

Education Foundations Curriculum

*A High School Elective
for Students Exploring Teaching as Service or Career
or
for Teacher Training Seminars in Parochial Schools*

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Dedicated to Grace, Rose, Price, Kirsten, and Ella, who are bearing with me through this first class of Education Foundations!

Questions, comments, and updates for a new edition may be emailed to the author at mmacpher@blc.edu

Introduction

I write this curriculum “that [your] hearts may be encouraged...and [attain] all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ, in whom are hidden all the treasures of wisdom and knowledge. ...For though I am absent in the flesh, yet I am with you in spirit, rejoicing to see...the steadfastness of your faith in Christ. As you therefore have received Christ Jesus the Lord, so walk in Him, rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving. Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ.” Colossians 2:2-8

Overview

Education Foundations is an independent or group homeschool high-school curriculum, spanning the history of education in America and of the Church, including books, articles, biographies, concepts, and projects. This curriculum places special emphasis on Christian education of youth, but that is not to say that all selections chosen are written from a Christian perspective. In fact, many of the people and philosophies grappled with are not Christian. However, with the this curriculum packet as guide, students will be better equipped to think critically and Biblically about teaching. Rights are given for one family unit (not extended family) to use this PDF without limitation, or one classroom teacher to use ideas from this unit. Please inquire at Into Your Hands, LLC (www.intoyourhandsllc.com/contact) for multi-use licenses for co-ops or schools.

Objectives

This curriculum features many objectives, including those that follow. The student will...

- ...appreciate the educational ideas flowing from the Lutheran Reformation.
- ...analyze books and articles about teaching, as well as various educational theories, from Christian worldview.
- ...become familiar with the biographies of prominent educators of the past and present.
- ...discover a wide-variety of historical approaches to education.
- ...practice basic teaching skills, such as organizing a lesson plan and formulating comprehension questions.
- ...be prepared to serve as a teacher in the home, church, and schools.
- ...reflect upon and formulate a Christian educational philosophy.

Organization

This curriculum is organized into seven different units, each about four weeks long. Instructors know their students best and can adapt the curriculum for simplicity in the family, or tailor it for a specific

student. Aim to complete approximately one unit a month for this course. Some units may take the student an additional week or two; therefore this curriculum would work well spread out over a 30- to 34-week school year. It is expected that a student receiving one credit for this course would spend about one hour a day, five days a week on this course, or approximately 100-120 total hours for this course. A student receiving a ½ credit for the course would spend a total of 50-60 hours over the course of the year.

Each unit features a required book, recommended books, as well as an article or shorter work about some aspect of education. In addition, famous educator biographies and concepts will be featured. During the course of each unit, the student will also complete an activity related to teaching, and optionally, take a short unit examination. While not all units are featured in exact chronological order, the curriculum as a whole tends from earlier in history to more modern times.

Please note that not all book recommendations have been previewed by the author; some have been recommended by others whom the author trusts. It is recommended that instructors preview all titles before assignment. If limited time does not allow for a full preview by reading the book in advance, plot summaries are available for most books online.

Please note that this curriculum is *not* a comprehensive curriculum for a high school course. Rather, it is an elective course, written with advanced high school students in mind.

Time Commitment and Pacing

The student is expected to read through this study guide and complete the readings and essays as assigned over the course of the unit, about one month each. The instructor should discuss the readings as desired, but be sure that at the end of each unit, the readings have been completed, the activity completed, and the optional exam taken and graded (with the answer keys provided), if desired.

For pacing, the student should plan to spend about one week the primary book, one week on an optional book, one week on the additional readings, review, and exam, and one week crafting, writing, and editing the activity. Occasionally, two longer books are assigned in a single unit (for instance, the Russian Literature unit), making it difficult to complete in four weeks. The student should feel free to take an extra week or two, as allowed by the instructor and the school calendar. However, in general, if the student cannot complete the tasks above during the one hour of daily class time, the student should plan to have “homework” which can be completed in the evenings.

Will This Curriculum Be A Good Fit?

Likely, this curriculum will be a wonderful fit for your student, especially if you like what you have read so far. However, this curriculum might **not** work well for you, if any of the following is true:

- You do not care for a Christian worldview, particularly from a conservative Lutheran perspective.
- The student is not a strong reader.

- The instructor does not want to be involved in discussion or assessment for the student.
- You want a curriculum which features only Christian books. (This curriculum uses whole books, many of which feature non-Christian authors; however, these books are discussed and analyzed from a Christian worldview.)

Note

Extensive use of public websites are featured in this curriculum for educational purposes, often adapted. Every effort has been made to cite and link to these websites. Featured quotations, readings, persons, concepts, and books in this guide have been selected for a variety of reasons. The reader should not assume that I am promoting the worldview that the aforementioned advocates. Sometimes these are included for the need to be critiqued from a Christian perspective.

Student Prerequisites

*“Happy is the [person] who finds wisdom,
And the [one] who gains understanding.” Proverbs 3:13*

There are a number of prerequisites that will help an instructor/parent know if this course is academically appropriate for his or her student. These expectations are listed below.

- The student is a fluent reader who does not need support understanding the basic thesis of a book. (No summaries are offered in this study guide. Summaries may be available online, either free or for purchase, or at local bookstores, if the student needs support. If the student is not a fluent reader, the teacher/parent might consider accommodations for the student, such as assigning the required book for each unit (and not the recommended readings) to give the student more time.
- The student does not need comprehension questions in order to summarize the thesis or be held accountable for the reading. (No comprehension questions are asked of the student in this guide because comprehension is a grammar-level skill. This curriculum assumes a logic or rhetoric level of thought for high school students. Instead, students are expected to mark their book with a pen—or sticky notes in the case of a borrowed book—to show that the text was read and understood. The lack of study questions allows the student more time for reading, which equals more books read and examined!)
- The student can already write an organized research essay, complete with citations. (The five-paragraph model is an excellent start, though to get to the word counts expected in a high school course like this, the student may need to expand into a thesis with 2 main points and 3 sub-points each, or some variation. [Hake Writing 8](#) is an excellent and simple place to start for help with writing, and could easily be done over the summer. There are also some great tutorials for a five-paragraph essay and citations online.)
- The student should already be familiar with the contents of Luther’s Small Catechism. (Non-Christian themes come up frequently in educational psychology, and will be discussed from a Christian worldview; however, it will be helpful if the student already knows the basic Christian terminology.)
- The student should be able to review both information found in the books as well as this study guide in order to prepare for the end of unit exams. (The cumulative final exam will only incorporate questions already asked in previous unit exams, so if the student reviews all prior exams, he or she should be well-prepared.)

Note that a student who cannot do one or all of the things listed above might still be successful with this curriculum, with or without accommodations and changes. However, the course was written with these prerequisites in mind. If the student is only lacking one or two of these items, a teacher/parent likely could help the student catch-up in the summer prior to beginning this course in the fall.

Supplies Needed

“Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” Colossians 3:16

The following are supplies that would be helpful for the student completing this course.

- A binder with dividers for this study guide, projects, and papers
- A dictionary and thesaurus, pencil or pen, and sticky tabs for marking pages
- A computer and word-processing program, a printer, and internet access
- The required books, listed below.
- One recommended book for each unit, if taking the course for a full credit. Choose what you have on hand or what you already own, what you can get from inter-library loan, what you can borrow from teachers or homeschoolers you know, or purchase what interests you or what the parent assigns. These recommended books are given in each unit.

Required Books (Title and Author)
A Christian Pedagogy , Koehler
Seven Laws of Teaching , Gregory
Seven Myths , Christodoulou
Wisdom and Eloquence , Littlejohn and Evans
Eternal Treasures , Swope, Whiting
The Shallows , Carr
Serpents in the Classroom , Korcok

How-To

“Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom.” James 3:13

Weekly Instructions

Each unit is meant to be completed in approximately four full school weeks, which would mean the student could complete this curriculum in a minimum of 28 weeks. Several units with longer book will benefit from an additional week or two, at the discretion of the teacher and student. For each unit, the following is a rough outline of what the student should accomplish each week.

- Week One: Read and complete the work for the required book.
- Week Two: Read and complete a work from the recommended book list.
- Week Three: Read and complete the selections on educator biographies and educational concepts, and study for and take the exam.
- Week Four: Research, write, and edit the activity for the unit.

Optional activities may be assigned as the instructor or student chooses to fill in the minimum time of one hour each day for the four weeks.

Daily Instructions for Students

- During weeks one, two, and three, read this Unit Study Guide and the books, completing as much as possible working for one hour each day. While reading the book selections, write comments in the margins (or mark pages with sticky tabs if the book is borrowed). These may be checked to ascertain that they have been read.
- During the last day or two of week three, review your notes and the information in this study guide. Take the Unit Exam as provided by your instructor. You should take the exam without referring to any notes and should not look at it in advance. (All questions on the Final Exam can be found on Unit Exams, so be sure to review all Unit Exams prior to taking the Final Exam.)
- If you need additional time to complete the readings, plan to do this in the evenings as homework.
- The final week, spend one to two days researching the activity, one to three days creating your work, and one day rereading, proofreading and editing your activity. Keep in mind the rubric as you write. It may be helpful to have your instructor look over your activity before you print your final copy for grading.
- If your instructor requests, keep a notebook of the time you spend working each day. Alternatively, use the unit checklist in the appendix to mark your progress through the month.

Each Month: Complete Tasks 1-5

Complete each of the following tasks by the final date your instructor gives you. Work for about 1 hour each day of the week. You might have to complete remaining tasks as “homework” to finish by your deadline if you cannot complete them all during your regular “classroom” hours during the week. (Tasks 2 and 4 are not required for students receiving only ½ a credit for the course.)

Task #	Project	Due Date:
1	Required Reading and Notes	
2	Recommended Reading and Notes	
3	Study Guide with Article/Short Work, Biographies, and Educational Concepts	
4	Exam	
5	Activity Completion	

If you finish all of these tasks prior to the end of the month, read additional recommended books or complete an additional activity.

Task Explanations

Follow these directions so you know what is expected of you each month. There is also a rubric given for each of these areas. Check the rubrics so you understand how to be successful in this course.

Task 1: Required Reading and Notes

Read the entire book. Write the date in your notebook and summarize your daily reading with a 3-5 sentence paragraph, using proper grammar and punctuation.

Task 2: Recommended Reading and Notes

Read the entire book. Write the date in your notebook and summarize your daily reading with a 3-5 sentence paragraph, using proper grammar and punctuation.

Task 3: Study Guide with Biographies and Educational Concepts

Read this study guide concerning the biographies of famous educators and famous educational concepts, including the study guide author’s critique of these. A shorter work or article will also be provided in-text. Many of these items will be included on the test.

Task 4: Exam

After reviewing your study guide and notes, take the exam, provided by your instructor.

Task 5: Activity Completion

Each month, a new activity will be outlined in the study guide for you to complete. Read and follow the directions carefully, and examine the rubric. Ask your instructor if you have questions.

Assessment and Transcripts

*“The integrity of the upright will guide them,
But the perversity of the unfaithful will destroy them.” Proverbs 11:3*

This course is designed to be completed in approximately thirty weeks, with the full-credit student expected to spend a total of about one hour each day working, approximately 5 days a week. This amounts to 100-120 hours spread out over an average school year. Additional reading and writing may be necessary as “homework” which is above and beyond these classroom hours. In my state, a course like this is considered one credit on a high school transcript. Check the state requirements for the state in which the student lives. If a ½ credit is desired instead, the student should focus on the required book, the educator biographies and educational concepts, and the activity. The recommended book and the exams may be skipped.

Course Description for Transcript

Below is a description of the course appropriate for inclusion on a high-school transcript. It may be edited at will to be the most transparent description possible. If the student completes additional activities, observations, or lesson plans, please include that in the description; alternatively, be sure to delete the papers and exams if the student has an alternative learning plan.

Education Foundations (1 Credit): The student will survey educational literature from early America, through the modern period. The course discusses the development of education in America using books, articles, biographies of famous educators, and summaries of educational theories. The course places special emphasis on comparing and contrasting the work of several well-known educators, such as Rousseau, Piaget, and Dewey. Students will also apply Christian discernment when analyzing educational theories.

Assessment of Activities

Unfortunately, assessment tends to be somewhat subjective when it comes to projects and activities. However, rubrics are given in the appendices to give clarity to both the student and the grader. Rubrics should be available to the student before, during, and after the process of fulfilling the activity. It is common for the instructor to preview the student’s draft prior to completing the final rubric and assigning a grade. Students should not consider their project final until an adult has reviewed it and given feedback. Then, the student should revise and resubmit for the final rubric to be completed and a grade given.

Accommodations

This course can easily be revised for struggling students or supplemented for gifted students. Be sure to edit the transcript description above in order to accurately reflect how the student completes the course. Rubrics can be adapted. Consider allowing the student to take unit exams with notes.

For gifted students, encourage the completion of an additional activities in addition to the unit readings. An additional book from the recommendations could be assigned, as well. I highly recommend that gifted students complete a research paper regarding an educational concept over the course of the year.

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Exams—What to Expect

Unit exams will include matching and short answer questions taken directly from this guide about the short work/article, biographies, educational concepts, and more from this study guide, as well as basic questions which ascertain that the required book has been read. (Recommended readings are not included on the exam, due to different choices by different families.) In addition, short answer questions ask students to apply what they learned in the unit to their own lives. Students will not need to directly memorize and recall years from the timeline; however, students should be able to match years to events or place events in the proper chronological order. **Under normal circumstances, students should not have access to the exam or use their notes on it**, but parents may make exceptions to this.

The instructor may grade each unit exam by subtracting 4 percentage points out of 100 for each incorrect answer. For the final exam, the instructor may subtract 2 percentage points out of 100 for each incorrect answer.

Common Grading Scale

Below is a common grading scale used in many schools.

A+/A/A-	96.7-100%/93.4-96.6%/90.0-93.3%
B+/B/B-	86.7-89.9%/83.4-86.6%/80.0-83.3%
C+/C/C-	76.7-79.9%/73.4-76.6%/70.0-73.3%
D+/D/D-	66.7-69.9%/63.4-66.6%/60.0-63.3%
F	59.9% and below

Overall Course Grading

This chart can be used for grading this course. Feel free to use or adapt it as desired.

	Column A	Column B	Column C
	Percentage Earned	Percentage of Total Grade	Actual Grade (AxB as a decimal=C)
Readings Completed (evidenced by notes)	Pass (100%) or Fail (0%)	20%	
Unit Exams (7) 0%-100%	1.	5% each	
	2.		
	3.		
	4.		
	5.		
	6.		
	7.		
Activities (7) 0%-100%	1.	5% each	
	2.		
	3.		
	4.		
	5.		
	6.		
	7.		
Final Exam (1) 0%-100%		10%	
Overall Course Percentage for Transcript (Add numbers together from column C):			

Biblical Principles To Keep at the Forefront

This guide is useful for all Christians, but designed specifically for Lutherans. Lutheran educators should keep these principles in mind while teaching, and integrate them into the reading discussion, as applicable.

1) *Law and Gospel*. Lutherans hold to a Biblical distinction between Law and Gospel as found in the Bible. The Law is found in Scripture when believers are told what they must do, or what they haven't done correctly. It shows us that we cannot save ourselves and are lost in our own sin. The Law also gives the forgiven Christian directions on how to serve God and our neighbors. The Gospel is found in Scripture when we are told of our Savior, Jesus, and how He takes away our sins and makes us right with God because of His death and resurrection. Both the teachings of Law and Gospel are found in the

Bible and both must be taught, but the Gospel should always predominate because only Christ, and never our works, can save.

2) *The Means of Grace*. Lutherans believe in the Means of Grace, in Word and Sacrament. God works faith in people through His Word, the Bible, but also through the actions that Jesus instituted for His Church. The Holy Spirit brings faith when we hear the Word of God, and also by baptism and the Lord's Supper. He actually strengthens His Church through these means, rather than providing them simply as symbols. Lutherans focus on the Means of Grace as the main ways through which God works in the hearts of believers.

3) *Luther's Small Catechism*. Our main doctrines can be found in the six chief parts of the Small Catechism, a summary of the teachings of the Bible compiled by Martin Luther. These six parts give a concise language for Lutherans, which we memorize prior to being admitted to the Lord's Supper.

4) *The Doctrine of Vocation*. The Doctrine of Vocation is the teaching from the Bible that God channels His blessing through the service of individuals. Vocation is *not* what line of work you choose, but rather, what you are already doing. It means if God has made you a student, then He means to bless you and others through this vocation. It means you don't have to sell your possessions and become a missionary in order to do God's work. You don't need to go searching for God's calling. His work is being done through you, all around you, as you serve those in your midst.

Whether you are Lutheran or not, you still have much to gain as a Christian from this study guide. You'll find that Lutherans and your denomination have a lot in common—conservative Lutherans truly believe Scripture is the inspired Word of God and hold it in high regard.

In Christ,

Marie S.D.G.

Curricular Overview

	Theme	Required Book	Educators	Concepts	Activity
Unit One	Christian Education	A Christian Pedagogy , Koehler	-Martin Luther -Melanchthon -Walther	<u>Doctrines:</u> -Law/Gospel -Sinner/Saint -Vocation	Identifying Worldviews/ Book Review
Unit Two	Principles of Teaching and Learning	Seven Laws of Teaching , Gregory	-Comenius -Rousseau -Mann	-Bloom's Taxonomy -ZPD -Memory	Writing Comprehension Questions
Unit Three	Content and Direct Instruction	Seven Myths , Christodoulou	-Adler -McGuffey -Bennett	-Maslow's Hierarchy -Multiple Gardner -Scope and Sequence	Scope and Sequence
Unit Four	Classical Education	Wisdom and Eloquence , Littlejohn and Evans	-Socrates -Plato -Aristotle	<u>Developmental Theories:</u> -Erikson: Psychosocial -Piaget: Cognitive -Kohlberg: Moral	Writing a Lesson Plan
Unit Five	Home Education	Eternal Treasures , Swope, Whiting	-John Holt -Charlotte Mason -Leigh Bortins	<u>Assessments:</u> -Portfolios -Standardized tests	Writing an Assessment
Unit Six	Educational Technology	The Shallows , Carr	-Grandin -Spock -Dobson	<u>Classroom management:</u> -Special Needs -Locus of Control -Behaviorism	Observation(s)
Unit Seven	Foundations of Education	Serpents in the Classroom , Korcok	-Dewey -Montessori -Vygotsky	-SEL -Growth Mindset -DEI	Writing an Educational Philosophy

Unit One: Christian Education (Four Weeks)

Required Reading:

A Christian Pedagogy, Edward Koehler

Recommended Reading:

-*Telling the Next Generation*, Editor, Ryan MacPherson

-*No Greater Treasure*, ed. Joel Brondos

-*The Proper Distinction Between Law and Gospel*, Walther

-*Luther on Education*, Painter

Article/Short Work:

Martin Luther's *Preface to the Small Catechism*

Biographies:

-Martin Luther

-Philip Melanchthon

-C.F.W. Walther

Educational Concepts:

-Law and Gospel

-Sinner and Saint

-Vocation

Activity:

Book or Article Review: Identifying Worldviews

Overview

The Reformation was not just important to Lutherans, but for all of Christianity, and not just for theology, but for education, as well. The Protestant Reformation sparked a new turn in the world of education. In an article online, Hugh Wenchel (summarizing the research of David Murray and R.B. Peery) identifies 5 ways in which the Reformation changed the way the world looked at education. First was universal education. "Before the Reformation, education was the privilege of only wealthy aristocrats and priests, but the reformers argued that it should be made available to all. Their schools were the first to educate girls and saw the importance of developing the potential of every child for the glory of God. ... Finding their full potential through education and applying it to their work enabled the

rise of what would be called the Protestant work ethic, which would positively shape Western Civilization for centuries.” Second was the idea that the parents, along with the Church, were responsible for the training and education of children. “Luther personally started numerous schools in existing churches. Congregations were expected to provide the necessary funding and oversight. Parents were also expected to play an important role, not only making sure their children attended class but also reinforcing instruction at home.” Third was teaching both theology and science, in tandem, and having these realms be mutually exclusive. Fourth was the value they placed on the vocation of teacher. “[The Reformers] viewed teachers as ‘officers and servants of the church’ and required that they not only be trained in the subjects they would teach but also obtain a degree in theology and ‘be of mature and good character.’ They also argued that teachers’ pay should be generous enough to allow for poor children in their classroom who could not afford to pay for their schooling.” Finally, the reformation brought about the idea that education should prepare students for citizenship in both the Church and the State. “[W]herever the followers of the Reformation went, they founded churches, schools, and colleges. ... Clearly, the Reformation sparked needed change in more than the church. Education was just one of its beneficiaries, but those benefits have spanned eras and continents as a result of the concerns and guidance voiced by Luther, Calvin, and other reformers.” Thus, it is important to understand the Reformers and their vision for education in the Church, and for the world. (*You can read the full article at <https://tifwe.org/how-the-reformation-changed-education-forever/>.*)

Even today, private and parochial schools have a strong presence in America. As Christians studying educational theory in this curriculum, it only makes sense to start with a Christian foundation to education. The main text for this unit does just that: it is a comprehensive look at Christian schools, Christian teachers, Christian students, and Christian doctrine. Other readings for this unit include glimpses into the Reformation and various reformers. The activity toward the end of the unit will focus on examining worldviews and thinking critically in articles and books that we read. As educators, we ought to filter everything—every theory, every practice—through the Word of God, the ultimate Education Foundation.

Timeline of Unit One: Christian Education

1483- Luther is born

1497- Melancthon is born

1529- Luther writes his Preface to the Small Catechism

1546- Luther dies

1560- Melancthon dies

1811- C.F.W. Walther is born in Saxony

1884/1885- Walther gives the lectures which later become The Proper Distinction of Law and Gospel

1887- C.F.W. Walther dies in St. Louis, MO

1930- Koehler writes A Christian Pedagogy

A Christian Pedagogy by Edward Koehler

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.”

Matthew 28:19-20

Overview

Having read Dr. Koehler’s “A Summary of Christian Doctrine” once in high school, and again in college, I was excited to hear that his “A Christian Pedagogy” had been reprinted. Dr. Koehler has an excellent way of organizing information and distilling it into small, but meaningful, sections. In the 1930s, Dr. Edward Koehler was a professor at the teacher’s college of the Lutheran Church-Missouri Synod, located at River Forest, Illinois (now known as Concordia-Chicago). Back then, a college which prepared students to become teachers was known as a “normal school.” The author states that no suitable text could be found for his own class. The text he would have chosen was in German and also out of print; thus he was compelled to write his own. Later, he was asked by others to polish this text to be printed for other professors at the normal school. Koehler writes, “Whatever may be the shortcomings of the book—and the critical reader will, no doubt, find some—the principles of Christian education as set forth are correct and true because they are in agreement with the Word of God.” For students training to become teachers in Lutheran schools, Sunday schools, and homes, this book lays an excellent foundation. Even so, Christians training to teach in non-Christian venues will likely also find much value in it.

However, just because the author of a book is a Christian—or even a Lutheran, for that matter—doesn’t mean the reader should read blindly or without critical thinking. Even the Apostle Paul lauds the Bereans for searching the Scriptures to double-check his teachings (Acts 17:11). As much as I appreciate Koehler’s orthodoxy in “A Summary of Christian Doctrine,” I do recommend “A Christian Pedagogy” with slight hesitation. Although the book is exceptionally well organized and offers the teacher much insight, I have a few concerns about this text.

First, Koehler quotes from a “Betts” numerous times throughout the book. Late in the book (98), Koehler said his theology was wrong. But regardless, he included many quotations by Betts. Some of the quotations seem helpful, but some of these quotations are questionable, at best. Below are some interesting quotations from Betts I am not sure are Biblically accurate. Watch for troublesome examples on pages 43, 71, 92, 151, and 228.

Second, the author has an emphasis on imagination and feelings in the spiritual upbringing of the child. While I’m certainly not against these things, it is a stronger emphasis than I expected, de-emphasizing the work of the Holy Spirit through faith. See examples on pages 7, 65-66, 85, 92, 138, 145-46, and 154.

Third, it seems the author may not be clear about a few doctrines in the text. On page 37, he says, “The Christian home and the Christian school are the two most effective agencies for the training of children” but leaves out the Christian church—an estate which has actually been established by God

(whereas a Christian school is not an estate established by God, but rather a partnership between the estates of home and church). The author is unfortunately light on the Doctrine of Vocation. He writes, “Next to the ministry of the Word...there is none in which a person can use his gifts to a greater advantage and can accomplish more lasting results than [the calling of teacher]” (49). Yet, even Luther says that the roles of mothers and fathers are far more valuable than monks. There are also a few sentences which imply modern or contemporary worship (146ff and 179ff).

My last concern is that while the author was extremely clear on faithfully presenting law and Gospel appropriately to students, he seems to legalistically place great burdens on teachers, without reminding *them* of the Gospel. I don’t necessarily disagree with what he says teachers should or must do, and yet, even teachers need reminders of God’s grace in Christ and forgiveness for their own failures in the classroom. While reading this book, I felt that there could really be no individual today who fulfill the author’s requirements for a good teacher. On the one hand, that could be the point—there are no perfect teachers. And yet, the author doesn’t seem to come out and say that explicitly, which leaves a teacher feeling burdened, rather than comforted by the Gospel. See pages 56-7, 68, 78, 165, and 190.

All of that said, I still believe that this book is about the best foundation to teaching that a beginning teacher can find on the market currently. Koehler notes, “It is the Biblical principle of education the author has endeavored to set forth in the chapters of this volume” (VI). I encourage students to read this book with discernment and to make notes in the margins as you read.

Theme: Education vs. Instruction

The author draws a sharp distinction between education and instruction, even as similar as they appear. Teaching (Instruction) imparts, but Training (Education) draws out. “Instruction and education are so closely interwoven that they cannot be separated. Their different is in placing the emphasis. Instruction appeals to the intellect and emphasizes the mere acquisition of knowledge. Education has a higher aim; knowledge is but a means to the end. Education endeavors to train man physically, socially, intellectually, culturally, morally, and spiritually” (9). However, as the book progresses, it seems that the distinction is not so sharp after all? How important do you think this distinction is?

Theme: Importance of the Home

Some of what the author says in these chapters really advances the argument for homeschooling, which was not common at this point in American history. “Let no one underestimate the influence of the home. If this is a truly Christian influence, then the home will become the most effective agency for the Christian training of children. ... There is no institution that can take the place of the family, and there is not influence as effective and telling as the influence of the home. The best of schools may hope to do but little if the home does not cooperate, or if it counteracts the influence of the school” (24-5). Although his point in emphasizing the work of the home has nothing to do with encouraging home education rather than Lutheran schools, this quotation is one of many that could be used in support of a Christian homeschool.

Part I (Introduction) and Part II (The Educator)—Before Reading:

Vocabulary: Highlight these words in the text as you read. Write down what they mean from the book or look them up in a dictionary; some will be on the exam.

pedagogy:

education:

instruction:

legalism:

Commentary:

1. What is education? The author notes six areas of education: Physical, Social, Intellectual, Cultural, Moral, and Religious. He explains, “Education is the entire physical, intellectual, and moral or spiritual development or culture of a person, in so far as this is effected by external influences upon which the person reacts favorably” (2).

2. Affect. In education-speak, “affect” has to do with moving the heart and emotions toward action. You may be familiar with the root word in the English word “affection.” In some lessons, moving the heart is of primary importance, and in other lessons, imparting head knowledge is more of the goal. Koehler writes of affect in this quotation: “Knowledge is power, not only inasmuch as it tells us how to do things, but also inasmuch as it prompts us to do things by influencing the heart, creating attitudes, and inciting action” (8).

3. Consistency. In both parenting and teaching, consistency is key: Do what you say you will do, and don’t depart from the stated plan. This is one of Koehler’s top priorities for teachers.

4. Scriptural References. Many times the author asserts something about children or best teaching practice, without providing a Scriptural reference. Be on the lookout for such assertions and make a note in your margin. Certainly, it is fine for an author to share opinions, but when one is writing a book on the “Biblical principle of education,” one should be very careful to differentiate between Scriptural truths and author opinions.

5. Law. Especially in his section expounding the qualifications of Christian teachers, Koehler is heavy on law, without providing much comfort to teachers, who will inevitably fail. Remember that forgiveness in Christ is not just for the students, but for the instructor, too.

Quotations

“What constitutes the right kind of moral and religious training, and who is to give it? ... We would say that the responsibility for the moral and religious education of children rests with their parents and with the Church and not with the State and State-controlled schools” (VI).

“But we must not conceive of education as a mechanical procedure, which, if its rules be but faithfully observed by the teacher, will infallibly produce exactly the same result in all children. For children are not inanimate clay, which may be fashioned at will, but are rational beings” (10).

Part III (The Child) and Part IV (The Aim of Education)—Before Reading:

Vocabulary: Highlight these words in the text as you read. Learn what they mean; some will be on the exam.

Vicariousness:

volition:

regenerated:

penitent:

Commentary:

1. Three Primary Objectives. In planning lessons, teachers choose objectives—the main points they would like their students to know, but also how they would like their students to feel and what they would like their students to do. If thought of as a three points of a triangle, each lesson may lean toward one corner of the triangle (one of the objectives) more than others, depending on the age level of the students as well as the subject matter. In the previous section of commentary, the “affective” domain was mentioned, and Koehler calls it by that name in this section. There are also the cognitive domain (also known as rational or intellectual domain) and the psychomotor domain (also known as the volitional domain). Koehler outlines all three, and these three are still used commonly in education today. There are various schools of thought and philosophies about how important the various domains are, which will be discussed later in this curriculum.

2. Classification of Feelings and Temperaments. In the section on the child (85ff; 93ff), Koehler posits an organizational schema for a variety of emotions. This may be interesting and helpful for educators and parents, not so much because this classification is the one and only right way to name emotions, but rather with the idea that having an classification may help adults give children words to express what is going on inside, which enables clearer communication and aid. A Lutheran educator, however, must remember (and remind children) that, while emotions are gifts from God, our emotions should neither rule us nor be looked to for truth. God’s Word is truth, and we have the objective Means of Grace as our assurance of God’s forgiveness and love, through faith by the Holy Spirit.

3. Indoctrination. In our day and age, to “indoctrination” a child is often seen as a bad thing. So-called modern educators want children to come to their own conclusions. However, in this book, the word takes on a positive meaning: Christian educators want students to be engrossed in Christian doctrine!

4. Depravity. In the section on depravity of the child, Koehler brings up an excellent point to keep in mind during the course of this curriculum. Many modern educationalists insist on the goodness or neutrality of the child. Later in the book, Koehler says, “Let us have more singing that we may have

fewer sinning children” (184), which may be a misunderstanding of depravity (or perhaps a more charitable reading would tend toward reading it with sanctification in mind), but in this section, depravity is handled expertly.

5. Regeneration. Koehler notes, “[T]here is a radical difference between the regenerated and the unregenerated. This difference is of immense consequence in their respective training. On the basis of his faith the regenerated can be trained to lead a Christian life, while the unregenerate child must first become a Christian by conversion before such a training is possible” (104). Both children with saving faith and children without saving faith need God’s law on occasion, but the impenitent child does not benefit from the Gospel. Only the penitent child is motivated by the Holy Spirit to put away sin and live a new life through the Gospel comfort of Christ’s forgiveness. This contrast between students brings to mind many questions about the risks and benefits of enrolling non-Christian students in Christian schools.

Quotations

“Whoever believes the child to be the product of evolution, the descendant of anthropoid ages, will hardly have a proper regard for his pupils nor a high conception of his calling as an educator of children. Quite different will be the attitude of him who believes that God has made them...” (79).

“No two children are alike; each has his proper gift of God, one after this manner and another after that. When teaching and training children, one must certainly take into account this diversity of gifts. The fact that a child does not know his lesson or cannot answer a question does not always prove that he was lazy or inattentive; perhaps he is not well gifted” (96).

“[T]rue Christian education affects not a mere ‘outward form of godliness,’ but would so train the child that from the heart he walks in the ways of God. To accomplish this, a change of heart, regeneration by faith in the Savior, is necessary” (103).

“Let no one become discouraged when, after much painstaking instruction and training, gross sins crop out unexpectedly. This happens with grown and mature characters; we may expect it in children.... Education is a slow process, and if permanent results are not at once evident, we should not give up hope, but continue patiently” (110). (Good advice for parents, too!)

Part V (The Means of Education) and Part VI (The Educational Method)— Before Reading:

Vocabulary: Highlight these words in the text as you read. Learn what they mean; some will be on the exam.

pedagog:

objective:

meditation (not the Eastern sort spoken of in modern America):

Commentary:

1. Excellence. Although I had many critiques in the first two-thirds of the book, I really believe it is in this section that Koehler shines.

2. Motivation. In these sections, Koehler beautifully expounds the Gospel motivation Christian educators want for children's positive behavior.

3. "Be Kind." This seems to be the American Public School's First Commandment of sorts! However, Koehler clearly explains that a child's love for mankind isn't sufficient to overcome selfishness: "This sounds well enough. The only difficulty is that this theory does not function in practical life. For by nature man loves first and foremost himself. As there is in his heart no love for God, even so there is no love for his neighbor. And all prating about the brotherhood of man will not instil [sic] true love into any heart" (129). The "Be Kind" mentality only has as place in Lutheran schools as part of sanctification under the second table of the law with loving our neighbor.

4. Excellent Presentation of Law and Gospel. Pay special attention to this section in the text. These are such foundational and important teachings for any Christian person, and especially parents and teachers.

5. Teaching "Failures"? On pages 157ff, Koehler writes of (and quotes from others) the failure of a teacher if he can't get the child to live a visibly sanctified life. This puts a great and law-filled burden onto a teacher. The Holy Spirit works through the Means of Grace in Word and Sacrament. A teacher cannot always (and often will not) see sanctification in the life of a child, but that doesn't mean that he (or God) has failed. His ways are higher than our ways. In fact, when sin is present in a classroom (or home), teachers (and parents) have the opportunity to once again encourage (and initiate, when necessary) confession and absolution.

6. Importance of Memory Work. Koehler brings up excellent points in the section on memorizing God's Word. The more a child has memorized, the easier it is for a teacher to eventually explain doctrine, and for the student to learn lessons through life based on Scripture passages.

7. Natural Consequences. Sometimes a punishment can suggest itself based on the need for a child to practice. "If the child has been flighty and careless in writing his lesson, he should be asked to rewrite it. If he has neglected to study and prepare his lesson at home, he may be asked to do so in recess or after school. If he has thrown paper on the floor, he may be asked to keep the floor clean that day. ... If the nature of the punishment fits with the nature of the offense, it is more likely to be corrective." These consequences are natural, rather than artificial, such as standing in a corner or being spanked.

8. Dealing with Specific Sins Common to Children. Koehler offers interesting options for dealing with pride, dishonesty, deception, lying, stealing, and more in this section.

Quotations

“The pedagog, whose business it is to lead children, must certainly know where he would lead them” (111).

“A child who avoids sin because he fears punishment or does what is good merely because he must or expects recognition or a reward for himself, praise, high grades, etc., is not yet truly educated in the Christian sense. We must therefore endeavor so to influence and train the child that he does the will of God from the heart, not from coercion nor from any selfish or mercenary motive, but willingly and gladly, from love of God” (118).

“Laws and rules, threats and blows, may somewhat curb the old man, but they will never encourage the new man to come forth” (120).

“It is therefore by no means narrow-minded bigotry on the part of the Lutheran Church to insist on purity of Gospel-teaching. For besides ‘trembling’ at God’s Word and not daring to depart from its teachings, we know that we can accomplish the purpose of this Word only if we most conscientiously continue in its teachings. This is true not only with respect to the soul’s salvation by faith in Jesus, but also with respect to the lives we are to lead in this world, hence also with respect to the Christian training of children” (148-9).

“While the pedagog should think twice before he punishes, he should not hesitate to do so when punishment is necessary” (170).

“The educational value of punishment lies not in the punishment itself, but rather in the fear of punishment. The boy who was punished for an offense will hesitate to repeat it. Though the fear of punishment is not the proper Christian motive for avoiding evil, it nevertheless serves as a check for the Old Adam and prevents many a child from yielding to sin and temptation” (175).

“We are very solicitous to protect our children against infectious diseases; we ought to be more so in shielding them against moral contagion. ... For though in many [books and movies] virtue is supposed to triumph over vice, still the seductive presentation of vice will make a deeper impression on the corrupt imagination of children than the moral lesson the book or film is to teach” (186-7).

“No matter how great the sin may be or may appear to the child, he must learn that the grace of God in Christ Jesus is still greater” (212).

“Christian educators are not working in wood and stone, but are endeavoring to fashion the souls of living human beings; they are not building temples and monuments that will crumble into dust, but are laboring to build the spiritual temple in the hearts of their pupils and are molding the monument of a truly Christian character” (251).

Recommended Reading:

Italics indicates summaries taken from publisher's book advertisements. (Parenthetical remarks are my own.)
Note that not all books have been pre-read by the author.

[Telling the Next Generation](#). Editor, Ryan MacPherson. *This anthology reproduces classic statements concerning Christian education by pastors and laypersons of the Evangelical Lutheran Synod. Suitable for both personal reading and pastoral reference, this historical sourcebook of Christ-centered education includes forty-five documents spanning nearly a century. Dozens of photographs and other illustrations supplement the text. Carefully researched introductions recapture the contexts in which church leaders have addressed critical issues concerning Christian education, including: Education in the Christian Home; Christian Elementary Schools and High Schools; Christian Colleges and Seminaries; A Christian Liberal Arts Education; Government Aid for Christian Education; plus, Academic Freedom and Christian Integrity.*

[No Greater Treasure](#). Editor, Joel Brondos. *This book is a collection of Martin Luther's works on education translated into English. The translations come from sources other than the American Edition of Luther's Works.*

[A Proper Distinction Between Law and Gospel](#). C.F.W Walther. *C.F.W. Walther's "The Proper Distinction Between Law and Gospel" is the Missouri Synod theologian's greatest theological work. This book consists of a series of thirty-nine lectures that Dr. Walther gave his seminary students at the end of his life on one of the foundational elements of Lutheran thought. In twenty-five theses, Walther expounds upon the distinction between the Law as God's demands upon his creatures, and the Gospel of God's free grace in Christ. Each thesis is defended by extensive Scriptural exegesis.*

[Studying Luther's Large Catechism](#). Ryan C. MacPherson. *Always beginning with prayer and concluding with song, the twelve lessons in this study book provide biblical instruction concerning: The Ten Commandments; Holy Baptism; The Apostles' Creed; The Lord's Supper; The Lord's Prayer; plus, Confession and Absolution.*

[Luther on Education](#). Painter. *This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work.*

Article: Martin Luther's Preface to the Small Catechism

“Blessed is the man who walks not in the counsel of the ungodly, Nor stands in the path of sinners, nor sits in the seat of the scornful; but his delight is in the law of the LORD, and in His law he meditates day and night.” Psalm 1:1-2

Overview

In this section of the study guide, you will focus on reading a short article, found online or in the public domain, and ponder some study questions. This unit's article is Martin Luther's *Preface to the Small Catechism*, written to pastors to encourage them to use the *Small Catechism* in their congregations, but it is also useful to parents and teachers. You can read this preface at <https://bookofconcord.org/small-catechism/>. This site includes a menu to the entire Book of Concord and many other resources. Or, you may read it in the article supplement printout that is part of this curriculum. As you read, note how important grammar (or memory) was as the foundation to learning, with logic (or understanding) coming later. Although the *Preface* is full of harsh law, the Gospel reminder of Christ's presence with us as we educate is refreshing!

Questions for Consideration and Reflection:

What does Luther counsel a pastor [or teacher or parent, by implication] to do if a person won't learn Catechism? (Paragraph 7)

When there are frequent revisions to hymnals and catechisms, as well as the adoption of brand new hymnals and catechisms with a variety of wordings, how might leaders incorporate Luther's advice to use but one wording? How might the use of the same wording help to unite multiple generations in families and congregations?

Luther does not advocate “graduation” after the Small Catechism. What should be studied after? (Paragraph 10) Have you done this?

Biographies:

“Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith...”
Hebrews 12:1-2

Overview:

For Lutherans, orthodoxy and education go hand in hand. If truth was not taught, then the Reformation would not have endured. Lutherans have a long history of promoting schools that are based on God’s Word and useful for training students for thoughtfulness and meaningful work in the world to God’s glory. Here are three Lutheran educators who reformed education in their day, in their own ways, whose ripples we still see today.

1. Martin Luther

Martin Luther was born in 1483 (almost 500 years before me, nearly to the day!) in Erfurt, Germany, and is credited as the Father of the Lutheran Reformation, and one of the most influential individuals in all of history. Most students of this curriculum are quite familiar with his life, having read short biographies or watched Luther movies annually at Reformation time. Originally a law student, he turned monk, but did not at first understand God’s love and forgiveness. As he was mentored, and as he began to read the Bible, his fear of God subsided, and he began to teach others the truth, including through the publication of his 95 Theses identifying problems in the Roman Catholic church. This, of course, got him into trouble. He was excommunicated by the Pope in 1520. Friendly folks “kidnapped” Luther, and for awhile, he was hiding as “Knight George” in the Wartburg Castle. There, he translated the New Testament from Greek into German, which had not yet been done by anyone. Although Luther had hoped to correct the Church from the inside out, the Roman church was not willing to heed Luther. He wrote tirelessly, and helped to reform the churches in Germany.

Luther married Katherine von Bora, an escaped nun, in 1525. God blessed them with six children, but not all of them lived to adulthood. Martin Luther died in 1546 in Eisleben, Germany. Although he never wanted his followers to name themselves after him, the label stuck, and here we are, over 500 years later: Lutherans.

Luther is well-known for sparking the Reformation; however, fewer people realize that his theology also led to educational reform throughout Germany, and even all of Europe. You’ve already read part of his “educational philosophy” in the Preface to the Small Catechism. He’s written much more about education, as well. But, even going back to the basics of education, Luther explains in the Large Catechism, “Where a father is unable alone to educate his...child, he employs a schoolmaster to instruct him; if he be too weak, he enlists the aid of his friends and neighbors.” But, he also warns, “I advise no one to place his child where the scriptures do not reign paramount.” What an apologetic for Christian schools and homeschools!

For more information about German school reform, read:

<https://www.britannica.com/topic/education/Luther-and-the-German-Reformation>

2. Philip Melanchthon

Philip Melanchthon lived in the shadow of his friend and mentor, Martin Luther, but was also a vital person of the Lutheran Reformation. Born in 1497 in Germany, Melanchthon showed great intellectual abilities early on, with aptitude for languages, including Hebrew, Greek, Latin. In 1518, he became the University of Wittenberg's first professor of Greek. Melanchthon established and reformed many schools in the German states, with his educational philosophy built on taking the best of the pagan classic authors, such as Plato and Aristotle, revising them to be appropriate for Lutheran education. He also authored a few hymns.

The Westminster Seminary of California says on its website, "In many ways the high point of Melanchthon's leadership occurred in 1530. The Emperor Charles V was back in Germany for the first time since he had heard Luther at Worms in 1521. He summoned the Protestant princes to present their faith and to defend it at the Diet of Augsburg. Luther was not permitted by the emperor to be present at the Diet so Melanchthon was selected as the theologian to draw up a summary of the Protestant faith and to advise the princes at Augsburg. The document that Melanchthon wrote is known to history as the Augsburg Confession. This confession first states positively what Protestants believe and then specifies certain abuses in the life of the Roman Catholic Church that they reject. This confession was presented to the emperor in the name of the Protestant princes and continues to be the basic confessional standard of Lutheranism." The Augsburg Confession is in the Book of Concord, and is one of the foundational documents of Lutheranism. Unfortunately, some of the most conservative Lutherans took issue with Melanchthon later in his life regarding his seeming compromise on several doctrines in order to bring about unity within the new Lutheran church.

Britannica.com summarizes Melanchthon's life succinctly: "A friend and defender of Martin Luther, Melanchthon was the author of *Loci communes* (1521), the first systematic treatment of the principles of the Reformation, and of the Protestant creed known as the Augsburg Confession (1530). He also reorganized the entire educational system of Germany, founding and reforming several of its universities. His willingness to compromise with Catholics on theological issues in his later years became controversial."

More information on the life of Philip Melanchthon can be found at:

<https://www.theopedia.com/philipp-melanchthon>

3. C.F.W Walther

Carl Ferdinand Wilhelm Walther was born in Saxony, Germany in 1811. He grew up to become an influential Lutheran minister there, having been educated at the University of Leipzig. In 1838, he sailed to America with many Saxons, with the intention of starting a community of Lutheran churches in the "New World," especially where they would have the freedom to establish schools without the

influence of the rationalism and pietism that was so prevalent in Saxony. Walther married Emilie Bunger in 1841, who was one of the original Saxon immigrants. In St. Louis, Missouri, Walther served as pastor for over 40 years, and helped to establish Concordia Seminary, where he taught theology. He was the Lutheran Church-Missouri Synod's very first president, and also founded a Lutheran magazine. One of Walther's visions for the LCMS churches was that each and every church should also establish a school. During 1884 and 1885, Walther gave a series of lectures in St. Louis, which were later collected and published as the book *The Proper Distinction of Law and Gospel*, a staple for Lutheran pastors and teachers even today. Rev. Dr. Thomas Korcok writes extensively about C.F.W. Walther and his work in American in his book *Lutheran Education: from Wittenberg to the Future*, which is recommended reading for our final unit in this curriculum.

As the website 1517 says, "Walther's significance in American Christianity is not relegated to his prominence in the founding of the Lutheran Church—Missouri Synod and of Concordia Seminary. As important as these are, Walther's living legacy is his enduring teaching on how to distinguish the law and the gospel in the Church's proclamation. His message to preachers is clear as a bell: Preach the law; preach the gospel; don't mix them; and make the gospel the big deal. For it is the gospel that brings Christ to sinners, and Christ alone saves them. Anyone who is a preacher or who is preparing to be a preacher should read Walther's *Law & Gospel*. Here, he will hear the warm and evangelical wisdom of a preacher and Christian who believed, held fast, and proclaimed that Christ died for sinners and saves them on the basis of his work alone" (www.1517.org).

To learn more about C.F.W. Walther, read:

<https://www.1517.org/articles/cfw-walther-preacher-of-the-gospel>

Educational Concepts:

*“The fear of the LORD is the beginning of knowledge,
But fools despise wisdom and instruction.” Proverbs 1:7*

Overview:

In each future unit of this curriculum, the student will look at and analyze some important educational theories from the past that affect practice today. In this unit, however, we’ll spend some time discussing three very important doctrines and their implications for schools and homes.

1. Law and Gospel

The concepts of law and Gospel have been covered in *A Christian Pedagogy*, and were generally well-applied in it. An article from Concordia Publishing House’s blog modernizes Koehler’s language and applies it to schools today. Teacher Joe Cox writes:

This odd balancing act of knowing when, and how, to apply Law and Gospel in the lives of one’s charges is a difficult task. C. F. W. Walther once remarked that distinguishing when to apply Law and when to apply the Gospel is the most difficult task of the theologian—one that is never fully mastered (Thesis 3, *Law & Gospel*). I contend the same is true of the Lutheran school teacher.

On one hand, teachers who attempt to rule over the classroom with grace will quickly find themselves overwhelmed by a hoard of sinful charges emboldened in their escapades, as they find consequences negated in the name of sharing Christ. On the other hand, teachers who maintain strict discipline over infractions are rewarded with orderly classrooms but risk missing those moments where ‘mercy triumphs over judgment’ (James 2:13). It is in those moments that the Gospel becomes more effective in thwarting the sinfulness of the old Adam, covering it with a forgiveness that transforms the heart as the power of the cross is brought to life for that student.

So how does a teacher decipher when and how to apply the Law to a wayward student or the Gospel to a broken one? I’m still haunted by the memory of when, during my first year of teaching, I caught students cheating and dropped the legal hammer. As one student stood before me in tears, I missed the obvious cue that there was need for forgiveness. Sometimes, the cues aren’t so obvious. I’ve come to learn that the key is to distinguish between behavior and relationship.

Where sinful behavior manifests, the Law must be applied respectfully, but consequentially. The Gospel does not mitigate temporal punishment. When a student receives a behavioral ‘check mark’ or a ‘pink slip,’ the check mark remains for the prescribed time. One does not simply erase the consequences of the infraction because the child has better behavior an hour later. This is actually a misapplication of grace—teaching that one can merit release from the consequence of sin through ‘good behavior.’

Grace, then, is not applied to the behavior of the student, but to the relationship with the student. Grace shows compassion through the consequences and punishment for misbehavior. Compassion

literally means ‘to suffer with’ someone; therefore, compassion does not negate the consequences or punishment but restores relationship. Grace treats sinful behavior for what it is—evil. Evil is never excused or ignored; rather, students are reminded that their identity is not bound up in what has occurred but in who they are—loved by Christ, and by proxy, their teacher.

The Lutheran school system is a place that must maintain discipline as it seeks to form citizens, not only for the kingdom of left but also for our everyday world of laws and careers. It is nonetheless also a place where the primary purpose is to proclaim the Gospel, forgiving sinners who encounter Christ and thus are transformed by the grace that graduates into a fallen world where they may pass on the compassion they, too, have received (<https://blog.cph.org/teach/law-gospel-in-the-classroom>).

2. Simil Justus et Peccator

This concept can be translated into English as “at the same time, saint and sinner.” It is a fundamental Lutheran teaching, and the phrase is first attributed to Martin Luther in his commentary on the Romans. Luther says, “Thus a Christian man is righteous and a sinner at the same time, holy and profane, an enemy of God and a child of God. None of the sophists will admit this paradox because they do not understand the true meaning of justification” (LW 26:232). While we remain here on Earth, humans still struggle with their sinful natures, even though we are fully and freely forgiven, and the Holy Spirit is at work within us. The “simil,” as it is sometimes referred to, is an important paradox of doctrine that doesn’t fully make rational sense, and yet, can be found in Scriptures.

As parents and educators, this concept is essential for understanding the people in your home and classroom. Even though your Christian children and students are baptized, they still struggle with sin in their hearts. Yet, as we chastise and disciple them, we should be pointing them toward sanctified fruits of the Spirit. Parents and educators should not become discouraged when the sinner “pops out” of the saint, as it will continually do until we reach Heaven, or Jesus returns.

An excellent article on this topic can be found at:

<https://www.1517.org/articles/simul-iustus-et-peccator-what-does-this-mean>

3. Vocation

Based on readings from Professor Gene Edward Veith, Ryan MacPherson defines vocation as “how your station in life serves as a channel of God’s blessings to the people around you.” In our day and age, vocation is often defined as a choice of job or a religious calling. However, even children too young to have a job still have a “vocation” as they help and serve their family and friends. The Reformation corrected mistaken idea that those who served as priests, monks, or nuns were of more value to God than others. Husbands serve their wives, and wives their husbands, serving as a channel of God’s blessings to one another. Luther said, “A cobbler, a smith, a farmer, each has the work and office of his trade, and yet they are all alike consecrated priests and bishops, and every one by means of his own work or office must benefit and serve every other, that in this way many kinds of work may be

done for the bodily and spiritual welfare of the community, even as all the members of the body serve one another...”

Fathers and mothers serve their children, and God works through them. You don't have to become a missionary across the world or a scientist curing cancer to serve as a channel of God's blessings to those around you. In fact, many times when you are serving in a vocation, you may not even recognize God working through you: citizens serve their country by voting, church members serve others by cleaning, older children serve their younger siblings by giving them a snack.

Professor Koehler gets this correct in *A Christian Pedagogy*: “Educators therefore are certainly responsible...[to] faithfully do whatever is profitable for effectual training; but having done so, they are not responsible for the results. This responsibility rests solely with the individual that is being educated” (11). God has equipped the teacher to teach faithfully, but the Holy Spirit is the one responsible for work in the child. The vocation of teacher can only go so far. However, in another place in the very same book, I question Koehler's stance: “Next to the ministry of the Word, ... there is [no office] in which a person can use his gifts to a greater advantage and can accomplish more lasting results than in [teaching]” (49). God is not limited to any particular vocation for blessing others and accomplishing lasting results. In fact, if one were to rank earthly vocations, perhaps fatherhood and motherhood would rank above teacher. Luther adds, “The idea that the service to God should have only to do with a church altar, singing, reading, sacrifice, and the like is without doubt but the worst trick of the devil. How could the devil have led us more effectively astray than by the narrow conception that service to God takes place only in a church and by the works done therein...The whole world could abound with the services to the Lord, ... not only in churches but also in the home, kitchen, workshop, field.”

As far as the teaching vocation goes, as much as it can be a blessing to the students, it is unfortunately quite common for teachers to spend so much time investing in their students and classrooms as to neglect their families. One should be cautious as one considers how to “redeem the time” and ask the Lord's blessing on all of one's vocations in life.

A Bible study on this topic can be printed from:

<https://www.hausvater.org/315>

Some helpful articles about Luther and vocation can be found at:

<https://cfc.sebts.edu/faith-and-work/washing-diapers-gods-glory-martin-luther-transformed-work/> and

<https://credomag.com/article/martin-luther-and-the-doctrine-of-vocation/>

Activity: Article Review Identifying Worldviews

“Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves. You will know them by their fruits.” Matthew 7:15-16

Overview

All Christians, but especially parents and teachers with the responsibility of transmitting truth to our children and students, should read with “Biblical glasses” on. We ought to filter what we read, yes even Christian books and curriculum, through the truth of God’s Word. (One might note that it is hard to use God’s Word as a filter if one is not immersed in reading God’s Word regularly.) The activity for this unit involves demonstrating that you can read a work and think critically about the author and the message, discerning from the work the worldviews that shape it. According to *The American Heritage Dictionary*, a worldview is “the overall perspective from which one sees and interprets the world.”

The book or article you choose is not required to be about education, though I encourage you to find something related to this curriculum. I do, however, strongly encourage you to find something non-fiction. The point is to spend time analyzing another’s work from a Biblical worldview, and to think critically about what you are reading. Additionally, the purpose is also to practice communicating with others your findings.

Directions

Step One: Choose a book or longer article and read it with the following questions in mind. Mark up the book or article, if possible, by making notes of these things as you read.

- A. What is the thesis, or main point, the author is trying to make or prove?
- B. What unique points does the author make? What points are interesting or new to you?
- C. What is the author’s view of the world? What evidence do you have of his or her spiritual beliefs?
- D. What does the author recommend or teach in the book or article?
- E. How does this book or article compare or contrast with others you have read?
- F. What is your assessment or critique of the book overall?

Step Two: Based on the “Book Review Example” on the next page, write your own book/article review, based on your reading and notes in Step One. You may choose to eliminate one of the six bolded headings, and you may add one additional heading of your own choosing, if you’d like. Otherwise, following the outline of the headings in the example. See Appendix One for a rubric to keep in mind when you are creating your review.

Book Review Example (Reviewed by Marie MacPherson)

Eat Dirt, by Dr. Josh Axe

Thesis

We need to reconnect with our food roots and heal our guts with wholesome foods and probiotics. “The gut is not simply a food-processing center—the gut is the center of health itself” (xv). “Just like a boat that’s sprung a leak, no amount of bailing will keep our overall health afloat if we don’t first stop to fix the leak” (12).

Unique Points

- The author emphasizes the importance of soil-health in order that our foods be rich in vitamins and minerals.
- The author finds cleanliness to be important, but over-sanitizing to be a problem.
- He encourages readers not just to change their foods, but also their attitudes and lifestyles as needed.

Worldview

The author comes from a Christian point of view, referencing “creation” (50) and Bible passages regarding essential oils (93). He calls Solomon “the wisest man who ever lived” (84), and calls unborn children “babies” while they are still in the womb (56). The author encourages reading Scripture and praying to help manage stress, but also encourages “meditation and relaxation,” which may be more controversial (217).

Recommendations

- Even organic cow dairy is difficult for human digestion. The author recommends raw, fermented goat and sheep’s milk (73).
- Soaked and sprouted *non*-gluten grains are okay if you have no current health problems (75).
- Consume coconut oil, ghee, and raw olive oil (80).
- Eat no more than 20–40 g of sugar per day from fruit, honey, dates, maple syrup, and stevia (83).
- Filter your water! Leading medical journals have found that fluoride damages intestinal lining (96).
- Other recommendations are made based on the specific symptoms an individual has. Find more information on his website.

Compare/Contrast with Other Books

This book focuses on gut health and the importance of probiotics much more than any of the others reviewed here. It’s also the newest of the books with the latest research (March 2016). Compared to the info in *Bulletproof*, *Eat Dirt* encourages more consumption of grain and fruit sugar, depending on the type of leaky gut a person may have.

My Critique

Dr. Axe tends to recommend buying foods that can be made easily, like kefir, fermented foods, and seed crackers. If cost is keeping you from implementing a diet like this, know that so many things can be made at home to keep expenses low. Otherwise, I enjoyed the book. It is very customizable based on your own symptoms. The science was very convincing, up-to-date, and accessible.

Unit Two: Principles of Teaching and Learning (Four Weeks)

Required Reading:

The Seven Laws of Teaching, John Milton Gregory

Recommended Reading:

Fed Ed, Allen Quist

America's Schools, Allen Quist

The Underground History of American Education, John Taylor Gatto

Democracy's Schools, Johann Neem

Article/Short Work:

Selection on "Questions" from *The Generation to Come* by John Isch

Biographies:

- John Comenius
- Jean Jacques Rousseau
- Horace Mann

Educational Concepts:

- Bloom's Taxonomy
- The Zone of Proximal Development
- Memory

Activity:

Creating Purposeful Questions

Overview

It was difficult for me to choose a required book for this unit. Initially, I had wanted to focus on the history and downfall of public education. Unfortunately, I couldn't find a book on this topic that was concise enough but also scholarly. In addition, at this point in the curriculum, I'd rather give students generally positive material and critique only part of the readings and content, rather than choose a selection that requires so much commentary on my part that it is longer than the book. For these

reasons, I've chosen "The Seven Laws of Teaching" by John Milton Gregory. It is concise, and shares much wisdom. For a short time, there was a "golden age" of public education, and Gregory's laws embodied it. But, this age was quite short. Through many of the recommended readings, you'll see painted a very contrasting picture from Gregory's public school recommendations. In addition, a few of the educators we'll look at in the "Biographies" section have negatively influenced the world of education. Although our goal might not be to usher in a return of the "golden age" in public education, by discussing questioning techniques and working to craft our own purposeful questions, we'll be able to leave positive educational ripples in our own little "ponds."

Timeline of Unit Two: Principles of Teaching and Learning

1658- Publication of Comenius' "Orbis Pictus"

1712- Birth of Jean-Jacques Rousseau

1796- Birth of Horace Mann in Massachusetts

1885- Ebbinghaus' memory experiments

1886- Publication of "The Seven Laws of Teaching"

1956- Publication of Bloom's "Taxonomy of Educational Objectives"

1990- Publication of "The Generation to Come"

2021- Revisions to Bloom's Taxonomy

The Seven Laws of Teaching by John Milton Gregory

“In all things show yourself to be a pattern of good works; in doctrine show integrity, reverence, incorruptibility, sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.”

Titus 2:7-8

Overview

John Milton Gregory was an educator who lived from 1822-1898. He was a proponent of liberal arts education, and later became the president of the University of Illinois. He was a decidedly Christian author. He wrote this book as a primer for educational methods. Although I don't consider the work to be flawless, he shares many interesting and helpful points. First published in 1886, I find that the Canon Press Unabridged edition with an introduction by Douglas Wilson is very nice. While in our last unit, Dr. Koehler gave Christian teachers many rules to follow, John Milton Gregory offers an overarching umbrella of ideas to utilize.

Theme: Laws of Education

The author writes at a time of scientific discovery, when academics were bent toward this area. By definition, a scientific law describes reality as observed in a lab or on a scientific front. It's meant to summarize and give predictability. But parents and teachers must always keep in mind that we are dealing with human beings made in the image of God, not just stars, chemicals, or lab rats. Gregory writes that “he who has learned the laws of the electric currents may send messages through the ocean...so he that masters the laws of teaching may send knowledge into the depths of the soul, and may impress upon the mind the images of immortal truth” (13). As impressive as this sounds, humans are not this simple, and react in a variety of ways to stimuli for a variety of reasons. He also places emphasis on causes and effects, rather than glorifying God as creating the world. Although this beginning to the book is somewhat awkward for a Christian, Gregory's principles, taken as foundational ideas, are generally helpful to beginning teachers.

Theme: Schools and Sunday Schools

Sunday Schools were an important institution to this author. He often gives examples of Sunday School application to his writing, which applies well for homes and Christian schools, as well.

Introduction through III. The Law of the Learner—Before Reading:

Vocabulary: Highlight these words in the text as you read. Write down what they mean from the book or look them up in a dictionary; some will be on the exam.

germ-

law-

teaching-

metaphysical-

apathy-

Commentary:

1. Two Notions of Education. The author posits that a child’s immaturity and ignorance are what the educator must essentially deal with when teaching. The lessons ought to be at a decent developmental level for the maturity of the child, and the lesson ought to take the child from ignorance on a subject and furnish the child’s mind with knowledge and information. These are two excellent fundamentals.

2. The Science and Art of Teaching. Another way in which the author speaks of teaching is as a *science* and an *art*. The way I understand this is that the scientific part is that which we can observe and measure in our students, and the art is that set of instincts and practice that is honed only through experience and time.

3. The Powerlessness of the Teacher. In Chapter 1, under the section “A Word to Teachers,” the author notes how teachers often find themselves unable to bring about the desired spiritual results when it comes to teaching. This also comes up at the end of chapter IV. Here, as in Koehler’s book, the teacher must keep in mind our confession of the Holy Spirit, who “calls us by the Gospel,” and “enlightens us with His gifts.” A parent or teacher ought to do his or her best to teach Scripture accurately and inspirationally, but ultimately, it is the Holy Spirit and the Word of Christ that create and sustain faith.

4. Degrees of Knowledge. The 4 ways in which knowledge builds on itself is helpfully laid out by Gregory. These levels are excellent to keep in mind when working with children—our goal is to start ourselves at a 4, and bring the children from a 1 to a 4. “(1) We may know a fact so faintly as to recognize it when another tells it; (2) we may know it in such a degree as to be able to recall it for ourselves or describe it in a general way to another; (3)...we may so know it that we can readily explain, prove, and illustrate it; or (4)...we may so know and vividly see a truth in its deeper significance and wider relations that its importance, grandeur, or beauty impresses and inspires us.”

5. Enthusiasm or Knowledge? In chapter 1 of the book, in the section entitled “Skill and Enthusiasm,” the author seems to prefer a teacher full of knowledge rather than enthusiasm, but in chapter 2, it seems he prefers an enthusiastic teacher to one with great knowledge. Both are important for teachers. The more a teacher knows about a subject, the more enthusiasm he will have. And the more enthusiasm he has, the more the students will want to learn. Perhaps Gregory’s quotation here is best, “[W]hy choose either the ignorant enthusiast or the educated sluggard? Enthusiasm is not confined to the unskilled and the ignorant, nor are all calm, cool men idlers.” We needn’t choose one or the other, but we rather aim to embody both.

6. Violations and Mistakes. In this section at the end of each chapter, Gregory shows himself a master teacher for his readers. In teaching readers to be teachers, he gives “non-examples” in this section. Not only does he spend the bulk of each chapter in positive descriptions, he also approaches each chapter’s thesis with mistakes that violate his principles. These help to drive home his point to readers. Non-

examples are often helpful for learners in general: first teach a definition, and then to clarify, give non-examples.

7. Compelled Attention. It is true that “compelled attention is short-lived and easily exhausted,” yet learners do owe their teachers due honor according to the Fourth Commandment. Both teachers and learners should not fall prey to the idea that learning must always be “fun.” In fact, it often is not fun at all, but by honoring God in keeping the Fourth Commandment, students are blessed with the reward of knowledge. Students ought to find intrinsic motivation for their course of study, by learning for the sake of learning, rather than constantly searching for outward (or extrinsic) rewards, such as comedy shows, prizes, and parties. Teachers who aim to always entertain students soon burn out, and students who look always for entertainment often miss the beauty of the lesson itself. Certainly, a balance must be struck. As Gregory wrote, “[T]he lower motives are felt first; the nobler and finer come only with years and culture” (46).

8. “Idiots.” In books written prior to modern times, sometimes authors used words which we now would consider derogatory, insulting, and offensive. Likely, when the author uses this word (and “stupid,”) he merely is using a term at the time for those with severe learning disabilities, now known as intellectual disability. In addition, “savage” means non-Westerners.

Quotations

“Let us, like the Master, place a little child in our midst. Let us carefully observe this child that we may learn from it what education is; for education, in its broadest meaning, embraces all the steps and processes by which an infant is gradually transformed into a full grown and intelligent man” (9; allusion to Mark 10:13-16).

“The steady advance of veterans is far more powerful than the mad rush of raw recruits. The world’s best work, in the schools as in the shops, is done by the calm, steady, persistent efforts of skilled workmen who know how to keep their tools sharp, and to make every effort reach its mark” (20).

“The Teacher must know that which he would teach” (26).

“The awakening and stirring power of a skillful question lies largely in this principle of the shock. It startles the intelligence as with an impinging blow. ... [The common questions] are sham questions—questions in form only, asking for what is well known and in plain sight. The true question implies the uncertain. ...Like bugle blasts, such questions summon all the faculties into the field of action” (44).

IV. The Law of Language through V. The Law of the Lesson—Before Reading:

Vocabulary: Highlight these words in the text as you read. Learn what they mean; some will be on the exam.

phenomenon-

Commentary:

1. The Body. The author, though Christian, seems to be a product of “modern times” when he wrote. Modernism was a movement in the late 1800s and early 1900s, when the world and humans were viewed in terms of machinery and industry, and general thought broke away from the optimism of the Victorian era. While the study of Modernism could encompass an entire study guide, for our purposes, we should reiterate truth: that human beings are created in God’s image with both bodies and souls, and though broken by sin, our bodies are gifts from God.

2. Importance of Language. The author emphasizes the importance of language and communication in these chapters. I generally appreciate his high view of language, and this has application to Christians. Many in postmodern (current) times try to dismiss language as a construct, having no real meaning. But language and words must have meaning—God describes Himself as the Word, and that Word became flesh to save us! In fact, it is through that Word, in Scripture, that we can know Who God is and what His plans are. As parents and teachers, language is vital for communicating with children. We should attempt to know children’s preconceptions and associations with certain words and phrases and clear up and misconceptions and misunderstandings. We can probably all remember a time when someone corrected us about a word we thought meant something it didn’t!

3. Against Rote Memorization. Although Gregory seems against “parrot-like repetition” (58) in many places, history has shown that students who memorize things early can understand them later. This is important for Christians who teach children Scripture memorization, practice hymns rich with advanced vocabulary, and drill the Small Catechism. I don’t think Gregory is necessarily against such practices, but he does want memorized items to eventually be explained, understood, and translated into the child’s own experience.

4. Prior Knowledge. “Secure from [the student] as full a statement as possible of his knowledge of a subject, to learn both his ideas and his mode of expressing them...” (61). Assessing a student’s prior knowledge of a topic is extremely helpful for any teacher. Then, the lesson can be planned in such a way as to not bore a child, but also not to be beyond comprehension. Teaching right at the level where the student is ready to learn named the “Zone of Proximal Development,” which we will study further in the section on Educational Concepts this unit.

5. “Discoverers of New Truth”? On page 78, the author describes students as “discoverers of new truth.” In fact, he uses similar language quite frequently in the last third of the book. This is a phrase that, when taken to an extreme, is a very dangerous educational philosophy called “constructivism.” The BYU Student Guide defines constructivism, “Constructivism is a learning theory which holds that knowledge is best gained through a process of reflection and active construction in the mind. Thus, knowledge is an subjective interpretation. The learner must consider the information being taught and - based on past experiences, personal views, and cultural background - construct an interpretation. Constructivism is split into two main camps: radical and social. The first form radical (or cognitive) Constructivism [sic] proposes that the process of constructing knowledge is dependent on the