

EUCON Beacon



Christian Education



*Train up a child in the way he
should go: and when he is old,
he will not depart from it.*

Pro: 22:6

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A LETTER FROM THE EDITOR

Dear Friends,

We at the EUCON Beacon are pleased to be able to bring you another issue of high quality theological work. The tireless efforts of our professors, their commitment to quality education, their high theological standards, and true love for the Gospel of the Lord are really what makes the Beacon so great. It is our unending passion to explain and apply the Word of God in fresh and creative ways. We seek to challenge the apathy of the world and defend the faith. We at the Beacon recognize the power of words, after all John 1:1 describes Jesus as “the Word.” Thus, biannually we seek to write articles that deal with pressing issues in the world, Christianity, and the church today. Far, from being irrelevant, we seek to be reverent, Biblical, and relevant to the cultures and places we minister. For us, it is not merely a matter of words; it is a matter of the Glory of God. Therefore, we covet your prayers for us as we minister and are exceedingly thankful for your partnership in our ministry.

As you may have noticed the Beacon is theme based. Our staff comes up with a particular theme and then our team of writers goes to work creating articles centering on that theme. Many of our friends have asked us if they could contribute to the Beacon. We would be happy to accept submissions to the EUCON Beacon, though all submissions would be subject to editorial approval. For the ease of article submission, we have created a list of the different themes we will have for the next few years:

April 2013 – Genesis and Creation

November 2013 – The Reformation

April 2014 – Missions

November 2014 – Fundamentalism

If you wish to submit an article, please submit it at least one month before the listed print date. You can send your articles (final drafts only) and any questions that you might have to seanfinanceata-eucon@yahoo.com.

Thank You and Soli Deo Gloria,



Sean Sartler

Editor

PHILOSOPHY OF THE CHRISTIAN EDUCATION

By Christian Wei, Ph.D.

The English word "education" derives from the Latin word "*educere*," which means "to guide out of" or "to lead forth." Therefore, education is basically a discipline that the teacher uses to guide the students out of ignorance and leads forth to knowledge. Dr. Guenter E. Salter writes in the following way:

It [education] is axiomatic that one leads forth from an area of lesser to an area of greater desirability: from darkness to light, from bondage to liberty, from ignorance to knowledge, from confusion to clarity, from error to truth.¹

However, education is a broad and amorphous field of study. There are not only many disputes concerning the nature of the field, but also many different educational issues.² Some argue that education is a discipline. Some assert that it is merely the body of knowledge called "education." Others believe that it is the teaching and learning process. There are many who maintain that education is nothing but content.³ Thus, defining education becomes important before one can

¹Guenter E. Salter, "No Other Foundation" in *Some Light on Christian Education*, ed. James W. Deuink (Greenville, SC: Bob Jones University Press, 1984), 7.

²James Wm. Noll, and Sam P. Kelly state, "Western educational theory began with the Greek philosophers, particularly Plato and Aristotle. Their conceptions of man, nature, and knowledge, and the suggested relationship between organized education and the state provided basic starting points for the development of education in the occidental civilizations to follow. Many of the educational issues argued in modern America can be traced back to the basic theories and speculations of early Greek philosophers through the refiners and reformers of these early thoughts." They continue, "The most encompassing and fundamental issue affecting the shape and texture of contemporary American education is the continuing argument between advocates of the essentialist-basic education position and promoters of the experimentalist-progressive education viewpoint. The former are inclined to believe the best education is that basically intellectual education which uniformly holds to high standards and which concentrates on identifiable blocks of subject matter. The latter are inclined to believe that the best education is that education which is attentive to social and personal-emotional bases of development, which establishes standards more relative to the individual learner. The roots of this divided argument extend from Plato and Aristotle, respectively." *Foundations of Education in America: An Anthology of Major Thoughts and Significant Actions* (New York: Harper & Row, Publishers, 1970), 14.

³Milton Reimer, "Education," in *Opening the American Mind*, ed. W. David Beck (Grand Rapids: Baker Book House, 1991), 205.

discuss further. Lawrence A. Cremin's definition of education is a comprehensive one. He states,

The deliberate, systematic, and sustained effort to transmit or evoke, knowledge, attitudes, values, skills, and sensibilities, a process that is more limited than what the anthropologists would term enculturation or the sociologist would term socialization, though obviously inclusive of some of the same elements.⁴

Therefore, education is both process and content. To say that education is process is to denote that education includes methodology, techniques, skills, and activities that equip a person to function professionally in the system of learning institutions. To state that education is content is referring to education as the broad spectrum of academic information that is foundational to the process. "It is the academic content, the intellectual challenge, that legitimizes education as a course of study."⁵

In order to accomplish the tasks, aims, or goals of education, one must set the solid, true, and correct educational foundation. He must anchor in an ideology or philosophy that is the system of values and beliefs that leads and guides mankind's behavior, deeds and actions. This is because education does not occur within a philosophical vacuum. In the past, when people used wrong philosophies as their foundation for education,⁶ bad results happened in society and in the generations to come.⁷ Especially in America, having been influenced by secularism, humanism

⁴Lawrence A. Cremin, *American Education: The Colonial Experience 1607-1783* (New York: Harper and Row, 1970), xiii.

⁵Milton Reimer, "Education," in *Opening the American Mind*, 216.

⁶Frederick Mayer writes, "Philosophy can be considered as a dialogue with infinity. It reflects the dominant social environment and current political moods, yet it always seeks larger vistas and ultimate purposes. Philosophy is the mirror of man, of his actual being as well as of his dreams and yearnings. Philosophy is almost inevitably romantic, for it pictures a world in which ideals can be realized, a world which transcends sober fact." He continues, "During the twilight of the Roman Empire, philosophies developed which reflected the prevailing political instability. On the one hand, extreme skepticism dominated the scene. Proponents of this philosophy asserted that no absolute truth exists, that all religious systems are relative, and that man is the measure of all things. On the other hand, the champions of faith, as represented by the Neo-Platonic thinkers, maintained that man had to escape from the bondage of his physical senses if he wanted to find salvation." Mayer keeps on, "The same attitude dominate contemporary philosophy. Orthodox [Neo-Orthodox] religious thinkers like Niebuhr claim that modern man has lost his soul and that secular culture is a total failure, while existentialists, like Sartre, picture a universe without God, without an ultimate purpose, and without a historical destiny." *Foundations of Contemporary Education* (New Haven, Conn.: College & University Press, 1966), 19.

⁷For example, James W. Deuink and Carl D. Herbster write, "The influence of evolutionists and humanists like Charles Darwin (1809-1882) and John Dewey (1859-1952) subtly made its impact on instruction in public

and other manmade philosophies, America has lost her true heritage and her solid foundation.⁸ Therefore, to restore the American's true heritage is to return to the Bible, God's Word, the only true foundation for mankind.⁹ Even though there are different philosophies concerning what is good and moral, and what is evil and immoral, only the Bible provides absolute truth.¹⁰ Therefore, it is imperative to anchor the foundation of education, especially Christian education and Christian higher education such as Christian universities, in the Word of God. This is because without the proper and correct foundation a successful Christian education will never exist.

schools. Though Darwin is not known as an educational theorist or philosopher, his evolutionary theories influenced education indirectly through men like Dewey, who applied them to aspects of child development and theories of learning. The theory of evolution suggested that life was progressing from a lower state to a higher one, from simplicity to complexity, from lesser value to greater. Dewey saw in this a 'principle of continuity and change' that would be useful in education...Christian parents became concerned about the teaching of evolution, the increased availability of illegal drugs, sexual promiscuity, vandalism, violence, and a general breakdown of order in the schools." *Effective Christian School Management* (Greenville, SC: Bob Jones University, n.d.), 6-7.

⁸James T. Draper, and Forrest E. Watson state, "Recent generations of Americans have, in general, either not known or not been taught the facts regarding the Christian influence in America's history. This has produced generations of persons ignorant regarding the providential founding of this great nation. Americans today are largely unaware of God's influence in the events which resulted in the creation of the United States of America." They continue, "Beginning in the early nineteenth century, a deliberate effort was made to edit our Christian heritage out of textbooks. By 1860, Americans yielded to secular arguments and churches lost their leadership in education. Education became a governmentally dominated sector. This closed the Bible as the primary textbook in the land. Instead of building individual characters based upon biblical principles, a shift was fostered toward building characters conformable to society. Thus, we shifted from a God-centered republic to a man-centered democracy.. The Founding Fathers had a clear understanding of the concept of Christian character as the foundation of education. Today we have lost that foundation." *If the Foundations be Destroyed* (Nashville, TN: Oliver Nelson Books, 1984), 1.

⁹James T. Draper, and Forrest E. Watson believe, "Perhaps if the true history of America's heritage is restored to the ordinary man, a reformation will occur today that will return the country to biblical principles." *Ibid.*, 3.

¹⁰Guenther E. Salter writes, "...profound disagreement exists among various philosophies concerning the meaning of concepts such as good, evil, true, false, beautiful, free, and moral. Yet of all philosophies, only Christianity provides that unerring reference point, the Word of God, which alone gives meaning and appropriate direction to the 'leading forth' process of education. Consequently, in the strict sense of the word, no endeavor other than Christian education can properly be called education. 'For with thee is the fountain of life,' the psalmist says; 'in thy light shall we see light' (Ps. 36:9)." He continues, "Every philosophy has a chosen reference point which supposedly leads to discovery of truth. Each attempts to answer man's basic questions about life: his origin, his purpose on earth, his destiny. But the answers provided, although purportedly true, contradict one another. Therefore they cannot all be true. Truth has certain attributes that preclude conflict, confusion, and contradiction. First, truth is *eternal*...Second, truth is *immutable*...Third, truth is *absolute*...Finally, truth is *indivisible*." "No Other Foundation," in *Some Light on Christian Education*, 8.

THE FOUNDATION OF CHRISTIAN EDUCATION

Philosophies of man which have been based on the wrong reference points will eventually direct humankind into error, confusion, and destruction.¹¹ This is because philosophy, which is the critical work of man's mind, does not merely deal with facts, but also develops meanings, makes choices, decides values, and directs human behavior and deeds.¹² Man in his own sinful nature purposely and rebelliously refuses to accept his Creator and his dependence upon Him (Rom. 1:21). Therefore, man seeks the meaning of life from elsewhere, instead of from the true source, God. With these non-eternal, non-fixed, and non-objective reference points,¹³ man grows more secular than sacred. Therefore, man's philosophy of education, which is the foundation of human learning, became more secular than sacred, emphasizing the ennoblement and enablement of man,¹⁴ rather than concentrating on honoring and glorifying God.¹⁵ Education should find its foundation in the Bible,¹⁶ where man can

¹¹H. W. Byrne writes, "The educational philosophies of naturalism, pragmatism, and idealism dominate the present scene. Modern children of these views are materialism, scientism, secularism, and relativism." *A Christian Approach to Education* (Milford, MI: Mott Media, 1977), 30.

¹²Robert L. Cooke, *Philosophy, Education and Certainty* (Grand Rapids: Zondervan Publishing House, 1940), 45.

¹³Guenter Salter mentions that there are three important natures of a valuable reference point, namely, external, fixed, and objective. He emphasizes, "In philosophy, only Christianity provides that external, fixed, objective reference point: the Scriptures. They say, 'Forever, O Lord, thy word is settled in heaven' (Ps. 119:89). As a person builds his personal philosophy, it is necessary to fix his eyes on that permanent, outside reference point in order that he might have direction, receive guidance, gauge his progress, and establish his values. For to consider anything good or better assumes the knowledge of an absolute best. Decisions need to be made and examined on the basis of biblical principle, not expedience, convenience, or even personal preference." "No Other Foundation," in *Some Light on Christian Education*, 9-10.

¹⁴Harold R. Bottrell states, "The interest of American civilization depends to a great extent upon schools which can produce *happy* individuals capable of working *creatively* both *alone* and *with others* under *democratic* American institutions, and capable of using their *freedoms* to meet and overcome individual and social problems and thereby *continue* the promising *development* of great civilization which has been so wisely established." *Introduction to Education* (Harrisburg, Pennsylvania: The Stackpole Company, 1955), 46. It is obvious that the purpose of education in Bottrell's idea is to enablement of man instead of being a man of God.

¹⁵Salter, 11.

¹⁶Edward L. Hayes asserts, "The direction of our educational stance is plain. It lies in a return to a central principle of education-namely, that of going to original sources. We must teach the Bible itself. We must return to the Bible, which has made every renewal movement in Protestantism possible. Evangelicalism does well to take heed to the swinging pendulums of time, nothing their correctives to imbalanced practice. But a shifting theology

develop a correct philosophy of life.¹⁷ This is because God's Word provides not merely a solid reference point, but also supplies the principles for the purpose, process, and place of education. Moreover, God also commanded His children to educate people, young and old, in *His Way*. For example, God told Abraham to educate his children and household by keeping "the way of the LORD" (Gen. 18:19). In Deuteronomy, Moses instructed Israel to "educate" themselves and their children by keeping God's commandments and walking in God's ways (Deut. 4:1-6, 9-10; 6:1-2, 6-9; 28:9). In the New Testament, Paul also taught the Christian fathers to raise up their children in the training and instruction of the Lord (Eph. 6:4). Thus, Christians must obey what God commands them to do. There is only one solid foundation in this world for human beings, which is God's Word. If the foundation of education is not based on this "rock," it will definitely fall.¹⁸

THE PURPOSE OF CHRISTIAN EDUCATION

According to the Scripture, if a person does not have a right and true philosophy of life, he may go astray and be led into everlasting condemnation and eternal punishment (Jn. 3:16-21; 3:31-36). Therefore, it is very important that one find the right, the proper, and the true philosophy of education before it is too late. This is not only because different philosophies of education will direct to different values and views of life, but because they also will lead to different purposes of education. For example, a philosophy that deals with preparation will focus

will correct nothing. Only the Scriptures will provide a rudder through crisis and, at the same time, chart a course to remedy the ills of society. 'To lose the Bible,' writes Carl Henry, 'is to lose everything.'" "The Biblical Foundations of Christian Education," in *Introduction to Biblical Christian Education*, ed. Werner C. Graendorf (Chicago: Moody Press, 1981), 26.

¹⁷Deuink and Herbster write, "The Christian must develop his philosophy by studying God's truth--the Bible (John 17:17). The Apostle Paul warns us not to be spoiled by the philosophies of this world--philosophies such as situation ethics, humanism, and materialism (Col. 2:8). He defines a Christian philosophy as one that follows after Christ and not after the world, because in Christ 'are hid all the treasures of wisdom and knowledge' (Col. 2:3). The Christian's philosophy must be based on the Lord Jesus Christ as He is revealed in the Scripture. A man whose system of values and beliefs is determined from any other source than God's Word is susceptible to worldly influences and error." *Effective Christian School Management*, 9.

¹⁸Christ says in Matthew 7:24-27, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these saying of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descend, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

its goal on the preparation of students for the future.¹⁹ This kind of philosophy, however, neglects the fact that students live in the present and are facing many present problems.

Since there is only one true foundation and authority for human beings, the Bible,²⁰ one must seek the purpose of education from it. The Scripture teaches plainly that the intended purpose of education is primarily for man's spiritual and moral growth.²¹ Dr. Guenter E. Salter writes this way:

The true purpose of education--clearly taught in the Scriptures--is the directing of the process of human development toward God's objective for man, which is godliness of character and action. Differently expressed, the purpose of Christian education is to promote Christ-likeness in the student, which can be accomplished only if one starts with a correct conception of the nature of man.²²

¹⁹James E. Frasier, *An Introduction to the Study of Education* (New York, New York: Harper and Row, Publishers, 1965), 75.

²⁰Milton K. Reimer states, "The Christian teacher believes in the authority of the Bible over all human disciplines. Its statements must take precedence over all human pronouncements. In other words, all human wisdom, all professional consensus, all educational/scientific theories, must be subordinate to its authority." *A Brief Survey of Educational Studies: An Introduction to Education from a Christian Perspective* (Minneapolis: Burgess, 1982), 106.

²¹Milton Reimer writes, "Where the Bible specifically addresses the intended purpose of education, it relates primarily to spiritual and moral concerns. Children are to be trained in the way they should go (Prov. 22:6); the Scriptures are to be persistently taught to provide wisdom for salvation (2 Tim. 3:15); and fathers are to provide 'training and instruction of the Lord' (Eph. 6:4)." He continues, "The Christian is admonished to study 'to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth' (2 Tim. 2:15). In the Great Commission Jesus sent his followers forth to teach and to baptize in all nations, 'teaching them to obey everything I have commanded you' (Matt. 28:20)." "Education," in *Opening the American Mind*, 208-209.

²²"No Other Foundation," in *Some Light on Christian Education*, 11. Salter keeps on saying, "Secular education completely ignores this essential prerequisite. Before a person can successfully work with any material, mold it, shape it, use it, improve it, he must be aware of its nature and properties. No one would seriously attempt to fashion candles from dynamite nor fill a swimming pool with nitroglycerine. Yet in education, unregenerate man is content to work on and with a product--human beings, students--whose nature he either does not know or completely misunderstands" (*Ibid.*).

Thus, education should focus on the goal of leading man into the saving knowledge of Jesus Christ (II Tim. 3:14-15), and his conformity to the image of Christ (Rom. 8:29). God desires all to be saved (II Pet. 3:9), so He gives men gifts "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:12-13). Therefore, the final goal or purpose of education must always be kept clearly in the educator's mind, which is the transforming of students into the likeness of Christ in God.²³

H. W. Byrne believes that there are different purposes of education. He asserts the initial purpose of education is winning the lost,²⁴ the general purpose is "the perfect man in Christ",²⁵ and "the constant purpose of education is education for daily life."²⁶ Thus, it is the purpose of Biblical education to educate man to live an effective life in the world where his Creator has placed him.²⁷ Reimer says it this way:

The biblical purpose of education "is to help students know the truth, to be conformed to Christ's image, and to learn to live effectively in a world ordered by God's laws-physical, social, moral, and spiritual."²⁸

²³C. B. Eavey says, "each individual pupil to live as he was created to live in order that he may become what His Creator destined him to be." *The Art of Effective Teaching* (Grand Rapids: Zondervan Publishing House, 1953), 14.

²⁴Byrne states, "Simply speaking, Christian education is education about Christ which result in character and conduct like Him. In order to accomplish this, the purpose of Christian education must be the purpose of Jesus. 'The Son of Man is come to seek and to save that which is lost' (Luke 19:10). This is the initial purpose." *A Christian Approach to Education*, 106.

²⁵Byrne says, "Wrapped up in the general purpose, however, is an ultimate objective-the perfect man in Christ. 'That the man of God may be perfect, thoroughly furnished unto all good works' (II Timothy 3:17)." Ibid.

²⁶Ibid.

²⁷Reimer states, "To subdue and rule the earth (Gen. 1:28) people must understand its natural and social complexities; to be industrious and earn a living in order to 'owe no man any thing' (Rom. 13:8 KJV) and to provide for our families (1 Tim. 5:8) requires job skills and vocational training; to heed the continual admonition to not be ignorant and to renew the mind (Rom. 1:13; 12:2) demands rigorous mental exercises that range across the spectrum of human knowledge." "Education" in *Opening the American Mind*, 209.

²⁸Ibid.

THE OBJECTIVES OF CHRISTIAN EDUCATION

If the purpose of education, according to a God-centered Christian view, is to present what God reveals to mankind and to see things as God sees them, then the immediate objective of education is to train man to be a witness of God and His Son.²⁹ C. B. Eavey writes,

Our Lord's last command, "Go...and teach," made Christian education mandatory. Implicit in His command are three aims: to teach that men may be brought into fellowship with God; to teach that those brought into such fellowship may be built up in God; to teach that those thus brought into fellowship and thus built up may become teachers of others. In His command our Lord made every Christian a teacher as the means for continuing among men the nurturing of the life of God He had begun.³⁰

The early church used four functions to fulfill the true purpose of education: evangelism, education, edification, and fellowship (Acts. 2:41-42). By using evangelism, the teacher will lead forth his students into the saving knowledge of Jesus Christ. By using education, the pupils are directed into an understanding of God, His revelation, and His ways of life. By using edification, the educator leads his students into the full knowledge of the Lord. And by using fellowship, disciples obtain the same feeling, same purposes, same plans, same love and joy of their Creator God.

Paul H. Vieth believes that there are seven objectives of education, namely, a consciousness of God and a sense of personal relationship to Him, an understanding of Christ, the development of Christ-like character, the building of a good social order, the formulating of a life philosophy on the basis of Christian meanings, participation in the church, and the use of

²⁹Byrne writes, "The purpose of education is to show God revealed. The immediate objective of education is to qualify man to reveal God. This is comprehensive because it involves man in his total being-physically, mentally, socially, morally, and spiritually-in his total environment. It includes both information and training. The ultimate objective for education is the Kingdom of God to come." *A Christian Approach to Education*, 56.

³⁰Eavey writes, "Aims and Objectives of Christian Education," in *An Introduction to Evangelical Christian Education*, ed. J. Edward Hakes (Chicago: Moody Press, 1966), 57.

religious racial experience for personal guidance.³¹ According to Frank E. Gaebelein, Christian education "must recognize a twofold objective: seeing clearly the primary necessity for leading youth first of all to personal commitment to Christ, it must at the same time accept the responsibility for the nurture of those who are already committed."³² C. B. Eavey writes well:

The practical question is, what is a clear and definite aim for Christian education that is sufficiently inclusive to comprehend within itself all other aims? The direct answer is "that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:17). All that is done in Christian education has the one final aim of bringing those taught to perfection in godly life and character. It was for achieving this end that the Word of God was given "for doctrine, for reproof, for correction, for instruction in righteousness."³³

THE PROCESS OF CHRISTIAN EDUCATION

Even though the Bible is not the only source that contains data and information, it is the standard for truth and by which truth from other sources should be judged. Therefore, the necessity and value of all courses, subjects, and lessons in education should be substantiated by Scripture. While describing the process of education, Dr. Guenter Salter explains the following:

In learning precise, effective, stylistically acceptable and pleasing modes of expression and communication, man imitates God; His love for and artistry in language is amply documented in the Scriptures. By perfecting his use of language, man can better learn to preach, teach, witness, and serve Him. God's wondrous creation is studied in the sciences. In mathematics, one marvels at God-created logic and order. The splendor and diversity of nature, the brilliant

³¹ *Objectives in Religious Education* (New York: Harper & Bros., 1930), 80-88. C. B. Eavey says, "This list of objectives has been used for the past thirty years by most Protestant agencies; the only change in it was the addition in 1940 of an eighth objective on appreciation of the meaning and importance of the Christian family." "Aims and Objectives of Christian Education," in *An Introduction to Evangelical Christian Education*, 58.

³² *Christian Education in a Democracy* (New York: Oxford University Press, 1951), 30.

³³ "Aims and Objectives of Christian Education," in *An Introduction to Evangelical Christian Education*, 61-62.

colors of the rainbow or the sunset, the festival of autumn colors-all attest to God's aesthetic attribute, which is a proper subject for our imitation.³⁴

Therefore, when man imitates God, he is learning from the truth that God has revealed to mankind. Since God is the Source of all truth, He has revealed Himself in three ways, namely, the Living Word--the Personal revelation, the Word of God--the Written revelation, and the World--Natural or General revelation.³⁵ It is obvious that curriculum content for education ought to be closely related to God's revelation. Hence, "The Revelation of God becomes the heart of the educational curriculum."³⁶

According to Robert W. Pazmiño, there are several steps in the process of education. The first step involves exploring biblical and theological foundations.³⁷ The second step in the process is the investigation of cultural variables.³⁸ The third step in the educational process is questioning educational content.³⁹ The fourth step is understanding personal and group

³⁴"No Other Foundation," in *Some Light on Christian Education*, 11-12.

³⁵Byrne explains, "With God central in the universe and the Source of all truth through creation, it becomes clear that truth proceeds from God. God has chosen to reveal His truth in three ways: (1) through Personal Self-Revelation in the Son of God, (2) through special written Self-Revelation in the Bible as the Word of God, and (3) through General Self-Revelation in nature and the universe." *A Christian Approach to Education*, 56.

³⁶Ibid.

³⁷Pazmiño says, "By exploring biblical and theological foundations first, Christian educators can affirm transcultural universals which may then guide all educational conceptions and efforts. The consideration of philosophical foundations also assists the educator in specifying cultural universals. Transcultural and cultural universals are elements of continuity, less subject to change and various contingencies though not exempt from interpretation." *Foundational Issues in Christian Education--An Introduction in Evangelical Perspective* (Grand Rapids, Michigan: Baker Book House, 1988), 11.

³⁸Pazmiño states, "A second step in the educational process involves the investigation of cultural variables through the disciplines of history and sociology. This step provides the Christian educator with some sense of context, though cultural variables are more subject to the variations of time and space. Yet these cultural variables are no less the concern of the Christian educator who seeks to contextualize her or his educational efforts. Thus the Christian educator endeavors to make the universal and transcultural truths of God's revelation real to those participating in the educational event. The educator seeks to so know, understand, and love students that her or his teaching speaks directly to their needs and concerns. This, of course, does not exclude the educator's role as one who raises critical questions and provides perspectives unknown to the students. But some sense of one's location in time, space, and society is crucial for education." Ibid., 11-12.

³⁹Pazmiño writes, "The third step in the proposed model involves questions of educational content, the organized knowledge and experience shared in Christian education. This step identifies the Christian heritage.

variables.⁴⁰ The final two steps are stating educational principles in order to have proper educational practice.⁴¹

THE PLACE OF CHRISTIAN EDUCATION

God has ordained the home and the church to be the primary institutions of education. In the Old Testament, God commanded parents to teach God's Word diligently to their children (Deut. 6:7). In the New Testament, God also instructed them to bring their children up in the ways of the Lord (Eph. 6:4). Therefore, it is the duty of the parents to educate their children at home. On the other hand, Christ also told His church to teach (Mt. 28:19-20). The school is the extension of the home and the church in order to educate in ways that God desires. Yet, the public school system has failed in this purpose. The Founding Fathers of America designed the schools to be an extension of homes and the churches to teach God's truth. Hence, the early schools in America were Christian schools. In 1837, the first state school board established, the result being that academics were stressed at the expense of diminishing Bible reading. In 1960's,

Curricular concerns at this point are organization of knowledge and identification of values and skills that are to be passed on from one generation or group to the next. In our current situation, questions of curriculum include the exposure of students to new knowledge and skills required for participation in a rapidly changing society. The inclusion of computer competency units in elementary and secondary schools is one example of curricular concern necessary given the impact of technology. Another curricular concern is the need for biblical literacy in the Christian community." Ibid., 12.

⁴⁰Pazmiño states, "Beyond the questions of cultural universals, cultural variables, and educational content, the educator is confronted with individuals to whom she or he is responsible. The Christian educator needs to consider psychological foundations in order to discern the personal and group variables that influence education. Most particularly, the students or educatees who are present and involved voluntarily or involuntarily must be considered. In addition, educators are responsible to parents, administrators, boards, peers, pastors, and a host of other persons and groups depending upon the context of service. Psychological foundations provide insights to understand how persons develop, learn, and interact with a variety of other persons, groups, and structures endemic to educational settings, whether in the home, the school, the church, or the community. The impact of sociological factors upon psychological foundations indicates the interactions of the various dimensions of the educational process as well as the potential limitations of a strictly systemic or analytical view of grasping the whole of education." Ibid.

⁴¹Pazmiño writes, "The Christian educator finally needs to state educational principles that have been culled from the various foundations and then apply those principles in terms of educational practice. A careful exploration of foundations is essential before specifying principles and guidelines for practice. Too often, foundational questions have been ignored or the answers to such questions have been assumed in addressing the tyranny of urgent pressures in churches, homes, schools, and other ministry settings." Ibid., 12-13.

the government made policies against Christianity in public schools. Then the Christian school movement started.⁴² Deuink and Herbster state,

In our generation the Christian school has been established as an arm of the home and, usually, of the church. It has accepted responsibility for reinforcing the biblical teaching of the home and church. It operates in loco parentis (in the place of the parents). The Christian school does not relieve parents of the ultimate responsibility for the education of children. However, its goal should be the goal of Christian parents: making the student Christ-like.⁴³

Although one will deal with a different environment in China, the biblical principles remain the same. Christian parents should not send their children to a government controlled school where they will be taught the theory of evolution, the theory of atheism, and concepts which mock God. The Christian university, therefore, should not merely provide higher education, but should also direct the next generation to the truth. The Church should teach its people to explore the possibility of attending a Christian university. This, however, can only be done if there is a Christian university available to attend. Therefore, there is indeed a great need to provide a Christian university in Mainland China as an extension of Chinese Christian homes and Bible-believing churches. This extension is a vital part of the church's ability to function correctly.

CONCLUSION

The Bible is the only solid foundation for education because, as God's Word, it is the sole standard of absolute truth. One must anchor his educational foundation in the unchanging Word of God because other philosophies are based on human ideas. One may divide all philosophies of education into two kinds, namely, man-centered philosophy, and God-centered philosophy. The former is based on the changeable ideologies and theories of humankind. The latter is anchored in the eternal, fixed, unchangeable Word of God. It is obvious that man should follow God's revelation in order to be led toward truth. The Christian university which will be

⁴²Deuink and Herbster, *Effective Christian School Management*, 1-8.

⁴³Ibid., 11.

established in Mainland China also needs to be based on God's unchanging Word. Arthur F. Holmes speaks well in the following:

Plainly, the four theological concepts we have considered affect the values we find in education and liberal learning. To reject these values is to flirt with Gnosticism. The Christian college accepts and helps to realize them in the lives of its students. All of life with its culture and its learning must be penetrated with Christian perspectives, if Jesus Christ is to be Lord of all. All of a young person's human potential must be as fully developed as possible, if the stewardship of his or her life is to honor God. The Christian has a mandate in education.⁴⁴

All four of Holmes' theological concepts referred to above should be based on God's eternal, fixed, and unchanging Word. This is because one cannot lead 1.3 billion Chinese souls to the way, the truth, and the life unless he has the universe's solid foundation--the Word of God.

This Chinese Christian university in Mainland China should emphasize its Christian nature. Otherwise it does not have a necessary existence. One may ask what makes a university "Christian?" Dr. Guenter E. Salter, Dean of the College of Arts and Science at Bob Jones University explains well in the following:

If Christian education is to offer the viable, distinct alternative to humanistically controlled public education, then its uniqueness in character, foundation, orientation, and implementation must be fully understood and appreciated by those who claim a divine mandate to be active in it. In order to deserve the appellation "Christian," a school must have a Christian philosophy as its basis or authority; Christian teachers to implement the educational process emanating from that basis; Christian students who with proper guidance will willingly submit to the teachers' educational efforts; Christian textbooks that present subject matter from a Christian perspective and support the teachers' instructions; and Christian goals that, while not

⁴⁴Holmes, *The Idea of a Christian College* (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1987), 21-22. Holmes' four theological concepts actually are his theological foundations for a Christian college. He mentions, "In fact the Christian liberal arts college is largely an American innovation, unknown in Europe and largely so in Canada. Rather I want in this chapter to unfold the biblical and theological mandate for Christian involvement in higher education in general, as well as for the Christian liberal arts college in particular. The discussion will focus on four concepts: creation, the human person, truth, and the cultural mandate" (p. 13).

neglecting proper concern for immediate educational skills and results, have, nevertheless, an eternity in view.⁴⁵



About the Author:

The founder and President of EUCON, Dr. Christian Wei, was saved on September 10, 1978. In 1980, he was called to preach. In 1986, Dr. Wei graduated both from National Chung Hsin University majoring in History and the Orient Fundamental Bible College in Taiwan. He was ordained to preach by Dr. Bob Jones, Jr. at his graduation. In May of 1987, he received his M. A. in Theology from Bob Jones University. In May of 1992, he graduated from BJU with a Ph.D. in Theology. Later in May of 1997, he also received his Ed. D. in Education from La Salle University. His vision is to reach out to the 10/40 window, using education as the tool.

⁴⁵Salter, "What Makes a School 'Christian'?" in *A Fresh Look at Christian Education*, ed. James W. Deuink (Greenville, SC: Bob Jones University Press, 1988), 39-40. He also says that the Christian school should teach the student three things, namely, love, obedience, and service. (pp. 45-46).

A COMMISSION TO EDUCATE

By Matthew Epperson

Matthew 28:19-20

KJV Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

ESV Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.

Introduction

“There are three important institutions in which church and state touch each other even in the United States, and where a collision of interests may take place: education in the public schools, marriage, and Sunday as a day of civil and sacred rest,” writes historian Philip Schaff.¹ Secular and worldly influences increase every year in each of the three spheres that Schaff mentions. Sunday has lost its significance to the majority of citizens even in the “Christian” United States. Marriage faces almost daily attack from homosexual and liberal agendas. Education, especially in the public schools, emphasizes secular ideas contrary to Biblical standards and indoctrinates future generations with ideals distilled from the corrupt fountains of evolutionary theory. The dangers facing the current generation simply foreshadow a greater threat that lies ahead. How should a Christian pastor or parent prepare the next generation for the almost insurmountable task before them? Lest today’s believer despair, he should remember the much greater obstacles facing the church at its beginning. The answer that saw the infant church through to adulthood will also address the problems plaguing today’s church. Rather than seeking new ways or compromising Christian ideals with worldly ideals, the church must return to Christ’s original mandate, The Great Commission, in order to thrive in an increasingly hostile environment. Christ’s Commission to disciple through teaching makes Christian education both necessary and invaluable to the church’s mission in the modern world.

The Necessity of Thoroughly Christian Education: A Twofold Command²

Before examining the text of the Great Commission, consider the scope of the Commission. Does the Commission apply to all believers, or does it only apply to the original disciples who received it? Jamieson, Fausset, and Brown’s commentary exclaims, “Was all this meant to be done by the Eleven men nearest to Him of the multitude then crowding around the

¹ Philip Schaff, *History of the Christian Church* (Peabody, MA: Hendrickson Publishers, 1996), 7:84.

² The topic at hand prevents a full exegesis of the verses here. For a fuller discussion of the passage see D.A. Carson, “Matthew,” in *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Regency, 1984), 8:594-599.

risen Redeemer? Impossible. Was it to be done even in their lifetime? Surely not.”³ The task that Jesus commissioned applies to every believer in every age. If that were not so, then why give the comfort after the Commission that Christ would be “with you always, even unto the end of the world/age”? This assuring fact implies that the fulfilling of the Commission will continue to progress long after the first disciples have left the scene.

Syntactically speaking, the Great Commission contains one command with two participles emphasizing how to fulfill that command.⁴ Wiersbe correctly remarks, “The only command in the entire Great Commission is ‘make disciples.’”⁵ Christ’s last words to His disciples in the book of Matthew tell them that their focus must be making disciples, and He also tells them what duties will be a part of the disciple-making process.

“Make disciples” (or “teach” in the KJV) forms the central command of the Great Commission. The verb ($\mu\alpha\thetaητεύω$) used here only appears in three other places in the NT, where the KJV translators have rendered it *teach, instruct, and be a disciple*, according to Smith.⁶ Although these uses focus on the idea of teaching, $\mu\alpha\thetaητεύω$ does not have a typical classroom setting in mind. Bauer indicates that the verb used intransitively means “be/become a disciple” and used transitively means “make a disciple of; teach something to someone.”⁷ If this verb means to make or become a disciple, how does one define a disciple? Wiersbe gives a general description of the ancient “disciple”: “A disciple attached himself to a teacher, identified with him, learned from him, and lived with him.”⁸ Perhaps this general description does not seem sufficient in the context of the New Testament. Wiersbe goes on to apply this description to the Biblical disciple: “A disciple, then, is one who has believed on Jesus Christ and expressed this faith by being baptized. He remains in the fellowship of the believers that he might be taught the truths of the faith (Acts 2:41-47). He is then able to go out and win others and teach them. This

³ Robert Jamieson, A.R. Fausset, and David Brown, *Commentary Practical and Explanatory on the Whole Bible* (Grand Rapids: Zondervan Publishing House, 1975), 950. Cf. Carson, 596.

⁴ The participle translated as the imperative “go” precedes the imperative main verb of the Commission. This participle either indicates the circumstance of the disciples as they make new disciples (they should make disciples as they go), or it indicates “attendant circumstance,” which means that going also forms part of the command. Given that the command includes “all nations,” the second option seems the best. Christ commands the disciples to go so that they can make disciples among all nations.

⁵ Warren W. Wiersbe, *The Wiersbe Bible Commentary: New Testament* (Colorado Springs: David C. Cook, 2007), 19.

⁶ J.B. Smith, *Greek-English Concordance to the New Testament* (Eugene, OR: Wipf and Stock Publishers, 1998), s.v. $\mu\alpha\thetaητεύω$. Smith also shows that the related term $\mu\alpha\thetaητης$ occurs 268 times in the NT and is always translated “disciple.” s.v. $\mu\alpha\thetaητης$.

⁷ Walter Bauer, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 2d ed. (Chicago: University of Chicago Press, 1979), s.v. $\mu\alpha\thetaητεύω$.

⁸ Wiersbe, 19.

was the pattern of the New Testament church (2 Tim. 2:1-2).⁹ Jesus had this kind of disciple in mind as He gave the Commission to the apostles.

As mentioned above, two participles explain how to fulfill Christ's command to make disciples. Carson clarifies, "...baptizing and teaching are not the *means* of making disciples, but they characterize it."¹⁰ The first of these participles, *baptizing*, points to the initial conversion of a new believer, the necessary first step of making disciples. Barnes offers a good explanation of the whole participial phrase: "This phrase does not mean, here, 'by the authority' of the Father, etc. To be baptized in the name of the Father, etc., is the same as to be baptized 'unto' the Father... To be baptized 'unto' anyone is publicly to receive and adopt him as a religious teacher or lawgiver; to receive his system of religion."¹¹ So baptizing in the name of the Father, Son, and Holy Spirit publicly declares a person's faith in Christ and all of His teaching.

Christ continues to describe the manner of making disciples with the participle *teaching*. Here He uses the normal Greek verb for teaching ($\deltaιδάσκω$). Bauer lists only *teaching* and *instructing* as translations for $\deltaιδάσκω$.¹² Teaching formed an important part of Christ's ministry, so it follows that teaching would hold a high place in the ministry of His followers. Smith concludes that the New Testament refers to Christ as a teacher forty times.¹³ Following Christ's example as a Master Teacher, the disciples also must teach their own disciples.

The key to the teaching of the one who makes disciples is the content of that teaching. Content separates Christian and secular education. Christ commands that the disciples are to teach their disciples "to observe all things whatsoever I commanded you." What should the disciples teach? Their subject matter should include everything that Christ taught. Wiersbe remarks, "It is not enough to win people to the Savior; we must also teach them the Word of God. This is also a part of the Great Commission."¹⁴ A great soul-winning program with no program to develop disciples still represents a failure to fulfill Christ's Commission. Blomberg emphatically agrees that the Commission requires both conversion and training:

"Teaching obedience to all of Jesus' commands forms the heart of disciple making. Evangelism must be holistic. If non-Christians are not hearing the gospel and not being challenged to make a decision for Christ, then the church has disobeyed one part of Jesus'

⁹ Ibid.

¹⁰ Carson, 597. Cf. A.T. Robertson, who calls them participles expressing manner: " $\betaαπτίζοντες$ and $\deltaιδάσκοντες$ in Mt. 28:19 f. [should be treated] as modal participles." A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman Press, 1934), 1128.

¹¹ Albert Barnes, *Notes on the New Testament: Matthew and Mark* (Grand Rapids: Baker Book House, 1976), 323. Barnes later elaborates that the "formula" used here also provides a strong argument for the Trinity, but that is beyond the topic considered here.

¹² Bauer, s.v. $\deltaιδάσκω$.

¹³ Smith, s.v. $\deltaιδασκαλος$.

¹⁴ Wiersbe, 19.

commission. If new converts are not faithfully and lovingly nurtured in the whole counsel of God's revelation, then the church has disobeyed the other part.”¹⁵

The teaching of Christ's commands found in His Word *must* accompany evangelism in order for the church to truly fulfill Christ's Great Commission.

The Importance of Thoroughly Christian Education: A Threefold Benefit

Three benefits related to the Great Commission show the importance of thoroughly Christian education. First, Christian education fulfills Christ's command. Second, Christian education develops true disciples. Third, Christian education equips the body of Christ, bringing benefits to the church as a whole.

Christian education fulfills Christ's command in a way that other educational philosophies cannot. Especially in American public schools, a Christian teacher cannot fulfill the Great Commission effectively in his classroom. Public education prevents both the initial step of evangelism and the necessary follow-up of discipling. Christian education allows both. One might object that the Christian school did not receive the Great Commission, but the church did. While that may be true, the Christian school functions as a ministry of the local church, and the school can play an essential role in the church's endeavor to fulfill its Commission.

Christian education, properly applied, will develop both the students and the teachers into true disciples of Christ. Christian education develops the students into disciples in three aspects: 1) giving them a firm foundation by teaching truth based on the absolutes of God's Word (Ps. 111:7-8); 2) training them in godly character by providing moral standards consistent with reason (e.g., 1 Tim. 2:1-4—the importance of Christian testimony for winning others to Christ); and 3) guarding them against worldly wisdom by promoting real values centered on eternity (1 Cor. 1:27-28; 2:13-15). Christian education also helps develop the teachers into better disciples. Carson asserts, “Failure to disciple, baptize, and teach the peoples of the world is already itself one of the failures of our own discipleship.”¹⁶ The Christian educator partially fulfills his own position as a disciple by the very act of making disciples through teaching.

Finally, Christian education benefits the church as a whole by equipping the body of Christ. Well-executed Christian education will produce mature disciples of Christ that can make a difference in the local church. These disciples will answer Paul's description of maturity in Eph. 4:13-16. They will have a solid doctrinal foundation and a willingness to serve in the ministry of the church. This should result in a higher rate of retention for church youth programs as the teens reach adulthood. These factors will decrease the load of the pastor(s) and deacons, allowing them to focus attention elsewhere (perhaps increased evangelistic outreach or more time for counseling troubled church members), rather than nursing immature college-aged believers.

¹⁵ Blomberg , Craig L., *Matthew*, vol. 22 of *The New American Commentary* (Nashville: Broadman Press, 1992), 433.

¹⁶ Carson, 598.

Conclusion

The challenges of modern ministry make Christian education indispensable and invaluable to the Christian church. Christian education represents a significant method of fulfilling Christ's Great Commission. The benefits to the student, the teacher, and the local church necessitate Christian education. As great as today's challenges may be, the need for well-executed Christian education will only increase as the 21st Century progresses. Churches must recognize and meet the need for Christian education in order to equip the next generation of believers for the difficult times ahead.

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MULTICULTURALISM IN ELEMENTARY HISTORY TEXTS

By Christa Wei

On the surface, multiculturalism appears to be the answer to end all discrimination and diversity in America. Through its development in education, multiculturalism promises that America will become a unified nation by forging “diversity into harmony, unity, and equity.”¹⁷ However, underneath this glorious façade of unity is an ideology that has infiltrated American textbooks with the sole purpose of eliminating America’s heritage, patriotism, and future.

In his book *An Introduction to Multicultural Education*, James A. Banks outlines multicultural education as “an education for freedom that is essential in today’s ethnically polarized and troubled world.”¹⁸ Because of the increase in racial diversity, multiculturalism has gained collective attention. Outwardly, multiculturalism endorses the understanding and acceptance of cultures for the better of a constantly changing American society. However, initially, multiculturalism has no precise definition or set of rules on which it is based. The authors of *The Diversity Myth: Multiculturalism and Political Intolerance on Campus* note that “[w]hen confronted with outsiders or critics, multiculturalists make reference to broad and convenient generalities, which suggest that nothing very dramatic or controversial is going on.”¹⁹ However, internally, multiculturalism can be traced to several detrimental philosophies.

Multiculturalism is primarily rooted in relativism. In the book *Multiculturalism*, edited by Robert Emmet Long, multiculturalism is noted to be dependent on “the relativistic understanding of ‘culture’ which has dominated the intellectual life of postwar North America.”²⁰ Instead of accepting the analogy of the melting pot as a standard for American society, multiculturalism pushes for cultural relativism in which various groups are free to define their own way of life and maintain their own unique cultural values and practices. Ironically, in labeling the different Americans through the promotion of cultural relativism, multiculturalists, in fact, only further promote the prejudice and discrimination they so vocally reject. However, cultural relativism is vital to multiculturalism because it “serves the critical function of deflecting attention from the underlying value judgments.”²¹ Multiculturalists use the elevation of cultures as an excuse for promoting their own dogmas. In fact, Richard Bernstein states in his book *Dictatorship of Virtue* that “[t]he reality of culture is something that the ideological multiculturalists would despise, if they knew what it was. The power of culture, especially the culture rooted in ancient traditions, is anathema to the actual goals and ideology of multiculturalism...”²² Multiculturalism does not in fact appreciate true traditional cultures, but instead “operates out of the wishful assumption that the unknown, obscure, neglected, subaltern cultures of the world are actually manifestations of the leftist ideology born out of the particular culture of American and European universities and existing practically no place else.”²³

1. David O. Sacks and Peter A. Thiel, *The Diversity Myth: Multiculturalism and Political Intolerance on Campus* (Oakland: The Independent Institute, 1998), 24.

2. James A. Banks, *An Introduction to Multicultural Education* (Boston: Allyn and Bacon, 2002), 4.

3. Sacks and Thiel, 28.

4. Robert Emmet Long, ed., *Multiculturalism* (Dublin, NY: The H. W. Wilson Company, 1997), 43.

5. Sacks and Thiel, 40.

6. Richard Bernstein, *Dictatorship of Virtue: Multiculturalism and the Battle for America's Future* (New York: Alfred A. Knopf, Inc., 1994), 7.

7. Ibid.

Also in accordance to relativism, multiculturalists believe that truth is subjective. In his book, Banks states, “Multicultural theorists maintain that knowledge is positional, that is relates to the knower’s values and experiences...Multiculturalists believe that in order to have valid knowledge, information about the social condition and experiences of the knower is essential.”²⁴ In other words, “what one may know is determined by the circumstances of one’s birth.”²⁵ Thus, values must be constructed in the context of one’s culture.

Multiculturalism is also rooted in pragmatism. Since truth is subjective and values are constructed, multiculturalism embraces the view of no absolutes. In his book *The Menace of Multiculturalism: Trojan Horse in America*, Alvin J. Schmidt states that multiculturalism views all cultures “as essentially equal. No culture is considered superior or inferior to any other; it is merely different.”²⁶ Multiculturalism seeks to indoctrinate all American students with the cultures and views of other nationalities whether morally acceptable or not. In accordance with pragmatic ideologies, all beliefs and practices of a culture must be accepted and respected because evidently these beliefs and practices are effective for that particular culture.

Multiculturalism views all cultures as equal, and thus it unmistakably buys into the pragmatist worldview that the ends justify the means. Schmidt states, “If the goal is defined as worthy, presenting false accounts as authentic history in school textbooks is justified. And consistent with postmodernism’s argument that truth is only true when it benefits minority groups, false accounts are not false if they will contribute to the well-being of minority or underprivileged groups.”²⁷ Therefore, multiculturalism upholds culture as a god in and of itself that cannot be rejected. However, Schmidt states, “To see any culture as sacred and beyond criticism is to treat it as an end in itself rather than as a means to an end.”²⁸

In addition to relativism and pragmatism, multiculturalism finds its roots in Marxism and socialism. Lawrence Auster makes the following statement in his book *The Path to National Suicide: An Essay on Immigration and Multiculturalism*:

Multiculturalism should be understood as an attempt, undertaken in our own schools, to tear down, discredit and destroy the shared story that has made us a people and impose on us a different story which tells us our civilization and past history are essentially evil. The goal to put it brutally, is the creation of compliant citizens of a new social order, whose feelings toward the pre-1965 America and its heroes (to the extent they know anything about them at all) will be contempt, guilt or indifferent.²⁹

Therefore, in essence, multiculturalism seeks to impose its own values on Americans by completely eradicating America’s heritage. In destroying America’s history and dividing the people into distinct groups, multiculturalism successfully gains control of the individual being while also taking away his freedom. Essentially, multiculturalism is a political agenda. The Scriptures states, “And if a house be divided against itself, that house cannot stand.”³⁰

8. Banks, 4.

9. Sacks and Thiel, 3.

10. Alvin J. Schmidt, *The Menace of Multiculturalism: Trojan Horse in America* (Westport, CT: Praeger Publishers, 1997), 3.

11. Ibid., 6.

12. Ibid., 16.

13. Lawrence Auster, *The Path to National Suicide: An Essay on Immigration and Multiculturalism* (Monterey, VA: The American Immigration Control Foundation, 1991), 34-35.

14. Mark 3:25 (KJV).

Multiculturalism therefore is not as Banks states an “education for freedom.” It is an education for control.

The roots of multiculturalism are prevalent in elementary history textbooks all across America. Multiculturalists promote cultural relativism by teaching that all cultures are equal and must be equally valued. Therefore, history textbooks that reflect multiculturalist views “deliberately overlook any empirical data and examples that show cultures of many different societies to be highly unequal.”³¹ One of the most prominent multiculturalist influences on history textbooks is the attack on the Western culture. Multiculturalists claim that history textbooks consist of too much information on white Anglo-Saxon Protestants. Instead, because of the diversity in modern American culture, emphasis in history textbooks should be placed on minority cultures. Thus traditional and classical works “by authors who have been the staple of Western education for centuries...are being replaced, either in part or totally. Multiculturalists have dubbed these authors ‘dead white European males’ (DWEMs) because they purportedly have nothing meaningful or helpful to say to minorities, women, and homosexuals.”³² More often than not, the traditional and classical works are replaced by works that have little or no significance to American history. In an effort to uplift minority cultures, multiculturalists often attack the Western culture and focus on the flaws of American history while visibly ignoring the negative aspects of minority cultures. Elementary history textbooks are filled with information and pictures that present America as a terrible and evil nation. “There is a tendency to exaggerate the relative sinfulness of the West, as if all-too-human vices were distinctively Western vices.”³³

Multiculturalism can also be seen in the watering-down of American academics. In his book *The Closing of the American Mind*, Allan Bloom notes the decline of American education: “Today’s select students know so much less, are so much more cut off from the tradition, are so much slacker intellectually, that they make their predecessors look like prodigies of culture.”³⁴ Facts and truths are purposefully omitted, and standards that adhere too closely to Western values are minimized. Therefore, elementary history textbooks include a shockingly large amount of distorted facts. Although multiculturalists promote the study of different cultures, no actual studying of cultures occurs. In fact, due to the increase of erroneous information in textbooks, “students contract misguided notions of other ways of life [and worse still] acquire distorted views of their own.”³⁵ Students are therefore left with a weak academic foundation on which to base their lives. However, to seem as if schools are increasing in academic levels, teachers often embrace the multiculturalist view that “‘difference’ importantly includes the purveying of sameness—in the form of high grades for everybody. As for the student, he or she will not have more time to devote to courses that matter.”³⁶

In his book *A Teacher’s Introduction to Postmodernism*, Ray Linn states, “Multicultural education is an attempt to gain positive recognition for Others.”³⁷ Therefore, to promote recognition for minority groups, another movement that multiculturalists advocate in history textbooks is self-esteem. Because of its belief that all cultures are equally true in values and realities, textbooks are published in an effort to please the minority groups. In his book *The*

15. Schmidt, 26.

16. Ibid., 27.

17. Long, 49.

18. Allan Bloom, *The Closing of the American Mind* (New York: Simon and Schuster, 1987), 51.

19. Long, 49.

20. Ibid., 52.

21. Ray Linn, *A Teacher’s Introduction to Postmodernism* (Urbana, IL: National Council of Teachers of English, 1996), 135.

Death of Truth, Dennis McCallum states, “Because these groups have been on the margins of the educational system for centuries, they need their self-esteem raised by affirming their views.”³⁸ Using poor self-esteem as an excuse for the decreasing performance in academics, multiculturalists strongly advocate for the incorporation of self-esteem classes into public school curricula. McCallum makes a statement on the importance of the self-esteem movement to multiculturalists: “Postmodern educators believe self-esteem is a *prerequisite* to learning...they view education as a therapy.”³⁹

Prevalent in elementary history textbooks is the multiculturalist philosophy of the equality of all cultures. Students are required to respect and equally value all aspects of other cultures. Therefore, history textbooks are rewritten in order to present these “cultures” in a positive light. Students are taught that they are not “just Americans” but are distinct in their own cultures. “Kids from minority cultures...should never be asked to conform in any way to school or societal standards different from the standards of their own communities.”⁴⁰ The values and beliefs of each individual culture are tolerated whether or not they are morally right. Pagan beliefs and immoral practices are condoned in the name of cultural equity. Ultimately, multiculturalism becomes an excuse for immorality.

At the root of multiculturalism is the rejection of God and His Word. Multiculturalist attacks on the Western culture are fundamentally directed toward Christianity. Schmidt states, “The Euro-American culture with its Judeo-Christian underpinnings is not only criticized but often condemned, being accused of racism, sexism, and classism.”⁴¹ Since America’s foundations are rooted in the biblical principles of God’s Word, “multiculturalism is attacking and even eradicating the foundation of [America’s] morality, laws, and ethics, for the multiculturalists have an intense hatred of anything that reflects biblical values.”⁴² Cultures that are endorsed by multiculturalism are only promoted and upheld because those cultures denounce biblical principles and morality. Therefore, in multiculturalism, “women, African Americans, homosexuals are all counted as ‘cultures,’ and to many multiculturalists these are the ones that matter most.”⁴³ Many of these so-called “cultures” are important to multiculturalists only because the Scriptures condemn their pagan and immoral beliefs.

Multiculturalism has invaded America under the pretense of cultural equity. Yet Americans are oblivious to the dangers of this philosophical ideology. A debilitation of America’s educational system ensures that the next generation will be a mass of foolish and weakened peoples easily controlled by every passing whim. Multiculturalism seeks to permeate American heritage with a godless and sacrilegious worldview. Ultimately, multiculturalism rejects God and places man on the pedestal of authority.

22. Dennis McCallum, *The Death of Truth* (Minneapolis, MN: Bethany House Publishers, 1996), 107.

23. Ibid., 117.

24. Ibid., 107.

25. Schmidt, 3.

26. Ibid., 7.

27. Long, 48.

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“THE PASTOR-TEACHER” OF EPHESIANS 4:11

By Marcus Little

Introduction

In the book of Ephesians, Paul expresses his growing concern that the unity of the church was being seriously threatened. In Chapter 4, he responds to this threat by exhorting the believers to “walk worthy of their calling” by utilizing their gift which had been freely bestowed by Christ. One of the gifts listed by Paul is the *pastor-teacher*. The meaning of the pastor-teacher in 4:11 has sparked serious debate over the course of a few centuries and its significance is still felt today. In this article I intend to examine the meaning of the pastor-teacher and plan to demonstrate the following contentions: 1) that the term pastor-teacher is a unified term referring to one single gift; 2) that the meaning of pastor-teacher is rooted in Jewish culture and is equivalent to the concept of rabbi; 3) that the pastor-teacher is primarily concerned with discipling rather than educating; 4) that the goal of the pastor-teacher is to equip the believers for the work of the ministry for the building up of the body of Christ into one full man. Thus, the endeavor of the pastor-teacher is ministerial rather than strictly educational.

In addition to the previous, I will argue that the context of Ephesians reveals a more egalitarian perspective regarding the role and distribution of the gifts in the church. Paul makes it clear that *all* the believers receive gifts and should be actively engaged in building up the unity of the body of Christ for the purpose of obtaining full stature in the fullness of Christ. Furthermore, I contend that the gift of “pastor-teacher” provides a model for Christian education practitioners and offers the proper perspective regarding methods and strategies for Christian education.

Etymology of διδασκολος

Although biblical scholars generally agree that the New Testament use of *didaskolos* (διδασκολος) has its roots in the Old Testament and is closely connected to the Jewish concept of rabbi, a brief analysis of its usage in pre-Hellenistic Greek literature can help establish a conceptual framework with which to better understand its distinctive use in the New Testament. The term in the early Homeric period simply meant “teacher” and referred to anyone who gave instruction, whether in a formal or informal setting.¹ During the time of Plato, however, the term took on a more technical sense denoting the idea of a “schoolmaster” referring specifically to someone engaged in formal instruction.² In this sense the term *didaskolos* referred to a profession in which the *didaskolos* received wages for his services.³ Centuries later, the semantic range of the term was expanded and was often used to denote the “chorus-master,” a professionally trained poet who wrote the choral poetry and conducted the choirs that performed in the Greek dramas.⁴

As was mentioned, during the time of Plato, the term *didaskolos* was a technical term denoting a paid profession in which someone was engaged in formal instruction teaching a particular skill whether academic such as reading, writing, rhetoric or practical such as fighting, weaving etc. Consequently, the term *didaskolos* was generally understood in Plato’s day to be a

¹ Harold Hoehner, *Ephesians: An Exegetical Theology*, (Grand Rapids: Baker Book House, 2002), 545.

² Regnstorff, “*didaskolos*,” TDNT, 2:148.

³ Ibid.

⁴ Ibid, 149.

paid professional who was concerned primarily with imparting conceptual knowledge, and the practice of *didaskein* (διδασκεῖν) was understood to be purely an intellectual exercise. For this reason Socrates emphatically rejected the title of *didaskolos* because his disdain for receiving wages for his instruction and his antagonism towards the intellectualism of the Sophists induced him to reject any profession that was merely engaged in intellectual activity.⁵ For Socrates, truth does not exist in abstract propositions but through a life lived in consistency with one's convictions. The intellectual cannot be divorced from the existential. Thus, the true *didaskolos* is one who is concerned with virtue or “right living” rather than mere intellectual engagement.

While biblical scholars generally reject any etymological linkage between the New Testament use of *didaskolos* and its use in the pre-Hellenistic Greek era, the Greek emphasis on intellectualism as the central concept imbedded in the meaning of *didaskolos* helps in providing a conceptual framework to work with as we unpack the meaning of *didaskolos* in the New Testament. The word *didaskolos* appears only twice in the LXX (Esther 6:1 and Macc 1:10) which should come as no surprise since its use is believed to follow the Greek denotation of “teacher.”⁶ In the New Testament, however, the term is used fifty-nine times (seven times in Paul’s epistles) and refers to a type of instruction characterized by factual as well as moral concerns.⁷ In the Jewish understanding of the term, the Greek distinction between the intellectual and the existential is absent. A *didaskolos* in the New Testament is one who teaches through verbal instruction as well as living a life that is in harmony with what one teaches. In light of this distinction, it is generally agreed that the meaning of *didaskolos* in the New Testament is most closely related to the Jewish term concept of “rabbi” although a few differences do exist.⁸ The Jewish concept of rabbi refers to one who instructs by living in community with his disciples and whose role includes offering not only insightful expositions of the Jewish Law, but also moral instruction through practical living.⁹

On a number of occasions in the gospels, Jesus was called a *didaskolos*, and in the Book of John as well as in Mark the term *didaskolos* is used synonymously with “rabbi” (John 1:38, 6:25, 20:16). The fact that Jesus’ life and ministry is so closely patterned after that of a Jewish rabbi has led some scholars to believe the disciples and early followers understood this to be Jesus’ primary role.¹⁰ Jesus’ style of teaching (“rabbinic rulings” in which Jesus challenges the logic of traditional rabbinical interpretation such as the issue regarding the fundamental premise underlying Sabbath observance in John 9:4, “rabbinic argumentation” such as His constant employment of the rabbinic “lesser to the greater” rule, and His use of targumic language and tradition as seen in the example of Jesus’ statement in John 8:58 “Abraham your father rejoiced to see My day”) and lifestyle (offering material provision for His disciples; protecting His disciples from false teaching and temptations from the Devil; and teaching through life experience) as described in the Gospels are almost identical to the behavior of a 1st century Jewish rabbi which suggests that Jesus’ imitation of the rabbinic role was deliberate.¹¹

⁵ Regenstorf, *TDNT*, 2: 150.

⁶ Ibid, 151.

⁷ Hoehner, 545.

⁸ Rengstorf notes that the Jewish term “rabbi” is applied more broadly than “*didaskolos*” to an “exalted person” while “*didaskolos*” is used reservedly for the teacher. *TDNT*, 2:153.

⁹ Ibid., 154.

¹⁰ Andreas Kostenberger, “Jesus as Rabbi in the Fourth Gospel,” *Bulletin for Biblical Research*, 8 (1998), 106.

¹¹ Kostenberger, “Jesus as Rabbi,” 105.

In any case, the interchangeability of *didaskolos* with rabbi in John’s gospel as well as in Mark help in unpacking the New Testament meaning of *didaskolos* and sheds light on its use in the epistolary literature.

Didaskolos as “Gift”

When we get to Paul’s epistles, the term *didaskolos* takes on a distinctively new feature. I Corinthians 12:28, Romans 12:6-8, and Ephesians 4:11 are three primary passages in which *didaskolos* appears in a list of several other nouns and is referred to as a gift. It is important to note that Paul uses two Greek words for the “gifts” listed in these passages. In both I Corinthians 12:28 and Romans 12:6-8, the word Paul chooses is *charismata* to describe the nature of the gifts, while in Ephesians 4:11 he uses the word *dorea*. Both of these terms work in conjunction with one another with the only major difference resting in the source of their bestowment. The *charismata* mentioned in I Corinthians 12 and Romans 12 are gifts bestowed by the Holy Spirit while in Ephesians 4:11 the *dorea* refer to gifts bestowed by the exalted Christ.

The word *charisma* is found mostly in Paul’s epistles (outside of the Pauline corpus it is found only in I Peter 4:10), and in its most literal sense denotes the bestowment of God’s grace on His people such as salvation (Romans 6:23), special privileges given to Israel (Romans 11:29), and even celibacy and marriage (I Corinthians 7:7).¹² In other passages, however, the term takes on a more technical meaning referring to a special divine enablement by the Holy Spirit on believers to perform specific acts for the purpose of edifying the church. In I Corinthians 12 Paul mentions several types of *charismata* that were prevalent in the church. In this passage the meaning most likely refers to a divine enablement for a specific ministry within the church.¹³ Some older theologians such as John Calvin interpret the *charismata* to mean a specific *office* within the church, thus marking a clear boundary between clergy and laity, but this interpretation is not clear in the immediate context.¹⁴ Another important passage is I Timothy 4:14 in which the term is said to be “in Timothy” and is understood to refer to the Spirit’s empowerment of Timothy for his ministry context.¹⁵ In summary, the word *charismata* as seen in Paul’s epistles, generally refers to a special divine giftedness of the Holy Spirit for a particular ministry within the church.

The context of the gifts mentioned in Ephesians 4:11 is significantly different than in I Corinthians 12:28 and Romans 12:6-8 which on the surface seems to suggest a difference in meaning; however, a careful reading of all three passages shows that the passages actually work in conjunction. In Ephesians 4, Paul addresses the topic of unity and urges the believers in Ephesus to keep the unity of the church by “walking worthy of their calling” according to the specific measure of grace that was dispensed to them. In verse 8, Paul is believed to be quoting Psalm 68:18 and identifies Jesus as the source for the “gifts” that were graciously bestowed to the believers. Paul’s quotation of Psalm 68:18 is somewhat puzzling as he clearly deviates from the precise wording in both the MT and LXX (in these translations the wording is “he received gifts from men” while Paul has it “He gave gifts to men”). This deviation though does not alter the meaning of the context of Psalm 68 which is generally held to be a victory song depicting a victorious king receiving gifts from his newly conquered enemies. In the Psalm, the rebellious

¹²Gordon Fee, “Gifts of the Spirit,” *DPL*, 340.

¹³Ibid., 341.

¹⁴John Calvin, *Commentary on Galatians and Ephesians* (Kindle Locations 4299-4300), Kindle Edition (2010-04-20).

¹⁵Fee, “Gifts of the Spirit,” 341.

captives are said to be bringing gifts and spoils to the conquering king, but Paul reverses the order and portrays the king giving gifts to the captives. Paul's choice of replacing "receiving" with "giving" does not pose a problem with the context since it is possible that the king, once he had received gifts from the captives, could then give them to those who helped him in battle.¹⁶

In 4:10b and 13, Paul reveals the purpose for distributing the gifts. The *ινα* clause in verse 10b is most likely showing purpose and indicates that the purpose for the gifts was to "fulfill all things." In keeping with the military imagery from Psalm 68, the phrase "fulfill all things" most likely represents the expansion of Christ's kingdom over the entire cosmos – Christ is the sovereign ruler over all "principalities and powers."¹⁷ Verses 11-13 indicate that the church plays a significant role in Christ's fulfillment of all things. The gifts bestowed by Christ are for the purpose of equipping believers to attain to a state of "full stature" which is measured by the "fullness of Christ." At this point we come full circle with the tenor of the passage–Christ, in fulfilling all things, gives gifts to believers in order for them to attain to perfect maturity which completes the fullness of Christ in all things.¹⁸

The "Shepherd-Teacher"

In 4:11 Paul lists several of the gifts (*δορεά*) that were bestowed by Christ to believers for the purpose of attaining to the full stature of the fullness of Christ. There has been considerable debate whether the gifts mentioned refer to official offices within the church or whether they refer to specific "functions;" however, given the context, the latter seems to be the best option. For instance, the first item on the list, *apostle* literally means "sent one" and is used in Scripture in three different ways.¹⁹ The term *apostle* can be used in reference to the twelve disciples who witnessed Christ's resurrection, to Paul who was later called by Christ to reach the Gentiles, and to those who were not of the twelve and did not witness Christ's resurrection but were commissioned by the church to spread the gospel.²⁰ The same can also be said of the "shepherd-teacher." The *teacher* (*didaskolos*) is someone who has a special gift in expounding the Word of God for the edification of the believers. In difference to the prophet who gives new revelation, the teacher exposit Scripture with the goal of adding more clarity and understanding rather than introducing something new. This special skill in exegeting Scripture, however, is available to anyone within the church. There is nothing in the context that suggests that these gifts refer to a specific office held within the church, but are gifts of divine enablement that were bestowed with the intention of bringing unity to the body of Christ.²¹

In Paul's list of gifts in 4:11, the pastor and teacher are joined together by the Greek conjunction *καὶ* which on the surface suggests that the gift of pastor and teacher are meant to be understood as one gift; however, scholars have debated for centuries whether this is the case. A

¹⁶ Hoehner, *Ephesians*, 528.

¹⁷ Clint E. Arnold, "Ephesians," *Zondervan Exegetical Commentary on the New Testament*, (Kindle Edition: Zondervan, 2010-12-21), Location 6991.

¹⁸ John Vooys, "No Clergy or Laity: All Christians are Ministers in the Body of Christ," *Direction*, (Spring 1991, vol. 20 no.1), 94.

¹⁹ Hoehner, *Ephesians*, 541.

²⁰ Several of the latter group include Epaphroditus (Phil. 2:25), Barnabas (Acts 14:4), Apollos (I Cor. 4:6), and James the brother of the Lord (I Cor. 15:7) Ibid.

²¹ Hoehner, *Ephesians*, 544.

number of interpretations have been proposed regarding the syntactical meaning of the καὶ and the position of the article in front of the two nouns in this passage: 1) some interpret it as an explicative meaning “that is”; 2) citing the Granville-Sharp rule, some argue that the pastor-teacher refers to one gift due to the position of the article followed by the καὶ; 3) some take a more balanced view and argue that while the position of the article shows some unity between the two gifts, the use of the conjunction shows some distinction.²² The third view seems to be the most likely in the context since option two is unwarranted since the Granville-Sharp rule does not apply when two plural substantives are used, and option one, although syntactically warranted, seems unlikely since in other passages such as Romans 12:6-8 and I Corinthians 12:28, Paul clearly distinguishes the “pastor” from the “teacher.”²³ Clint Arnold is probably nearest the truth in suggesting that the reason for the construction is probably to convey the idea that pastors are to be gifted to teach, but not every pastor is necessarily a teacher. Therefore, the construction indicates that the teacher is meant to be a subset of the pastor.²⁴

Whether the unity of the two gifts is intended to be construed as total or partial, the fact remains that the gift of *didaskolos* involves “pastoring” on some level. This fact should come as no surprise since Paul, a self-identified “Hebrew of Hebrews,” would expectedly equate *didaskolos* with *rabbi* in keeping in line with his Jewish cultural context. As previously mentioned, the *didaskolos/rabbi* is one who not only teaches through oral instruction, but also through life experience and this is what seems to be conveyed in the pastor-teacher. The gift of teaching involves not only the oral articulation of facts and propositions, but also the application of those facts in real life experience. The function of the pastor-teacher is not to attract students, but to make disciples. Thus, the biblical model of the “pastor-teacher” educator is more of a “discipler” rather than an erudite instructor; a mentor rather than an articulate lecturer; a counselor rather than a scholarly professor.

The Purpose for the “Pastor-Teacher”: Prepare for the Ministry (4:12)

In 4:12 Paul lays out the purpose for the giving of the gifts: “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.”²⁵ In this verse Paul uses three prepositions, προς, εις, εις, respectively that are translated as “for” in the King James Version. Many scholars have noted a difference in meaning in Paul’s shift from προς to εις; however, many others see no difference at all and take the three prepositional phrases as parallel. Although this shift may appear trivial, its syntactical significance can have a major impact on the meaning of the verse.

T. David Gordon argues that the three prepositions are parallel and are related to the main verb in verse 11 “and He gave” meaning that each of the gifts mentioned in verse 11 are to be used for three distinct purposes.²⁶ Thus, Paul’s shift from προς to εις is purely stylistic rather than syntactical. The significance with this interpretation is that it entails a distinction between clergy and laity since only those who possess the particular gifts mentioned are responsible for all three functions. Many scholars, however, do not take the three prepositions as parallel and argue instead that Paul deliberately moved from προς to εις for syntactical reasons, conveying the idea that all believers are to be involved in equipping and building each other up to full

²² Ibid.

²³ Ibid., 542.

²⁴ Arnold, *Ephesians*, 6991.

²⁵ KJV.

²⁶ David Gordon, “Equipping the Ministry in Ephesians 4?” *JETS*, vol. 37, no.1, (March 1994), 70.

stature in the fullness of Christ. Those who argue for the latter interpret *προς* to refer to the immediate purpose of edifying of believers while the second and third prepositions *εις* are used to express the goal or direction of the edification which is establishing unity in the mature body of Christ. Thus, Paul's use of the prepositions indicate a progression: *προς* shows the purpose of the main verb "He gave," the equipping of the believers; the second preposition *εις* shows the goal of the equipping, the work of the ministry; and the third preposition *εις* shows the goal of the work of the ministry, the edification of the body of Christ. This rendering eliminates the distinction between clergy and emphasizes the fact that all believers are to be involved with building up the body of Christ to full maturity. This view seems to be the most likely reading since in the context Paul is concerned with all members working in unity to bring the body of Christ to its full stature in the fullness of Christ.²⁷

Determining the meaning of the Greek word *καταρτισμόν* as "equip" or "perfect" has also been an issue of great debate and warrants further discussion since its meaning is vital in understanding the purpose of the gift of pastor-teacher. Interpreting *καταρτισμόν* as "perfect" suggests again the distinction between clergy and laity. Such a view sees the gifts as official offices that are designated to perfect the saints, to perform the work of the ministry and to edify the body of Christ.²⁸ Interpreting *καταρτισμόν* as "equip" suggests that the ministry is to be carried out largely by the saints (laity) for the purpose of working the ministry with the end goal of bringing edification to the body of Christ. This view minimizes clergy/laity distinctions and sees the whole process of building up the church into the fullness of Christ as a comprehensive unifying effort. The linguistic data surrounding the word *καταρτισμόν* seems to favor the latter view. The word *καταρτισμόν* is found only in this passage in the New Testament; however, its verbal form is used frequently and means "to equip, to be instructed, to be trained, or to restore."²⁹ The word in its verb form has a wide semantic range of meaning, but when used as a noun, it refers to the preparation of the church with the goal of reaching full stature.³⁰ A parallel passage is found in 2 Timothy 3:17 where Paul lists the various functions of Scripture: "and is profitable for teaching, for rebuking, for correcting, for training in righteousness, *so that the man of God may be perfect, thoroughly furnished for every good work.*"

Conclusion

In conclusion, it is necessary to highlight a few key points regarding the gift of pastor-teacher in Ephesians 4:11. First, I attempted to demonstrate that the definition of the term *pastor-teacher* is rooted in the Jewish concept of *rabbi*. If this be the case, the pastor-teacher is not only someone who teaches through oral instruction, but more significantly, someone who is gifted in connecting theological truths to life experience. In this sense, teaching involves more than mere education; more importantly, it involves discipleship.

²⁷ Hoehner, *Ephesians*, 549.

²⁸ Gordon, "Equipping the Ministry," 73.

²⁹ Hoehner, *Ephesians*, 549.

³⁰ Ibid.

Second, I attempted to show both grammatically and contextually that the pastor-teacher is better understood as a unified term although slight distinctions are evident. *Teacher* is a subset of *pastor* which entails that all teachers must fulfill the role of a pastor, but not all pastors must fulfill the role of teachers. I believe this fact has significant impact on the concept of Christian education. Christian education involves first and foremost pastoring which, consequently, suggests that Christian education is primarily a ministerial endeavor rather than an intellectual one. Thus, Christian education is holistic in that its main concern is changing lives rather than merely impacting minds.

Third, the goal of the pastor-teacher is for the “equipping of the believers” for the work of the ministry which ultimately is for the purpose of edifying the church into one complete and mature body in the fullness of Christ. Thus, the purpose of Christian education is for edifying, building, unifying, and equipping with the goal of preparing the body of Christ to reach its full potential.

We must remember that Christ did not distribute the gifts evenly among His people. Only *some* are prophets and only *some* are apostles and only *some* are teachers. Not everyone is gifted as a pastor-teacher and, therefore, not everyone is fit to equip the believers through teaching even though they may desire it. It is imperative that we recognize our gifts and that we do not envy those around us who may possess a gift that we deem more important than the one we have been entrusted with. Receiving a gift is a privilege and not a right; however, those who possess the ones that are deemed more important must realize that they did not receive their gifts on their own merit, but on the merits of Christ!

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FOUR PRINCIPLES FROM THE MASTER TEACHER

By Jonathan Bright

THE IMPORTANCE OF TEACHING

It is amazing how much the Scripture has to say about teaching. The word *teach* appears in over one hundred verses throughout the Scriptures.¹ Seventy-five times this word appears in the Old Testament, showing the importance of instruction from the beginning of God's revelation to humanity. The past tense *taught* occurs another 81 times, with over half of the uses taking place in the New Testament.² Of course, the subject matter for teaching is vital. *Doctrine*, teaching which often concerns the faith, is mentioned 51 times in the Word of God.³

One role that our Lord Jesus Christ filled throughout His earthly life was that of an acknowledged teacher of His people. Even those most hostile to Him would address Him as *didaskalos*, which is often translated as *master*.⁴ Loving loyal disciples and saccharinely sarcastic Sadducees alike applied this epithet to Christ.⁵ The basic meaning of this word is simply “teacher.” That the Lord Jesus Christ accepted this title being applied to Himself elevates the profession of not only pastors who instruct in doctrine, but also those who have been called by God to instruct others. This paper will examine Christ as *didaskalos* in the book of Matthew and derive four principles that educators and ministers alike can apply to their teaching.

PRINCIPLE 1: YOU ARE UNDER SCRUTINY (Matthew 9:9-13)

What we teach in class is important. We expect students to heed our lectures, read their textbooks, and complete their projects. Whether we teach history, science, math, or English, we know that the material we bring to our students will help our students to understand and cope with the world. We consciously attempt to impart this information to our students.

What we sometimes fail to realize is how much we *unintentionally* teach our students. Christ always knew precisely the effect His words and actions would have upon others. Both Pharisees

¹ Throughout this paper, all references are to the King James Version. “Teach” appears 109 times in a total of 108 verses.

² “Taught” occurs 46x in the NT; 35x in the OT.

³ This is a NT emphasis; 45 of the 51 occurrences are in the NT.

⁴ Other words translated “master” in the KJV include *rabbi* (a Johannine word- 4:31; 9:2; 11:8; 20:16; but see Matthew 23:7-8 where Jesus forbids its’ use as a general title. *Rabbi* is also occasionally left un-translated as a title- John 1:38, 49; 3:2, 26; 6:25); *epistates* (a distinctly Lukan word- 8:24, 45; 9:33, 49; 17:13) which Thayer defines as “any sort of superintendent or overseer”; *kathegetes* according to Thayer is “a guide; a master teacher”(Matthew 23:8,10); *kurios* meaning “lord” (Mark 13:35). *Oikosdespotes* is also translated “master of the house” in Luke 14:21.

⁵ In Matthew 17:24, Peter accepts the title of “master” for Jesus. This is the only case of a disciple other than Judas Iscariot calling Christ “master” in Matthew. In the storm on the sea, the disciples wake Jesus with this name in Mark 4:38. Peter also addresses Jesus as Master on the Mount of Transfiguration in his bumbling suggestion (Mk 9:5).

and disciples closely monitored His words and actions. As teachers, we are under closer scrutiny than we realize.

In Matthew 9, the Lord Jesus called the tax collector Matthew to follow Him. Soon thereafter, Jesus and His disciples attended a meal in Matthew's house. Scandalized Pharisees noted that not only did Jesus call one of the despised traitorous publicans to be His disciple, but He also had the nerve to *eat with* "many" of the same people. Tax collectors and sinners shared in the festivities, the Man from Nazareth eating and fellowshiping with them. Didn't this Teacher realize the disrepute His association with these terrible people would bring upon His reputation as a sober Rabbi?

The sneer in these Pharisees' voices as they ask, "Why eateth your Master with publicans and sinners?" must have been difficult for Christ's disciples to bear. Yet our Lord acted with purpose in interacting with these despised ones. Jesus did not wait for His disciples to martial their defenses on His behalf. He told the Pharisees that it was the sick that need the doctor rather than the healthy.

There is a whole world of application for us as teachers in these verses. First, we must consider our attitude toward our students. Often there will be students in our classrooms who are despised by other students for whatever reason. Students that lack social skill, athletic ability, or academic ability find themselves ostracized. There are those who simply do not fit into the cliques. Sometimes the teacher may even find a particular student is a thorn in his own side. This is the perfect opportunity for you to follow Christ's example of acceptance. Christ sat down to eat with these sinners and publicans not to indicate approval of their sins, but to come to this spiritual sickroom as the Healer of their terminal disease of sin. Perhaps the dinner invitations from Matthew went out with the express purpose of giving the Lord Jesus Christ an opening to disclose Himself to them.

Second, we must consider the effect of our example upon our students. Students observe teachers as much outside the classroom as inside the classroom. Indeed, students scrutinize us much more intensely outside of the classroom than inside to see if we live out our Christian profession when we are not behind the lectern. Our actions inside and outside the classroom are watched.

Third, we must consider the effect of our actions upon outsiders. The Pharisees were not questioning Christ's teaching in the synagogue where He taught as an acknowledged rabbi; they questioned His "private" conduct in a home. It is not only our students who examine our lives. Parents, fellow teachers, and administrators are also watching. Most importantly, the Lord Himself is watching. Christian school teachers, aware that others are watching, need to be as blameless as possible.

PRINCIPLE 2: EXPECT IMITATION (Matthew 10:24-25)

The Lord Jesus Christ sent His disciples out on a "mission trip" in Matthew 10. Before the disciples left, Jesus foretold coming persecution for His disciples. He warned them that they

went forth as vulnerable sheep into the midst of savage predatory wolves (10:16). His disciples could expect cross-examination before religious and political leaders (10:17-18). They would face the heart-rending situation of having close family members turn against them (10:21). Hatred and persecution would follow them (10:22-23).

In this context, Christ said, “the disciple is not above his master... it is enough for the disciple that he be as his master.” This is one of the times when Jesus refers to Himself as a teacher. These verses tell us as disciples of Christ that persecution will come our way *because* we are disciples. Men accused our Savior of being Beelzebub; as His followers, we too can expect opposition from the same kind of people who opposed the sinless Son of God.

These verses have much to teach us as followers of Christ, and they also contain pedagogical lessons teachers as well.⁶ This verse contradicts a current educational philosophy that sees teachers not as authority figures, but rather as “co-learners,” “facilitators,” or the like. Christ emphatically states, “The disciple is not above his master.” In the classroom, the teacher is the final authority. Although a teacher may take into consideration students’ input regarding when a paper is due or what is too much to require for an assignment, ultimately the final decision about classroom procedures and policy remains with the teacher. I sometimes remind my students that they are not in a democracy, but a (sometimes) benevolent dictatorship!

A second pedagogical principle from these verses is more daunting. This is the truth that those under our instruction will imitate us. When I hear my older son speak to my younger son in the same manner (and sometimes with the same words) that I use with him, I am reminded to be careful of my words and actions before him. Sometimes when I put an essay question on my test, students will reflect in their answers something that I or another teacher expressed in a different context. Attitudes, words, actions—all are watched by students. These attitudes, words, and actions are often absorbed and reiterated later. We may not have students come up and confidently affirm, “Teacher, I will follow thee whithersoever thou goest,” but there are those who quietly watch and follow (Matthew 8:19).

Recently, a discussion took place in the teachers’ office at Eucon about a disturbing comment that a student had made. The teacher relating the comment remarked that the student did not come up with the sentiment on his own—it had come from the home. When our students later reflect what they have absorbed from our classrooms in their lives, will we be ashamed or will we praise the Lord that He has enabled us to faithfully represent Himself before our students? Will our students leave our classrooms with the mind of Christ Jesus, or something far less?

As teachers, we need to set an example for our students in cross-bearing. The Lord Jesus Christ in Matthew 10 describes how He bore the reproach of men. Our reactions to students’ poor

⁶ As the previous paragraphs make clear, these two verses primarily have to do with disciples following Christ; Christ’s primary purpose was not to give teaching tips, but to prepare His disciples for persecution. The principle He states about teaching nevertheless is truth and should be appropriated and used with confidence by teachers.

performance, to student disrespect or mockery, perhaps to parents' hostility to the gospel message set an example that will be followed. We need to be constantly crying to the Lord to draw us closer to Himself, that we may draw others after us to Jesus. We want to be able, with the Apostle Paul, to enjoin our students to follow us as we follow Christ.

PRINCIPLE 3: LEARN HOW TO ANSWER (Matthew 12:38-45; Matthew 22:16-46)

KNOW HOW TO REFUSE A REQUEST

Jesus had an advantage that none of us as teachers have: He was omniscient. He knew what was in the hearts of men. When the scribes and Pharisees came before Him in Matthew 12:38 asking for a sign, He knew the unbelief in their hearts. He knew these were not men of feeble faith looking for something to strengthen that faltering faith; these were men of no faith looking for a rhetorical advantage.

Fortunately, although we lack omniscience, experienced teachers learn to filter genuine questions from "rabbit trail" questions. When I first began to teach in college, I was pleasantly surprised that students would sometimes ask questions before class regarding some Biblical question. I enjoyed the chance for discussion and hoped I was making a meaningful impact upon my students' lives. It was only later that I learned several students were asking these questions to compare my answers with those of other teachers. Perhaps these comparisons were made with a genuine desire to examine the issues.

In response to the request for a sign, Jesus replied that "an evil and adulterous generation seeketh after a sign." This directly contradicts the cliché that the only bad question is the unasked question! While the scribes and Pharisees were looking for a novel and exciting experience, Jesus simply pointed them back to what they already knew. He reminded them of Jonah, the Ninevites, and the Queen of Sheba. Both the Ninevites and the Queen of Sheba would condemn that generation for their unbelief.

Christ's example in this verse illustrates that sometimes it is necessary to condemn a question. There are questions that are simply inappropriate for their subject matter or for their timing. It is neither honest nor necessary in such a situation to declare "that's a good question." In this case the very request for a sign showed their wickedness. Perhaps the very same Pharisees a few verses earlier had accused Christ of casting out demons with Satan's power (12:24). One commentary suggests this request for a sign might have been a request to prove that Jesus was acting in the power of God rather than the power of Satan.⁷

KNOW HOW TO ANSWER WISELY

Teachers certainly need to acquire the ability to give a wise answer. People often marveled at Christ's gracious words as well as His ability to respond. This same wisdom in responding is on

⁷ Jamieson, Faucet, and Brown, Matthew 12:38

manifold display in Matthew 22. This chapter has three different groups approach Christ with a question, in each instance addressing Him as “master.”⁸ Although the Pharisees and Sadducees had great theological differences, both groups used their brightest minds to entrap Jesus with their questions.

In contrast to Jesus’ refusal to grant a request in Matthew 12, in Matthew 22 Jesus answers His adversaries’ trick questions with wisdom and skill. The Pharisees bring on the first question, sending their disciples and the Herodians to ask about the appropriateness of paying tax (22:15-22). With great insincerity they attempted to butter up the Lord Jesus by declaring that they knew He taught the way of God with truth and had too much integrity to be swayed by men (16).

Once again, Jesus points out the wickedness of the people asking the question. He declares that they are “hypocrites,” but answers their question.

The Sadducees began the second round with an absurd scenario intended to demonstrate what they saw as the silliness of the resurrection (23:28)⁹. Jesus points to their problem first: “ye neither know the Scriptures nor the power of God” (29). He then addresses their question while pointing back to the Scriptural affirmation that God is the God of Abraham, Isaac and Jacob (30-33).

The final question for Jesus came from a lawyer on behalf of the Pharisees (22:34-35) ¹⁰. This one, perhaps remembering the 600+ commands of the Old Testament, asked the Master which was the greatest commandment (22:36). In this case, knowing the man’s genuine desire for an answer, the Lord Jesus Christ not only answered the particular question asked, but used the opportunity to expand the subject to the second greatest commandment as well (22:37-40).

In each of these questions, Jesus faced a hostile questioner. The Pharisees plotted to “entangle him in his talk” (22:15). Jesus’ answer to the Sadducees “put them to silence” (22:34). This defeat of their theological opponents caused the lawyer to ask the third question (22:34-35). This man was “tempting” Him (22:35). Our students may not have the best motives when they ask questions. They may be trying to delay taking a quiz or test, trying to run through class time, or perhaps just desiring to stir up controversy. Other times, students may question off-topic because there is something going on in their lives that matters more to them than the academic material being covered.

There will be times when we must shut down a topic, but sometimes these seemingly random questions offer us the opportunity to offer genuine instruction and spiritual help that is not on the

⁸ Yes, we’re still dealing with *didaskolos* in each instance rather than one of the other Greek words translated “master”

⁹ The Sadducees rejected the doctrine of the resurrection while the Pharisees affirmed it. They granted the possibility of the resurrection in their story only to make the larger point that the resurrection could not be true. Jesus, in His answer, clearly affirms the resurrection even as He destroys their presuppositions about what the resurrection life would be like.

¹⁰ He also spoke on his own behalf. Jesus looked on him with compassion and told him he was not far from the kingdom of God in the parallel passage in Mark.

lesson plan. In a recent Bible Doctrines class, the topic of pneumatology was being covered. As I spoke about the Holy Spirit's ministry of guiding believers, a student responded to one of my comments by asking how to know the will of God when making a decision. Although I did go off-topic, I think the time spent dealing with this issue probably was a help to both the questioner and other students as well.

PRINCIPLE 4: STUDENTS VARY

This last principle has permeated the paper. Different people acknowledged Jesus as *didaskolos*. There were seekers like the man offering to follow Jesus wherever He went (8:19), the man who asked how to have eternal life (19:16) and the Pharisaical lawyer (22:34-35). Others were hostile like the Pharisees, Herodians and Sadducees (22). There were those wanting something from Him like the men collecting the voluntary temple tax (17:24). In Matthew the only disciple who explicitly calls the Lord Jesus Christ is His betrayer, Judas Iscariot (26:25, 49), but too much should not be made of this since disciples explicitly call Him "master" in Mark 4 and elsewhere. Jesus claims this title for Himself twice in the book of Matthew—once in encouraging His disciples to follow after His suffering, the other time in directing His disciples to get the donkey prior to the triumphal entrance (26:18).

These people came from various walks of life, with different theological viewpoints, with different relationships to the Lord Jesus Christ. Our classrooms also are made up of individuals with a variety of spiritual needs. Some we need to evangelize. Others we need to disciple. All need our prayers.

As we follow our Lord and Savior in instructing others, we realize that we are not greater than our *didaskolos*. Like Christ, we will be hated when we stand for truth. There may be times when our students' hatred for us will be in inverse proportion to our love for them. May we bear the crosses (and joys!) of this ministry with the same fortitude as our Lord did as He faced the cross. We are under scrutiny. We will be imitated. We need the wisdom to respond in a godly way. Our students will vary, but our goal is to instruct each one so that he has heard and understood the gospel.



About the Author:

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