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Praise for  
**The Heart of Wisdom  
Teaching Approach**

Robin Sampson has put together a jewel of a package. This approach is written to appeal to many different learning methods using Charlotte Mason's philosophy of learning, her own Bible first philosophy, and the Biblical Hebraic method of education. The creative way of melding Charlotte Mason and the four basic learning styles has produced a approach that is truly a conduit to life long learning. Robin gently leads us to this place of light yet highly encourages delight directed learning at the same time. When you ignite a spark of interest in your child, lay aside the schedule/timetable and watch them fly! Children who are learning by choice will retain and enjoy so much more than those who are forced to study topics of no interest to them. There are comprehensive helps on making timeline books and portfolios, all with lots of illustrations and examples. Robin has obviously spent time in prayer and more prayer while she pre-pared these studies. Her writings are thoughtful, insightful and joyful and have been a labor of love from her whole family, I'm quite sure! Enjoy, Excite, Examine, Expand, and Excel! You may never go back to any other way of learning. —Heidi Shaw, *The Old Schoolhouse Magazine*

Robin Sampson has her own approach for sparking the love of learning in your child's heart. If you are a Charlotte Mason fan, you should love the way the lessons are presented. She combines Charlotte Mason's time-tested approach with Marilyn Howshall's ideas. The Heart of Wisdom approach adds the 4Mat System of learning and you have a method that appeals to all learning styles. If you like combining unit studies and the Charlotte Mason approach, with a heavy emphasis on Bible study, then you'll love the Heart of Wisdom approach—**Mary Pride, Practical Homeschooling Magazine.**

Using Heart of Wisdom has been a life-changing experience for our entire family. We spend more time together in God's Word and are growing in our understanding together! Learning Israel's history has been a tremendous benefit to understanding all of history, past, present, and future. Also, learning about our Hebrew roots has brought new life to our relationship with God through Jesus Christ. We are just beginning the Wisdom and are gleaning so much already. I know that God orchestrated Heart of Wisdom becoming part of our homeschooling.—**Customer Using the Heart of Wisdom Approach**

We are very excited about this "renewed" style of learning and the Hebrew based education that has become the center of our lives. We are so very grateful for everything that Robin has created within Heart of Wisdom. The books she has written and the resources that are shared within Heart of Wisdom are phenomenal. Heart of Wisdom has paved the way to many an enlightened discussion in our Bible studies and around our lunch and dinner tables. Thank you for such enrichment.—**Customer Using the Heart of Wisdom Approach**

# Introduction

The simplest way to understand the Heart of Wisdom teaching approach is to compare it to a cookbook of recipes. I have worked on these recipes for over fifteen years; I have altered the ingredients, measurements and methods and finally came up with nourishing and satisfying results that work well for my family. You can use my recipes as outlined, or adapt them to your family's preferences.

This cookbook not only provides the recipes but also gives a detailed account of the background of the ingredients and cooking methods to help you make the best use of them. Before you just to the directions I suggest you read through the book to discover the history and reasoning behind the methods and ingredients.

A cookbook and a teaching approach are both resources which include many kinds of information—from ingredients and sources, to proportions, methods of mixture and preparation, to particular kinds and uses of utensils.

	<b>Cooking Recipe</b>	<b>Teaching Approach</b>
<b>Goal</b>	Casserole, cake, etc.	Bible, history, science, etc.
<b>Ingredients</b>	Food items: main ingredients, seasonings, etc.	Information items: main ingredients (Bible, history, science, life skills). Seasonings (Language and research skills).
<b>Methods</b>	Cooking methods used to combine the ingredients above. i.e. sift, chop, mix, bake, stir, sauté, etc.	Teaching methods used to combine the ingredients above. i.e. creating a portfolio, copy work, narration, time line book, etc.
<b>Utensils</b>	Stove, oven, mixing bowl, whisk, etc.	Books, Internet, videos, etc.
<b>Outcome</b>	Presentation and consumption of a nutritious and appealing meal.	Presentation and consumption of healthful and nourishing ideas.

There are two recipes in this book. The first you will use daily, it is a recipe for studying God's Word. There is also a basic recipe for unit studies you will adapt depending on the unit (like a basic pie recipe you adapt depending on filling.)

## **The Main Course: Bible Study**

The main recipe is an outline for making God's Word the primary focus of the school day. The Bible is the chief ingredient. This recipe provides step-by-step methods (chronological readings divided into four steps) of mixture and preparation, to particular kinds and uses of utensils (Bible study tools), but does not provide exact measurements. The recipe is more like a grandmother's rough-guide cooking instruction, "a little bit of this, a pinch of that." The purpose of this recipe is to serve as an inspiration to the parent/teacher by presenting a variety of teaching ideas.

## **Side Dish Recipes: Unit Studies Based on God's World**

The other recipe include instructions on how to study God's world through history, science, and life skills unit studies. The Bible is the most important ingredient for each of these recipes as well. Using these recipes you will be able to teach the following subjects: Bible, history, science, geography, composition, agriculture, religion, government, economics, and many more. The methods of mixture and preparation include learning styles, the four-step cycle of instruction and delight-directed studying, while using utensils such as living books and the Internet.

This book includes recipes for creating your own unit studies, and also gives you the option of saving time by using a prepared unit study. The Heart of Wisdom teaching approach includes a four-year plan, which is to be repeated three times for a twelve-year plan. If you decide to use the Heart of Wisdom teaching approach, you can utilize Heart of Wisdom unit studies or create your own unit studies using and/or adapting the recipes provided.

## **Planning Your Meals**

If you use these recipes, you will need to add side dishes of your choice (math, phonics, foreign language, and other electives), based on your preferences, to create a complete meal. Each student has a wide diversity of strengths, weaknesses, ambitions, and goals. I provide enough direction so you know what's essential to keep the recipes from failing, but I also give you enough room to let you discover for yourself the best balance of ingredients for your family.

As you learn about this approach, remember that your family cannot thrive on menus, recipes, or analysis of the food—you must spend time preparing the dishes that will feed your family. When you do this, as long as you don't leave out the main ingredient—the Bible—your outcome will be a success.

## **Sections of this Book**

### **Section One: Lessons from Exodus**

The first section of this book describes recipes and methods I tried that failed, and how I came to create the Heart of Wisdom recipes. The main problem with all the previous recipes I tried had to do with the fear ingredient. In this section you'll learn that fear is actually a poison ingredient! Any recipe that includes fear will result in disaster. I addresses the common fears of homeschoolers in this section by turning to the story of the Exodus, with the hope of preparing the hearts of homeschooling parents to wait and depend on God for all of their needs—and to be anxious for nothing.

### **Section Two: Rethinking Education**

The second section explains the historical and cultural backgrounds of my recipes. Here you will learn how it is necessary to sift the proper ingredients and methods by looking at other recipes that have been tried through history. This section includes the origins and development of our traditional educational methods, from ancient times until today, with an appeal to return to biblical methods.

### **Section Three: Heart of Wisdom Ingredients and Methods**

Section Three includes comprehensive descriptions of the ingredients and preparation methods you'll be using in the recipes. Here the most popular homeschool teaching philosophies and little-known methods are described.

### **Section Four: Heart of Wisdom Instructions**

The fourth section contains the cooking directions—how to decide on a meal plan, actually combine and prepare the ingredients, and then present the finished product to your students. In this section you will learn about the Heart of Wisdom four-year plan and philosophies for teaching each subject, as well as how to create your own unit studies.

### **Section Five: Resources**

The fifth section includes book lists included in the Heart of Wisdom four-year plan. This section explains the equipment that should be in every kitchen (books that should be in every homeschool library) and provides hundreds of books by grade level to teach the unit studies.

# Our Homeschool Journey

## Escape from Public School

### ***In This Chapter***

- ◆ How The Homeschool journey is similar to the exodus from Egypt.
- ◆ Why homeschool mothers are frustrated and complain.
- ◆ How to tell if you are on the right path.
- ◆ Why just bringing your children home is not the answer.
- ◆ How you can depend on God to direct your homeschool.

**O**ur homeschool journey has many parallels to the Exodus story. Just as Israel escaped from Egypt, our family escaped from the public school system. We left “Egypt” to teach our children God’s Word and the necessary academics to prepare them for life. At that time, there were four school-aged children and a toddler in our family. We were excited about our new direction!

In the Latin language, the Greek word *exodus* (*exodos*) means “the way out”—literally, “the road out.”<sup>1</sup> The Exodus story explains Israel’s bondage in Egypt and the wonderful deliverance that God gave them. Another important word related to the Exodus is *redemption*, because “to redeem” means “to set free.” According to the *Enhanced Strong’s Lexicon*, it pertains to “an object or person who has been delivered from danger by being purchased from indenture or slavery, with a focus on the relationship to the new master.”<sup>2</sup> The Exodus story is a portrait of our salvation through Christ.

## Liberated!

Once on the far side of the Red Sea, the liberated Hebrews united in song and grateful praise, acknowledging their powerful, providing God.

*When the Israelites saw the great power the LORD displayed against the Egyptians, the people feared the LORD and put their trust in him and in Moses his servant.*

*Then Moses and the Israelites sang this song to the LORD:*

*“I will sing to the LORD, for he is highly exalted.”*

—Exodus 14:31-15:1a

Once our family gathered in our new homeschool classroom, we united in grateful praise, acknowledging our powerful, providing God. We felt well-prepared to go forth on our journey. We had a curriculum and a schedule. The classroom was equipped with

bookshelves, a miniature desk for the toddler, a child-sized desk for each of the older children, a teacher’s desk, textbooks, pencils, papers, notebooks, and even an American flag. Each child had a separate Bible workbook, history textbook, science textbook, math book, spelling workbook, and English workbook.

Once our family gathered in our new homeschool classroom, we united in grateful praise.

## In the Wilderness

Only a few weeks after their liberation, the Hebrews began complaining and exhibited hearts of unbelief. They met new difficulties as impossibilities.

*In the desert the whole community grumbled against Moses and Aaron. The Israelites said to them, “If only we had died by the LORD’s hand in Egypt! There we sat around pots of meat and ate all the food we wanted, but you have brought us out into this desert to starve this entire assembly to death.”—Exodus 16:2–3*

A few weeks into our new school experience, I began complaining and exhibited heart of unbelief like the Israelites. I met new difficulties as impossibilities. When my children’s papers reflected a lack of comprehension, I panicked. I lost faith in God. I spent each evening planning six subjects for four grade levels. During the day I sat at my desk,

graded papers and spent countless hours writing scores in miniature boxes in a teacher’s lesson-plan book and, if I had time, I answered questions about schoolwork. I enforced school rules, not allowing the children to talk to each other or to me unless they raised their hand. I was exhausted and irritable. I spent so much time planning and doing paperwork for

A few weeks into our new school experience, I began complaining and exhibited heart of unbelief like the Israelites.

school that I did not have time to interact with my children. As a result, “school” became little more than a sticky note on the outside of a textbook or workbook telling each student what pages to accomplish for the day. I was frustrated because I was looking to the ways of the public school system (Egypt). I spent months researching and documenting state standards and objectives. I increased our school time, but it only made for longer and more boring days. It became evident that I needed a better way.

*Do not put your trust in princes, in mortal men, who cannot save.  
When their spirit departs, they return to the ground;  
on that very day their plans come to nothing.  
Blessed is he whose help is the God of Jacob,  
Whose hope is in the LORD his God.*  
—Psalm 146:3–5

## God Provides

The Lord told Moses that He would rain bread from heaven for them. He provided the Israelites with manna, a new food that appeared with the dew each morning as small, white, round pieces. It tasted sweet, like wafers made with honey. The Israelites baked, boiled, and prepared the manna in many other ways. It was always fresh, and they never had to worry about being hungry (see Exodus 16:1–31).

Trusting that God would provide our family with the nourishment we needed in this seemingly wilderness of education, I began to read everything I could find on learning styles and teaching methods. Finally, I read Charlotte Mason’s books and found thematic unit studies.

Thematic unit studies allowed me to teach Bible study, history, and science to all of my children at the same time, and then work separately with them on math and language arts. Suddenly, my planning and grading time was drastically reduced. I began reading Charlotte Mason’s books and using her narration and copy-work methods with our thematic unit studies. We began to read real “living books.” Now the children and I interacted with each other. We read aloud together and worked on projects together—and they were really learning! The children were beginning to do well academically, and our school day was much more interesting. The children began to actually enjoy school. Learning became sweet, like manna.

Thematic unit studies allowed me to teach Bible study, history, and science to all of my children at the same time.

## Failure to Enter the Promised Land

God provided all that the Hebrews needed. He had taken them through these difficulties to show them that He would always care for them. But when it came time for God to give them what they wanted—a place of their own, a land full of food, freedom as a nation—they were too afraid to believe that He would provide. At the entry to the Promised Land, twelve spies brought reports to the Hebrews about the land and the people living there. Ten of these spies gave negative reports about the possible problems that the Hebrews would encounter, and the Hebrews became afraid. They focused on the negative reports and looked to themselves for solutions—relying on themselves, not on God. God punished them by causing them to wander in the desert for forty years (see Numbers 13-14 and Deuteronomy 1:19-46).

God provided everything that our family needed. He had taken us through many difficulties to show us that He would always care and provide for us. But when it came time for God to give us what we wanted—true wisdom—we were too afraid to believe that He would provide. Like the Hebrews, I was not trusting God; I was still looking to “Egypt” for the answers. I was worried that I wasn’t doing enough. I was relying on myself, not God. Somewhere along the way, I found that I replaced Bible study time with academics. The multi-level unit study teaching that I had adopted was much more

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effective for academics, but a quick evaluation of our school time showed a great lack of Bible study. Our curriculum was Christian and we read an occasional Bible verse, but we were not spending sufficient time in God’s Word. I was so busy with academics that some days we didn’t start the day in prayer! We were not seeking true wisdom. The whole reason we had begun homeschooling was to teach our children God’s Word, and yet we were completely overlooking it.

I wasn’t the only homeschool parent on the wrong path. Many others had joined the “Exodus from Egypt” and were also stuck in the wilderness! As I spoke to new and veteran homeschoolers at homeschool meetings and conferences, the most frequently asked question was, “How do I know if I am doing enough?” It seemed as if everyone, including myself, was looking back to “Egypt,” more than we were looking forward to the “Promised Land.”

I believe this happens to most homeschoolers. They leave “Egypt” with the best of intentions—to teach their children what God commands us to teach them. But out of fear, their goals gradually change to teaching what the state, or “world,” requires. This happens simply because parents were taught that school equals academics. Their heart

# What is Education? What is Wisdom?

## *In This Chapter*

- ◆ We need a paradigm shift in our thinking about education.
- ◆ Man's initial search for wisdom.
- ◆ The primary purpose of education.
- ◆ Christ our Wisdom.

**I**n Section One of this book I described a paradigm shift that took place in my thinking about my abilities and God's provision, relative to homeschooling my children. In this section I will present another necessary paradigm shift—the way we look at education.

In paradigm theory, it is taught that how we perceive reality is dependent on the way we have been programmed. If you have been homeschooling for any length of time, you will begin to see this as it relates to the topic of education. A paradigm of school would include the basic assumptions, values, goals, beliefs, expectations, theories, and knowledge that a community had acquired about school.

We all have underlying assumptions that affect how we think about education and many other areas of our lives. For example, think about the traditional Thanksgiving meal. Do you assume that turkey, cranberry sauce, and pumpkin pie

were on the table of the first Thanksgiving? If you answered yes, you assumed wrong. Your preconceived ideas about Thanksgiving have been shaped by traditions which were reinforced by the entertainment and news media, retailers and public school—in other words, by our western culture. The historical fact is that the first Thanksgiving meal did not include squash, cranberry sauce or pumpkin pie; and it's quite possible there was no turkey! John Ahern explains that many of our ideas about this American holiday are false:

Each Thanksgiving our children draw pictures of Native Americans and Pilgrims sitting around a table: The Native Americans are wearing war bonnets; the Pilgrim men and boys have silver buckles on their belts and shoes, and with knives and forks ready, are posed to eat cranberries and turkey. In reality, although the Pilgrims were surrounded by cranberry ponds, at that time in history the Pilgrims did not eat cranberry sauce. More probably, the hosts and guests shared a common pot that everyone dipped into, because there were no forks in Plymouth. An accurate picture of the feasts should show the slain deer brought by the Native Americans, as well as cod and eel. It is quite unlikely that the Pilgrims, who were simple people, were wearing silver buckles. Historians have found no mention of such items in the Pilgrims' detailed wills. More likely, such buckles were owned by the more prosperous Puritans of the Massachusetts Bay Colony—and the Pilgrims were not Puritans. The Native Americans at this feast did not wear war bonnets, which was the headdress of the Plains Indians. <sup>1</sup>

To clarify, I don't think it's wrong to carry on the Thanksgiving traditions of our parents. About twenty years ago I began my own Thanksgiving tradition, making cookies in the shape of turkeys from chocolate candy, fudge striped cookies and candy corn for our family and friends. I am proud to say that my daughters still make the same cookies with their children, but it is safe to assume there was no chocolate candy, fudge striped cookies, nor candy corn at the first Thanksgiving!

Second Timothy 2:15 explains the attitude we should have in approaching the Bible: do not assume anything; do not take anything for granted; lay aside any preconceived notions:

*Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.*

God requires us to think about the way we do things, to become Christ-like in our attitudes and clear in our beliefs. Sometimes, because we assume one kind of answer, we are blinded from seeing other possible ways of responding; we are blocked by our preconceived notions.

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This investigation of our educational assumptions will help us to see if we are on God's path. You have now taken a giant step in this direction by choosing to investigate homeschooling. Once you took the step to consider homeschooling, you abandoned the assumption most people have that public or private school is the best way to receive an education. However, we all have other assumptions about school and education which also have a great impact on how we teach our children.

Throughout this section I hope to inspire you to take a fresh look at education with a focus on the advantages and benefits of returning to the ancient paths revealed in the Bible. (Jeremiah 18:15). I will show you how to build a strong foundation on the Rock, Jesus Christ. To do this, you will first need to examine history, various worldviews, and traditional teaching methods with new eyes to renew your mind concerning education.

## **Understanding Historical Culture and Language**

In addition to understanding our preconceptions, concerning the Bible, we too must understand the culture and language of the time. Let us look at an example of understanding the culture of a different time period. Why, for example, did Yankee Doodle stick a feather in his hat and call it macaroni? What do feathers in a hat have to do with pasta? Have you ever wondered about this folk song?

The answer is understanding the culture and language of the pre-Revolution time period in American history. This famous song was a put-down of the Americans, penned by the British. American troops wore ragged farm clothes while fighting against the decked-out British Red Coats. During this time there was a fashionable group known as "the Macaronis," who dressed and spoke in an outlandish manner. Anything that was fashionable was considered "very macaroni." The word macaroni came to denote the people who dressed in high fashion with stripes and tall, powdered wigs with a little hat on top. So macaroni meant fancy and overdressed, and also implications of one being a slave to fashion and overly concerned with appearance. A "doodle" was a country bumpkin. The pony was a knock too, because a "real" man would be riding a horse, not a pony. In summary, the country bumpkin stuck a bird feather in his hat and believed that this addition made his hat stylish. The Americans took the song and made it their own; apparently their way of thumbing their nose at the British! <sup>2</sup>

As we scrutinize education, wisdom, and worldviews throughout this section, we will be doing so through the magnifying glass of Bible hermeneutics. Hermeneutics comprises all the rules, principles, theories, and methods of interpreting the Bible. Differences in understanding can be greatly reduced when we examine Scripture hermeneutically and look seriously at the nature of the writings, the situations from which they were taken and the purposes for which they were written.

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## Looking to the Hebrews in the Bible

Today it is popular to look back to traditional methods for better methods. Some look back to the ancient Greeks and some look back to the Puritans. We will examine the ancient Hebrew world in which Christianity was first planted, and uncover the roots of our American ideas and assumptions about education. You may be somewhat surprised by some portions—surprised due to preconceived notions that anything having to do with the Jews has to do with legalism and nothing to do with Christianity—so, I encourage you to keep an open mind. As I use the term Hebrew throughout this book, it is a reference to the Hebrews in both the Old and New Testaments. Although the Hebrews were not always in harmony with God's will, God used both their obedience and disobedience to teach them, and both are examples from which we can learn. Please prayerfully pursue this study and rise above any preconceived assumptions that could prevent you from learning about—and benefiting from—our rich Hebrew heritage.

Studying Scripture from our western/American/Greek view is like looking for gold in a dark mine with a dim pen light—you can see enough to stumble around but you need more light to see clearly. A good grasp of ancient Hebraic customs and terminology will enable you to reexamine Scripture in a more powerful floodlight, exposing intricate details and treasures.<sup>3</sup>

## Striving for Balance

The historical Church is rooted in ancient Greek culture and thought; therefore, much of what you will learn in this section promotes the study of our Hebrew roots in order to gain a more comprehensive and balanced understanding of our faith. An almost exclusive focus on Greek ways has led to unbalanced perceptions about the Bible. We need to examine this problem and stay balanced (but be careful not to go too far in the other direction).

I can compare this dilemma with the quandary between biblical teachings on submission and the woman's liberation movement. The women's lib movement came about partially from a false teaching that biblical submission equals slavery. True biblical submission is being taught in the Church today to correct this unbalanced view. However, there are times when the teachings of the Church remain unbalanced and can lead to a self-perpetuating cycle.

God has a plan for the harmonious functioning of the family. The Bible is clear that women are to be submissive to their husbands and that their husbands are to be submissive to God. Many biblical teachings on submission are available through Christian bookstores and through the Church to combat the unbalanced teachings of the women's liberation movement. When this teaching is in balance it is very good. A

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# A Brief History of Education

## ***In This Chapter***

- ◆ Education in ancient Greece, Rome and Israel.
- ◆ Education in the Middle Ages, Renaissance, Reformation, Enlightenment.
- ◆ Education in America from the Puritans until modern times.

**I**t is not possible to provide an exhaustive history of education in just one short chapter, but a brief overview is necessary for an adequate understanding of the importance of a homeschool education for your children. Our public schools are what they are today because of the historical background from which they have sprung. God has a different way—a better plan—in mind for your children.

## **Education in Ancient Greece**

The most influential culture on the education systems present in modern-day America is ancient Greece. The Greek civilization can be traced back to the Iron Age and, in the beginning was organized as a loosely joined group of city-states, two of

The most influential culture on the education systems present in modern-day America was the ancient Greece.

which—Sparta and Athens—later developed distinct philosophies of education at almost opposite ends of the spectrum.

The Spartan way of life was greatly influenced by its location and citizenship. Three of the most famous philosophers in human history emerged in Greece during this period: Socrates, his student Plato, and Aristotle. All three influenced the educational system of their time, encouraging human wisdom and reasoning skills, argument and rhetoric, and political thought. The classical education approach developed in the Middle Ages is based primarily on the philosophies of these men.

The city of Athens was only a day's journey by foot from Sparta, but the views of each city-state toward education could not have been more different. Athens populace was more of a peaceful, agricultural society, and their lack of insurrection and violence allowed them to pursue a higher form of education. Literacy was extremely important to Athenians, as was higher thinking in realms such as mathematics, literature, art, and philosophy.

Tom Eldridge author of *Safely Home* describes the Greek state education:

The care of children's minds (the most time-consuming responsibility of the family) was turned over to institutions outside the family and often to the state. In the quiet power struggle between the family and the state, the state welcomed the opportunity to train the children of future generations. This trend continued until the public finally came to view public control over education as essential for the future security of prosperity.

It is important to note that the very word gymnasium comes from the Greek word meaning excise naked. The word athlete comes from the Greek goddess Athena, the goddess of wisdom, skills, and warfare.

Once a boy reached the age of sixteen, he was to be educated in the gymnasium. It was at the gymnasium the boy would learn to become an athlete, a warrior, and a communicator. The state controlled the system of education to ensure uniformity of doctrine and thought. It is important to note that the very word gymnasium comes from the Greek word meaning excise naked. The word athlete comes from the Greek goddess Athena, the goddess of wisdom, skills, and warfare... Another purpose for the gymnasium was to create an entire nation of soldiers... The final use of the gymnasium was for the development of oratory, which consisted of not only of learning the techniques of voice projection and elocution but emphasized logic and rhetoric... The driving religious philosophy behind the Greek system was the worship of man. Their system did produce great knowledge, but it also produced pride, immorality, nakedness, intuitionism, dependence on government, a militaristic philosophy, and a

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destruction of family cohesiveness and love. <sup>1</sup>

This was the path the Greeks followed. Indeed, their adoration of the naked body, the education of boys in the "gymnasiums" (where young and old exercised together in the nude), and the "tutelage" of young boys by older men (other than the boys' own fathers) combined to reap

for them the great number of homosexuals for which the Greeks are remembered. In the final stages of this downward trend, children were left standing without the protection and provision of the family. Even custodial care of children became a public instead of a private concern. The role of the family was replaced by the state, and each person lived his life clamoring selfishly for his share of government services and rights.

After the philosophies of Plato and Socrates were popularized, the Greeks moved from a non-familistic culture to an anti-familistic culture, represented by the individual and the state alone. It could be said that the Greek civilization committed suicide. When they destroyed the family, they destroyed the only institution that had any "spiritual" meaning to it—that contained any meaningful relationships. Without this, there was no reason to bring children into the world. As a result they could not even provide their armies with enough soldiers to protect their civilization. In short, without the family they were dead.

With the rise of Alexander the Great, the process of Hellenization, or the spreading of the Greek way of life, began, especially in areas newly conquered by the leader. Alexander the Great had been strongly influenced by the views of Aristotle, and because of Hellenization, the Greek form of education endorsed by Aristotle could soon be seen in schools throughout the known world.

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## Education in Ancient Rome

During the time of the Roman Empire, the Christian Church was founded and the first Christian educational philosophies were formed. Early Rome (600–250 B.C.) was primarily an agricultural state and, because of the early Romans' concern about survival and conquest, the education during that time was similar to that which was developing in Sparta—rigid, disciplined, physical, and strongly concerned with all things military. Little formal schooling took place, but a Roman boy who lived during this time could expect to learn farming skills and other crafts and then be introduced into the military training that would often define his identity later in life. Only members of the privileged class during that time had the luxury of studying reading, writing, and history.

The family remained the primary institution of education, and Hebrew fathers considered the education of their children to be their most important responsibility.

However, with the spread of Hellenism, beginning around 300 B.C., Greek scholars were becoming more of an influence throughout the Roman world. Rome and Greece had been consistently involved with one another through commerce, but when Rome conquered the Greek city of Tarentum and brought back its citizens as slaves, the Greek influence began to take hold. Some of these slaves were eventually freed, and they began to translate Greek scholarship into Latin, intriguing their

Roman neighbors. Soon, the study of literature—both Greek and Roman—became highly popularized, and Roman schools were both founded and adapted to incorporate the new disciplines of Greek grammar, literature, and composition.

When Cicero, a lawyer in Rome around 60 B.C., wrote his work on the importance of rhetoric and oration, *De Oratore*, oratory skills became an important part of Roman education. Cicero's idea was to raise up a generation of orators who would influence the government and legal system of the empire for the good—but the effects of his influence lasted much longer than one generation. His emphasis on the ethical character of future orators led to an enduring focus on the virtues of honesty, selflessness, and discipline in education.

Both the Greeks and the Romans have had a profound influence on the educational systems present in America today. As David Mulligan states:

Where the Roman was practical, the Greek was speculative; where Rome was conservative, the Greek, innovative; where the empire best expressed the Roman spirit, the Greek stressed individuality. The Greek sought after freedom—of thought, of expression, of self-government. His was a world of the ideal. The virtuous man was he who contemplated the unchanging things of the spirit, rising above the animal passions that dominated lesser men. The Greek world expressed itself most clearly in its literature, for there the ideal could be portrayed... The Roman world was a world of actions; the Greek world was a world of ideas.<sup>2</sup>

## Education According to the Hebrews

Because Christianity should, ultimately, reflect the culture God designed, it is important to take a look at the history of Hebrew education.

God's promise and instruction to Abraham was very specific in regard to the education of his children:

*For I have chosen him, so that he will direct his children and his household after him to keep the way of the LORD by doing what is right and just, so that the LORD will bring about for Abraham what he has promised him.—Genesis 18:19*

Hebrew education was practical—and primarily religious in nature.

Abraham and the people of his time were nomadic, meaning they traveled from place to place without permanent lodgings. Education occurred in the home, as children learned important lessons about life, their religion, and vocational responsibilities from their parents. After the children of Israel conquered the Promised Land and began to dwell in permanent dwellings, this system of education continued. The family remained the primary institution of education, and Hebrew fathers considered the education of their children to be their most important responsibility. It was during this time that the Mosaic law and oral traditions of the Hebrews were being meticulously passed down through the generations—and preservation of this history was a father’s supreme responsibility.

Hebrew education focused on religion first—and then on teaching the children a trade they could use later in life. The tribe of the Levites was established by God to help further the religious education of the people. This was the first—and primary—public educational service for the Hebrew people, and it is worthy noting that it was religious in nature.

In addition to the Levites (priests), prophets also were raised up by God to teach the people, again with religious themes in mind. The prophets spoke primarily of God’s justice, mercy, judgment, and grace, but there were also schools of prophets who were believed to have preserved these prophetic traditions and provided training for future prophets.

Hebrew education was practical—and primarily religious in nature. Children were taught to observe the various religious feasts and festivals, which in turn taught them the history of their people and positioned them to know and remember all that God had done for them. Their educational methods were experiential in nature, allowing children to live life and experience what they were learning to the fullest degree. In addition, memorization and repetition of Scripture and oral traditions helped children learn to read and firmly implanted the ways of God into their hearts.

The primary purpose of the synagogue was education, not worship.

The Babylonian exile dispersed the Hebrew people throughout the known world. Because most of the people exiled during this time were from the tribe of Judah, they became known as the Jews. During the exile, the Jews could no longer focus on

Jerusalem as the center of their religion, and therefore, they began to create meeting places called synagogues in local Jewish communities across the region. These synagogues continued the Hebrew religious education and remained in place until Jesus' day.

Interestingly, the primary purpose of the synagogue was education, not worship. Synagogue leaders were known as scribes and rabbis, educational positions of the day. The word *rabbi* means "teacher."<sup>3</sup> It is a title of dignity given by the Jews to their doctors of the law and their distinguished teachers. It is sometimes applied to Christ (Matthew 23:7, 8; Mark 9:5; John 1:38, 49; 3:2; 6:25, etc.) Eventually, religious education at the synagogue became compulsory for Jewish boys—and this free elementary education was available to all. Teaching in the synagogue was similar to the instruction the children continued to receive at home: repetition and memorization were of primary importance, and older students studied the *Mishnah*, the *Talmud*, and the *Gemara*, all religious writings about the laws that had been given by God to His people.

There was a great decline in the Hebrew education after Alexander the Great took over Jerusalem. Some of those in Jewish society readily embraced Hellenistic culture and began teaching their children in the Greek ways. However, the vast majority of the Jews remained loyal to God, angering the Greeks as they felt this rejection was a form of rebellion. Thus began a cultural war.

The climax of this cultural war can be seen in the mid-second century BC (in-between the testaments). Antiochus Epiphanes issued a decree to ban the teaching and practice of Judaism. The book of the Maccabees describes it: "Not long after this, the king sent an Athenian senator to compel the Jews to forsake the laws of their fathers and cease to live by the laws of God, and also to pollute the Temple in Jerusalem and call it the Temple of Olympian Zeus." (II Maccabees 6:1-2). The horrid Greek persecutions of the Jews triggered the first religious war in history—the Maccabean revolt. Ultimately, the Greeks were defeated and Judaism survived, the miracle is remembered as the story of Chanukkah.

## **The Period of the Early Church**

The influence on the Early Church did not come for the Roman empire but from the Greeks. Roman power and Roman law controlled the military, political, social, and economic life of the empire, but it was the Greek thinking that controlled the minds of men. The Greek philosophers tried to find meaning of life and the world to come, to affect the practical life of men in all realms: in politics, law, art, social relations, knowledge and religion. The influence of Hellenic philosophy can be seen in the lives of well-educated men in the beginning of the Christian Church. Soon after the time of

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Christ the early Church turned away from Hebrew teaching methods and began combining Christian education with pagan Greek philosophies.

*Encarta Encyclopedia* names the Doctors of the Church consisting of four Western Fathers, including Saints Ambrose, Augustine, Pope Gregory I, and Jerome, and four Eastern Fathers, including Saints Athanasius, Basil, John Chrysostom, and Gregory of Nazianzus. The earlier Eastern Fathers, including Clement of Alexandria, St. Justin Martyr, and Origen, were strongly influenced by Greek philosophy. Clement of Alexandria (c.150-220) who brought reason to the support of faith by trying to make Christianity more intellectually respectable. The Western Fathers, however, including Tertullian and Saints Gregory I and Jerome, generally avoided the synthesis of pagan and Christian thought. Tertullian (150-225) wrote, "With our faith, we desire no further belief. For this is our faith that there is nothing which we ought to believe besides." <sup>4</sup>

Philo of Alexandria, a Hellenized Jew, merged mythical Hebrew thought with Greek philosophical thought in the first century. Christian apologist like Athenagoras, Theophilus, Justin Martyr, and Origen followed. Philo was thoroughly educated in Greek philosophy. He had a deep reverence for Plato and referred to him as "the most holy Plato." The split from Jewish roots and the merging of Platonism caused disastrous changes in the understanding of the Church.

*No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other.—Matthew 6:24.*

A good deal of false teaching and incorrect biblical exegesis spread. Paul spent much of his life in the Hellenistic world. He warned the Church about those promoting Greek philosophy. He argued to Jews and Gentiles that Christ crucified was the wisdom of God (I Corinthians 1:18-25). By the middle of the second century, Christianity ultimately accepted and used Greek philosophy.<sup>5</sup> Paul's warnings to the Gentiles about pride in Romans 11 were ignored. From the second through the fourth centuries a spirit of arrogance arose. The Gentiles began to believe that they had replaced Israel.

Kevin Lawson author of *Historical Foundations of Christian Education*, explains the Greek education methods were used in the early church schools: By the late second century, some of the catechumenal schools began to expand their curriculum to include higher theological training as well as philosophy, logic, and rhetoric.... In 179, Pantaenus became head of the school in Alexandria, Egypt. To this religious instruction he added Greco-Roman philosophy and classic literature as well as other disciplines.<sup>6</sup>

The Christian educational movement grew and gained government support. Justin Myrter, Cyril of Jerusalem, and Augustine of Hippo influenced the catechetical schools. Augustine's reason and faith teachings became the root of the Lutheran and Counter-Reformation catechism. *Encarta Encyclopedia* describes the merge and results:

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The process of reconciling the Greek emphasis on reason with the emphasis on religious emotion in the teachings of Christ and the apostles found eloquent expression in the writings of Saint Augustine during the late 4th and early 5th centuries. He developed a system of thought that, through subsequent amendments and elaborations, eventually became the authoritative doctrine of Christianity. Largely as a result of his influence, Christian thought was Platonic in spirit until the 13th century, when Aristotelian philosophy became dominant. Augustine argued that religious faith and philosophical understanding are complementary rather than opposed and that one must “believe in order to understand and understand in order to believe.” Like the Neoplatonists, he considered the soul a higher form of existence than the body and taught that knowledge consists in the contemplation of Platonic ideas as abstract notions apart from sensory experience and anything physical or material.

The Platonic philosophy was combined with the Christian concept of a personal God who created the world and predestined (determined in advance) its course, and with the doctrine of the fall of humanity, requiring the divine incarnation in Christ. Augustine attempted to provide rational understanding of the relation between divine predestination and human freedom, the existence of evil in a world created by a perfect and all-powerful God, and the nature of the Trinity. Late in his life Augustine came to a pessimistic view about original sin, grace, and predestination: the ultimate fates of humans, he decided, are predetermined by God in the sense that some people are granted divine grace to enter heaven and others are not, and human actions and choices cannot explain the fates of individuals. This view was influential throughout the Middle Ages and became even more important during the Reformation of the 16th century when it inspired the doctrine of predestination put forth by Protestant theologian John Calvin.<sup>7</sup>

What was the fruit of the early Christian education merger with Greek philosophy and literature? The catechumenical schools grew in the fourth and fifth centuries; however, they gained reputations as the seedbeds of heresy. Loyalty to the Catholic Church and its doctrines became more important than the study of Scripture.<sup>8</sup>

## Education in the Middle Ages

During the Middle Ages, philosophy merged with theology and spawned what we now call classical educational method that would be the standard of learning for the next one thousand years. David Mulligan sums it up with a family analogy: The Medieval world has parents—Christianity and Greco-Romanism—that did not, could not always agree. The one, Christianity is perfect—no sorting necessary there. But the other, the classical world, was a potpourri of good, bad, false and true. The Middle Ages accepted both

and most eminent person in the classroom. The pragmatist thought the opposite idea was the best for the educative process: instruction was to be child-centered. The teacher was a corporate problem-solver.

In religious education the Sunday School movement of the twentieth century has experienced change as a result of the progressive education emphasis. Sunday school teachers, especially with preschoolers and children, have in many settings turned more attention to the child and less to biblical content. Often the claim is made that more application has been the result. For example, when a typical preschool child walks into the Sunday School room, he or she may choose from several areas of interest for participation such as nature, music, or homeliving.

Churches often organize Bible study groups to solve the problems of their members. Bible classes that meet needs are usually well attended, and this produces results for the church. Although some churches desire more pragmatic activities than others, the tools for measuring results have changed during the last century. Some believe this pragmatic approach is short on Christian depth and content. Curriculum planning has also changed noticeably in church educational programs. Under a more practical arrangement, lessons are grouped in units with projects to support the basic content.

John Dewey's progressive movement has influenced all phases of American education. Seeking numerical results, many churches have "baptized" his ideas. Whether this action is best, only time will indicate.<sup>34</sup>

## **A Modern Return to Classical Education**

In recent years, there has been a surge in interest in returning to classical methods in both secular and Christian education. "We need to return to the traditional literary culture, the classical standards of the past," experts contend. Insistence on "getting back to the basics" of "reading, writing, and arithmetic" has again become popular.

*The Washington Times*, September 15, 1998, reports, "America's schools need to return to the great books, according to several cultural critics, who argue that 3,000 years of western civilization need to be cherished, not forgotten. "

*The Washington Times*, September 2, 2003, reports, "More and more students are returning to the classics in home schooling, charter schools, and private Christian schools. Dissatisfied with traditional public education, they've left it behind as they trade in their secondary-source textbooks for original works by intellectual staples such as Plato, Shakespeare and Nietzsche. "The movement for classical education has evolved out of the academic crisis that everyone is admitting that we have in our schools today," says

Gene Veith, dean of the School of Arts and Sciences at Concordia University in Wisconsin and co-author of *Classical Education: Towards the Revival of American Schooling*."

There is a long tradition in America of resistance to the wisdom of the Greeks: Thomas Paine, Benjamin Franklin, and Noah Webster all judged the classics to be of scant use

The failure of the public school system is the reasoning behind returning to the classical approach. Then why are homeschoolers seek such methods? Homeschooling has been successful for years. Homeschool students score significantly higher than their public, and private school counterparts in every subject and at every grade level.<sup>35</sup> Studies also show that homeschoolers are more emotionally and mentally mature, and they are better socialized, than are students who who are sent to public school.<sup>36</sup>

Some seek the classical methods to be educated like the American founders were educated. However the classical education in early America was very controversial. Commentary Magazine 1998 states, "There is a long tradition in America of resistance to the wisdom of the Greeks: Thomas Paine, Benjamin Franklin, and Noah Webster all judged the classics to be of scant use."<sup>37</sup>

*The Protestant Quarrel with the American Republic* said Webster defended "primitive Christianity" and warned against dependence on classical morality.<sup>38</sup> Noah Webster received a classical education but expressed concerns with the classical philosophy in a letter to his cousin Daniel published in 1837. Webster was praised by the Congregationalist New Englander as an insightful attack on classical morality—because he chastised an American weakness for "self-admiration." Just months before his death in 1843, Webster acknowledged that pleas for "intelligence and virtue" had become a political shibboleth [group] so tied to classical thought in general that it could only produce "fallacious hopes."<sup>39</sup>

This insistence reflects a desire to go back to the fork where the American educational system supposedly took the wrong turn. But is this really the solution? David Mulligan explains that when we hear the phrase *returning to traditional methods*, we need to ask, "Whose tradition?"

In reacting against modernist educational failure comes an instinctive turning to traditional schooling. What does this mean? Does the bare use of 19th century educational material safeguard the essential Christianity of our school? There is a nagging sensation that we have not yet gotten down to the bottom of things. What is traditional education? What is the tradition? It isn't modernism. We know that traditionalism offers another way to look at the world. We know that, but what is it? Where did it come from? Is it just a haven for Christians playing modernist Babylon? We just want to be sure, lest we be like the man who, to escape the lion, ran into the

# Greek Versus Hebrew Worldviews

## *In This Chapter*

- ◆ The Greco-Roman civilization had a profound impact on education.
- ◆ Dualism is the primary reason our worldview is at odds with Scriptures.
- ◆ The Biblical model views life in its entirety, not divided into categories.

A popular book of the early 1990s is entitled *Men Are From Mars, Women Are From Venus*. The author uses the Mars/Venus metaphor to illustrate how very differently men and women view and think about the same issues, and how different our conclusions are. In the same way, the Greco-Roman worldview is very different from a biblical worldview. The lens through which we modern-day Americans view the world has been colored by years of the influence of ancient Greek thought; Homer, Thales, Socrates, Plato, and Aristotle's thinking and teachings have had a profound impact on how we think today.

In the previous chapter, we examined and compared secular and Christian worldviews; but to fully understand how we think about education, we must also scrutinize the two most significant historical influences on the development of western culture and Christianity—the Greco-Roman civilization and philosophies, and the God-given Hebrew standards revealed in the Bible.

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## Digging through the Layers

Archaeologists dig through various layers of debris and sediment to discover what life was like in ancient times. As each layer is discovered another layer must be removed to reveal clear evidence. To truly understand the views of those who lived in Bible times, we must first dig through the layers of the cultural influences of men, shoveling off and discarding man's secular and superstitious traditions, theories, interpretations, and philosophies that were mixed in from ancient Greek and Roman societies—especially from Constantine, Marcion, and Roman Catholicism.

During the Reformation, men such as Wycliffe, Luther, and Calvin had the right idea of digging up and discarding many theological errors that had been added to the Scriptures, and they discovered the truth (which had actually been there all along) that God's plan of salvation was by His grace through faith in His Son. Unfortunately, various layers of tradition and Greek and Roman thought still remained, and layers of new traditions and misinterpretations still need to be removed. Only then will we have a clear view of the lifestyle of the early Christians.

This examination is crucial if we are to understand that we have acquired distorted beliefs about education which are detrimental to our children. The roots of modern America's educational system and traditions come from the ancient Greeks. They were the first to separate academics from religion in formal education settings—and they were the first humanists. Humanism is the primary reason that many Christians are bringing their children back home to educate them. If we are taking our children out of the American school systems in order to avoid the corrupting influences of secular humanism, it behooves us to understand the roots and background history of this ideology, lest we unwittingly duplicate it at home.

## Humanism Influence in Education

In *How Then Shall We Live*, Dr. Francis Schaeffer<sup>1</sup> explained his concern that a generation immersed in humanism might not understand what was, consciously or unconsciously, shaping their thinking; that their faith would suffer as a result, and that they would fall under its influence if they were not made aware of the changes in their culture and the nature of the intellectual climate that was calling for change. In an address that was delivered by the late Dr. Schaeffer, he explained the impact of secular humanism on knowledge and learning:

Christians, in the last eighty years or so, have only been seeing things as bits and pieces which have gradually begun to trouble them and others, instead of understanding that they are the natural outcome of a change from a Christian worldview to a humanistic one; things such as over permissiveness, pornography,

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Western/Greek Approach	Hebraic Approach
Life analyzed in precise categories.	Everything blurs into everything else.
A split between natural & supernatural.	Supernatural affects everything.
Linear logic.	Contextual or "block" logic.
"Rugged Individualism."	Importance of being part of group.
Equality of persons.	Value comes from place in hierarchies.
Freedom orientation.	Security orientation.
Competition is good.	Competition is evil (cooperation is better).
Man-centered universe.	God/tribe/family-centered universe.
Worth of person based on money/material possessions/power.	Worth derived from family relationships.
Biological life sacred.	Social life supremely important.
Chance + cause & effect limit what can happen.	God causes everything in His universe.
Man rules nature through understanding and applying laws of science.	God rules everything, so relationship with God determines how things turn out.
Power over others achieved through business, politics and human organizations.	Power over others is structured by social patterns ordained by God.
All that exists is the material.	The universe is filled with powerful spirit beings.
Linear time divided into neat segments. Each event is new.	Cyclical or spiraling time. Similar events constantly reoccur.
History is recording facts objectively and chronologically.	History is an attempt to preserve significant truths in meaningful or memorable ways whether or not details are objective facts.
Oriented to the near future.	Oriented to lessons of history.
Change is good = progress.	Change is bad = destruction of traditions.
Universe evolved by chance.	Universe created by God.
Universe dominated and controlled by science and technology.	God gave man stewardship over His earthly creation. Accountability to God.
Material goods = measure of personal achievement.	Material goods = measure of God's blessing.
Blind faith.	Faith based knowledge.
Time as points on straight line ("at this point in time...").	Time determined by content ("In the day that the Lord did...").

# The Hebrew Education Model

## *In This Chapter*

- ◆ What does the Bible say about education?
- ◆ How was Jesus taught?
- ◆ How did Jesus teach?
- ◆ How was Paul taught?

**W**hat would Jesus do? is a popular question today. But shouldn't we ask ourselves such questions as, How did Jesus teach? What kind of education did Jesus receive? What were Abraham and Sarah's educational goals for their children? What about Isaac and Rebekah's educational goals for their children? What were Mary and Joseph's educational goals for Jesus? Would Jesus have been at the head of His class if He had attended the Academy of Plato? What were the goals of Paul's parents for his education?

Education has always been of primary importance to God's people. The Bible does not specifically describe the type of education Jesus received, but we do have evidence from history that demonstrates what the education of the Hebrews was like during Christ's time here on earth. Jesus was a Jew living in Israel. He grew up in a Jewish home with Jewish parents, whom we assume were like all good Jewish parents and that they taught Him from the Torah.

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Jesus' parents obeyed the Law first by having Him circumcised when He was eight days old (Luke 2:30). We know that Jesus appeared in the temple at the age of twelve, discussing the Torah and its application to daily life with the Jewish elders. From the Mishnah<sup>1</sup> we learn that a typical boy in Jesus' day would have been studying the Torah from the age of five:

At five years of age, one is ready for the written Torah, at ten years of age for the study of the oral Torah, at thirteen for bar mitzvah [coming of age], at fifteen for the study of halachot [rabbinic legal decisions]...at twenty for pursuing a vocation, at thirty for entering one's full vigour."<sup>1</sup>

The Jewish philosopher Philo wrote that the Jews: ...were from their swaddling clothes, even before being taught either the sacred laws or the unwritten customs, trained by their parents, teachers, and instructors to recognize God as Father and as the Maker of the world.<sup>2</sup>

We also know from the writings of Josephus that: From their earliest consciousness, [the Jews] learned the laws, so as to have them, as it were, engraven upon the soul.<sup>3</sup>

The book of Deuteronomy mandates who, what, when and where the Hebrews were to teach their children. The purpose of the book of Deuteronomy is to inspire loyalty to God, through a review of His guidance and protection in times past, and through a description of His holy precepts. When Jesus was called upon to summarize the divine requirements, He cited as "the first and great commandment" a passage from Deuteronomy (6:5). When tempted by Satan in His own wilderness (Matthew 4), Jesus quoted from this great book three times. The dominant themes in Deuteronomy are love toward God and toward fellow men.

Deuteronomy consists largely of words spoken by Moses on the east of the Jordan River, just before the people of Israel entered the land God was giving them. Deuteronomy was written by Moses and given to Israel with a command to read it every seven years (31:10-13). Moses commanded the Hebrews to discipline themselves and their children by diligence in learning and teaching the words of God.

*Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your heart as long as you live. Teach them to your children and to their children after them.—Deuteronomy 4:9-10.*

On four separate occasions, God commanded parents how to answer the questions of their sons and daughters in Exodus 13:14, Deuteronomy 6:20, and Joshua 4:6, 21. Let's look at the first two passages now, and later in this chapter we will look at the passage in Joshua.

was for learning... Study—leading to obedience was an act of devotion that engaged the whole person—heart, soul, mind and might—not just the intellect.<sup>12</sup>

William Barclay describes methods of instruction in *Educational Ideals in the Ancient World*:

Methods of instruction were largely by repetition; the Hebrew verb “repeat,” came to mean both “learn” and “teach.” Mnemonic devices such as acrostic were therefore employed. Scripture was the textbook, but that other books were not unknown is evidenced by Ecclesiastes 12:12. The value of rebuke was known (Proverbs 17:10), but an emphasis on corporal chastisement is to be found in Proverbs and Ecclesiastes. But discipline was much milder in Mishnaic times.

Until comparatively late times, it was customary for the pupil to sit on the ground at his teacher’s feet, as did Paul at Gamaliel’s (Acts 22:3). The bench was a later invention.

Jewish education’s whole function was to make the Jew holy, and separate from his neighbors, and to transform the religious into the practical. Such, then, was normal Jewish education; but undoubtedly there were schools after a Greek pattern, especially in the closing centuries B.C., and indeed Ecclesiastes [12] may have been written to combat deficiencies in such non-Jewish instruction. Hellenistic schools were found even in Palestine, but of course more frequently among Jewish communities elsewhere, notably in Alexandria.

In the infant church, child and parent were told how to behave towards one another (Ephesians 6:1, 4). Church officers had to know how to rule their own children. There were no Christian schools in early days; for one thing, the church was too poor to finance them. But the children were included in the church fellowship, and doubtless received their training there as well as in the home.<sup>13</sup>

## Object Lessons

One of the ways God uses to teach us is through object lessons. God commanded His children to put up stones as a reminder in Joshua 4. The stones were specifically put up in order to prompt children's questions. When your children shall ask their fathers in time to come, saying, What mean these stones? The parent's response is to explain what he has done for them. The lesson is that God cares for His people and provides for them.

*And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over: That all the people of the earth might know the hand of the LORD, that it is mighty: that ye might fear the LORD your God for ever.—Joshua 4:20-5:1.*

We need reminders and we need to remind our children. The Hebrews have a tradition of placing a mezuzah on the doorpost of their homes (Deuteronomy 6:4-9 and 11:13-21). It is customary, upon entering or leaving a residence, to touch the mezuzah. This reverence acknowledges belief in the Shema: *Hear, O Israel, the LORD is our God, the LORD is one.*" In Jewish tradition teachers introduced letters of the alphabet on a slate covered with honey; the child then licked the slate so that the words of the Scriptures might taste as sweet as honey.

In Numbers 15:28 God told His people to wear tassels or fringes on the four corners of their garments to remind them of God's commandments. *Speak to the Israelites and say to them: "Throughout the generations to come you are to make tassels on the corners of your garments, with a blue cord on each tassel. You will have these tassels to look at and so you will remember all the commands of the LORD, that you may obey them and not prostitute yourselves by going after the lusts of your own hearts and eyes. Then you will remember to obey all my commands and will be consecrated to your God."* Today, many Jews wear a prayer shawl, or tallit to fulfill this commandment. It has fringes are, tied to its four corners; the tassels are tied into knots, as a reminder of all 613 of the laws of Moses (248 prohibitions and 365 positive commands). The numerical value of the letters of the word tzitzit is 600; there are eight threads in each fringe, and five knots; add these all up and you get 613. The shawl and is often worn in religious services.

Reminders are a form of teaching. Some people wear a mustard seed pendant as a reminder of Jesus' words, *If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you* (Matthew. 17:20). The rainbow is a reminder of God's covenant with Noah. I have a friend who uses each shirt she irons as a reminder to pray for that family member. I have another friend who uses the days of the week as a reminder to pray for a specific grandchild. I use the photographs on my refrigerator, dresser, and fireplace mantle as reminders to pray for our twelve grandchildren (I go through the list by chronological age and occasionally reverse the order to make sure every child receives equal time). The superstition of walking under a ladder being considered bad luck actually began as a reminder of God because medieval theologians suggested that a

ladder leaning against a wall forms a triangle and, therefore, is a symbolic reminder of the Holy Trinity.

In this century, most Americans don't have much interaction with God's creation. Our forefathers worked the soil, took care of animals, depended on the weather and interacted daily with the natural elements. Psalm 23 is more meaningful to a sheep farmer because he understands the profound and insightful parallels of the role of the shepherd in the lives of sheep—as a leader, comforter, caregiver, provider, guardian, and owner—to Jesus' role in the life of the believer.

John 15 records one of Jesus' last messages to His disciples before His death. Jesus chose a vine and branches to show us the way to a life of fruitfulness. My family's interaction with a vineyard is limited, so I've attempted use the décor of my house as a reminder like the stones in Joshua. Our home is decorated with rich colors of the vineyard—deep purple, burgundy, and greens. My kitchen and dining area are decorated with a vineyard theme. Drying the dishes with grapevine-adorned dish towels or setting the table with grapevine decorated dinnerware are prompts for several Bible lessons. The dependence of the branch on the grapevine is a model of our relationship with Christ. The vineyard reminds us that we must stay in Jesus to bring forth good fruit. If we keep His commandments, we will remain in His love. As we abide in Jesus we see more and more of Him and grow more and more like Him. Our job is simply to remain. To remain is to hold fast and stay in

#### **Object Lesson in a Heart of Wisdom Unit Study**

Sample from the “Light” unit. The Lesson is “Lenses: Bigger and Better” Step 1 discussion:

Did you know one of our jobs as Christians is to be a lens? In Phillipians 1:20 Paul said Christ was magnified. William Wiersbe explains: Does Christ need to be magnified? After all, how can a mere human being ever magnify the Son of God? Well, the stars are much bigger than the telescope, and yet the telescope magnifies them and brings them closer. The believer's body is to be a telescope that brings Jesus Christ close to people. To the average person, Christ is a misty figure in history who lived centuries ago. But as the unsaved watch the believer go through a crisis, they can see Jesus magnified and brought so much closer. To the Christian with the single mind, Christ is with us here and now. The telescope brings distant things closer, and the microscope makes tiny things look big. To the unbeliever, Jesus is not very big. Other people and other things are far more important. But as the unbeliever watches the Christian go through a crisis experience, he ought to be able to see how big Jesus Christ really is. The believer's body is a “lens” that makes a “little Christ” look very big, and a “distant Christ” come very close.<sup>14</sup>

Paul taught much like Jesus, to the people in informal settings and in the synagogue. Paul preached Jesus from the Old Testament. The people of Jerusalem and their rulers did not recognize Jesus, yet in condemning him they fulfilled the words of the prophets that are read every Sabbath. Paul taught them using the Psalms. (See Acts 13:27-29).

Away with all projects for a "Stoic," a "Platonic," or a "dialectic" Christianity! After Jesus Christ we desire no subtle theories, no acute enquires after the Gospel.

Paul taught using word pictures: analogies and metaphors that are effective when the audience is familiar with the illustration. In 2 Timothy Paul uses several word pictures in this chapter to illustrate and encourage endurance:

*Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. (3-4) And also if anyone competes in athletics, he is not crowned unless he competes according to the rules. (5) The hardworking farmer must be first to partake of the crops (6). ... Remember ... Jesus Christ. ... I endure all things for the sake of the elect. ... If we endure, we shall also reign with Him.*

He begins with the analogy of a soldier (v. 3-4) then compares the field of athletics (5) then changes the nature of his illustrations to farming (6).

In I Corinthians 5, Paul addresses a Gentile congregation using the analogy of leaven to make important spiritual points about sin.

Paul taught for long periods. In Acts 19:9, where it is asserted that Paul withdrew from the synagogue in Ephesus and began instruction in the hall of Tyrannus. from the fifth to the tenth hour (11:00 a.m. to 4:00 p.m.), a time not usually utilized by teachers of morality of this era for systematic instruction.<sup>24</sup>

## Teaching by Example

How would you go about teaching your child to cook a meal? Would you sit in the school room explaining the theory of cooking or would you bring them in the kitchen and let them interact as you cook the meal? Obviously the answer is the latter. Children learn by doing. They retain information when they are engaged in hands-on, enjoyable activity with a purpose. We know children learn how to do physical things in daily life such as cooking, setting the table, making a bed, throwing a ball or walking, but for some reason we think school subjects should be isolated to the classroom. The apprenticeship approach is far superior to the lecture approach.

Jesus and Paul taught in many effective ways but the most important of all the methods we've mentioned is teaching by example. He taught by example when He healed the sick, forgave the sinner, ate with outcasts, taught His followers to love-to love God, to love one another, and to love the lost. We must teach by example. Children learn more from what parents do than from what they say. Do your children see you studying God's Word? Do they see you showing kindness to the unkind? Our children will handle problems the way they see us handling problems-by dropping to our knees in prayer, or by falling apart.

Teaching by example is the perfect illustration of how the Hebrew method is superior to the Greek method (teaching by lecture). Any doctor or nurse will tell that you they learned more in a few months of internship working in a hospital than they did from years of sitting in a classroom

I see myself in my adult daughters each time I speak to them—good and bad. Most of the qualities I see in them are things I taught that I didn't realize I was teaching them. I see it in how they speak to their husbands and children, how they volunteer for church work, how they react to unexpected company, when they offer hospitality, how they react to someone who disagrees with them, or when a friend disappoints them, how they hold and speak to their babies, how they cook, how they sew, how they read, how they study, how they spend money, how they show love, how they show anger, how they show forgiveness how they laugh, etc.

I rarely see fruit from anything I taught them during our school time (except the three Rs). The things I see (things that shout at me) are what they learned from my own examples. And now this is my lesson—it is a cycle of instruction. I now learn from their behaviors, responses, and actions. I learn how better to teach my younger children. I have learned I need to persist in some areas and try to improve many areas in my life because my actions are more of a lesson than anything I say—to my children and to everyone else in my life.

Ours is an enormous responsibility. Christ is made strong in our weakness. I encourage you to pray for wisdom daily. Pray your children will learn from you as they see Christ in you.

## Summary

The Hebrews taught their children in the home. The father was the primary teacher. The Word of God was the primary focus and was used to teach both morality and worship, as well as both reading and writing. Hebrew education stressed the importance of recognizing and remembering the acts and events of divine Providence throughout history through the example of the parents and object lessons. Hebrew education also stressed the responsibility that individuals have toward God and others, the accountability of human behavior, and the need for disciplined training in making right choices. Learning was for life, and life was for learning; this was the attitude of the Hebrews. Study was considered a form of worship.

The Heart of Wisdom teaching approach seeks a reproduction of these elements found in biblical teaching methods:

- The Bible is the primary subject. All other subjects are studied through the light of God's Word. (2 Timothy 3:16-17)
- Parents are to diligently instruct their children to love God; obey his law; be thankful for His blessings; and separate from the worship of the pagan gods. (Deuteronomy 6:1-9)
- Parents are to teach by example, modeling Bible standards in daily living-loving God and loving others, and by being in prayer and God's Word daily. (Proverbs 23:26)
- God will provide the abilities and the resources we need to teach our children (Matthew 6:25-34)
- Teaching involves using object lessons to help children recognize that all of the creation reveals God's handiwork and presence. (Psalm 19)
- History is viewed as His story as we recognize and remember the acts, events, land, and the people of God. (Genesis 15:18)
- Reading, writing, speaking, and all topical studies should bring glory to Christ. (I Peter 4:11)
- Special weekly and annual days are set apart for worship, and as reminders of God's acts of protection and provision. (Leviticus 23)
- We are to grow in wisdom, learning is for life and life is for learning, and study is a form of worship. (I Peter 1:5-18)
- Our ultimate goal is to be to be conformed to the image of God's Son. (Romans 8:29)

# Learning Styles and the Four-Step Process

## ***In This Chapter***

- ◆ Defining the four main learning styles.
- ◆ Defining the four-step process.
- ◆ Seventy percent of children don't do well with traditional education methods.

**T**here is a story about a man who once had three horses: a racehorse, a plow horse, and a pony. The man made up a schedule whereby he could get the most work out of his horses. On Mondays, Wednesdays, and Fridays, all three horses worked in the fields, hooked up to a plow. On Tuesdays and Thursdays, the man took all three horses to a racetrack so that each horse would learn how to run fast. On the weekends, he used all three horses to give pony rides to children. At the end of the week, the man complained that not a single one of the horses had met his expectations.

The racehorse turned to the man and said, "I could not run properly when my back ached from plowing. If you had let me stay at the racetrack all week, I could have spent time doing and improving at what I do best."

The plow horse said, “If my feet were not so swollen from racing, I could have pulled the plow straighter and farther. If you had allowed me to stay in the fields all week, I could have spent time doing and improving at what I do best.”

No one person can learn everything there is to know, and God has given us all very different gifts and talents.

The pony said, “I have had it! If I didn’t ache all over from doing things I was not made to do, I wouldn’t have been so grumpy to all the children who rode on my back. If you had only allowed me to give rides to children all week, I could have spent time doing and improving at what I do best.”

Each of our children has different gifts and talents. Who was the person who decided that educational goals should consist only of certain subjects, some of which are only used by a small percentage of the population? Is the goal of education to make everyone the same? Should the goal of education be to make everyone the same? You can’t make everyone be the same by forcing them all to learn the same thing. No one person can learn everything there is to know, and God has given us all very different gifts and talents. The metaphor used by the apostle Paul (see 1 Corinthians 12:12–31) that the Church is the body of Christ illustrates this perfectly. We can’t all be the arms, or the eyes, or the ears, or the feet. We need each others’ gifts and talents in order to be the most effective people we can be.

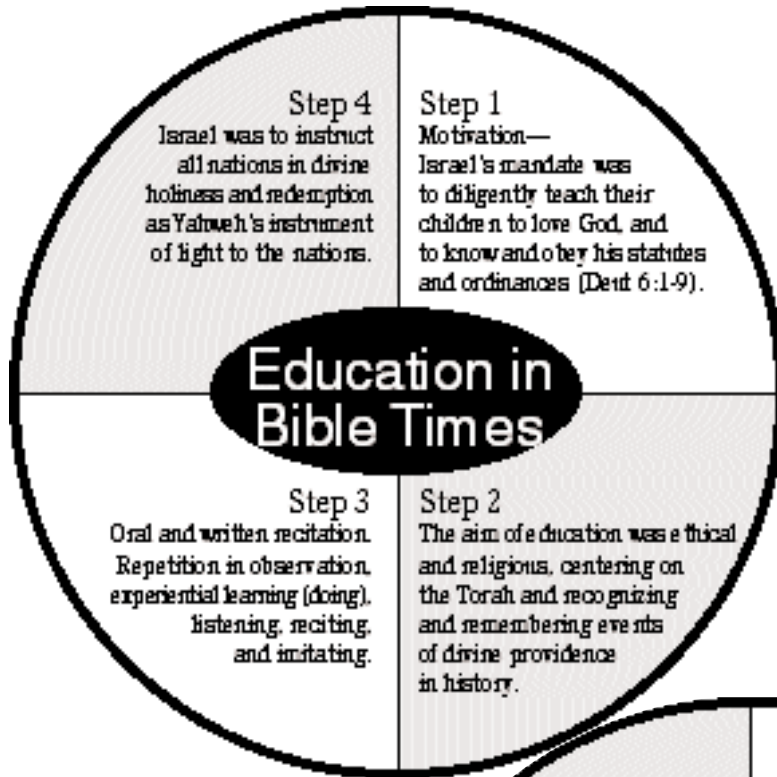
God knows more about our children than the public school system does! And we can trust Him with our children’s futures. God’s Word promises that if we acknowledge God in all our ways, He will direct our path (see Proverbs 3:6). We know that God has made each of our children for a specific purpose. If we teach them what He commands us to teach them, He will guide us to prepare them for the plan that He has for them—knowingly or unknowingly.

God can prepare us for the future in many ways. Just think of your life right now. What had to happen in your past to prepare you and place you where you are and for what God has called you to do and be today? Did you learn what you needed to know in school? From your parents? At church? From different situations or relationships? God uses all things for good—for the people who love Him (Romans 8:28). All of life is a classroom. God can and often does use bad situations to help us turn our weaknesses into strengths.

Seventy percent of children do not learn well in the way that most schools teach—through lectures, textbooks, and tests.

Each of our children is different from any other child who is currently being educated—or has ever been educated throughout history, for that matter—but there are four basic learning styles that will apply to them, and which

Step	Step Description	Activities
<p><b>Step 1: Excite</b></p> <p>To create an interest</p>	<p>This is a critical step that is, unfortunately, skipped in many schools. The idea is to motivate students by making the lesson meaningful to their lives. Discuss what the children may already know about the subject and what they would like to find out.</p>	<ul style="list-style-type: none"> <li>• Mind mapping</li> <li>• Brainstorming</li> <li>• Watching a video</li> <li>• Discussing the topic</li> <li>• Making lists</li> <li>• Drawing tentative conclusions</li> </ul>
<p><b>Step 2: Examine</b></p> <p>To find out the facts</p>	<p>This is the step most often used in traditional education. The idea is to find out the facts—but not necessarily with a textbook. We suggest utilizing real books, Internet Web sites, and videos.</p>	<ul style="list-style-type: none"> <li>• Researching on the Internet</li> <li>• Reading an interesting book on the subject</li> <li>• Reading a classic</li> <li>• Looking the topic up in an encyclopedia</li> <li>• Referring to a commentary</li> <li>• Viewing maps</li> <li>• Interviewing an expert</li> <li>• Interacting with computer software</li> </ul>
<p><b>Step 3: Expand</b></p> <p>To do something with what has been learned</p>	<p>The idea is to reinforce the lesson by completing an assignment or creating a project based on what has been learned. Projects can be simple ten-minute activities or elaborate three-day endeavors. HOW lessons tend to focus on writing assignments. To retain the material, a student must do something with what has been learned.</p>	<ul style="list-style-type: none"> <li>• Mind mapping</li> <li>• Completing a writing assignment (a letter from or to a character in a book; a newspaper article; etc.)</li> <li>• Creating illustrations for a book</li> <li>• Making a salt-dough model</li> <li>• Performing a science experiment</li> <li>• Creating a diorama</li> <li>• Writing songs or poetry</li> <li>• Tracing a journey on a map</li> <li>• Making a booklet, pamphlet, or poster</li> </ul>
<p><b>Step 4: Excel</b></p> <p>To pull everything together and share what has been learned with someone else</p>	<p>The idea is for the student to share what he has learned, usually through narration (verbally or in writing) and through the creation of a portfolio. When a student can teach someone else what he has learned, he knows the subject.</p>	<ul style="list-style-type: none"> <li>• Creating a portfolio</li> <li>• Narrating the subject</li> <li>• Sharing and explaining a project</li> <li>• Giving a report</li> <li>• Sharing writing activities</li> <li>• Explaining the portfolio</li> <li>• Creating artwork</li> <li>• Sharing oral stories</li> <li>• Reciting poetry</li> <li>• Sharing a song</li> </ul>



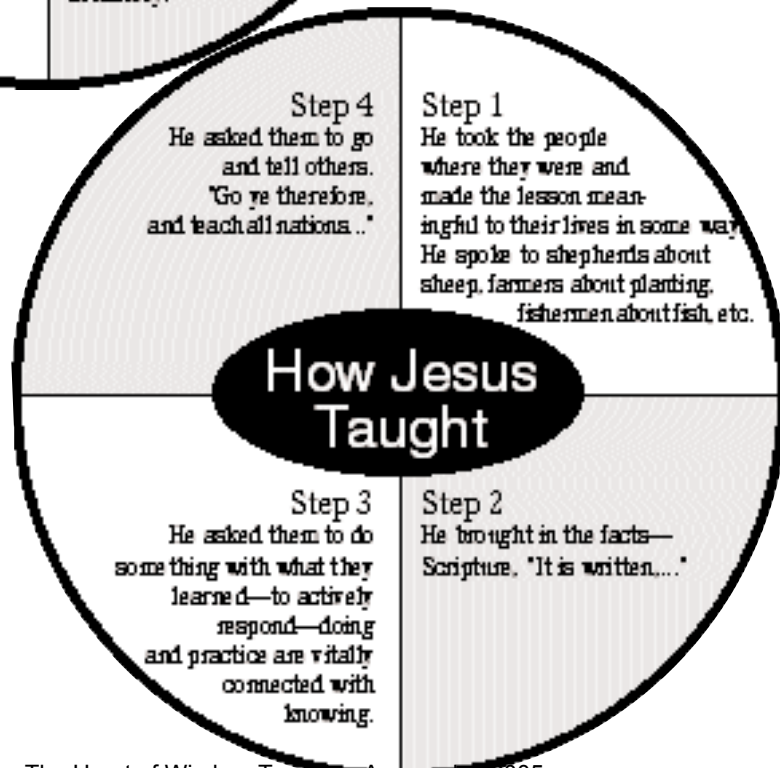
Modern-day science may have come up with the 4Mat System™, but is it really a new way to teach or have we had this pattern all along?

Ultimately, biblical education is instruction in a lifestyle.

*you ... know all about my teaching, my way of life ... continue in what you learned...*  
(2 Timothy 3:10,14).

Not only is biblical education a lifestyle —it is a lifetime!

The four-step lessons are designed so that all learning styles are addressed, in order that more than one type of student may be permitted to both shine and stretch. Each lesson contains something for everybody, so each student not only finds the mode of greatest comfort for him/her, but is challenged to adapt to other, less comfortable but equally valuable modes.



# Delight-Directed Studies

## ***In This Chapter***

- ◆ Defining delight-directed learning.
- ◆ Delight-directed studies are Biblical.
- ◆ Sample of the delight-directed method used with multiple ages.
- ◆ Delight-directed combined with the four-step cycle of learning.

All children love to learn—at least before they go to school! Anyone who has been around babies, toddlers, and preschool children has seen that they are constantly seeking out new things to explore—to see, hear, touch, smell, and especially taste! But by the time a toddler becomes a teenager, all too often, their love of learning has been squelched, many times leaving a sullen student, slumped in the back of a classroom while a teacher tries to pour meaningless facts into their mind.

A delight-directed study is like a wonderful fire in the mind of a student. It starts small, but as it grows, it begins to consume vast amounts of information until it bursts into a roaring blaze of insight, understanding, and creativity. It takes on a life of its own.

—Gregg Harris

The Scriptures instruct parents to recognize that each child is a unique individual, with a way of learning already established and grounded within him...

parent-generated is not the same as taking delight in it. Often the parent is making stabs in the dark in her effort to provide educational experiences for her child. In fact, too many activities of this nature, in which the child never goes beyond surface curiosity or interest, may actually keep the void in his life from being recognized and effectively addressed.

Destructive forces of boredom may be present within the home. If this is true, then it may be necessary to begin tempering less desirable interests and indulgences, while at the same time directing activity into more fruitful areas. This can be a challenge with adolescents whose value systems are already set. Approaching change within the context of their personal relationship with God is the best place to begin. A pure, teachable heart is essential to developing a learning delight and learning process—first in ourselves, then in our children.<sup>2</sup>

## Delight-Directed Studies Are Biblical

When the indulgence factor is removed from delight-directed study, it becomes a highly biblical form of education. The Scriptures instruct parents to recognize that each child is a unique individual, with a way of learning already established and grounded within him that needs to be recognized, acknowledged, and encouraged by means of the truth of Scripture.

*Train a child in the way he should go, and when he is old he will not turn from it.*  
—Proverbs 22:6 (emphasis mine)

This verse reveals that a parent's training of their children must be based on knowing their children. In the original Hebrew text, a personal pronoun is attached to the noun way, and it actually reads his way, not simply in the way he should go. The word way here is the Hebrew word *derek*, which means way, road, journey, or manner.<sup>3</sup> Parents need to recognize the way, or manner, each of their children is bent by the way or manner God has designed each of them. If parents fail to recognize this in their children, they may also fail to launch their children into God's plan for their lives.

## Get to Know Your Children

Because delight-directed studies build as much of the child's education as possible on their interests rather than a set course of study from a generic textbook or workbook, it is

# Unit Studies

## ***In This Chapter***

- ◆ Defining thematic unit studies.
- ◆ Studying the whole, not just the parts.
- ◆ Teaching several ages together.
- ◆ Choosing unit studies.

Unit studies, sometimes called thematic units or integrated studies, have become very popular with homeschoolers. They usually use a hands-on approach for effective learning—the child learns by actually experiencing and discovering through different methods and activities, rather than by just reading from a textbook. Studies have shown that children using unit study methods retain the information than children who are taught using a traditional approach.

Unit studies, or thematic units, take a topic and live with it for a period of time, integrating multiple subjects—such as science, social studies, language arts, math, and fine arts—as they apply.

For example, a unit study about horses could include the following:

- *Literature:* Reading stories such as *My Friend Flicka*, *Misty of Chincoteague*, etc.

- *Composition*: Writing stories about horses (includes paying attention to writing mechanics such as spelling, capitalization, punctuation, and grammar).
- *Language Skills*: Copying or dictating passages about horses (correcting any spelling, capitalization, punctuation, and grammar mistakes).
- *Vocabulary*: Learning new words about horses such as *bit, bridle, equine, colic, ligament, stallion, vaulting*, etc.
- *Science*: Learning about the zoological classification of horses.
- *Geography*: Learning about which breeds live in which parts of the world.
- *Biblical Study*: Reading about horses in the Bible.
- *History*: Examining man's relationship with and dependence on horses in different time periods in history.

Later in this book I will teach you how to create a unit study. We'll be using the example of a horse unit study.

## Pizza, Anyone?

The unit study concept can probably best be explained by using a food analogy: Traditional school formats can be compared to a meat-and-vegetables meal, while a unit study is more like a pizza.

Traditional school subjects do not interact. Using our food analogy, we see that a dinner plate contains meat, potatoes, and one or two types of vegetables, all separated from each other. Likewise, in traditional education, science, history, Bible study, and language arts are taught independently of one another, in separate time slots, with no apparent relationship to one another.

Unit studies, however, are interactive. This approach is similar to the way we learn things as adults in everyday life. The focus of the unit study is on a specific topic which can be seen as the pizza "crust," with different "toppings" from other subject areas mixed together all over it. Made with a variety of ingredients, what makes pizza special is the overall taste of the mixture. With unit studies, students see and experience the interrelatedness of the information while focusing on a specific topic. The unit might focus on a history or a science topic (seen as the "sauce"), and then incorporate various "toppings," such as Bible study, language arts, or fine arts. The focus is on the whole effect, not the individual ingredients. This approach uses large blocks of time, sometimes

# Charlotte Mason's Educational Philosophies

## ***In This Chapter***

- ◆ Who was Charlotte Mason?
- ◆ Mason's Ideas: Narration, dictation, copy work, time line and Creation notebooks.
- ◆ Combining Mason's methods with the Four-Step Process.
- ◆ Popularity of Charlotte Mason the homeschool movement.

Charlotte Mason's educational teachings are worthy of great attention and respect. She criticized the tendency to "play down" to children, and emphasized their claim to be regarded as "persons" and to be treated accordingly. She provided a curriculum based on the best literature, and on direct contact with whatever is good and beautiful and interesting in the child's environment. The whole scheme was permeated with a deep religious spirit. Miss Mason laid stress on a teaching method, which she called "narration" which consists essentially in making the child reproduce in his own words the substance of what he has read or heard. In order to provide teachers and governesses to carry out her ideas she founded in 1892 a House of Education at Ambleside. She also provided courses of instruction by correspondence for mothers who wished to educate their children at home.

up to her level, and for the time you stayed there; and you never quite fell back again.<sup>4</sup>

He went on to say:

In any difficulty she always saw the right way. With few words. Always perfectly chosen, yet coming naturally and without trace of effort, she said what you knew at once to be the right thing, though you had groped long and had not found it... It is not yet the time to measure up her full achievement. The full harvest is not yet. But there is enough to justify the confidence that posterity will see in her a great reformer, who led the children of the nation out of a barren wilderness into a rich inheritance... The children of many generations will thank God for Charlotte Mason and her work.<sup>4</sup>

Charlotte Mason believed that children should be educated through a wide curriculum, using a variety of real, "living" books.

## Ideas from Charlotte Mason

Mason had much respect for children. She felt the need of three essential instruments. Mason explains in *The Original Homeschooling Series* Volume 3:

**1. Atmosphere:** By the saying, *education is atmosphere*, it is not meant that a child should be isolated in what may be called a 'child environment,' especially adapted and prepared; but that we should take into account the educational value of his natural home atmosphere, both as regards persons and things, and should let him live freely among his proper conditions. It stultifies a child to bring down his world to the 'child's' level...my object is to show that the chief function of the child- his business in the world during the first six or seven years of life- is to find out all he can, about whatever comes under his notice, by means of his five senses; that he has an insatiable appetite for knowledge got in his way; and that...the endeavor of his parents should be to put him in the way of making acquaintance freely with Nature and natural objects; that, in fact, the intellectual education of the young child should lie in the free exercise of perceptive power..and the wisdom of the educator is to follow the lead of Nature in the evolution of the complete human being.

**2. Discipline of habit.** By *education is a discipline*, is meant the discipline of habits formed definitely and thoughtfully, whether habits of mind or body. Physiologists tell us of the adaptation of brain structure to habitual lines of thought- i.e., to our habits.

**3. Presentation of living ideas.** In the saying that *education as a life*, the need of intellectual and moral as well as of physical sustenance is implied. The mind feeds on ideas, and therefore children should have a generous curriculum.... Therefore

children should be taught, as they become mature enough to understand such teaching, that the chief responsibility which rests on them as persons is the acceptance or rejection of initial ideas. To help them in this choice we should give them principles of conduct and a wide range of the knowledge fitted for them"

Here are some other revolutionary concepts that she espoused, which are important to incorporate in homeschool programs today:

**Twaddle:** *Twaddle* is a term coined by Charlotte Mason that refers to dumbed-down literature—watered-down versions of classic works, which should be avoided at all costs. Using twaddle is like serving fast-food to your children rather than healthy balanced meal.

**Living Books:** Mason recommended that children learn from real books instead of dry, boring textbooks. When is the last time you curled up with a good textbook? Living books are real books that hold a child's interest. The resources in the back of this book include hundreds of excellent living books. Most people think of historical novels, classic literature and biographies when they hear the term living books. I believe Charlotte would have included colorful information type reference books—full of great photographs and illustrations (like *Eyewitness*, *Usborne*, etc.)—in her description of living books (if they had been available in her lifetime) because they also hold a child's interest and motivate them to want to learn more.

**Whole Books:** Whole books are the entirety of the book that the author actually wrote. If the author wrote a book, then the entire book should be read, not just an excerpt. The usual classroom approach is to study a textbook that is essentially an anthology, including snippets from other works, such as a chapter from Dickens, another chapter from Hawthorne, etc.

**Short Lessons:** Charlotte Mason recommended spending short, focused periods of time on a wide variety of subjects. In the early years of a child's education, only ten to fifteen minutes should be spent on a subject at a time, which should be progressively increased as the child matures, until the lessons approximate an hour in length for high-school students.

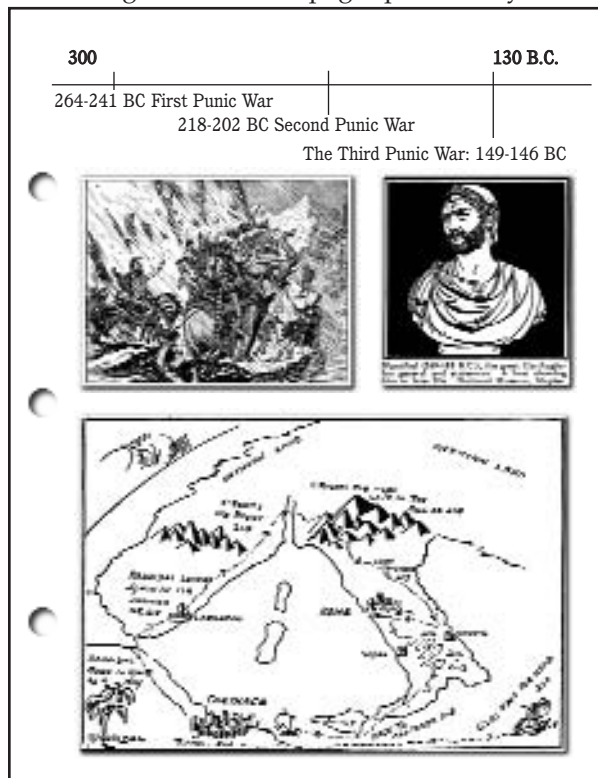
**Nature Walks:** Despite the usual rainy, inclement weather in Great Britain, Charlotte Mason insisted on going out once a week for an official "nature walk," allowing the children in her care to experience, observe and appreciate the natural environment [God's Creation] firsthand. It is important to note, however, that these should be *nature walks*—allowing the child to experience nature for himself—rather than *nature talks*, in which the child primarily gets to listen to the teacher tell about nature.

**Dictation:** In dictation the parent speaks as the student writes. As with copy work you begin by choosing a paragraph, sentence, or page—depending on the age of the child. Dictate the words to the student as the child writes. Make sure he is following punctuation and capitalization accurately. This is an excellent method for memorizing Bible passages.

**Journaling:** There is great value in keeping a personal journal. Encouraging the child to keep a record of activities, thoughts, feelings, favorite sayings, and favorite poems encourages self-reflection and descriptive writing.

**Book of the Centuries:** A “book of the centuries,” as Charlotte Mason called it, was a glorified timeline, usually a notebook consisting of one to two pages per century. As children learn historical facts, they make notes in their book on the appropriate century’s page about famous people, important events, inventions, wars, battles, and so on.

**Art Appreciation:** Children can be brought into direct contact with the best art ever created without too much difficulty. Choose one artist at a time, and six paintings per artist. Study one painting per week—even taking as little as fifteen minutes per week. Allow the child to look at the work intently for a period of time, such as five minutes, taking in every detail. Then take the picture away and have the child narrate (tell back) what he saw in the painting. It helps to have on hand a selection of prints that are copies of famous paintings.<sup>6</sup>



**Free-Time Handicrafts:** Charlotte Mason advocated finishing all daily academics in the morning hours, allowing the afternoon hours to be free to pursue crafts, hobbies, and other activities of personal interest.

# Writing To Learn

## ***In This Chapter***

- ◆ Defining writing to learn.
- ◆ Types of writing.
- ◆ Correcting written work.
- ◆ My Access! online writing program.

**O**ne of the best ways for a student to understand a topic is to write about it. To write successfully, students must comprehend the material, restructure the new information, and then share their new understanding. The concept of writing to learn is more than just an accumulation of reports that the student must write; rather, writing to learn helps students to think and learn carefully and completely.

Writing assignments are not only about creating ideas, but learning. All writing is an exercise in thinking, an exercise through which we learn new connections and see new directions to take with our ideas. During writing assignments, students learn how to assess information and determine its appropriateness for inclusion, how to evaluate and compare, analyze and discern, add their own feelings to the

material, organize information, and communicate their conclusions. Through these processes, students learn to manage and use information to solve problems, interrelate knowledge, and effectively communicate.

Excellence will be learned by continually practicing clarity, accuracy, relevance, prioritizing, consistency, depth, and breadth through writing activities. Diligence will be developed by producing the required quality assignments.

Cafi Cohen, author of *What About College*, explains her children's writing experience:

As teenagers, our kids seldom did grammar exercises and never wrote reports and term papers. According to some in the educational establishment, they ought to be poor writers. Not so. Both got A's in their college freshmen English classes. Friends now often ask them for help editing assignments. Both enjoy writing, and they produce credible pieces for college classes as well as for real-life purposes.

I had to ask myself why I was trying to improve my (adult) writing one way (reading good writing, reading about writing, and writing and editing my work), and my teenagers' writing another way (with grammar exercises and pointless papers). And, of course, I had no good answer.

Successful authors, it turns out, never recommend diagramming sentences, memorizing verb tenses, taking spelling tests, and identifying parts of speech in random sentences. And they seldom advise using textbook writing techniques, like identifying predicates and combining sentences by creating subordinate clauses. Instead professional writers discuss developing leads, writing and rewriting, writing for real purposes, avoiding clutter, and choosing words. They talk about their writing toolkits—those practices that help them produce clean, informative, and entertaining poetry and prose.

Most significantly, successful authors describe writing as a process, not a product. Each writer says that his process, developed over a long period of time, is idiosyncratic; that is, his approach, often established through trial and error, is peculiar to him.

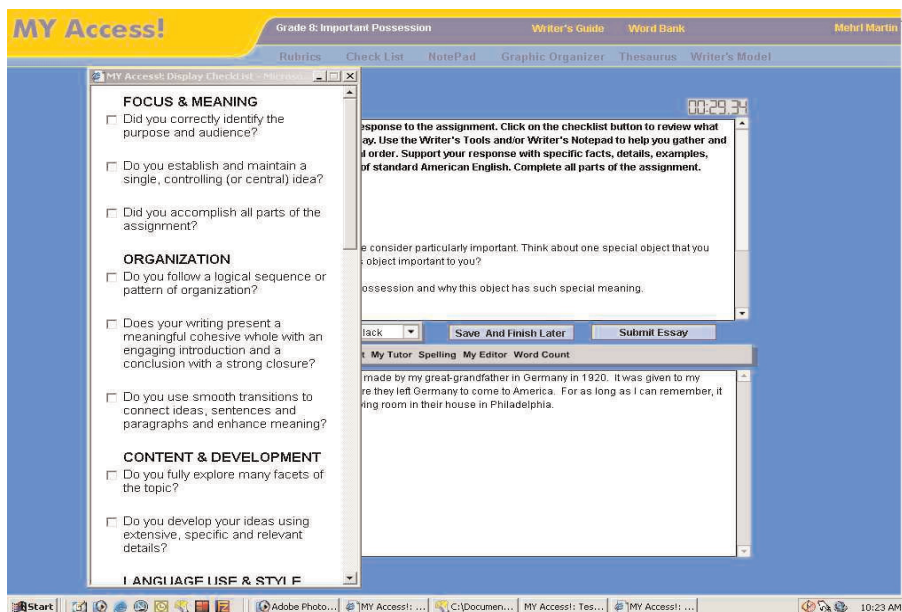
In reading about the practices of professional writers, I had to ask myself why I was trying to improve my (adult) writing one way (reading good writing, reading about writing, and writing and editing my work), and my teenagers' writing another way (with grammar exercises and pointless papers). And, of course, I had no good answer. So I made a command decision: no more grammar exercises, punctuation drills, or assignments to write papers on meaningless topics. It was time to catalog and USE with my kids the techniques suggested by successful authors."<sup>1</sup>

## Using Your Own Prompts

If you write your own prompt or use a writing assignment from, for example, a Heart of Wisdom unit study, you will need to do your own scoring. My Access! does not score writing that is not entered into the IntelliMetric™ engine. However, your student will have access to the writing tools and guide, and it is possible to adapt your writing assignment to utilize the IntelliMetric engine. Using the sample prompt above, “Favorite Person” prompt could be changed to be about Moses, for example. This prompt can be adapted to writing about any person. Some prompts can be adapted such as “A Person You Admire,” “Visiting an Interesting Place,” or “People Change.” Other prompts won’t fit with any particular unit but you may choose to use for writing practice such examples as “Violence on Television,” “Soda Machines,” etc.

My Access! is extremely valuable even without the scoring option. The built-in tutor provides helpful strategies to improve writing: writing check lists, graphic organizers (Venn diagram, cluster, mind maps), editor (spelling, writing mechanics, style, usage, formatting) and more.

To find out the details about this program visit <http://Homeschool-Books.com>. A demo is available.



<b>Heart of Wisdom Four-Year Plan</b>	
<b>YEAR ONE</b>	
<b>ANCIENT HISTORY</b>	<b>PHYSICAL SCIENCE</b>
Adam to Abraham	Creation
Mesopotamia	Light
Ancient Egypt	Energy
Ancient Israel	Matter
Ancient Greece	Motion
Ancient Rome	Electricity
The Messiah	
<b>YEAR TWO</b>	
<b>WORLD HISTORY</b>	<b>EARTH SCIENCE AND BOTANY</b>
Early Church	Weather
Vikings	Oceanography
Middle Ages	Botany
Renaissance	Geology
Reformation	Astronomy
<b>YEAR THREE</b>	
<b>EARLY AMERICAN HISTORY</b>	<b>THE ANIMAL WORLD</b>
Age of Exploration	Marine Zoology
Pilgrims to Colonies	Ornithology (Birds)
Colonies to Country	Entomology (Insects)
Civil War and Reconstruction	Earth Zoology
American West	
<b>YEAR FOUR</b>	
<b>INDUSTRIAL ERA—MODERN TIMES</b>	<b>ANATOMY</b>
Industrial Era	Cell Design
World War I	Brain/Nervous System
The Depression	Skeletal/Muscular Systems
World War II	Respiratory/Digestive Systems
Holocaust	Heart/Circulatory System
Modern Times (1950 until Today)	Reproductive System

knowledge and discretion—A man of understanding will acquire wise counsel—A wise man will hear and increase learning (Proverbs 1:4,5).

## The Purpose of This Teaching Approach

The primary objective of the Heart of Wisdom teaching approach is to encourage parents and students to *seek first the kingdom of God and His righteousness* (see Matthew 6:33). The most important objective must be, as Jesus summed up the entire Law and the Prophets, to encourage every person to love God passionately—with all of his heart, soul, and mind—and to love his neighbor as himself. As A.W. Tozer said: “We are called to an everlasting preoccupation with God.”<sup>2</sup> Our goal should be to live within God’s kingdom effectively by seeking His wisdom, and becoming hearers and doers of His Word.

It is my prayer that all who read this book will, at a minimum, take away this one piece of advice: Commit to begin each school day in God’s Word. I strongly urge you to make a promise to yourself that you will make God’s Word your first priority, and never start in any other book before you have spent time in prayer and Bible study. I also pray that each of you will acquire the necessary Bible tools so your entire family can learn about biblical culture, historical settings, and language in order to fully understand God’s instruction for life.

I pray that all who read this book will, at a minimum, take away this one piece of advice: Commit to begin each school day in God’s Word...make God’s Word your first priority and never start in any other book before you have spent time in prayer and Bible study.

Can you imagine the potential results of every Christian homeschooler in America devoting the first part of each school day to studying God’s Word? Christ’s prayer in John 17:16-17 was that His followers to not follow false loves or the values of this world, but that they would be holy. Time spent in God’s Word can produce a spiritual transformation. It is possible for us to produce an entire spiritually mature generation trained and equipped to feed themselves with the Bread of Life—and to be able to discern the sacred and spiritual from the profane and carnal—a generation that would know Truth and be able to boldly answer a false teacher by saying “That’s not what that verse means. You are taking it out of context.”

Peter said the Word of God is nourishment like milk or meat (1 Peter 3:23). To help you really grasp the importance of this truth I’ll ask you to imagine for minute this picture: Visualize a baby starving to death, like those you see on television in third world countries. Now imagine that there is a bottle of rich nourishing milk on the table that would save his life and comfort him, but his mother leaves the bottle sitting on the table

# Creating the Notebooks

## ***In This Chapter***

- ◆ Bible portfolio.
- ◆ Time line book.
- ◆ Unit study notebooks.
- ◆ Spelling, vocabulary, Greek and Hebrew notebooks.
- ◆ Scrapbooking to learn.

**N**otebooking, a practice which allows children to create and update a variety of notebooks as they learn, is a fun and exciting homeschool technique. Notebooks are more than binders used to store a student's work. The notebooking approach is a way to teach students how to learn, as they to plan, develop, classify, categorize, construct, and organize a project for display. Children can create their own notebooks on all the different topics they study.

Notebooks are focused on the areas of the child's interests. School subjects are blended into a theme, in context, so they make sense. School subjects are taught as part of the topic, without the child noticing, resulting in a lifestyle of learning.

George Washington, Benjamin Franklin, and Thomas Jefferson all kept personal learning notebooks. This natural approach to education encourages your students to be life-long learners.

## Bible Portfolio Cover

Students can create a cover by drawing on paper with markers or crayons, making a collage, using pictures from the Internet, or enlarging a color photo at a local copy center. Students can then slide the finished product into the pocket covering their notebook. If your student experiences a block in creating a cover design, leave the cover blank until he or she feels inspired.

## A Secret to Understanding the Whole Picture

Your children can get a good overview of the Bible is by learning the 12 Eras of Bible History. Using this one simple method has help me understand and teach the Bible more than any other technique. Have your children create a title page for each chronological era of the Bible. Teaching the structure of the Bible is the secret to getting a comprehensive overview of the Bible. If you want to build a building you begin with a blueprint. To learn the Bible well, you need to understand its structure.

The following pages contain instructions to how to divide the Bible portfolio into twelve historical eras. I really like the simplicity of this division. When you try to read through the Bible as one story—or even just the Old or New Testament—it can be overwhelming. There are 66 books in the Bible, which can be divided as follows:

**There are 39 books in the Old Testament:**

- The first seventeen books are historical
- The next five books are poetical

### 12 Eras of Biblical History

1. Creation Era
2. Patriarch Era
3. Exodus Era
4. Conquest Era
5. Judges Era
6. Kingdom Era
7. Exile Era
8. Return Era
9. Silence Era
10. Gospel Era
11. Church Era
12. Missions Era

## Unit Study Portfolio

Work from your Bible reading as well as your history and science unit studies can be included in the Time Line notebook, but you will have a lot of work science and Life Skills topics that will not fit into the Time Line notebook. Make a separate notebook for these. Consider making one notebook for Science each year and one for Life Skills.

## Science Portfolio

If you want to include a full year of science into one notebook you can divide it into themes such as Heart of Wisdom's first year of science, which is arranged in the order of the days of Creation:

- Creation
- Light
- Energy
- Matter
- Motion
- Electricity

## Life Skills Portfolio

A Life Skills notebook can be divided as follows:

1. Wisdom
2. Homemaking
3. Gardening
4. Cooking

Create the unit study portfolio following the same general directions for the Bible study portfolio. The size (width) of your notebook will depend on your child's interest in the topic and how many topics you place in one notebook. If your family is really interested in studying Creation, you can make a 1" to 3" notebook just on Creation. Possible

**Simple Machines: Levers**

A lever is a simple machine consisting of a rigid bar that rotates about a fixed point, called a fulcrum. Levers affect the effort, or force, needed to do a certain amount of work, and are used to lift heavy objects. To move an object with a lever, force is applied to one end of the lever, and the object to be moved (referred to as the resistance or load) is usually located at the other end of the lever, with the fulcrum somewhere between the two. By varying the distances between the force and the fulcrum and between the load and the fulcrum, the amount of effort needed to move the load can be decreased, making the job easier.

**Class One Lever**  
Fulcrum

**Class Two Lever**  
fulcrum

**Class Three Lever**  
Fulcrum

Photos: Eric Lubitz, Internet-Linked Science Encyclopedia (http://www.usborne.com)

These images are from *Usborne's Science Encyclopedia*. When you purchase Usborne's Internet-Linked books (science, history, art, music, etc.) you get access to Usborne links, images, maps, puzzles, quizzes, and coloring pages online. These are excellent options for portfolio. It's like being able to cut the color picture right out of the book and add it to your portfolio.

See <http://www.usborne-quicklinks.com/>

Each day, students should make a vocabulary list of unknown words found while reading. At the end of the reading, students will be expected to make vocabulary entries into their notebooks. If the student does not come across any new words, choose new words from the vocabulary section of the current unit study.

Vocabulary Entry	Sample
<ol style="list-style-type: none"> <li>1. Write the word.</li> <li>2. Include the sentence where the word was first found with the date.</li> <li>3. Write the definition of the word from the context.</li> <li>4. Write the antonym of the word as derived from the context.</li> <li>5. Etymology of the word.</li> <li>6. Write a sentence using the word.</li> </ol>	<ol style="list-style-type: none"> <li>1. Word: intact</li> <li>2. Found: "The Lawgiver" p. 239. "The deck was torn and scattered, but the precious engine was intact." (7/9/03)</li> <li>3. Definition: unharmed, untouched.</li> <li>4. Antonym: destroyed, torn apart.</li> <li>5. Etymology: c.1450, from Latin intactus "untouched, uninjured," from in- "not" + tactus, past participle of tangere "to touch"</li> <li>6. Sentence: I was pleased to find my house intact after the tornado warnings had passed.</li> </ol>

### Etymology (Word Roots or Origins)

Etymology is the study of the origins of words. Etymologists try to reconstruct the history of words from the source, and how their form and meaning changed. Students should look up the etymology of vocabulary words. It is fun to note the etymology of a word and noting it helps you understand how the word has come to the modern meaning. One-third of our words are descended from Greek or Latin. For example, the Latin root *tele* means to distance, and this root is found in many English words, such as telephone, telescope, etc. The best way to learn the Greek and Latin roots and prefixes is to learn in context—study the etymology of the words as you come upon them.

The etymology of *gramma*. is from the Greek 1176 *grammatike tekhnē* "art of letters," with a sense of both philology and literature in the broadest sense, from *gramma* "letter," from stem of *graphein* "to draw or write." Restriction to "rules of language" is a post-classical development, but as this type of study was until 16c. limited to Latin, Middle English *gramarye* also came to mean "learning in general, knowledge peculiar to the learned classes" (c.1320), which included astrology and magic; hence the secondary meaning of "occult knowledge" (c.1470), which evolved in Scottish into *glamour* (q.v.). A grammar school (1387) was originally "a school in which the learned languages are grammatically

## **Section 5**

# **Unit Studies and Resources**

### **In This Section:**

Creating or Purchasing Unit Studies

Choosing and Using Resources

History Resources by Year

Science Resources by Year

Life Skills Resources

Classics by Grade Level

# Creating and/or Purchasing Unit Studies

## *In This Chapter*

- ◆ Deciding to purchasing or creating unit studies.
- ◆ The seven phases to creating a unit study
- ◆ Sample of a horse unit study—step-by-step directions.
- ◆ Dozens of activity ideas.

**I**n the Introduction I use a cookbook analogy to describe the Heart of Wisdom teaching approach. I'll continue this analogy to help you decide between creating or purchasing unit studies. You have three options:

1. Purchase a Heart of Wisdom unit study.
2. Create your own unit studies.
3. Purchase a unit study from another publisher.

You need to invest time and money for your child's education. You can save money by investing time and creating your own unit study, or you can spend money and save time by purchasing a unit study. However, not all unit studies are alike. Some require minimal preparation, some are a list of activities or a simple outline, and

require hours of lesson planning. Deciding to make or purchase a unit study can be compared to baking a cake.

Cake	Unit Study
If you have the time, creativity and decorating materials, and if you enjoy baking, you can make your cake from scratch.	If you have the time and desire (or limited funds) you can create your own unit study with lesson plans from the library.
If you lack the time or creativity, you can use a cake mix. You will spend more than making your cake from scratch, but you will save time not having to gather and mix the ingredients.	For a small investment you can purchase a unit study that will list activities for you. You create your own lesson plans based on the provided activities. Your time investment will depend on the unit study you choose.
If you are pressed for time or just don't care for baking, you may find the best solution is to skip the preparation and pick up a cake at a bakery. It will cost more money, but your only time investment is in the serving	You can invest in a preplanned Heart of Wisdom unit study that is completely laid out, requiring minimal preparation (less than 30 minutes a week).

## Creating a Unit Study

If all the work has been done for you, why would you want to create a unit study? There are several reasons you might want to create you own study:

- You may find creating your own unit study exciting and challenging.
- You may want or need to save money by creating unit studies.
- You may want to study a topic based on your child's delights that is not in the Heart of Wisdom four-year plan. or Examples: quilting, horses, airplanes, trains, baking, holidays, a specific country, presidents, your state, etc.
- You may be ready to work in topics that are not yet available from Heart of Wisdom.
- Parents and children can learn together by creating a unit study together.

There is a television show on the food network hosted by Sandra Lee, titled Semi-Homemade. The Semi-Homemade technique of combining fresh ingredients with specially selected store-bought mixes and prepared foods to make a treat tastes as if it

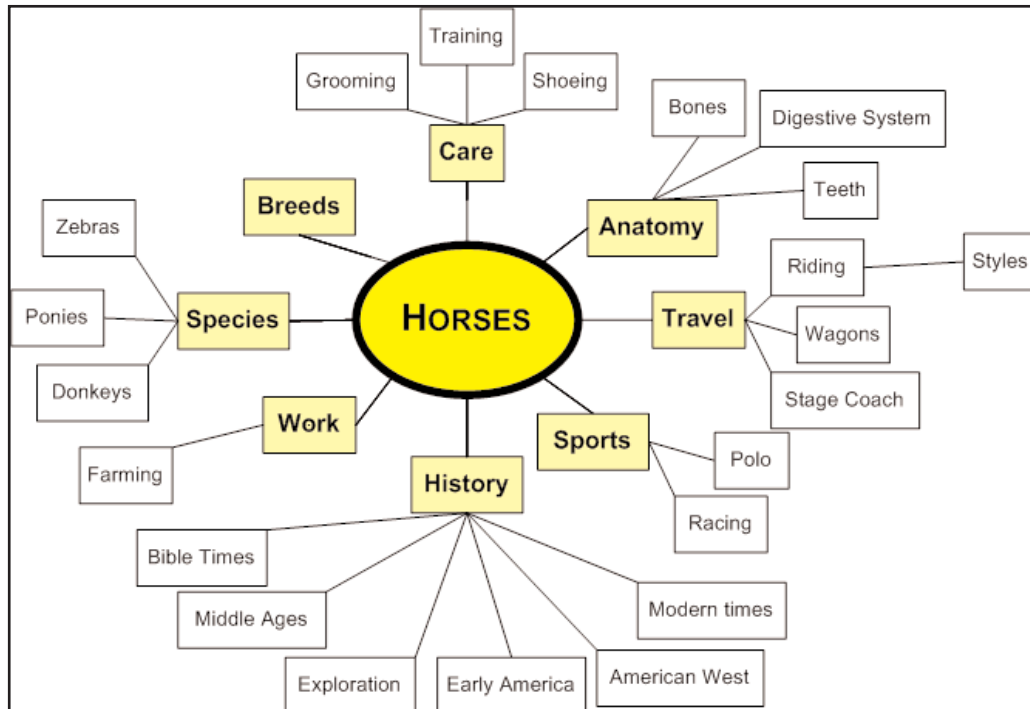
Use the table of contents from a book like this to create a mind map with your child. Once you have exhausted all your efforts, use the mind map to create a list of lessons and objectives.

There are several options possible, based on the mind map, and depending on your schedule. Begin brainstorming with broad topics and more to more specific topics. If you'd like, you can get into more detail. Consider making "Horses In History" a topic instead of a lesson, and make a lesson for each time period:

Contents	
The horse family	6
How horses evolved	8
Bones and teeth	10
Senses and behavior	12
Mares and foals	14
Wild asses	16
Seeing stripes	18
Ancient ancestors	20
Horses in history	22
Donkey work	24
Mules and hinnies	26
Shoes and shoeing	28
Bits and pieces	30
Exploring by horse	32
To the Americas	34
Running wild	36
Horses from around the world	38
More breeds and colors	40
War-horses	42
The age of chivalry	44
Traveling by horse	46
Horse-drawn vehicles	48
Heavy horses	50
Horse power	52
Light draft work	54
The horse in North America	56
Sporting horses	58
Horses for courses	60
Useful ponies	62
Index	64



Tables of Contents from *Eyewitness Horses*



Sample Pages from The Heart of Wisdom Teaching Approach ©2005

all the cards when you get home and place a rubber band around them. This helps you know how many books you need to return as well as the date they should be returned by.

I have a one important guideline about using the library—I never go to the library with a crawling baby or a toddler because they are too difficult to manage and keep quiet in a public library. (Library trips are doable with small babies though; you can place them in a sling or a stroller to help keep them quiet). Once my older children were old enough to baby-sit, I would leave the toddlers at home with them and run to pick up books by myself.

How do you decide when to use the library and when to purchase the resource you need? First you need to ask yourself, "Do I have enough in my home library to cover the topic adequately?" If you don't have what you need on hand, make a decision about purchasing a book based on the following questions:

1. Can we afford it within our current budget?
2. Is this a book we will use again?
3. Is this a book on a topic that delights my child? (if so, the answer to the second question will be Yes)
4. Is this resource critical to this unit, but not available from the library or inter-library loan? If so, is there another alternative?
5. Can I borrow the book?

If you don't have enough resources on hand, you can visit the library for resources. If you can't find what you need at the library, ask for an inter-library loan. Also, look in the video section for related videos, and use the library computer to find articles in journals and magazines.

We covered book resources let move on to media resources. These include movies, television shows, (available on TV or videos), the Internet, and computer software.

## **Digital and Personal Video Recorders (TiVo)**

Over the years we have tried to control the TV by various means (even getting rid of it) without much success. A new device called TiVo, which is both a DVR (digital video recorder) and a PVR (personal video recorder), is a fantastic resource for doing unit studies. TiVo is a box connected to your computer that records television shows of your choice to a hard drive (anywhere from 30 hours to hundreds of hours). TiVo

automatically tunes to the right channel at the right time and records your show. Then you can watch the show whenever you have the time.

TiVo has become the answer for us. It gives you control of your television; you're no longer at the mercy of scheduling (or even commercials). Tivo insulates you from the undesirable features of TV and allows you to automatically record the programs you want for later viewing. We live outside of cable range so we have a satellite dish, and adding TiVo to our regular satellite charge is only six dollars per month—a worthy investment. TiVo also has a season pass option where you can record all the telecasts of a series (such as the *Magic School Bus*, Charles Stanley's program, *In Touch* or programs like *Mysteries of the Bible*) with a click of a button.

National Geographic, PBS, the Discovery Channel, the Learning Channel, the Science Channel, and the History Channel produce shows such as *NOVA*, *Assignment Discovery*, *Newton's Apple*, *Hand's On History*, *Bill Nye the Science Guy*, and *Magic School Bus*, but it's been almost impossible to plan a schedule around the viewing times. Since we started using TiVo last year, educational television has become a major part of our school day.

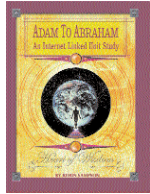
For example, for this section on planning a horse unit study I went to my TiVo and typed in the key word "horse" (you can also search by title, actor or genre). Then I clicked "Upcoming Programs." I found the following shows available in the next ten days.

- *That's My Baby*; documentary; a Clydesdale gives birth.
- *Saddle Club*; series; horse information for kids, various topics.
- *Bend of the River*; 1952 movie, starring James Stewart; farmers travel by wagon train from Oregon to California during the Gold Rush.
- *Purchasing a Performance Horse*; documentary.
- *Horse City*; national equine events; health issues, training, etc.
- *Down Under Horsemanship With Clinton Anderson*; documentary about working a cow horse ranch; Clinton teaches his horse, Scooter, his "head and poll" exercises.
- *Aiken: Much Ado About Horses*; horse culture in the town of Aiken, S.C.
- *Animal Miracles*; documentary; a horse helps a disabled girl.

As I previously mentioned, we recently did an unscheduled mini-unit on Africa. A quick TiVo search of Africa revealed the following shows available for viewing in the next ten days:

## Heart of Wisdom Unit Studies

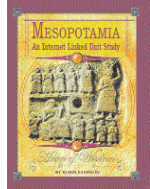
### Ancient History Unit Studies



*Adam to Abraham: An Internet-Linked Unit Study* by Robin Sampson

4-8 9-12

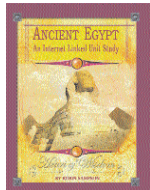
Begin your history study with the foundation God gave us—the fascinating stories in Genesis! The first eleven chapters describe Creation, the Fall, the Flood, and the origin of nations. Genesis 12:50 is the ancestral story beginning with Abram. The focus of this unit study is on the memorable stories from Creation to Abraham entering Canaan and how each of the events foreshadows Jesus, the Messiah! This book is a great way to try out Heart of Wisdom Unit Studies to see if they fit your family. You'll never regret time spent in God's Word.



*Mesopotamia: An Internet-Linked Unit Study* by Robin Sampson

4-8 9-12

In order to properly understand the various biblical time periods, we must examine the beginnings of culture in the ancient Near East. The *Mesopotamia* unit is central to understanding the beliefs, social norms, and material traits of the Old Testament world. (Early civilizations are also spoken of in the New Testament. Several early civilizations developed in Mesopotamia simultaneously with Egypt. This unit's focus on Bible geography and the Hebrews' interaction with the Sumerian, Babylonian, Assyrian, and Medo-Persian civilizations of Mesopotamia. Full of maps and activities that will give your student a good grasp of biblical geography!



*Ancient Egypt: An Internet-Linked Unit Study* by Robin Sampson

4-8 9-12

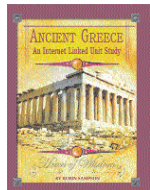
It is impossible to properly understand the history of God's people without knowing something about ancient Egypt. The children of Israel were taken into Egypt and settled, living there for centuries before becoming an independent nation. Their removal from contact with the people of Canaan and their time of affliction prepared them for inheriting the land promised to their fathers—the land of Israel.



*Ancient Israel: An Internet-Linked Unit Study* by Robin Sampson

4-8 9-12

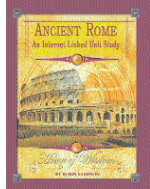
As we study how God dealt redemptively with the Hebrews, our spiritual ancestors by faith, we gain insight into the plans and purposes of God for mankind. Three things must be held in common by a society in order for it to be a people: religion, education, and law. In all history, there is only one civilization that bases its religion, education, and law on Scripture—Israel. Secular history includes stories and legends about mythical gods and excludes Israel—the stories from the ultimate living book—God's Word. As you learn about the Hebrew roots of the Christian faith, you deepen your personal relationship and walk with Christ.



*Ancient Greece: An Internet-Linked Unit Study* by Robin Sampson

4-8 9-12

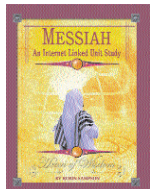
Learn about Greece's political history, social systems, cultural achievements, and economic conditions. Also learn how the ancient Greek culture affected the secular view of Scripture and the church in ancient times and today. These lessons will address the key events, ideas, aspects, and issues of ancient Greek culture to enhance your overall understanding.



*Ancient Rome: An Internet-Linked Unit Study* by Robin Sampson

4-8 9-12

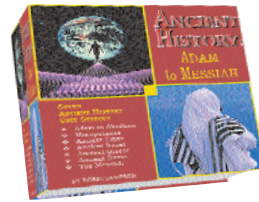
The history of Rome covers a lengthy era, a massive empire, a rich culture, and a profound philosophical legacy. The New Testament era was influenced by Hellenistic ideas, customs, religion and language, but dominated by Roman law, governmental forms, ideas of class and the military. A study of ancient Rome will give you a better understanding of Jesus and the early Church, because Christ lived His entire human life under the Roman empire. Paul was also a Jew living under the Roman authorities in Jerusalem.



*Messiah: An Internet-Linked Unit Study* by Robin Sampson

4-8 9-12

All the treasures of wisdom and knowledge are hidden in the person of the Messiah! You have the opportunity to investigate ancient prophecies—hidden wisdom—things that people longed to know for centuries before the Messiah came to dwell on earth. You are in the privileged position of looking backward through history to see the Messiah as He was described in prophecy, as He dwelt on earth, as He is now, and as He speaks to you through His Word.



Seven unit studies available individually or in one combined volume.

Sample Pages from The Heart of Wisdom Teaching Approach ©2005

## Heart of Wisdom Unit Studies

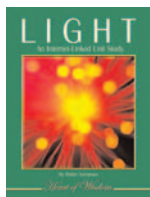
### Physical Science Unit Studies



All the science unit studies feature easy-to-use four-step lessons, which include discussion starters, demonstrations and lab activities. Certain process skills are woven throughout including observing, making hypotheses, creating and testing models, experimenting, recording and graphing data, making inferences, and forming conclusions. Lessons conform to the National Science Education Standards and SS&C tenets for effective science education.

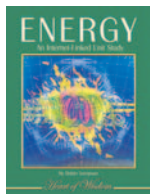
*Creation: An Internet-Linked Unit Study* by Robin Sampson **4-8** **9-12**

Does it really matter what you believe about creation? Not only does it matter, it's absolutely vital what we believe! Many Christians fail to realize that the events of Genesis are literal, are historical and are foundational to all Christian doctrine. A believing understanding of the book of Genesis is a prerequisite to an understanding of God and His meaning to man. When you are finished reading this book you will not only know what you believe and why you believe it, you'll also be able to defend it! This is more than a study of Creation—This is a study of Christianity versus humanism.



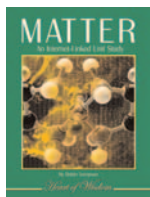
*Energy: An Internet Linked Unit Study* by Robin Sampson **4-8** **9-12**

God created for us the ability to further out civilization through industry, travel, food production, and good living standards. In this unit, we will discover how central God's creation of energy is to how we live today as we study sources of energy, types of energy, potential energy, kinetic energy, heat, thermodynamics, conservation and more.



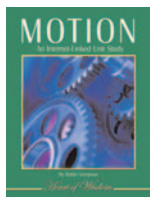
*Light: An Internet-Linked Unit Study* by Robin Sampson **4-8** **9-12**

This unit study reveals the mysteries of the light which God created for us. You'll begin with God's words, "Let there be light," then embark on a fascinating journey through the centuries, as your children discover the physical properties of light while they come to understand that the character of God can be comprehended by observing what light is and what it does. Lessons include: photosynthesis, reflection, refraction, electromagnetic spectrum, etc, God's Lamp (the menorah), rainbows, particles, waves, and photons, lasers, and more



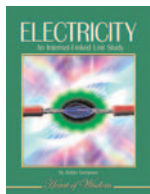
*Matter: An Internet Linked Unit Study* by Robin Sampson **4-8** **9-12**

God spoke our world of energy and matter into being. Apart from creation of matter our world would have has no structure, no context, no rootage in reality. Since the beginning of the human civilization, people have been curious about matter and its composition. People of the pagan nations of the ancient world believed that matter was eternal and that the gods evolved out of natural processes. Through this study you will learn about that God created is involved in all forms of matter: states of matter, the properties, and basic chemistry concepts (atoms, elements , etc.).



*Motion: An Internet Linked Unit Study* by Robin Sampson **4-8** **9-12**

Sir Isaac Newton said, "I can take my telescope and look millions and millions of miles into space, but I can lay it aside and go into my room, shut the door, get down on my knees in earnest prayer, and see more of heaven and get closer to God than I can assisted by all the telescopes and material agencies on earth." In this unit study students learn about Newton's beliefs, Newton's laws of motion, simple machines, wheels, floating and sinking, levers, gravity, weight and mass, collisions, friction, centripetal force, and much more.



*Electricity: An Internet Linked Unit Study* by Robin Sampson **4-8** **9-12**

When God designed our world, He included everything that was needed for electric currents. The natural world has examples of electric power: static electricity shocks us; lightning flashes bright light; the electric eel kills. And yet, throughout thousands of years no one understood how to generate and use electricity. During the Age of Enlightenment scientists began investigating electrical phenomena. Within a few generations, people learned to use electrical devices to take the place of human labor, to communicate, to give light and heat and, eventually, to bring about computers and the information age. In this unit study students learn about electricity throughout history, electric currents, electric charge, batteries, magnets, conductors and insulators, circuits, lightning and more.

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## Bible Resources

### Bible Study Tools



*30 Days to Understanding the Bible in 15 Minutes a Day: Expanded Edition* by Max E Anders **4-8** **9-12**  
The innovative teach-yourself guide that's helped so many readers get more out of the Bible, just got even better! Now Max Anders' remarkable resource for Bible learning is available in a new, expanded edition, with all the features that made the original so popular—plus much more. ISBN: 0785214232



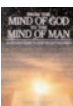
*Bible Teacher's Commentary* by Lawrence O Richards **9-12**  
In this outstanding Christian Education resource, the entire Bible, from Genesis 1 to Revelation 22, is divided into teachable units. There are many link-to-life ideas to help teach each unit to any age group. ISBN: 0781438780



*Chronological and Background Charts of the New Testament* by H. Wayne House **4-8** **9-12**  
Illustrates all aspects of the chronology, historical background, and criticism of the New Testament. Covers such topics as weights and measures, social structures, theories of the history of the text, history of Rome and Palestine, and many other subjects. ISBN: 0310416418



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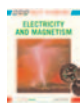
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