

# STUDY GUIDE

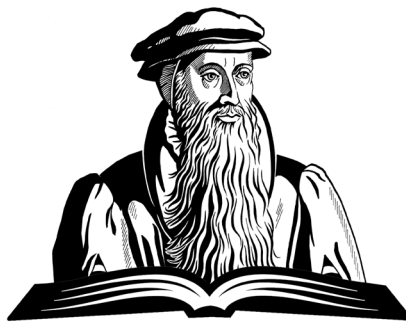
for

## *Classical Christian Education*

Video Lecture Series  
*by Rev. Jonathan Mattull*

LECTURE #9

## Learning from Our Heritage: Education from the Protestant Reformation



**The John Knox Institute**  
of Higher Education

**John Knox Institute of Higher Education**

*Entrusting our Reformed Inheritance to the Church Worldwide*

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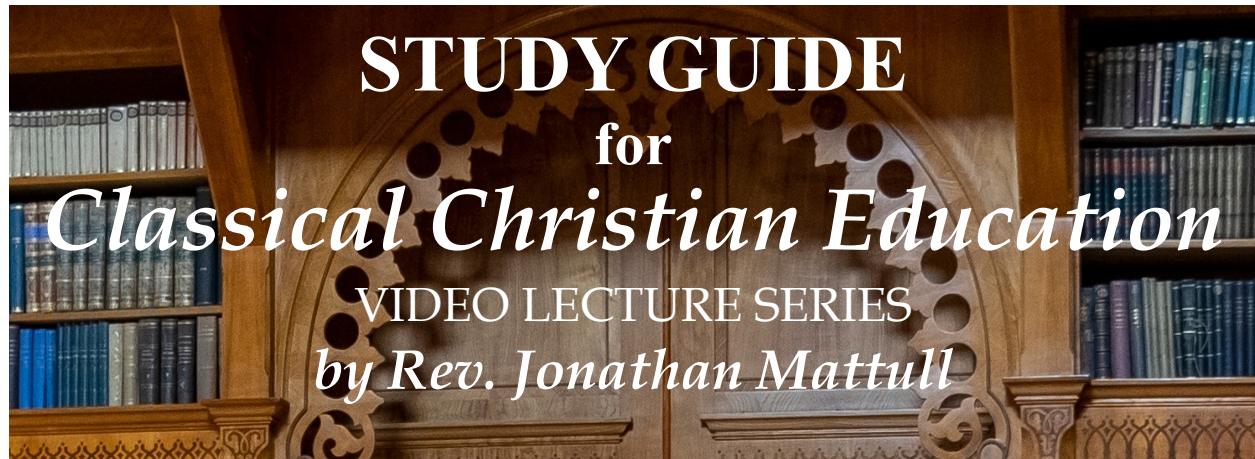
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Unless otherwise indicated, all Scripture quotations are from the Authorized King James Version.

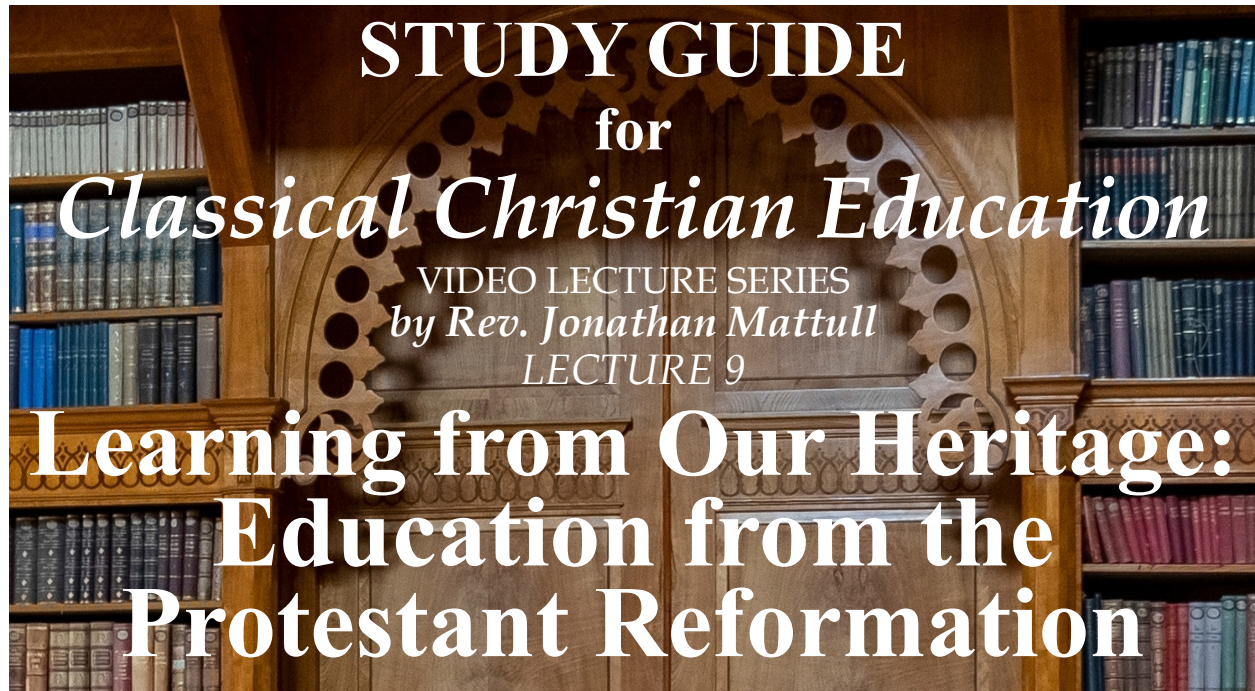
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### **Introduction**

We've briefly surveyed the history of ancient Classical Education, but in order to understand our own context better, we take this lesson to focus on education at the time of the sixteenth-century Protestant Reformation. We do this because the Reformation impacted most of the modern Western world. As Protestantism expanded to the New World, it carried with it the general approach to education. Moreover, the Reformers themselves inherited an approach to education that was already established throughout Europe, and likewise, would be modified by them in Europe. And so, all that the Protestant Reformation impacted would be impacted as well by their approach to education.

### **Theme**

Education from the Protestant Reformation.

### **Key Points**

1. The Protestant Reformation was not just about biblical doctrines about salvation.
  - a. It was a Reformation of entire society.
  - b. It brought Christ's headship to bear on all structures, functions, and offices.
  - c. The Reformers were in harmony on the national implications of what it is to be Reformed.
  - d. The Reformers saw the establishment of comprehensive programs of education as an essential component of a Reformed society.
    - 1) They saw it as a necessary means for the thorough propagation of truth.

## 2. A Shared Commitment Among the Reformers.

a. Reformers promoted a good education for all of society, not just ministers.

1) Martin Bucer, *On the Kingdom of Christ*.

2) John Knox, *Brief Exhortation to England*; and, *The First Book of Discipline*.

3) Johannes Sturm was a fellow laborer with Bucer in Strasbourg, and a friend of Calvin.

4) Pastors in Geneva.

## 3. A Purposed Plan By the Reformers.

a. The Reformers saw that Classical education is an education for all people.

1) They were motivated by the kingly rights and glory of Jesus Christ over all people.

2) They saw that the benefits of Christ's kingly reign belong to both society, and to the church.

b. Their purpose led them to the plan, in order to serve the church and the state.

1) Sturm prescribed 7 years for learning Latin, and 2 years for developing ornate style.

2) Knox commended comprehensive and intense training in Grammar, Logic, and Rhetoric, and the languages Greek and Latin; and study in law, medicine, or divinity, to serve for the benefit of the church and the state, or to provide leadership in the university.

3) Calvin's academy in Geneva—had public school and private school.

c. Sturm's educational model, grade 9 to grade 1.

1) An overview of Sturm's studies in his educational model

## 4. Conclusions.

a. Calvin warned of the abuse of a good education.

1) "Eloquence is not...at variance with the...gospel," but we are to seek "eloquence that is suited to the Spirit of God...is solid and efficacious, and has more of substance than elegance."

2) [Intelligence] is a gift of God, and all the Sciences by which wisdom is acquired are gifts of God." They are "empty and worthless, until they have become entirely subject to the word and Spirit of God."

b. The goal of education is to promote the glory of Christ as King and Head of his church.

c. Today we are tempted to divide vital godliness from an educated society.

d. Our Reformed heritage embraced Classical Education for both vital godliness and for society.

1) The Lord used it to cultivate the Reformers, the Puritans, and the Covenanters.

**Study Questions**

1. What are the main things people think of when they consider the identity of the Protestant Reformation? But what is the overarching goal of the Reformation, which all the Reformers agreed on?

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2. Did the Reformers see Classical Education as absolutely essential for the existence of the Christian church? What importance did they place on education for the benefit of both society and the church?

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3. Who was Martin Bucer? What was the argument he made in the quotes given from *The Civil Education of Youth, and Suppression of Idleness*?

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4. What did John Knox suggest in his books, *Brief Exhortation to England*, and *The First Book of Discipline* regarding the formation of Classical schools? How do these opinions help us to see that the education of our children is important to our nation?

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5. What motivated the Reformers to see that Classical Education is an education that benefits all people? What are the two parties who are the recipients of the benefits of Classical Education?

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6. Please explain some of the main features of the private school offered in Calvin's Geneva.

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7. Reviewing Sturm's educational model, what are some of the main things focused on in the different grades? What can we learn from this model?

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8. What was the danger that John Calvin warned of in regard to seeking a Classical education? What did he say it must be subject to?

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9. How did the Reformers avoid the temptation of separating the need for vital godliness from promoting an educated society? What is the goal of Classical Christian Education, as Rev. Mattull stated in his conclusion, which was also the goal of the Reformation?

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10. "Not to the glory of the past, but to the glory of God alone." How would you best understand this statement?

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***Further Study***

1. For further study on this topic, and for reference, please try to find and study *The Belgic Confession (1561)*, *The French Confession (1559)*, *The Geneva Confession (1536)*, and *The Scots Confession (1560)*, especially the sections that reference the topic of this lecture. All other books mentioned in this lecture are recommended as well.

2. How does Classical Education benefit all men, in the consideration of their different vocations in life? Can you think of ways to avoid falling into pragmatism as we seek God's glory, while at the same time seeking the benefit of society in our education?

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