LIBERTY THEOLOGICAL SEMINARY

DISCIPLESHIP WITHIN THE SECONDARY SCHOOL

A Thesis Project Submitted to
Liberty Baptist Theological Seminary
in partial fulfillment of the requirements
for the degree

DOCTOR OF MINISTRY

By

Jason Hilgeman

Lynchburg, Virginia

August, 2010
Understanding living for God’s glory results in specific ways of thinking which inform the role of the teacher as disciple-maker in the secondary Christian school. If Christian school educators are to impact the next generation, their thinking and living should change to reflect man’s ultimate purpose. This integration must occur at a fundamental level within the lives of educators in order for students to be equipped to engage culture according to their design. The writer will help to make the connection from doxological living to the practical outworking of mentoring for a Christian school educator.

Abstract length: 95 words.
## Contents

Illustrations ......................................................................................................................... ix

Chapter 1: Formal Proposal ................................................................................................. 1

Introduction .......................................................................................................................... 1

Statement of the Problem ...................................................................................................... 2

Definitions Associated with the Study .................................................................................. 7

Statement of Limitations ....................................................................................................... 8

Theoretical Basis .................................................................................................................... 9

Statement of Methodology ................................................................................................... 10

Review of Literature ............................................................................................................. 13

Doxology ............................................................................................................................... 13

Sanctification ......................................................................................................................... 15

Mentoring .............................................................................................................................. 18

Chapter 2: The Foundation ................................................................................................. 21

The Chief End of Man .......................................................................................................... 21

Sin Enters .............................................................................................................................. 25

A Definition of Discipleship ................................................................................................. 27

The Necessity of Faith .......................................................................................................... 30

Chapter 3: Christian Education Today ............................................................................... 32

The Problem .......................................................................................................................... 32

Knowing God ....................................................................................................................... 35
# Table of Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Team</td>
<td>98</td>
</tr>
<tr>
<td>The Process</td>
<td>99</td>
</tr>
<tr>
<td>An Effective Mentoring Program</td>
<td>106</td>
</tr>
<tr>
<td>Engaging Today</td>
<td>111</td>
</tr>
<tr>
<td>Chapter 6: Other Considerations</td>
<td>116</td>
</tr>
<tr>
<td>Student Discipline</td>
<td>116</td>
</tr>
<tr>
<td>Leadership Structure</td>
<td>118</td>
</tr>
<tr>
<td>Hiring</td>
<td>121</td>
</tr>
<tr>
<td>Faculty Development</td>
<td>127</td>
</tr>
<tr>
<td>Conclusion</td>
<td>132</td>
</tr>
<tr>
<td>Appendix 1: An Example of Life</td>
<td>135</td>
</tr>
<tr>
<td>Appendix 2: The Survey</td>
<td>137</td>
</tr>
<tr>
<td>Cover Letter</td>
<td>137</td>
</tr>
<tr>
<td>Questions</td>
<td>137</td>
</tr>
<tr>
<td>Appendix 3: Survey Results</td>
<td>140</td>
</tr>
<tr>
<td>Administrators</td>
<td>140</td>
</tr>
<tr>
<td>Teachers</td>
<td>141</td>
</tr>
<tr>
<td>Bibliography</td>
<td>143</td>
</tr>
<tr>
<td>VITA</td>
<td>151</td>
</tr>
</tbody>
</table>
Illustrations

Figure 1: Paradigm shifts related to living for the glory of God.................................5
Figure 2: Three aspects contributing to the glory of God........................................26
Figure 3: The process of integration as it is often taught. .......................................84
Figure 4: True Integration..........................................................................................88
Figure 5: Organizational chart illustrating distinct vision and managing teams.........119
Chapter 1: Formal Proposal

Thesis: Understanding living for God’s glory results in specific ways of thinking which inform the role of the teacher as disciple-maker in the secondary Christian school.

Introduction

God is interested in His glory. Paul wrote, “So whether you eat or drink or whatever you do, do it all for the glory of God” (I Cor 10:31 NIV). Everything, even such normal, everyday things like eating and drinking are to be done for His glory.

Man’s mission is to bring God glory.

If man’s mission is to bring God glory, then the secondary Christian school educator should equip students to glorify God by living for His glory. Yet though God’s glory is a familiar concept to Christians, it is sometimes difficult to define what it means to live for His glory. When Christian educators are not intentional about understanding how man was made to live, it becomes very easy to begin doing other things in place of equipping students to bring God glory with their lives. Living for God’s glory can become a token phrase, similar to saying “In Jesus name, Amen” at the end of a prayer.

It becomes something said without much thought.

This study will help to make the connection between the concept of living for the glory of God and the everyday thinking which leads to the practical outworking of mentoring. Christian educators are called to live for the glory of God. Therefore, it is necessary for them to understand how education is informed by doxological living – that is, living in a way that brings glory to God.
A *disciple* is simply one who lives for God’s glory. Because Christ magnifies the Father and makes Him known, so a disciple of Christ will become one who magnifies the Father and makes Him known. The disciple will become a worshipper of God in every area of life in an increasing manner as he grows – he will live doxologically. This necessarily implies that discipleship must begin with an understanding of living for the glory of God which results in internal transformation. So, discipleship is not about external conformity, but the pursuit of internal reality or *transformation*. This process results in the life of Christ becoming the life of the believer to a greater and greater degree. In other words, discipleship or living doxologically is more about a path or a road that one travels on than it is about the actual things that a disciple does. This is an important distinction, because one disciple can say to another disciple, “follow me down this path.” But, he should not say, “Do this like I do this and then you will be a disciple.”

Because man’s purpose is to glorify God in every area of life, a teacher is called to be a disciple maker. This is not just one hat that the teacher wears. In other words, the teacher is not: educator, disciple-maker, friend, counselor, etc. Instead, he is called to make disciples and he uses education, friendship, counseling, etc. to do it. Making disciples who bring glory to God is his purpose and the other areas are the tools that he uses to accomplish it.

**Statement of the Problem**

For purposes of comparison, there are two approaches to Christian education. The first approach sees education as the purpose of the school. The purpose comes from the name on the building – “school” and so Christian schools are thought to exist to educate children. Because it is a “Christian” school, this approach would say that there
should also be a discipleship branch. It is in this branch where another emphasis begins to emerge – the desire for Bible classes, a chapel program, morning devotions, Biblical integration, etc. Any discipleship-type program would fit within this branch. The problem with this approach is that it makes academics one thing and discipleship another. Ironically, though the school may talk about integration, it’s very structure teaches isolation – discipleship is separate from the principle realm of academics.

So within this first approach of education, educators divide into two camps. One promotes excellent academics and sees anything related to discipleship as at best an extra thing and at worst something that would take away from excellent academics. Discipleship for this branch can become a threat to the academic program.

In the same way, the second branch emerges with discipleship as its emphasis. This second branch sees academics as a good thing, but secondary to discipleship. They might re-render I Timothy 4:8 to say “For academic training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come.”

Speaking in this way, it should be evident that both branches within this first approach are wrong. Both have missed the concept of truly glorifying God in even the simplest things like eating and drinking. They have created this conflict themselves by allowing Christian education to be defined by the name on the building. As a result, the school has two goals – academic training and spiritual training. These goals collide at times and conflict ensues.

However, it is possible to consider a second perspective or approach concerning Christian education. If an educator were to understand that his purpose is to bring glory
to God with every area of his life, then it is a natural step to see that education exists for
the purpose of equipping others to bring glory to God with every area of their lives.
Within this framework, discipleship or equipping others to live doxologically is the
purpose of the school and academics is the tool the school uses to do it. From this
perspective, each academic, athletic, and social area could be thought through to
understand how man is to use that area to bring glory to God. Then the academic arena
would no longer clash with the purpose for which man was created. In this view, the
school has one purpose (doxological living) and a method to implement the purpose
(academics).

This study attempts to bring to light this alternate view of Christian education.
Simply stated, it starts by understanding that man is made to bring glory to God.
Bringing glory to God is defined as living the way man was meant to live. Starting in the
Garden of Eden it is evident that man was made to live in relationship with God, in
relationship with others, and to live out a personal design. Living doxologically requires
that an educator’s thinking align with the purpose for which man was created. However,
as a result of the fall, thinking correctly is more difficult than may be assumed. The sin
nature sets a human being’s default to a fallen paradigm – a way of thinking that is
opposed to man’s designed purpose. The fallen paradigm is only overcome as one grows
in Christ. The author submits that nine paradigm shifts are required for doxological
living. As one grows in Christ, one’s thinking shifts and becomes more aligned with
God’s intended purpose. The nine areas are:

<table>
<thead>
<tr>
<th>Fallen</th>
<th>Intended</th>
</tr>
</thead>
<tbody>
<tr>
<td>Program</td>
<td>People</td>
</tr>
</tbody>
</table>

4
The fallen ways of thinking, while much more natural, take man away from his purpose to glorify God. The intended paradigm reinforces and provides teachers with a perspective enabling them to live lives the way they are meant to be lived. These paradigm shifts naturally follow from understanding the goal of bringing glory to God (Figure 1).

Figure 1: Paradigm shifts related to living for the glory of God.
These shifts in thinking will enable the teacher to begin to define what it means to be involved in the lives of students in such a way as to lead them on the path of discipleship. It is imperative that these be recognized as changes in thinking, otherwise it might be easy to move to quantifying actions. But it is internal reality that gives birth to the right kind of external actions. As an example, an atheist may be taught to communicate a Christian worldview, but that would not be Christian education. What is said and done may be correct, but Christian education is resistant to being defined by external actions. This is clear throughout Scripture as God emphasizes a heart ready to serve rather than simply service. It is not that external actions are wrong, but that they are to be motivated by internal reality.\(^1\)

Armed with a different way of thinking, teachers can be taught the practical process of mentoring. Mentoring is the outworking of a correct understanding of all that has come before and is a better way to culturally define discipleship. In the present culture, a discipleship program can be established which misses the human connection that mentoring implies. For this reason, “mentoring” communicates more clearly than “discipleship.” In the author’s experience, there seemed to be a genuine desire on the part of many teachers to get to this place of mentoring. Most educators become teachers because they want to make a difference in the lives of students. Yet, the mentoring process cannot take place in isolation from any other area of life. Teachers must understand what they are mentoring towards and have a framework for thinking about the process or else the mentoring may lead to something outside of where God intended it to lead.

\(^1\) Consider Micah 6:6-8 or Hosea 6:6
Definitions Associated with the Study

While the principles within this paper should apply to all forms of Christian education, the focus will remain limited to Secondary Christian Education; that is education at the middle school and high school levels within the Christian school. The author may at times use other language to describe this, such as Christian Education, Christian School, etc., but these will refer to Secondary Christian Education.

There are several terms that should be made clear from the start. Within this paper, *transformation* refers to the life of Christ manifested in the life of the believer. This idea of transformation would be set in opposition to imitation which would be the mimicking of the life of Christ. Transformation does not take place apart from the knowledge of Christ, but it is not equal to that knowledge. In other words, someone may possess knowledge of Christ and never be influenced or governed by that knowledge. Someone who is being transformed though embodies in an ever-increasing way the life of Christ. In this case, the knowledge takes root as a result of faith.

In the context of discipleship, *mentoring* is the process whereby the life of Christ in one person begins to be the life of Christ in another. The incredible thing about the life of Christ is that it takes root and blooms in different ways in the lives of believers. The characteristics are the same, but the gifts and abilities of the individual believer are still present and begin to be governed by Christ. In the context of education, each teacher brings a different gift set and interest to the table. The life of Christ is then manifested in various gift sets and fields. In fact, in what other situation would there be a more diverse set of interests and gifts? Teachers mentor when they are intentional about providing opportunities for the students to practice the truth that they are learning. Those students
can see how the life of Christ has been manifested in the life of the teacher. In a setting like this, students will be better equipped to be disciples of Christ.

Integration is often taught as how a particular subject relates to Scripture. It is thought to occur when a teacher makes the link between the subject at hand and a truth about God, His creation, His purposes, morality, etc. The author will demonstrate that this is not a complete definition of true integration. Biblical truth is resistant to simply being known. A Biblical understanding of knowledge would be that knowing truth results in living truth. So true integration can only take place when the teacher himself lives truth. Truth will never be transformational in the life of the student if it does not first impact the life of the teacher.

Stated another way, if Biblical truth is meant to be lived, then a teacher who can demonstrate how the principles of a discipline are informed by Biblical principles, while following something other than Christ would actually be teaching the isolation of those Biblical principles. Yet in this situation, that teacher’s lesson plans would reflect what is commonly thought to be Biblical integration. Because the Bible views truth as related to life, Biblical principles must be taught in the context of a life lived by a disciple of Christ.

Statement of Limitations

Though some methods may be suggested, the author will not primarily look into methods, which would vary based on context, but rather the principles that should inform the methods. A governing assumption throughout the paper is that in order to lead students to glorify God with their lives, there is a need for teachers who are themselves living doxologically. In order for that to happen, nine specific paradigm shifts must be present. Teachers who adopt these paradigms should think differently and as a result of
their own discipleship, they should live differently. Because of this assumption, the focus will remain on faculty and staff rather than expand to students. Sometimes the connections between transformation in the lives of the faculty and transformation in the lives of the students will be pointed out, but that should not be necessary all the way through the paper, since the primary focus will be on the shifts in thinking more than adopting methodology.

While other shifts might be imagined that would represent a needed change from a fallen way of thinking to the intended way of thinking, this study will be limited to the nine changes in thinking mentioned above. Each shift is related to a purpose for which man was created. When man lives the way he was meant to live, he brings glory to God.

The principles contained in this paper deal with a person living and growing to live the way he was meant to live. For this reason, they could be applied to any situation or occupation. But the focus of the paper will remain on Christian education in the secondary school.

Finally, the orthodox Christian position concerning man’s purpose will be assumed – man exists to bring God glory. There are secular sources and other religious sources which may envision a different purpose for man. These will not be considered. While references may be used in support of the Christian position, the focus of the paper is not so much to prove why man exists as it is to demonstrate how that truth is to be lived out in the life of an educator.

Theoretical Basis

The ideas expressed by the writer are rooted in theology. The glory of God speaks of who He is and so living for His glory requires an understanding of His
character. Any area where a believer does not live for God’s glory is an area where that believer values something else to a greater degree than the Lord.

Change in these values comes about as a result of the sanctification process in the life of the believer and so is supported by soteriology. It is as the Christian educator grows in his own understanding of living doxologically that he is able to lead his students to do the same.

In addition to relating to God, understanding who man is and what he is meant to do find support in biblical anthropology. Understanding that man was made intentionally and with purpose is crucial to living out life as an educator. Further, the Bible teaches that people have various gifts and are meant to live those gifts out in community with one another. The Biblical view on this is distinct.

Statement of Methodology

As stated above, the focus will be on principles starting with the glory of God and then making the connections at each step in order for educators to live consistently with beliefs. In order to accomplish this, an introductory chapter will walk the reader through the doxological purpose of man and the reason that man does not naturally live out his purpose. This is important to establish not only the starting place, but also man’s natural tendency to avoid the way that he was meant to be. This leads naturally to a definition of mentoring which will demonstrate that a protégé is one who is growing in the area of fulfilling the purpose for which he was made. In other words, true mentoring leads to restoration in the areas from which man has been alienated as a result of sin. The final crucial element to this section will be a discussion on the necessity of faith. This component paves the way to true doxological living since faith takes knowledge and acts
on it. Without faith, there can be no genuine transformation and the tendency may exist to focus on learning intellectually alone.

Chapter three will discuss Christian education today and will demonstrate that there is a problem. Several areas will be discussed that demonstrate the compartmentalization of knowing truth from living truth. Chapter three will conclude by introducing two views of Christian education. After detailing these two perspectives, there will be a need to understand how to think within the preferred view. In other words, no one will have much trouble understanding the thoughts in chapter two, but the fact that there are problems indicates a disconnect between knowledge and application. Chapter three will cause the reader to thirst for chapter four; without it, need may not be apparent.

Chapter four will move towards a solution with an investigation of nine paradigm shifts that are necessary in order to move from a compartmentalized education to doxological living within the field of education. If a fallen way of thinking remains dominant in the lives of faculty and staff, then it should be expected that fallen thinking rather than Christian living will be passed onto the student body. True integration starts with understanding how living for the glory of God changes the way that a teacher thinks. If mentoring involves restoration, then it would make sense that as the leadership walk down the path of discipleship themselves, there should be a gradual growth from being alienated from what they were meant to be to becoming more and more who they were meant to be. Living life for God’s glory is not a truth simply known, it must be lived. Living the truth brings about true integration – that is doxological living rather than doxological knowledge. This section will make it obvious that the attempt to standardize
integration into principles on lesson plans is a mistake and will in fact lead to Biblical isolation rather than integration.

A fifth chapter will image Christian education of tomorrow. In short, this chapter takes the thinking and provides a process for the implementation of discipleship for the doxological thinker. Educators will be challenged to put the principles discussed so far into practice through mentoring students. Mentoring is the intentional application of thinking doxologically. A process for mentoring consistent with transformational living will be explored. There will also be an overview of the characteristics of an effective mentoring program. Again, the description will not focus on methods, but on principles.

The final chapter will provide some specific application as the shift in thinking relates to education. These include such things as student discipline, leadership structure, hiring, and faculty development. The author will have demonstrated that the key to bringing about a change in the life of students is to have faculty who live changed lives. Because this is the case, it is necessary to talk about the way the school is structured, hiring, and faculty development. Student discipline is a big part of school life and so is examined in light of the principles presented.

A qualitative survey of Christian school educators will provide insights into the way teachers and administrators think about discipleship as it relates to education. Specifically, it will ask educators two questions relating to each of the paradigm shifts with the desire to measure the current reality or at least the perceived current reality. In addition to gathering some general information, one illuminating question will ask educators to indicate if Biblical integration is promoted as something related to the subject matter or as truth to be lived out.
Review of Literature

The principles which are woven together throughout this paper find their source primarily within the concepts of doxology, sanctification, and mentoring. The author attempts to make the connection from doxology to impacting the lives of students. If students are truly changed, they are being sanctified. The teacher can have a part in this process through mentoring, which takes place when a teacher is intentional about being involved in the changing lives of his students.

Doxology

God desires to bring glory to Himself and as has been mentioned, man exists to bring God glory. Kangas pictured man as he was intended and yet illustrated that the fall has taken man away from his intended purpose:

We were created in God's image for His expression in glory. However, being sinners, we fall short of God’s glory and live in a manner that insults the divine glory and disregards the divine purpose. Instead of expressing God, we express sin and our sinful self….We were created to express God, but as fallen human beings we express the self. This is sin.\(^2\)

Man sins when he brings glory to anything other than God. The fallen man magnifies himself and as believers, the tendency is ever present to express the fallen way of thinking.

Yet as a believer grows, God can be glorified through the life of the believer:

God in His Divine Trinity will wrought into us to such an extent that, having been constituted with Him, we will become His glorious expression. God will be expressed through us, this expression will be glory, and this glory will incite the angels and all positive things in the universe to praise God for His expression.”\(^3\)


\(^3\) Ibid, 3.
The believer becomes more and more like the One whom He has been identified with. This is doxological living. Marks emphasized this same point when he said, “The daily Christian life should be the story of the progressing and advancing expression of God, the glory of God.”

As the believer grows then, he glorifies God by taking on God’s character. In other words, the believer’s growth is not haphazard and is not up to each individual believer. Instead, he will grow into God’s character. The way that he brings glory to God is sourced in God’s character. Vanhoozer emphasized this when he wrote, “The way we worship should be directed by the nature of what we worship.” Worship in this context refers to the way that glory is brought to God. It is never apart from who He is, but instead is defined by who He is. Ultimately, methods of mentoring should start by understanding who God is and then move to the natural conclusions.

While this author demonstrates how living doxologically affects the thinking and work of the Christian school educator, others have done something like this in different fields. For example, Holbert used Genesis 1 to teach doxology in order to show that though this is a fallen world, it is all created for God’s glory. He then used doxology as the springboard into valuing creation, demonstrating that God’s glory motivates and changes the thinking of a person who understands it in a specific area.

Schifrin also connected doxology to everyday living by responding to an argument for homosexuality and refuting it using Doxological purpose. She argued that

---


God created male and female and it is this pair which reflects the image of God. If this is the case, then substituting two members of the same sex and calling that a union is a poor imitation of what God has set up. If God is to be glorified, He is to be glorified on His terms. The principle that male and female reflect the image of God comes from who God is and so when that principle is set aside, it is only done so by ignoring God Himself. So Schifrin provided an example of living doxologically when it comes to a particular issue. This project applies this thinking specifically to education and also presses the issue further by considering the changes in thinking that are rooted in doxological living.

Sanctification

If Christian educators want their students to bring glory to God, they must be concerned about the process of sanctification in the lives of their students. Immaturity is implied when one speaks about growth, since without immaturity, there would be no need for growth. This is an important truth for educators to understand. Pyne and Blackmon said it like this:

“Believers do not struggle with sin because they have yet to learn how to express their true righteousness, finally allow Christ to live through them, or learn the techniques of walking in the Spirit. Believers struggle because they themselves—not just their practices, but their very hearts—are not yet what they will be. That reality does not justify sin, but it does temper one's expectations.”

Understanding this will enable teachers to approach student growth with patience.

A primary contention within this paper is that man is meant to live for God’s glory in every area of life and the literature reinforces this concept. For example, Foster

---


wrote, “Jesus and the early Apostles preached a salvation radically different from the kind of salvation being preached today. They spoke of a life in the kingdom of God encompassing all of human existence, both here and hereafter.”\(^9\) Christ’s life is to become the believer’s life. It is easy to think that salvation is about a ticket out of hell into heaven, but this is a perversion of the gospel. The believer is saved from sin to a life of righteousness in Christ. Again, Foster emphasized this when he wrote,

“The goal of salvation is not to get us into heaven. Properly understood, heaven is not a goal at all, but a destination. Heaven is vitally important, and it is part of the package, if you will, but it must never be the center of our attention. Heaven is only a glorious byproduct of something far more central. Salvation is a life, and when we have this life, this \(zöe\), physical death becomes merely a minor transition from this life to greater life.”\(^10\)

Salvation then, includes a change in life, the radical transformation of the human nature through putting to death the old and bringing to life the new. This thought is repeated again by Echevarria.

I served for many years as a pastor, knowing all the while that there was a vacuum in my preaching. I could tell people how to accept Christ as Savior, we could talk about being in heaven after Jesus came back, but I had very little to tell them about the present aspect of salvation. If we don’t know something of the reality of salvation in our present life, it doesn’t mean that we are lost, but it means that the whole thing takes on an air of unreality…. We have got to get a grasp on how our faith relates to where we are right now.\(^11\)

A key aspect of genuine sanctification is the recognition that it starts internally and manifests outwardly. It is so easy to embrace methods and disciplines that can begin to be thought of as change. But, outward conformity is not the change promised to the one united with Christ. Instead, he is to be transformed from the inside out.

---


\(^10\) Ibid., 299.

\(^11\) Eduardo J. Echeverria, "The Christian faith as a way of life: in appreciation of Francis Schaeffer (on the fiftieth anniversary of L'Abri Fellowship)," *Evangelical Quarterly* 79, no. 3 (July 1, 2007): 245.
“When we are dealing with this "heart-work," external actions—this set of ethical practices or that set of observances—are never the center of attention. Specific actions are a consequence, a natural result of something far deeper, far more profound. The scholastic maxim, actio sequitur esse, reminds us that action is always in accordance with the essence of the person who acts.”

Brenner furthers the point when he said, “Praxis should mirror theology.” The things believed are not to be isolated from the life lived, but are to inform and produce the actions typical of the disciple of Christ.

Higgins drew attention to the same point when he wrote,

“It is not enough to go through the motions of a faithful life without knowing what we believe. It is not enough to learn the basics of faith without practicing what we know. Critical learning and practical divinity, knowledge and practice, instruction and nurture, must inform and shape each other.”

There is a connection intended between the things believed and the way life is lived. A believer is not “whole” as long as these areas are compartmentalized.

Bartz took inside-out verses outside-in formation a step further. If inside out transformation is necessary, then it is important not to assume the disciple has a blank slate. Instead, the individual comes from a certain context and has specific needs. So Bartz taught that one-size fits all is not the biblical pattern. When it comes to leading students in the process of sanctification, teachers will need to be cognizant of the current thinking of the students.

These thinkers reinforce the idea that the teacher must be a growing person

______________

12 Foster, 300.
himself. If transformation occurs inwardly, then teachers must be more than what they know. Student growth will not be measured by external means, but through and in the context of relationships, which leads to the important concept of mentoring.

**Mentoring**

It is possible for educators to have a part in the sanctification process in their students’ lives. Mentoring brings intentionality to the process. Higgins wrote, “The people who embodied their faith in words and actions in our relationships had the most profound impact on my growth in faith.”16 As teachers live life doxologically and begin to embody the truths that they are learning, they cannot help but make a difference in the lives of those around them. No mentoring efforts will be complete if the educators themselves are not also disciples. Start with reality in the lives of the faculty. Belsterling emphasized the point also,

> “Youth-workers need to find ways to demonstrate humble service before God and before their disciples. Professionalism is good, but it's not the answer. The answer is more in walking the talk of "following Jesus." To imitate what Jesus did in John 13 is radically counter cultural in today's trash talking, self-promotional, entitlement oriented society. Mimicking these worldly behaviors does not make youth workers relevant; humble service does.”17

If the educators are becoming whole people, the next crucial component is for them to reach out and develop relationships with the students. Higgins picked up on the principle since at least the time of Wesley:

> “Wesley's instruction to *know each person* under one's care was foundational. He wrote, ‘I can't understand how any minister can hope ever to give up his [or her]

16 Higgins, 56.

account with joy unless (as Ignatius advised) he [or she] 'know all his [or her] flock by name, not overlooking the men-servants and maid-servants.'\textsuperscript{18}

This is important because mentoring has to be contextualized. No believer exists in a vacuum; instead, each brings his own background and worldview to the table. Knowledge of the person is necessary.\textsuperscript{19}

Yet, while this concept is well known, Belsterling noticed that it is not applied

It was worth it to Him to show love to His disciples, even if He had to die to help them understand how great His love for them was. “Relationship” is such a youth ministry buzz word. All youth workers give lip service to the importance of the idea, but many just go through the motions of loving the teens under their care. Many pursue youth ministry “professionalism” with far more zeal.\textsuperscript{20}

As Belsterling developed this idea, he mentioned that the reason for the lip service is that ministry workers are easily distracted from relationships to empire building. It is so easy to get wrapped up in the newest idea, to be bigger and better than anyone else. As this is applied to education, the same things can happen as there is pressure to provide all the different programs that other schools provide. When it comes to mentoring, it is easy to think in terms of programming as well – chapels, morning devotions, small groups, etc.

Crow also provided another necessary element in the process of mentoring.

“Much modern training is still content-driven rather than mentoring-driven (e.g., seminary classrooms, lectures, seminars, conferences, retreats, and the like). Most training still starts with "talking-head" curriculum then introduces mentoring as an add-on. What if we began with the mentoring relationship, then built our curriculum around that?”\textsuperscript{21}

\textsuperscript{18} Higgins, 61.

\textsuperscript{19} Min-Ho Song, “Contextualization and discipleship: closing the gap between theory and practice,” \textit{Evangelical Review of Theology} 30, no. 3 (July 1, 2006): 249-263.

\textsuperscript{20} Belsterling, 89.

When a “discipleship” program is started, it is almost always a Bible study. While Scripture leads to life in Christ, ministry workers often have the wrong starting place because of a wrong perspective on discipleship. “When people refer to teaching and learning they usually have in mind a schooling model. Protestant circles have largely ignored discipling.”22

People change people. Programs are tools to facilitate those relationships and provide direction, but a program will not change people. Again, distraction from this foundational principle is easy. “In order for youth workers to mentor as Jesus did, they need to be willing to give their youth both quantity and quality time. Young people will not always have questions at planned or convenient times. Thus, availability is critical.”23

The concept of mentoring is very basic – find ways for one life to rub off on another life. “Imitation then is similar to discipleship in the sense that it is the process of transferring one's lifestyle to the next generation.”24

As life is lived with students, the educators should be paying attention to call the students out and involve them in ministry. “Youth workers need to call those they mentor to become ministry partners, not just ministry recipients.”25 The process then comes full circle and the students become those who are living out their faith in each area of their lives and can then engage the culture around them. At this point, students have become those who are living doxologically.


23 Belsterling, 90.


25 Belsterling, 89.
Chapter 2: The Foundation

The Chief End of Man

Discipleship, like anything else, finds its reason for existence in the ultimate purpose for man’s existence – God’s glory. When discipleship is seen as an independent entity or if it is placed on any other foundation, the fruits of a discipleship program will be out of sync with its purpose. Educators must start with a God-centered perspective. Yet, this is sometimes more easy to say than to do, because it is the nature of discipleship to deal with people. For this reason, discipleship can easily become an end in itself perverting the created order. Perversions like this are even more likely when the thing in view is good. For example, an emphasis on evangelism could potentially have man at its center.

So it is important to understand the reason for man’s existence before implementing any discipleship programs. With a doxological understanding as a foundation, it is essential that each believer be transformed into a worshipper of God. Aside from this transformation, there would be a split between what a person says that he believes and the way that life is lived. In other words, if God’s glory is said to be the highest value, then when it is valued in an individual’s life, that individual becomes a worshipper of God. So, there are two major pitfalls that can happen in this area – possession of a wrong foundation and possession of a right foundation intellectually that is disconnected from the rest of what a person lives. Both will have consequences and will make it difficult to understand the discipleship process.
Thought of another way, if God is the most valuable being in the entire universe, and He can be nothing less, then to value anything else above Him, no matter how noble it may sound, would be unrighteous because it would be placing something less valuable in the place of the One who is ultimately valuable. This is stealing God’s glory. “I am the LORD; that is my name! I will not give my glory to another or my praise to idols” (Is. 42:8 NIV).

This then affects and provides the foundation for everything that is done. “If anyone speaks, he should do it as one speaking the very words of God. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power forever and ever. Amen” (1Pe 4:11). As an example, John Stott, in relation to missions, has stated,

The highest of missionary motives is neither obedience to the Great Commission (important as that is), nor love for sinners who are alienated and perishing (strong as that incentive is, especially when we contemplate the wrath of God…), but rather zeal – burning and passionate zeal – for the glory of Jesus Christ…Only one imperialism is Christian…and that is concern for His Imperial Majesty Jesus Christ, and for the glory of his empire.26

It would be possible to do missions because of a love for the lost, but that is not the highest motive and will lead to a perversion somewhere in one’s actions if it is allowed to become the greatest motivator. In other words, unless thinking is in line with reality, it is false and will have undesirable consequences.

In the same way, the glory of God must maintain its central position when discipling believers. The discipleship process should result in a person who becomes a worshipper of God in an ever-increasing way. They should not be primarily in love even with God’s purposes, since that would be a perversion of what is ultimately valuable, but

26 John Piper, Let the Nations Be Glad (Grand Rapids: Baker Academic, 2003), 9.
they should love Him with all that He has made them to be. As this is kept central, the person walking through the discipleship process lives life fulfilling God’s purposes because of the transformation that happens in this relationship.

It is important to give this consideration because the problem here is not primarily that Christians are uninformed regarding the importance of the glory of God, but more that the knowledge is not meaningful in any significant way. Talking about the glory of God in a mission statement becomes like saying “in Jesus name, amen,” at the end of a prayer – a tagline addition that is there because it is supposed to be there.

In order to understand what it means to glorify God with one’s life, it is important to go back to the Garden of Eden. A thing glorifies its maker when it acts the way it is meant to act. When Dell makes a computer, and the user finds the computer to meet and exceed his needs, he is very happy with Dell and one could even say that he praises Dell. The proper function of the computer speaks well of Dell.

Man also was designed to be a certain way and is intended to live that way. Christians understand that man was made to walk with God. Adam had an intimate relationship with God. But the reader of Genesis is also told that Adam was given a job – to name the animals and to work the garden. None of that sounds very spiritual, but Adam never had to question God’s will for his life – an earthly function was woven into the fabric of Adam’s being. God designed Adam to live out a specific purpose. So Adam has a perfect relationship with God and a perfect relationship with his occupation.

Many Christians might think that this must have been the ideal scenario. But God is the first to say this situation is not good. In fact, God says, “It is not good for man to be alone” (Gen. 2:18). Strange statement considering Adam walked with God. Yet this
brings to light a third purpose for man – to live in community with other people. Man was made to live in relationship with God, to live in relationship with other people, and to live out a unique purpose suited to him. Living the way he was made brings glory to God.

In the context of the Christian school, students who attend for thirteen years, one hundred eighty days a year should be graduating with an understanding of what it means to live in relationship with God, relationship with others, and with an understanding of their own gifts and abilities. If students graduate without understanding and without beginning to walk in these basics, it would be difficult to call what they received “Christian education.”

When Christian education is disconnected from the greater purpose for which man has been made, it loses its proper place within the realm of creation. Instead of the tool of education accomplishing the greater purpose or vision, the tool in many ways becomes the vision. In the Christian school it could be manifested in multiple ways, but the primary switch seems to occur when education ceases to be the tool for discipleship and becomes the end in itself. As the tool for discipleship, education exists for a greater purpose and can be plugged into an understanding of life lived for the glory of God. Yet, if it is viewed as an end in itself, the school draws its identity not from its purpose within creation, but from the name on the building – “school.”

So the purpose of this introductory consideration is to provoke some thinking on this level – what do believers truly think about the glory of God? The desire of the author is going to be to connect discipleship into this fundamental idea so that discipleship becomes the natural outflow of an understanding of the centrality of the glory of God and
permeates all areas of Christian education.

**Sin Enters**

Although man was made to glorify God, there has been alienation between what man was intended to be and what man actually is as a result of the Fall. Man’s separation not only affects his relationship with God, but also his relationships with others and even the knowledge of himself. In other words, in the garden, Adam and Eve expressed their alienation from God by hiding from Him. They also expressed alienation from each other by clothing themselves. Finally, they experienced alienation from their purpose as God said that now the ground would be cursed and Adam would have to toil to do what he was made to do. Francis Schaeffer expressed despair this way,

> Weep for our generation! Man, made in the image of God and intended to be in vertical communication with the One who is there and who is not silent, and meant to have horizontal communication with his own kind, has, because of his proud rationalism, making himself autonomous, come to this place.”

Schaeffer expressed the extent to which he was seeing the alienation that began in the garden.

Understanding that man brings glory to God by walking in relationship with God, with man, and in living out his unique design and giftedness gives a complete picture of man’s function. This must be viewed in this way, because to elevate one of these three beyond the others is to experience a perversion. Though a relationship with God obviously precedes the other two, it provides the start to wholeness not complete wholeness. These things are a unity.

For example, there may be some who serve mankind selflessly. But if it is

---

27 Francis Schaeffer, *He is There and He is not Silent*, (Wheaton, Illinois: Tyndale House Publishers, 1972), 52.
disconnected from bringing glory to God, then it is a distortion of what love for man was supposed to accomplish. Or consider having a love for God and spending full days in prayer and meditation, but withdrawing from society in order to do it. Here again, the desire may be to bring glory to God, but because the individual’s unique design is not being expressed in culture and because there is no real love for man, a perversion is present. This is so much the case, that Scripture links the two concepts and teaches that if one says he loves God and does not love his neighbor, then he really does not love God. Or when Jesus is asked for the greatest commandment, He gives two – love God with all that you have and love one another.

![Diagram](image)

**Figure 2: Three aspects contributing to the glory of God**

In summary, man’s purpose comes from God Himself. Man is to glorify God, because of who God is – there is nothing else that exists that deserves glory more than God – He should be rightfully valued beyond all else. God created man and placed him in a garden and walked with him, again, indicating the design towards relationship with
God. The Trinity eternally exists in a close fellowship, and man was made in the image of a God who exists in community. It is natural then to see the source of community and genuine love towards other people in the relationship of the Godhead. Beyond that, the only time God looked at creation and said that it was not good was when man existed alone prior to woman. At this point in man’s existence, he had a perfect relationship with God and he was fulfilling his God given purpose or living out his design, yet God still said that it was not good for man to be alone. Something was still lacking. Finally, it is evident that man was made as a steward of the resources of earth and should exercise his gifts and abilities to bring glory to God.

Sin not only caused alienation between God and man, it also brought disconnection between man and man and between man and himself. As unredeemed people, “the deepest part of who we are is vibrantly attached to no one…we are profoundly unknown and therefore experience neither the thrill of being believed in nor the joy of loving or being loved.”

A Definition of Discipleship

Quite simply, discipleship is that process which reconnects man in these three areas so that his life is lived declaring the worth of God. The goal of the discipleship process is for people to understand that a relationship with Christ affects their entire person so that now they have the ability to begin to walk in the way that they were created. In other words, because of the work of Christ, people now have the freedom to walk in relationship with God, the freedom to build meaningful and lasting relationships with other people, and the freedom to live life in a purposeful, meaningful way according

---

to the way that God has knit them together since they were in their mother’s womb.

“Discipling is about respecting the individuality of a disciple and assisting his or her uniqueness to blossom in accord with God’s design.”

This results in lives that bring glory to God, because as these three areas see restoration, man more closely reflects what he was intended to reflect.

Discipleship takes place through life on life interaction.

The principle behind discipleship does involve one person influencing another, which does result in a change in heart and mind. The success of discipleship doesn’t depend on soldiering forward in a mechanical strategy of reproduction and multiplication. And discipleship doesn’t involve developing a well-trained, elite sales force. Rather discipleship occurs when a transformed person radiates Christ to those around her. It happens when people so deeply experience God’s love that they can do nothing other than affect those around them.

So it is that as the disciples spent time with Christ, they began to become more like Him. Then as they went out and had their own disciples, the second generation disciples took on the Christlikeness that was present in the lives of those who discipled them. If the disciplers had never spent time with Christ, then the discipleship process would not have worked. This is because discipleship is about a change in character more than it is about obedience. “We need to emphasize that the Great Omission from the Great Commission is not obedience to Christ, but discipleship, apprenticeship, to him. Through discipleship, obedience will take care of itself, and we will also escape the snares of judgmentalism and legalism, whether directed toward ourselves or toward others.”


While the process described in the previous paragraphs involves two people, in truth, the life on life interaction is between the one being discipled and the One who is life. In other words, it is possible to be a disciple without being formally discipled. Of course ideally, the One who is life is becoming incarnate in those surrounding and discipling the new disciple, but a disciple could also discover life in the pages of Scripture as the truths that he finds there become a part of his life.

Truth is not a set of rules to be obeyed, mysteries to be known or evidences to be mastered, but Christ, by whom we know and are known. Truth is not discovered, it is revealed in relationship to both the head and the heart. Therefore, Truth is not something merely known or proclaimed but Someone experienced, tasted, and seen as the Psalmist says, by grace, faith, and presence that not merely knows the Truth but loves him.32

Salvation was never meant to be a ticket out of hell into heaven. Instead, it is the restoration of all that man was made to be. Christ so dealt with sin that the new believer no longer needs to be in bondage to it. People are now free to walk in relationship with God, free to build meaningful and lasting relationships with other people, and free to live life in purposeful, meaningful ways. Discipleship is the process where these things become more and more reality in the life of the believer as that believer comes to know Christ and is changed by that knowledge. If this is really happening in a believer’s life, then he will be different with each passing year. In other words, this process produces transformation, not just knowledge. While engaging culture is not the immediate result, it is the effect of being transformed and so when a disciple is not engaging culture, something is wrong with the process. The tendency is to try and “fix” the fruit at this point, but that would be a mistake – it is not the fruit that is the problem, it is the root.

The Necessity of Faith

Faith is the bridge between the knowledge of facts and the way those facts show up in a person’s life. There may be two people who can answer “true” on a true/false test to the statement: “this world is not home; possessions are temporal, entertainment is fleeting.” Yet as their lives are examined, the one who places faith in those facts will live differently from the one who does not. From this perspective, it is possible that many Christians do not truly believe what they know.

The disciple is one who, intent upon becoming Christ-like and so dwelling in his “faith and practice,” systematically and progressively rearranges his affairs to that end. By these decisions and actions, even today, one enrolls in Christ’s training, becomes his pupil or disciple...In contrast, the nondisciple, whether inside or outside the church, has something ‘more important’ to do or undertake than to become like Jesus Christ.33

True mentoring is impossible apart from faith. Faith takes the principles learned from Scripture and then lives as if those principles are actually true. Faith attempts to put into practice the principles learned. This takes intentionality, because one already lives according to contrary principles at the moment of salvation. So, if a new believer puts faith in Christ and then lives life without intentionality, the result will be a compartmentalization between his saving faith and the way the rest of life is lived.

At this point, it should be clear that the goal in the life of the believer is to bring glory to God. This is done in three ways: walking in a relationship with God, creating and being involved in relationships with other people, and living out a unique God given design. All three of these areas, where unredeemed man experiences alienation, should evidence growth in the believer’s life. This produces wholeness in the life of the believer; and as a result of these changes he becomes a person who is involved in

drawing others towards the same kind of relationship. If this is not happening and instruction is taking place, then the problem is that the believer has not placed faith in the things that he knows to be true. He is not walking by faith and the consequence is a divide between the things he says he knows and the way he lives his life.
Chapter 3: Christian Education Today

The Problem

Chuck Colson has said

Christian education has failed to make a convincing case that it is different from secular education, that we see all of education influenced by our understanding of revelation and truth from a Christian perspective, where every discipline is undergirded by a basically distinctive or Christian view of reality. If you’re simply offering a Christian adaptation of what you’re given in secular schools then I would probably be urging my grandchildren to go to secular schools which are better known and would give them a better shot at further education.34

Colson is identifying the fact that Christian schools are sometimes in danger of making education the end rather than the tool. As another example,

Professor Gordon Clark of Butler University speaks of the Christian college, where such good things as ‘giving out tracts...holding fervent prayer meetings, going out on gospel teams, opening classes with prayer’ are the accepted practice; ‘yet the actual instruction is no more Christian than in a respectable secular school...The program is merely a pagan education with a chocolate covering of Christianity. And the pill, not the coating, works...the students are deceived into thinking that they have received Christian education when as a matter of fact their training has been neither Christian nor an education...Christianity, far from being a Bible-department religion, has a right to control the instruction in all departments.35

Here again, the real goal has become simply education and as a result, the discipleship of the student is relegated to other activities. In the end though, this only furthers isolation between things pertaining to God and the rest of life. In this kind of a system, the “product” will be believers who live compartmentalized lives – they were discipled to live


compartmentalized lives. Worse though, they were told that they were in a Christ-centered environment. Students then graduate with the wrong understanding about what a Christ-centered environment looks like – and that is the perspective that they carry with them.

In a culture where Christian schools are readily available, it is important to ask the question, “Are students who have received a Christian education different in the way that they think and live?” Though there are success stories and many could testify to the difference that was brought about in their lives, it appears that the answer is essentially “no.” The Nehemiah Institute has developed a worldview test which has revealed that youth today are becoming increasingly humanistic in their thinking. “When over 90% of youth from Christian homes, either in public schools or in Christian schools, are moving away from a Biblical view of life, and closer to the Humanistic view of life, as documented by PEERS Testing, then clearly a disaster is in the making.” Only 6% of those attending a traditional Christian school scored in the Biblical Theism category. These are students who have potentially been in a Christian school environment for thirteen years, one hundred eighty days a year. With that kind of time investment, it would be expected that major differences would be seen in students’ lives. For only 6% to test in the Biblical theism category demonstrates that there are significant problems with Christian education.

Nehemiah institute does classify some schools as “worldview schools” and these

---


37 Ibid.
do significantly better, but only represent 500 out of 12,000 schools (4%). Yet even in these schools one has to wonder – are students being equipped with a way of thinking that remains separate from their lives? In other words, while they can recognize worldview distinctions intellectually, are they being transformed? It seems reasonable that if in 500 schools, students were receiving a way of thinking that impacted their life, this would have a measurable effect on society as these students engaged their culture. After all, assuming twenty students to a graduating class, that would be ten thousand students graduating each year with a heart to be a part of their community in a way that leads to Christ. Yet that has not been the case. George Barna wrote

Perhaps the most deceptive factor is the high level of church-based involvement among today’s teenagers. This study shows that teens continue to be more broadly involved in church-based activities than are adults. In a typical week, nearly six out of ten attend worship services; one out of three attend Sunday school; one out of three attend a youth group; and three out of ten participate in a small group, other than a Sunday school class or youth group meeting. In total, more than seven out of ten teens are engaged in some church-related effort in a typical week. That far exceeds the participation level among adults – and even among teenagers’ parents!

But before these levels of involvement result in celebration, be warned about teens’ plans for the future. When asked to estimate the likelihood that they will continue to participate in church life once they are living on their own, levels dip precipitously, to only about one out of every three teens. Only 33% estimate that they will be a part of church life when on their own. If this holds true, the American church is going to see incredible decline. Students are not being equipped with any kind of vision to glorify God with their lives if they do not grasp the importance of the local church as an assembling of worshippers.

38 Ibid.

Adding to the realities faced in our culture is the idea that educators tend to think that they are doing a better job than they are. When comparing “Our school is effective at fulfilling the mission statement” with “Discipleship is fully incorporated with the educational process of our school,” 92.6% of administrators and 87% of teachers who took the survey either agreed or strongly agreed with the first statement. Yet, although mission statements were consistent at including some form of discipleship only 64.2% of administrators and 53.7% of teachers agreed or strongly agreed with the second statement.\textsuperscript{40} This would seem to indicate a lack of consistency – educators overwhelmingly believe that they are effectively fulfilling their mission statement, but then when evaluating their program they conclude that discipleship is not a fully integrated part of the school process. If the mission is to disciple and discipleship is not part of the whole process, then not only is the mission not being effectively fulfilled, but students are being taught to live compartmentalized lives. Of course, a compartmentalized life would be in direct opposition to the intended mission of the school.

**Knowing God**

Sometimes a school may have started in order to protect students from the world and now that school has become a shelter from the culture of the community and a promotor of church culture.

If a church does not regularly examine its culture, it ends up a culture unto itself. Soon the church is filled with people who pray in King James English, call the pastor “brother” to show respect, and forbid women from wearing pants to church. They are still relating to cultural issues that were relevant one hundred years before.”\textsuperscript{41}

\textsuperscript{40}See Appendix 3

Loving God and loving people are connected. I John would even indicate that a person cannot do one and not the other, and so when a ministry results in isolation from the world, that should be a good indicator that knowledge of God is not really present. The incongruity is that it is these groups who often feel that they are the protectors of the true knowledge of God – they are the only group that is still preaching the truth!

The irony is that most people crying for ‘meat’ are really crying for minutia. They want to learn the deeper truths about the times of the rapture rather than how to live the Christian life. True meat teaches people how to be transformed by the renewing of their minds so that they will live like Christ, love like Christ, and leave what Jesus left behind.\(^{42}\)

There is nothing wrong with solid teaching, but solid teaching should lead to transformation and when it does not, the ministry must return and evaluate its worldview. Knowing God is not meant to be only intellectual, but instead is to result in the believer’s sanctification which will be seen in a transformed life – a life being renewed to its intended purpose. The way that the world is to know believers is by their love; and ministries like this are not seeing students graduate who are transformed towards Christlikeness, but instead are either rebellious against their upbringing or become those who continue to perpetuate the isolationism.

**Transformational Truth**

Second, students are not being involved in becoming what they are learning.\(^{43}\)

Again, bringing glory to God will involve a restoration that goes beyond the intellect. Even when the faculty model right behavior, many times the students are not included in

\(^{42}\)Ibid, 80.

\(^{43}\) See Chapter 4 for further discussion on the evidence for this statement and the solution to the problem.
the process and are instead spectators. Students need to have the opportunities to live out their faith now, instead of this period of their life being treated like it is an intermediate stage to real life – they are not the church of tomorrow, they are part of the church of today.

For example, a recent visit to a Christian school webpage revealed that a congressman had stopped by to talk to the students in an assembly. The article closed with this, “The faculty and staff then gathered around the Congressman and prayed for this man of God as he continues to serve in office.” The picture showed the students in the bleachers while the adults prayed. But why not involve the students in an activity like this? It is a simple shift in thinking, but if the desire is to raise up students who will integrate their faith with their life, this would be one simple tool to take advantage of in order to move towards that purpose.

The truth is that the school probably sees this as simply another way to do it or something that is not really a big deal. But it might indicate an overall lack of thought in this direction. According to a Lausanne paper, “Christian Education provided to children and youth generally does not encourage them to think of themselves as those who can exercise spiritual influence and lead others.” This is obvious as schools go through Christian motions, as in the example above, and do not involve students in the reality of

44 The school name is withheld.

45 This is admittedly anecdotal and these types of things are possible in a school that is doing a good job of making disciples as this school may be. It is only offered as a fruit of what can happen as a result of wrong thinking and is not meant to be the sole determiner of wrong thinking.

their faith. Unless faculty and staff live life Christianly with the students, the baton will not be passed to the next generation.

Another example occurs when there is a mission trip or a retreat or really anything where prayer is requested. Often times, the request will be for the students’ hearts to be open to what God is doing in their lives. Again, this is subtle and may not seem to be a big deal, but why not pray for everyone’s hearts to be open – including faculty and staff? In order to disciple effectively, mentors must present themselves as those in process, being transformed in their own relationship with Christ. It is the difference between walking with the Lord together as adults and students versus the faculty working to try and get the students to walk with the Lord. The latter is a fruit of a perverted Christian worldview and it misses the opportunity for genuine mentoring and the training of future leaders. Educators are supposed to be on the discipleship path themselves and then have the opportunity to invite students to walk that path with them. But the false perspective plays the “mature” teachers against the “immature” students and portrays a dichotomous perspective that simply is not true. Coryell wrote,

Research with high school students showed that most students never have a leadership thought mentioned to them by their parents and guardians. Teens are never encouraged to think about themselves as leaders. Even Christian parents may praise their children for acting in a way that is God-honouring, but little connection is ever made between God-honouring actions being important for leadership.47

The church as a whole must become more proactive in the training of the next generation, because this problem, evident in Christian schools, is also prevalent in the church. Saint wrote,

_________________
47 Ibid.
The twentieth-century model of missions leaves the vast majority of Christians out of the church’s spiritual battle. The model could be summed up as, “feed the world spiritual fish.” This is an oversimplification, but as a generalization it isn’t far from reality. Our commission on the other hand is more like, “Distribute spiritual fish samples and then train all those who want more to fish for themselves AND teach them to teach others to fish!”

This problem of having truth disconnected from life has become rampant throughout Christianity. Even in seminaries, degrees in apologetics can be earned that major on truth and ignore the Biblical apologetic. Consider that the theme verse for apologetics is probably I Peter 3:15, “But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect.” The student is told to be able to give an answer and so he studies answers to all the world religions on the way to earning his degree. Yet the context of the verse is surrounded by the exhortation to “do good.” In other words, the key to apologetics is a transformed life. I John teaches that the world will know a Christian by his love. It is not that knowing the arguments is a problem; it’s that it is out of balance with what Scripture teaches to be genuine apologetics. If someone with a master’s in apologetics does not know how to live a life of love, then that person is no master of apologetics. He has disconnected truth from life.

In the same way, as a Christian school teaches truth across the disciplines and throughout various activities, all of that truth should surpass factual knowledge, surpass knowledge of the way that particular truth relates to a Christian worldview, and should take a student to the place of understanding and experiencing what it would look like to be different as a result of truth. Mentoring results in changed lives and a Christian school

---

should see graduates who have been transformed because they have been a part of the school. Students should begin living what they are learning or something is wrong in the way they are learning.

Integration

Biblical integration is really a subset of the previous section because the problem in this area is the same – at best integration is practiced as cognitive only when it is practiced at all. Yet, it deserves its own section because this has been an area of emphasis within Christian education for at least fifty years. In a book published in 1964, Gaebelein wrote,

> It is a key principle, too generally overlooked, that the Bible is not concerned with abstract truth; on the contrary, it always sees truth as related to life. “He that doeth truth,” wrote John, “cometh to the light” (John 3:21). Protestant Christian education has yet to realize the full import of John’s words. Actually to “do truth” means a much more thoroughgoing integration of our education with God’s truth than has yet been achieved.  

This had been part of the discussion back then, yet it seems to have not made much progress other than to become more familiar to more people. It is true that Christian education magazines, such as those put out by the Association of Christian Schools International, are making this an issue and keeping it in front of educators. But, it seems that while the topic is more familiar, it is not articulated as well today as it was then. Gaebelein saw the problem and declared that integration requires transformation in life – the result is to “do truth.” It is not that educator’s today would say that students should not “do truth,” but integration has become an emphasis on how the individual discipline relates to a concept in Scripture. Worldview has been equated with integration. But worldview is only the cognitive component of integration. Notice should be taken that

---

this sets up a failure between knowledge and life, because it misses the necessity of faith.

For example, in a recent article dealing with the topic of integration in Christian School Education, Bauman shows how a literature teacher deals with the concept of ugliness in the world by using Moby Dick. So the teacher is able to talk about Ahab’s obsession and apparently even plays with the symbolism of the text using the white whale to represent God in order to talk about Ahab’s struggle with God for taking his leg. This is all presented as a positive example of integration. In the same article, an elementary science class observes that all things die and then can trace that back to the Fall. 50

There may be nothing wrong with illustrating reconciliation using these methods (although playing with author intent is debatable), but this is an article about integration in a magazine published in 2009 by an education professor and integration is not pushed past cognitive understanding. This is not to say that this kind of integration is wrong – certainly, a Christian way of thinking, a Christian worldview, is a piece of the puzzle. Yet, it does not go far enough because it presents integration in a way that equates it with worldview. This is done because education is thought of in western society as only an intellectual pursuit. But, the problem is that worldview is only the cognitive component of integration. The terms are being confused, because education has been isolated so as to be concerned about only one part of the person. When Dr. Baumann talks about integration, he is not using the right term – he is not talking about the integration of Biblical truth into the classroom, he is talking about the integration of a Christian worldview into the classroom – a subset of Biblical truth, because Biblical truth is not something merely known, but lived. So there seems to be a slip in understanding from

---

where the concept of integration stood fifty years ago and where it is today.

As indicated above, even worldview schools are not producing students as the norm who engage culture. True integration must result in transformation. It will include a Christian philosophy and way of thinking, but in the words of James, “Faith without works is dead” (Ja 2:17). When knowledge does not cause a change in behavior, no connection with the One who is Life exists in that area. Truth will never be transformational in the life of the student if it does not first impact the life of the teacher. Then, life on life, transformation will take place – not by the passing on of information, but by the life of Christ resident in the teacher also becoming a part of the life of the student.51

**Measuring Success**

Sometimes the problem in Christian education comes about because Christian schools are aiming for the wrong goals. Often this is because methods are confused and become goals. For example, a Christian school should use athletics as a tool to train students to engage culture and bring glory to the Lord. Athletics though can become a goal in itself when the emphasis becomes building the program or having as many offerings as possible, etc. In this case, the business of education becomes checking things off of a list rather than keeping the focus on raising up disciples and using education to do it.

Following the pattern of a secular view of education, Christian schools can sometimes get caught up in test scores and find themselves being driven to the test, especially when it comes to AP classes, but any test can carry the same kind of danger. A school is not successful which has a large percentage of students passing an achievement

---

51 This concept will be developed further below.
test – though Christian school students should be able to pass those; instead, the school is successful when their students not only know the truth but use the truth in a way that is relevant in their lives as servants of Christ. It is the difference between graduating students who know that they should live their lives to the glory of God and graduating students who live their lives to the glory of God. One successfully fulfills the mission of the school and the other does not.

In the same vein, many Christian schools are proud of the percentage of students who go on to college, but these kinds of methods of measuring success are cultural rather than Biblical. Some will use their giftedness without going to college and this is still success. The important thing is to not be distracted by false measurements of success. The real measure of success in the life of a Christian school is found in the lives of its students and its graduates. If a visitor can see that there is something different in the lives of the students and those students are able to use what they know to bring glory to God, then the school is successful. If graduates are permeating culture, using their giftedness to bring glory to God and bringing people to Christ, then the school is successful.

Admittedly, measuring this is difficult. Yet, each teacher involved in mentoring students knows when these students are walking with the Lord and when they are not. The thought that all knowledge should be quantified probably limits the definition of knowledge. Educators who know genuine transformation in the lives of the students they have personally mentored rarely need to measure such things quantitatively. In fact, sometimes it is the attempt to measure outward actions or fruits that causes the shift in thinking away from genuine transformation. When this happens, a school can check its list and consider itself to be successful while continuing to graduate students who do not
engage culture in meaningful ways.

Sometimes teachers and administrators remind one another that the work is not in vain simply because the results are not evident today. They insist that all those lessons learned and verses memorized will come back to the memory at a crucial point in the future life of the student. This is an evasion and often allows administrators and teachers to avoid thinking through where they have gone wrong. If the Lord has the ability to use these students in the future and to work in their lives in significant ways down the road, then He can work in their lives today as well. It is not enough to hope that one day the lessons that the students are taught will come back and become a part of their lives. A student will never be what he is not becoming today. The Holy Spirit is alive and active today and it is possible to see differences in the lives of students today.

**Conclusion**

In order to see changes in these areas, more is necessary than simply an acknowledgement of the problems. This is because many times the problems are perpetuated by the systems that are in place within the school. In this way, someone may see the problems and attempt to bring about change, yet be thwarted because of the systems that the school has in place. For example, if discipleship is about life-on-life interaction, then every teacher must also be a disciple. One can almost hear educator’s respond “absolutely” to that statement, yet teachers are hired who are not disciples in the sense that this author has been arguing. This point will be developed further below, but consider that if this is the system that is established – the hiring of teachers who are not disciples – what kind of integration is possible? When integration is taught in this context, it is like changing the plans to the building halfway through. The problem is not
the walls, the problem is the foundation. Start with the foundation, and the right walls will follow.

Discipleship within the Christian school must not only demonstrate Christianity in front of the students, but it must take the next step of teaching them to experience Christianity for themselves and to teach others to live Christianly as well. This is what it means to bring glory to God, and anything short of this is simply not good enough. Schools must keep in focus why they exist and not allow the tool of education to become the goal. “The goal of Christian education is not to produce students who have been exposed to truth, but disciples who have internalized and embodied truth.”52 This is the aspect that many Christian schools have missed and it shows up when results are measured by games won, test scores, or comparisons with the public school system.

Regaining Perspective – what’s the point?

Christian education has the potential to be one of the most effective ways to equip young people to walk with the Lord. It provides the opportunity for students to be ministered to forty hours a week for thirty-six weeks of the year for thirteen or more years – over 18,000 hours of exposure! The problem has been that the tool of Christian education has suffered because of the various perspectives on the purpose of Christian education. Essentially, there are two thoughts. One group emphasizes the education side of “Christian education” and the other puts more emphasis on the “Christian” component. The answer to this question will change the way school is done both in the day-to-day and over the long-term.

The first camp says, “Well, it’s a school, so the purpose is to educate kids.” This

perspective will tend to emphasize academics and providing an excellent education in a safe environment. Talk of having a Christian worldview can be present in a school like this, but ultimately there are two worlds, the academic and the spiritual. Teachers may pray in class, there will be chapels, Bible class and service projects. In the end though, there are two programs, one that emphasizes the academics, and the other that comes alongside of that one and tries to develop the students spiritually.

The second group responds to the question with, “Well, we are called to make disciples, so a Christian School would use education as its tool to equip students to engage their world for Christ.” This group does not see education as anything less than the first group; they simply recognize the purpose of education because they have a clear understanding of what it means to be Christian and see everything else as rooted in who they are. In other words, while the first group emphasizes education, the second group recognizes why education should be emphasized. For the discipleship crowd, the goal is the development of the whole person, not simply a passing on of content. Of course, content is the foundation from which change occurs, so content is not minimalized, in fact it is amplified.

This is because education becomes even more effective when the content has context. A Christian worldview is the unifying feature that sits behind all the disciplines. It provides structure and cohesiveness. For example, in English class, an unsaved student is only going to want to know how English benefits him at best – often, it is to know it enough to pass the test. But for the Christian, there is eternal value in being able to speak and write correctly. This is a tool that helps him fulfill his purpose as an ambassador of Christ. In other words, in the big picture, every student that graduates from a Christian
school should have a clear sense of mission. They should have an understanding that they are disciple makers, mentors, living to bring glory to God and that their individual gifts and abilities that they will use in occupation are there to assist them in their overarching purpose. This understanding should be more than simply cognitive; instead, it is something that becomes a part of who the student is.

It is for this reason that a school interested in discipleship would actually end up raising its academic standards. It would not be because they want academic excellence per se, but excellence would be the expectation because academics are the tool used to equip disciples and disciple-makers. The education would also be more effective, because the interest shifts away from the content to the student. In other words, rather than the teacher being interested in covering content, the teacher would be interested in the student’s genuine ability to know and use the content. In this way, content is covered even more effectively and passionately. Instead of measuring success by the completion of the book, success would be determined by the results in the life of the student. From this perspective, excellence is a by-product more than a goal. It is essential, but for a different reason.

It is important to recognize that this is not about adding a discipleship component alongside of the educational component. When viewed as an addition, discipleship becomes a second value alongside of the value of education. Because of this, it would be natural to see how these would compete with one another –there would be two values and two worlds: the academic and the spiritual. Yet it is easy to communicate this as two worlds almost as the default. For example, Ken Smitherman, President of ACSI recently wrote, “The distinctive of Christian school education is not excellence in academics
alone. Instead, it is that excellence coupled with the highest commitment to carry out the
spiritual formation of our students—helping them take on that inner being of Christ
Himself.” Most likely, Smitherman understands what he intends to communicate, but
he has not stated it as clearly as he could have. The distinctive of Christian education is
not the coupling of discipleship with excellent education. Rather it is using excellence in
education as a tool for discipleship. Again, this does not weaken education; it strengthens
it by supplying the context for it in one’s life. One perspective sees education as a goal;
the other sees it as a method. If both become goals, then one will compete with the other.
So while it is a small distinction in terminology, it is more than semantics and will affect
the way that planning is carried out in the day to day.

In a discipleship oriented school, there is freedom to speak truth into the lives of
students. When a teacher recognizes a certain area of giftedness that God has woven into
the fabric of the student’s being, he is free to call that student out and encourage him to
pursue that giftedness further. It’s not just that the teacher is able to do it, but in this kind
of a school, the environment is such that the teacher looks to call students out. At the
same time, because individual giftedness is recognized, there will be greater appreciation
for receiving a well-rounded education. In other words, if people are different and a
student is called to represent the Lord before all people, then a well-rounded education is
desirable to accomplish that purpose. So specialization does not have to take away from
well-roundedness if there is a bigger worldview behind the disciplines. In a secular
setting, it would be hard to defend both specialization and generalization, but the
Christian worldview sees both as a reflection of wholeness – specialization for the unique

53 Ken Smitherman, “President’s Desk: Making Disciples,” Christian School Education 12, no. 3
person that God has made to function within the body of Christ, but generalization, because of the function alongside of other believers and into a world where the differences and interests are diverse.

A second benefit to truly recognizing the worldview backdrop as a unifying factor of the disciplines is that, instead of mentoring being handed off to the Bible teachers and the chapel speakers and occurring at retreats and after school activities, every teacher disciples and every program is used for discipleship. In other words, while the group that emphasizes education may have athletics in order to be a well rounded school, the second group has athletics in order to pass on a different way of living to the next generation. Under this system “successful” programs are judged by completely different standards. Christian education should not simply provide an appearance of Christianity (praying before class, a missions/evangelism trip, chapel, etc.), but the permeation of it into every area. Christianity forms the foundation for all that is done and taught, it is not simply an addition to what is done and taught.

If the introductory framework is understood, all that has been said simply follows from it. Christian schools do not have the right to define the way that they do education. Education is part of a bigger framework and purpose. If man is created to bring glory to God through relating with Him, others, and by living out his unique purpose, then an education that does not support these, or even worse, demonstrates that these are simply an aspect of life, are out of line with what they were meant to be. For schools that want to be a part of enabling students to grow in their ability to bring glory to God, a different way of thinking will be foundational.
Chapter 4: Moving Towards a Solution

Paradigm Shifts

“Too often people think about their “spiritual lives” as just one more aspect of their existence, alongside and largely separate from their ‘financial lives’ or their ‘vocational lives.’ Periodically they may try to ‘get their spiritual lives together’ by praying more regularly or trying to master another spiritual discipline….God is not interested in your ‘spiritual life,’ he is interested in your life.”

Christian Schools cultivate this compartmentalization whenever programming is not adjusted to align with doxological living. The ultimate irony is that many schools teach living for God’s glory while modeling a secular mindset of education. The result is students with a good intellectual understanding of worldview, while being reinforced in its irrelevance by well-meaning faculty and a program that does not integrate or which integrates simply cognitively.

The survey conducted as part of this project revealed that many educators have a compartmentalized idea of discipleship. For example, educators were asked if their school promoted integration as Biblical truth related to the subject matter or Biblical truth lived out in the lives of students. Only 51% of teachers and 64% of administrators recognized that truth is to be lived out. This means that about half of the teachers and one third of administrators view or are being taught to view integration as synonymous with worldview. If they practice this perspective, it results in isolation of the Christian perspective rather than integration. Further, this demonstrates that while an educator can


55 See Appendix 3.
identify a true principle, it does not necessarily mean that principle affects his life or is even meant to affect his life.

In order to see solid integration, some paradigm shifts will be necessary. These shifts start with the understanding that man has fallen away from his created purpose. For this reason, his default setting is a fallen paradigm or way of viewing things. It takes intentionality to begin to move away from the fallen paradigm and grow in understanding God’s intended paradigm. The hardest thing about these shifts is to move from intellectual assent to allowing these principles to be the backbone of the school system. In other words, while none of these is unfamiliar, each one will still need attention in order to be sure that they are lived and not simply known. There is great danger in these principles being brought into a Christian worldview, compartmentalized in a cognitive way, and then education continues as normal.

People over Program

First, people must be valued over the program. Because the program is a tool and people are intrinsically valuable, the overall focus should reflect this. Students are not simply bodies in the seat, they are valuable members of the body of Christ entrusted to teachers by parents for a large portion of the students’ day. They are not scenery.

When we love people, we will invest in them. We will see their potential, and take delight in helping them to discover and exercise their gifts. We will notice their skills and interests, their strengths and weaknesses. Rather than using people as interchangeable parts to build our ministry machine, we will nurture them like a gardener tending a plant or like a shepherd caring tenderly for a young lamb.56

A person-centered focus will shift the teacher’s attention from the task of delivering the content and enable a move to the equipping of the individual. Because it is a way of

56 Lausanne, “A Call to Develop Christ-Like Leaders.”
thinking, it should affect everything from enrollment to expulsion, from hiring to firing. Decisions are not to be made for the good of the program, but for the good of the people to whom the program ministers. In the long-term, this way of thinking is good for the program, but in the short-term, it may force difficult choices.

As an example, when a teacher who is especially good leaves, sometimes it is easy to say things like “it is going to be hard to fill their shoes” or “no one is irreplaceable.” The one is meant as a compliment, the latter is meant as an encouragement that life will move forward. But both of these show a value for the program over the person. The first, forces the personality of one onto the next person in a way that the new teacher is not able to fill their own shoes. Instead, he is constantly compared to the former teacher and unable to develop programs and ways of doing things that fit his own giftedness. In this way, the new teacher is not fully embraced as a person, but is the new “old teacher.” Staff should be trained about this and encouraged to think through this. When a new teacher comes, there should be an anticipation of change and the willingness to embrace it. But if the program is more valuable, that will never happen.

The second phrase, “no one is irreplaceable,” misses the contribution that a personality makes to a team and to the school as a whole. People are not expendable and this phrase treats them as if they were. The idea is that any position can be filled, which is true – but that is the language of program. While any position can be filled, no one will ever fill that position like the one who is leaving, for better or for worse. In this way, any position can be filled, but no one is replaceable. When this is understood, the staff member moving on can be valued for their unique contribution while anticipating the
unique contribution of the next person. The tendency is to minimize this in order to maintain a good public image – the idea that a new person will be hired and parents and students can expect the school to go on as it always has. But instead of being forced to constantly think about the image of the organization - a focus on program - focus on people would allow students and faculty to even grieve for their loss. In fact, this encourages recognition of those remaining too by not forcing them to move on without recognizing the significance of the person lost. It promotes healing and values connections. Beyond that, it sets the stage to embrace the new team member.

Notice that these examples flow out of an understanding that in order for man to bring glory to God, he must function in the area of building relationships with others – treating them as uniquely valuable. The sin nature will tend towards programs rather than people, because man in his natural state is alienated from other men. But the Christian school has the opportunity to bring glory to God by reflecting man’s purpose through valuing people.

But this principle should be applied universally to students as well. Students are the reason for the program’s existence, not the other way around. So programs should be flexible and expendable, whereas the growth of the student will need to be kept primary. In other words, the goal of a Christian school should not be to offer as many programs as possible, but to use their programs wisely to impact the lives of students. As the make-up of the student body changes, the programs should change right along with them. While this seems self-evident, many schools are doing what they can to compete with secular schools as far as programs offered even when they have not yet sharpened the programs that they have. The competition does not determine the programs offered – programs
should fit the school context.

Thinking about this another way, discipleship is much more like an apprenticeship than it is an assembly line. In an apprenticeship, individualized attention is given and the focus is on one life rubbing off on another life. The hope in this model is that the student would be like his teacher – it is a very people centered approach. In contrast to this, the assembly line looks to provide the total package through various programs. The contributors to the programs see only a fraction of the end result; it is a program centered approach. Christian schools follow the assembly line model whenever programs take the place of people in methodology for discipling kids.

The most common mistake made by well intentioned leaders…is turning discipleship into a curriculum that a serious disciple completes and then graduates from. Instead of supporting an ongoing process, a program focuses on finishing the material, learning the information, and developing certain skills such as giving a testimony or using different methods of Bible study.57

Considering people over the program should result in the evaluation of each program or event to determine if it is furthering connections between students and the Lord, students with godly mentors, and students with their own gift set. An event was not successful just because it went smoothly, but was successful when it furthers the development of the students. Christian schools should be less concerned about the programs that they offer and more concerned about what they are doing with the programs that they have and whether or not those programs are a fit for the students to whom they are attempting to minister.

Mentoring rather than Expert Driven

A second major paradigm shift is to be mentoring driven rather than expert driven. Instead of thinking in terms of adults and students, Christian schools should think

in terms of team. This flows from the understanding that both are a part of the body of Christ. Students are fellow laborers. If the essence of discipleship is saying to a student “follow me,” then students who are on the same road can at times be an inspiration even to teachers. This is because it is not necessarily the maturity that matters as much as the direction that life is being lived. “Maturity doesn’t come with age. It begins with the acceptance of responsibility.”

Understanding this does not change the fact that the teacher has a responsibility to educate the student. In other words, the teacher/student relationship does not change, but the focus of the reason for that relationship does. The teacher is not simply the expert who the student looks to, but a mentor who is interested in the student. The teacher should expect immaturity, but not allow immaturity to distract her from the value and unique abilities of the student. When a teacher thinks of herself as an expert, it is easy to become frustrated when students do not value what they have – this teacher given to them by God. In this case, the focus is on the teacher and immaturity just serves as a greater division between the teacher and student. But a teacher who has mentoring as a primary perspective understands that immaturity is part of the deal and in fact has reason to expect that God will bring about transformation. This teacher is free to develop what God has given the student.

Unfortunately there often exists an unhealthy distance between a teacher and his students. The student may stand somewhat in awe of his teacher’s knowledge, ability, and experience, and may be anxious with respect to their relationship. A worse situation develops when the teacher remains aloof, formal, and impersonal, or when he communicates in some way a sense of superiority to his students. The teacher must seek to close the relational gap between himself and his students if

---

he wishes to disciple them effectively. 59

A teacher who is not relational has simply formalized the alienation between man and man as a result of the Fall. Some schools use methods that have institutionalized the fallen relationship. In the teacher’s natural self, he will be more comfortable to remain distanced from the student and to treat students as a group. Yet in this case, the teacher misses mentoring the student to live out his unique design.

But even bigger than that, if teachers do all the mentoring simply because they are the “experts” and students are never brought into the mentoring process as mentors, the school will be ineffective in its current equipping of students and in preparing students to engage culture once they have graduated. Barna asked, “Are your church members merely consuming ministry, or are they doing ministry?” 60 A student who has never been walked through the process of actually mentoring will be unlikely to do it once he is outside of the Christian environment. However, if the student is invited into the mentoring process as a leader, the school now has its entire faculty and staff and a good portion of the student body functioning together.

Barna’s insights regarding the church apply also to the school, “Many churchgoers have no choice but to consume ministry because they are not invited and prepared to do ministry.” 61 This is a leadership issue – again, when teachers are distracted by the students’ immaturity, they will blame the lack of functioning on the students, when in actuality, it is the mentor’s responsibility to mentor. A mentoring


61 Ibid., 30.
environment would produce a truly healthy school. The students would be equipped not just for the future, but also for today and as a result they would be more likely to continue the process after graduation.

In addition, students will be much more effective in the lives of other students than teachers will be – this is missions 101. Students are part of the peer group and live in the student environment; they have access to what the teacher will never have access. Christian schools should use this to their advantage. Barna wrote, “Ignite people’s passion for God and get out of their way.”62 The hesitation comes because the students are not “expert” enough. Mentoring is messy, but valuing people in this way will cause the school to truly be effective.

The survey indicated the biggest discrepancy between teachers and administrators on the question “I provide older students opportunities to mentor younger students.” 86.4% of administrators agree or strongly agree while only 50% of teachers do so.63 This indicates that educators may not be training students to engage within their environment. It also indicates that administrators have a desire to see this happen, but are not effective at training and mentoring teachers to mentor students. Consider that according to this survey, half of the teachers in Christian schools are willing to admit that they are not mentoring students to mentor. Said another way, they are not committing to faithful people who will go and teach others also.

At this point, the objection may be heard once again that a school’s purpose is education and by its nature, it calls for experts and not necessarily mentors. In other

---


63 See Appendix 3.
words, if people want to mentor, let them do it in the church, but as a school, the job calls for master teachers, experts. This is the perspective that sees mentoring as competing with education, but this is simply not the case and again is the fruit of a faulty worldview and misunderstanding of learning. Students do not learn simply by being given information – they may memorize, but they are not necessarily transformed by it. Transformation occurs, when the knowledge becomes a part of who they are and it is common knowledge that students learn by doing rather than simply hearing.

Learning by doing is an excellent example and extension of Dewey’s Experiential Learning theory, which suggests that everything occurs in a social environment. Learning is a process that includes knowledge, as facilitated and organized by the instructor, as well as, students’ previous experiences and readiness. As educators, we have a responsibility to provide students an environment where they can learn by doing, and that includes giving them the opportunity to learn by making mistakes. Therefore, an “expert” who only teaches from the front of the classroom is really no expert at all. Instead, it is the mentor-teacher, who teaches the content, but also connects it to the bigger worldview and demonstrates living it out with the students who is the true master teacher. This is not a call for teachers who know less, this is a call for teachers who are more.

Connecting over Directing

Too often discipleship is looked at as a process to be directed. The curriculum is picked, the class is started and the students are assembled. If the class is advertised to be in-depth, then maybe there will be some homework. Usually the teaching will revolve around what it looks like to be a disciple and so it deals primarily with the externals – the things that are produced, rather than an inner quality change. In fact, if the average

---

teacher were asked to start a discipleship program with students after school, many would initiate some type of Bible study. In a Christian school though, where students are getting grounding in Bible class that may not be the best course of action.

Discipleship is meant to build a connection between people. There is a mentor and a protégé. The emphasis is on intimacy more than information – a genuine connection between the two rather than a content dump from one to the other. Again, there should be a life on life investment rather than simply the hope of cognitive change. When Jesus discipled his followers, he occasionally taught large groups, but the primary method of discipleship was connecting with a few rather than attempting to disciple the masses. “The best work is always done with a few. Better to give a year or so to one or two men who learn what it means to conquer for Christ than to spend a lifetime with a congregation just keeping the program going.”65 During those three years, Jesus lived life with them. To put it in today’s terms, he taught them, he played Euchre with them, he went fishing with them, he sent them to do ministry, etc. He lived life with them. It may be possible that a Christian school which starts a Euchre club would be more effective at discipling the next generation than one who started another Bible study. If that statement elicits a reaction, it may be that the reader has more of a compartmentalized view than he cares to admit.

Christian school teachers may be missing out on this opportunity. The survey asked, “I regularly spend time with students outside of class.” 61.1% of teachers agreed or strongly agreed and 67.1% of administrators did the same.66 While it is not impossible to connect with students in a classroom setting in a meaningful way, the process is greatly

---

65 Ogden, Transforming Discipleship, 75.

66 See Appendix 3.
accelerated when educators choose to interact with students in other arenas.

Another problem with directing is that it often results in one person doing the work for the group. One person studies, one person presents, etc. In a true mentoring relationship, there needs to be some give and take. “There should be no lone wolves in either the doing of ministry or the enjoyment of faith. It is a communal venture.”67 If the mentoring process is to end with a student “becoming” rather than simply “knowing,” then they must be invited into a process which involves more than knowing.

The greatest benefit in really trying to connect with another person is that accountability will revolve around genuine life changes. If a didactic approach is used as discipleship, the accountability is usually based on the testing of the students ability to give back the information being communicated. But, as the mentor knows the protégé, he is able to lead the process over a longer period of time to go where it needs to go. Beyond that, the protégé will know that he is genuinely cared for throughout the process and a connection will be established that will not easily be broken.

As students have a part in this process with teachers, they will begin to perpetuate this in their circles. Speaking of youth groups, Greg Stier wrote, “What’s true of a cord of three strands is also true of your teenagers. Once they unite with at least two others, they form an emotional bond that is hard to break. It is these kinds of relationships that will cause teens to come back to youth group again and again.”68 The end result of the process is really a group of people who are committed to one another and connected to


each other through life connections rather than organizational connections. Christian schools have the organizational connection automatically due to attendance policies, but they have the opportunity, if they will be intentional, to create true life on life connections.

This idea of building connections should not come as a surprise. If God has created man to have a relationship with Him and with others, then these are basic needs that each person has as a part of the fabric of their being. To disconnect discipleship from the relational component is to act contrary to the way people are designed and to perpetuate the alienation of the fall.

**Growth over Unity**

Another paradigm shift would be an emphasis on growth instead of unity. Everyone wants unity and obviously unity is desirable, but unity only occurs in the truth. It is natural to react against the concept that unity is not always desirable, but sometimes unity is simply consensus. In other words, unity is not desirable simply for unity’s sake, but unity is rooted in things that are true. Genuine fellowship, or a sharing of things in common, only occurs when the parties agree about certain things. Even Jesus, who prays for unity in John, was not the model of bringing unity in the postmodern sense. He upset tables in the temple, he called the Pharisees “whitewashed tombs,” and he talked about a person choosing him over all other allegiances, even to family. Of course, the ultimate desire is for the entire family to embrace Christ and thus be united in the truth, but a single family member is not meant to choose family over Christ for the sake of “unity.”

In the Christian school, as genuine mentoring takes place, students will begin to grow and mature. But this will not be universal; some will choose not to walk down the
path of discipleship either in blatant rebellion or in a quiet, more compartmentalized
rebellion that maybe even they do not identify as such. After a few years, there will be a
marked difference in the students. It naturally follows, that those engaged in the
mentoring process will be growing in Christlikeness while those who have chosen not to
engage will still be exhibiting the behaviors of the flesh as the norm. Those becoming
like Christ will be taking leadership responsibility and will be functioning in mentoring
others. These students will sometimes have public leadership roles – in fact, it should be
the desire of faculty that the public positions would be filled by those following the path
of discipleship because it gives them a greater ability to fulfill what has now become a
common goal of faculty and these students.

Recently a friend asked me, “But what if a leader doesn't respond to your vision?”
I said, Then I don't worry about them. Jesus preached broadly to the multitudes.
From them large numbers of disciples responded to his ministry. He then
prayerfully selected from among them "those whom he wanted” to be part of the
Twelve.69

Part of leadership is identifying others who are on the path with the leader and enabling
them to go further.

However, there will be a second group of students who will begin to be jealous of
the leadership roles and opportunities given to the first group. The greater the growth in
the one group, the greater the gulf will become between the two groups. Even in the
description of this scenario, the thought is probably that both sides are doing something
wrong and a fairness mentality begins to want to fix this so that there is no division. It is
important to recognize that sometimes, because of our sinful nature, people can become
jealous when they really should not be. Jesus operated the same way in his ministry.

---

69 Crow, D Michael. "Multiplying Jesus mentors: designing a reproducible mentoring system: a
“Jesus potentially set up a dynamic in which a few felt special and the rest felt left out. Why would Jesus create an atmosphere that would foster jealousy on the part of those not chosen and potential pride in those who were?”⁷⁰ When some students begin to receive leadership positions based on their relationship with the Lord, this becomes one of those situations. However, administrators, teachers, and especially parents will begin to want to “fix” this situation and the best “Biblical” way to do that is in the name of unity. A choice must be made: will the staff continue on with the mentoring model even though there is a marked distinction within the student body, or will they take away leadership positions and much of what has been done to mentor in order to calm the storm and bring about “unity?” The pressure will be to do the latter, because disunity is uncomfortable and it may even lead to lower enrollment. The desire to keep everyone happy is a strong trump card over doing what is right, especially when the trump card can be disguised to look as if it were right by calling it unity. But this type of unity is not unity in the truth.

Simply stated, the goal of Christian education is not unity necessarily, but genuine transformation, real growth. Ministry in this model is not hindered, but promoted, because in a model where everyone is unified, there is probably little growth, while division may be the evidence that something genuine is happening. Students who are being mentored and supported will mentor others and gradually win even more, will graduate with the desire to live a lifestyle of mentoring others, and will be able to stick with it even through persecution which Scripture says will come to those who want to live godly.

Again this relates back to bringing genuine glory to the Lord. Parallel to the letter to Laodicea, when unity becomes primary, believers become lukewarm. When growth is

⁷⁰ Ogden, Transforming Discipleship, 64.
emphasized, there will be both hot and cold as some students grow and some rebel. Being lukewarm may be a more comfortable environment, but it makes Jesus disgusted.

**Eternally Minded rather than Temporally Minded**

This is the most straightforward paradigm shift that is necessary, but perhaps one of the hardest to grasp because in Christian circles, being eternally minded is something that is often talked about. In fact, according to the survey when it came to the question “As I teach, I am very aware that my students are eternal beings and I invest in them accordingly,” teachers strongly agreed – in fact it was the only question where the majority strongly agreed. But can this concept be given mental assent without being incorporated into the way life is lived? While Christian schools would use this language, the temporal world tends to be a huge distraction – enrollment needs to be up now; if things do not go well, that could be an image problem; a position is opened and needs to be filled, etc. When problems arise, western thinkers must “fix” them immediately. In other words, though the vocabulary of eternal perspective is present, living in the temporal has a way of stealing the focus from the eternal; yet, because the language is still present, it is easy for a school to be self-deceived – living for the temporal, while using the language of the eternal.

An eternally minded school would not be distracted by these things, but instead, having a clear desire to mentor the students, would allow various kinds of roles that would enable students to engage culture and practice leadership right now. For example, most Christian schools have retreats. If the retreat is meant to develop the student body in some way, then it is the perfect opportunity for the faculty or administration to not simply plan the retreat for the students, but to invite some students into the process of
planning and perhaps even running the retreat. In order to be effective, students will need to be trained to value the reasons for the various aspects of a retreat. In other words, they cannot just be told to come up with some games or pick a theme, they have to have an understanding of why games are played to begin with or what benefit there is to having a unifying theme.

So, they are not simply worker bees, but are involved in thinking through why the things that are done are done. In this way, the administration walks students through the process of using a retreat in the lives of other people. Students who live this out will have the confidence to be able to use this tool in the future, but also gain valuable insights just by living life with the leadership of the school – this is life on life mentoring. It could even be taken to the next level by working with a senior who has been involved in the planning of the retreat before to mentor an underclassman to run the retreat with purpose who would then be able to do the same for an underclassman in the future. Now, students are being equipped to run events with purpose and to train others to do the same.

As exciting as this may sound, there are two initial hurdles to overcome. First, mentoring takes time, and while a faculty member who runs the retreat year after year may be able to turn it into a quick and easy process, working with a student is going to make that process longer, because the process itself has to be worked through and taught – in other words, the event must be planned and the worldview or way of thinking about the event must be taught. Further, the faculty must have an understanding of why they are doing what they are doing if they ever expect to pass the way of thinking on. “Far too many youth workers are busy doing programs, but they can’t articulate the Biblical
purpose behind what they’re doing.”71 If the faculty are just completing an event or checking things off a list, transformation will not be passed to the next generation.

Second, if this is to be truly run by the student and not turned into a situation where the faculty just tells the student what to do, the student will probably want to try new things and each year the retreat will have the feel of being a first year retreat. In other words, while the mentoring process may become easier and easier with each year, the retreat itself will not turn into a well-oiled machine since it is being essentially designed by a new person every year. With this in mind, it becomes clear that sometimes there will be “failures.” As soon as there are, the pressure will come to give the event back to the “experts.” But often times, failure can be one of the greatest catalysts towards growth. Everyone has failures in their life and if the faculty is empowered to walk the student through the failure and can continue to run student driven events, the long term pay off will be that students will be mentored in an amplified way and the school will be forced to think through the purpose of the event each year. However, if the “success” of the event is the determiner of continuing to allow student driven events, that Christian school has become distracted by the temporal.

So while it is easy to say that a school desires to impact eternity, sometimes the pressures of the temporal world the school is a part of can become major distractions to accomplishing that goal. The faculty and administration will need to be vigilant to think about not only how a certain event affects the student body right now, but how it affects the student body in the long-term. Ultimately, this involves passing on a perspective or a way of thinking more than it means passing along knowledge. A way of thinking implies

knowledge embodied – it is knowledge that directs the way a teacher or student lives his life. But one of the more controversial survey questions was “I believe that education is more about passing on a perspective than it is about passing on knowledge.” Only 56.7% of administrators and 57.4% of teachers strongly agreed or agreed.\(^{72}\) There seems to be a disconnect between understanding that a perspective is deeper than knowledge. As much as Christian educators talk Christian worldview – a perspective, educators still think in terms of transmitting facts as primary.

It is not the goal of Christian education to simply pass on knowledge – that is a compartmentalized perspective. Instead, educators should be getting a vision for what students are meant to do and the kinds of lives they are meant to live. Teachers are to pass on a perspective of life that will become the student’s perspective. This is an eternal focus because a perspective will last for the long term. When educators think like this, they are imagining the way that a student was meant to be in relationship with God and allowing them opportunities to become what they were meant to be. Living for the eternal takes more than lip service. It involves grounding students in a perspective that changes who they are and the way that they think.

**Missional rather than Cultural**

Christian education in the United States involves teachers and staff who assume that they are in the same culture as the students they teach. But though they speak the same language, it is not the case that they are members of the same culture. Both groups are from different generations and the educators are in many ways generational missionaries. If this is not considered or understood then the adults in the school could place expectations on the students that are similar to foreign missionaries importing the

\(^{72}\) See Appendix 3.
home culture into the target culture. A further result is that neither group understands or relates to each other because the cultures of both stand in the way.

For example, this generation is a very technology driven culture and as much as older teachers think they have a handle on technology, they probably still have a “first language” that is more comfortable. When presenting Bible study methods to students, this author would demonstrate how to use the different books that were available and then demonstrate two Bible software programs. Students would always say, “Why would anyone use the books then?” When giving the exact presentation to a group of faculty they responded with, “well, I’ll just stick with the books.” The difference is not so much experience, although that plays into it, but it has to do with the environment in which each group was raised. This then translates into a whole other world that students take part in – instant messaging, online social networking, video gaming, graphic design, etc. This is simply one example.

As generational missionaries, teachers will need to learn how to reach their audience with methods that are familiar to them – they will need to communicate wisdom while speaking the students’ language. “Think like a wise man, but communicate in the language of the people.”

The students are not necessarily bad or lazy because of these different modes of communication; they are simply living in another culture. Teachers will need to learn to become more visual in communication style.

Yet according to the survey, teachers either disagree with this perspective or have trouble implementing it. The statement, “In general, I choose to communicate principles in a manner that the students would choose” scored the lowest of any question with only

44.4% of teachers and 55.3% of administrators agreeing or strongly agreeing. This tends to demonstrate that educators do not recognize the missional nature of education as it crosses generational lines.

Too often it is easy to hold onto familiar methods as if they were the right methods rather than recognizing that they are simply methods. “Through time, much of contemporary Christianity subtly has become more about inviting others into the subcultures of Christian music, language and church programs than about passionately inviting others into a radically alternative community and way of life as disciples of Jesus and Kingdom living.” But there is a distinction between the principle and the form that the principle takes in each culture.

Herein lies a great problem. Since certain Bible teachings (meanings) can be expressed only through cultural actions (forms), two people from different cultures express or show the meaning differently. They both hold to the meaning but have different forms. As a result, they can often develop different convictions regarding appropriate expressions of meaning.

Many schools are holding onto the forms of their generation instead of recognizing the meanings behind those forms and helping the students to express those meanings in their own forms. This is as simple as music style – the principle is that people should worship God with all that they have. This is going to take on different forms and the students should not feel like they need to step out of their culture in order to worship the Lord. The gospel can bear fruit within their culture.

When schools or churches hold onto their “form” over the “meaning” they often

---

74 See Appendix 3.

75 Stetzer and Putman, Breaking the Missional Code, 203.

do so because they see other forms as fleshly. Ironically, it may actually be fleshly to hold to the form for the sake of the form.

Now, many of you will know that the “flesh” most often shows up in the scripture, not in association with “cigarettes and whiskey and wild, wild women,” but with religious activities. When Paul in Philippians 3:3 says that he too has “reason for confidence in the flesh,” he proceeds to give us a list of religious credentials that is quite overwhelming. This is the error of the Pharisee to associate the things that are done to express an attitude with the attitude itself. So in an effort to keep from indulging the flesh, many schools are indulging the flesh!

Teachers who are missional will take advantage of the social activities of the group they are sent to reach. As an example, teachers will aid themselves greatly in developing relationships with students if they were willing to play video games. When a missionary enters another culture and tries to speak the language, even if he is terrible at it, the other group suddenly feels a connection with him because they recognize his efforts. In the same way, a teacher who is willing to play Mario Kart with teenagers on a Wii may find themselves linked in a new way to the student body. The tendency is to dismiss this kind of thing as a waste of time, but developing relationships with those whom the teacher is trying to reach is no waste of time; rather, it is an investment. In fact, once again, this goes back to that tendency to avoid making connections with people. But as redeemed teachers, the ability is present to continue to grow in this area. Adults must be careful to not look at things done differently by varying generations as wrong.

Understanding this concept also provides an incredible opportunity to further

mentoring among the students by allowing the students to have an impact on the teachers as well. During an in-service, there would probably be students who would be willing to offer technology training for free to the teachers. A student could demonstrate Facebook, or teach Photoshop or video editing. This opportunity equips teachers with a new tool, encourages partnerships between faculty and students, and lends validity to the students as having something genuine to offer. Again, this is similar to missionaries moving into a new culture. If the missionaries know it all and do not listen to the target group, the work does not progress; however, if missionaries view themselves as partners with the nationals, the work tends to grow exponentially.

So, within the Christian School, students should not be treated as junior members of the body of Christ. The truth is that they have the potential to reach their culture in a greater way than their teachers and this should be pursued as a primary method of reaching the next generation – teachers mentoring students to reach students. Towards the end of the process, this will look like students and teachers working together to build positive relationships with other students and to engage the current culture. This is a perspective that brings glory to God by valuing people and their unique giftedness.

**Application vs. Knowledge**

This paradigm shift is not so much away from knowledge as it is to move beyond it. Knowledge is important – no one will ever grow beyond what they know, so this is not about subtracting, this is about adding. Consider a driving test that involved only a written exam. The goal is for students to be able to drive, but the BMV sends the student home with three books which the student reads and then is tested over. While this knowledge is good, it is not actually proven on the written test. It is proven on the road.
The BMV would be foolish to issue a driver’s license with only the written test. In the same way each subject in the Christian school has a purpose. As educators consider the purpose, appropriate evaluation should follow.

For example, within the Christian school, the Bible program should be rigorous—it should go much further than Bible trivia or just an introduction to the Bible. It should be self-apparent that when educating students for thirteen years, one hundred eighty days per year that they would graduate with the ability to exegete passages, possess a good sense of the message of each book of the Bible, the ability to apply Scripture within their lives, etc. Sadly, it seems that Christian schools have dropped the ball in this area.

Speaking of the church today, Edward Farley wrote,

> Why is it that the vast majority of Christian believers remain largely unexposed to Christian leaning – to historical-critical studies of the Bible, to the content and structures of the great doctrines, to two thousand years of classic works on the Christian life, to the basic disciplines of theology, biblical languages, and Christian ethics? Why do bankers, lawyers, farmers, physicians, homemakers, scientists, salespeople, managers of all sorts, people who carry out all kinds of complicated tasks in their work and home, remain at an elementary school level in their religious understanding? How is it that high school age church members move easily and quickly into the complex world of computers, foreign languages, DNA, calculus, and cannot even make a beginning in historical-critical interpretation of a single text of Scripture? How is it possible one can attend or even teach in a Sunday School for decades and at the end of that time lack the interpretive skills of someone who has taken three or four weeks in an introductory course in the Bible at a university or seminary?\(^7\)

Again, if this is a sad commentary for the church, it is even worse for Christian schools which by nature will have much more contact time in the area of Biblical education if Bible is offered as a class. So while improvement is needed in the knowledge arena, educators must press on further.

---

“Both human experience and the Bible teach that increased knowledge – even knowledge of the Scriptures – does not automatically produce transformed people.”⁷⁹ While the knowledge foundation must be there, Christian schools should not be graduating teenagers who simply have a cognitive understanding of Scripture, but instead these teenagers should ooze Christ in every area because the information they have gained has been combined with wisdom and has become a part of everyday life – they have embodied what they learned because they were taught not only to know it, but to believe it. Transformation does not occur apart from need in a person’s life and so simply teaching rigorously will not bring about the desired result.

This will require a lot of work. On the survey, educators responded to “I know how my discipline is informed by a Christian worldview and how my students’ lives can be different as a result” in an overwhelmingly favorable way – 92.5% of teachers and 94.2% of administrators agreed or strongly agreed.⁸⁰ Yet this seems highly unlikely considering the other responses on the survey mentioned so far. This amplifies the problem - teachers believe that they know what they are doing in this area and so there is no awareness of the need for change. In other words, if as has been said so far, educators possess a compartmentalized perspective of integration then it would make sense that they might respond favorably to this question. They believe that they have a cognitive knowledge of the Christian principles which affect their discipline.

At this point, students in most schools can cram for a test, get an A, and then not remember the material much past the test. This is not even good education let alone good mentoring. The first step is going to be testing in a way that the students demonstrate

⁷⁹ Ortberg, The Life You’ve Always Wanted, 188.

⁸⁰ See Appendix 3.
more than just memorization. They primarily need to be able to demonstrate understanding probably through tests that require essays or through writing papers. But then, true mastery is going to take place when the student can truly apply the information.

For example, in science when teaching on DNA, the student should not only understand how DNA works and the different chemical formulas associated with it, but they should also be able to use that information to engage culture. This can be as simple as writing a letter to the editor or responding to one that has been written where the student can take the things that have been learned and use them to demonstrate design, rationality, etc. In fact, every student should probably have written several letters like this prior to graduation – it would teach them to be involved within their community in one additional way by giving them confidence in the world of ideas and writing. The letter, and the student’s ability to defend it, could even be the test. In some situations, it may be possible to schedule a debate between students from different schools on some of these issues if the science teacher built a relationship with another science teacher. In these cases, it could even serve as a semester exam as knowledge is pulled together throughout the semester and used to defend any number of issues while also being involved in the lives of kids from outside of the Christian school. Maybe the evaluation would include the ability to teach the material to another person – partnerships could be made with elementary teachers and secondary students could have opportunities to teach concepts they have learned in greater detail to younger students on their level. Whatever the case, the method is not what is important, but it is the ability of students to use and apply the material from a Christian perspective which is imperative.

At the same time, this kind of defense would not necessarily always need to be in
an area that Christians typically defend. Students should also be able to carry on intelligent conversations about the world in which they live even if that does not lead directly to sharing the gospel or to what is typically thought of as engaging culture. If they were made to live in the world and to connect with other people, truths in these various disciplines can enable them to do that, but it will also require training. In this case, teachers will need to create opportunities for students to talk about what they have learned, whether through speeches, discussion groups, papers, or even teaching a friend.

In the end, Christian Schools should be graduating students who are able to walk with the Lord in a way that the things they have learned they have put into practice and so have an understanding of the relationship between knowledge and application. Schools will have to resist the western tendency towards compartmentalization and work hard to train students in ways that lead to genuine life-changing knowledge.

As schools function this way, students graduate having more than just an intellectual taste of the various disciplines. Instead, they will have begun to know what it means to live each discipline. In this way, Christian schools enable students to discover individual giftedness and to live it out.

**Purpose rather than Duty**

Imagine two schools. School A has chapels, mission trips, small groups, discipleship partners, and community service activities, while school B has a Bible class. Which one is effectively discipling? A question like this is impossible to answer without more information, but there is a tendency to think that School A is doing a much better job simply because it has more programs. But it could be that school A is actually doing damage to a genuine Christian worldview by the way that it runs those programs. For
example, if the programs are run as something extra to the school program, then that school would be furthering compartmentalization of faith from life. School B does not have many programs to offer, but if they are providing a solid Biblical foundation and their teachers and staff are living authentic lives in front of and with the students, it is very possible that they are doing a good job making disciples even if they have not systematized their methods into programs.

It is not the possession of programs that makes a school effective. This is not to say that the programs are bad, but to emphasize that they are tools which can be wielded effectively or ineffectively depending on the way they are run. It is entirely possible to have a discipleship program that does not produce disciples. The Christian School’s mission or purpose is not fulfilled simply by doing things; it is only fulfilled if those things contribute to the purpose. It is easy to get the cart before the horse on this one so that the mission of the school becomes the running of various programs. When those programs are run, a list can be checked off and the school can consider itself to be fulfilling its mission. So the school that has a chapel, Bible class, discipleship program, etc., begins to feel comfortable about where they are – they take it for granted that they are a Christian school. But purpose is not fulfilled by doing things; it is fulfilled when things are done with purpose. “For too many, they love their preferences and their strategies more than they love the people to whom God has called them to reach.”

Respondents to the survey were asked to rate the statement, “I believe there are certain things every Christian school should have such as morning devotions, praying before class, and chapel.” 50% of teachers and 64.7% of administrators answered in the
affirmative. This illuminates two issues. First, Christian school educators tend to be ritualistic and duty oriented – they are committed to their methods. Second, teachers and administrators are not on the same page. At the very least this demonstrates that teachers do not see the need or purpose for these things which the administrator believes is there.

In everything that is done, teachers/mentors should be able to explain the purpose. “If you cannot articulate a clear picture of what you are seeking to achieve, how can you expect to lead people there?” This is how a worldview is passed to the student rather than just organizational skills. For example, if students are serving on student council, they should have a clear understanding of the purpose of student council. If the student council advisor only uses the students to run the details of the various activities, then the students are only learning how to organize and execute, but they are not learning how to set vision and understand purpose. They are only seeing the “what” and not the “why.” In this scenario, the students are being unconsciously taught that the program is more important than people and that success in an event is determined by the smoothness of the details.

Toffler wrote, “You’ve got to think about ‘big things’ while you’re doing small things, so that all the small things go in the right direction.” The tendency is to plan events and then maybe to think about how those events further the purpose. This way, the school can always demonstrate that it had five events for each of its three purposes. But this is backwards. No matter what the event, a purpose can almost always be assigned to it – especially when the purposes are broad. What event does not qualify as

82 See Appendix 3.
83 Barna, The Power of Team Leadership, 39.
84 Maxwell, The 17 Essential Qualities of a Team Player, 80.
“fellowship?” Instead, leaders should have a clear understanding of purpose and then come up with their events, their tools, to accomplish the purpose. As difficult as it may be, teams of educators should be formed to think through various areas yearly. These teams should assume that they need to start over – start with the goals and then come up with the best methods. Some methods may be the same as the year before, but if this is done correctly, other methods will be replaced every year.

Students should be trained to ask, “Why?” This is the first question that should come out of their mouths and teachers should be excited when they start hearing it. As students take over leadership responsibility, another level has been reached when a student leads other students into the understanding of the purpose for the event.

For example, if the point of a retreat placed at the beginning of the year is for students to make connections with one another and develop friendships – to get them plugged into school culture, then when this purpose is communicated, it should affect the most basic things. Consider whether or not rooms should be assigned: organizationally that will be helpful, but there is even more to consider. If the purpose is to make connections, then room assignments should not be chosen by the students who will be staying in the rooms – if that is allowed, they will stay with their friends and the purpose will be undermined. However, if the rooms are designed intentionally, then students who are new could be placed with students who they could potentially build a relationship with or students from different grade levels could be placed together to help break down some of the “ruling class” mentality that sometimes develops. Students who are trained to think through the details and buy into the vision will begin to make these kinds of decisions themselves. If they do not understand the purpose, they will not understand
why they cannot just stay with their friends.

A Christian school will know that it is succeeding when it sees students begin to make decisions that they would not have made had they been left on their own. In other words, in the example, when a student decides that rooms being assigned would better fulfill the purpose and so desires to see them assigned, he will start to question the purpose of other things as well – this is the beginning of becoming a person who connects the “what” with the “why.” For this student, when those two things are not connected it leads to dissatisfaction and this is exactly what educators should want in lives meant to be lived with purpose. As students learn to connect “what” and “why” they can then apply that skill to the big picture of life and will have the foundation for considering how living for the glory of God will look in their lives.

Doing things with purpose also translates into a better measurement for the success of an event. Many times events are judged to be successful when everyone is safe or has a good time or when things have gone smoothly. This method of evaluation betrays the thinking behind the event – it was planned so that everyone would be safe, have a good time, and so that things would run smoothly. Of course, those things are good, but to stop here is to miss the real purpose of the event to begin with, which in a Christian school should always have to do with the development of the students. In other words, did the event further the development of disciples? Every event is an opportunity to disciple or mentor, but it takes more time to plan things with purpose than to simply plan things.

When the Athletic Director says, “We had a good season,” the question should always be asked, “in light of what – the record or mentoring students who glorify God
with their lives?” When the right question is in view it should change everything that is done. This is not either/or in the sense that the desire is for the teams to have a bad record or for students to risk safety, but instead to accomplish those things while furthering the purpose.

**Whole Life vs. Spiritual Life**

This section began with a quote from John Ortberg encouraging Christians to think about themselves as whole people. Christians are not simply to offer their spiritual lives to God but their whole lives to him. Jesus sums up the law by saying, “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength” (Mark 12:30). This is a call to love God with all that one has. When thought about in terms of Christian education, it seems that the opportunity would be self-apparent. Christian schools have the chance to model how to love God with everything one has across multiple disciplines and diverse areas.

However, they also have the opportunity to do great damage if they present Christianity as an “extra” to the rest of the program. In other words, if the Christian worldview is only presented as a piece of the pie, then the student is being taught to compartmentalize faith. This is also true when Christianity is “integrated” into each classroom only in a cognitive way. Again, the student walks away from the class with only intellectual understanding of God’s place within the discipline and can love the Lord in that area at best only intellectually. True Biblical integration needs to go much further than this so that the student is mentored to live all of life to the glory of God.

This was the overall worst scoring area on the survey. Two questions were asked: First, “When I teach a skill like 2+2=4 I believe it should be combined with a concept
like God’s rationality in order for Biblical integration to take place.” This should have been answered as “Strongly Disagree” because truth is truth. It is not necessary to baptize 2+2=4 to make it Christian centered– it already is. But only 22% disagreed with no significant difference between administrators and teachers. Again, this demonstrates that educators are not equipped to properly evaluate the work they are doing. Training is necessary in this area.

Second, teachers were asked to consider the statement: “I believe it is possible to be emotionally immature and still be spiritually mature.” Again, this should be answered “Strongly disagree” or “disagree.” Only 44% disagreed. This would seem to suggest that though we speak the language of integration, we are still unclear as to its meaning. Educators think in compartments. Most likely the attempt at integration only furthers the isolation, because the educator himself does not see things in an integrated fashion.

Scazzero and Bird wrote “It is not possible for a Christian to be spiritually mature while remaining emotionally immature.” Teachers teach more than cognitive content anytime they respond to a classroom problem, discipline a student, or encourage a student. These things contribute to the overall development of the student. But why not be intentional in this area as well? Areas where students are emotionally unhealthy need to be identified and cared about. These are not things that even need to be sought out, but they are normal occurrences within the day and faculty who are on the path of discipleship themselves are able to handle most of these issues. Sometimes it is easier to

85 See Appendix 3.
86 See Appendix 3.
just go back to teaching and not handle these other areas until they demand attention, but this is not faithfulness to the development of the whole person.

A teacher who has a well developed perspective on her own subject matter, but is emotionally immature will pass that on to the students. It is impossible to communicate only a part of one’s person. People are whole and a given part cannot be communicated in an isolated way.

**Conclusion**

Teachers in Christian schools may need to make a decision about whether or not teaching is really for them. As the shifts from a fallen to the intended paradigm are considered, it may be natural to find it overwhelming, but if a person finds themselves in a position of unwillingness to walk down the discipleship path, he really should not be in a leadership position, a position of influence, over anyone. This should seem straightforward – if a person who is influencing is not mentoring towards Christlikeness, he is mentoring towards something. There is no middle ground, a worldview is being communicated.

Mentoring is hard work.

The need for preparation, or training, does not stop when it comes to learning the art of forgiveness, or joy, or courage. In other words, it applies to a healthy and vibrant spiritual life just as it does to physical and intellectual activity. Learning to think, feel, and act like Jesus is at least as demanding as learning to run a marathon or play the piano.\(^{88}\)

Christian school personnel must be committed to a way of thinking that perpetuates genuine discipleship. It will not happen on accident and because it requires life-on-life investment, it will not even happen strategically unless the faculty is made up of people who are disciples themselves.

\(^{88}\) Ogden, *Transforming Discipleship*, 166.
While it may be easier to be educated than to be godly, if a team of godly people were to join together in their pursuit of Christlikeness and then lead students to do the same, the possibilities are exciting. For those teachers who are overwhelmed, but want to invest in something eternal, something that really matters, Christian education can be that thing. As students come to Christ, there is something alive within them that can now begin to connect in a meaningful way to the Lord and to others. Though they may appear to be immature on the outside, there is no reason other than unbelief to expect that God has not designed each one of them with a unique purpose and intends for them to live life glorifying Him. This purpose involves an inward character change that will result in maturity. In other words, as a teacher looks at his student today with all the weaknesses she may have, there is hope because God will bring to completion what He has begun and the teacher has an awesome opportunity to have a part in what He is doing. The faculty should not be surprised by change; rather they should come to expect it.

Biblical Integration – Emphasized but still Compartmentalized

The Teacher

When applying these shifts in thinking, one of the major areas that must be developed further is the area of Biblical Integration. Biblical integration has become a buzzword within Christian schools. Most schools are probably talking about it and if they are going to the Association of Christian Schools International (ACSI) conferences, then they are hearing about it and if they receive any Christian education magazines, they are reading about it. Yet, it seems that when Biblical integration is taught as a method it ironically often leads to Biblical isolation. This is because, as mentioned above, it is often taught as something that is cognitive. So the students and teachers are left with the
perspective that integration occurs when information from a given subject area is shown to be related to a Biblical way of thinking (see figure 3).

Figure 3: The process of integration as it is often taught.

While this is a good start, it is far from true integration.

The primary goal of spiritual life is human transformation. It is not making sure people know where they’re going after they die, or helping them have a richer interior life, or seeing that they have lots of information about the Bible, although these can be good things. Let’s put first things first. The first goal of spiritual life is the reclamation of the human race.

Not only that, but this goal can be pursued full-time. For a long time in my own life a very bad thing happened: I had reduced my ‘tools for spiritual growth’ to a few activities such as prayer and Bible study or a few periods of the day called a quiet time. I took an embarrassingly long time to learn that every moment of my life is an opportunity to learn from God how to live like Jesus, how to live in the kingdom of God.89

If the goal is genuine transformation, and yet the method involves the mastery of knowledge where unless a Biblical truth is attached to the subject there is no integration, then teachers unwittingly perpetuate the model that says faith is something different from the rest of life. In other words, even in the best case, students walk away thinking that faith is something that is known, rather than lived. Do not misunderstand, nothing will be lived if it is not known, yet pouring a foundation without building the house has its own set of problems when the owners attempt to live in it.

Thinking about this from another perspective, Christians are called to love God

89 Ortberg, The Life You’ve Always Wanted, 21.
with all that they have – mind, heart, soul and strength. When integration is simply cognitive, it furthers the compartmentalization of the person. In other words, Christians can begin to think that they love God with their minds, while their lives do not embody the truths that they know. In reality, this way of thinking does not even love God with the mind. Continuing the analogy of the house, students have a solid foundation, but they may not have been taught to live according to the perspective. In this scenario, their house does not match their foundation. As they live life, they are sometimes aware of the foundation, but they live in the house.

True Biblical integration is not about doing or knowing, it is about being. Successful integration of the Christian faith in the classroom could never occur if students are not becoming more Christ-like. Yet most of the methods that are taught are cognitive rather than being-oriented. In other words, a graduate who knows how Christianity relates to life, but does not live Christianly is not an integrated person. Can such a school that produces this kind of graduate be considered to be doing Biblical integration? Schools should look at the bigger picture and begin to be more strategic in what it will take to do transforming integration.

Transforming integration is not something that is taught, it is something that comes from the teacher herself. This means that who a teacher is has greater importance than what the teacher teaches.

The fact is inescapable; the worldview of the teacher, in so far as he is effective, gradually conditions the worldview of the pupil. No man teaches out of a philosophical vacuum. In one way or another, every teacher expresses the convictions he lives by, whether they be spiritually positive or negative.90

This does not minimize content, but imagine two teachers. The first is a science teacher

who is on the road of transformation herself, she wants to be like Christ and as she grows in understanding, she lives those things out. She is not a theologian maybe in the common sense, but she does study the Word and believes that knowing God is the foundation for genuine change. The second teacher has a Master of Divinity in addition to his science degree and has the ability to show intellectually how the two disciplines relate. This is reflected on his lesson plans and students pass tests with an understanding of how the two relate. Yet, there is no transformation in his life. Aside from the usual opportunities that are given to someone with those credentials, he does not get involved in the lives of the students, he does not develop friendships with unbelievers, and there is no sense of outreach in his life. The truth is that often it is the second teacher who would be hired rather than the first, but it is the first who will have the ability to really mentor students. This is because teaching is about so much more than the passing on of knowledge.

Because this is true it will be crucial for a Christian school to recruit likeminded teachers – men and women who have a desire to see lives changed, and who believe that the Bible is the authority in all areas. “We take as our starting point, therefore, the teacher instead of the subject…the most effective way to integrate every subject of study with Christianity is through teachers with a genuinely Christian worldview.”91 The teacher’s worldview is essential, because what she genuinely believes will be lived out. The Bible is clear on this: “out of the abundance of the heart the mouth speaks” (Matt. 12:34 NKJV). The worldview of the teacher determines the kind of life lived in front of the students.

Because every teacher is a part of the mentoring team they should be hired with

91 Ibid., 36.
this in mind as a primary responsibility. Students from a school that is intentional about mentoring move on ready to engage their world. They have had godly math teachers, science teachers and coaches who have modeled a relationship with the Lord, demonstrated the relevance of Christianity to the various aspects of life, and have lit a passionate fire in their hearts. They have experienced a rigorous education designed with their best in mind and implemented by people who genuinely loved them.

When integration is thought of in terms of “being” rather than “knowing,” it changes the perspective on teaching from something accomplished during the lecture to something that is lived out every moment. It affects the way a teacher handles a student who asks a question while the teacher is busy grading, it changes the way that teachers and staff handle conversations about other students or even teachers, it influences an administrator to care more for the people that have been entrusted to him than that things run smoothly, etc. It keeps Christian schools from seeing cognitive integration as the primary tool for spiritual growth and allows every moment to be redeemed. True integration should think about how the whole person is impacted by the spiritual.

Biblical integration is about living an integrated life, a life of wholeness; it is not only about teaching a given content. When a teacher lives a life of wholeness, the way content is taught changes. It flows from the life of the teacher who has thought about Christianity and his subject material. If he is a different kind of person, then the things he says will be different.

But for every teacher of literature whose mind and heart are rooted and grounded in the Word of God, the secret of integrating Christianity and literature is an open one. Such a teacher, provided he is able to communicate knowledge and to lead his students to discover it for themselves, can hardly escape a high degree of integration. It will surely come, as he sees the books under consideration, whether Shakespeare or Hemingway, Goethe or Tolstoy, in the penetrating light
of the Bible.92

The methods to help on lesson plans are only tools to be intentional, they cannot create integration; they can only encourage thought about integration and become especially helpful to the teacher living an integrated life. (See Figure 4).

![Figure 4: True Integration](image)

When comparing the two figures, notice that the first figure is a process while the second is a cycle. In the first, because the teachers life is not the starting place, there is no guarantee that real life will be passed on – in fact, it is easy to see that knowledge passed on could easily lead to a person who knows about Christianity, yet lives a very compartmentalized life. However, the second figure is a cycle which starts with the life of the teacher being different. When this teacher is equipped with more tools to be intentional, life is passed on to students. The proof of the process is demonstrated when those same students are taught to live intentionally and begin to effect others on their own. This is true discipleship. It is life-on-life interaction that results in more life-on-life

---

92 Ibid., 69.
interaction. If it is not passed on, it was never embodied. But if it is embodied, it cannot help but to be passed on.

But not only is the second a cycle, but because it begins with the life of the teacher, it presents a holistic view of discipleship. In other words, a disciple is not one who only thinks differently, he is also one who feels differently and makes decisions differently. His whole self is in the process of transformation. So true integration comes from faculty who have been changed by the things that they know. Every teacher integrates, because every teacher has a perspective on the things that are taught, but they do so in more than a cognitive way. For this reason, a teacher who is only taught the tools of integration while maintaining a humanistic way of decisioning, feeling, and thinking in other areas will at best integrate a Christian worldview cognitively. But that same teacher will also demonstrate another worldview in front of the students through the rest of his life—this is compartmentalization. It is Biblical isolation rather than integration. Facts are never the only things presented and so teachers will bring their worldview into their classroom one way or another.

Too many Christians have bought into the lie that there is some knowledge that is spiritually neutral. Many times that is how Christians view academic subjects—as merely a body of neutral, observable facts. Because of this belief, many Christians put their children in secular education programs. Those Christians believe that their children are getting only facts in secular programs and thus that those programs are good and safe. The thought is that the home and the church are where children learn faith and values. It sounds as if Horace Mann did an effective job when he sold the concept of the common school on this very premise.93

The problem for the Christian school is that when the teacher is not integrating Biblical

principles in her own life, this does not mean that no principles are being passed on; instead, a fallen way of thinking will be present. True integration is going to start with the life of the teacher.

Christians are transformed by the renewing of the mind (Rom. 12:2) – this means that the way they think, the things they value, the way they understand, and the way they feel should be changed to be more in line with the Son. This type of renewal is about more than the acquiring of information. It is an internal change which results in external change. The good news is that God is interested in this kind of transformation. So instead of teachers looking at students and being surprised when they see growth, they should expect to see growth and everything that they do in their lives should be a part of contributing to that. Teachers should be asking the questions, “How does what I am teaching, doing, living, make a difference in this kid’s life?” or “What is the value that God has worked in my life about this day’s lesson that I really want to see take root in the lives of my students?”

**Standardization**

Continuing thinking on the topic of integration, it is important to point out that often as thinking is done is this direction, there is a move towards standardization. This formalization of the process appears to be a wise course, but it is a problem because it does not recognize the life on life component. In other words, when a school attempts to standardize Biblical Integration so that the next teacher who inherits the curriculum will have a one hundred eighty day lesson plan of Biblical integrated objectives, that school has missed true integration and further has revealed a lack of understanding in not only the uniqueness of each teacher but also in the uniqueness of the students.
This is what generates excitement and demands creativity in teaching. Learners are as different as snowflakes, voice, and fingerprints. One recoils at the contemporary attempt to standardize education. Since learning is so interactive, who the teacher is determines what the teacher does. Students are not merely interested in what you know and how you got there but primarily in who you are. Modeling, therefore, becomes of prime importance in the practice of teaching. But most teachers are too far removed from the students they are attempting to impact. You cannot communicate across a chasm. You impact in direct proportion to involvement.  

There is a principle in integration that cannot be standardized. That is the principle of life. Genuine integration occurs when a truth known becomes a truth alive. The truths embodied by one teacher may not be embodied by another. The second teacher will inevitably pass on only cognitively what was meant to be passed on relationally. Further, the students who would respond in one area at one given moment in time may be different for the students in the classroom the next year. Life cannot be standardized and so true integration naturally resists standardization. When it is forced to be standardized it is perverted and ceases to be interested in the whole person.

Yet notice that this perspective does not do away with the necessity of truth. Rather, it points out the fact that both truth known and truth lived are necessary. Anything less than both is neither. For example, a history teacher who lives life both morally and missionally sourced in a relationship with Christ is going to be doing cognitive integration without being told. In this case, some worldview-type statements might be good as tools to further their thinking. But those same statements might further Biblical isolation in the hands of a teacher who is not being changed by the life of Christ. That's because integration comes from who a person is. When the teacher is a good person with good intentions who has not been changed by the life of Christ, they are  

---

integrating, but it is a secular worldview rather than a Christian worldview no matter how many worldview statements they are given. The history teacher may even think the statements are good, but will communicate far more than simply what he says in front of a class. So handing this teacher cognitive elements is so inadequate to true integration. Instead, administrators should equip the teacher the way educators are to equip students - life on life.

Again, this demonstrates that the central and most important method of integration is not standardization, but incarnation in the lives of the faculty themselves. It will be impossible to have a teacher who is not on the path of discipleship himself to pass on a truly integrated curriculum – there is no life being infused in that teacher and so no life to pass on to the students. This presents a problem for Christian schools, because Christians of today are notoriously lazy-minded. Too often the Protestant layman relies solely upon his minister for the understanding and, if the truth be told, even for the reading of his Bible. Such secondhand acquaintance with God’s Word can never form a man’s thinking upon revelational lines. Even among evangelicals who read the Bible and attend Bible conferences as well as church, there is an excess of reliance upon what other men say about the Word of God instead of upon what it says directly to the individual. In all honesty, it must be admitted that no teacher or minister who does not have the Bible at the center of his life and thought to the extent of living daily in this book can hope to develop a Christian frame of reference.  

This calls for a shift in the way that hiring is done and it also calls for a shift in the way that teachers for Christian schools are trained. The starting place for Biblical integration is not lesson plans and it never will be; instead, the starting place is with truly integrated teachers – teachers whose lives continue to be changed because of the work of Christ. All of this again ties back to bringing glory to God because it paves the way for genuine transformation in relationships with God, others and encourages an individual to live out

---

95 Gaebelein, “Toward a Philosophy of Christian Education,” 45.
his giftedness in a way in which Biblical principles become a part of who he is.
Chapter 5: Christian Education Tomorrow

Mentoring

Because schools are different, a successful program will vary from school to school, so it is important to have a good understanding of the principles. Examples can serve to illustrate practice, but if they are implemented without understanding the principles behind mentoring/discipling they will become just another program. It is not the tools that mentor students, it is people – teachers, staff, volunteers, other students – who mentor students; and those students must be met in their own context. So each program will need to be tailored to the individual school and the school’s location within the country. In addition, individuals are different and so mentoring, because it is life on life, shifts and takes on new forms depending on those involved.

As soon as anyone begins to think about doing something new, the mind immediately drifts to money, staff, facilities, and curriculum. Once again, it is important to recognize that these things are tools, but they are not necessities. In fact, many times those things distract would be mentors from mentoring itself. Mentoring is about one person connecting with another person in a way that brings about greater Christlikeness. The programs are tools to enable intentionality – they can be the context in which mentoring occurs. But ultimately, mentoring is not doing stuff; it is one life rubbing off on another.

So, as has been discussed, mentoring can only occur if the right teachers are a part of the team and this has to be the starting place. It would be impossible for someone who
is an unbeliever to mentor another person towards Christlikeness. They could implement programs and those programs may or may not be of benefit, but they themselves will have nothing genuine to offer to the process and the person who is being mentored will pick up on that. In the same way, teachers should not be chosen who are nominal; they must be engaged in the process themselves.

The Objection

Before continuing, it is important to address a typical objection – teachers are already overworked and simply do not have enough time. If this is the case, then the team needs to take some time and sit down and decide what they really value. When mentoring is a common major value, then to subordinate it to other things is more of a management issue. Choices will need to be made to enable the staff to follow through on what they truly value and it should be recognized that overcoming significant barriers and possessing difficult goals actually results in a stronger team. As a team, they can identify time wasters that could be done away with, potential volunteers to handle routine tasks, and potentially even money in the budget that would be better prioritized in hiring additional faculty and cutting out programs that are not fulfilling the goal of mentoring.

As they meet, they should also look for things that they already do and consider how to seize those moments. There may be opportunities to involve students in the daily routine. For example, eating lunch with the students, rather than spending time in the teachers’ lounge. Or a teacher could get a student who is not doing anything out of study hall during a prep period and they could run copies together, put up a bulletin board together, or any other thing that could be done together. The point is to try and establish “withness.” Give students opportunities to connect with godly adults.
Another often overlooked resource is the spouses of the faculty. If the faculty has a vision for mentoring students and their spouses do not, there will be all kinds of strains on the home life. Hopefully, spouses will share the same vision, but even if they do not at first, getting them involved enables them to participate and buy into what their husband/wife is already doing – they become part of the team. Getting back to the three-way alienation, it is when they begin connecting with others that they become more fulfilled because they are living out what they were made to do. If money is an issue, instead of taking all the faculty on a retreat or mission trip, cut the number in half and let faculty take their spouses. This will amplify the ministry in numerous ways. It will provide the spouse with a vision and love for the students’ that the husband/wife already has, it will be an opportunity for the students to see a relationship where two people are pursuing the Lord, it will enable students to have one more adult in their life with whom they can connect, and it will even give faculty who do not go on the trip extra time with their families. Beyond that, as the spouse begins to know the students, it will be more likely that he/she will be at athletic events or even come in and eat lunch with the students. This is a win-win-win.

When thinking about having enough time, it is also important to consider whether or not one has margin between what they can do and what they actually do. In other words, is there buffer time in each person’s life? Swenson wrote, “Actually, margin is not a spiritual necessity. But availability is. God expects us to be available for the needs of others. And without margin, each of us would have great difficulty guaranteeing availability.” If teachers are out of balance and have wrong priorities, what will be

---

produced in the lives of students? When Scripture says “carry one another’s burdens” or “do good unto all men” or “raise up children in the way they should go” or “love one another” do teachers have time for that? “Love always takes time, and time is one thing hurried people don’t have.”

If lives do not have buffer time, then the ability to be faithful to God’s calling is hindered. How are husbands going to dwell with their wives according to knowledge when they have to schedule time with their wives? How are children raised up when parents spend all their time working for the Lord? How does one love his neighbor when he comes home and falls on the couch? Principles for establishing a mentoring program will be ineffective if life is not in order. This is essential, not peripheral, because teachers are going to say to their students, “follow us down this road.” Yet, this does not demand perfection, since a mentor can say “follow me” and not mean “do exactly what I do” as much as “get on the road that I am on – follow me down this path.”

However, it is impossible to be a discipler unless one is a disciple and so it is important for teachers to give this area some real consideration rather than making the assumption that all Christians, especially those who would work in a Christian school, are disciples. Indeed, as Willard commented

There is an obvious Great Disparity between, on the one hand, the hope for life expressed in Jesus – found real in the Bible and in many shining examples from among his followers – and, on the other hand, the actual day-to-day behavior, inner life, and social presence of most of those who now profess adherence to him.

97 Ortega, The Life You've Always Wanted, 81.

98 Willard, The Great Omission, x.
The Team

The mentoring team includes every paid person in the building as well as any parents or pastors who are willing to volunteer. It is important that each employee recognizes this. Some students will become secretaries while others will be maintenance or those who work with their hands. These team members in the building have the unique opportunity to model Christlikeness and develop relationships with students. There may even be opportunities for students to help set up a stage or chairs with a maintenance worker or to stuff envelopes in the main office – these are not tasks to be done; these are opportunities for life on life interaction. Therefore, these positions should not be abrogated to “just fill it.”

Beyond that, those in these positions need to understand the same principles that the faculty understand. Sometimes the facilities man may be able to set up the stage faster by himself. But the accomplishment of the task is nowhere near as important as showing interest in the life of a student. Involving a student is worth the few minutes of production it may cost. Truth be told, in the short-term it may slow the process down, but in the long-term this will also be good for production. There really is no sacrifice and only gain.

But the biggest part of the team and the most often overlooked part of the team is the student body. Each student has the potential to be a godly mentor, and an effective mentoring program will never be run by just the adults. There are not enough adults and they do not interact in the world of the students in the same way that other students do. A good number of functioning students is the strength of the program. Set the students free to do what they were made to do. They were made to connect with others in meaningful
ways. As they are involved in meaningful ways in each other’s lives, change will become evident. People were meant to connect with one another, but it cannot be done one on thirty, it will happen one on a few. The tendency is to exclude the students because ministry is seen to be something done for them, not something for them to participate in. This will result in them becoming only consumers; they will not engage their world unless they are given the encouragement and opportunity to do so. It is not about being an expert, it is about being godly. Educators should pass on their perspective to the students in the hope that the students then pass on the perspective to other students.

In order to raise up students, the teachers must be actively involved in mentoring with the long-term in sight. They are mentoring with purpose. Each employee effectively mentoring two students would create a total school culture change, which would be amplified as protégés become mentors in the lives of other students.

The Process

Start with the teacher

If a teacher wants to become involved in mentoring and mentoring others to mentor, then he will have to start with himself. It will take a teacher who is a follower of God, pursuing transformation, not conformity. This is a teacher who longs for character change, and is seeing changes take place in his life. It is because of these changes, that he has a desire to see others experience the same kind of transformation – he wants them to taste the same meaningfulness that he finds life to have. He wants others to discover the way that God has made them and begin to live that out.

Build relationships with the students

If the teacher is on the path towards transformation, then he is ready to build
relationships with students. This is an act of love, because it will take laying aside self. Sometimes he may just want a break, at other times he may be annoyed by their immaturity or he may get a headache from their music. Simply because it is cross-cultural, it will result in some clashes. Yet, this process is easier than one may think and it is one aspect of what people were made to do and so it demands to be modeled. It really is as simple as taking an interest in an area that a student expresses interest. If she likes horses, the teacher should ask about them. If he likes NASCAR, ask what he likes about it. The teacher should also participate in the social networking tools that are available – get a Facebook account. He could schedule some class parties at his house and have the students over, just for fun. Classrooms should be inviting so that students can come in and sit and talk if they want. If the adult is godly, then at any activity, the student will see a perspective being modeled and all of life can then be redeemed.

However it happens, the key is that the teacher or staff member is the initiator – if one waits until the student initiates, the process will never take off. But this in itself is again an expression of the kind of love which Christ demonstrated. As McCallum wrote,

“This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins” (I John 4:10). This means if you are going to love others as Christ loved you, you must be ready to take the initiative. In fact, taking initiative in love-giving is an act of sacrifice in itself. The successful initiator must expend emotional energy and creativity finding successful ways to initiate. It’s so much easier to respond when you sense someone likes you, isn’t it?99

As the relationship progresses, the teacher should begin doing some more meaningful things with them.100 If the teachers worked as a team, perhaps each one

99 Dennis McCallum and Jessica Lowery, Organic Disciplemaking: Mentoring Others into Spiritual Maturity and Leadership, (Houston, Texas: Touch Publications, 2006), 68.

100 www.servantevangelism.com has all kinds of ideas to change the world.
could sponsor a servant evangelism outreach throughout the year resulting in a project once a month. In this way, the students are observing the entire team witnessing about their faith and not just the Bible teacher or discipleship director. Also, students who are not necessarily fond of one teacher may come and participate with another one. As each teacher leads an event, others should come to it and invite their group of students to it as well. This will help to make connections between students and teachers even more.

It is important to keep in mind that the best way to get started mentoring is not with a class, but with a student or handful of students. While everything should be done in cooperation with the administration, there is no need for administrators to initiate a program in order for mentoring to take place. The educator should find a few students and begin being intentional to interact with them.

*Begin to identify giftedness*

As the group functions together, teachers should begin identifying gifts and considering how a student can live out a particular giftedness. This may even lead to the creation of more ministries as students develop in various areas. As giftedness is identified, the adults and eventually other students should be calling students out without being distracted by their immaturity - showing them what it means to love someone even when they fail or do not live out life perfectly. The goal is to get a vision of what the Lord is doing in a student’s life and then believe that God could really bring that about because He is in the transformation business. There is nothing more exciting in the entire world than watching a person’s gifts develop right under a mentor’s nose. Teachers are asking questions like, “How has God made this guy?” or “What strengths does this person have that may even be abused at this point?” or “What would Christ look like in
her life?” Stetzer provides two other helpful questions, “If God had his way in this [student’s life] in this context, what would it look like? What [will] this [student] look like five, ten, twenty, fifty years from now?”

Teachers must get a vision of their students.

What would it be like if we had a vision for each other, if we could see the lost glory in ourselves, our family, and our friends? What would the effect on your sons or daughters be if they realized that you were caught up with the possibilities of restored glory, of what they could become – not successful, talented, good-looking, or rich but kind, strong, and self-assured, fully alive.

Provide opportunities to live out giftedness with them

When these questions are answered, it may take some creativity on the part of the staff to come up with ways for these students to express their giftedness, but it is possible to be inventive. This author once had two students who were really good at bringing a smile to people’s faces and making them feel valuable. This giftedness resulted in the formation of a secret ministry called Operation Rescue (OR). As the writer interacted with other students, he knew who was feeling depressed or thinking about leaving, or just needed some extra encouragement. It was an easy step to point these students out to the OR team without telling them why and then they would go to work putting notes in the person’s locker, eating lunch with them, making sure they were greeted in the hallway, etc. Other ministries can be created in the same way, but they must fit the context. As the ministries begin to take shape, teachers need to continue to just live life with the students. More than likely, as students catch a vision, they will hunger for more and more opportunities.

Sometimes it is easier to start with things that are already in place. For example,

---


most schools have a student council. So, the process would begin by evaluating this program and its effectiveness at mentoring students. It would be possible to create a student council that encouraged the students to participate and even lead ministry. The officers could include a chaplain, an outreach director, and an in-reach director that would be occupied by mature student leaders. As those student leaders chair their teams, they could be trained to identify giftedness and walk through the process with the students that they interact with on their committee.

It may need to be a significant change or even a new program. For example, if the middle school student council advisor position is filled by a teacher, but a student is available who would be mature enough to handle that position and yet would be stretched by it, allow him to take it over. In the end, middle school students will be developing relationships with a high school student and can go through the mentoring process with someone they already want to be like. In addition, the student leader is able to walk through the mentoring process in an environment where another teacher can be mentoring him in the art of mentoring.

In order to generate ideas, a SWOT analysis could be done on the student body or on particular students. Whatever the programs are, they do not always have to be “spiritual.” It could be that some godly seniors who are really good at chess could be helped to start a chess tournament or club that would enable them to work with Middle School students. Maybe some are good at wood working or working with their hands somehow – create ways for them to use their abilities in a meaningful way. If the seniors are to the place where they are engaging culture, the middle school students who they have begun relationships with will be more interested in doing the same and will
probably begin to express desire for ministry opportunities that they can also lead…just like their mentors.

Identify giftedness and create opportunities to interact with students in areas that they are gifted and change will occur. This is because change comes about through life on life, not by going through a twelve step program. God has placed new life within the Christian student and as leaders, teachers, parents, pastors, and the body of Christ there is a responsibility to help to bring that out and develop a hunger within the student to know Him and make Him known in greater ways. As students walk down the discipleship path, they can in turn invite others to follow them. It takes the whole team involved in this process, because students will develop into all different positions in the body.

We need freedom to discover how God wants us to grow, for his design will not look quite the same for everyone. Perhaps God speaks to us in special ways through nature. Perhaps he made us to be informed by music. We may have an above-average capacity for silence and prayer. Or we might respond most strongly to images, symbols and the fine arts. C.S. Lewis once surmised that each person is created to see a different facet of God’s beauty – something no one else can see in quite the same way – and then to bless all worshipers through all eternity with an aspect of God they could not otherwise see.\footnote{Ortberg, The Life You’ve Always Wanted, 53.}

Some will develop in leadership areas, some will develop in artistic arenas, others will be athletic, but all of it is working out that which God has placed within them.

All of this ends up creating a more unified student body as upperclassman work with underclassmen and middle school students. In addition, as students grow in their relationship with the Lord and with one another, a by-product is that class performance improves. This is because the students can see that the teacher really cares about them and some of them have begun to care for those around them.

As students take on leadership positions and begin to run programs, teachers need
to make sure that they are providing lots of compliments and encouragement through the process. A different student running the same program every year will not result in the same well-oiled program that the same teacher running it every year would provide.

However, the mentoring process that the planning of the event provides can become more and more clean and that is the real purpose. Students will also come up with innovative ideas that the veteran teacher would not have and so in the long term, the event has the potential to be a better event. In these scenarios, the teacher serving as advisor needs to recognize that this is not a hand-off of the event, but a chance to mentor the student. In many cases, the student can run with it, but the advisor still needs to be in the loop in order to effectively guide, all the while praising that which is good and calling out the new man.

*Allow failure*

This process should also have a lot of grace built into it – failure should be allowed. This does not mean students should be set up to fail, but neither should they be prevented from every possible failure. “To be effective authority must be delegated along with responsibility to accomplish a mission.” Care has to be taken to prevent lowering student involvement to tokenism where students are given a voice that does not matter. If the student is really leading, then she must be allowed to make real decisions.

Not everything has to always be positive or perfect as if the school is one big PR machine. When an event does not go well, it provides an opportunity to instruct, encourage, or sometimes even to grieve. In the case of the latter, a student who pours their heart into something that does not go well through no fault of their own will still take that personally. Encouragement is good, but so is the grieving process as they begin

---

104 Ogden, *Transforming Discipleship*, 93.
to learn how to love God the way that the Psalmist loved God – it’s a chance for emotional development. The Christian life assumes failure and hardship and even sees these elements as positives towards growth. When failure is passed over too quickly, the student may miss an opportunity to learn something or may begin to learn to bury feelings of failure instead of experiencing them and dealing with them.

An Effective Mentoring Program

It is often said among Christian teachers and administrators that the students memorize the verses, they take Bible classes, they go to chapels, and even though there is no fruit in their lives, it can be hoped that they will come back to it one day. This is not mentoring. If God is active, He has the ability to be active in a student’s life today and teachers can expect Him to be. It is time to quit hoping for change one day and to start looking for it today.

An effective mentoring program will have three primary results and should be evaluated by these rather than the completion of events or processes. Most simply, mentoring results in transformation – there should be genuine character change in the lives of students. Mentoring is not about doing a lot of things, but ministering out of who a person has become. This will show up in conversations that tend to be about spiritual things. It will manifest in voluntary changes in lifestyle – sometimes these are minor, but sometimes they can be very obvious. But as internal character changes, the result will be fruit showing up in a person’s life. A hunger and a passion for the things of the Lord should begin to grow. All of these things can be observed just by spending time with students. Essentially, faculty and staff should be comparing each year to the previous years to see if progress is being made. There is always room for improvement, always
things that can be tweaked, and so they should be willing to evaluate the results that are evident in students’ lives and in the lives of graduates, and adjust accordingly.

Second, an effective mentoring program will result in students who display wisdom. They should have a solid Christian worldview, a grasp of theology, and the ability to use and depend on the Scriptures. But they should also possess the discernment to be able to use and apply the things that they know. In fact, it should become second nature. True wisdom that is accompanied by transformation results in a student who not only knows what should be done, but one who also cannot help but to do it. In other words, while wisdom is certainly something that can be exercised, real mentoring is not simply about doing wise things or even having the ability to determine a wise course of action. Real mentoring results in really being different – being wise. Again, as teachers eat lunch with students, listen to the kinds of questions that they ask, watch them interact with their peers and their parents; wisdom is something that should be more apparent in this year’s student body than in last year’s.

Finally, a truly transformed life will have a desire awakened to pass on this new life to others. So, the third characteristic of an effective mentoring program is ministry seen in the lives of the students. Again, this is not simply the doing of ministry, as much as it is something that the students become. They will naturally become people who shepherd those around them. Scripture says that the greatest apologetic is when Christians love one another – this suggests that love should be a natural outflow of what it means to be Christian. Students who are being transformed will show love to one another and within the community. When developing students to lead ministries, they need to have an understanding of why they are doing what they are doing and not simply
be completing ministry tasks. If it is the latter, the action is disconnected from their passion. So effective ministry stems from who God has made them to be and has an understanding of the reasons why something is being done.

As an example, students may want to rake leaves in the neighborhood. There will be some students who come because it might be kind of fun or because they want to do some ministry – in this case, they are checking “do ministry” off of their list. There will be others who have begun to embody the life of Christ in such a way that they sincerely desire to serve others. The perspective of these two groups of students while they are raking leaves will be completely different. The students who are genuinely transformed will find themselves doing extra little things – putting lids back on trashcans, organizing the porch, stopping to talk to the owners, interacting with their fellow students intentionally, etc. Notice that the students are demonstrating a perspective of purpose over duty. Faculty who are a part of events like this should be cognizant of these “extras” and not miss the significance of the growth that is occurring in the lives of their students.

Ultimately, these characteristics do not simply make appearances; they begin to ooze from the students. Even when planning games for retreats, it would not be uncommon to hear a student ask about the purpose of the games and then begin to design games to meet the need of the event.

It is so important to recognize in all of this that the tools are helpful but it is the changing life that is the success. If a tool is not doing its job, it should be changed. When this is done it recognizes a couple of things. First, it values the person over the program. It is too easy to get distracted and think that a Christian school exists to provide a chapel or a Bible class or any number of other programs. The programs are simply
tools; they are not the goal and if there were a better way than weekly chapels to see genuine transformation, then weekly chapels should be replaced, because the programs are temporal methods and the people being affected by them are eternally valuable.

Second, when tools are recognized as such, it enables change as long as the same principles are being followed. People are resistant to change and they should be in the case of principles. But methods should never be protected from change by default. What needs to happen in this case is that the principles that should not be compromised need to be identified and kept in front of the faculty and staff so that programs are evaluated based on the principles. When this happens, change will be much easier.

Third, it changes the focus while at the event. Again, just like the leaf raking example, if a teacher knows why she is at an event, then instead of simply attending or chaperoning, she becomes engaged in the process. For example, this author used to do a middle school leadership retreat that was run by a junior. The senior who had done it the year before went in order to mentor and support the junior who was doing this for the first time. The junior also selected a sophomore who would come to observe and help and to ultimately run the event the next year. The advisor in this process should not just go and chaperone, but neither should he be occupied with the thirty middle school students. His focus should be on developing the three senior high students at the event. He should make sure that the senior is mentoring and supporting the junior while also providing the junior with enough space to run their program. He should be making sure that the junior has the ability to run the event with purpose, make adjustments, and keep the thing on track even if it does not end up exactly as planned, providing support as necessary. He should point out observations to the sophomore who could potentially be
doing this next year – pointing out things that were done right and what the thinking must have been behind that action.

No teacher can mentor thirty students at once, so mentoring other students in this way actually raises the effectiveness of the overall mentoring process. In this case, the high school students would usually spend some weekends with the middle school students doing other types of ministry throughout the school year. They were able to spend time that the teachers did not have. In truth, the event in that moment is not going to have the long reaching affects that a teacher may think it will have, but mentoring someone will. The students at the retreat are not short changed because the faculty member does not focus on them, but they actually gain because they are ministered to and they begin to minister with other students.

If nothing else is clear, it should be very apparent that this is not about running programs or having a bunch of stuff; this is about a change in mindset. There may be schools with discipleship directors, a vibrant chapel program, a great mission’s outreach, and exciting retreats every year that are doing more damage to the Christian worldview because they present all of those things as a compartment separated from everything else they do. There may be other schools that have none of those things, yet the teachers are part of a team, they understand the reason that they are there, they love the students, and they develop relationships with the kids God has committed to them – these schools will be a part of turning the world upside down.

Now, some might be shocked to hear that what the ‘church’ really needs is not more people, more money, better buildings or programs, more education, or more prestige. Christ’s gathered people, the church, has always been at its best when it had little or none of these. All it needs to fulfill Christ’s purposes on earth is the quality of life he makes real in the life of his disciples. Given that quality, the church will prosper from everything that comes its way as it makes clear and
available on earth the ‘life that is life indeed.’

If schools really do want to build an educational system with mentoring as its purpose, it is accomplished not by building programs, but by building students.

Engaging Today

The problem of students not engaging culture is not a problem inherent in the tool of private Christian education. Instead, the tool has been wielded incorrectly. Sometimes this has been because of a wrong focus altogether, but sometimes it is because the school is distracted by the future. In other words, in an effort to equip students to engage the world when they become something someday, Christian schools miss that students are members of the body of Christ today and unless students are engaging culture now, it is unlikely that they will do so in the future. As Fields wrote, “I detest hearing church members say, ‘We must have a strong youth ministry because youth are the future of our church.’ Students aren’t the future of the church; they’re the present church, just like all other believers.”

Christian schools are not preparing students to serve the Lord when they become adults, but to walk with Him right now.

There are many ways that students could be taught to engage in a way that would raise the quality of their education. For example, in English, the ultimate academic goal is for students to be good communicators. But if the teacher were to require the students to use that skill in a way that engaged culture, they would be making the connection between the skill and the way to use the skill to bring glory to God. So, students could write a letter to the editor about a cultural issue or the permanence of faith, etc. or they

---


106 Fields, Purpose Driven Youth Ministry, 174.
could deliver a speech at a local club – Kiwanis, Rotary, etc. The bottom line is that the English teacher should be held accountable to not simply teach content, but rather students should graduate who have demonstrated that they can take their English skills and use them effectively to engage culture with the message of Christ. When looked at in this way, it is easy to see that doing things to the glory of God and for His purposes actually raises the quality of education.

Art, Drama, and music classes could be used the same way. Often there are public places where the students display what they have been learning – if displaying art in the mall, require students to stay by their artwork and explain it to those who have come to view it. Their goal should be to engage in conversation with people about how their worldview was the background for the artwork in a way that leads to a conversation about things of substance. Each class could be handled this way so that teachers demonstrate that their students have mastered the content by the ability to use it in a way that matters.

If art is a form of self-expression and the student has been grounded in a Christian worldview, then it should not be difficult to talk about meaningful things with a person viewing the artwork. Beyond that, the Christian perspective sees all things as contributing to the glory of God and so art should ultimately be a form of self expression that has been created for the glory of God. The artwork should not simply be a tract, and to reduce it to that is to compartmentalize art from what it does – it actually cheapens art by using it for only one purpose. But keeping in mind the three fold alienation, it is easy to see how art as self-expression could bring about deeper understanding of who we are as people. It could point to positive themes or depict negative themes in ways that align
with reality. It could serve to build connection between artist and viewer in a way that promotes fellowship, and it could serve to communicate themes of relationship between God and man. In this way, the viewer comes closer to the way that he was made to be either in relationship with God, relationship with man, or understanding of himself.

This perspective on art though is directly connected to excellence in art itself. The problem with many art classes is that they either teach the various styles which the students then memorize or they demonstrate a style and then ask the students to replicate it. Neither of these is self-expression and neither is a reflection of the genuine use of art. So once again, understanding the purpose of art and doing it to the glory of God raises the bar on the students’ education.

One of the touchiest areas it seems in a Christian school is its athletic program, but being clear on the purpose of the Christian school should lead to a willingness to change any program in order to make it more effective in accomplishing the mission. What is the point of athletics in a Christian school? It takes up about twenty hours of the student’s time every week during the season. Can this be justified? Sometimes in order to incorporate some form of outreach, coaches have students attach a servant evangelism project to a game – in other words, give a bottle of water to the other team, etc. While this is good, it really is more like attaching evangelism to something rather than using the thing itself as an outflow of who the students are in Christ. Of course, this is the compartmentalization that this author has been attempting to point out. It is the “coupling of” Christianity with something else rather than the “integration of” Christianity with the thing itself.

What if this were rethought from a completely different direction? Instead of
simply forming a team that would compete against other teams, coaches could train students to actually coach or team captain in such a way that the school could sponsor a league that those in the city would sign up to play in - a league that is run by students. The older kids would have a team captain from the school, the younger would have a student coach. Games and practices would then get students involved with unbelievers, give them a chance to think eternally about athletics, teach them about physical fitness, and mentor them to mentor others. Beyond that, in the future, the city leagues will be coached by those who feel comfortable coaching and Christian school graduates will already have had experience with coaching and will begin to fill those positions.

Finally, as mentioned above, it would be good policy to have every teacher lead one servant evangelism outreach per year. Students need to see their leader doing the work of evangelism, but in the Christian school, this often gets relegated to the Bible teacher. By requiring every teacher to be a part, the students would see that it is not simply the “specialist” who does evangelism, but those with an interest in diverse areas. Along these same lines, each teacher should be speaking in chapel – a Christian school teacher who does not feel equipped to speak in chapel probably should not have been hired in the first place. This again gives opportunity for students to see each teacher with the ability to talk about their faith in a challenging way. But it also provides opportunity for genuine life on life interaction, because a chapel’s most “effective results are often the quiet, face-to-face talks that occur when students, having been touched by the truth in Christ, voluntarily come for individual counsel.”¹⁰⁷ The students are with their teachers every day and these kinds of connections are beyond valuable.

These changes require schools to not just copy what is seen in public schools,

¹⁰⁷ Gaebelein, “Toward a Philosophy of Christian Education,” 98.
because Christian schools start with a different foundation, a different paradigm.

Naturally, that would cause programs to look differently. But in these scenarios, the education bar is actually set higher because students must know the material well enough that they can use it effectively and they are being trained to do so in accordance with who they are becoming in Christ. In other words, as their relationship with God continues to grow, the things that they have been taught will fit with their transformation. When engaging culture is part of every subject and every teacher’s life, the natural expectation would be that the students will follow suit with their lives, especially since they were able to see a model of those with varied specialties using their gifts and abilities to reach out. Instead of outreach being distinct from the faculty member’s uniqueness, it would be part of that person’s uniqueness.
Chapter 6: Other Considerations

In this final chapter, it is important to consider some specific areas of application of the thinking that has been discussed. The areas selected here are important areas, but they also serve as examples of the way leaders within Christian education should think as they apply a doxological view of Christian education.

Student Discipline

Student discipline provides an excellent opportunity for mentoring because it is during a discipline situation where a student is at a somewhat heightened awareness. He is wondering what is going to happen to him, and so he is more likely to see differences in thinking. This becomes another opportunity for training.

The need for preparation, or training, does not stop when it comes to learning the art of forgiveness, or joy, or courage. In other words, it applies to a healthy and vibrant spiritual life just as it does to physical and intellectual activity. Learning to think, feel, and act like Jesus is at least as demanding as learning to run a marathon or play the piano.\(^\text{108}\)

It is easy to think of a discipline situation as a time in the life of a student where they have failed to conform to the standard and have therefore let the school, teacher, parents, etc., down. But this is an occasion for the student to learn from failure and grow in their walk with Christ. In other words, from the Christian perspective, it is not at all surprising that a student would sin, even when that sin is openly rebellious. The goal and realistic expectation because of the transformational work of Christ would be to see more than conformity but genuine character change as the discipline process is worked.

\(^{108}\) Ogden, *Transforming Discipleship*, 166.
through. Any discipline process should take into consideration several Christian presuppositions before dealing with the problem. Each presupposition is built on the premise that the desire in Christian discipline is restoration.

First, choices are not made in a vacuum; rather, they are a result of a particular lifestyle or way of thinking. In other words, the situation that brought this student to the attention of the principal is not the only wrong decision that has been made. Rather, it is the last decision in a series of choices. Because this is the case, it will take some effort and time on the part of the principal to get to know the student and not simply respond to the last act. Doing the latter will result in conformity to the standards at best and is little more than behaviorism in practice. This does not mean the discipline will not take place, it simply means that discipline should be tailored to the student’s situation so as to bring about genuine transformation. Assuming the student wants to grow and learn, this can be done in cooperation together. Some may respond to this as an impossible investment of time, but theoretically, a Christian school is made up of an entire faculty and staff that would be willing to help in this process. Mentoring takes time.

Second, in an effort to maintain a Christ-centered environment, it may be necessary for certain students to be removed if they refuse to make choices that would contribute to that environment. In this situation, the school would be attempting to mentor someone who does not wish to be mentored. At the same time, a student who wants to respond, no matter how immature, should be mentored. This is part of creating a Christ-centered environment. Discipleship involves taking immature people to maturity, not just mature people to maturity and Christian schools should be committed to mentoring.
Willingness to mentor immature students brings with it a third presupposition: creating an environment that allows for accountability. It is impossible to develop an open atmosphere where students feel comfortable discussing their problems if they are convinced that by doing so they will be asked to leave. This further results in the erosion of a Christ-centered environment, because those students do tell their friends, thus influencing them and creating an “us/them” situation.

When these presuppositions become a part of the discipline procedure of the school, the student will either be convinced that the teachers and staff genuinely care for him, or he will make it clear that he does not want to be mentored and the parents should be able to clearly recognize that the school is not the place for their child.

Leadership Structure

Many times, as in other fields, Christian schools promote a teacher to principal and then a principal to administrator or superintendent. The problem with that is that those positions require different skill sets. The principal is very much a manager leader, managing the day to day. He may participate in some vision casting, but the primary focus of this position is the implementation of school policies on a daily basis. The superintendent though really does not deal with the day to day and concerns himself with the long-term. He generally reports to a board and is responsible for insuring that the big picture filters through to the parts and that the school is secure for the long term. Then there are various director level positions that usually report to a principal, while their jobs require a long term focus in a specialized area. A better model organizational chart may be something like Figure 5.
In this organizational chart, the superintendent has a team to lead in the areas of personal weakness or lack of time. The discipleship director would be a job that is geared towards faculty development. In this way, the Superintendent relies on the principal positions to run the day to day in line with the expertise of the leadership team, which he would chair. The teachers would still report to their various principals. The various director positions can be removed or added to depending on the superintendent whose primary responsibility would be his particular giftedness. The idea is essentially to allow the vision leaders to work together in a team to set the long-term direction of the school while those gifted in managerial leadership are responsible to implement the policies and procedures. When a managerial leader is moved to the position of superintendent, the school suffers because that individual’s giftedness is in getting things done not necessarily thinking through the reasons for various things. With a manager at the helm, the mission of the school can easily become checking things off a list.

When filling these positions, it is important to look for people who are uniquely...
gifted in the right areas. “[Jim Collins] suggests that companies that go from good to great, when dealing with personnel, begin with the “who” before they determine the “what.” He suggests that we need to get the right people on the bus, and then determine which seats they need to occupy.” ¹⁰⁹ This is crucial in order to make sure that people are not misplaced. Once a school knows the gifts and abilities of those it has employed, it will be able to evaluate which position each person would best fill. But in order to do this, there must also be a clear understanding about the seats on the bus. In other words, if those doing the hiring know the people sitting in the seats, but do not have a clear understanding of which seat does what, problems will result.

The management team should be able to think about the details and keep the team motivated. While the vision team should have a strong sense of mission and the courage to be bold about vision. The entire leadership team should be responsible to keep the “why” before the faculty.

The leaders of successful churches unanimously concurred that one of their most important roles was that of being a ministry cheerleader. If you are a church leader, how many meetings have you had in the past week in which you reviewed members’ personal ministry and sought to encourage them to continue their outreach? Your calling is to impact people’s lives. That requires more than preaching sermons, teaching classes and administrating the affairs of the church. These functions are vitally important; but not more important than how you build up your congregation for ministry. ¹¹⁰

The administrative team should be clear that its primary audience is not students, but teachers. They will impact students as they equip and impact teachers. They should be modeling behaviors with the faculty that they would like to see implemented in the lives


of their faculty. For example, if the school sees it as a positive thing for students to be invited into the homes of faculty, then the administrative team should be inviting faculty into their homes. As teachers should be eating lunches with students, so administrators should eat lunches with faculty. These examples are methods of getting involved in the lives of the people whom one is called to serve.

It should go without saying that those in the leadership positions should be models of those on the path towards discipleship, yet this is sometimes lacking. Often administrators are hired because of their degree in education. Again, there is nothing wrong with the degree, but there must be more than that. Those leading a Christian school must be thoroughly educated in a Christian worldview and must demonstrate with their lives a commitment and a passion towards engaging culture. They will not pass on what is not a part of who they are – neither will they consider those things to be important.

Hiring

As discussed above, if transformation in the lives of students comes not from programming or from standardization, but from the life on life interaction with faculty and staff, then hiring becomes one of the most essential tasks accomplished by the school. If this process could be standardized, hiring becomes looking for a qualified person who can follow directions. But if as argued above, the faculty is a living curriculum, then a person must not only be qualified academically, but also should exhibit the characteristics of being a disciple themselves.

The problem is that Christian schools typically do not pay as much as public schools and for better or for worse, this limits the pool of potential applicants. Because
this is the case, it is easy for a sense of pressure to exist to find someone to fill the position. It could be argued that anyone is better than no one, that it is unwise to let a candidate slip through the school’s fingers in hopes of someone better, or that time demands simply make it necessary to hire someone today. However, all of these arguments cannot trump the mission of the school. If the school is genuinely interested in raising up culture engagers who glorify the Lord through a relationship with Him, relationships with others, and by living out their unique giftedness, then the primary curriculum, teachers, must be the first priority. This is not the place to cut corners.

How do we connect what we are doing in our schools with Jesus’ commission to make disciples of all nations? Certain words and phrases must move from being mere Christian educator clichés to being dynamic realities in everything we are and do. The first truth that must become a reality is that the teacher is the living curriculum of the school. We have heard this over and over again, and we can quote Luke 6:40 that when a child is “fully trained, [he] will be like his teacher” (NASB, emphasis mine). But do we really live out this truth? It is time to start living it out and there must be a commitment to it. It is interesting that when hiring an administrator, there is usually a long process of several interviews, but teachers can be hired sometimes on the recommendation of one person fairly quickly. Changing this one detail would have enormous impact on who was hired.

Typically, it is the principal of the school who hires teachers. This is unwise, because it is the principal who would naturally feel the most pressure to hire a position and she could very easily find herself with several positions to fill and begin to cross them off her list. To guard this process, a second person should be brought in on all interviews whose focus is to preserve the principles discussed above. This could be the discipleship director, the director of Biblical integration, or a teacher, but it should not be

the superintendent who may also bring with him the pressure of filling the position and whose presence in the decision may undermine the principal. There would only be two requirements for being the second person involved in the hiring process. First, the ability to articulate clearly and live out what the school is looking for and second, the ability to disagree easily with the principal. This person should be someone who is not under pressure to fill the position. The object would be to find a candidate who would be a great fit in the school and both the principal and this second person would have veto power. This also sets up a natural first step towards a mentoring process as the second person becomes a mentor to new teachers.

There are several things that are necessary to look for in a new hire and these are true for every position within the school, since every position has the opportunity for interaction with the students and with other employees. There is no point in wasting a position.

It would seem that this would go without saying, but all hires should be believers. At times, Christian schools resemble nothing more than private schools. Some schools hire unbelieving college professors to teach Advance Placement courses. Others carry pro-choice faculty. Still others take whatever teachers they can find – sometimes adding skeptics to their staff.112

Schools that do this have lost all sight of why they exist and should cease to call themselves Christian schools. But sometimes these lines can be fuzzy. Even a school that would never hire an unbeliever to teach a class might establish partnerships with the local college to offer dual credit courses. While it is intelligent to provide dual credit, if the students are going over to the local college and being taught a worldview other than the one the school claims to be promoting, then the school has compromised in order to

be relevant. The truth is that schools can do both and offer dual credit in partnership with colleges that have the same worldview and focus as the school. There simply is no reason for the compromise.

Second, new hires should definitely be able to demonstrate a Christian worldview within their subject area and even into other disciplines. This ability is the foundation for living out a Christian perspective. In other words, those who have no idea about the cognitive component of integration will never be able to live it out in front of the students. This is a clear signal to whether or not the candidate would be an appropriate addition to the school.

Christian Schools claiming a Christ-centered curriculum in their mission statements and hiring state certified teachers over those trained in biblical integration may have fallen prey to the allure of theoretical aptitude over and against abilities to discern disciplines Christianly. While there is nothing wrong with doctorates or credentialing, acclaim consigned largely to them places intellectualism before Scripture. Maintaining a Christ-centered curriculum and Christian interpretation of life is critical to making a distinctively Christian school.113

This truly is another hurdle to overcome, because it is difficult to find both. Yet choosing state certification over an integrated life is to compromise the mission of the Christian school. Schools will need to make a commitment to hiring those who fulfill the mission. This is central and should be a chief consideration when it comes to hiring any teacher, administrator, or staff member. It is contradictory to talk about and to tell teachers to integrate, when administrators do not really know what it means themselves and the practice is to make it unimportant in hiring. There are worldview tests available, such as the PEERS test referenced above and it might be helpful to use a test like this as part of the screening process. A person who scores as a “humanist” and lives in a Christian

113 Ibid., 44.
environment, will model humanism and salt and pepper Christian behaviors into their life.

At this point, the objection might be that finding someone who fits the mission is impractical. As absurd as that sentence sounds, it is lived out in school after school. Again, doing the business of school disconnected from the purpose for living would be nonsense. The main thing must be kept the main thing. Yet there remains a very real problem. A school has an enrollment of five hundred and a faculty of twenty. They know that they will be losing three positions and have only been able to find one person who will further the mission of the school and not simply fill a position. It looks unlikely that they can find the other two teachers and the principal pushes to hire two people who have the teaching qualifications and go to church, but they really do not have any sense of a Christian worldview, and they feel completely uncomfortable leading a chapel, Bible study, etc. What should this school do? There are creative options, but there is one option that is rarely considered. While it is unthinkable in a numbers obsessed western society, it might be time to limit enrollment. What if the school were to cap enrollment for the next year at four hundred fifty? If they find another teacher, they can always open the door a little wider, but would it not be wiser to accomplish the mission with four hundred and fifty than to compromise the mission with five hundred? Capping enrollment would probably not even turn any currently enrolled students away as re-enrollment would not happen for seniors and for a percentage of the rest of the student body. It seems that if a school is going to claim to trust the Lord, then the first thing to trust the Lord about is the ability to fulfill the vision of the school through quality faculty.
If those persons are not available, that would seem to be clear direction from the Lord about the size and growth of the school for the next school year.

A third consideration in hiring has to do with the diversity of giftedness. When possible, the desire should be for a diversity of gifts that would reflect the body of Christ. This enables more connections with students, because not every student will be attracted to the same teacher. In fact, giftedness will tend to attract giftedness and so a faculty of multiple gifts is more likely to be able to nurture students into their unique giftedness than one that is not multi-faceted. Stackhouse offers several suggestions in this area:

Every faculty has to have a counselor or two.

Every faculty needs at least one statesman, or statesperson, one who can reconcile agendas, negotiate potential disputes and help establish the policies of the faculty with patient wisdom—a proper dimension of learning.

Every faculty needs "wordsmiths," those who can formulate inchoate feelings of a community that works together.

Every faculty needs the presence of resident radicals to prevent self-satisfied complacency. Every faculty needs at least one, and preferably several more than one, "scholars' scholar

Every faculty needs a couple of master teachers—those who evoke excitement about artfully presented serious ideas, and induce the love of learning among those who do not know how or why to learn things they do not already know or like.

Every faculty needs people with special ties to churches, denominations, ecumenical bodies, or other centers where the students are likely to carry out their ministries.114

If a school has a faculty like this, they should be intentional about using them at times when the situation calls for it. It is easy for an administrator, as leader, to step in and take on many of these roles. But a wise administrator will use the employees of the school wisely even if that means less face time for him in front of the students. In this way, the school demonstrates a functioning body and a loving team. Beyond this, teachers who

---

are able to function in an area of giftedness experience another level of fulfillment which continues to build the school environment.

A final characteristic is that a new hire be teachable. If he is on the path of discipleship, is still somewhat immature, yet is willing to be mentored, then he could potentially be a stronger asset to the school than someone who is very mature. This is because a teachable person is likely to be transparent, and as that happens with the students, they will pick up on his willingness to grow and, because they will be attracted by his authenticity, they will also be more likely to take on an attitude right for mentoring. No matter where the candidate is in his walk with the Lord, if he is not teachable, he is not growing.

Faculty Development

“Truth is not a set of rules to be obeyed, mysteries to be known or evidences to be mastered, but Christ, by whom we know and are known. Truth is not discovered, it is revealed in relationship to both the head and the heart. Therefore, Truth is not something merely known or proclaimed but Someone experienced, tasted, and seen as the Psalmist says, by grace, faith, and presence that not merely knows the Truth but loves Him.”¹¹⁵

If everyone is on the path of discipleship, then development is a natural part of the process. This area is crucial and schools should be strategic in their use of it, preventing it from becoming something to be gotten through or something checked off a list. Each school will have to take some time to evaluate what they currently do and how to make development something that will be beneficial to all employees and not simply faculty.

Many schools have faculty devotions every morning. If this is to continue, then it should probably be evaluated in terms of its usefulness. In other words, is a few minutes

¹¹⁵ Pastor Mark Driscoll, Mars Hill Church as cited in Stetzer and Putman, Breaking the Missional Code, 119.
first thing in the morning a good way to handle CEU’s or any significant kind of
development? All schools are probably doing some form of CEU’s in order to keep up
with accreditation, but are these hoops to jump through or is the school using this to
further the mentoring process in the lives of the faculty? Schools will have in-service
meetings and care should be taken that these do not simply become a time for
announcements and housekeeping. These should be evaluated to see if they really are
accomplishing faculty development.

The bottom line in whatever development methods are used is that they should
enable the faculty/staff to walk farther down the path of discipleship themselves and to
lead students to do the same. In the same way that in hiring it is the integration that
becomes crucial and not the education degrees, so it should be here that it would be more
important for faculty to leave the room with a perspective about what Philippians has to
say about contentment than with a couple of methods that they will probably not use in
teaching anyway. In other words, if the mechanics of teaching need to be dealt with, they
probably would be better dealt with on a one-on-one basis where there can be
accountability for the particular method that the administration would like to see
improved in the life of the teacher. Group announcements do not usually work to effect
change. Yet an in-service that dedicated four hours to the study of Philippians for
example, and had pre and post course work would speak volumes as to what the school
considers to be important and would help to ground teachers further in the Word.

Thinking further on this area, many teachers have exposure to messages on
Sunday and devotionals on multiple occasions. Real development is not going to
continue by maintaining this level. There should be someone on staff who has the ability
to teach at a deeper level some of the books of the Bible or a theology class or any
number of things that would help to inform and change the perspectives of teachers.

Integration of any kind can never rise from theological ignorance. This has long
been a major problem in Christian elementary and secondary schools as well as in
Christian colleges. While requiring adequate credentials in a particular age-level
or content specialization, we require only the most rudimentary biblical
instruction. Schools often hire faculty with little or no formal training in biblical
and theological studies, expecting that strong church affiliation and personal
devotions will fulfill that side of the requirement. Such teachers can no more
construct an evangelical world and life view than a practicing pastor can integrate
Scripture with astronomy from watching several episodes of “Nova.” The
problem is exacerbated because the administrators who do the hiring and
requiring do not themselves know the Scriptures intimately and, therefore, find
that quality a less-than-demanding issue among their subalterns.116

There is no guarantee that a person teaching at a Christian school has a Christian
perspective. In other words, it is not the position that makes the perspective, but the
perspective that should be worked out through the position. In development type
meetings, the Christian school should be offering ways for teachers to go deeper and in
this way, they will begin to see lives changing and integration occurring.

In addition to rethinking these kinds of training times, schools should have a sort
of mentoring program for new teachers. If the faculty has a heart to mentor, then having
a new teacher rotate through the various departments as an assistant would be helpful.
He could be the assistant student council advisor for a quarter, help with art club, work
with the athletic director, etc. These kinds of opportunities not only increase teamwork
and build meaningful connections, but they also allow the new teacher to experience and
try new things – giftedness will be discovered. Along the way, one teacher should be
selected to become a mentor teacher. This should not be done before the teacher starts.
If that is necessary, then have a hospitality teacher or a go to teacher for the first couple

of months. But the mentor teacher should be chosen based on the ability to relate to the
new teacher. In other words, as the teacher begins to settle in and make friends, the
teacher who stands out as being the best candidate to mentor that particular teacher
should be assigned. If the senior teachers are working as a team, this will probably
happen very naturally, but it also should be done formally by an administrator.

A simple way to do faculty development is for the administrator to truly know his
people and then involve them in areas of giftedness, push them in areas where they need
to grow, and provide opportunities for them to be connected with people who would be a
benefit to them. In other words, if the leader of the school has an invitation to go and
meet with the mayor of the city, it would make sense to take along the staff member(s)
who organizes community service. This just increases their opportunity to do what they
already do. With every invitation and every meeting, the administrator should not simply
be thinking, “who do I need to involve in this,” but also “who could I involve in this.”
Sometimes it will produce no immediate benefit to the administrator, but it will be a
benefit to the employee.

The greatest way to develop faculty is for the leadership to model a life that
brings glory to God through a relationship with Him, with others and by living out
giftedness. Maxwell wrote, “Everything rises and falls on leadership.” If the
leadership is not chosen carefully, the school will not stay on task. However, when a
leader models a life being transformed, faculty will begin to model the same kind of life,
and then this will translate into students living transformed lives.

Ultimately, the Christian school exists to bring glory to God and it can only do so

_____________________
117 John C. Maxwell, Developing the Leaders Around You, (Nashville, Tennessee: T. Nelson,
as each member of the team lives a life consistent with the mission. Anything less will be rust on the tools used to equip the next generation.
Conclusion

Christian educators have an unparalleled opportunity to impact the lives of the students entrusted to them by parents. Multiple disciplines can be integrated into a Biblical worldview, but change will not occur unless that worldview is accompanied by godly lives intentionally lived out beside the students. Students in the current culture are crying out for authenticity and will respond to faculty and staff members who take an interest in them and mentor them. Speaking of students in public schools, MacCullough wrote, “Apparently, many current students see little sense in being in school and little connection between school life and real life…the fragmented curriculum has contributed to this dilemma.” It is obvious that public schools would have this fragmentation problem – they do not have a worldview that lines up with the purpose for living. But Christians know that life is meant to be lived to the glory of God. This becomes a tremendous opportunity for the Christian school to have a unified curriculum not only intellectually, but within the lives of its teachers which reflects a current cultural cry. Mentoring must go beyond the intellectual to an actual hand-off of character and actions. In other words, a non-fragmented mentoring process is not complete unless the protégé emerges not only knowing different kinds of things, but living differently because of that knowledge.

118 Martha E. MacCullough, “How to Develop a Teaching Model for World View Integration,” PCB Graduate School Center for Leadership Development. Langhorne, PA, 7.
However, Christianity will continue its decline in the United States unless the next generation is equipped as disciples of Christ. This will not happen because of Christian education, it will happen because of Christian educators. It is not because of a system, it is because of the people within the system. Any “amen’s” to that statement must also be accompanied by the support and development of the educators and staff on the front lines. Resources should be committed based on the goal of mentoring, teachers should be hired based on the goal of mentoring, programs should be developed based on the goal of mentoring, and everything that the student is involved in should be evaluated based on how well it moved them down the path to be people who desire to bring glory to God through engaging the world for Christ.

There are several barriers and system changes that will be necessary. Christian education must not only experience a perspective change, but for those who have the right perspective, there must be system changes as well so that perspectives can be implemented. For example, Christian colleges should do a better job of equipping future Christian school teachers by putting an emphasis on mentoring even more than on methods. This does not mean that methods should be minimized; this is a call to put into practice those things that are said to be values. Even when it comes to internships, student teachers should be evaluated by a teacher who has demonstrated excellence as a mentor. If change occurs as one life rubs off on another, then the primary value desired to be passed onto the student teacher should be resident in the lead teacher.

Local Christian schools need to evaluate their faculty development programs. Whenever something becomes either checking things off of a list or emergency driven, it is unlikely to lead to real change. Superintendents and principals should be hired who
have demonstrated mentoring ability. Again, if this is the way that change occurs, it would be absurd to hire a person to be the leader if they have not proven themselves in this area. Students are not changed because programs are managed well; they are changed by life on life interaction.

There is hope for Christian education, but not in its present state. Consider these words from Michael Spencer,

Within two generations, evangelicalism will be a house deserted of half its occupants. (Between 25 and 35 percent of Americans today are Evangelicals.) In the "Protestant" 20th century, Evangelicals flourished. But they will soon be living in a very secular and religiously antagonistic 21st century.

This collapse will herald the arrival of an anti-Christian chapter of the post-Christian West. Intolerance of Christianity will rise to levels many of us have not believed possible in our lifetimes, and public policy will become hostile toward evangelical Christianity, seeing it as the opponent of the common good.  

It is not enough to just keep doing the same thing and hope that everything will get better. It is even worse to label that as “faithfulness.” It is time to take action and to make decisions to move in a different direction. It is time to put the emphasis on God and His glory and to think and make decisions based on what He values. This may mean getting smaller before getting bigger. However, if there is willingness to invest intelligently, there may be no other tool that has the potential to reverse the trend in evangelicalism than Christian education because of the amount of time and exposure in the lives of students. So, it is worth the investment. It is worth the work of pursuing, evaluating, planting more schools, and sharpening one another so that more and more people are drawn into a relationship where they honor God with their lives.

---

Appendix 1: An Example of Life

The following is an example of the kind of life that is the goal for Christian School graduates. It was written by a Christian school graduate, Emily Logan, and posted as a note on Facebook. It is offered here with her permission.

A Future and a Hope

It is only natural that I, as a college freshman, be thinking about the rest of my life. Strangely enough, I am not worried about it. Sure, there are the occasional spurts of career crisis and future fretting, but I do not see it as a major concern. I think that this mindset exists primarily due to the fact that I can accomplish my vision - my goal, my purpose for existing - in any type of setting, through any set of circumstances, doing just about anything.

I exist for the glory of God. I am supposed to say that because I am a "good Christian" who has a handle on "solid theology," right? No. I am far too stubborn and reflective to believe in anything that does not make good, rational sense to me (this does not negate faith, though I may perhaps think too much :-) ).

If God created me for His glory, then it is only natural that I live in such a way that God is glorified. Many of you have heard me speak of my vision for life, a vision I have had since my Atlanta mission trip Junior year. It is simply this: to live in such a way that people who watch me are forced to look up and revel in the greatness of God.

With this perspective, I cannot help but be excited about life. Of course, I sometimes forget that God is not only glorified in my impact on others, but also (and usually) as He extends His infinite grace to me in the midst of my infinite failures. I
suppose these are one and the same.

I may end up as a schoolteacher. Perhaps I will be a counselor. Maybe I'll teach English and mentor kids in the Dominican Republic. Or I might become a trash collector (must admit, the passion is waning a bit on this one...). Wherever I end up, I want to shed light on the fact that God is bigger than we think.

This is not some self-righteous proclamation. Truth be told, I do not often experience passionate emotions concerning much of anything. It is a perspective that stems from enough life lived (aka failures and screw-ups experienced) to know that there is nothing else for which to live.
Appendix 2: The Survey

Cover Letter

Thank you for participating in this survey. My name is Jason Hilgeman (jasonhilgeman@itisforfreedom.com) and I am a doctoral student at Liberty University working on a thesis about Discipleship within the Christian School. My wife and I are planning on being missionaries in the Dominican Republic where we hope to start a Christian School for kids living in the sugarcane villages around San Pedro. This survey will only take you a few minutes, but it will be an investment in what the Lord has been doing in my life and will continue to do in the future. Thank you for participating in the process with me.

Questions

The following questions are an attempt to evaluate the discipleship process within Christian secondary schools. As with many surveys, we ask that your answers reflect your perception of the actual patterns and processes not the intended or desired patterns or processes.

1. I am a(n): _____Administrator _____Discipleship Director _____Teacher

2. What is the mission statement of your school? __________________________

Briefly Respond to the following:

3. Define discipleship as it relates to the Christian School

4. The purpose of Christian Schooling is to…

5. Our school emphasizes integration as:

   _____Biblical Truth related to the content taught.
Biblical Truth lived out in the life of the student.

Rate the following statements on a scale of 1(strongly disagree) to 5(strongly agree);
make every attempt to answer as honestly as possible:

6. Our school is effective at fulfilling our mission statement.
7. Discipleship is fully incorporated with the educational process at our school.
8. I easily adjust to changing programs especially when they benefit people.
9. I determine a program to be successful when it affects the lives of students more than I determine a program’s success by how smooth it went.
10. I allow students to participate with me in leadership as a team.
11. I provide older students opportunities to mentor younger students.
12. I take notice of the individual gifts and abilities of the students.
13. I regularly spend time with students outside of class.
14. I believe it is OK for some students to receive opportunities that other students do not.
15. I evaluate my students as individuals more than I evaluate them as a class or as a group.
16. As I teach, I am very aware that my students are eternal beings and I invest in them accordingly.
17. I believe that education is more about passing on a perspective than it is about passing on knowledge.
18. I lead my students to participate in ministry rather than watch me do ministry.
19. In general, I choose to communicate principles in a manner that the students would choose.
20. I create opportunities for students to not only know the information given in class, but to use it.

21. I know how my discipline is informed by a Christian worldview and how my students’ lives can be different as a result.

22. I believe there are certain things every Christian school should have such as morning devotions, chapel, and praying before each class.

23. I have a clear understanding of the purpose for the things that I do and I communicate the purpose to the students.

24. I believe it is possible to be emotionally immature and still be spiritually mature.

25. When I teach a skill like 2+2=4 I believe it should be combined with a concept like God’s rationality in order for Biblical integration to take place.

Thank you for completing the survey. You are free to return it unsigned. However, if you would not mind being contacted for follow-up questions, please print below and leave your e-mail address.

Name______________________________________________

E-Mail_____________________________________________
Appendix 3: Survey Results

Administrators

<table>
<thead>
<tr>
<th>Our school emphasizes Biblical integration as (Check one):</th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biblical truth related to the subject matter taught</td>
<td>35.6%</td>
<td>21</td>
</tr>
<tr>
<td>Biblical truth lived out in the lives of students</td>
<td>64.4%</td>
<td>38</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Answer Options</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Our school is effective at fulfilling our mission statement.</td>
<td>0</td>
<td>3</td>
<td>2</td>
<td>44</td>
<td>18</td>
</tr>
<tr>
<td>2. Discipleship is fully incorporated with the educational process at our school.</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>42</td>
<td>5</td>
</tr>
<tr>
<td>3. I easily adjust to changing programs especially when they benefit people</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>42</td>
<td>17</td>
</tr>
<tr>
<td>4. When I teach a skill like 2+2=4 I believe it should be combined with a concept like God’s rationality in order for Biblical integration to take place.</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>42</td>
<td>17</td>
</tr>
<tr>
<td>5. I determine a program to be successful when it affects the lives of students more than I determine a program’s success by how smooth it went.</td>
<td>0</td>
<td>1</td>
<td>1</td>
<td>20</td>
<td>45</td>
</tr>
<tr>
<td>6. I allow students to participate in leadership with me as a team.</td>
<td>0</td>
<td>2</td>
<td>13</td>
<td>37</td>
<td>15</td>
</tr>
<tr>
<td>7. I provide older students opportunities to mentor younger students.</td>
<td>0</td>
<td>3</td>
<td>5</td>
<td>37</td>
<td>22</td>
</tr>
<tr>
<td>8. I take notice of the individual gifts and abilities of the students.</td>
<td>0</td>
<td>2</td>
<td>2</td>
<td>33</td>
<td>30</td>
</tr>
<tr>
<td>9. I believe it is possible to be emotionally immature and still be spiritually mature.</td>
<td>0</td>
<td>2</td>
<td>3</td>
<td>36</td>
<td>24</td>
</tr>
<tr>
<td>10. I regularly spend time with students outside of class.</td>
<td>0</td>
<td>3</td>
<td>12</td>
<td>38</td>
<td>7</td>
</tr>
<tr>
<td>11. I evaluate my students as individuals more than I evaluate them as a class or as a group.</td>
<td>0</td>
<td>4</td>
<td>11</td>
<td>34</td>
<td>18</td>
</tr>
<tr>
<td>12. I believe it is OK for some students to receive opportunities that other students do not.</td>
<td>0</td>
<td>4</td>
<td>11</td>
<td>34</td>
<td>18</td>
</tr>
</tbody>
</table>
13. As I teach, I am very aware that my students are eternal beings and I invest in them accordingly.

14. I believe that education is more about passing on a perspective than it is about passing on knowledge.

15. I believe there are certain things every Christian school should have, such as morning devotions, chapel, and praying before each class.

16. I lead my students to participate in ministry rather than watch me do ministry.

17. In general, I choose to communicate principles in a manner that the students would choose.

18. I create opportunities for students to not only know the information given in class, but to use it.

19. I know how my discipline is informed by a Christian worldview and how my students’ lives can be different as a result.

20. I have a clear understanding of the purpose for the things that I do and I communicate the purpose to the students.

Teachers

<table>
<thead>
<tr>
<th>Teachers</th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Our school emphasizes Biblical integration as (Check one):</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Answer Options</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Biblical truth related to the subject matter taught</td>
<td>51.0%</td>
<td>25</td>
</tr>
<tr>
<td>Biblical truth lived out in the lives of students</td>
<td>49.0%</td>
<td>24</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Answer Options</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Our school is effective at fulfilling our mission statement.</td>
<td>0</td>
<td>1</td>
<td>6</td>
<td>39</td>
<td>8</td>
</tr>
<tr>
<td>2. Discipleship is fully incorporated with the educational process at our school.</td>
<td>0</td>
<td>12</td>
<td>13</td>
<td>24</td>
<td>5</td>
</tr>
<tr>
<td>3. I easily adjust to changing programs especially when they benefit people</td>
<td>0</td>
<td>2</td>
<td>10</td>
<td>26</td>
<td>16</td>
</tr>
<tr>
<td>4. When I teach a skill like 2+2=4 I believe it should be combined with a concept like God’s rationality in order for Biblical integration to take place.</td>
<td>3</td>
<td>8</td>
<td>6</td>
<td>22</td>
<td>14</td>
</tr>
<tr>
<td>5. I determine a program to be successful when it affects the lives of students more than I determine a program’s success by</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>28</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>6. I allow students to participate in leadership with me as a team.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. I provide older students opportunities to mentor younger students.</td>
<td>1</td>
<td></td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. I take notice of the individual gifts and abilities of the students.</td>
<td></td>
<td></td>
<td>0</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>9. I believe it is possible to be emotionally immature and still be spiritually mature.</td>
<td>2</td>
<td></td>
<td>19</td>
<td></td>
<td>11</td>
</tr>
<tr>
<td>10. I regularly spend time with students outside of class.</td>
<td></td>
<td></td>
<td>1</td>
<td></td>
<td>8</td>
</tr>
<tr>
<td>11. I evaluate my students as individuals more than I evaluate them as a class or as a group.</td>
<td>0</td>
<td></td>
<td></td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>12. I believe it is OK for some students to receive opportunities that other students do not.</td>
<td>0</td>
<td></td>
<td></td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>13. As I teach, I am very aware that my students are eternal beings and I invest in them accordingly.</td>
<td>0</td>
<td></td>
<td></td>
<td></td>
<td>0</td>
</tr>
<tr>
<td>14. I believe that education is more about passing on a perspective than it is about passing on knowledge.</td>
<td>1</td>
<td></td>
<td>12</td>
<td></td>
<td>10</td>
</tr>
<tr>
<td>15. I believe there are certain things every Christian school should have, such as morning devotions, chapel, and praying before each class.</td>
<td>3</td>
<td></td>
<td>6</td>
<td></td>
<td>18</td>
</tr>
<tr>
<td>16. I lead my students to participate in ministry rather than watch me do ministry.</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>17. In general, I choose to communicate principles in a manner that the students would choose.</td>
<td>1</td>
<td></td>
<td>9</td>
<td></td>
<td>20</td>
</tr>
<tr>
<td>18. I create opportunities for students to not only know the information given in class, but to use it.</td>
<td>0</td>
<td></td>
<td></td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>19. I know how my discipline is informed by a Christian worldview and how my students’ lives can be different as a result.</td>
<td>0</td>
<td></td>
<td></td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>20. I have a clear understanding of the purpose for the things that I do and I communicate the purpose to the students.</td>
<td>0</td>
<td></td>
<td></td>
<td>0</td>
<td></td>
</tr>
</tbody>
</table>
Bibliography


Collins, James C. *Good to Great: Why Some Companies Make the Leap--and Others*


Foster, Richard J. "Salvation is for Life." *Theology Today* 61, no. 3 (October 1, 2004):

Frederick, Thomas V. "Discipleship and Spirituality from a Christian Perspective." Pastoral Psychology 56, no. 6 (July 1, 2008): 553-560. ATLA Religion Database with ATLASerials, EBSCOhost (accessed March 29, 2010).


VITA

Jason Hilgeman

PERSONAL
  Born: April 8, 1975
  Children: Tyler Steven, born May 21, 2000.

EDUCATIONAL
  D.Min., Liberty Theological Seminary, 2010. (Pending)

MINISTERIAL
  License: May 13, 2007, Harbour Shores Church, Cicero, Indiana.

PROFESSIONAL
  Youth Pastor/Pastoral Intern, Colonial Presbyterian Church, 2007-2009.
  Founder and President, Freedom International Ministries, Inc., 2008-present