup>15</sup> Montessori schools, etc. There may be things about the building or *resources*, etc. that are outside the control of the teacher. But in the end, a teacher creates the environment for learning at least in an affective sense. And in every other sense, the Montessori Method<sup>16</sup> has shown that the student can be led through a guided learning experience all the while making their own choices based on their own unique interests and directives (Foundations of Christian Education class). Concerning a guided experience curriculum, this quote may be relevant: “If you want to be an archaeologist, you need to get out of the library.” It was by Indiana Jones.<sup>17</sup>

4. *We can say the teacher is the final curriculum also because of the educational philosophy of theorists such as Albert Bandura with his emphasis on socialization, and particularly on imitation and modeling.*<sup>18</sup> Students are *more* likely to imitate or model themselves after a mentor than to be shaped by a content-based lesson. We can borrow what we have learned from the field of communication. One of its basic premises is the well-known statement of Marshall McLuhan—“The medium is the message.”<sup>19</sup> Karl Menninger has said, “What the teacher is, is more important than what he [or she] teaches”<sup>20</sup> (Theories of Learning class).

5. *Affective goals are the most over-looked and most important part of the curriculum.* The affective objectives represent feelings, attitudes, and values related to learning, and these are largely communicated by the teacher (Measurement and Evaluation class).

<sup>15</sup> John Dewey, *The Child and the Curriculum: The School and Society*, with an introduction by Leonard Carmichael (Chicago: University of Chicago, 1902), 18–31.

<sup>16</sup> Maria Montessori, *The Montessori Method* (New York: Schocken, 1964), 15.

<sup>17</sup> Movie: “Indiana Jones and the Crystal Skull.” Viewed on 27 August 2017.

<sup>18</sup> Albert Bandura, *Social Learning Theory* (Englewood Cliffs, NJ: Prentice-Hall, 1977). A brief summation of his theory can be found in Dale H. Schunk, *Learning Theories: An Educational Perspective*, 5<sup>th</sup> ed. (Upper Saddle River, NJ: Pearson Prentice Hall, 2008), Ch. 3, especially 82–88.

<sup>19</sup> Marshall McLuhan, *Understanding Media: The Extensions of Man* (Cambridge, MA: MIT, 1994), 7.

<sup>20</sup> Karl Menninger, *Whatever Became of Sin?* (New York: Hawthorn, 1973), 108–109.

6. *The implemented curriculum is the only real curriculum* (Curriculum Theory and Analysis class). If there are three choices in the curriculum writers' application or assessment portion of the end of a Sunday school lesson or of a chapter in a school textbook, it is the teacher who decides which one gets implemented. If there are time restraints on a lesson or a unit, it is the teacher who makes the choices as to what gets left out. Even when everything is taught, one teacher may emphasize certain parts more strongly than another.

7. One of the most advanced theories for boards of education philosophies is called Understanding by Design (UbD). It is only about fifteen years new. A benchmark of the philosophy behind UbD is that we do not teach subjects. We teach students.<sup>21</sup> UbD teachers when asked, "What do you teach?" will not answer, "Math, Science, Social Studies" or one of the other subjects; they will answer, "I teach Stephanie and Carlos and Kim and Xin Mai." A Chinese proverb says, "If you are planning for a year, sow rice; if you are planning for a decade, plant trees; if you are planning for a lifetime, educate people."<sup>22</sup>

8. In natural *education* (such as the theories of Rousseau)<sup>23</sup> or in purely exploratory learning that is self-guided, the student becomes his or her own teacher in a sense. But even in that sense, the teacher (student) is led by his or her own interests and follows his or her own (sometimes more loosely

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<sup>21</sup> Christine Dialing, "The Impact of Understanding by Design® Framework (UbD®) in Four Selected High Schools in the Philippines" a Master's Thesis (M.A.R.E. thesis, Asia-Pacific Nazarene Theological Seminary, 2016), 129. UbD came after Outcomes-Based Education (OBE). It was founded by Jay McTighe and Grant Wiggins in 1998. This design is embedded in the Philippine education system of DepEd. The USA has followed up OBE with several other emphases, the later ones being No Child Left Behind and then the Common Core programs. Only a few states have partially implemented UbD into their curriculum.

<sup>22</sup> Public Domain. <http://www.quotes.net/quote/9105> Accessed on August 23, 2017. Chinese Proverb: Family of languages comprising one of the two branches of Sino-Tibetan. They are spoken by about 95% of the inhabitants of China and by many communities of Chinese immigrants elsewhere.

<sup>23</sup> Jean-Jacques Rousseau (1712-1788), *Emile or On Education*, trans. Allan Bloom (New York: Basic Books, 1979). Also cross-reference Gerald L. Gutek, *Pestalozzi and Education* (Prospect Heights, IL: Waveland Press, 1968), Chapter 4, 80-100 on "The Theory of Natural Education."

designed) path. In the end, self-guided students will likely need to find a teacher to help them learn what they want to know. It may mean exploring the internet, enrolling in a class, going to a library or to see an expert in a certain field. In the end, “Teaching is the one profession that creates all other professions.”<sup>24</sup>

9. St. Augustine: “Augustine did contend that all truth is God’s truth. He further taught that God was truly *the inward teacher or magister interior*.”<sup>25</sup> John 14:26 says, “But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you” (NIV).

With this philosophy of the nature of knowledge and of education, then all education unavoidably is in some sense religious education.<sup>26</sup> Alfred North Whitehead is correct in saying that it is. “The essence of education is that it be religious. Pray, what is religious education? A religious education is an education which inculcates duty and reverence.”<sup>27</sup> Whitehead is also the one who stressed that “there is only one subject-matter for education, and that is Life in all its manifestations.”<sup>28</sup> Dewey is reported to have said, “Education is not preparation for life; education is life itself.”<sup>29</sup>

Knowledge should not be broken down into that which is sacred (doctrine, Bible stories, spiritual formation, ethics, etc.) and that which is secular (math, grammar, science, literature, history, etc.). So for Augustine and

<sup>24</sup> Plato, *Republic*, 89.

<sup>25</sup> St. Augustine, *Confessions*, trans. John K. Ryan (New York: Doubleday, 1960), 11:8:10. Also, cross-reference 4:1:1 and 11:9:11 of the *Confessions*.

<sup>26</sup> Wilfredo Manaois wrote that religious education is Christian education that “seeks to transmit the Christian gospel in such a way as to induce evangelical change in all learners.” “Moral Education Strategies for Philippine Schools: Iloilo, A Case in Point” (Doct. diss., West Visayas State College, 1982), 12.

<sup>27</sup> Alfred North Whitehead, *The Aims of Education and Other Essays* (New York: Free Press, 1929, 1957), 14.

<sup>28</sup> Whitehead, *The Aims of Education*, 6–7.

<sup>29</sup> Martin S. Dworken, *Dewey on Education: Selections*, Classics in Education 3 (New York: Teacher’s College, 1959), 22. This quote is in Dewey’s “My Pedagogic Creed” which is in this collection by Dworken. In the primary source, the literal quote is “I believe that education, therefore, is a process of living and not a preparation for future living.”

many other Christian educators, all of life is seen as sacred.<sup>30</sup>

Even when “life” itself teaches us lessons, they are guided by a divine hand with both an internal as well as an external locus of control. This is where we come back to Colossians 1:24–29.

*10. THE teacher is the final curriculum—because, after all, THE teacher is Jesus!* There *never* has been nor is there any better model of a teacher than our peripatetic rabbi. He taught from life. He taught by parables and stories. His example was the message. He taught with a heart of love. He has given us His Holy Spirit who is actively guiding us into all truth. The curriculum and the teacher are united in one missive—a living logos Word, and in the mentor is the Master wherever learning takes place (secular or sacred). The integration of all the curriculum is the wonderful mystery of Christ in you the hope of glory and the end goal is to present everyone perfect in Him.

Pope Francis (the current Pope) has said, “I believe in God—not in a Catholic God; there is no Catholic God. There is God, and I believe in Jesus Christ, his incarnation. Jesus is my teacher and my pastor, but God, the Father, Abba, is the light and the Creator. This is my Being.”<sup>31</sup> The ground of his ontology is Christ who is the blend of both pastor and of teacher. That speaks for who today I am as well and who I seek to be.

One of our midterm exam questions for Foundations of Christian Education class is a multiple-choice question that comes from one of our textbooks.<sup>32</sup> We discuss the goals of education in terms of “to be,” “to know,” and “to do.” The question asks:

<sup>30</sup> Clark Armstrong, “Choosing a Path: A Study of the Theories of Christian Conversion and Christian Nurture in the Confessions of St. Augustine and in Christian Nurture by Horace Bushnell” (Ann Arbor, MI: UMI Dissertation Publishing/ProQuest, 2010), 286. Doctoral Dissertation from the University of Kansas.

<sup>31</sup> Visit to the Philippines in 2015, Speech at Quirino Grandstand in Luneta Park, 18 January. Quote found at: [https://www.brainyquote.com/quotes/quotes/p/popefrancis571226.html?src=t\\_teacher](https://www.brainyquote.com/quotes/quotes/p/popefrancis571226.html?src=t_teacher), accessed on 24 August 2017. Documentation at: [https://en.wikipedia.org/wiki/Pope\\_Francis%27s\\_visit\\_to\\_the\\_Philippines](https://en.wikipedia.org/wiki/Pope_Francis%27s_visit_to_the_Philippines), accessed on 27 August 2017.

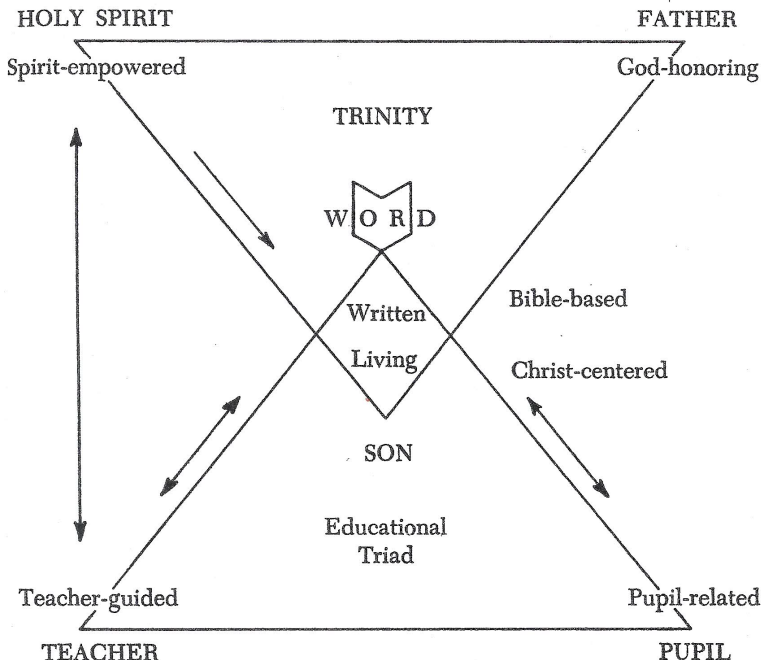
<sup>32</sup> Robert W. Pazmino, *Foundational Issues in Christian Education*, 2<sup>nd</sup> ed. (Grand Rapids, MI: Baker Books, 1997), 241.

1. How can teachers teach others “to be”? (Titus 2:1-15)
  - A. By relying on the grace of God (which not only saves, but teaches and trains persons in sober and godly living).
  - B. By being himself or herself an example.
  - C. By teaching in accord with truth and in love.
  - D. All of the above.

The answer is D.

### Appendix<sup>33</sup>

We therefore look at the educational triad (teacher, lesson, pupil) from the perspective of the overshadowing divine Trinity. “Since the Creator-Redeemer is Lord of life, implicit throughout Scripture are His ways of working, as well as His thoughts. Action is always carried out by means of some method. If we aren’t doing His work in the Spirit by His methods, we’re doing it in the flesh by our own methods. The Lord’s work done in the Lord’s way will have the Lord’s supply.”<sup>33</sup>



<sup>33</sup> J. Omar Brubaker, “Diagram on Instructional Methodology for Adults” in Roy B. Zuck and Gene Getz, *Adult Education in the Church* (Chicago: Moody, 1970), 119.

