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THE CLAIM OF JESUS CHRIST ON MODERN EDUCATION

by J. Chr. COETZEE

IT is over twenty years since a contribution from Dr. Coetzee last appeared in THE EVANGELICAL QUARTERLY; in July, 1935, we published an article of his on "Religious Education and the Reformed Theology." At that time he was Professor of Education in Potchefatroom University College, a constituent college of the University of South Africa. In 1951 this college became an independent University—The Potchefstroom University for Christian Higher Education—with a definitely Reformed constitution, not unlike that of the Free University of Amsterdam. It is a member of the Association of Universities of the British Commonwealth, and Dr. Coetzee is its Vice-Chancellor and Principal. The paper which follows was prepared by Dr. Coetzee for the International Congress for Reformed Faith and Action which met at Detmold, Germany, last summer, but he was unfortunately prevented from attending the Congress and reading his paper. We are very pleased to publish it in this issue.

I. INTRODUCTION

THIS title raises two important issues: "Who is Jesus Christ?" and, "What is modern education?" And in connection with these two questions a third question comes to the fore: "What claim, if any, has Jesus Christ on modern education?"

Who Jesus Christ is can be answered only in the light of the written Word of God, the Almighty, the Creator of heaven and earth. Outside of Holy Scripture Jesus Christ is nothing more than an historical, or even a fictitious person, who was born of man some nineteen and a half centuries ago. The influence that Jesus Christ exerted on human history and culture since His coming on earth is the result of a peculiar view of His authority: according to Holy Scripture He is the Son of God. Who Jesus Christ is depends on our acceptance of the Bible as the eternal truth, as the authoritative Word of God. If we reject Holy Scripture we cannot find any argument for the claim of Jesus Christ on human life and culture and education at all, although we must grant that the Jesus Christ of history has wielded an immense influence on human life and culture and education for the past nineteen hundred years, although we must also grant that His

influence has diminished since the Middle Ages and has evidently become in learned circles at least, in culture and in education, an ever decreasing factor, so much so that the twentieth or modern century does more or less without Jesus Christ. And there is no doubt about the seriousness of the question: has Jesus Christ any claim on modern life, culture and education ?

What modern education is must be answered from two points of view: the historical and the empirical. Nobody can understand modern education and Jesus Christ's claim on it without understanding the historical development of education. But the history of education as such is insufficient to understand fully the theory and practice of twentieth-century education without a comprehensive survey of modern education itself.

The development of the thesis that Jesus Christ has a claim on modern education demands a brief discussion of three fundamental problems: our confession concerning Jesus Christ, the influence of Jesus Christ on the development of education during the past nineteen centuries and the nature and meaning of modern education, with the Christian's sincere hope that the claim of Jesus Christ even on modern education shall be accepted. A twentieth-century Christian has the same missionary calling that Christians had all through the centuries: "Go ye therefore, and teach all nations . . . to observe all things whatsoever I [Jesus Christ] have commanded you".

II. OUR CONFESSION CONCERNING JESUS CHRIST

(a) We believe and confess that the Bible is the Word of God. The Bible gives to us the special revelation of God ; in it God makes Himself more clearly and fully known to us, that is to say, as far as is necessary for us to know in this life, to His glory and our salvation. In this Bible God has revealed to us that Jesus Christ is His Son.

Hence, we believe and confess that Jesus Christ, according to His divine nature, is the only-begotten Son of God, begotten from eternity, not made nor created, but co-essential and co-eternal with the Father, the express image of His person, and the brightness of His glory, equal unto Him in all things. He is the Son of God, not only from the time that He assumed our nature, but from all eternity.

(b) We believe and confess that God created man and made him after His own image and likeness, good, righteous and holy, capable in all things to will agreeably to the will of God.

But man wilfully subjected himself to sin and consequently to death and the curse. For the commandment of life which man

had received, he transgressed and by sin separated himself from God, who was his true life, having corrupted his whole nature whereby he made himself liable to corporal and spiritual death. And, being thus become wicked, perverse, and corrupt in all his ways, he has lost all his excellent gifts, which he had received from God, and retained only a few remains thereof, which, however, are sufficient to leave man without excuse ; for all the light which is in us is changed into darkness.

We believe further that, through the disobedience of Adam, original sin is extended to all mankind, old and young ; which is a corruption of the whole nature, and an hereditary disease.

We believe that all the posterity of Adam being thus fallen into perdition and ruin, by the sin of the first parents, God then did manifest Himself such as He is, merciful and just ; merciful since He delivers and preserves from this perdition all whom He, in His eternal and unchangeable counsel of mere goodness, has elected in Christ Jesus our Lord, without any respect to their works ; just, in leaving others in the fall and perdition wherein they have involved themselves.

(c) We believe and confess finally that our most gracious God, in His admirable wisdom and goodness, seeing that man had thus thrown himself into temporal and eternal death, and made himself wholly miserable, was pleased to seek and comfort him, when he trembling fled from His presence, promising him that He would give His Son, who should be made of a woman, to bruise the head of the serpent, and would make him happy.

We confess, therefore, that God fulfilled the promise when He sent into the world, at the time appointed by Him, His own only-begotten and eternal Son, who took upon Him the form of a servant, and became like unto man, really assuming the true human nature, with all its infirmities, sin excepted. We believe further that God, who is perfectly merciful and just, sent His Son to assume that nature in which the disobedience was committed, to make satisfaction in the same, and to bear the punishment of sin by His most bitter passion and death. And thus God poured forth His mercy and goodness on us, who were guilty and worthy of damnation, out of mere and perfect love, giving His Son unto death for us, and raising Him for our justification, that through Him we might obtain immortality and life eternal. We believe that Jesus Christ has appeased the wrath of the Father by His full satisfaction, by offering Himself on the tree of the cross, and pouring out His precious blood to purge away our sins. We, therefore, believe that our salvation consists in the remission of our sins for Jesus

Christ's sake, and that therein our righteousness before God is implied, that we are justified fræely by His grace, through the redemption which is in Jesus Christ. And therefore we always hold fast this foundation ascribing all the glory to God, humbling ourselves before Him as powerless and meritless, relying and resting alone upon the obedience of Christ crucified for us.

(d) Who, then, is this Jesus Christ, claiming all of human life, culture and education ?

As Jesus He is our Saviour, because He saves us and delivers us from our sins, and because salvation should not be sought, nor can it be found, in any other being.

As Christ He is the Anointed, because He is ordained of God the Father, and anointed with the Holy Ghost, to be our Chief Prophet and Teacher, who has fully revealed to us the secret counsel and will of God concerning our redemption ; and to be our only High Priest, who by the one sacrifice of His body has redeemed us, and makes continual intercession with the Father for us ; and also to be our Eternal King, who governs us by His Word and Spirit, and who defends and preserves us in the enjoyment of that salvation which He has purchased for us.

And we believe and confess that we are Christians, because we are members of Christ by faith and thus are partakers of His anointing, in order that we may confess His Name and present ourselves a living thank-offering to Him, and that we, with a free and good conscience, may fight against sin and Satan in this life, and hereafter reign with Him eternally over all creatures.

We, as Christians, believe and confess that Jesus Christ claims all human life and action, human culture and education.

III. THE INFLUENCE OF JESUS CHRIST ON EDUCATION DURING THE PAST NINETEEN CENTURIES

(a) The coming of our Lord Jesus Christ as the Son of Man marks a complete break with the past and introduces a new period in the development of God's revelation. To man is presented a new gift, the aim of which was, is and shall be that it be communicated to all human beings and that by such communication a total reversion and renewal of life take place. Christians, as followers of Jesus Christ, had, have and shall have a mighty and high calling: the propagation of the Gospel of Christ and the rejuvenation of human life—this being a direct command of our Lord to His disciples, Matthew 28: 19, "Teach all nations". The most essential characteristic of the structure of the new Christian way of life is the preaching and teaching of the Gospel. Here lies undoubtedly the greatest significance of Christianity for Western civilization.

For the development of educational theory and practice we meet in the coming and dispersion of Christianity the final contribution. From the three ancient cultural people, the Israelites, the Greeks and the Romans we inherited the Law and the Prophets, the structure of Western culture and learning and the organization and administration of Western life. To those three contributions is added the Christian fulfilment of the Law and the preaching of the Gospel. The Christian world and life view forms even today the most important stimulus for education and culture. For nineteen and a half centuries the Christian idea dominated and controlled the civilization and culture of the Western world.

(b) The educational task of Christianity is clearly defined by the fundamental idea that the essence of the Law is expressed by the word "love" or "charity": love to God and to one's neighbour, a love springing from a pure heart and a good conscience. Christian living is a living form, through and towards love: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength", and secondly, "Thou shalt love thy neighbour as thyself", and "there is none other commandment greater than these" (Mark 12: 28-30); "On these commandments hang all the law and the prophets" (Matt. 22: 40). But according to 1 Cor. 13: 13 love never stands alone: "And now abideth faith, hope and charity, these three; but the greatest of these is charity". Love frees man but faith binds him. The secret of Christian life is just this: to bring the child to the Lord, to teach him to know and to love Him and in serving Him to attain the highest happiness and peace on earth. In our relation to our Lord freedom and obedience are united, in Him we are all children of God and possess equality of opportunity and right. The relation of child and Father (man and God) is stated in the Law and the Prophets and the Gospel as a covenant, and fundamentally this covenant requires that man shall be holy for God is holy. The greatest and most beautiful idea of Christian life is the idea of covenant holiness. The Lord made a covenant with man; He is the Father of the child and demands holiness of the child. For the theory and practice of education we find nowhere else a more valuable thought: man shall be holy for God is holy.

A second idea in Christian thinking is just as important for education: the Christian does not possess a permanent *civitas* or dwelling on earth but he does possess a future, eternal city in heaven which he must strive after. Christians consider human beings as men of God primarily, and the main aim in his life is his preparation for the hereafter. This idea of another, better

world has a predominant influence on the aim and nature of Christian education throughout the ages.

In the third place, Christianity attaches a very high value to human personality. All men are children of God and in the eyes of God equals: in God there is neither Jew nor Greek. Christianity brings the good and glad tidings to all without any distinction of person: to rich and poor, to lord and slave, to master and servant, to man and woman, to adult and child alike. The tidings are directed to the heart of everybody. The loneliest Christian comes through the preaching of the Gospel into contact with those things with which amongst the Greeks only philosophers came into contact. Because Christianity gives to all its adherents knowledge of the miracle of the revelation of God, which gives light in our lives, it becomes a vital force in the development of personality. Christianity towers above all other life views in its appreciation and moulding of man's personality. In education there is no more important thought than the idea and ideal of personality, because education is in its final meaning a personal matter and concern.

Finally, Christianity removes the intellect from the pinnacle in human life and replaces it by something deeper and more fundamental. In education the intellect and intellectual training are not of prime importance but the emotional, moral and religious. The heart is to the Christian the centre of human life. To the Christian there is a definite order in teaching: to know, to love and to serve. Man must know God to love Him, and he must know and love Him to serve Him !

(c) In John 13: 13 Jesus Christ says to His disciples: "Ye call me Master and Lord ; and ye say well ; for so I am". The Greek word used here for Master is *didaskalos* (Teacher). Jesus is our Teacher. He is the ideal Teacher, the complete Teacher, the example to all teachers !

To understand more fully the claim of Jesus Christ in education we must briefly consider Him as the ideal Teacher. As our great prophet He is also our complete Teacher. As our Saviour He came to earth to teach us the will of our heavenly Father and to show us the path to serve Him and to glorify His name and the path to our salvation. His task on earth then consisted in the revelation of God, in the glorification of His Name, in the preaching of the Gospel or the glad tidings, in the fulfilment of the Law, in the declaration of Himself as the fulfiller of the Law and the Prophets, and in the voluntary and obedient offering of His own body for His sheep. The aim of His teaching is included in the aim of His life: the preaching of the Kingdom of the Heavens and

the fulfilment of the will and counsel of His Father to His glory and to our salvation. His aim is given in these simple words: "seek ye the Kingdom of the Heavens and ye shall receive all these things" and "Ye shall love one another even as your Father in Heaven loves you". Jesus Christ taught His glad tidings to all who were willing to listen to Him, and more particularly to sinners, to the poor and unenlightened, to the outcasts, to those who needed the healing word of the Master. The brief content of His teaching was the Kingdom of the Heavens. The revelation of this Kingdom takes two forms: the fulfilment of the Law and the preaching of the Gospel. The constitution of this Kingdom is summarized in Matthew 5, and the central idea is once again Love.

Jesus Christ was a peripatetic Teacher: no particular place or time but always the same topic, viz. the Word of His Father. His principal technique of teaching was the oral method of communication. Being the Word of God Himself, His use of the word was perfect and complete. He employed a rich variety of exposition and illustration. He taught children, uneducated people, the scribes and the learned men. Parable, analogy, simile, action, illustration, story are used by Him with complete control and success. His teaching is graded, personal, objective, educative, formative, practical, self-revealing, realistic. He was the perfect master in the application of the psychological and logical principles in teaching. He applied the principles of apperception, of activity, of motivation, of sense perception, of thinking in such a way that He becomes the perfect model to every teacher.

To Christian teachers the teaching of our Lord Jesus Christ is the beginning and the end of all education. In all humility they pray to Him to lead them in His perfect way!

(d) The history of education during the first centuries after the birth of Christ is marked by the contrast between the Christian idea and the classical spirit of the Greek-Roman culture but also by the contact between Christendom and classical heathendom. Rome and Athens remained the centres of science, philosophy, art and culture for five centuries. Christendom and heathendom differed in all fundamental issues. Learned Christians came into daily contact with heathen learning. Christians had to make use of these schools. Only gradually schools of a Christian character came into being; in the beginning schools for religious training especially, like the Catechumenal, the Catechetical and the Cathedral schools. The early Christians being compelled to attend the heathen schools gradually became used to the duality of Christian faith and heathen rhetoric. Somewhere in the sixth century, clas-

sical learning became fully christianized when by order of Emperor Justinian all pagan Greek and Roman schools were closed. This marks the beginning of the Middle Ages, from the sixth to the fourteenth or fifteenth century, a period in the history of Western civilization in which Christianity was the ruling power. The establishment of monastic education, palace schools, and the medieval universities marked the highest development of Christian education. Never before and never after the Middle Ages did Christianity play such a decisive role in culture and education. With the Renaissance came a revival of ancient classical learning and a new philosophy of life, the so-called humanism. Christ as the centre of life was being gradually replaced by man as the centre of life. Even the Reformation and the Counter-Reformation could not stop the gradual movement away from the Church and our Heavenly Father. The Realistic movement of the sixteenth and the seventeenth century, although still using Christian ideas, forms a stage further on this road of drifting away from Christianity; the rationalistic movement of the seventeenth century and the naturalistic movement of the eighteenth with the *Aufklärung* mark a very decided break with Christian faith and action. But to the nineteenth century falls the dubious honour of finally breaking with Christianity and Christian education.

The final break was started by the psychological movement in education under Pestalozzi, Froebel and Herbart and was clinched by the scientific movement under Darwin, Spencer and Huxley. Towards the end of this century not only were religion and religious education eliminated from the public schools but the total character of human life, culture and education was evolutionized: God, the Creator, was replaced by an evolutionary *élan de vie*.

From the Renaissance to the end of the nineteenth century we notice a downward course; Christianity was on a down grade. Reformation, Counter-Reformation, Pietism, Christian Nationalism (especially in Holland) tried to stop the degradation, but to very little avail. The general trend of education was away from the Christ and the Church of Christ.

Spencer and Huxley were, however, only the forerunners of the great heathen educational thinkers of the twentieth century. Modern education is more than a mere negation of Christian education; it is a systematic non-Christian, sometimes even an anti-Christian education. In the American John Dewey and in the Englishman T. Percy Nunn, modern education has found its two great exponents: both rejected creation and a Creator, both accepted evolution and an evolutionary *élan de vie*. Their influence

has become world-wide, so much so that modern education is non-, un- and anti-Christian.

The problem of the claim of Jesus Christ on modern education is a very serious one. We Christians must tackle this modernistic movement everywhere, and nowhere more urgently than in education. Of course, serious Christians in the twentieth century are not only protesting against the dechristianizing of public education but have advanced a scientific theory of Christian education and even proceeded to establish schools for Christian education. Amongst the great thinkers and exponents of Christian education I may just instance Herman Bavinck, Jan Woltjer, Abraham Kuyper and laterly especially Jan Waterink—these are all Dutchmen. In Holland Christian education in practice has found its clearest form in the establishment of *besondere skole* under the Christian National educational movement. In the United States this work has been done especially by Calvinists of Calvin College and Seminary, Grand Rapids. I may just add that in South Africa protest against the liberal state school has led to the theory and practice of Christian National education led by Afrikaans-speaking Calvinists. This struggle started in the seventies of the previous century and is still being waged, more in theory than in practice, because the South African public school system has still a strong Christian foundation and principle.

IV. NATURE AND MEANING OF MODERN EDUCATION

To understand fully the claim of Jesus Christ on modern education—and the crying need for Christians to reform modern education—it will be essential to give a fairly full and accurate characterization of twentieth-century liberal education.

Modern education has a complete new philosophy, psychology, sociology and practice. We should be very clear about what is going on in the educational world. Philosophy, psychology, sociology and practice of education all hang together. The basic structure of modern education is the work of modern philosophies of education.

Although there may be divergent modern philosophies of education, they all have the same fundamental ingredients. There are in fact just three fundamental ideas, viz. humanism, evolutionism and pragmatism or instrumentalism or experimentalism. Humanism just means to the Christian that man considers himself as the centre of the universe: man has usurped in his view the place of God; the universe is man-centred and not God-centred. From being the centre of the universe it is just a small step to the idea that man

is the beginning as well as the end of the universe. Evolutionism means to the Christian that man has eliminated God completely from the universe: neither the earth nor living matter nor man was created; living matter has evolved somehow, somewhere, somewhen out of non-living matter, and man has evolved somehow, somewhere, somewhen out of living matter. All modernistic educational thinkers are humanistic and evolutionistic. Pragmatism (and its derivatives) means to the Christian just that man has no other norm of evolution, no external law, but himself: man is the measure of all things. For instance, morality is not an eternal, transcendental matter but a question of practical experience. Moral are deeds that do the most good to most people. But "goodness" is defined simply as "that which pays the best": to kill an incurably diseased person is morally good, because it delivers him from long, unnecessary suffering! Pragmatism decides that there shall be no Law of God but only ever-changing laws of man!

The new psychology is only an application of the new philosophy. There being no essential differences between living beings, there is no necessity of studying and educating the so-called soul of man, there being no soul. Man is not a body-soul being but only a living body. Man is not a creature of God, made after His image and likeness, good, righteous and holy. Man is nothing but a living body reacting to external stimuli; learning is reacting; to learn is to experience; education is the reconstruction of experience through experience. To know man one has only to study his reactions to stimuli; to study means to observe; sense perception is the only method of studying human reactions; to give this a scientific meaning sense perception should take place under experimental conditions. The method of scientific knowledge is experimentation. That which can not be experienced, that which can not be experimentally studied, does not exist, at least for the modernist. The new psychology brings a new principle of education: human experience and experimentation. Revelation finds no place in modern education: nothing is revealed to man, he finds out! The new psychology occupies such an important place in modern education that modern education has been aptly called child-centred education. Humanistic, pragmatistic psychology puts the child—not the teacher, nor the subject matter nor the aim of education—in the centre. As a matter of fact a small child defines the beginning, the process and the end of education!

The new sociology is also just an applied new philosophy. Man is a social animal. His highest qualification in life is social efficiency. Personal qualifications and values are only of any sig-

nificance in their social context. The new sociology defines the final aim in the education of man as social efficiency, i.e. efficiency as citizen and as worker, civic and occupational efficiency. He is socially efficient who bears his own burden and who helps others to bear their burden. The new sociology defines human conduct in terms of the pragmatistic philosophy. There are no eternal, external norms of conduct; there are only socially purposive and efficient attitudes and actions. Norms of conduct are subject to experimental methods and procedures. That which works and pays, is socially moral and good.

The new practice of education finds its expression in the so-called child-centred school.

This new school is different. The old listening school is a place where the chief instruments of education are talk and chalk on a blackboard, a few extremely dull prescribed textbooks, and a teachers' tired voice in continual strident pursuit of the elusive child-attention. To this school children are sent, mostly ordered, by their parents, and the school "keeps" them from early morning to late afternoon, in all five to six long hours! The new school is different in atmosphere, housing, furniture, in basic philosophy and psychology, in the rôle assigned to child and to teacher. The new school is a child's world in a child-size environment. Here he lives in a democracy of youth; his needs, interests, aptitudes, abilities determine what goes on in this school. In this school children are not pigeonholed in long rows of desks, not filed in stereotyped classrooms, need not sit quietly, nor study silently, nor obey the teacher promptly and unquestioningly. They need not wait for permission to speak out or move about or leave the room. They dance, sing, play house, build villages, keep store, take care of pets, model in clay and sand, draw and paint, read and write, make up stories and dramatize them, work in the garden, churn, weave and cook. In a darkened room films are being shown. They attend a library in order to look up information on a geography topic. They are getting ready for an excursion on the morrow to a bakery or a factory. There are toy shops, nature-study laboratories with green things growing, aquaria with living animals, animal houses where white rabbits, mice and guinea pigs, turtles loll in well-attended ease. There are workshops with blueprints, maps, posters, models of things made and in the making.

Activity and experience are the keynotes of this new, modern, child-centred school. In this school there is continual experience and reconstruction of experience through experience. This school aims at the production of individuality through the integration of

experience. The whole child is to be educated. Hence the materials of education are as broad and interrelated as life itself. For experience is intellectual and physical, rhythmic, emotional. Personality evolves from within: individuality develops through growth in the power of self-propulsion with the materials of child experience, the new school strives to develop the capacity for self-expression. All the arts, and the intellectual studies as well, contribute. Youth driven by the urge to express itself and its own insatiable curiosity to find out, displays an astonishing capacity for persistent and unremitting toil. The new school faces squarely the urgent need of producing in its population attitudes of tolerant understanding and critical judgment and creative self-expression; these are the foci of this new education. The essence of the creative spirit, whether expressed in the arts of intellect or of emotion, is a spirit of adventure, of fearless original thinking, of hard work and concentration upon the object of desire that sets the world aside.

The new school is different—in practice and in theory. Dynamic articles of faith have been precipitated from the reaction of the new culture of industrialism on the old Christian scene. There are in fact six so-called new articles of faith in this new educational movement. The first of these articles of faith is freedom, physical and intellectual, moral and emotional. There is a revolution in housing and furniture: free the legs, the arms, the larynx of the child. There is a revolution in atmosphere: free the mind, intellect, heart, will. The second article is child initiative. His immediate interests are to furnish the starting point of education. The centering of responsibility and initiative in the pupil brings into the forefront the child's own needs. The third article of faith follows from freedom and pupil initiative—therefore, the active school. The new schools are recognizing the most deep-seated tendency in human life as movement, impulse, activity. They, therefore, are experimenting vigorously with this fundamental psychological law: the basis of all learning is action and reaction. The fourth article of faith places child interest as the basis of the new education programme, the orienting centre of the school programme. The new programme of work has a personal connection with the immediate life of the child; it starts from his needs and interests; there are instead of school subjects now units of work or centres of interest. The fifth and an important article of faith is creative self-expression. In the new school it is the creative spirit from within that is encouraged, rather than conformity to a pattern imposed from without. The artist in Everyman's child

is being discovered. The new schools are providing "drawing-out" environments. The emphasis is not upon finished work, skill and technical perfection, but upon the release of the child's creative capacities, upon growth in his power to express his own unique ideas naturally and freely, whatever the medium. The sixth and last article of faith is the development of the child's personality in co-operative living. The ideal is personality development and social adjustment combined.

This then is the practice of modern education. To be as objective as possible in describing this new education I have been repeating fairly conscientiously the thoughts and the words of the authors of this movement. My exposition is based on a book, *The Child-centred School*, by Harold Rugg and Ann Shunaker, who have put John Dewey's philosophy into practice at the Lincoln School of Teachers College, Columbia University, New York.

This, then, is the type of education on which the claim of Jesus Christ must be put.

V. NATURE AND MEANING OF A MODERN CHRIST-CENTRED EDUCATION

Modern education to be acceptable to the orthodox Christian must return to a Christian philosophy, psychology, sociology and practice of education.

Although there may be divergent philosophies of Christian Education (Roman Catholic and Protestant, Lutheran, Calvinistic and Anglican), they all have the same fundamental ingredients. There are in fact just three fundamental ideas, viz., theism, creationism and revelationism. Theism means to the Christian that man believingly accepts God as the centre of the universe. The universe is God-centred, even stronger, God is the beginning and the end, Alpha and Omega. Creationism means to the Christian that man acknowledges God as his Creator: in the beginning God created the heaven and the earth and all the host of them, including man, every living creature after his kind, man in His own image, giving him dominion over every living thing that moveth upon the earth. Revelationism means to the Christian that God is made known to us by two means: God's book of general revelation and His book of special revelation. We know God firstly by the creation, preservation and government of the universe, which is before our eyes as a most beautiful book, wherein all creatures, great and small, are as so many characters leading us to contemplate the invisible things of God, namely His eternal power and Godhead, all which things are sufficient to convince men, and leave them without excuse. We know Him, secondly, because He makes Himself more

clearly and fully known to us, by His holy and divine Word, that is to say, as far as is necessary for us to know in this life, to His glory and our salvation. The first kind of knowledge, by general revelation, is usually distinguished in innate and acquired knowledge. By innate knowledge we understand the capacity, born in us, of knowing God, Calvin's seed of religion, present in every man. By acquired knowledge we understand the results of the exercise of this innate ability—knowledge arising from experience and scientific study. This knowledge we draw from a study of nature, from our experience, and from history. The second kind of knowledge, by special revelation, we draw from the Word of God, from Holy Scripture, from the Bible. The Bible is the written Word of God, and we speak of four attributes of the Bible: the necessity, authority, plainness and completeness or sufficiency. It consists of two parts; the Old Testament from creation to the birth of Christ, and the New Testament from the birth of Christ onwards to the Book of Revelation. In this Book we find in the revelation of God, also His laws of human conduct. For instance, morality is to the Christian a transcendental, external matter because God has laid down the rules of conduct in the Ten Commandments. Moral are deeds that comply with the Law of God.

Christian psychology is only an application of Christian philosophy. There being according to the Bible essential differences between living beings—every living creature after his kind—and man being created in God's own image, formed of the dust of the ground and having breathed into his nostrils the breath of life and thus becoming a living soul, there is an absolute necessity of studying and educating the body and the soul of man or rather of studying and educating man as a living soul! Man learns through experience but even more through revelation. To learn is essentially to listen to the will of God so that man may know in this life, to the glory of God and to his own salvation. Knowledge comes from two sources: Nature and Scripture. The way of learning to know nature and Scripture is general and special revelation. To grasp God's revelation to man in nature and Scripture God has given man certain abilities, the chief of which is his intelligence, which includes his powers of observation and sense perception, ideation, memory, imagination and thinking. With these powers man can learn about nature and Scripture. But this learning is possible only because God has revealed Himself to us more specifically in His Word. The Christian accepts that his knowledge of nature rests on his knowledge of Holy Writ. Systematic observation and systematic thinking lead us, however, nowhere,

unless they are supported by the indispensable faith, which has been called in the Epistle to the Hebrews (11: 1) "the substance of things hoped for, the evidence of things not seen". Sense perception and all other intellectual acts must rest on faith, on revelation as such. Christians believe that knowledge comes from innate and acquired sources and from special revelation. Christian psychology places in the process of mental development God in the centre, reckons with the psychological equipment of the child and recognizes the teacher as an essential guide and master in the educational process.

Christian sociology is also applied Christian philosophy. It teaches us a number of most important social facts. Man is a social being but essentially an individual who must live with his neighbours. Individual responsibility is just as important as socialization of the mind. Man's highest qualification in life is perfectness and holiness before God and man. Personal qualifications always stand in relation to man's eternal calling of living to the glory of God. Christian sociology defines the aim of education as the thorough furnishing of the man of God unto all good works so that he may be perfect. Christian sociology defines human conduct in terms of man's eternal calling to know, love and serve God to His glory. His conduct is determined and prescribed by the Law of God. Christian sociology lays stress on the following important facts: the essential unity of the human race, man as created in the image of God, as the child of God the Father, and the brother of Jesus Christ, the greatness of love in human society, the value of obedience and service in love to our neighbours and even our enemies. St. Matthew sketches in chapter 5 the ideal of Christian social life: Christians are poor in spirit, meek, righteous, merciful, pure in heart, peaceful, persecuted for righteousness' sake, the salt of the earth, the light of the world, obedient to God's commandments (honour your parents, shall not kill, shall not commit adultery, shall not steal, shall not bear false witness, shall not covet), loving neighbour and enemy, perfect even as our Father in heaven is perfect. A social life based on these principles cannot but be perfect!

The Christian practice of education finds its expression in the Christ-centred school.

The Christ-centred school is different. It is different in atmosphere, housing, furniture, in basic philosophy, psychology and sociology, in the rôle assigned to child and to teacher. The Christian school is a Christ's world in a love environment. Here the child lives in an holy community or society of true Christian

believers, all expecting all their salvation in Jesus Christ alone, being washed by His blood, sanctified and sealed by the Holy Ghost. Here everyone esteems everybody else better than himself; his needs, interests, aptitudes, abilities are developed or spent in the service of God and his neighbours. In this school every child, whether gifted or stupid, rich or poor, boy or girl, is treated as a child of God, is educated in the image and likeness of God, in goodness, righteousness and holiness, to be capable in all things to will agreeably to the will of God. Living in an atmosphere of faith, hope and charity, they are as happy as children of God only can be. Love and service are the keynotes of this Christ-centred school: love and service to God and man. The whole child is to be educated: religiously, morally, emotionally, volitionally and intellectually. Hence the materials of Christian education are as broad and interrelated as God's revelation itself: knowledge of God's general revelation in nature, human conscience and world history and of God's special revelation in His holy Word. For full education covers the intellectual, the physical, the moral and emotional, the volitional, and the religious to crown and imbue all the rest. The Christian school pays special attention to the individuality and personality of the child. It strives to develop the capacity for self-expression. All the arts, and the intellectual studies as well, contribute to the development of the Christian personality. The Christian school faces squarely the urgent need of producing in its population attitudes of Christian toleration and understanding but also of righteous judgment and creative self-expression—these are the foci of this Christian education. The essence of the Christian spirit, whether expressed in the arts of intellect or of emotion, is a spirit of faith, hope and charity, of hard work and concentration upon the object of God's revelation.

The Christian school is different—in theory and practice. Its articles of faith are precipitated from the old Christian scene. For the sake of comparison we may reduce these articles also to six.

We believe that the Christian school has an absolute foundation and a guiding principle. The foundation of this school is the Word of God and the guiding principle the Christian life and world view deduced from the Word of God.

We believe that the Christian school is conducted and attended by human beings created by God, created in the image of God, good, righteous and holy. But man has fallen into sin by disobeying the commandment of his Lord. Man is saved by Jesus Christ by His satisfaction to the will of His Father. And man has

an eternal calling: to know, to love and to serve God to His glory and his own salvation.

We believe that in the Christian school the teacher acts in the place of the parent and in so doing he has the same authority and power as the parent. Christian schooling is a co-operative undertaking in which teacher and taught play an equally important part. But the teacher representing the parent is the responsible partner, being adult, relatively free, independent, educated.

We believe that the syllabus in the Christian school covers both Scripture and Nature. Religious education is not only the core subject but also the leaven imbuing all instruction.

We believe that the greatest medium of education in the Christian school is love: love towards God and towards man. Neither freedom as such nor obedience as such is the guiding principle, but love in freedom and in obedience.

Finally, we believe that the Christian school lives and thrives by the covenant of God with man. The greatest and most beautiful idea in Christian life is the idea of covenant holiness. The highest ideal of Christian education then is the moulding of the man of God to be perfect and holy as God is perfect and holy.

Jesus Christ's claim on modern education is a total claim: a renewal of the aim of education, a return to the Christian view of man, a restoration of the teacher as the responsible partner, a new programme of studies in Nature and in Scripture, a rebirth of the Christian idea of freedom and obedience, a complete surrender of man to God.

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