What is “Christian” about Christian education; how is it different from on-Christian education? A Theology for Christian Education examines this question in depth and argues that the doctrines of systematic theology should drive the content, purpose, and methods of the educational program of the church. The book states:

“Christian education is distinct from other kinds of education in that its aim is the transformation of the whole person into the likeness of Christ (Col. 1:28). Christian education is the process of accomplishing this aim.”

A Theology for Christian Education dedicates chapters to examining particular doctrines and their implications for Christian education. It is the only serious academic text to offer a systematic presentation of the intersection of theology and Christian education from a conservative evangelical perspective.

My Personal Review:
This work deals with Christian education and is built from a western perspective. I say western because we deal with the question of God from an Enlightenment and Post-Enlightenment perspective, a viewpoint which helped to formulate and popularize the scientific method as the approach to "true" knowledge (that which is observable). The authors of this book take the common systematic categories such as the Doctrine of God (Trinity), Christology, Pneumatology, Bibliology and Revelation, and so forth, write helpful summaries which are both biblical and historical in the vein of conservative, Protestant teachings, and then suggest and apply those teachings to biblical models for Christian education. I think the book truly succeeds in its attempt to formulate biblical (and practical) models for Christian education. Its methods are informed by Christian theology and allow for secular disciplines like the natural and social sciences to assist in the process of its development.

Though I enjoyed the attention to each systematic category, I think a series with a similar style of engagement that approaches the subject through biblical theology (such as the study of Jesus, Paul, John, Peter, etc.) would also be really helpful. An extended focus on how the teaching/learning models of different biblical figures would be a welcome addition. As
another compliment, this book does a good job in citing these types of sources where applicable, such as Roy B. Zuck's work, "Teaching as Paul Taught." I think more works like this, but with a unified cohesive purpose, that of Christian education, would be of immense value for Christian educators in the local body, the Christian home, or the Christian school.

To conclude, I really enjoyed the way this book approaches Christian education and really believe more work needs to be done in a similar fashion. This work gives the relationship between biblical/systematic theology and Christian education a healthier dialogue and approach. We in the west need to approach our philosophy of Christian education through methods and models such as this. Excellent work.

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