



**TRINITY COLLEGE OF THE BIBLE
AND THEOLOGICAL SEMINARY**

SAMPLE LESSON
AS AN
ONLINE SUBMISSION

Undergraduate Level

The following is a sample lesson as an online submission.

Name: (Enter First and Last Name)
Student ID Number: (Enter Student ID Number)
Email Address: (Enter Email Address)
Course Name: A Biblical Theology of Christian Education
Course Number: CE 470
Module Number: 1
Audio Number: 1
Project Number: N/A

**The Module Number, Audio Number (if applicable), and Project Number (if applicable) must be accurate in order to process the lesson and record the grade. The correct information is stated in the Course Study Guide.

Date of Study Guide: 05/29/03
(The Date of Study Guide is found in the upper right-hand corner of Study Guide)
Degree Program: Bachelor of Arts in Christian Education
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-----End of Coversheet-----

PLEASE TYPE THE REQUIREMENTS FOR THIS LESSON SUBMISSION AS THEY APPEAR IN YOUR STUDY GUIDE HERE.

INSTRUCTIONS: Listen to Audio Recording #1 and respond to the questions found in this Study Guide. Submit the answers to Audio Recording #1 for approval. Upon receiving approval for Audio Recording #1, submit the answers to Audio Recordings 2-4 and submit them for approval.

1.1 What are the twin revelatory foundations of Christian education?

God has revealed Himself to mankind in general revelation (the creation) and special revelation (the revealed word). Psalms 19:1-3 states, “The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where their voice is not heard.” These verses indicate that creation has an inherent language that mankind can hear. The fingerprints of God are all over His creation and He has endowed man with the ability to perceive this reality. Also, Romans 1:19-20 declares that God’s eternal power and attributes can be clearly observed in the creation. On a limited level, mankind can both hear and see God in His creation, however, to experience God’s promised salvation one must be exposed to special revelation.

Exploration into the general revelation of God in nature and the natural order can help us learn about how humans interact, perceive and learn. As a result of studying God’s general revelation, we can draw some conclusions about the individual learner’s aptitude, learning style, and motivations. General revelation contributes to Christian educators’ understanding of how we learn, think, and how we are best taught to develop skills and gain knowledge.

Special revelation is found in God’s message to mankind: the Bible. The Bible maintains that its origin is from God. In Paul’s second pastoral letter to Timothy he affirms that all scripture is inspired by God and is useful for teaching (see 2 Timothy 3:16). All true Christian education must have its foundation and subsequent development in the revealed word of God. As we look for clues about people’s abilities to learn from general revelation, our knowledge must always be understood from the framework of special or biblical revelation.

1.2 What are the twin disciplinary foundations for the proposed biblical theology of Christian education?

The twin disciplinary foundations for the proposed biblical theology of Christian education are Christian educational theory and Christian educational philosophy. I must admit that I have listened to the recording several times and I am still uncertain if I got this one right. Please excuse me if I am chasing rabbits here. One of the theories is that of biblical theology – exactly what does the Bible teach about certain subjects related to education?

Education theory is concerned with learning theories: linguistic, nonlinguistic, or affective; categories of learning or learning domains: cogitative, affective, psychomotor and various learning styles. Philosophy of education is the study of such questions as what education is and what its function is or should be, the nature of human perception, and the question of the association between education and society. Basically educational philosophy is concerned with the why, who, what, when, and where of the educational process.

1.3 What is the liberal viewpoint regarding whether or not biblical theology is a worthwhile or conceivable task?

The liberal viewpoint is that there is no unifying theme to develop a biblical theology upon. Liberal theologians argue that biblical theology deals in the abstract, ambiguous, vague, or undefined concepts of scripture. They view biblical theology as selective and thus subjective to the particular dogma and doctrine of individuals and groups. No discernible unifying theme is apparent and scripture is relegated to irreducible diversity. From this, prospective biblical theology would seem to be a futile or meaningless endeavor.

1.4 What is the evangelical perspective regarding the task of biblical theology?

Exegetical reading of text will provide the reader with its own unifying theme. We must let the text speak for itself. There are clear and undeniable unifying focal points that run through the text. The biblical text possesses a cohesive undercurrent that is observable to anyone willing to trace it out. From this perspective the task of biblical theology is not only a worthwhile task but one that should be recommended.

1.5 What are the four main types of biblical theologies cited by Kaiser in his *Toward an Old Testament Theology*?

1. Structural Type—basic outline of OT thoughts and beliefs. Units borrowed from the study of systematic theology and sociology.
2. Diachronic Type—explores successive time periods, and how revelations develop and change across time.
3. Lexical Graphic Type—groups of biblical man and their special vocabulary.
4. Biblical Themes Type—encompasses the consolidation of words around key themes.

1.6 What are the strengths of Kaiser's covenant-promise theme as a unifying center for Old Testament theology?

He has encouraged us to go back to the text to discover a dominant theme and no doubt this theme is the covenant. The Old Covenant revealed Israel, the Old Covenant community is definitely bounded to the New Covenant revealed by Jesus to the Church, which is the New Covenant community.

1.7 What is the identified weakness in Kaiser's view?

He fails to understand that with the promise/covenant comes the obligation of the proclamation or witnessing task of Israel. Israel was to become a channel of God's blessing to the nations by proclamation of God's holiness and truths.

1.8 How does Richardson's missiological orientation help broaden Kaiser's covenant-promise perspective?

God has revealed Himself to mankind. The general and special revelations are to work together to bring men to God. Proclamation of the special revelation of scripture is needed for salvation, and for this reason those who possess knowledge of special revelation are required and compelled to proclaim it to individuals who do not possess it.

1.9 What are some of the major unifying approaches to the relationship between the testaments?

Salvation-Historic: understanding the text's focus within the panorama of the unfolding history of salvation, and the events and revelatory deeds of God within this context of history. Israel's national experiences and history as well as individual representatives within this history pointed forward to the coming day of the Messiah. Paul explains Israel's history as it relates to the New Covenant Community.

Now all these things [Old Testament history] happened to them as examples, and they were written for our [New Testament believers] admonition, upon whom the ends of the ages have come. (1 Corinthians 10:11)

Typographical: Understanding the shadows and types of the Messiah's redemptive work from the Old Covenant /Mosaic Covenant expressions. For example, the tabernacle of Moses with its sacrificial system was a prefiguring of both heaven itself and the many

Question 1.9 continued

aspects of Jesus' redemptive work on behalf of mankind. Among numerous typographical depictions in his writings, Paul clearly equates Jesus to the Pascal lamb:

Clean out the old yeast so that you may be a new batch, since you are unleavened. For Christ our Passover has been sacrificed. (I Corinthians 5:7)

Promise-Fulfillment: Jesus stated in Matthew 5:17, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Paul's letters in general and the book of Hebrews specifically are full of references to the better promises which have been obtained since the coming of the Messiah. The Old Testament provided the seed while the New Testament revelation of Jesus provides the fruit. Regarding promise and fulfillment Augustine says, "In the Old Testament the New lies hid; in the New Testament the meaning of the Old becomes clear." Paul the Apostle reasoned with the Jews from the Old Testament regarding its fulfillment in Jesus. Jesus Himself related His life as the fulfillment of the Old Testament:

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. (Luke 24:44)

1.10 How is the covenant God made with Israel related to her mandate to witness?

From the very establishment of her existence as a nation, Israel had the task of conveying her divinely imparted truth to the neighboring nations. Included in the Abrahamic covenant, Israel was called to be a blessing to all nations (Genesis 12:3). The missiological obligation to bless the nations is apparent throughout the Old Testament text. The obligations of the covenant included God's dealings with Israel, which always had the intended purpose of communicating His attributes, such as his power, righteousness, and holiness, to the nations round about Israel.

1.11 How was ancient Israel to function as a "light to the nations"?

Israel was to declare God's character and mighty deeds. Verbal proclamation of what God had said and what God had done on behalf of Israel served as a light to the gentiles living in ignorance of God's truth.

1.12 In what way was the "light" dimmed?

An individual, group, or national testimony or witness is validated by their character or integrity. Israel's perpetual dearth of holiness resulted in her unproductive witness. Without holiness the true nature of God could not be revealed. Loss of God's favor as a result of covenantal disobedience resulted in the loss of an effective witness. God intended Israel's witness to be supported by her holiness. God admonished the people of Israel in Leviticus to be a holy people.

For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy. (Leviticus 11:44a)

1.13 In the restored Israel under the New Covenant, what role did the Holy Spirit play in Israel's witness?

God promises through the Old Testament prophets of a new day in which Israel will be restored and will again become a light to the nations. The poured out Spirit would enable or empower Israel to once again become a light to the nations. The term "pouring out" indicated an increased measure of something already possessed by the covenant people of God. This is an interesting parallel to the promise of the Spirit given to and received by the early Church. There seems to be a dual or parallel prophecy regarding both communities' witnessing task.

1.14 What is the role of "paradigm"?

Paradigm is a theoretical framework within which theories, principles, generalizations and the experiments performed in support of them are formulated. A paradigm can be explained as a mental picture which governs our perception and understanding of reality. It offers and establishes implication of theories and practices as well as adding consistency and structure. It will serve as a guide for development and evaluation of Christian education.

1.15 How can this biblical theology be used as a paradigm for Christian education practice?

It assists by providing an organization or arrangement of the methods, processes, and approaches to education as presented in the biblical text. These combined elements of the teaching and learning process can be integrated into Christian educational practices.

1.16 How could such a comprehensive biblical theology of Christian education benefit you as a Christian education practitioner?

A comprehensive biblical theology of Christian education can benefit me in several ways. It will help me plan instruction that details what students are to know, how they are to learn it, what the teacher's role is, and the context in which learning and teaching will take place. It allows for critical evaluation of a Christian educational program to determine its effectiveness. This can be applied to the modern task analysis, design, implementation, and evaluation of a Christian educational program.