

Spiritual Formation, Biblical Worldview Development, and Integration

*ACSI Core Convictions
and Commitments*

BWI Quality Assurance Team

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PREAMBLE

Throughout most of ACSI's materials, there is a theme that Christian education involves helping students develop a biblical worldview. This document has been prepared to assist Christian educators (parents, pastors, school leaders and teachers, and advocates alike) in understanding the rich meanings of "biblical worldview development and integration" within the context of spiritual formation.

As God expands ACSI's territory and reach, it is also imperative that we properly frame all discussion of a biblical worldview in the history of our salvation—the grand narrative of reality as outlined in Scripture, rooted in the Great Commission—honoring the command to make disciples of all nations and making our ultimate aim the glorification of God as every believer uses their unique, Holy Spirit-imparted gifts to advance His kingdom. This will allow for the greatest amount of unity under the banner of Kingdom education, with the aim of all constituents being transformed by the message of the Gospel.

BANNER VERSE(S)

But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth... Go, make disciples... For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.

Acts 1:8; Matthew 28:19; 2 Corinthians 5:14-15

FOUR PRINCIPLES OF SPIRITUAL FORMATION

Spiritual Formation is a work of the Holy Spirit with the aim of cultivating the mind (by presenting and promoting a biblical worldview) and the heart (by practicing spiritual disciplines).

Spiritual Formation is an intentional community endeavor.

Spiritual Formation is the process of making disciples for the glory of God.

Spiritual Formation creates the conditions for Ambassadors of Christ to emerge.

OBJECTIVES AND SUGGESTED USAGE

To clearly define the relationship between spiritual formation, biblical worldview, and biblical integration.

To support Christian parents, schools, and churches in their endeavor to help children, staff, students, and congregants develop a biblical worldview.

To provide a guide to consistently apply terminology across all ACSI-produced materials concerning Spiritual Formation, Biblical Worldview, its development, and integration.

To provide a template or framework for our constituents to determine their own application.

Outline of the Four Principles of Spiritual Formation

SPIRITUAL FORMATION IS A WORK OF THE HOLY SPIRIT WITH THE AIM OF CULTIVATING THE MIND AND THE HEART FOR CHRIST

The Holy Spirit is the third person of the Godhead who administers salvation (secured by Jesus Christ and initiated by the Father) in the life of the disciple. He leads us into all truth, enables us to say no to ungodliness, and empowers us to fulfill the commands of Christ. The church, home, and school support the work of the Spirit by modeling and presenting a biblical worldview and cultivating the desires of the heart through spiritual disciplines.

- The Holy Spirit enables the disciple to be obedient to the commands of Christ.
- Disciples develop the mind of Christ through the development of a biblical worldview.
- Biblical worldview development is aided by the process of biblical integration.
- Christian educators must develop a philosophy of education informed by a biblical worldview.
- Disciples of Christ cultivate Christ-centered desires through the practice of spiritual disciplines as they seek first God's kingdom and pursue righteousness.

SPIRITUAL FORMATION IS AN INTENTIONAL COMMUNITY ENDEAVOR

God, in his providence, has established institutions to promote spiritual maturity. The church has been designed by Christ as the custodian of truth and is tasked primarily with equipping all believers for works of service until they reach maturity in Christ. Therefore, the Church is required to present the whole counsel of God regarding parenthood. Parents hold the primary responsibility of presenting the whole counsel of God to their children. All other institutions created and designated to aid this maturation process are subject to the God-ordained authority of these institutions. The maturation process works best when each institution understands its role, fulfills it according to God's design, operates within its set boundaries, and is unified in Christ for the glory of God.

- The church, home (parents), and school must strategically work together for spiritual formation to be most effective.
- The role of the church is to be a custodian of truth and equip all believers for works of service.
- The role of the home (parents) is to raise children in the nurture and admonishment of the Lord.
- The role of the school is to assist the church and home in disciple-making through biblical worldview development.
- The role of the student is to be submissive to authority and cultivate gifts.
- Believers are required to pursue God's standards of righteousness for each institution, though the world is fallen.

SPIRITUAL FORMATION IS THE PROCESS OF MAKING DISCIPLES FOR THE GLORY OF GOD

Making disciples involves verbal, formal, and continual presentation of the Gospel and a commitment to live according to all the commands of Christ as outlined in Scripture. All followers of Christ are commanded to make disciples, pursue righteousness, take on His mind, be conformed to His likeness, and be His ambassadors—His witnesses and ministers of reconciliation.

- The Gospel is the power of God for all those who trust that Christ died for our sin, was buried, and rose again on the third day and is the only means of eternal salvation.
- Discipleship brings glory to God as the body of Christ is brought into unity (in Spirit and in truth) through the maturation of each member.
- Discipleship is the means designated by Christ through which the Church grows.
- Jesus' model of discipleship transcends all cultures, times, and places.
- Discipleship is the primary responsibility of all parents.
- Discipleship requires submission to authority and to one another.

SPIRITUAL FORMATION CREATES THE CONDITIONS FOR AMBASSADORS OF CHRIST TO EMERGE

The work of the Holy Spirit in all believers and the coordinated actions of the church, home, and school (to cultivate the mind and desires of every believer in Christ) creates the conditions for ambassadors of Christ to emerge.

- The gospel is advanced as each disciple assumes the role of ambassador for Christ, advancing His kingdom and bringing glory to him.

SPIRITUAL FORMATION IS A WORK OF THE HOLY SPIRIT WITH AIMS TO CULTIVATE THE MIND AND THE HEART FOR CHRIST

The Holy Spirit is the third person of the Godhead who administers salvation (secured by Jesus Christ and initiated by the Father) in the life of the disciple. He leads us into all truth, enables us to say no to ungodliness, and empowers us to fulfill the commands of Christ. The church, home, and school support the work of the Spirit by modeling and promoting a biblical worldview and cultivating the desires of the heart by practicing spiritual disciplines.

Commitment:

- Helping every disciple to understand and deepen their faith in and followership of Christ
- Helping every disciple resolve doubt about their faith
- Ensuring all services, offerings, and practices are biblically integrated
- Curating, convening, and creating products and services that equip Christian educators to biblically integrate their lessons
- Providing opportunities for every disciple to practice spiritual disciplines and discover and use their gifts for the maturation of the church and the advancement of the Kingdom

The Holy Spirit enables the disciple to be obedient to the commands of Christ.

- Acknowledgement of spiritual depravity (Matt 5:3-4; James 5:16)
- Desire to know God's word and apply it (Matt 5:6; Prov 3:19, 4:7-9; Col 3; Eph 1:17-18, 3:14-19)
- Exercise power under control (humility, gentleness, compassion, and forgiveness) (Matt 5:5, 7-8, 7:12; Col 3:12; Gal 5:22-23; 1 John 2:20, 27; Rom 8)
- Embrace the ministry of reconciliation (Matt 5:9; 2 Cor 5:18-21)
- Embrace and rejoice in suffering and hostility (Matt 5:10-12; Acts 14:22; 1 Pet 4:12; Heb 12:4-12; James 1:2-4; 2 Tim 2:3)
- Maintain Holy Ambition—seeking first God's kingdom and his righteousness (Matt 6:19-33; Heb 12:1-2; Phil 2:3; Col 3:23; Eccl 9:10)
- Submit to authority and to each other (John 6:38; Romans 12-14; Eph 4:2-3, 5:21; James 4:7)
- Maintain godly relationships (Rom 12:18; John 15:12; Matt 5:23-24, 6:14-15, 18:21-22)
- Resist temptation and the Devil (2 Cor 10:4; Eph 6:10-20; James 4:7; 1 Pet 5:5-11; 1 Cor 10:13; Titus 2:12)
- Give thanks (Luke 22:19; Rom 1:8; 1 Cor 1:4; 1 Thes 3:9; Eph 1:16; Col 1:3; Heb 13:15)

Disciples develop the mind of Christ through the development of a biblical worldview.

- A biblical worldview is the process of viewing the world through the eyes of Scripture (2 Cor 10:5). It is the process of taking on the mind of Christ (Phil 2:5)—doing as He did and faithfully following His clear commands as described and internally affirmed throughout Scripture, broadly defined as pursuing righteousness (Mark 12:30-31; 2 Pet 1:20; Matt 6:33).
- Its development begins with understanding the grand narrative of Scripture (also known as the history of salvation) outlined in four epochs:
 1. Creation (Gen 1:1; Rom 1:20; Psalm 19:1; Prov 3:19; Psalm 24)
 2. Fall (Gen 3; Rom 2:23)
 3. Redemption (Rom 6:23; Psalm 22; Heb 1:1-4)
 4. Restoration (Acts 1:6, 3:21; Rev 21:1)

- This grand narrative of Scripture frames all understanding of what is real, true, and good (Heb 1:1-4; Col 1:15-20).
- This grand narrative is foundational to, frames, and informs all fields of study (humanities, sciences, fine and visual arts, and athletics).
- Biblical worldview development is a lifelong process and a personal responsibility of every disciple of Christ (Phil 2:12-13; Prov 4:5-7, 9:10).

Biblical worldview development is aided through the process of biblical integration (Deut 6:4; Eph 3:18; Col 1:15-20).

- Biblical integration is the process of helping disciples to see the world as a unified reflection of the majesty and love of Christ. Because of sin, our minds have been disintegrated—we see the world in “bits and pieces.” Therefore, the Christian educator has the responsibility to reintegrate the minds of students, demonstrating in each discipline the depths of the providence, majesty, and love (goodness) of God, promoting critical thinking through interactive instruction, as well as highlighting connections to other fields of study (as a unified whole).
- The development of a biblical worldview should have as its aim:
 1. A deeper understanding of the character and nature of God (attributes and activity) and His will (purpose) (Psalm 119:33-64).
 2. A deeper understanding of the origins, essence, and purpose of man (Psalm 139).
 3. A deeper love for Christ and a desire to please him in word and in deed (2 Cor 5:14).
- Every disciple of Christ (pastors, educators/teachers, parents, students) must develop a biblical worldview within themselves if they are to be effective in helping students develop. This includes being aware of, understanding, articulating, and refuting non-biblical worldviews (2 Cor 10:5).

Christian educators (those who do so formally and if they are to be effective) must develop a philosophy of education informed by a biblical worldview.

- This depends on one’s answers to the following questions:
 1. What is a worldview?
 2. What is a biblical worldview? How is it distinctive from other competing worldviews?
 3. What is the difference between education, training, and learning?
 4. What is the aim of education?
 5. What is the nature of the learner?
 6. What is the nature of learning?
 7. What is the role of the teacher?
 8. What is the nature of the curriculum?
- While everyone may not have a biblical worldview, everyone has a worldview; therefore, all students have a worldview.
- The effective Christian educator strategically draws out non-biblical worldviews in their students and presents the biblical alternative as truth.

Disciples of Christ cultivate Christ-centered desires through the practice of spiritual disciplines as they seek first God's kingdom and pursue righteousness.

- The cultivation of Spiritual disciplines is training in godliness (1 Tim 4:7-8; 2 Cor 10:4).
- The cultivation of Christ-centered desires requires intentional opportunities (developed by the Christian educator) for students/disciples to apply their knowledge under guided practice in real-world settings (Luke 10:1-23).
- The cultivation of Christ-centered desires should take into consideration the natural gifts (physical and intellectual) and both the general (spirit of the age) and individual dispositions of the learner/disciple.
- Acknowledgement of spiritual depravity (sinful nature) and continual repentance are key indicators of spiritual maturity (Phil 2:12-13).

SPIRITUAL FORMATION IS AN INTENTIONAL COMMUNITY ENDEAVOR

God, in his providence, has established institutions to promote spiritual maturity. The Church has been designed by Christ as the custodian of truth and tasked primarily with equipping all believers for works of service until they reach maturity in Christ. Therefore, the Church is required to present the whole counsel of God regarding parenthood. Parents hold the primary responsibility of presenting the whole counsel of God to their children. All other institutions created and designated to aid this maturation process are subject to the God-ordained authority of these institutions. The maturation process works best when each institution understands its role, fulfills it according to God's design, operates within its set boundaries, and is unified in Christ for the glory of God.

Commitment:

- Herald the authority of the church, home, and (by extension) the school, assisting them in the process of spiritual formation
- Equipping parents, educators, and pastors with training and resources to make disciples and train ambassadors

The church, home, and school must strategically work together for spiritual formation to be most effectual (Eph 4, 1 Cor 12, Rom 12).

- God has ordained certain institutions that are designed to contribute to an individual's general welfare (justice) and allow them to collectively achieve the highest good possible (love). Therefore, the pursuit of love and justice (shalom) should govern (as the highest goods of) all God's ordained institutions. As each institution fulfills its specific God-ordained role, it increases the likelihood of all constituents (in this specific case, students/disciples) realizing their highest potential for the glory of God. (See ACSI's *Biblical Unity, Diversity, and Social Engagement* statements a more comprehensive treatment.)

The role of the church is to be the custodian of truth and to equip believers for works of service (Matt 13:11; 16:18-19; Eph 4; 1 Tim 4:6-10).

- The church has been designated by Christ as the custodian of truth (the Word of God), the administration of ordinances, and is obligated to equip all believers (parents, students, and educators) for every good work until they reach maturity in the body of Christ.
 1. The church equips every believer by providing:
 - a. An accurate and consistent presentation of the whole counsel of God (including) instruction in spiritual disciplines:
 - > Reading and studying
 - > Prayer, confession, meditation, solitude
 - > Fasting
 - > Corporate fellowship and worship
 - > Giving
 - > Evangelism
 - > Service (in all spheres of influence: law and politics, arts and entertainment, business and finance, philosophy and religion, and all social services industries: including, but not limited to, education, rescue, military, paramilitary, medical, and other compassion-based industries)
 - o While the church is not specifically tasked with establishing organizations to exert its influence on these culture-shaping institutions, it has the responsibility to equip each and every believer to serve well for Christ's glory by proclaiming Jesus as Son of God and making disciples, through their unique giftings (time, abilities, resources, temperament, and circumstances).
 - Rest/Sabbath-keeping
 - b. A means for discovering their spiritual gifts
 - c. Opportunities to utilize and nurture their gifts in loving community

The role of the home (parents) is to raise children in the nurture and admonishment of the Lord (Eph 6; Deut 6; Psalm 78; Prov 22:6; 1 Sam 1:27-28.).

- Parents must affirm the role of the church in the maturation process of all believers in Christ.
- Parents hold the primary responsibility in shaping the mind and desires towards Christ.
- Parents partner with the school to fulfill its God-given responsibility.
 1. There are countries, ethnicities, and cultures that (generally speaking) do not acknowledge, affirm, nor put into practice God's mandate for parents in accordance with the Holy Scriptures. Even in these cases, Christian educators still have an opportunity and obligation to uphold, propagate, and equip all constituents with the knowledge to carry out God's objectives for His kingdom. Where public propagation of God's standard is limited or prohibited, a visible testimony of God's principles naturally create the conditions for a verbal one (Phil 1:27; 1 Pet 2:12).

The Role of the child/student is to be submissive to authority and to cultivate gifts (Matt 6:33; Luke 6:40; Eph 6:1, Col 3:20, 23; 1 Tim 3:16-17, 4:8; 2 Cor 8:7; Eccl 9:10; Luke 2:52).

- Submit to parents and all other designated authorities as they submit to Christ.
- Seek first the Kingdom of God and His righteousness.
- Grow in personal relationship with Christ through spiritual disciplines.
- Discover and cultivate natural abilities and spiritual gifts.
- Actively engage in the ministry of reconciliation.
- Pursue excellence in all things for God's glory.

The role of the school is to assist the church and the home in disciple-making through biblical worldview development (Ex 18:21; Deut 6; Psalm 78:1-8).

- The Scriptures do not speak directly to schools as an institution. School institutions can be either extensions of the church or a group of believing parents. Schooling, as we understand and experience it in the modern sense (not including the university), is relatively new to history. While it has been a public good, especially to the advancement of literacy and science, God's designation of responsibility for education lies with the church and with parents.
- The school reaches its highest potential when its vision, mission, core values, expected student outcomes, and the totality of its curriculum supports the mission of the universal Church and is supported by a local church committed to the Gospel.
- The school, in concert with the local church, must support and not circumvent the role of the home (parents/legal guardians).
- The school is uniquely equipped to demonstrate the unity of the knowledge of God in all subject areas and aspects of life through biblical integration and aiding students in the formulation of a biblical worldview.
- All school personnel (as extensions of the body of Christ) must profess Jesus Christ as Lord and Savior, assume responsibility for making disciples, be actively cultivating a biblical worldview by loving God with all mind and heart (pursuing excellence in all things), be trained in biblical integration, and consistently demonstrate Christlikeness in word and deed.

Believers are required to pursue God's standard of righteousness (justice) and goodness (love) for each institution though the world is fallen (Mark 10:1-12; Mal 3:6; Rom 13; Luke 6:32-36, 10:25-37; John 15:13; Matt 22:21; 5:25-27; 1 Peter 5:8).

- The degree to which each institution fulfills its God-ordained role will determine the extent to which a Christ-like culture exists. A Christ-like culture may be defined as a community that binds itself to God's standard of righteousness and seeks the highest good for all its constituents. As each institution conforms to God's righteous standard, together they afford greater opportunities for everyone in a given community (redeemed and non-redeemed) to experience love (goodness) and justice. Because we live in a fallen world, these institutions are inhabited by sinners (both redeemed and non-redeemed) who battle against (or are held captive by) the consequences of personal sin, the sinfulness of others, and the oppression and schemes of the devil. While these ideals should be continually pursued, affirmed, and upheld to the glory of God, there are instances where believers are obligated to step into situations (for the love of neighbor) as ministers of reconciliation until such a time as these institutions begin to affirm and consistently uphold God's righteous standard and administer goodness accordingly. See *ACSI's Biblical Unity, Diversity, and Social Engagement* for a fuller treatment of this subject.

Spiritual Formation is the Process of Making Disciples

Making disciples involves verbal, formal, and continual presentation of the Gospel and a commitment to live according to all the commands of Christ, as outlined in Scripture. All followers of Christ are commanded to make disciples, pursue righteousness, take on His mind, be conformed to His likeness, and be His ambassadors—His witnesses and ministers of reconciliation.

Commitment:

- Ensuring that every student has heard the Gospel and understands the requirements and cost of discipleship
- Fulfilling the Great Commission by making disciples—train ambassadors for Christ
- Assisting the local church in making disciples by equipping churches, schools, and families with training and resources to fulfill their missions

The Gospel is the power of God for all those who trust that Christ died for our sins, was buried, and rose again on the third day, and is the only means of eternal salvation (Rom 1:16-17; John 14:6; 2 Tim 2:11-13; 1 Cor 15:12-19; Rom 8:18-23, 14:10; Matt 25:31-46).

- The good news is the announcement that Jesus is the only means of reconciliation for a restored relationship with God the Father (our Creator). Christ secured this restored relationship by paying the penalty (required of God) due to all humanity for their rebellion against God. This required Christ to live a perfect life and die a physical death. Christ's bodily resurrection from the dead is the final demonstration that He has power over death and secures this restored relationship for all eternity. Christ now sits at the right hand of the Father, interceding on behalf of those who acknowledge Him as Savior and Lord through the confession of sins. All believers are endowed with the Holy Spirit to aid their followership. Christ will return to the earth again to judge the living and the dead and restore all things.

Discipleship brings glory to God as the body of Christ is brought into unity (in Spirit and in truth) through the maturation of each member (John 17; Eph 4; Rom 12; 1 Cor 12).

- Unity is made possible through the death, burial, and resurrection of Jesus Christ. Those who are in Christ are first reconciled back to God (their Creator) and then reconciled to each other. Unity in Christ is held together by the bond of the Spirit. In Spirit and in truth, believers proclaim, in unison, that Jesus Christ is Lord. (See *Biblical Unity, Diversity, and Social Engagement* statements for fuller treatment.)

Discipleship is the means designated by Christ through which the church grows (expanding and advancing the kingdom of God) (Matt 28:16-20; Luke 24:48; John 20:21, 29; Acts 1:8, 2:41).

• To be a true disciple of Christ requires:

1. Verbal confession of personal sin, Jesus Christ as the only Savior of our soul, Lord of the universe, and Lord over our life, and...
2. Evidenced by a daily denial of selfish ambition, submission to the reality of suffering for the sake of the Gospel, and a daily commitment to follow Him in obedience to His commands through the leading of the Holy Spirit (John 14:6, Mark 8:34-45, Phil 2, Rom 10:9-11, 2 Cor. 5:11-21).

Jesus' model of discipleship transcends all cultures, times, and places.

- Most effective within the context of interpersonal (small group) relationships marked by encouragement and follow-up (Titus 2:3; Matt 10:1-4; Acts 19:1-10; 1 Tim 1:2; Heb 10:25; Deut 6)
- Characterized by a thirst for the knowledge of God resulting in “delight” in God’s word (Matt 5:6; Luke 11:1-13; John 9; Acts 13:42-43; Psalm 119)
- Takes place everywhere and is not limited to the walls of the church, home, or school (Matt 5; John 4; Acts 16:40, 28:30-31)
- Requires patience, takes time, and lasts a lifetime (Acts 18:11; 19:8-10; 20:31)
- Recognizes that disciples mature at different rates and some disciples do not mature at all (Luke 22:54-62; John 21:15-17; Luke 6:12-16; Mark 14:10-34)

Discipleship is the primary responsibility of all parents (Deut 6; Psalm 78; Eph 6; Prov 22:6—See Spiritual Formation is a Community Endeavor).

Discipleship requires submission to authority and to one another (Eph 4:11, 5:21-33, 6:2-3; Rom 13; Luke 6:40; 1 Peter 2:13-21; Exod 20:12; 1 Cor 12:12-30—See Spiritual Formation is a Community Endeavor).

Spiritual Formation creates the conditions for Ambassadors of Christ to emerge

Through the work of the Holy Spirit in the life of all believers and the coordinated actions of the church, home, and school (to cultivate the mind and desires of every believer in Christ), the conditions are created for ambassadors of Christ to emerge.

Commitment:

- Produce ambassadors of Christ equipped with a biblical worldview and a heart that desires to bring glory to God through the communication of the gospel and the training of disciples
- Provide strategic opportunities to promote disciple-making, share the Gospel, and engage in and shape culture

The Gospel is advanced as each disciple assumes the role of ambassador for Christ—advancing God's kingdom and bringing glory to Him by:

- Boldly proclaiming the Gospel and making disciples (Matt 28:16-20)
- Celebrating, appreciating, and enjoying the wonders of His creation: humans beings, the animate, and inanimate (Heb 1:3-4; Col 1:15-20)
- Creating and stewarding products, services, and works of art (musically, visually, and culinarily) as acts of worship and as a means to improve the condition of humanity (Col 3:17, 23; 1 Cor 10:31)
- Standing against the tyranny of sin in our own hearts and in others for the sake of others (advocacy)
- Cultivating communities of belonging by promoting unity in Christ (Rom 12:18, Acts 4:32; 6)—See *Biblical Unity, Diversity, and Social Engagement* statement for fuller treatment)

Glossary of Terms

Spiritual Formation – A work of the Holy Spirit with the aim of cultivating the mind and the heart for Christ, an intentional community endeavor, and the process of making disciples for Christ.

Discipleship – The intentional process of cultivating a mind and heart that submits to the will of Christ through the presentation, promotion, and practice of spiritual disciplines.

Transformation – An exclusive work of the Holy Spirit to enable humanity to believe in the saving power of Christ and act in that power regularly.

Great Commission – Following Jesus' resurrection from the dead and immediately before His ascension into heaven, after spending 40 days appearing to and communing with His disciples, Matthew records these words, "Then Jesus came to them and said 'All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age.'" These words are foundational to both framing and informing all Christian activity until Christ returns.

Biblical Integration – The process of helping disciples see the world as a unified reflection of the majesty and love of Christ. Because of sin, our minds have been disintegrated—we see the world in "bits and pieces." Therefore, the Christian educator has the responsibility to reintegrate the minds of students, demonstrating in each discipline the depths of the providence, majesty, love (goodness) of God, promoting critical thinking through interactive instruction as well as highlighting connections to other fields of study (as a unified whole).

Biblical Worldview – The process of viewing the world through the eyes of Scripture (2 Cor 10:5). It is the process of taking on the mind of Christ (Phil 2:5)—doing as He did and faithfully following His clear commands as described and internally affirmed throughout Scripture. This is broadly defined as pursuing righteousness.

Worldview – The collection of examined or unexamined presuppositions one holds about the world. It influences how one reasons, interprets, and understands.

Biblical Worldview Development - A life-long process and a personal responsibility of every disciple to take on the mind of Christ—seeing it as a unified whole—and see His glory, power, and majesty in all things.

Christian Education – All forms of education with an aim to teach constituents to glorify God by fostering the development of a biblical worldview while cultivating each person's unique gifts and abilities.

Christian Schooling – A more formal approach to education that organizes teachers, students, curriculum, and all related resources to maintain, fulfill, and realize the community's shared mission, vision, and core values.

School – This includes all forms of educational training centers, including but not limited to, traditional (brick-and-mortar), hybrid, online/distance learning, trade-based, and homeschool.

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