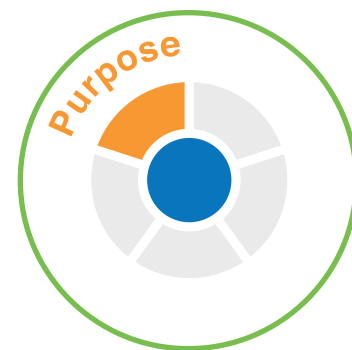# Biblical Worldview Truths for Integration

Contributors: Scott Toenges; Mitch Evans; Deni Corbett; Glen Schultz; Annie Gallagher; Dan Panetti, Tara Fox, John Stonestreet, Sean McDowell, Jerry Nelson

PURPOSE DOMAIN

Research Definition: A commitment on the part of all school constituencies to the central purposes of Christian education—such as holistic teaching, integrated worldview, spiritual formation, discipleship, and family-school partnership—is strongly predictive of flourishing outcomes.

Essential Question: How does a school gain the commitment of all school constituencies to the central purposes of Christian education?

Expected Outcome: School leaders will affirm their own commitment to the central purposes of Christian education and will develop an intentional plan to train all school constituencies toward unity in understanding, embracing, and affirming a Christ-centered, biblical philosophy of education.

Biblical Worldview Truths

1) **What is Christian education?**

The multi-faceted (home, church, and school) process of teaching children truth and preparing them for life and eternity. (Deuteronomy 6:4–9; Psalm 78:1–7; Ephesians 6:4b; 2 Timothy 3:14–17)

   a) "True Christian education is not a negative thing; it is not a matter of isolating the student from the full scope of knowledge. Isolating the student from large sections of human knowledge is not the basis of a Christian education. Rather it is giving him or her the framework for total truth, rooted in the Creator's existence and in the Bible's teaching, so that in each step of the formal learning process the student will understand what is true and what is false and why it is true or false." —Francis Schaeffer

   b) "Is not the great defect of our education today ... that although we often succeed in teaching our pupils 'subjects,' we fail lamentably on the whole in teaching them how to think: they learn everything, except the art of learning." —Dorothy Sayers

   c) "We need men and women on our teaching staff that are intelligently unafraid. We need men and women on our teaching staff who are confident of their own regeneration, who gladly work for the realization of an ideal that the world ridicules. We need men and women on our teaching staff who understand the Christian philosophy of education, and also the anti-Christian philosophy of education that controls the pedagogy of our day. Such teachers will have the power of discrimination that is so all-important for their task." —Cornelius Van Til

2) **What are the central purposes of Christian education?**

   a) To lead children to the knowledge of God (Romans 1:20; Psalm 19:1–6; Hosea 4:1,6, 6:6; Romans 11:33–36; Ephesians 1:16–19; Colossians 1:9–10; Ephesians 3:15–19; Philippians 1:9, 3:8–10; 2 Peter 3:18; Proverbs 2:5)

   b) To equip students to perform work, in order to fulfill God's call on their lives (Genesis 1:28b; Romans 12:1–2; Ephesians 5:17; Hebrews 10:36, 13:21; Colossians 1:9–10; Proverbs 3:5–6, 20:4)

   c) To advance God's kingdom (Matthew 6:10, 33; Romans 16:17; 1 John 2:6; James 1:22)

   d) To make disciples, fulfilling the Great Commission (Matthew 28:16–20)

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- A disciple daily dies to self, takes up his cross and follows Jesus. (Matthew 16:24; Luke 9:23)

- A disciple abides/continues in God's Word. (John 8:31–32)

- A disciple observes or keeps all the commands of God. (Matthew 28:20)

- Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. (1 John 2:15)

- Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. (1 John 3:8)

e) To live out the Greatest Commandments: "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: Love your neighbor as yourself. There is no commandment greater than these." (Mark 12:28–34)

f) To tear down the strongholds and destroy the arguments of the enemy and take every thought captive to Christ (2 Corinthians 10:4)

g) To present students as one approved, a worker who has no need to be ashamed, rightly handling the word of truth (2 Timothy 3:15)

- God works. (Genesis 2:2–3; Romans 8:28; Psalm 9:1; 1 Chronicles 16:12, 24)

- We were created to work. (Genesis 1:27–28; Titus 2:14)

- "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them." (Ephesians 2:10)

3) **Who are the members of a school's constituencies?**

Every person and people group that has a bearing on the success of a student and the school at large. All those who are serving together to build up that particular body. This includes the board, leadership, support/coaching staff, teaching staff, volunteers, alumni, community leaders, church, parents, and students. (Ephesians 4:1–16)

Biblical Worldview Truths for Integration

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PURPOSE DOMAIN: Questioning

Research Definition: Students have doubts about their faith, lack time to pray or study the Bible, and feel that most Christians are too judgmental.

Essential Question: How can schools provide a safe environment for students to question the cultural happenings around them, grapple with doubts about their faith, and provide support in their overall spiritual development?

Expected Outcome: School leaders and staff will develop a biblical framework to foster healthy, authentic dialog with students about the culture and their faith, equipping them to thrive in a post-Christian culture.

Biblical Worldview Truths

1) What is faith?

a) It is living as if God's Word is true (trusting God in light of evidence, but not necessarily with full knowledge of evidence) regardless of circumstances. (Hebrews 11:1,6; 1 Kings 16:30–17:1, 18:39, 41–45; Isaiah 46:10)

b) It is putting one's confidence in the character of God. (Luke 8:40–53)

c) "It is better to take refuge in the Lord than to trust in man. It is better to take refuge in the Lord than to trust in leaders." (Psalm 118:8–9)

2) What is truth?

a) Truth exists in relationship to reality.

- Correspondence Theory of Truth

- Geisler, N., & Bocchino, P., (2001). Unshakable Foundations p. 49

b) Truth exists outside of us in the essence of God and creation (objective vs. subjective, discovered, unchanging). (Romans 1:19–20)

c) Truth is found in a person. God reveals HIMSELF in truth. Jesus is that person, the living truth. (John 14:6; Colossians 1:15–20)

d) Truth is only possible if (a) truth exists and (b) we have capacity to ascertain truth through an understanding of what God is revealing to us.

e) Scripture: The text of truth. (John 17:7)

f) The need for apologetics. (1 Peter 3:15; Colossians 4:5–6; Acts 17:16–33)

- What is apologetics? Literally "defense"; in philosophy, the discipline of rationally justifying one's beliefs. Geisler, N.L., & Brooks, R.M. (1990). Why Skeptics Ask p. 293

3) What environment allows students to ask difficult questions?

a) The leader (teacher, administrator) provides support and creates the conditions for healthy, respectful dialog, integrated in truth. (1 John 2:6; 1 Peter 5:2–3; Ephesians 6:4; Colossians 5:21; Mark 10:37:45; Ephesians 4:15; Colossians 4:6)

b) Relationships are a priority and rules exist best in the context of relationship. (John 4:7–22; Colossians 3:21)

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c) The leader (teacher, administrator) is confident in his/her faith and walks in truth. (John 8:31; 2 Timothy 2:14–15, 3:15–17; Matthew 5:16b)

d) The leader (teacher, administrator) aims to give biblical responses, not opinion. (2 Timothy 2:2, 16–17; Colossians 2:8)

e) The leader (teacher, administrator) understands how to ask probing questions which elicit thoughtful and meaningful responses. (Jeremiah 1:11)

f) The leader's (teacher, administrator) task is cultivating curiosity, a uniquely human trait (not just what and how, but why) and to be curious about what God wants us to be.

g) School culture entails the traditions, beliefs, policies, shared meanings, habits of thinking and habits of being that create the norms within a school (Eller and Eller, 2009). The culture of the Christian school explicitly and implicitly conveys the shared vision of directing all constituents toward:

- the pursuit of wisdom (Proverbs 1:7, 4:7)

- godly character (Luke 2:52; Galatians 5:22; 2 Peter 1:5–8)

- Christ-like living (Ephesians 5:15; 2 Timothy 3:17)

- relying on the transforming work of the triune God (Titus 2:11–13; 2 Corinthians 3:18; Romans 9:29; 1 John 3:2)

h) The culture of the Christian school is focused on living out God's two greatest commandments:

- Love the Lord with all your heart, soul and mind. (Matthew 22:37)

- Love your neighbor as yourself. (Matthew 22:39)

4) What is meant by the spiritual development of students?

Spiritual development occurs when students increasingly align God's purposes for the world with their personal story and plan for life. (Acts 17:28; Genesis 1:28b; Romans 12:1–2; Ephesians 5:17; Hebrews 10:36, 13:21; Colossians 1:9–10; Proverbs 3:5–6, 20:4)

5) What is doubt?

a) Unresolved questions or concerns about certain elements of one's faith resulting in a lack of assurance. The cause of doubt may result from misinformation, disinformation, or gaps in knowledge base. Doubt can be resolved by choosing to trust in the knowledge and goodness of God. Doubt is not sin, but a normative in the life of a thinking Christian.

- Positive effects of revealed truth (John 3:1-21)

- Negative effects of revealed truth (John 5:16-47)
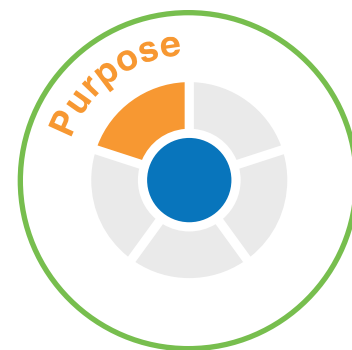
Biblical Worldview Truths for Integration

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PURPOSE DOMAIN: Partnership

Research Definition: Families feel they are a part of the school's mission, and that their child's spiritual development requires their partnering with and being involved at the school.

Essential Question: How can school leaders and staff effectively partner with families to foster the spiritual development of their child?

Expected Outcome: Realizing that parents/guardians are primarily responsible for the education of their children, school leaders and staff will employ strategies to strengthen family relationships and develop trust-filled collaboration to support the spiritual development of the child entrusted to their care.

Biblical Worldview Truths:

1) What are the parents' or guardians' responsibility for their children's education?

a) Parents/guardians have the God-given responsibility to biblically educate their children. (Proverbs 22:6; Psalms 127:3–5, 78:1–7; Deuteronomy 6:4–9; Ephesians 6:4; Colossians 2:6–7)

b) Parents/guardians are to provide consistent/regular biblical instruction. (Deuteronomy 6:7; Proverbs 22:6)

c) Parents/guardians are to provide their children with a biblical worldview. (Ephesians 6:4; Genesis 18:19)

d) Parents/guardians are to model an authentic and growing relationship with the Lord, with each other, with the church, with the larger culture, and with their vocations/callings for their children to observe. (John 14:9)

2) In a fallen world, many parents/guardians are not able or equipped to fulfill the biblical parenting mandate. How then will a family partnership with the school effectively work?

a) Focus on building relationships with parents and encouraging them. (Philippians 2:2–4; Ephesians 4:29; Colossians 4:5–6; 1 Corinthians 3:1–3; John 13:34–35)

b) Share the word of God clearly and often in response to cultural needs and in dealing with the important and relevant issues of the cultural moment. (Romans 10:14–17)

c) Become light to the family, demonstrating God's love. (Luke 8:16)

d) Pray for the entire family to come to faith and/or grow in their faith. (Mark 11:23–24)

e) Where possible, let the children come, and do not hinder them. (Matthew 19:14)

3) What is meant by partnership?

a) The school seeks to develop a partnership with the home moving toward a unity of mind and spirit in respect to the central purposes of Christian education. (Philippians 2:2, 1:27; Romans 12:16, 15:6; 1 Corinthians 1:10; Philippians 2:2, 1:27; Romans 15)

b) Partnership (koinonia) as in (Philippians 1:5; Philemon 1:6) includes:

- sharing a common project or goal (1 Corinthians 3:5–9)

- sharing in gifts and resources (Romans 15:26–27; 2 Corinthians 1:9–11)

- as well as sharing in suffering (2 Corinthians 1:5–7)

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c)   Partnership requires:

- biblical love (John 13:34; Romans 12:10)

- humility (Philippians 2:1–8)

- clear definition of roles (Ephesians 5; Colossians 3:18–21)

- unity in Jesus (John 17:20–23; Ephesians 4:1–5

4)   **What is meant by the spiritual development of students?**

Spiritual development occurs when students increasingly align God's purposes for the world with their personal story and plan for life. (Romans 12:2; Acts 17:28; Genesis 1:28b; Romans 12:1-2; Ephesians 5:17; Hebrews 10:36, 13:21; Colossians 1:9–10; Prov. 3:5–6, 20:4)

Biblical Worldview Truths for Integration

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PURPOSE DOMAIN: Spiritual Formation

Research Definition: Students and alumni report that their Christian faith is stronger thanks to attending a Christian school, and they believe people can change with God's help.

Essential Question: How can schools develop an environment that leads students on a transformational spiritual journey that woos them to Christ, is expressed through deep faith in the triune God, and results in spiritual fruit?

Expected Outcome: Leaders will develop an environment that nurtures the spiritual formation of students and a method of tracking progress and outcomes.

Biblical Worldview Truths:

1) What is spiritual formation?

a) It is the intentional act of making disciples of Christ. (Matthew 28:16–20)

- "Therefore go and make disciples of all nations…" (Matthew 28:19)

b) It is the intentional act of helping every disciple of Christ move from "saved by grace" to "sacrificial obedience". (Philippians 2:1–13; Mark 8:35; Luke 22:39–46)

- "Let this mind be in you which was also in Christ Jesus." (Philippians 2:5)
- "…whoever loses their life for me and for the gospel will save it." (Mark 8:35)

c) It lays the foundation for servant-leadership.

- "For even the Son of man did not come to be served, but to serve, and to give his life as a ransom for many." (Mark 10:45)

a) It lays the foundation for the cultivation of a biblical worldview.

- "Love the Lord your God with all your heart and with all your soul and with all your mind." (Matthew 22:37)

d) Spiritual formation involves:

- Ensuring that every student has heard the Gospel. "…faith comes from hearing the message, and the message is heard through the word about Christ." (Romans 10:17)
- Ensuring an understanding of the History of Salvation—the foundations of a biblical worldview. (Psalm 90; Acts 2:14, 4:8, 7:1, 13:16, 17:22, 22:1) "Lord, you have been our dwelling place throughout all generations." (Psalm 90)
  - What is foundation of a biblical worldview?
    1) Creation: God created the world. (Genesis 1:1)
    2) Fall: Mankind fell from his state of innocence. (Romans 3:23)
    3) Redemption: Jesus Christ redeemed humanity; it is available to those who believe. (Romans 5:12–21)
    4) Restoration: God will restore all things to perfection. (Acts 3:21)

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- Helping disciples to understanding their faith; helping them resolve doubt through the presentation of evidence presented in Scripture, the testimony of the church, the availability of extra biblical supports for the claims of Scripture, and reason. (John 20:24–29; Acts 17:24, 19:1, 8–10)

  - "The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands." (Acts 17:24)

- The cultivation of spiritual disciplines (Rose Publishing, 2011):

  - Bible reading: "Make every effort to present yourself approved, a worker who does not need to be ashamed and who correctly handles the word of truth." (2 Timothy 2:15)

  - Prayer: "When you pray, say…" (Luke 1, 11:1–13; Matthew 6:5–6; Ephesians 6:18–19)

  - Service: "For we are God's handiwork, created in Christ Jesus to do good works…" (Ephesians 2:10; James 2:14; Titus 3:14);

  - Worship: "Shout for joy to the Lord, all the earth. Worship the Lord with gladness." (Psalm 100)

  - Fasting: "…when you fast…your Father…will reward you." (Matthew 6:17; 13:1–5, 17:21)

  - Evangelism: "Pray also for me, that whenever I speak, words may be given me so that I will fearlessly make known the mystery of the gospel…" (Matthew 28:19–20; Ephesians 6:19; 1 Pet 3:15)

  - Discernment: "Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world." (1 John 4:1; Colossians 2:8; Hebrews 5:14)

  - Solitude: "We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ." (Colossians 2:8; 2 Corinthians 10:5)

2) Who is a disciple of Christ?

a) A follower of Jesus Christ who has confessed their sins and acknowledged Him as Lord over every aspect of their life. (Matthew 16:24; Luke 9:23; Mark 8:34, 10:45)

- "…whoever wants to be my disciple must deny themselves and take up their cross and follow me." (Matthew 16:24)

b) A Christ-follower who is resiliently faithful in the face of cultural coercion and lives a vibrant life in the Spirit." (Kinnaman & Matlock, 2019)

3) What does transformation look like?

a) Preaching the gospel is the foundation for transformation.

- "…faith comes from hearing the message, and the message is heard through the word about Christ." (Romans 10:17)

b) Transformation begins when the gospel message is believed to be true, followed by repentance and a commitment to follow Christ as His disciple. (Mark 1:15; Romans 10:9)

- "If you declare with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved." (Romans 10:9)

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c) Transformation continues in the life of the believer as their minds are continually renewed in the Word of God.

- "…put on the new self, which is being renewed in knowledge in the image of its Creator." (Colossians 3:10)

d) A renewed mind is the sole work of the indwelling Holy Spirit (Romans 12:2; Ephesians 4:23)

- "Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will." (Romans 12:2)

e) Transformation is manifested in:

- The fruit of the Spirit: "But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law." (Galatians 5:22–23)

- A life of sacrifice: "Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave— just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." (Matthew 20:26–28)

- Conforms to the Spirit of God: "My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one…" (John 17:20–22)

- Accurate view of self and others: "Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment." (Romans 12:3; John 9.41)

- Uses gifts for God: "Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms." (Ephesians 4:7; 1 Peter 4:10)

- Godly relationships: "So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets." (Matthew 7:12)

- Submits to Authority: "For I have come down from heaven not to do my will but to do the will of him who sent me." (John 6:38)

- Accepts/Bear with All Believers: "Accept the one whose faith is weak, without quarreling over disputable matters." (Romans 14:1; Matthew 25:40)

- Gives thanks: "And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him." (Luke 22:19; Colossians 3:17)

- Good Works: "For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do." (Ephesians 2:10)

4) What does a nurturing environment look like?

a) A nurturing environment has at its aim spiritual maturity in Christ.

- "So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their

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deceitful scheming. Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work." (Ephesians 4:11–16)

b) Clear expectations for followership

- "Then he called the crowd to him along with his disciples and said: 'Whoever wants to be my disciple must deny themselves and take up their cross and follow me.'" (Mark 8:34)

c) Leads by Example

- "For the Son did not come to be served, but to serve and give his life as a ransom for many." (Mark 10:45)

d) Welcoming (Matthew 19:14; 25:35; Romans 15:7; Galatians 3:28)

- "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in…" (Matthew 25:35)

e) Accountable (Ephesians 4:15; Matthew 18:15; Galatians 6:1)

- "Brothers and sisters, if someone is caught in a sin, you who live by the Spirit should restore that person gently. But watch yourselves, or you also may be tempted." (Galatians 6:1)

f) Forgiving

- "Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you." (Ephesians 4:32)

g) Loving (John 13:34–35; 1 John 4:7)

- "Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God." (1 John 4:7)

h) Fellowship (Acts 2:42; 1 Peter 4:9; 1 Thessalonians 5:11; Hebrews 10:25)

- "They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer." (Acts 2:42)

5) What is faith?

a) Now faith is confidence in what we hope for and assurance about what we do not see. (Hebrews 11:1; 2 Corinthians 5:7)

- "For we live by faith, not by sight."

b) Without faith, God cannot be pleased (John 8:24; Romans 10:17; Hebrews 11:6; 1 John 5:5)

- "Who is it that overcomes the world? Only the one who believes that Jesus is the Son of God." (1 John 5:5)

c) Faith consists of three aspects/stages: "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can anyone preach unless they are sent? As it is written: 'How beautiful are the feet of those who bring good news!' But not all the Israelites accepted the good news. For Isaiah says, 'Lord, who has believed our message?' Consequently, faith comes from hearing the message, and the message is

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heard through the word about Christ." (Romans 10:14–17)

- information: the source of knowledge—the data

- intellectual assent: proof that the information is reasonable and true

- trust: a willingness to continually act on the reasonableness and truthfulness of the information

6) Who is the triune God?

a) God the Father, Creator of all, all knowing, all-seeing, all powerful. (Genesis 1:1; Psalm 139:4, 147:5; Matthew 10:30; Hebrews 4:13)

b) Jesus Christ, the only Son of God, born of a virgin, lived a perfect life, died for the sins of the world, rose from the grave, ascended to heaven, and will return to the earth again. (John 14:6; Luke 1:26–28, 24:50; 1 Peter 2:22; 2 Corinthians 5:21; Mark 16; Revelation 22:12)

c) The third person of the Godhead, the Spirit of Christ, who convicts and call the lost to Christ, indwells all believers, and is the seal guaranteeing adoption as children of God. (John 16:8; Romans 8:1–30)

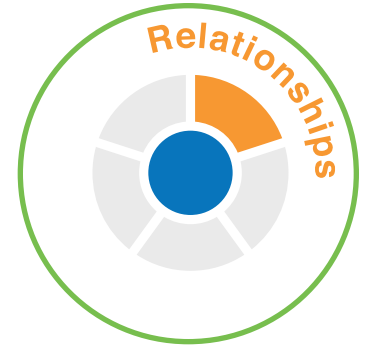# Biblical Worldview Truths for Integration

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RELATIONSHIPS DOMAIN

Research Definition: Trust-filled, supportive, and authentic relationships between all school constituencies, as well as with the surrounding community, are key to flourishing outcomes (e.g., between leaders and teachers, leaders and the board, families and teachers, teachers and students, students and peers, school leadership and the community, and the school itself with the community).

Essential Question: How do schools build trust-filled, supportive, and authentic relationships with all school constituencies and the surrounding community?

Expected Outcome: Leaders will understand the value of relationship building and develop skills that foster trust and transparency with all constituencies, in addition to clearly defining roles and expectations in working collectively toward flourishing outcomes.

Biblical Worldview Truths:

1) What is a biblically authentic relationship?

Authentic relationships reflect:

- biblical love (John 13:34; Romans 12:10)

- humility (Philippians 2:1–8)

- clear definition of roles (Ephesians 5; Colossians 3:18–21)

- unity in Jesus (John 17:20–23; Ephesians 4:1–5)

2) Why are relationships important?

a) God is a relational God and even more, God *is* a relationship in his essence (the Trinity).

- "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning." (John 1:1–2)

- "I and the Father are one." (John 10:30)

- "…that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me." (John 17:21)

b) Man was created in the image of God.

- "Then God said, 'Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground.' So, God created mankind in his own image, in the image of God he created them; male and female he created them." (Genesis 1:26–27; Ephesians 2:10)

c) Therefore, man was created for relationshiPsa.

- "A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another." (John 13:34–35)

3) Why are human relationships so important?

a) A holistic framework… God created humans in four relationships: Upward (with God), Inward (with self— "naked and not ashamed," with eternity in our hearts), Outward (with others), and downward (over the rest of creation. Each of these relationships was broken by the Fall and is further broken by our sin. Christ came to reconcile all of these relationshiPsa. Christian education aims at righting all of these relationships.

b) Earthly relationships are to reflect the relationship of God to His people and Jesus to His church.

- "For he is our God, and we are *the* people *of* his *pasture, the flock under* his *care.* Today, if only you would hear his *voice*." (Psa. 95:7)

- "As you sent me into the world, I have sent them into the world." (John 17:18)

- "Again, Jesus said, 'Peace be with you! As the Father has sent me, I am sending you.'" (John 20:20-21)

Other questions:

What is the most important relationship for all mankind?

- Of all the knowledge that we can ever obtain, the knowledge of God, and the knowledge of ourselves, are the most important. - Jonathan Edwards

- Once you become aware that the main business you are here for is to know God, most of life's problems fall in place of their own accord. - J.I. Packer

- He who does not know Him, knows nothing else as it truly is. - Jonathan Edwards.

- When we know God, we can know and love others. (1 John 4:7–8)

- Psalm 95:7; John 17:18; John 20:21

4) Who are a school's constituencies?

Every person and people group that has a bearing on the success of a student and the school at large. This includes board, leadership, support/coaching staff, teaching staff, volunteers, alumni, community leaders, church, parents, and students. (Ephesians 4.1–16)

Biblical Worldview Truths for Integration

Contributors: Scott Toenges; Mitch Evans; Deni Corbett; Glen Schultz; Annie Gallagher; Dan Panetti, Tara Fox, John Stonestreet, Sean McDowell, Jerry Nelson

RELATIONSHIPS DOMAIN: Insular Culture

Research Definition: The school shields students from the world's brokenness, the school is independent from the surrounding community, and the student body lacks diversity.

Essential Question: How does a school effectively shape its programs to reflect the diversity of the community and adequately engage/respond to the needs of its community?

Expected Outcome: Leaders will develop a plan to assess the demographics, conduct a needs assessment, and determine available mission-aligned community-wide resources, then work to reshape its programs and harness available resources to meet the community's unique needs.

Biblical Worldview Truths:

1) What biblical evidence is there that the world is broken?

d) Adam and Eve were given a choice: "So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate." (Genesis 3:6)

e) Their choice (sin) brought death and suffering (brokenness) into the world: "For we know that the whole creation groans and labors with birth pangs together until now." (Romans 8:22)

f) There is hope for the brokenness in the world. The hope we have in Christ. "I looked again. I saw a huge crowd, too huge to count. Everyone was there—all nations and tribes, all races and languages. And they were standing, dressed in white robes and waving palm branches, standing before the Throne and the Lamb and heartily singing: Salvation to our God on his Throne! Salvation to the Lamb!" (Revelation 7:9–12)

2) How can a school prepare its constituents to engage a broken world?

a) The school's leaders model care for their community as they exhibit the fruit of the Spirit: "The fruit of the Spirit are love, joy, peace, patience, kindness, goodness, gentleness, faithfulness, and self-control." (Galatians 5:22–23)

b) Own a biblical framework for taking care of the of the vulnerable, disadvantaged and culturally diverse. (Luke 10:25–37)

c) All school constituents examine their personal and their community's historical, cultural, and political assumptions through a biblical worldview. (Acts 17:16–34)

d) Engage in well informed strategic discussions about the local culture discovering awareness of cultural barriers or roadblocks. (1 Chronicles 12:32)

3) What is the believer's obligation to meet the needs of the community?

We are commanded to love our neighbor as much as we love ourselves. (Luke 9:25–33)

4) How then are we to live together in this broken world?

Seek peace.

- "Turn away from evil and do good; seek peace and pursue it." (Psalm 34:14)

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- "Blessed are the peacemakers, for they shall be called sons of God." (Matthew 5:9)

- "Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight." (Romans 12:16)

- "If possible, so far as it depends on you, live peaceably with all." (Romans 12:18)

- As reconciled ones, we must become agents of reconciliation. (2 Corinthians 5:11–21)

5) Should schools protect students from the brokenness of the world?

In developmentally appropriate ways, schools should prepare students to engage the culture in truth, gentleness, and respect while guarding their hearts and minds against sin and false teachings. Christian schools must inoculate rather than isolate. (Hebrews 12:1–2)

- "See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ." (Colossians 2:8)

- "But in your hearts revere 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." (1 Peter 3:15)

6) What are the benefits of a diverse school family/community?

a) Prepares students for the Great Commission and to live out the Great Commandments: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you." (Matthew 28:19–20) "Love the Lord your God… Love your neighbor." (Mark 12.28–34)

b) Fosters a heart attitude of love and empathy vs. hate and intolerance.

  - "Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God. Anyone who does not love does not know God, because God is love. In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another." (1 John 4: 7–21)

  - "We love because he first loved us. If anyone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen. And this commandment we have from him: whoever loves God must also love his brother." (John 4:19–21)

  - "A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another." (John 13:34)

7) How can we seek unity within a diverse school community?

a) By seeking wisdom not of this world and by being committed to essentials of the faith "God gave Solomon wisdom and understanding beyond measure, and breadth of mind like the sand on the seashore, so that Solomon's wisdom surpassed the wisdom of all the people of the east and all of wisdom of Egypt." (1 Kings 4:29–30)

b) By seeking cultural empathy and relationships through learning from others, not simply about them. "Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind." (1 Peter 3:8)

c) By understanding that we are all created to reflect one image—the image of God. "So, God created man in his

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own image, in the image of God he created him; male and female he created them." (Genesis 1:26–27) "I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well." (Psalm 139:14) "Have we not all one Father? Has not one God created us? Why then are we faithless to one another, profaning the covenant of our fathers?" (Malachi 2:10)

d) By fulfilling God's greatest commandments. "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself." (Matthew 22:37–39)

e) By recognizing that being able to flourish within our differences is a part of God's plan. "And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place." (Acts 17:26)

f) By making sure that all faculty, staff, and leadership are trained to think as a Christian and are prepared for the spiritual forces working against them. "For though we live in the world, we do not wage war as the world does. The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ." (2 Corinthians 10:3–5)

g) By appreciating the value and significance brought by others "For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do." (Ephesians 2:10)

h) By receiving others as we would receive Christ Himself. "So, if you consider me a partner, receive him as you would receive me." (Philemon 1:7)

i) By respecting the community that God has brought together for His purposes, which are far beyond our purposes. "Praise be to the LORD, who this day has not left you without a guardian-redeemer. May he become famous throughout Israel!" (Ruth 4:14)
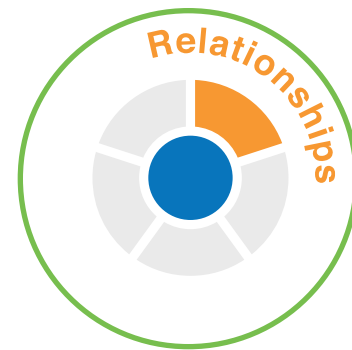
Biblical Worldview Truths for Integration

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RELATIONSHIPS DOMAIN: Community Engagement

Research Definition: The school engages with the surrounding community and local churches, and regularly taps into community resources including networking and resource-sharing with other schools.

Essential Question: How can the school network and engage with the surrounding community to enhance relationships and to discover resource development opportunities?

Expected Outcome: Leaders will identify potential community partners and will plan networking and engagement opportunities that may result in new resource development or resource sharing.

Biblical Worldview Truths:

1) What are the benefits of developing partnerships within the extended school community?

a) By partnering, either through service or networking/resource sharing, organizations can become advocates for one another, share in collective problem solving and strengthen the collective community.

- "That there may be no division in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together. Now you are the body of Christ and individually members of it." (1 Corinthians 12:25–27)

b) Healthy partnerships demonstrate that the light and love of Christ can exist and make a difference, despite the brokenness of today's society. This means leaving your community better than you found it, because your light and love existed there.

- "For with you is the fountain of life; in your light we see light." (Psalm 36:9)

- "In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven." (Matthew 5:16)

2) How is service defined in scripture?

Meeting the needs of our neighbor with the intent of leading them to a reconciled relationship with God.

- "Whoever brings blessing will be enriched, and one who waters will himself be watered." (Proverbs 11:25)

- "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." (Mark 10:45)

- "Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you." (Luke 6:38)

- "Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms. If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so 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 for ever and ever. Amen." (1 Peter 4:10–11)

- "Christians act as both salt and light—preserving against decay and exposing the darkness. Service shouldn't be limited to 'kingdom' endeavors—but should include all opportunities to promote justice and advance

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human dignity." — Dan Panetti

3) Why must an attitude of service be woven into the fabric of the school?

a) Service should define a flourishing school, be connected educationally, and be integrated throughout the life of the campus, flowing into extended families and the community because that is what God calls us to do – to serve out of a heart of love.

- "Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper." (Jeremiah 29:7)

- "Give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you." (Luke 6:38)

b) "It is important to prepare students to engage in a secular, post-Christian culture/community. The goal of protection should be preparation not sheltering." — Glen Shultz

4) How do you select those with whom you will network and resource share?

Ensure the groups you allow to have access to your students align themselves with the school's purposes and values, fully understanding the desired outcome of the partnership. (Amos 3:3; 2 Corinthians 6:14)

- "But select capable men from all the people—men who fear God, trustworthy men who hate dishonest gain—and appoint them as officials over thousands, hundreds, fifties and tens." (Exodus 18:21)

- "I prayed for this child, and the LORD has granted me what I asked of him. So now I give him to the LORD. For his whole life he will be given over to the LORD." And he worshiped the LORD there." (1 Samuel 1:27–28)
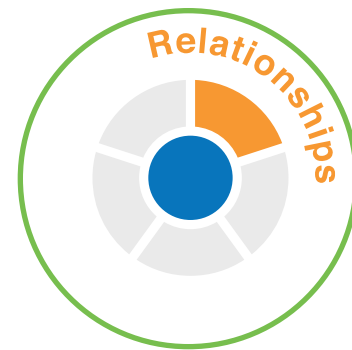
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RELATIONSHIPS DOMAIN: Caring Environment

Research Definition: Teachers are kind, students feel included in class, and students are protected from bullying.

Essential Question: How do leaders shape a culture where faculty provide a welcoming, inclusive classroom, and students are safe from bullying?

Expected Outcome: Leaders will provide guiderails to ensure the classroom culture is kind, inclusive and safe for students to learn and grow academically, emotionally, physically, and spiritually.

Biblical Worldview Truths:

1) How does a teacher exhibit the fruit of the Spirit in the classroom?

a)   Teachers should exhibit the fruit of the Spirit in their everyday interactions with students.

- "But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law." (Galatians 5:22–23)

- The fruits of the spirit are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

b)   The Holy Spirit is the one who produces the fruit in their lives.

c)   Pray and read God's Word to draw closer to Him. God will then work to develop each unique fruit of the Spirit. The end result is that teachers do not conform to the world but become more like our Creator.

- "Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will." (Romans 12:2)

- Fruit is produced as a result of being connected to the tree. "I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from you can do nothing." (John 15:5)

- Teachers who bear the fruit of the spirit demonstrate the reality of being connected to their Creator. "By their fruit you will recognize them. Do people pick grapes from thorn bushes, or figs from thistles?" (Matthew 7:16–20)

2) How does a teacher include all students in class discussions and activities?

a)   It is important that classroom discussions involve active communication (speaking and listening) and that all students are included in the discussions and feel that they belong to a family of learners. The classroom should be a community where each member's input is valued.

b)   Active and engaged communication should be observable in a Kingdom classroom. First, all students should have the ability to talk. Training students to not only articulate their thoughts but perhaps more importantly, listen, in a classroom gives them opportunity to connect the dots between what they are learning, the culture and scriptural truths.   They must learn to formulate their ideas and speak well, all while growing a perspective that draws on truth and the person of Jesus Christ. The classroom culture should be one in which discussion is welcomed and safe. "What question do you have?" not "Do you have any questions?". Students understand that appropriate questioning promotes learning. All students are welcomed into the learning process; one in

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which they graciously support each other.

c) In a biblical worldview classroom, ideas expressed come not only from personal opinions and/or experiences but should also point to and flow from Truth.

- "But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come." (John 16:13)

d) Train students to listen so that they may not only understand others and grow in understanding, but also learn how to hear the still small voice of their Father.

- The LORD came and stood there, calling as at the other times, "Samuel! Samuel!" Then Samuel said, "Speak, for your servant is listening." (1 Samuel 3:10)

- He went toward her, and she asked, "Are you Joab?" "I am," he answered. She said, "Listen to what your servant has to say." "I'm listening," he said. (2 Samuel 20:17)

- To answer before listening— that is folly and shame. (Proverbs 18:13)

- (Proverbs 19:27, 25:12; Isaiah 1:15; Luke 2:46, 5:1, 6:27, 10:29; Acts 16:14, 16:25, 26:29, 27:11; James 1:19)

3) How are Kingdom teachers to understand the learning strengths and challenges of their students?

It is imperative that we understand that each child is uniquely created by God. Inherent in that uniqueness comes learning strengths and challenges that when identified will allow each student to flourish and be prepared to fulfill God's will in their lives. Colossians 2:10 tells us you are COMPLETE in Him.

- God knew us before we were born. (Matthew 10:29–31; Jeremiah 1:4–5; Ephesians 2:10; Jeremiah 29:11; Psalm 139:16)

- We are formed by and belong to a creative and Holy God. (Psalm 119:73–74, 139:13–14; Isaiah 64:8; 1 Peter 2:9; Genesis 1:27)

- How we serve God and fulfill His calling in our lives is realized by how we are prepared within our uniqueness. (Romans 12:1–21; Jeremiah 29:12–13; 1 Peter 3:8; Proverbs 22:11; 1 Corinthians 12:27, 12:18–22; 1 Samuel 16:7; 1 Peter 4:10–11; Philippians 3:13)

4) How do Kingdom teachers protect students from bullying?

When we teach students to identify and combat bullying, it grows their ability to empathize with others, to have compassion and to "do unto others." We must teach our students to recognize when bullying occurs and to stand up against it. We must train our students to not be cowards while responding in love (Revelations 21:8).

- Definition of bullying: the use of a form of power (verbal, social, physical) that intends to harm another and involves dominating and/or controlling another.

- Some questions to ask:

  - What is the motivation behind the person who does the bullying?

  - Why do they bully?

  - How do they view the worth of the person they are bullying?

- Identifying those who bully: student, parents, teachers, administrators, board members. Anyone who intends to harm another by intimidating them through domination or control.

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- (Leviticus 19:18; Matthew 5:43–48; 2 Timothy 1:7; Romans 12:19–20; Deuteronomy 31:6 ; 1 John 3:15; Proverbs 6:16–19; 1 John 2:9; Matthew 5:11; Ephesians 4:29; Psalm 18:3; Isaiah 41:11–13; Matthew 5:38–41; Psalm 1:1-5, 34:12–18, 82:4; Mark 12:31, Proverbs 22:10, 17:9; Matthew 5:44; James 4:11–12; Romans 12:18; Psalm 5:6; Matthew 7:12; 1 Peter 3:8–9; Micah 6:8; Proverbs 12:18; 1 Corinthians 16:14; Matthew 5:22; Jeremiah 29:11; Philippians 2:3; Matthew 7:1–5; Joshua 1:8; Isaiah 54:14–17; 2 Corinthians 12:10; Proverbs 15:1; Ephesians 5:8–16; Proverbs 10:12)
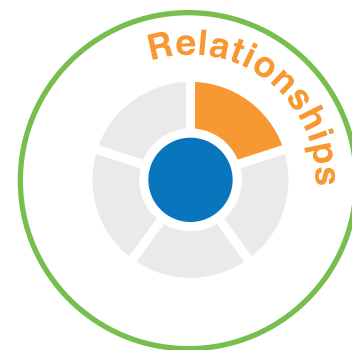
Biblical Worldview Truths for Integration

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RELATIONSHIPS DOMAIN: Leadership Interdependence

Research Definition: Leaders, including board members, have diverse backgrounds and are transparent about and rely on others to offset their weaknesses.

Essential Question: How does school leadership and board members work collaboratively together, within their giftings, to strengthen their effectiveness and the flourishing of their school culture?

Expected Outcome: School leaders and board members will examine their leadership culture and work toward strategies that promote greater collaboration and well-rounded maximization of strengths to ensure all areas of the school are running effectively.

Biblical Worldview Truths:

1) Who are a school's leaders?

Those in some type of supervisory role: Heads of School, Board members, Superintendents, Directors, Department Head, Athletic Directors, and related roles. In this case it relates to all those who are NOT teachers, support staff, or coaches. Particularly those who do not have direct interaction with the students.

2) What is meant by a diverse background?

The Scriptures do not speak directly to a diversity of perspectives. This is implied. However, it does speak to a diversity of gifts (Romans 12; Ephesians 4; 1 Corinthians 12). These gifts are influenced by the individual's birth and residing culture all determined by God (Acts 17:26). It is the combination of these Holy Spirit-given gifts, natural dispositions, nurturing by culture, and experiences that produce different perspectives. Note: Four different, yet harmonious, presentations of the life of Christ give us a fuller picture of our Lord and Savior.

3) What does it mean to be transparent?

a) Speaking the truth in love: "Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ." (Ephesians 4:15)

b) Having purity of heart: "…not to teach false doctrines or devote themselves to myths and endless genealogies, which promote speculation rather than the stewardship of God's work, which is by faith. The goal of our instruction is the love that comes from a pure heart, a clear conscience, and a sincere faith." (1 Timothy 1:3b–4)

c) Demonstrating a spirit of love: "Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God…We love because he first loved us. Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen. And he has given us this command: Anyone who loves God must also love their brother and sister." (1 John 4:7–21)

d) Not pursuing ill-gotten gain (1 Peter 5:2)

- "Ill-gotten treasures have no lasting value, but righteousness delivers from death." (Proverbs 10:2)

- "I have not coveted anyone's silver or gold or clothing. You yourselves know that these hands of mine have ministered to my own needs and those of my companions." (Acts 20:33)

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4) What is biblical collaboration?

a) It is marked by humility, submission, and obedience.

- "Be subject to one another out of reverence to Christ." (Ephesians 5:21)

- "For by the grace given me I say to every one of you: Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the faith God has distributed to each of you." (Romans 12:3)

- "No one serving as a soldier gets entangled in civilian affairs, but rather tries to please his commanding officer." (2 Timothy 2:4)

- "I served the Lord with great humility and with tears…" (Acts 20:19)

b) All leaders are commanded to shepherd the flock under their care, together, protecting, nurturing and building up and equipping them.

- "To the elders among you, I appeal as a fellow elder and a witness of Christ's sufferings who also will share in the glory to be revealed: Be shepherds of God's flock that is under your care, watching over them—not because you must, but because you are willing, as God wants you to be; not pursuing dishonest gain, but eager to serve; not lording it over those entrusted to you, but being examples to the flock." (1 Peter 5:1–4)

- "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, [a] which he bought with his own blood. I know that after I leave, savage wolves will come in among you and will not spare the flock. Even from your own number men will arise and distort the truth in order to draw away disciples after them. So be on your guard! (Acts 20:28–31a)

c) Wise counsel in many advisors

- "Plans fail for lack of counsel, but with many advisers they succeed." (Proverbs 15:22)

- "The eye cannot say to the hand, 'I don't need you!' And the head cannot say to the feet, 'I don't need you!' (1 Corinthians 12:21)

d) Works with a clear purpose and clear expectations for all who participate being organized according to their ability. (Nehemiah 3)

e) The goal is to attain the fullness of the Spirit through unity by way of maturity

- "So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of people in their deceitful scheming. Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work." (Ephesians 4:11–16)

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5) What is school's culture?

The quality of the interaction between all the constituents of a school that are manifest in a school's vision, mission, core values, policies and procedures, the quality of its enforcement by a school's leadership, and the residual impact upon the school community.

- "Culture doesn't refer to this created world; rather, it refers to what humans do with it…people make culture and are, in turn, shaped by culture…" (A Practical Guide to Culture p. 31)

- "Culture is for humans what water is for fish: The environment we live in and think is normal. The main difference is, unlike the fish, we make our own environments…Like fish immersed in water, we became so immersed in ways of thinking and patterns of living that we become unable to recognize them…Culture shapes our perceptions of reality in similar ways, and short of doing the hard, intentional work of examining the culture around us, it won't occur to us that the world should be any different." (A Practical Guide to Culture p. 26)

- "Culture tends to shape us most deeply by what it presents as normal." (A Practical Guide to Culture p. 39)

6) What are gifts?

a) Gifts have been given by God, through Christ and administered by the Holy Spirit for the building and maturation of the church toward unity.

- "So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up…" (Ephesians 4:11)

- "There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone it is the same God at work. Now to each one the manifestation of the Spirit is given for the common good." (1 Corinthians 12:4–7)

- "We have different gifts, according to the grace given to each of us." (Romans 12:6)

b) Spiritual gifts are complementary; no one gift is more important than another.

- "The eye cannot say to the hand, "I don't need you!" And the head cannot say to the feet, "I don't need you!" (1 Corinthians 12:21)

- "For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others." (Romans 12:4–5)

Other questions:

What are the essential qualities of Godly leaders?

- "I have not coveted anyone's silver or gold or clothing. You yourselves know that these hands of mine have supplied my own needs and the needs of my companions. In everything I did, I showed you that by this kind of hard work we must help the weak, remembering the words the Lord Jesus himself said: 'It is more blessed to give than to receive.'" (Acts 20:33–35)

- Recognizing that when Paul writes to Timothy and Titus regarding the qualifications of leadership, he is speaking to those who will be in ordained roles, however, these principles still apply in many respects to all believers in any oversight role. (1 Timothy 3:1–13; Titus 1:5–9, 2:1–15)

- above reproach (Psalm 15)

- monogamous (Matthew 19:4–6)

- sober-minded (1 Peter 5:8)

- reasonable (Philippians 4:5–9)

- hospitable (Romans 12:13; Hebrews 13:2; 1 Peter 4:9)

- able to teach (2 Timothy 2:24)

- temperate (1 Corinthians 9:25; 1 Pet. 4:7)

- patient; forbearance (1 Corinthians 13:7; Ephesians 4:2; Proverbs 14:29; 1 Corinthians 13:4–5; Proverbs 16:32; Colossians 3:12)

- generous (Psalm 112:5; 2 Corinthians 8:12, 9:6)

- respectable household (Ephesians 6:4; Matthew 19:19; Proverbs 10:1; Colossians 3:20)

- transparent/Sincerity - 2 Cor. 1:12; 2 Cor. 2:17; Phil 1:10)

- clear conscience – (Acts 24:16, 23:1; Romans 9:1; 1 Peter 3:16; Hebrews 13:18)

- a confidante (James 1:26, 4:11; Proverbs 11:13, 20:19, 26:22; Titus 2:3)

- perseverance (Titus 2:2; Hebrews 12:1–2; Philippians 2:13, 3:13–14; Hebrews 10:23; James 1:2–4, 12)

Biblical Worldview Truths for Integration

Contributors: Scott Toenges; Mitch Evans; Deni Corbett; Glen Schultz; Annie Gallagher; Dan Panetti, Tara Fox, John Stonestreet, Sean McDowell, Jerry Nelson

TEACHING AND LEARNING DOMAIN

Research Definition: A school culture in which educators are committed to ongoing learning and improvement is predictive of flourishing not only for the school and educators, but also for students. For teachers, this includes best practices in feedback and collaboration, high quality professional development, individualized instruction, and effective and orderly classroom environments where students are deeply engaged in learning. For school leadership, this entails using systems thinking to develop a culture of improvement, which is both focused on student outcomes and is data driven.

Essential Question: How do leaders develop a school culture in which both educators and students are committed to learning and growing spiritually, intellectually, physically, and social/emotionally?

Expected Outcome: Leaders will explain and implement strategies using evidence-based methods to ensure a flourishing teaching and learning environment (spiritually, intellectually, physically, and social/emotionally).

Biblical Worldview Truths:

1) What is school culture?

a) School culture entails the traditions, beliefs, policies, shared meanings, habits of thinking and norms within a school. (Eller and Eller, 2009)

b) The culture of a Christian school must be built on a biblical philosophy of education based on the Word of God and a shared relationship with Christ as savior and Lord. (John 14:6; Psalm 111:7–8: John 8:47; 1 Thessalonians 2:13; 2 Timothy 3:16; Romans 6:23)

c) The culture of the Christian school explicitly and implicitly conveys the shared vision of directing all constituents toward:

- the pursuit wisdom (Proverbs 1:7, 4:7)

- Godly character (Luke 2:52; Galatians 5:22; 2 Peter 1:5–8)

- Christ-like living (Ephesians 5:15; 2 Timothy 3:17)

- reliance on the transforming work of the triune God (Titus 2:11–13; 2 Corinthians 3:18; Romans 9:29; 1 John 3:2)

d) The culture of the Christian school is characterized by a united community demonstrating God's two greatest commandments:

- Love the Lord with all you heart, soul, and mind. (Matthew 22:37)

- Love your neighbor as yourself. (Matthew 22:39)

e) "The Christian school is a living organism, and the culture should bear the image of the body of Christ. Each member of the school community needs to have the power to fulfill his/her role while empowering others to serve." (Mills, 2003) (1 Corinthians 12; Romans 12:4–13)

f) The Christian school culture explicitly teaches biblical values and implicitly models biblical values within the school community by:

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- using multiple daily life situations for instruction, promoting an educational alliance of home church and school. (Genesis 18:19; Deuteronomy 6:7; 2 Timothy 1:5)

- providing formal instruction in biblical values and beliefs and how biblical worldview is revealed in subject areas. (2 Timothy 3:15; Proverbs 22:6)

- enacting a system of rewards and rules, social emotional, and spiritual supports based on biblical values and ethics. (Ephesians 6:4)

2) What is the biblical view of learning?

a) A biblical model of learning holistically aims to:

- "guide learners to become Christ-like in wisdom, stature and favor with God and others" (Willard, 2002) (Luke 2:52; 2 Timothy 1:5)

- fulfill the Great Commission (Matt 28:19–20)

- live out the Great Commandment (Mark 12:28–34)

b) Learning for adults and children happens:

- in both intentional and unintentional ways (2 Timothy 3:15; Proverbs 22:6).

- and by using a wide variety of teaching methods such as direct instruction (Luke 3:17), stories (Luke 15:11–32), analogies (Matthew 7:3–5), summary statements (Luke 6:31), questioning (Matthew 16:26), visual illustrations (John 13:2–17), repetition (Mark 8:31, 9:31, 10:33–34), hands-on experience (Luke 9:1–6, 10), modeling (Matthew 9:10–12; Luke 5:16), within life circumstances (Genesis 18:19; Deuteronomy 6:6–18), and from Creation (Romans 1:20; Job 12:7–8).

c) Learning involves head (cognitive), heart (relational and passion), hands (volition and actions). (Ecclesiastes 1:13; 1 Corinthians 13:2; 2 Timothy 2:15; Philippians 4:9)

3) What is the biblical view of improvement?

a) Meaning of improvement:

- advancing (Luke 2:52, Galatians 1:14; 2 Timothy 3:9)

- strengthening, perfecting (2 Corinthians 13:19)

- Christian growth (2 Peter 3:18)

b) Conditions for continuous improvement:

- humility, collaboration, accountability. (Proverbs 1:5, 15:22, 19:20; Hebrews 10:24–25; Ecclesiastes 4:9–10)

- consulting God and His Word. (Psalm 119:105; Proverbs 3:5–6; Colossians 1:9)

c) We are to be accountable to God and others by giving a report or description of the experience. (Romans 14:12; 2 Corinthians 5:10; Galatians 6:4)

Biblical Worldview Truths for Integration

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TEACHING AND LEARNING DOMAIN: Feedback

Research Definition: Feedback on teaching practice and classroom management is given regularly to facilitate adjustments in real-time.

Essential Question: How can leaders and teachers best engage in the practice of feedback to elicit real-time classroom adjustments?

Expected Outcome: Leaders will employ biblical, real-time, feedback practices to engage and encourage teachers while eliciting needed classroom adjustments.

Biblical Worldview Truths:

1) What is feedback?

    a)   Feedback is encouraging the potential in someone. (Matthew 16:13–19; 1 Thessalonians 5:14)

    b)   Feedback is evaluating performance. (Genesis 1:31; James 1:22–25; Revelation 3:15–16)

    c)   Feedback is a means to promote further growth. (Proverbs 27:17; 12:1)

2) How is feedback to be given?

    a)   through self-reflection (Romans 12:3)

    b)   by others (Proverbs 27:17; Titus 3:1; Romans 13:1–5)

    c)   through work of the Holy Spirit (John 16)

3) What are the conditions for quality feedback?

    a)   relationships come first (Matthew 7:12; Romans 12:10)

    b)   focused on growth (Ephesians 4:15; Matthew 17:19)

    c)   clear and based on truth (2 Timothy 3:16)

    d)   gentle and encouraging (Galatians 5:22)

    e)   based on known and clear expectations (Genesis 3:11)

    f)   promotes an improvement plan

        • Jethro's plan for Moses (Exodus 18:20–21)

        • Jesus' directions to the adulterous woman (John 14:14; John 8:11)

Biblical Worldview Truths for Integration

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TEACHING AND LEARNING DOMAIN: Outcomes Focus

Research Definition: A strong belief is held that process does not matter if it is not producing results, and change is distracting if it does not lead to intellectual, physical, social emotional and spiritual growth.

Essential Question: How do leaders and teachers focus on measuring outcomes as a means of managing processes or change initiatives?

Expected Outcome: Leaders will implement outcomes-focused strategies to formulate and monitor school improvement initiatives related to spiritual, intellectual, social-emotional, and physical growth.

Biblical Worldview Truths:

1) What are biblical outcomes for schools?

a)   Schools demonstrate programs and processes designed to lead children to know God by:

- transforming thinking (Romans 12:1–2; Colossians 2:8; 2 Corinthians 10:5)

- orienting desires (Psalm 1:2, 119:10, 16; Matthew 15:8, 6:33)

- building relationships with God and other believers (1 Corinthians 9:19–23; Hebrews 10:25; John 13:34)

- participating in opportunities to serve others (Matthew 5:16; Galatians 5:13; John 12:26; 1 Peter 4:10)

b)   Schools implement processes and programming to take the Gospel to various people groups. (Matthew 28:19–20)

c)   Students pursue God to identify their gifts, strengths, weaknesses, and redeemed failures in order to determine their calling. (1 Chronicles 29:9; 2 Chronicles 15:2; 1 Thessalonians 5:17; Deuteronomy 4:29)

d)   Students strive to perform work to fulfill God's call on their lives. (Ephesians 5:17; Hebrews 10:36; Colossians 1:9–10)

e)   Students apply their unique God given talents and abilities to life and to serve others. (Psalm 139:13–15; 1 Corinthians 12:27, 12:7–11; Romans 12:4–7)

f)   Students can state, interpret, and explain Scripture. (2 Corinthians 10:4)

g)   Students demonstrate growth in wisdom, stature, in relationship with God and human friendships and relationships. (Luke 2:52)

2) How are outcomes measured in a biblical manner?

a)   Qualitative outcomes are based on descriptive information reflecting feelings, thoughts, and shared meanings. (2 Peter 1:5–8; John 15:16)

b)   Quantitative outcomes are based on numerical information to measure the magnitude of something. (Acts 2:47)

c)   Observation (Acts 11:23; Nehemiah 12:3)

d) Calculating or comparing material quantities and qualities using fair units of measure (Leviticus 19:35–36; Proverbs 20:10)

e) Time increments (Hebrews 9:27; Galatians 4:4; Psalm 90:12)

f) Measure what God cares about:

- faith; degrees of faith referred to by Jesus and Paul (Romans 14:1–2; Colossians 2:6–7; 2 Thessalonians 1:3); and value of faith (1 Peter 1:7; 2 Peter 1:1)

- love (John 15:13); value of love (1 Corinthians 13:13)

- peace and hope (Romans 5:1–24)

- His Church (Acts 5:11–14)

Biblical Worldview Truths for Integration

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TEACHING AND LEARNING DOMAIN: Individualized Instruction

Research Definition: Students are helped to figure out how they learn best and to identify their natural strengths.

Essential Question: How can teachers be supported in their classroom leadership, using it as a catalyst to empower individual student strengths and learning styles?

Expected Outcome: Leaders will shape a culture through their faculty that ensures students are celebrated for their individual strengths and learning styles and able to lean into them in their classroom environment

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Biblical Worldview Truths:

1) What is support?

a) Helping and encouraging teachers as they cultivate an environment of learning (Galatians 6:2; Matthew 5:38–42; 1 Thessalonians 5:11; Romans 12:13; 2 Corinthians 9:6; Ephesians 4:15; Proverbs 18:21, 1 Corinthians 13:6)

- As a gardener tends his or her flowers, so teachers cultivate the environments of their classrooms. The careful and diligent attention needed to tend classrooms can quickly wane due to stress, lethargy, and burnout if teachers are not effectively supported by school leaders. As a result, some key ways school leaders can help and encourage teachers include the following:

    - speaking truth in love: providing feedback, with tangible action steps as needed.

    - speaking words of life into each teacher.

    - praying for teachers.

    - listening well and providing safe places for teachers to share questions, concerns, and criticisms. It is crucial that teachers know that the sharing of these things will not result in retribution or condemnation but will rather be eagerly and freely received in the pursuit of truth.

b) Coming alongside teachers gives school leaders a chance to sow generously to reap generously for the advancement of the kingdom of God.

2) What is classroom leadership?

a) The effective spiritual, emotional, relational, and intellectual discipleship of students in a classroom (Proverbs 22:6; Matthew 22:37–40; Proverbs 4:20–23; 2 Corinthians 10:3–5; 1 Peter 3:15; Jam 3:1; Ephesians 4:14)

- Effective classroom leaders understand first that parents are the primary educators of their children and that it is the teacher's role to support parents in the discipleship of their children. This co-laboring understands both the blessing and weight afforded to teachers in the classroom, as teachers have great opportunity to impact their students for Jesus. However, they must also wield their authority carefully and with humility, lest they exacerbate their students and damage opportunities for authentic discipleship.

- Discipleship is the process by which Christians become more like Jesus in thought, word, and deed. (Philippians 2:5; 1 John 3:18; James 2:14–18)

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b) The modeling of not only learning outcomes but also Christ-like heart postures such as love, kindness, respect, trustworthiness, and forgiveness (1 Corinthians 11:1, I Cor 13:4-8, Gal 5:22-26, Eph 4:32, Phil 2:1-4, Rom 12:9-21, Eph 4:1-3)

c) The agency to direct a classroom attuned to the teacher's giftings, in accordance with the parameters defined by school leadership (Romans 13:1–2, 12:3-8; 1 Corinthians 12:12–31; Ephesians 4:11–13)

d) The teacher's regular, personal investment in his or her relationship with God, through Bible study, prayer, fellowship with other believers, and other spiritual disciplines (Matthew 22:37; Joshua 1:8; 1 Thessalonians 5:16–20; Hebrews 10:25)

- "The spiritual disciplines are those practices found in Scripture that promote spiritual growth among believers in the gospel of Jesus Christ. They are habits of devotion, habits of experiential Christianity that have been practiced by God's people since biblical times." – Donald Whitney

3) What does it mean to empower students?

To foster a classroom culture that celebrates students' attempts and successes, frames failure as an opportunity for growth, reaffirms the value of each student as an image bearer of God, and reminds students that they are loved for who they are and not how they perform (1 Thessalonians 5:11; Nehemiah 8:10; Proverbs 24:16; Genesis 1:27; Jeremiah 31:3; Ephesians 3:14–19; Romans 8:35–39)

- Empowering students equips them to do the good works God has prepared for them. (Ephesians 2:10)

4) What are individual student strengths and learning styles?

These are the diverse range of giftings God has given each student, each reflective of the image of God. When these giftings are cultivated and stewarded wisely, the kingdom of God is advanced. (Genesis 1:27; Romans 12:3–8; 1 Corinthians 12:12–31; Ephesians 4:11–13; Psalm 139:14–15; Matthew 25:14–30; Ephesians 2:10; Galatians 6:4)

- The structure of the Bible itself reflects individual strengths and learning styles. For example, Moses wrote histories and law, David wrote poetry, Luke applied medical knowledge to a detailed account of the Resurrection, and Paul provided comprehensive theological treaties expounding on sin, salvation, and redemption. These men included a king, a doctor, political leaders, and statesmen, each using his unique strengths to contribute to the totality of God's revealed word. Additionally, God demonstrates his purposeful care for his people by communicating his truth in robust, varied ways that also meet the learning styles of his children. For instance, the Holy Spirit may move one individual to sorrow over sin through the poetry of David's cry in Psalm 51:4. Yet another individual may be convicted by narration, through the story of Jesus' compassion for the invalid he both healed and instructed to stop sinning (John 5:1–15). Yet another still might be shaken by Paul's passionate argument in Romans 6:1–2 and realize that no, we should not go on sinning so that grace may increase. It is the same call to repentance, presented in different ways.

- Jesus himself also affirmed individual strengths and learning styles. He called men of all giftings to be his disciples, including fishermen, a tax collector, and a Zealot, and he invited women, with their unique perspectives, to travel with Him. He also demonstrated a care for the different learning styles of the lost, presenting truth, for example, through parables, miraculous demonstrations of his power, sermons, one-on-one and group interactions, connections to the Old Testament, and more. Time after time, Jesus met people where they were and invited them to drink of the Living Water (John 7:37).

- Consequently, differentiation in instruction and assessment is essential in helping students discover, celebrate, and eagerly nurture the unique ways in which God has so intentionally made them, so that they can, with joy, carry out the good works He has prepared for them.

- Differentiation is the different modes by which teachers communicate desired skills and content to their students (instruction) and the different modes by which teachers evaluate the student's mastery of desired skills and content (assessment). Differentiation targets individual student strengths and learning styles under the umbrella of visual, auditory, and kinesthetic learning.

Biblical Worldview Truths for Integration

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EXPERTISE AND RESOURCES DOMAIN

Research Definition: Flourishing is connected to excellence in educational and school management practices. Educationally, this includes hiring qualified staff and responding effectively to special needs. Sufficient school resources—as well as board-level strengths in resource planning—are predictive of school flourishing, as are (conversely) resource constraints that hinder schools from engaging in improvement processes.

Essential Question: How do schools effectively acquire, orient, and develop all resources and expertise to achieve the central purposes of Christian education with excellence?

Expected Outcome: Leaders (board and senior leadership) will establish and implement policies and procedures that promote biblical stewardship of all resources toward the fulfillment of the central purpose of Christian education.

Biblical Worldview Truths:

1) What is excellence?

Excellence in the Christian school reflects the beauty and glory of God; and ensures the discipleship of its students. "But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light." (1 Peter 2:9)

2) What is a resource and the source of the resources?

All materials (land, capital, skilled labor, intellectual property, culture, and community setting) provided by God and used to fulfill the work of Christian school. "Wealth and honor come from you; you are the ruler of all things. In your hands are strength and power to exalt and give strength to all." (1 Chronicles 29:12)

3) What is expertise?

A human resource that is intellectual in nature and provides a powerful knowledge base. "The wise prevail through great power, and those who have knowledge muster their strength" (Proverbs 24:5)

4) What is educational management?

Educational management can be defined as the process of planning, organizing, directing, and controlling the school utilizing both human and material resources to accomplish the mission of the institution. – Parable of the Talents (Matthew 25:14–30)

Biblical Worldview Truths for Integration

EXPERTISE AND RESOURCES DOMAIN: Resource Constraints

Research Definition: The school has financial resources to operate effectively; or a belief is held that the school could be more effective if not for fiscal constraints, and the school lacks the resources needed to make changes in the school.

Essential Question: How do schools demonstrate a commitment to institutional stability and best mitigate resource constraints through wise stewardship, creative sustainability initiatives, and/or alternative revenue sources?

Expected Outcome: Leaders will create a financial plan that systematically addresses areas of debt, cash reserves, tuition income, financial assistance, facility needs, and student enrollment/retention, while exploring alternative revenue sources.

Biblical Worldview Truths:

1) What is institutional stability?

Institutional stability occurs when a school can regularly provide the administration, teachers and support staff with the tools and resources necessary to adequately meet the needs of its students and restrains itself from incurring debt. (Matthew 25:14–29; 1 Peter 4:10; Proverbs 22:7)

2) What is the most essential stabilizing resource for schools?

The school staff and their provision through a competitive salary and benefits

- For the Scripture says, "You shall not muzzle an ox when it treads out the grain," and, "The laborer deserves his wages." (1 Timothy 5:18)

- "Woe to him who builds his house by unrighteousness, and his upper rooms by injustice, who makes his neighbor serve him for nothing and does not give him his wages." (Jeremiah 22:13)

Biblical Worldview Truths for Integration

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EXPERTISE AND RESOURCES DOMAIN: Responsiveness to Special Needs

Research Definition: Teaching staff works together to serve students with special needs, aided by processes and resources for identifying and responding to those needs.

Essential Question: How do school effectively acquire, orient, and develop all resources and expertise to identify, respond to and aid students with special needs?

Expected Outcome: Leaders will develop processes and procedures to implement and guide special needs programming within their school.

Biblical Worldview Truths:

1) Who are students with special needs*?*

    a)   God's children, who are made in His image. (Genesis 1:27; Psalm 139:14)

    b)   God's children, who are being conformed to the likeness of Jesus. (2 Corinthians 3:18)

2) Do Christian schools have a responsibility to serve students with special needs?

    a)   Yes, all persons are uniquely created and given specific gifts and abilities. Attention to students with special needs within the Christian school provides them with a well-rounded education. (Matthew 25:35–40)

    b)   The parable that Jesus taught in Luke 14:12–14 provides us with both a principle to apply to educating special needs students and a promise in doing so.

        • Principle: Invite those with educational challenges.

        • Promise: Blessing

3) What is the school leader's responsibility in providing for special needs?

    a)   Advocate and care for those who need help and are needy. (Proverbs 31:8–9; Psalm 82:3; Isaiah 42:16)

    b)   Prepare teachers to serve special needs students. (Romans 12:7; 1 Peter 4:10; Ephesians 2:10, 4:1–2)

    c)   Champion excellent programs and processes for special needs students, to the glory of God. (Ecclesiastes 9:10)

Biblical Worldview Truths for Integration

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EXPERTISE AND RESOURCES DOMAIN: Resource Planning

Research Definition: A strategic financial plan and master facilities plan is in place, and financial planning is a strength of the board.

Essential Question: How can boards most effectively develop a strategic financial plan and facilities plan that considers the input and needs of key stakeholders and moves the school toward long term sustainability?

Expected Outcome: The school board will become owners of a robust strategic financial plan and facilities plan that considers stakeholders and ensures the sustainability of the school over time.

Biblical Worldview Truths:

1) What is a strategic financial plan?

A comprehensive plan (including short-term and long-term considerations) that ensures all constituents have continual and sustained access to the necessary resources for the fulfillment of the school's mission, vision, and adherence to its core values.

- "Suppose one of you wants to build a tower. Won't you first sit down and estimate the cost to see if you have enough money to complete it?" (Luke 14:28)

2) What is a master facilities plan?

A comprehensive plan that follows the principles of biblical stewardship that ensures the school has adequate space to fulfill its mission and vision. As well as providing for its ongoing, maintenance, safety and security checks and adequate reserves for renovating and repurposing of spaces, and a sound development program that considers the construction of new spaces to accommodate growth through adherence to biblical principles of stewardship. Note: The scriptures do not speak directly to the development of a strategic plan, however, it does speak to diligence in leadership roles which involves planning and proper stewarding of resources towards multiplication.

- "Diligent hands will rule, but laziness ends in forced labor." (Proverbs 12:24)

- "…if it is to lead, do it diligently…" (Romans 12:8)

- What is diligence? It is used interchangeably with persistence. That is to do something regularly, conscientiously, and carefully.

3) What are the biblical principles of stewardship?

a) God owns everything.

- "The earth is the Lord's, and everything in it, the world, and all who live in it." (Psalm 24:1)

- I have no need of a bull from your stall or of goats from your pens, for every animal of the forest is mine, and the cattle on a thousand hills. I know every bird in the mountains, and the insects in the fields are mine. If I were hungry I would not tell you, for the world is mine, and all that is in it. (Psalm 50:9–12)

b) We are managers of everything that God has given to us: time, talents (gifts/abilities), treasures (money/possessions), bodies, relationships

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- "Again, it will be like a man going on a journey, who called his servants and entrusted his wealth to them. To one he gave five bags of gold, to another two bags, and to another one bag, each according to his ability." (Matt 25:14–15)

c) All of God's property is to be used in service of his kingdom.

- "No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money." (Matthew 6:24)

d) God expects each believer to multiply the resources he has given them.

- "His master replied, Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share master's happiness.'" (Matthew 25:23)

e) All believers will give an account for their level of faithfulness with God's property.

- "After a long time the master of those servants returned and settled accounts with them." (Matthew 25:19)

4) What are the biblical principles of resource planning and management (financial and facilities)?

a) Pursue Righteousness over Wealth. (Proverbs 11:4, 13:18, 21–22, 14:24, 15:16–17, 28:8; Matthew 6:20–21

b) Prepare in Season. (Proverbs 6:6–8; Matthew 7:24–27)

- "Go to the ant, you sluggard; consider its ways and be wise! It has no commander, no overseer or ruler, yet it stores its provisions in summer and gathers its food at harvest." (Proverbs 6:6–8)

  - This is really cast in the negative with the warning to not be lazy or a sluggard. The opposite of laziness is diligence and consistency.

- "Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock." (Matthew 7:24–27)

c) Be Diligent with What We Have/Don't Be Lazy. (Proverbs 5:15, 6:9–11, 10:26, 12:11, 14, 24, 13:4, 15:16-17; 18:23, 19:4, 7, 15, 20:4; 21:5, 25, 24:30–34; 27:18; 28:19–20; Hebrews 13:5; 1 Timothy 6:6–10; Matthew 6:25–33; Philippians 4:11–13; 2 Corinthians 8:9)

d) Give Generously. (Proverbs 11:24–26, 14:21, 22:9; Luke 12:24; 2 Corinthians 8:2–5; Psalm 37:21, 112:5)

e) Give to the Impoverished. (Proverbs 11:25, 14:31, 15:25, 19:17, 22:2, 9, 16, 22–23, 23:10–11, 24:11–12, 28:3, 27, 29:13–14, 31:30; Matthew 25:31–36; Psalm 112:9, 15:5)

f) Don't Pursue Ill-gotten Gain. (Proverbs 10:2, 11:8, 13:11, 15:6, 20:17, 28:8,16; 2 Timothy 3:1–3)

g) Avoid Debt at All Costs. (Proverbs 6:1–5, 11:15, 17:18, 20:16, 22:7, 27:13; Psalm 37:21; Romans 13:8)

h) Recognize the Limitations of Wealth. (Proverbs 10:15, 11:4,28, 18:11; 1 Timothy 6:17; Luke 12:16–21; Matthew 19:16–26; Revelation 3:17–20; Ecclesiastes 5:10–15

5) What does it mean that the school board will "own" these plans?

School board members understand that they have been given a fiduciary responsibility over all of the constituents of the school and the resources that contribute to the fulfillment of the school's mission and vision. The school board members view themselves as stewards over the resources that God has given them and understand they will give an account.

- Again, it will be like a man going on a journey, who called his servants and entrusted his wealth to them. To one he gave five bags of gold, to another two bags, and to another one bag, each according to his ability. Then he went on his journey. The man who had received five bags of gold went at once and put his money to work and gained five bags more. So also, the one with two bags of gold gained two more. But the man who had received one bag went off, dug a hole in the ground and hid his master's money. "After a long time the master of those servants returned and settled accounts with them.

Other questions:

Who are a school's stakeholders?

- All individuals who directly and indirectly make up and contribute to a school's culture. This includes students, parents, teachers, school leadership, school board members, business leaders, church leaders, and volunteers.

- For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others. (Romans 12:4–5)

What is sustainability?

- The characteristic of a school that is able to consistently fulfill its mission and vision over a long period of time. Biblical sustainability is define in terms of the pursue of righteousness over wealth while operating within sound financial means—more income than combined debt, giving, savings.

- LIVE = Income—(Debt+Give+Grow) -From Ron Blue Ministries

- Seek first the kingdom of God and his righteousness and all these things will be added. (Matthew 6:33)

Biblical Worldview Truths for Integration

Contributors: Scott Toenges; Mitch Evans; Deni Corbett; Glen Schultz; Annie Gallagher; Dan Panetti, Tara Fox, John Stonestreet, Sean McDowell, Jerry Nelson

WELL-BEING DOMAIN

Research Definition: For both leaders and teachers at Christian schools, stress is a key factor that impacts flourishing; likewise, healthy living and developing resilience is predictive of student flourishing. This domain and related constructs demonstrate that the well-being of educators and students is not a secondary concern, but rather is predictively linked to flourishing outcomes.

Essential Question: How do schools foster an environment that promotes the biblical health and wellness of staff and students?

Expected Outcome: Leaders will create systems and processes that promotes biblical wellness and reduces stress.

Biblical Worldview Truths:

1) What are some identifiers of well-being?

a)   One who has "peace WITH God" and with others in their community.

- "And He said to the woman, 'Your faith has saved you; go in peace.'" (Luke 7:50)

- "Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1)

- "And through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven." (Colossians 1:20)

b)   One who has the "peace of God" ruling in their hearts.

- "And the peace of God, which surpasses all comprehension, will guard your hearts and minds in Christ Jesus." (Philippians 4:7)

- "Now the God of peace be with you all." (Romans 15:33)

- "Finally, brethren, rejoice, be made complete, be comforted, be like-minded, live in peace; and the God of love and peace will be with you." (2 Corinthians 13:11)

c)   One who is spiritually minded.

- For the mind set on the flesh is death, but the mind set on the Spirit is life and peace. (Romans 8:6)

d)   One who lives a life of contentment and gratefulness.

- "Rejoice in the Lord always; again, I will say, rejoice! Let your gentle spirit be known to all men. The Lord is near. Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things. The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you. But I rejoiced in the Lord greatly, that now at last you have revived your concern for me; indeed, you were concerned before, but you lacked opportunity. Not that I speak from want, for I have learned to

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be content in whatever circumstances I am. I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need. I can do all things through Him who strengthens me." (Philippians 4:4–13)

e)   One who seeks God's kingdom first.

- "But seek first His Kingdom and His righteousness, and all these things will be added to you." (Matthew 6:33–34)

f)   One who knows that God is with them.

- "Be strong and courageous, do not be afraid or tremble at them, for the Lord your God is the one who goes with you. He will not fail you or forsake you." (Deuteronomy 31:6)

2) Why is health and wellness important in a Christian school environment (physical, emotional, social, spiritual)?

Recognizing how Christianity views the body in acts of worship.

- "God saw all that He had made, and behold, it was very good." (Genesis 1:31)

- "For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection." (Romans 6:5)

- "And not only this, but also, we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body." (Romans 8:23)

- "Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship." (Romans 12:1)

- "Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable. Therefore, I run in such a way, as not without aim; I box in such a way, as not beating the air; but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified." (1 Corinthians 9:25–27)

- "So also is the resurrection of the dead. It is sown a perishable body, it is raised an imperishable body; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body." (1 Corinthians 15:42–44)

- "Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ." (1 Thessalonians 5:23)

- "For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church," (Ephesians 5:29)

Biblical Worldview Truths for Integration

WELL-BEING DOMAIN: Stress

Research Definition: Constant feelings of stress and being overwhelmed accompany a lack of time to prepare for instruction (Teachers) or to focus on physical health (Leaders).

Essential Question: How do leaders reduce stress by providing a culture of peace for all staff, including themselves, and an environment where teachers have adequate time to prepare for instruction?

Expected Outcome: Leaders will shape an environment that promotes peace with God, the peace of God and resilience in students as they face difficult and stressful situations.

Biblical Worldview Truths:

1) What is a culture of peace?

a) The promotion of what is good, beautiful, and true (elements that constitute shalom):

- cling to what is good; and a bunch of other things (Romans 12:9–13)
- workmanship created for good works (Ephesians 2:10)
- whatever is true...think of such things (Philippians 4:8)

b) The cultivation or restoration of missing or broken elements that constitute peace:

- Do not repay evil for evil but always seek after that which is good for one another and for all people. (1 Thessalonians 5:15)
- Keep your behavior excellent among gentiles. (1 Peter 2:12)

2) What virtues help to cultivate or restore the missing or broken elements that constitute peace?

a) Proper Understanding of Freedom

- slave to sin; free to Christ (John 8:31–36)
- Live as people who are free as servants of God. (1 Peter 2:16)
- slaves of righteousness leading to sanctification (Romans 6:16–18)
- Use your freedom to love others. (Galatians 5:13)

b) Temperance

- Consider what you eat when choice food is put before you; deceptive food. (Proverbs 23:1–3)
- All things lawful, but not all profitable... (1 Corinthians 6:12–13)
- Whatever you do, do all to the glory of God. (1 Corinthians 10:31)

c) Diligence

- bodily discipline is good, but godliness is profitable for all things (1 Timothy 4:6–10)

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3) What is stress?

A feeling of inadequacy and anxiety that results from an inability to affect one's environment in the way one desires, focusing on external problems rather than the peace of God.

- Matthew 6; Luke 12

- boastfulness of planning for tomorrow/vapor (James 4:13–16)

- many plans with man, but the Lord's counsel will stand (Proverbs 19:21)

4) How does one reduce stress?

a) To understand humans are dependent creatures

- God alone has made the Heavens and Earth; He gives life to all of them. (Nehemiah 9:6)

- God is not served by human hands; in Him we live and move and exist. (Acts 17:25–28)

- potter and the clay (Romans 9:20–21)

- He is before all things and in Him all things hold together. (Colossians 1:17)

- importance of the Sabbath (Exodus 20:8–11)

b) To understand humans are reasonable persons

- creation (Genesis 1:28)

- moral sowing and reaping (Galatians 6:7–8)

- lower than angels but crowned with glory, ruling over creation (Psalm 8:4–8)

c) To understand God has called Christians to experience difficult situations

- What has come to pass that has not be commanded by God? (Lamentations 3:37–38)

- God tested His people to humble. (Deuteronomy 8:2–3)

d) To understand God will provide the means to endure difficult situations

- God inflicts pain and gives relief.—NOTE: several poetic similar thoughts (Job 5:17–22)

- God knows our affliction and has not abandoned. (Psalm 31:7–8)

- God clothes his creatures; God will care for His people. (Luke 12:22–31)

Biblical Worldview Truths for Integration

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WELL-BEING DOMAIN: Resilience

Research Definition: Students handle stress effectively and respond well to and bounce back from difficult situations.

Essential Question: How do schools develop systems and supports that enable students to handle stress effectively and to respond well to, or bounce back from difficult situations?

Expected Outcome: Leaders will shape an environment that promotes peace with God, the peace of God and resilience in students as they face difficult and stressful situations.

Biblical Worldview Truths:

1) What is resilience?

    a) Effectively and courageously getting through difficult situations. (2 Corinthians 4:7–9)

    b) "For though the righteous fall seven times, they rise again." (Proverbs 24:16)

2) What is a biblical response to difficult situations?

    a) To fear and trust God

- Though he slay me, yet I will hope. (Job 13:15)
- Cast your burden; God will sustain. (Psalm 55:22)
- It will be well for those who fear God. (Ecclesiastes 8:12)
- in distress, humble before God (2 Chronicles 33:12)
- pray—not my will, but your will be done (Matthew 26:36–39)
- Who is this that even the wind and the sea obey Him? (Mark 4:40–41)
- Do not be surprised at suffering; rejoice in both Christ's glory and exultation by sharing in suffering. (1 Peter 4:12)

    b) To rest in God's redemptive plan for humanity

- Wisdom preserves; God's work cannot be changed as He has purposed both prosperity and adversity. (Ecclesiastes 7:10–14)
- Examine our ways and return to the Lord; lift up heart and hands to God. (Lamentations 3:40–41)
- trials—perseverance—character—hope in God's love poured out for His people (Romans 5:3–5)
- Work in our weakness for the good of those He has called. (Romans 8:26–28)
- Consider joy; produce endurance; endurance leads to sanctification. (James 1:2–4)
- Rejoicing in trials proves faith; results in praise, glory, and honor to Christ. (1 Peter 1:6–8)

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WELL-BEING DOMAIN: Healthy Living

Research Definition: Students are happy with their physical health, including sufficient exercise and healthy diet.

Essential Question: How do schools foster a climate that models healthy living and encourages students toward healthy habits that includes exercise, healthy eating, and sufficient rest?

Expected Outcome: Leaders will create a school environment that models healthy living and strategically moves students toward life-long habits that includes exercise, healthy eating, and sufficient rest.

Well-Being

Biblical Worldview Truths:

1) Why is healthy living important for Christians?

a) A biblical view of humanity understands and appreciates the importance of physical body.

- Our physical nature is an aspect of the goodness of creation. (Genesis 1:31)
    - "Our physical bodies are good, trustworthy, and not intended to be vessels of shame" (Tennent, 2020)

- Our current state is a holistic union of physical and spiritual. (Genesis 2:7)
    - Christian morality is grounded in the actions of not only the heart but also the body. To separate the two (or over/undervalue) is to embrace a deficient theology.
    - The physical body is the means by which God conveys His grace into our lives and the channel through which God works His purposes. (Romans 12:1; 1 Thessalonians 5:23)
    - Our bodies are a gift and "every good gift and every perfect gift is from above." (James 1:17)
    - Humans have been given a physical capacity to live in God's image but also a moral capacity that is demonstrated in actionable ventures; a physical theater of morality where actions matter (we bear witness; some actions are destructive—some are increasing flourishing).
    - "To be truly and fully human, we need to 'find' ourselves in relationship to the One who made and for whom we are made…we are not just static containers for ideas; we are dynamic creatures directed toward some end." (Smith, 2016)
    - "Our bodies are much more than mere tools that serve or get in the way of our experience of the world. We worship as bodies and with our bodies. We serve others as bodies and with our bodies. And we make new people who are, in no small part, bodies—with our bodies. God secured our salvation by becoming flesh." (Stonestreet and Baer, 2021)
    - "Human excellence occurs only when we glorify God, which is our true purpose. Absent ultimate purpose, we look for practical outcomes." (Swallow, 2018)
    - Our eternal state will be of a physical nature. (Romans 6:5; 1 Cor 15:42–44)

b) A biblical view of humanity understands and appreciates the importance of growing in stature. (Luke 2:52; Ephesians 5:29; 1 Cor 9:25–27)

Contributors: Scott Toenges; Mitch Evans; Deni Corbett; Glen Schultz; Annie Gallagher; Dan Panetti, Tara Fox, John Stonestreet, Sean McDowell, Jerry Nelson

c) Our bodies are just as important as our spirit in our Christian sanctification. Thus, what happens with/to our bodies is just as important as what happens with/to our spirit. To neglect the proper care and management of our bodies in pursuit of a supposed higher spiritual things is to view the body as less than God intends.

2) Why should a Christian focus on instilling habits?

a) Formative in nature

- "God's greatest and most remarkable work often unfolds in ordinary and even mundane vessels… most days he meets us in the common and ordinary—namely our bodies."

- Habits are obtained by imitation and practice. (Psalm 1; Deuteronomy 6:7; Provers 11:27, 6:6)

- "These [habits] aren't just things we do; they do something to us." (Smith, 2016)

b) You are what you love; you love what you do.

- "Good moral habits are like internal dispositions to the good—they are character trains that become woven into who you are so that you are the kind of person who is inclined to be compassionate, forgiving, and so forth." (IBID)

- "Though we like to think of ourselves as primarily rational creatures, making decisions by carefully and objectively considering all sides, we are far more driven by what we desire than what we think. God gave us hearts that are often shaped in ways and by forces we aren't always aware of…Before the Fall, Scripture describes how God 'walked' with Adam and Eve in the Garden. The idea of "walking" emerges again in Proverbs. Out of the Garden, we are warned against 'walking' with the wicked. Apparently, the problem is not that we are impressionable. The problem is not that our hearts were made to be formed and shaped by others. We were, in fact, made to become like God, by walking with Him. We were to be formed by Him. In a fallen world, that very good way God made us can instead twist us into the image of something corrupt, foolish, or sinful." (Stonestreet and Baer, 2021) (Psalm 1, 15:2; Proverbs 1:15; 1 Kings 15:3; Jeremiah 17:9)

3) What are healthy habits?

a) Exercise

- Bodily training is of value. (1 Timothy 4:8; 1 Corinthians 9:25)

- "Just as the ability to do things, almost anything is cause for continuous gratitude and praise. Is it not also reason to reflect on how best to take care of these marvelous bodies that make such pleasure possible? One of the ways we will thank God for his gifts is by being a steward of it." (Stonestreet and Baer, 2021)

- "The epidemic of obesity that we are often warned is threatening our national life, to the extent that it can be attributed to overindulgence or indolence, is a moral problem with a spiritual solution." (IBID)

- "If we genuinely believe that our bodies are no less important than our minds, should not our teachers be encouraged to stay healthy and fit, so as to provide their students on this score the same sort of example one hopes they are providing, of academic interest and scholarship, in their biology or literature classes?" (IBID)

b) Healthy Eating

- The Bible often speaks of food as a provision from God. (Genesis 2:9, 9:3; Matthew 6:25; 1 Timothy 4:4–5; Exodus 16:12)

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- The Bible often speaks of food as a means of performance, both positively and negatively. (Daniel 1:8–15; 1 Samuel 14:27; 1 Corinthians 10:31; Psalm 104:14; Acts 9:19; 1 Timothy 6:8)

- The Bible often speaks of food as a source of enjoyment: celebrations centered around food and eating. (Nehemiah 8:17–18; Jude 12; Acts 2:46; Luke 15:23; Revelation 19:9)

- "For humans, these appetites [food, drink] are necessary to perpetuate life, but they are also the source of pleasure…the temperate person is one who understands these connections between bodily pleasures and the larger human good, and whose understanding actually tempers the desires and pleasures." (Prior, 2018)

- The Bible often speaks of food as a picture of an eternal longing and need.

- hunger and thirst for righteousness (Matthew 5:6)

- bread of life (John 6:35)

- man does not live by bread alone (Deuteronomy 8:2–3)

- the Lord, the fountain of living water (Jeremiah 17:13)

- Jesus as living water (John 4:10–14)

c) Rest

- Rest/leisure – "a letting go of the acquisitive urge, a rest from labor, a giving of one's self to festivity, worship, and contemplation." (Dictionary of Biblical Imagery)

- The Bible presents rest as an aspect of the natural rhythm of life.

    - Rest establishes a boundary between work and leisure: commandment language in Genesis

    - Rest allows a reflection of and delight in past accomplishments. (Exodus 23:12; Isaiah 58:13)

- The Bible offers rest as a break from the natural acquisitive urge.

    - Rest provides a reorientation of values and priorities. (Exodus 31:12)

    - Rest demonstrates a trust in the provision of God to fulfill needs.

    - Rest allows a freedom from anxiety.

- The Bible commands rest as a means of spiritual and physical refreshment.

    - Jesus modeled rest often in His ministry. (Mark 6:45–47; Luke 6:12, 9:28)

    - Jesus commanded His disciples to rest. (Mark 6:31)

    - Other biblical figures modeled rest as a means of physical refreshment. (Genesis 24:63)

- The Bible offers rest as a picture of the ultimate rest to come

    - Rest often points to salvation. (Hebrews 4:9–11)

    - Rest is an important aspect of the eternal life to come. (Isaiah 30:15)

- Sabbath rest is an important aspect of creation care, which involves the calling and caring of creation out of chaos. (Tennent, 2020)