

The Home Schooler

*A Biblical Light on Education -
With Special Emphasis on Home Schooling*

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Give Attention to Reading
A Truly Christian Curriculum
A Teachers Guide

Give Attendance to Reading

"Paul has not lost his delight in books, even when he is near his death," said John Calvin. He alluded to Paul's counsel, "Give attendance to reading," written from his prison in Rome. Down to the moment that he prepared for death, Paul was still the book lover!

There is his touching message to Timothy as the aging apostle pleads, "The cloak that I left at Troaz with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."

Paul leaves no doubt in any mind that Christian preachers and teachers ought to be readers.

Of course there is always the danger of reading too much and thinking too little. Too much reading, however, is not a fault that many American pastors have taken time to acquire.

A visiting English preacher observed: "In America every minister has a fine car and a television set. He seems always to be talking on the telephone or rushing somewhere. But your ministers do not have libraries. In England our clergy do not have fine cars and usually no telephone, but our ministers do have libraries."

"Sell your shirt and buy books," was the motto that helped make Scotland a land of great preachers.

But the truth is, many a minister simply cannot afford to buy the necessary books. Therefore, every church ought to put into its budget, each year, a substantial sum for the purchase of books for its pastor. If this is not made an item in the budget, as it ought to be, then the congregation ought to give the pastor money earmarked "for the purchase of books." Books will enrich his mind, illumine his soul, and enliven his preaching. "Much reading doth make a full man," said Bacon.

In this respect, Catholics are far more alert and logical than Protestants. A Catholic publishing house writes to every Catholic: "Dear Catholic Readers: Wish a merry Christmas the Catholic way. Give Catholic books to everyone. Catholic books are among the best books that offer something of your most precious possession-your faith."

Do not be surprised if your Catholic friends present you with a Catholic book. They are instructed to do so. Then why should not the Protestants purchase and scatter books of the Gospel of redemption and of freedom among their friends, too.

The Communists make tremendous gains by promoting their books. It is time to scatter Christian books like the leaves of autumn. When we buy a book on the Christian faith and give it to a non-believer, we are sending out a missionary. The Christian church must be a "propagandist society."

Lincoln is a classic example of what a few books can do to educate and inspire a humble personality into greatness. In youth Lincoln read the Bible through six times. It is difficult to imagine what the history of America might have been had not that blessed Book been available to the boy Lincoln.

What better counsel have we after nineteen hundred years than the dying Paul's admonition, "Give attendance to reading"?

Except a living man, there is nothing more wonderful than a book! A message to us from the dead - from human souls whom we never saw, who lived, perhaps, thousands of miles away; and yet these, in those little sheets of paper, speak to us, amuse us, terrify us, teach us, comfort us, open their hearts to us as or others ...I say we ought to reverence books, to look at them as useful and mighty things. If they are good and true, whether they are about religion or politics, farming, trade or medicine, they are the message of Christ, the maker of all things, the teacher of all truth.

Kingsley

President Abraham Lincoln, during one of our gravest hours, the Civil War, called for a day of humiliation and fasting.

We have been recipients of the choicest bounties of heaven, both in peace and prosperity. We have grown in numbers, wealth, and power as none have forgotten God.

We have forgotten the gracious hand which preserved us in peace, and we have vainly imagined in the deceitfulness of our hearts, that all these are the superior wisdom and virtue of our own.

Intoxicated with unbroken success, we have become too self-sufficient, preserving grace, too proud to pray to the God that made us!

It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.'

BOOKS

No man has the right to bring up his children without surrounding them with books. It is a wrong to his family. He cheats them. Children learn to read by being in the presence of books. The love of knowledge comes with reading, and grows upon it. And the love of knowledge in a young mind is almost a warrant against the inferior excitement of passions and vices.

A little library, growing larger every year, is an honorable part of a young man's history. It is man's duty to have books. A library is not a luxury, but one of the necessities of life. It is not like a dead city of stones, yearly crumbling, and needing repair; but like a spiritual tree. There it stands and yields its precious fruit.

The influence of books upon man is remarkable; they make the man. You may judge a man more truly by the books and papers which he reads than by the company which he keeps, for his associates but his reading is the result of choice, and the man who chooses a certain class of books and papers unconsciously becomes more colored in their views, more rooted in their opinions, and the mind becomes fettered to their views.

A good book is the most appropriate gift that friendship can make. It never changes, it never grows unfashionable or old. It is soured by no neglect, is jealous of no rival; but always is clean, clear pages are ready to amuse, interest and instruct. The voice that speaks the thought may change or grow still forever.

From The Royal Path of Life

The heart that prompted the kindly and cheering word may grow cold and forgetful; but the page that mirrors it is changeless, faithful, immortal. The book that records the incarnation of divine love, is Gods best gift to man, and the books which are filled with kindly thought and generous sympathy, are the best gift of friend to friend.

AN AMERICAN'S CREED

I do not choose to be a common man. It is my right to be uncommon. I seek opportunity to develop whatever talents God gave me -- not security.

I do not wish to be kept a citizen, humbled and dulled by having the state look after me. I want to take the calculated risk; to dream and to build, to fail and to succeed. I refuse to barter incentive for a dole. I prefer the challenges of life to the guaranteed existence; the thrill of fulfillment to the stale calm of utopia. I will not trade freedom for beneficence nor my dignity for a handout. I will never cower before my earthly master nor bend to any threat.

It is my heritage to stand erect, proud and unafraid; to think and act myself, enjoy the benefit of my creations and to face the world bodily and say - "This, with God's help, I have done." All this is what it means to be an American.

Copied

JOHN WESLEY TO JOHN TREMBETH

AUGUST 1760

"What has exceedingly hurt you in time past, nay, and I fear to this day, is want of reading. I scarce ever knew a preacher read so little. And perhaps by neglecting it you have lost the taste for it. Hence your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively, but not deep; there is little variety; there is no compass of thought ; Reading only can supply this, with meditation and daily prayer. You wrong yourself greatly by omitting this. You can never be a deep preacher without it any more than a thorough Christian. O begin! Fix some part of every day for private exercises. You may acquire the taste which you have not; what is tedious at first will after-wards be pleasant. Whether you like it or not; read and pray daily. It is for your life; there is no other way; else you will be a trifler all your days, and a petty, superficial preacher."

In my contact with people I find that, as a rule, it is only the little narrow people who live for themselves, who never read good books, who do not travel, who never open up their souls in a way to permit them to come into contact with other souls - with the great outside world.

-Booker T. Washington
-Tuskegee University

RULES TO LIVE BY

'Labor is one of the conditions of our existence.'

"Time is gold; throw not one minute away, but place each one to account.'

"Do unto all men as you would be done by."

"Never bid another to do what you can do yourself."

"Never covet what is not your own."

"Never think any matter so trifling as not to deserve notice."

"Never give out that which does not first come in."

"Never spend but to produce.'

"Let the greatest order regulate the transactions of your life.

"Labor, then, to the last moment of your existence.'

"Keep good company or none."

"Never be idle."

"If your hands cannot be usefully employed, attend to the cultivation of your mind."

"Always speak the truth."

READING

There are four classes of readers. The first is like the hour glass; and their readings being on the sand, it runs in and runs out and leaves no vestige behind. A second is like a sponge, which imbibes everything, and returns it in the same state, only a little dirtier. A third is like a jelly bag, allowing all that is pure to pass away, and retaining only the refuse and dregs. The fourth is like the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, obtain only pure gems.

One's reading is, usually, a fair index of his character. Observe in almost any house you visit, the books which lie customarily on the center-table; or note what are taken by preference from the public or circulating library; and you may judge, in no small degree, not only the intellectual tastes and the general intelligence of the family, but also--and what is of far deeper moment--you may pronounce on the moral attainments and the spiritual advancement of most of the household. "A man is known," it is said, "by the company he keeps." It is equally true that a man's character may be, to a great extent, ascertained by knowing what books he reads.

Abstain from all those books which, while they have some good things about them, have also an admixture of evil. You have read books that had two elements in them--the good and the bad. Which stuck to you? The bad! The heart of most people is like a sieve, which lets the small particles of gold fall through, but keeps the great cinders. Once in a while there is a mind like a loadstone, which, plunged amid steel and brass filings, gathers up the steel and repels the brass. But it is generally just the opposite. If you attempt to plunge through a hedge of burrs to get one blackberry, you will get more burrs than blackberries. You cannot afford to read a bad book, however good you are. You say, "The influence is insignificant." I tell you that the scratch of a pin has sometimes produced the lockjaw. Alas, if through curiosity, as many do, you pry into an evil book, your curiosity is as dangerous as that of the man who should take a torch into a gunpowder mill merely to see whether it really would blow up or not.

To read with profit, the books must be of a kind calculated to inform the mind, correct the head, and better the heart. These books should be read with attention, understood, remembered, and their precepts put in practice. It depends less on number than quality. One good book, well understood and remembered, is of more use than to have a superficial knowledge of fifty, equally sound. Books of the right character produce reflection, and induce investigation. They are a mirror of mind, for mind to look in. Of all the books ever written, no one contains so instructive, so sublime, and so great a variety, as the Bible. Resolve to read three chapters each day, for one year, and you will find realities there, more wonderful than any pictures of fiction, that have been drawn by the finest pencillings of the master hand of the most practiced novel writer, who has shone in the dazzling galaxy of ancient or modern literature.

"If religious books are not widely circulated among the masses in this country, I do not know what is going to become of us as a nation. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the gospel is not felt throughout the length and the breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."

Daniel Webster, 1823

A Truly Christian Curriculum

By Quentin, Johnston

The end . . . of learning is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love Him, to imitate Him, to be like Him. . . (John Milton, Of Education.)

So said John Milton in his letter to Master Hartlib in which he outlined his own unique approach to the education of the youth of his age. Although we may disagree with Milton's ideas, nevertheless, this statement is important for us as we consider the subject of a truly Christian curriculum because it cannot be reduced to a manual of methodology. Rather, it must be the very *raison d'être* of education. If we do not understand our goals, what we might call our *teleology*, then we are doomed to ply the oceans of educational philosophy like a tramp steamer of old, picking up cargo here and dropping it off there, never seeming to get home, and getting rustier and more decrepit as time passes. "Ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:7).

So the intention of this article is to highlight the issues behind a truly Christian curriculum, knowing that there are a variety of methodological options open to us depending on the circumstances of the family or community that seeks to implement a truly Christian *education* for its children.

"Let's start at the very beginning"

In "The Sound of Music," Julie Andrews sang, "Let's start at the very beginning, a very good place to start, when we read we begin with ABC; when we sing we begin with doe, rae, me..." Oscar Hammerstein II, who penned these lines, was about as wrong as he could be. Before we can consider "ABC," we need some understanding of the meaning of language. Language, like all things, is not a universal given that "just is"; it is an aspect of the created order that God has given us. In the opening words of Van Til's marvelous essay, "The Education of Man-A Divinely Ordained Need," we read:

There is perhaps no concept underlying our system of education better fitted to bring out the distinctive character of Christian education than the concept of creation. (Cornelius Van Til, *Essays on Christian Education* [P&R, 1979], 123.)

Creation teaches us the distinction between the Creator and the creature. This is crucial to a correct understanding of all things. An understanding of who God is, and who we are in relation to him, is the *sine qua non* of a truly Christian curriculum (as well as all of life). The Creator/creature distinction establishes the painful reality for autonomous man that all of his thoughts are derivative of God's thoughts; that all of creation, and this obviously includes all created facts, has meaning only in terms of God's revelation of himself and his purposes in Scripture.

Van Til wrote,

All of man's interpretations in any field are subject to the Scriptures given him. (Cornelius Van Til, *A Christian Theory of Knowledge* [P&R, 1969], 209.)

So here is the root of the difference between a non-Christian curriculum and a truly Christian curriculum; the locus of man's understanding of all facts is not man's autonomous intellect, but the self-revelation of God. Every concept, fact, or theorem we teach must have as its basic presupposition that the inerrant Scriptures truthfully reveal the Creator God. Oh, it is possible to construct in our own minds a reality that might convince others. We may be able to induce the unwary and naive to accept our definition and interpretation of factuality; but when God speaks, we find that we are as Job, simply another in a long line of those who darken God's counsel by words without knowledge (*Job 38:2*). If we are sensible we shall clap our hands over our mouths and say with Job: "Behold, I am vile; what shall I answer thee?" (*Job 40:4*). When John describes Christ as the

Word made flesh having dwelt among us, "full of grace and truth," this truth, in that it is "the complex of propositions that constitute the mind of God, is fixed, final, and eternal."⁴ In other words, starting "at the very beginning," means that we *begin* with God, and *proceed* with him. As Solomon said: "The fear of the LORD is the beginning of wisdom: a good understanding have all they that do *his commandments*" (*Ps. 111:10*).

R. J. Rushdoony cites Julius B. Mailer when he says:

Since holiness is not a self-generating act but requires a conformity to God's law and righteousness, *an ignorant man cannot be saintly* Knowledge is not self-generating, and the meaning of factuality comes not from the facts but from the Creator. (R. J. Rushdoony, *Institutes of Biblical Law* [P&R], 185.)

Elsewhere he argues:

Education in the law is basic to and inseparable both from obedience to the law and from worship. Anything other than a Biblically grounded schooling is thus an act of apostasy for the believer. (*op. cit.*, 21.)

It is this Biblical grounding that separates the truly Christian curriculum from a non-Christian curriculum, or from a fundamentalist curriculum for that matter. A truly Christian curriculum does not simply "baptize" non-Christian books or reprint 100-year-old texts. It does not "Christianize" the school by mandatory prayers before class and a daily chapel. Its primary educational goal is not getting students into the university. Rather, the Christian educator teaches his charges that all of life and thought must be conformed to God's word simply for anything to be comprehensible. The curriculum must be based around this truth and, at every turn, point to Christ.

However, as Psalm 111:10 indicates, not only does wisdom come from a knowledge of God, but it is the daily obedience to God's commandments that brings good understanding.

Let's Aim for the Very End

Life is just what happens to you, while you're busy making other plans. (John Lennon, Beautiful Boy [Darling Boy] ; Double Fantasy Album, <http://www.merseyworld.com/Imagine/>)

John Lennon was wrong. Our lives are not the product of faceless karma. Rather we live and move and have our being in the predestinating God. For Lennon, life was meaningless, and the question of the future was unimportant. All that mattered was the present. However, the question of the future is vital for the Christian because the future implies a destination and a hope. Yet, for so many Christians, the future is defined by too short-term a vision.

When most Christians, and I include many Reformed Christian parents, think of the future for their children, they are pleased with themselves if they put money aside for college fees. What the child will do at college is less important than the fact that he will go there. The assumption is that their child is a unit that must be helped to make a place for himself in a world of other units. Who he is, or what he is valued for, or how he is identified are all considered in terms of the individual, and his personal achievements. Even Christians who identify with the need for dominion in every area of life will treat their children's future in purely particular terms without thinking of their child in the context of the wider church.

We read in Isaiah 2:2-3:

And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law,

and the word of the LORD from Jerusalem.

Our thinking about education and curriculum has to be in full cognizance of the task for which we are training our children. When I speak of "task," I mean more than specific vocation, but rather the spiritual calling of discipling the nations, which, we have read, will be knocking on the door of the church, as it were, looking for answers. Isaiah 2 tells us that the dominion we are seeking to establish in the name of Christ comes about, not in the context of autonomous individuals, no matter how much education they might have, but in the context of God's church triumphant. Our children, then, must be trained to see themselves as part of the covenant community called to administer God's government.

Just as life is NOT "just what happens to you, while you're busy making other plans," so dominion will not just "happen to us" when we are looking the other way. We must tune what we teach and how we teach it to the dominion task to which our covenant children are called. Speaking of Christian education, Steve Schlissel has written:

Education is often viewed pragmatically (will it help Johnny get a job?), as opposed to covenantally (will it contribute to Johnny's ability to take his place as a righteous man among the covenant people of God?). (Steve Schlissel, *Covenant Education: Grade School Through Seminary*, *Chalcedon Report* [1/98], 36.)

The truly Christian curriculum then is rooted in the Scriptures as the foundation of all knowledge, and flowers in the future expectation that God will make Christ's enemies his footstool (*Ps. 110:1*).

From here we can consider the content of the curriculum.

Shaping Arrows

As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate. (*Ps. 127:4-5*)
The main point of this verse is not that a man of God should have a large family, but that those the Lord gives are to be prepared for an offensive function. Just as the warrior or hunter will prepare different arrows for different purposes, length of flight, and depth of penetration, so the Christian warrior prepares his children for their differing tasks of dominion. Thus, although the core of a curriculum may be the same for most children, account has to be taken of the gifts and callings of each one.

Rushdoony avers:

Because the law is intensely practical, Hebrew education was intensely practical. The common opinion held that a man who did not teach his son the law and a trade, the ability to work, reared him to be a fool and a thief. (R. J. Rushdoony *Institutes of Biblical Law*, 183.)

However, care should be taken not to confuse the importance of a practical education with the current emphasis arising from the "School-to-Work Opportunities Act" signed into Law in 1994 by President Clinton, which: Codifies the concept that schools should track and train students into specific jobs... [into] mandated vocational training to serve the workforce The goal is not to graduate highly-literate individuals but to turn out team workers to produce for the global economy. (Phyllis Schlafly, *Essay School-To-Work Will Track and Train, Not Educate*, <http://www.egaleforum.org/lolumn/1979/mar97/97-03-12.html>.)

While vocational training has its place, a good liberal arts curriculum provides the continuity with the past that is vital for the Christian. Basic literacy is fundamental to the flourishing of a godly society, and although liberals seek to defend illiteracy on the ground that people who cannot read have other, equally valuable, non-verbal skills, Clark is correct when he states bluntly that this is "a stupid effort to democratize society." (Gordon H. Clark, *A Christian Philosophy of Education* [Trinity, 1998], 161.)

Foundational literacy should be sought in four disciplines:

1. Reading: the foundation of all learning.
2. Writing: the foundation of all expression of learning.
3. Theology: the foundation of all moral and intellectual logic and philosophy.
4. Mathematics: the foundation of all technical and scientific logic.

From these four disciplines will flow the other curricular subjects such as history, spelling, grammar, geography, languages, art, philosophy, science, and logic.

Because a child develops in certain stages, it is important not to swamp the student with material that may be inappropriate to his stage of development. Tom Parent, in his essay, *How Children Learn*, (For more information on Biblical education, go to <http://www.homeschools.org/view/learn.html>, on the web-site of Christian Liberty Academy Satellite Schools.) sees three distinct stages of learning corresponding to the maturity of the child:

- a. Curiosity stage: birth-8 years-of-age.
- b. Analytical stage: 9-13/14 years-of-age.
- c. Expressive stage: 15-20 years-of-age.

Bearing these developmental stages in mind, the truly Christian curriculum will bring a child along in each academic discipline, building upon the skills learnt and mastered, "precept upon precept; line upon line" (*Is. 28:10*).

Languages can be introduced quite early; however, Greek is to be preferred over Latin as it has more value in terms of the study of God's word. In recent years there has been an interest in "Classical Education," and while in its Christian garb it has value, care should be taken not to assume that "the classics" are essential for a truly Christian education. "Hebraic" rather than "Greek," integrating the academic with the practical goal, should be the watchword.

Notice must be taken of the principle of unity that arises from our starting point, "All of man's interpretations in any field are subject to the Scriptures given him." Because God is One, all knowledge is one. As nothing can be abstracted from God and retain any meaning, so no one subject can be considered in isolation from the rest of the curriculum. The entire curriculum should be taught with the goal of developing an entire and integrated world and life view that is centered on Christ.

Children should grow up understanding the relationship between what they are learning in their "academic" studies and the "real" world they inhabit and are being called to disciple and govern. Discipleship by Dad of the boys and Mom of the girls in their vocations is vital so parents can prepare their covenant "arrows" to pierce the enemy's hide and advance the kingdom of God.

To think God's thoughts after him, to dedicate the universe to its Maker, and to be the vice-regent of the Ruler of all things; this is man's task. (Cornelius Van Til, *Essays on Christian Education* [P&R, 1979), 124.)

Special thanks to Edward Straka for his work in this area and for allowing me use of his unpublished monograph, *America Today & Christian Education*. Ed is a member of Church of Christian Liberty, and Director of Whitefield College, our four-year homeschool college.

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Teacher s Guide

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The Necessity of Biblical Christianity in Every School Subject

A Teacher's Guide

©by Eugene C. Newman, 1996, 1997, 1999

The premise of this short Guide is radical enough: There can be no “real” education without presupposing at every point, Biblical truth and especially the reality of God the Son, Jesus Christ, in his mediatorial work. To have been the Mediator of our salvation before God the Father is not the whole of Christ’s significance. He mediates, in fact and by necessity, every relationship between Man and Creation, in terms of grace or judgment. In other words, we can’t see the true meaning of anything, unless God’s law-word is brought to bear upon it, in faith. While the unbeliever can have real “technical” knowledge, he cannot see the true meaning or relationships which are before him, because in his trespasses and sins, he is spiritually (and intellectually) dead, his mind is constantly in enmity with God and with God’s truth as revealed in the created realm (Romans 8:7). This provides the basis not only for the necessity of evangelism, but the restoration of all of education, rightly so-called, to its true foundation. Our prayer is that this guide will assist you in developing a consistent Biblical view of school subjects and also pedagogy, or the nature of teaching and of teaching methods. The terms “biblical” and “secular” are not meant to be exhaustively defined; many variations exist within each category.

Subject	Biblical View	Secular View
The nature of the teacher	Guides the process whereby the student learns and discovers revealed, objective truth in the Bible and it’s expression in God’s creation	Facilitates the process self-realization, where the student discovers “facts”, and determines for himself, their use and meaning, apart from any objective (God-given) standard
The nature of the student	Warped in his entire being, mind, body and spirit, by sin; needing the love and chastisement of the teacher (conversion), to develop the character necessary for true learning and personal growth by (God’s) grace	Innocent and plastic in personality and being, subject to the influence/conditioning of his environment (e.g. heredity, family, religion, school, society) “naturally” able to learn and grow, given the above
The goal of education	To bring every thought captive to the obedience of Jesus Christ, wherein God is glorified through our faith and obedience to His calling on us.	To discover one’s self, one’s values, one’s potentialities and to be equipped therein, in a subjective, relativistic world of experience
The nature of knowledge	All facts are God-created and subject to the purposes of God; meaning is objective, to be revealed, and understood within a unified, created realm; truth and error in terms of God’s Word.	“Brute factuality”, facts are independent, un-interpreted, abstract, man’s rationality and experience only, constitute the basis of validity; truth and error subject to pragmatic tests
Curriculum	Core subjects which do not vary, supplemented by topical, relevant materials; develops the inherent gifts and the calling of the student	Developing processes of learning based on changing knowledge & environmental inputs; no core content, evolutionary standards of truth
Pedagogy (teaching methods)	Overcome sin, mental sloth; create orderliness in work, demonstrate cause and effect; leads to the love of God and His gracious work in the world; promotes the idea of Christian self-government as the foundation of personal character	Driven by student needs in terms of interests, learning styles, intellectual quotients; leads to personal validation only, and consensus (group) morality
Civics, Government & the Constitution	The civil authority is under God and must rule in terms of God’s law or forfeit it’s authority; civil government is very limited, primarily a ministry of justice, not the provider of health, education & welfare; constitution subject to original intent; taxes on land and inheritance unbiblical; tax rate should not exceed God’s tithe (about 10%)	After Hegel, “the state is God walking on earth” “the voice of the people, is the voice of God” society’s highest aspirations find their focus in the life of the State; the State mediates all law and relationships between citizens and entities in terms of equalitarianism; provides for/directs Society’s health, security and economics

The Necessity of Biblical Christianity in Every School Subject A Teacher's Guide

Mathematics	Numbers reflect invariant causality and truth; memorization of basic tables is fundamental; in God's universe, everything is accounted for and everything balances; man's sin obscures this	Numbers reflect relationships between things; relationships seem constant, but are subjective, given to evolutionary development; skills are utilitarian only; "proof of" moral and ethical neutrality of science
Composition & Grammar	Words have intrinsic meaning; Christ as <i>Logos</i> ; thinking is a verbal and written skill; meaning of words dependent on keeping of grammatical rules	"Deconstruction" of language, composition and grammar basic to man's right to reorder reality and to reinterpret it in terms of himself alone
Reading	Systematic phonics is the only method in which an alphaphonetic language system can be learned; 44 basic sounds, combined to form words; learning of language rules and exceptions is basic	"whole language," "look-say language" or learning to read by combining pictures, contextual clues and letter sounds causes reading disabilities and some suggest, forms of mental illness (neurological dysfunction)
History v. Social Science	History is the recording of God's providential works by man and seeing His purpose behind all events; politics, science, war, the arts, economics, geography, etc. are all areas in which man learns of God's grace or judgment	Social Science is to see man, in an atheistic world, reacting and shaping his environment through politics, science, war, and geography; history is meaningless because it's evolutionary premises can't reliably predict the future
Science	In the beginning God created, and what is called science is the knowledge of how God established orderly laws and relationships between all things; and how the created realm is a unified field of knowledge, facts and purpose	Evolution determines what is and is not accepted as "scientific fact"; posits a world where meaning must constantly be destroyed to make room for new and future meanings; results in intellectual and scientific relativism
Music & the Arts	All art reflects the mathematical orderliness of God's created realm and is subject to objective and unchangeable rules of aesthetics or composition; is used to express the glory (and beauty) of God's creation in all its forms; man's response either in rebellion or in discovery of truth; or of new (fresh) modes of its expression	Art is what the artist calls it; totally subjective in meaning; aesthetic rules either enhance the artist's purposes, or in their breaking, expresses the on-going need for intellectual and societal revolution-against form, beauty, structure, and the needs of the audience, or to pursue their radical transformation in evolutionary stages
Economics	The earth is the Lords and the fullness thereof; God's prior ownership gives Him the right to determine all material value and utility, and man's necessity to subject his knowledge and use of the material realm in terms of God's law; money is a fixed commodity, like gold or silver; finitude not scarcity (self-determined) is basic	The State is the owner and ruler of the material realm in order to insure societal goals and equalitarian relationships between man and the earth; all resources, being scarce, must be subject to the state's central planning, development and redistribution; money is a measure of value (and power), can be fixed or fluid

That your way may be known on earth (Ps 67:2) Make known his deeds among the nations (Isa 12:4,5)
 May all peoples know that the Lord is God (1 Kings 8:60) The earth will be full of the knowledge of the Lord (Isa. 11:9)
 In God are hid all the treasures of knowledge (Col 2:3) Knowledge puffs up, but charity [love] edifies (1 Cor. 8:1)
 Hosea 4:6b My people are destroyed for lack of knowledge...