

A Personal Philosophy of Education

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Introduction

See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ (Col. 2:8).

The Jews therefore were marveling, saying, "How has this man become learned, having never been educated?" Jesus therefore answered them, and said, "My teaching is not Mine, but His who sent Me" (John 7:15f).

Ideas have consequences. Each curriculum springs from an educational philosophy. Such things as the goals, the content, and the methods included in the curricula are determined by the philosophy behind it; those philosophies based on ungodly ideas are bound to produce an inferior curriculum. Only by basing a philosophy of education on the unchanging truths of Scripture can one come to design a sound system for educating students.

Teaching, says one education scholar, is "the deliberate arrangement of the relevant variables in the situation so that the probability of attaining learning outcomes is enhanced (Lee, 1988, p. 182). The following philosophy fleshes out biblical concepts in such a way that they are educationally relevant. Those who adhere to it should have a high probability of attaining the learning outcomes presented therein.

Biblical Foundations

And the book of the prophet Isaiah was handed to [Jesus].... And He began to say to them, "Today this Scripture has been fulfilled in your hearing" (Luke 4:17-21).

...Scripture cannot be broken (John 10:35b).

[Jesus said,] "It is that the Scripture may be fulfilled..." (John 13:18b).

For what does the Scripture say? (Rom. 4:3a).

Until I come, give attention to the public reading of Scripture, to exhortation and teaching (1 Tim. 4:13).

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness (2 Tim. 3:16).

Jesus' made respectful references to Scripture throughout his ministry, indicating that

he was but the fulfillment of it. Elsewhere he noted that it was faultless, and could not be broken. The Apostle Paul also understood the significance of Scripture as the foundation for his arguments: “What does the Scripture say?” he asked, and then explained exactly what it said in regards to whatever topic he was discussing. Elsewhere he encourages the use of Scripture in public meetings, noting its proper uses: teaching, reproof, correction, training.

There is no better foundation on which to base this philosophy of education than Scripture. Throughout this outline, then, the various elements of this philosophy of education will spring directly from Scripture. It is for this reason that this work takes such an untraditional format. Under each heading, appropriate selections of Scripture will prepare the reader for the arguments which follow. It is assumed that, as long as the verses are not taken out of context or misinterpreted, this philosophy of education will be sound and practicable.

Purpose of Education

“...and you shall be to Me a kingdom of priests and a holy nation.” These are the words that you shall speak to the sons of Israel (Ex. 19:6).

...just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him (Eph. 1:4).

...but like the Holy One who called you, be holy yourselves also in all your behavior; because it is written, “You shall be holy, for I am holy” (1 Pet. 1:15f).

People, including students, are expected to strive toward fulfilling certain tasks and achieving a certain holy standard of excellence. God is the standard to which students are to conform. Properly educated people will become “a kingdom of priests and a holy nation” (Ex. 19:6a). Characteristics of this holy nation include a love for God and others, the careful stewarding of creation, and a dying to self. Education is a means through which people are guided toward achieving these goals.

Love God

Jesus said to him, "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the greatest and first commandment" (Matt. 22:37f).

You are My friends (philos "beloved, dear, friendly"), if you do what I command you. No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you (John 15:13b-15).

But prove yourselves doers of the word, and not merely hearers who delude themselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does (James 1:22-25).

It was God's intention when he created people that they fellowship with him; He desires that people consider him a friend, rather than a slave driver. But this relationship is based on more than just feelings. People's relationship with God should be one based in truth, not mere emotion. Educators should address this point, as did Paul: "For I bear them witness that they have a zeal for God, but not in accordance with knowledge" (*epigno_sis* "recognition, knowledge") (Rom. 10:2).

In order to do what Jesus commands, and possess knowledge along with zeal, it is necessary to know God's commands, and know how to interpret them. For that reason, students must be enabled to read the Bible and meditate on it through the assistance of the Holy Spirit. Upon coming to a knowledge and understanding of God's will, it is then necessary to then apply this knowledge by obedience to God's commands.

Love Others

And a second [commandment] is like it: "You shall love your neighbor as yourself" (Matt. 22:39).

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ. As a result, we are no longer to be children, tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ (Eph. 4:11-15).

But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, "Raca," shall be guilty before the supreme court; and whoever shall say, "You fool," shall be guilty enough to go into the fiery hell (Matt. 5:22).

People are to relate virtuously with others, loving them as Christ loves them (John 15:12, 1 Thess. 4:9). They are to be devoted to one another in brotherly love, giving preference to each other in honor (Rom. 12:10), as Paul writes. By living in unified community with others, ministering to them, and using the gifts that God has provided to them, people build up the body of Christ.

An additional way of loving others is by not ridiculing those who are physically, mentally, or socially disabled. In fact, Scripture indicates that those who participate in such ridicule are in eternal danger. Students must be taught not to devalue others, regardless of their health or condition.

A more exhaustive list of ways which people might demonstrate their love for one another is included in appendix A: God's "one anothers."

Subdue the Earth

And God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth." Then God said, "Behold, I have given you every plant yielding seed that is on the surface of all the earth, and every tree which has fruit yielding seed; it shall be food for you (Gen. 1:28f).

For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by the human race (James 3:7).

He who made the Pleiades and Orion And changes deep darkness into morning, Who also darkens day into night, Who calls for the waters of the sea and pours them out on the surface of the earth, the Lord is His name (Amos 5:8).

For the anxious longing of the creation waits eagerly for the revealing of the sons of God (Rom. 8:19).

For you will go out with joy, and be led forth with peace; The mountains and the hills will break forth into shouts of joy before you, and all the trees of the field will clap their hands. Instead of the thorn bush the cypress will come up; And instead of the nettle the myrtle will come up; And it will be a memorial to the Lord, for an everlasting sign which will not be cut off (Is. 55:12f).

For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse (Rom. 1:20).

And I set my mind to seek and explore by wisdom concerning all that has been done under heaven. It is a grievous task which God has given to the sons of men to be afflicted with (Eccl. 1:13).

People are directed to carefully exercise dominion over the earth, including geographic

elements and lower animals. Adam, for example, named the animals, a process in which he no doubt studied them, classified them, and as a consequence of naming them took responsibility for their welfare (see Gen. 2:19f). In order to become effective stewards of creation, students must be taught how to go about gaining a knowledge of it and the processes which must be followed in order to best care for it. Then they will possess the tools necessary to “tame” animals and plants.

Scripture explains the high place that creation has in God's plan. While people are much more valuable than birds (Luke 12:24), it is still very important. Jesus indicated that God feeds the ravens (Luke 12:24) and uses plants and celestial bodies to act as signs; furthermore, non-human creation praises God by functioning gloriously, as it should. Those who don't perceive the mark of the creator in creation, who refuse to see that all of creation praises God in its beauty and function, are without excuse. Again, students should be taught to recognize the beauty and function of creation — in order to responsibly control it, yes, but also in order to appreciate it and the One who made it.

Die to Self

Then Jesus said to His disciples, “If anyone wishes to come after Me, let him deny himself, and take up his cross, and follow Me” (Matt. 16:24).

Take My yoke upon you, and learn from Me (Matt. 11:29a).

For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit (Rom. 8:4b).

Let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God (2 Cor. 7:1b).

“Yet even now,” declares the Lord, “Return to Me with all your heart, And with fasting, weeping, and mourning” (Joel 2:12).

But as for me, when they were sick, my clothing was sackcloth; I humbled my soul with fasting; And my prayer kept returning to my bosom (Ps. 35:13).

A final purpose of education is to bring people to a place where they consider themselves as Scripture indicates they should. They are to deny pleasing themselves, choosing rather to trod the difficult journey of godliness and service toward others. This is

the unnatural way, the spiritual way. Methods to develop this correct self-view include self-disciplines such as fasting, repentance, and praying. Students who are taught these things will find themselves becoming conformed to the image of Christ.

Objectives of Education

Education should equip individuals to understand and act on God's will for their lives. One way to accomplish this is by exposing things which conflict with false elements of the individual's internal model of reality. The resulting disequilibrium drives the person to uncover and integrate the truth behind artifacts or phenomena, thus giving them a model of reality which more closely resembles God's true reality.

Disequilibrium as a catalyst for learning

Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, that you may be perfect and complete, lacking in nothing (James 1:2-4).

And after you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you (1 Pet. 5:10).

People are driven to learn when confronted with disequilibrium. Joshua, for example, was instructed to pile up stones as a witness of God's faithfulness; when children would ask about the rocks, parents were to explain the phenomena identifying God's faithfulness (Joshua 4:5f). The children recognized incongruity in nature — rocks don't naturally appear ordered in piles — and so were driven to learn.

Another, pre-Fall, example of disequilibrium is Adam's coming to recognize that it wasn't good for him to live without a mate (Gen. 2:18-23). God taught this concept to Adam through an extensive instructional technique, lovingly assisting him in resolving his conflict. Teachers, then, should bring their students to a state of disequilibrium, and then lovingly assist them in coming to terms with it. Students are to understand the meaning of the disequilibrium, and then integrate and apply what they learn — or at least make peace with what they can't comprehend. Scripture says, "Fathers, do not exasperate your

children, that they may not lose heart” (Col. 3:21). In the same way, teachers should be cautious not to discourage or needlessly disorient their students.

Two ways of introducing academically healthy tension into the classroom is through teacher-illuminated disequilibrium (the “planned teachable moment”) and student-uncovered disequilibrium (the “unplanned teachable moment”).

Disequilibrium should be developmentally appropriate. The student should be capable of recognizing *and* resolving the disequilibrium. A young child, for example, should not be confronted with a disequilibrium which requires higher-order logic abilities (e.g., classification or conservation). It is likely that they are cognitively incapable of understanding such things; it would only serve to discourage and fruitlessly disorient the child (and the teacher!).

Ultimately, students should come to the conviction that God is the One who is never out of equilibrium. By relying on Him as the Truth, even when struggling to discern the truth, they will maintain a degree of healthy stability. God is the Archimedean Point, the unshakable Rock on which students are to stand and against which they must fall.

Goals of Education

Where there is no vision, the people are unrestrained, but happy is he who keeps the law (Prov. 29:18).

A disciple is not above the teacher.... It is enough for the disciple to be like the teacher (Matt. 10:24-25a).

Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus. Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus (Phil. 3:12-14).

A goal is something toward which students aspire, a mental picture of a completed artifact or phenomenon toward which individuals strive, a standard to which they conform themselves: their spirits, their souls, and their bodies. The Scriptural goal for all humanity is conformity to Christ. It follows that students should maintain goals which are lofty. Students should be instilled with vision, high expectations, hope, and an

anticipation for the adventure prepared for them during this life and the next.

Jesus indicated that students will never actually achieve the goal toward which they strive. Instead, they inherit qualities which characterize that goal. The Apostle Paul expressed some frustration over the fact that he was unable to be perfect, but depended on Christ to graciously rescue him (see Romans 7). Scripture indicates that people are to disregard their failings and fix their eyes on the goal (Heb. 12:1f). Paul echoes this in the verses provided above: he as of yet hasn't reached the goal, but he presses on toward it, forgiving himself for having failed up to this point.

Educators should understand that students never do reach the ultimate goal toward which they should strive. After all, as long as people exist in fallen nature, they are bound to sin and un-Christ-likeness. Neither student nor teacher should become discouraged, however, since even Paul the Apostle struggled with his inability to accomplish the goal.

Specific Objectives

In order to facilitate the spiritual and moral growth of the students, the Christian curriculum should (from Garrick, 1986, pp. 74-75):

- Teach the Bible as God's inspired Word and develop attitudes of love and respect toward it.
- Teach the basic doctrines of the Bible.
- Lead the pupil to a decision of confessing Christ as Savior and Lord.
- Develop a desire to know and obey the will of God as revealed in the Scriptures.
- Equip the students to carry out the will of God daily.
- Impart an understanding of each Christian's place in the church and its worldwide task of witness, evangelism, and discipling and stimulate the student's involvement in this task.
- Develop the mind of Christ toward godliness and sin and teach the students how to overcome sin.
- Encourage the development of self discipline and responsibility in the student

based on respect for and submission to God and all other authority.

- Help the student develop for himself or herself a Christian world view by integrating life and studies with the Bible.

In order to facilitate the personal and social maturity of the students, the Christian curriculum should (from Garrick, 1986, pp. 80-81):

- Help the students develop their personalities based on a proper understanding and acceptance of themselves as unique individuals created in the image of God and on the fullest possible development of their own capabilities.
- Teach the students to treat everyone with love and respect since they, too, are made in God's image.
- Make the students contributing members of their society, realizing their interdependence with others and their need to serve them.
- Promote an understanding of time as a God-given commodity and the individual responsibility for effective use of time.
- Show a realistic and biblical view of life and work, and provide skills for personal relationships and future endeavors.
- Develop both good and proper attitudes toward marriage and the family and also the understanding and skills needed to establish God-honoring homes.
- Promote physical fitness, good health habits, and wise use of the body as the temple of God.
- Impart the biblical attitudes toward material things and encourage individual responsibility of using them for God's glory.

In order to facilitate the academic maturing of the students, the Christian curriculum should (from Garrick, 1986, pp. 86-87):

- Promote high academic standards within the potential of the individual as uniquely created by God and help the student realize his or her full academic potential.
- Help each student gain a thorough comprehension and command of the fundamental processes used in communicating and dealing with others, such as reading, writing, speaking, listening and mathematics.
- Teach and encourage the use of good study habits.
- Teach the student how to do independent research and reason logically.

- Motivate the student to pursue independent study in areas of personal interest.
- Develop creative and critical thinking and proper use of biblical criteria for evaluation.
- Promote good citizenship through developing the understanding and appreciation of our Christian and North American heritages of responsible freedom, human dignity, and acceptance of authority.
- Discuss current affairs in all fields and relate them to God's plan for humanity.
- Produce an understanding and appreciation for God's world, an awareness of people's role in his environment and their God-given responsibilities to use and preserve it properly.
- Engender an appreciation of the fine arts through the development of the student's understanding and personal expression.

In order to include parents, acknowledging the role they play in their children's education, the Christian school should (from Garrick, 1986, pp. 90-91):

- Cooperate closely with the parents in every phase of the student's development, especially as it relates to the curriculum.
- Help the parents to understand the school's purpose and program.
- Aid families in Christian growth and help them develop Christ-centered homes.
- Assist parents in keeping up with the changing culture and its effects on the home and the implications for their children.
- Encourage regular attendance and involvement in the local church.

Nature of Humans Relevant to Education

Condensed from: Slater, T.W. (1994). *Biblical World View*. Unpublished manuscript.

Humans were once in a perfect state, but have become corrupted following the Fall

Therefore, just as sin came into the world through one man, and death came through sin, and so death spread to all because all have sinned... (Rom. 5:12).

One man's trespass led to condemnation for all (Rom. 5:18a).

People have two aspects of being — material and immaterial

Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life;

and man became a living being (Gen. 2:7).

The burden of the word of the Lord concerning Israel. Thus declares the Lord who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him (Zech. 12:1).

There is an undividable interaction between body and spirit

For just as the body (so_ma "a body") without the spirit (pneuma "wind, spirit") is dead, so also faith without works is dead (James 2:26).

Keep watching and praying, that you may not come into temptation; the spirit is willing, but the flesh (sarx "flesh") is weak (Mark 14:38).

All that animates people (e.g., thinking, emotions) are spiritual in nature

Then he answered and said to me, "This is the word of the Lord to Zerubbabel saying, 'Not by might nor by power, but by My Spirit,' says the Lord of hosts" (Zech. 4:6).

But Jesus turning and seeing her said, "Daughter, take courage; your faith (pistis "faith, faithfulness") has made you well." And at once the woman was made well (Matt. 9:22).

...for the weapons of our warfare are not of the flesh (sarkikos "pertaining to the flesh, carnal"), but divinely powerful for the destruction of fortresses (2 Cor. 10:4).

People have a primary motivation to be their own god

"For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil." When the woman saw that the tree ... was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate (Gen. 3:65f).

Then the mother of the sons of Zebedee came to Him with her sons, bowing down, and making a request of Him. And Jesus said to her, "What do you wish?" She said to Him, "Command that in Your kingdom these two sons of mine may sit, one on Your right and one on Your left" (Matt. 20:20f).

The flesh dies to self when tolerance for discomfort is exceeded

And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope (Rom. 5:3f).

Consider it all joy, my brethren, when you encounter various trials (peirasmos "an experiment, a trial, temptation"), knowing that the testing of your faith produces endurance. And let endurance have its perfect result, that you may be perfect and complete, lacking in nothing (James 1:2-4).

People are motivated to experience pleasure and avoid pain

For men will be ... lovers of pleasure rather than lovers of God (2 Tim. 3:2a-4b).

And all that my eyes desired I did not refuse them. I did not withhold my heart from any pleasure, for my heart was pleased because of all my labor and this was my reward for all my labor (Eccl. 2:10).

The fear of the Lord is a fountain of life, that one may avoid the snares of death (Prov. 14:27).

The regenerated spirit actively hears from God even if not heard audibly or consciously

But the Helper (parakle_tos “called to one’s aid”), the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you (John 14:26).

The Spirit Himself bears witness with our spirit that we are children of God (Rom. 8:16).

And the disciples were continually filled (ple_roo_ “to make full, to complete”) with joy and with the Holy Spirit (Acts 13:52).

People are created with a divinely ordained destiny and life purpose

I know, O Lord, that a man’s way is not in himself; Nor is it in a man who walks to direct his steps (Jer. 10:23).

The mind of man plans his way, but the Lord directs his steps (tsaad “a step, pace”) (Prov. 16:9).

Man’s steps are ordained by the Lord, how then can man understand his way? (Prov. 20:24).

Love and kindness function to destroy the basis of anger, resentment, and other negative dispositions

A soft answer turns away wrath, but a harsh word stirs up anger (Pr. 15:1).

There is no fear (phobos “flight, fear, dread, terror”) in love (agape_ “love, goodwill”); but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love (1 John 4:18).

People live up or down to the expectations of others

Men will faint (apopsucho_ “to leave off breathing, i.e. faint”) from fear (phobos “flight, fear, dread, terror”) and the expectation of the things which are coming upon the world; for the powers of the heavens will be shaken (Luke 21:26).

...for where your treasure is, there will your heart be also. The lamp of the body is the eye; if therefore your eye is clear, your whole body will be full of light (Matt. 6:21f).

There is an age of accountability before God

Therefore his parents said, “He is of age; ask him” (John 9:23).

Moreover, your little ones who you said would become a prey, and your sons, who this day have no knowledge of good or evil, shall enter there, and I will give it to them, and they shall possess it (Deut. 1:39).

People are motivated to be self governing

In those days there was no king in Israel; every man did what was right (Strong’s Concordance number 3477h. yashar “straight, right”) in his own eyes (Judg. 17:6).

Every man’s way is right in his own eyes, but the Lord weighs the hearts(Prov. 21:2).

People are equipped to think the way God thinks

“Come now, and let us reason (yakach “to decide, adjudge, prove”) together,” Says the Lord. “Though

your sins are as scarlet, they will be as white as snow; Though they are red like crimson, they will be like wool” (Is. 1:18).

For who has known the mind (nous “mind, understanding, reason”) of the Lord, that he should instruct Him? But we have the mind of Christ (1 Cor. 2:16).

The natural mind cannot understand the things of the spirit

For if I pray in a tongue, my spirit prays, but my mind (nous “mind, understanding, reason”) is unfruitful (1 Cor. 14:14).

“For My thoughts are not your thoughts, neither are your ways My ways,” declares the Lord (Is. 55:8).

There is a way (derek “way, road, distance, journey, manner”) which seems right to a man, but its end is the way of death (Prov. 14:12).

People have an inherent understanding of who God is

...because that which is known about God is evident (phaneros “visible, manifest”) within them; for God made it evident (phaneroo_ “to make visible, make clear”) to them (Rom. 1:19).

The fool has said in his heart, “There is no God.” They are corrupt, they have committed abominable deeds; There is no one who does good (Ps. 14:1).

Disequilibrium is a primary catalyst for learning

...and Joshua said to them, “Cross again to the ark of the Lord your God into the middle of the Jordan, and each of you take up a stone on his shoulder, according to the number of the tribes of the sons of Israel. Let this be a sign among you, so that when your children ask later, saying, ‘What do these stones mean to you?’” (Josh. 4:5f).

It is good for me that I was afflicted (anah “to be bowed down or afflicted”), that I may learn Thy statutes (Ps. 119:71).

The desire to learn is as natural to humans as the desire to eat, sleep, etc.

My son, eat honey, for it is good; Yes, the honey from the comb is sweet to your taste; Know that wisdom is thus for your soul; If you find it, then there will be a future, and your hope will not be cut off (Prov. 24:13f).

And I set my mind to seek and explore by wisdom concerning all that has been done under heaven. It is a grievous task which God has given to the sons of men to be afflicted with (Eccl. 1:13).

People are motivated to be competent

And God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it (kabash “to subdue, bring into bondage”); and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth” (Gen. 1:28).

Now when the unclean spirit goes out of a man, it passes through waterless places, seeking rest, and does not find it. Then it says, “I will return to my house from which I came”; and when it comes, it finds it unoccupied, swept, and put in order (kosmeo_ “to order, arrange”) (Matt. 12:43f).

People are motivated to interpret for meaning

And it will come about when your children will say to you, "What does this rite mean to you?" that you shall say, "It is a Passover sacrifice to the Lord who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes." And the people bowed low and worshipped (Ex. 12:26f).

And when the Philistines heard the noise of the shout, they said, "What does the noise of this great shout in the camp of the Hebrews mean?" Then they understood that the ark of the Lord had come into the camp (1 Sam. 4:6).

And the people said to me, "Will you not tell us what these things that you are doing mean for us?" Then I said to them, "The word of the Lord came to me" (Ezek. 24:19).

Each person builds, starting even in the womb, an internal model of the world. People respond to the world by way of this internal model of the world rather than via how the world might really be

For as he thinks (shaar "to calculate, reckon") within himself, so he is (Prov. 23:7a).

To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind (nous "(mind); mind, understanding, reason") and their conscience (suneide_sis "consciousness, specifically conscience") are defiled (Titus 1:15).

People are created with some type of inherent "knowledge structure"

For when Gentiles who do not have the Law (nomos "that which is assigned, hence usage, law") do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them (Rom. 2:14f).

And it came about that when Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit (Luke 1:41).

People's self-concept determines how they react to the world

And Saul answered and said, "Am I not a Benjamite, of the smallest of the tribes of Israel, and my family the least of all the families of the tribe of Benjamin? Why then do you speak to me in this way?" (1 Sam. 9:21).

There also we saw the Nephilim (the sons of Anak are part of the Nephilim); and we became like grasshoppers in our own sight, and so we were in their sight (Num. 13:33).

The lamp of your body is your eye; when your eye is clear, your whole body also is full of light; but when it is bad, your body also is full of darkness (Luke 11:34).

People are made in God's image which includes being a moral being

Then the Lord God said, "Behold, the man has become like one of Us, knowing good (tov "a good thing, benefit, welfare") and evil (ra "evil, distress, misery, injury, calamity"); and now, lest he stretch out his hand, and take also from the tree of life, and eat, and live forever —" (Gen. 3:22).

Then Elihu continued and said, "Let us choose for ourselves what is right; Let us know among ourselves what is good" (Job 34:1,4).

People have God's laws written on their heart

For when Gentiles who do not have the Law (nomos "that which is assigned, hence usage, law") do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them (Rom. 2:14f).

But the word (dabar "speech, word") is very near you, in your mouth and in your heart (lebab "inner man, mind, will, heart"), that you may observe it (Deut. 30:14).

People are created to operate with structure or boundaries

And the one who spoke with me had a gold measuring rod to measure (metreo_ "to measure, measure out") the city, and its gates and its wall. And the city is laid out as a square, and its length is as great as the width; and he measured the city with the rod, fifteen hundred miles; its length and width and height are equal. And he measured its wall, seventy-two yards, according to human measurements, which are also angelic measurements (Rev. 21:15-17).

So you shall keep His statutes (choq "something prescribed or owed, a statute") and His commandments which I am giving you today, that it may go well with you and with your children after you, and that you may live long on the land which the Lord your God is giving you for all time (Deut. 4:40).

People's moral being is created to operate consistent with God's moral and spiritual laws

Yet they acted arrogantly and did not listen to Thy commandments but sinned against Thine ordinances, by which if a man observes them he shall live (Neh. 9:29b).

I am the vine, you are the branches; he who abides in Me, and I in him, he bears much fruit; for apart (cho_ris "separately, separate from") from Me you can do nothing (John 15:5).

Internal governance develops at least in part through early external guidance

Train up (chanak "to train up, dedicate") a child in the way he should go, even when he is old he will not depart from it (Prov. 22:6).

Listen to counsel and accept discipline (musar "discipline, chastening, correction"), that you may be wise the rest of your days (Prov. 19:20).

People are motivated to achieve or at least move closer to the "ideal"

I press on (dio_ko_ "to put to flight, to pursue, by implied, implication to persecute") toward the goal (skopos "a watchman, a mark (on which to fix the eye)") for the prize of the upward call of God in Christ Jesus (Phil. 3:14).

Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God (Heb. 6:1).

...fixing (aphorao_ "to look away from all else at") our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God (Heb. 12:2).

Motivations operate from inside outward

But the things that proceed out of the mouth come from the heart, and those defile the man (Matt. 15:18).

Then the Lord said to him, "Now you Pharisees clean the outside of the cup and of the dish, but inside you are full of greed and wickedness. You fools! Did not the one who made the outside make the inside also? So give for alms those things that are within; and see, everything will be clean for you" (Luke 11:39-41).

People are motivated toward satisfying a desire for love

Because Thy lovingkindness (chesed "goodness, kindness") is better than life, my lips will praise Thee (Ps. 63:3).

How well you prepare your way to seek love! Therefore even the wicked women You have taught your ways (Jer. 2:33).

People are motivated toward satisfying a desire for dignity

But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds: to those who by perseverance in doing good seek (time_ "a valuing, a price") for glory (doxa "praise, honor, glory") and honor (semnos "reverend, i.e. venerable, specifically serious") and immortality, eternal life (Rom. 2:5-7).

May the Lord reward your work, and your wages be full from the Lord, the God of Israel, under whose wings you have come to seek refuge (Ruth 2:12).

People are motivated toward satisfying a desire for security

How precious is Thy lovingkindness, O God! And the children of men take refuge in the shadow of Thy wings (Ps. 36:7).

Then my people will live in a peaceful habitation, and in secure dwellings and in undisturbed resting places (Is. 32:18).

People are motivated toward satisfying a desire for acceptance

No longer do I call you slaves, for the slave does not know what his master is doing; but I have called you friends, for all things that I have heard from My Father I have made known to you (John 15:15).

Then he will pray to God, and He will accept him, that he may see His face with joy, and He may restore His righteousness to man (Job 33:26).

People are motivated toward satisfying a desire for responsibility

Jesus said, "The scribes and the Pharisees have seated themselves in the chair of Moses; therefore all that they tell you, do and observe, but do not do according to their deeds; for they say things, and do not do them. And they tie up heavy loads, and lay them on men's shoulders; but they themselves are unwilling to move them with {so much as} a finger. But they do all their deeds to be noticed (theaomai "to behold, look upon") by men; for they broaden their phylacteries, and lengthen the tassels {of their garments}. And they love the place of honor (pro_toklisia "the chief place (at the table)") at banquets, and the chief seats in the synagogues, and respectful greetings in the market places, and being called by men, Rabbi" (. rhabbi "my master, my teacher") (Matt. 23:2-7).

And Judah said to his father Israel, "Send the lad with me, and we will arise and go, that we may live

and not die, we as well as you and our little ones. I myself will be surety for him; you may hold me responsible for him. If I do not bring him back to you and set him before you, then let me bear the blame before you forever” (Gen. 43:8f).

Those who do wrong are motivated to get rid of righteous standard

And Cain told Abel his brother. And it came about when they were in the field, that Cain rose up against Abel his brother and killed him (Gen. 4:8).

But when they heard this, they were cut to the quick and were intending to slay them (Acts 5:33).

Those who do wrong are motivated to invite others to engage in the same behavior

When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate (Gen. 3:6).

...and, although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them (Rom. 1:32).

Those who do wrong are motivated to blame someone else

And the man said, “The woman whom Thou gavest to be with me, she gave me from the tree, and I ate.” Then the Lord God said to the woman, “What is this you have done?” And the woman said, “The serpent deceived me, and I ate” (Gen. 3:12f).

The sick man answered Him, “Sir, I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me” (John 5:7).

Major Principles to be Learned

A principle, according to 1970 Webster's New World Dictionary, is “a natural or original tendency; a fundamental truth, law, etc., upon which others are based; a rule of conduct; an essential element or quality; the law of nature by which a thing operates.” Throughout Scripture numerous principles are identified, sometimes in clusters (e.g., the Beatitudes, the Proverbs). For simplicity's sake, principles identified in the Beatitudes and in *The Secret Kingdom* will be elucidated.

Beatitudes

(Note: The verses in this selection are from Matt. 5:3-12. All parenthetical word explanations are taken from Strong's Concordance; the numbers correspond to Strong's numbering system.)

- Blessed (3107g. *makarios* “blessed, happy”) are the poor in spirit (4434g. *pto_chos*

“of one who crouches and cowers, hence beggarly”), for theirs is the kingdom of heaven.

- Blessed are those who mourn (3996g. *pentheo* “to mourn, lament”), for they shall be comforted (3870g. *parakaleo* “to call to or for, to exhort, to encourage”).
- Blessed are the gentle, for they shall inherit the earth.
- Blessed are those who hunger and thirst for righteousness (1343g. *dikaosune* “righteousness, justice”), for they shall be satisfied (5526g. *chortazo* “to feed, fatten, fill, satisfy”).
- Blessed are the merciful (1653g. *eleeo* “to have pity or mercy on, to show mercy”), for they shall receive mercy.
- Blessed are the pure (2513g. *katharos* “clean”) in heart, for they shall see (3708g. *horao* “to see, perceive, attend to”) God.
- Blessed are the peacemakers, for they shall be called sons of God.
- Blessed are those who have been persecuted (1377g. *dio_ko* “to put to flight, to pursue, by implied, implication to persecute”) for the sake of righteousness (1343g. *dikaosune* “righteousness, justice”), for theirs is the kingdom (932g. *basileia* “sovereignty, royal power”) of heaven.
- Blessed are you when men cast insults (3679g. *oneidizo* “to reproach”) at you, and persecute (1377g. *dio_ko* “to put to flight, to pursue, by implied, implication to persecute”) you, and say all kinds of evil (4190g. *pone_ros* “toilsome, bad”) against you falsely (5574g. *pseudomai* “to lie”), on account of Me. Rejoice, and be glad, for your reward (3408g. *misthos* “wages, hire”) in heaven is great, for so they persecuted the prophets who were before you.

The Secret Kingdom

Additional principles include the following (from Robertson, 1987):

THE LAW OF RECIPROCITY (Luke 6:38 — “Give, and it will be given to you”; Luke 6:31 — “...just as you want people to treat you, treat them in the same way”)

THE LAW OF USE (Matt. 25:29 — “...to everyone who has shall more be given, and he shall have an abundance; but from the one who does not have, even what he does have shall be taken away”)

THE LAW OF PERSEVERANCE (Matt. 7:7f — “Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened”)

THE LAW OF RESPONSIBILITY (Luke 12:48 — "...unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more")

THE LAW OF GREATNESS (Matt. 18:2-4 — "And [Jesus] called a child to Himself and set him before them, and said, 'Truly I say to you, unless you are converted and become like children, you shall not enter the kingdom of heaven. Whoever then humbles himself as this child, he is the greatest in the kingdom of heaven'")

THE LAW OF UNITY (Matt. 18:19f — "Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven. For where two or three have gathered together in My name, there I am in their midst")

THE LAW OF MIRACLES ("Since God is almighty, the only absolutely free person in the universe, not bound even by His own creation, He is perfectly able at any time to change the way things are done" (Robertson, 1982, p. 221))

THE LAW OF DOMINION (Gen. 1:26f — "And God said, 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.' So God created man")

Marks of Mature Citizens

Therefore you are to be perfect (5046g. teleios "having reached its end, i.e. complete, by extension perfect"), as your heavenly Father is perfect (Matt. 5:48).

...and you shall be to Me a kingdom of priests and a holy nation (Ex. 19:6a).

Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, that you may be perfect and complete, lacking in nothing (James 1:2-4).

If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well (James 3:2).

Mature citizens of the Heavenly Kingdom are those who know, obey, and uphold the laws of that kingdom. Similarly, mature citizens of the country in which you have citizenship (e.g., the United States of America) know, obey, and uphold the laws of that country. Ways to identify characteristics of mature citizens is by studying relevant documents (e.g., the Bible, writings of orthodox religious scholars and leaders, the Declaration of Independence, the U.S. Constitution, historic and contemporary writings

of North American scholars and leaders) and modeling virtuous individuals (e.g., biblical characters, “saints,” prominent virtuous political leaders).

Examples of qualities possessed by mature citizens of heaven include: the fruit of the Spirit listed in Gal. 5:22f (love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control), control of tongue (James 3:2), and joyful endurance of burdens (James 1:2ff). In addition, they interact with others as identified in appendix A: God's “one anothers.”

Those who are mature citizens of the United States are committed to their families (as children or parents), are involved in their community (at a local or national level), accept responsibility for their actions, and participate in informed voting, among other things.

Who Educates

Let not many of you become teachers, knowing that as such we shall incur a stricter judgment (James 3:1).

It is clear that people are to be educated — educated to fear and love God, interact lovingly with others, interact responsibly with creation, and control themselves. Scripture identifies God as the primary teacher. Parents have a responsibility to teach their children; mature Christians (both men and women) are also told to teach.

God

God is exalted in His power; Who is a teacher like Him? (Job 36:22).

For his God instructs and teaches him properly (Is. 28:26).

...though I taught them, teaching again and again, they would not listen and receive instruction (Jer. 32:33b).

[Jesus said,] “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you” (John 14:26).

Other verses, such as Is. 48:17, Mic. 4:2, 2 Tim. 2:7, and 1 John 2:27 indicate that God is the primary teacher, the One whom parents and other teachers are to model.

Parents

...you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up (Deut. 6:7).

Ask your father, and he will inform you, Your elders, and they will tell you (Deut. 32:7b).

My son, observe the commandment of your father, And do not forsake the teaching of your mother (Prov. 6:20).

Other verses, such as Deut. 11:19, Ps. 78:5, and Prov. 1:8 indicate that parents are given the responsibility to teach their children.

Church Leaders and other Gifted Mature Christians

We have gifts that differ according to the grace given to us: ... he who teaches, in his teaching (Rom. 12:6a, 7b).

And we proclaim Him, admonishing every man and teaching every man with all wisdom, that we may present every man complete in Christ (Col. 1:28).

Older women likewise are to be reverent in their behavior ... teaching what is good (Titus 2:3).

Other verses, such as Matt. 28:20, Acts 5:21 and Heb. 5:12 indicate that gifted, mature Christians have a responsibility to teach those who are less mature. Those with the didactic gift, however, should not always be teaching; God and parents have the primary responsibility to teach. While they should assist someone when appropriate, for the sake of the relationship they enjoy with their “pupil,” they should not always be bringing him or her to the state of disequilibrium which accompanies learning.

Neither should they always feel compelled to confront people with disequilibrium so they're forced to resolve it. Those who do introduce others to conflict, “in order to teach them,” may find themselves alienated from deep friendships and occasionally find themselves getting on people's nerves. People may begin to associate conflict with being in their presence, and may try to avoid their company.

Early Childhood/Infancy/In Utero Educational Practices

The educational expectations of the very young are different from those of older

children and adults. In some cases, while still in the womb children can be separated for special service in their “secular” duties and in the Kingdom of Heaven. The very young are capable of gaining knowledge and then acting on that knowledge, sometimes even before birth. It is expected that the very young mature as they grow older.

The very young can be given a destiny

And the Lord said to her, “Two nations are in your womb; And two peoples shall be separated from your body; And one people shall be stronger than the other; And the older shall serve the younger” (Gen. 25:23).

For behold, you shall conceive and give birth to a son, and no razor shall come upon his head, for the boy shall be a Nazirite (nazir “one consecrated, devoted”) to God from the womb; and he shall begin to deliver Israel from the hands of the Philistines (Judg. 13:5).

The wicked are estranged from the womb; These who speak lies go astray from birth (Ps. 58:3).

Before I formed you in the womb I knew you, and before you were born I consecrated you; I have appointed you a prophet to the nations (Jer. 1:5).

For he will be great in the sight of the Lord, and he will drink no wine or liquor; and he will be filled with the Holy Spirit, while yet in his mother's womb (Luke 1:15).

...your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams (Acts 2:17).

The very young can gain knowledge

Yet Thou art He who didst bring me forth from the womb; Thou didst make me trust when upon my mother's breasts. Upon Thee I was cast from birth; Thou hast been my God from my mother's womb (Ps. 22:9f).

Foolishness is bound up in the heart of a child; The rod of discipline will remove it far from him (Prov. 22:15).

Train up a child (naar “a boy, lad, youth, retainer”) in the way he should go, even when he is old he will not depart from it (Prov. 22:6).

Very young children can learn such things as trust at a time when they cannot even speak. Loving corporal punishment is an acceptable form of discipline, as is careful breast feeding. The things learned while very young may have permanent effects; parents should be cautious in how they deal with their children during these early years.

The very young can act on acquired knowledge

In the womb he took his brother by the heel, and in his maturity he contended with God (Hos. 12:3).

And it came about that when Elizabeth heard Mary's greeting, the baby leaped in her womb; and Elizabeth was filled with the Holy Spirit (Luke 1:41).

The very young are expected to mature

And the Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him (Luke 2:40).

When I was a child (ne_pios "infant"), I used to speak as a child, think as a child, reason as a child; when I became a man, I did away with childish things (1 Cor. 13:11).

Relevance of Civil Documents

For there is no authority except from God, and those which exist are established by God (Rom. 13:1b).

Civil documents, such as the Declaration of Independence and the U.S. Constitution serve several functions, including the following: they provide United States citizens a sense of common ancestry, tradition, community, and destiny; and they identify that the rights of citizens are given by God, and not by the government.

The Declaration of Independence, for example, explains that certain rights are entitled to people by "the Laws of Nature and of Nature's God." It goes on to affirm that individuals are created, and that it is their Creator who endows them with "certain unalienable Rights." Governments, the document says, derive their powers from the consent of the governed to secure the rights granted by God. It goes on to list a number of sins committed against the Free and Independent States by the then-King of Great Britain. The document concludes noting "a firm reliance on the protection of Divine Providence."

Characteristics of Ideal Curriculum

Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things (Phil. 4:8).

For God has not given us a spirit of timidity, but of power and love and discipline (2 Tim. 1:7).

Those whom I love, I reprove and discipline; be zealous therefore, and repent (Rev. 3:19).

The ideal curriculum satisfactorily addresses the elements presented in this report. It is also characterized by the following elements: love for students, high expectations for the students, and sound discipline of the students. A verse above indicates that God provides to his own, including Christian teachers, a spirit of power, love, and discipline. The final verse includes these three elements as well.

Love

*1 Pet. 4:8 Above all, keep fervent (1618g. *ektene s* "stretched, zealous, earnest") in your love for one another, because love covers a multitude of sins (266g. *hamartia* "a missing the mark").*

Let all that you do be done in love (1 Cor. 16:14).

Love is patient, love is kind, and is not jealous; love does not brag and is not arrogant, does not act unbecomingly; it does not seek its own, is not provoked, does not take into account a wrong suffered, does not rejoice in unrighteousness, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails (1 Cor. 13:4-8a).

But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith (1 Tim. 1:5).

When teachers make mistakes, love "covers" those errors; students are more forgiving of those who demonstrate a love toward them. Teachers, therefore, should try to be loving toward their students at all times. An acceptable Scriptural definition of love is laid out in 1 Corinthians, which is included above. Another reason why teachers should love their students is that their students tend to model them; love is an admirable characteristic for students to acquire through interactions with their teachers.

High Expectations

*Therefore you are to be perfect (5046g. *teleios* "having reached its end, complete, perfect"), as your heavenly Father is perfect (Matt. 5:48).*

Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus (Phil. 3:12).

Wisdom is too high for a fool (Prov. 24:7a).

And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more (Luke 12:48b).

Individuals are commanded to be perfect — what higher expectation is there than perfection? Of course, as long as they are bound to sin (which they will be until they leave the body and enter heaven) students will not achieve perfection. The Apostle Paul, in the passage in Philippians above, indicates that students should continue to strive for perfection, however. Finally, Jesus indicated that those who, for example, have received education are responsible for what they have learned — Jesus himself expects much from students.

Sound Discipline

Whoever loves discipline loves knowledge, but he who hates reproof is stupid (Prov. 12:1).

He who neglects discipline despises himself, but he who listens to reproof acquires understanding (Prov. 15:32).

Listen to counsel and accept discipline, that you may be wise the rest of your days (Prov. 19:20).

Foolishness is bound up in the heart of a child; The rod of discipline will remove it far from him (Prov. 22:15).

Discipline is a necessary ingredient in acquiring wisdom, as identified in the Scriptures above. While this discipline is never comfortable, it does result in good fruit, as it were. Students should therefore not reject discipline; teachers should discipline lovingly and prudently.

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Appendix A: 37 Scriptural “One Others”

The following are selected verses which contain the phrase “one another.” It is intended that the teacher who intends to model character building traits consider the following 37 Scriptural commands.

1. **ACCEPT ONE ANOTHER.** Wherefore, accept one another, just as Christ also accepted us to the glory of God (Rom. 15:7).
2. **ADMONISH (COUNSEL, INSTRUCT) ONE ANOTHER.** And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge, and able also to admonish one another (Rom. 15:14).
3. **BE DEVOTED TO ONE ANOTHER.** Be devoted to one another in brotherly love; give preference to one another in honor (Rom. 12:10).
4. **BE HOSPITABLE TO ONE ANOTHER.** Be hospitable to one another without complaint (1 Pet. 4:9).
5. **BE HUMBLE TOWARD ONE ANOTHER.** You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for God is opposed to the proud, but gives grace to the humble (1 Pet. 5:5).
6. **BE KIND TO ONE ANOTHER.** And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you (Eph. 4:32).
7. **BE OF THE SAME MIND TOWARD ONE ANOTHER;** do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation (Rom. 12:16). See also Rom. 15:5.
8. **BE TENDERHEARTED TO ONE ANOTHER.** And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you (Eph. 4:32).
9. **BEAR WITH ONE ANOTHER.** ...bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you (Col. 3:13).

10. **BUILD UP ONE ANOTHER.** So then let us pursue the things which make for peace and the building up of one another (Rom. 14:19).
11. **CARE FOR ONE ANOTHER.** ...that there should be no division in the body, but that the members should have the same care for one another (1 Cor. 12:25).
12. **COMFORT ONE ANOTHER.** Therefore comfort one another with these words (1 Thess. 4:18).
13. **CONFESS YOUR SINS TO ONE ANOTHER.** Therefore, confess your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous man can accomplish much (James 5:16).
14. **DEPEND ON ONE ANOTHER.** ...so we, who are many, are one body in Christ, and individually members one of another (Rom. 12:5).
15. **DESIRE THE BEST FOR ONE ANOTHER.** See that no one repays another with evil for evil, but always seek after that which is good for one another and for all men (1 Thess. 5:15).
16. **DO NOT COMPLAIN AGAINST ONE ANOTHER.** Do not complain, brethren, against one another, that you yourselves may not be judged; behold, the Judge is standing right at the door (James 5:9).
17. **DO NOT SPEAK EVIL AGAINST ONE ANOTHER.** Do not speak against one another, brethren. He who speaks against a brother, or judges his brother, speaks against the law, and judges the law; but if you judge the law, you are not a doer of the law, but a judge of it (James 4:11).
18. **ENCOURAGE (EDIFY) ONE ANOTHER.** Therefore encourage one another, and build up one another, just as you also are doing (1 Thess. 5:11). See also Heb. 3:13; 10:25.
19. **FELLOWSHIP WITH ONE ANOTHER.** ...but if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin (1 John 1:7).
20. **FORBEAR (UPHOLD) ONE ANOTHER.** ...with all humility and gentleness, with patience, showing forbearance to one another in love (Eph. 4:2).

21. **FORGIVE ONE ANOTHER.** ...bearing with one another, and forgiving each other, whoever has a complaint against anyone; just as the Lord forgave you, so also should you (Col. 3:13).
22. **GREET ONE ANOTHER.** Greet one another with a holy kiss. All the churches of Christ greet you (Rom. 16:16). See also 1 Cor. 16:20; 2 Cor. 13:12; 1 Pet. 5:14.
23. **HONOR ONE ANOTHER.** Be devoted to one another in brotherly love; give preference to one another in honor (Rom. 12:10).
24. **HUMBLE YOURSELF TO ONE ANOTHER.** Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself (Phil. 2:3).
25. **LIVE IN PEACE WITH ONE ANOTHER.** ...and that you esteem them very highly in love because of their work. Live in peace with one another (1 Thess. 5:13).
26. **LOVE ONE ANOTHER.** A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. By this all men will know that you are My disciples, if you have love for one another (John 13:34f). See also John 15:12, 17; Rom. 13:8
27. **MINISTER GIFTS TO ONE ANOTHER.** As each one has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God (1 Pet. 4:10).
28. **PRAY FOR ONE ANOTHER.** Therefore, confess your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous man can accomplish much (James 5:16).
29. **PROVOKE ONE ANOTHER.** ...and let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging {one another}; and all the more, as you see the day drawing near. (Heb. 10:24f).
30. **REJOICE WITH ONE ANOTHER.** Rejoice with those who rejoice, and weep with those who weep (Rom. 12:15).

- 31. SERVE ONE ANOTHER.** For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another (Gal. 5:13).
- 32. SING TO ONE ANOTHER.** ...speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord (Eph. 5:19).
- 33. SUBMIT TO ONE ANOTHER.** ...and be subject to one another in the fear of Christ (Eph. 5:21).
- 34. TEACH ONE ANOTHER.** Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God (Col. 3:16).
- 35. TELL THE TRUTH TO ONE ANOTHER.** Do not lie to one another, since you laid aside the old self with its evil practices (Col. 3:9).
- 36. WAIT FOR ONE ANOTHER.** So then, my brethren, when you come together to eat, wait for one another (1 Cor. 11:33).
- 37. WEEP WITH ONE ANOTHER.** Rejoice with those who rejoice, and weep with those who weep (Rom. 12:15).