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THEOLOGY IN THE CURRICULUM OF THE SENIOR DIVISION  
IN THE PRESBYTERIAN CHURCH, U.S.

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Dedicated to the writer's sister,  
Miss Carrie May McElroy, whose  
love and understanding have been  
a source of encouragement and  
inspiration

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Gift of the Author

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## INTRODUCTION



## INTRODUCTION

### A. The Subject Stated, Delimited and Defined

In this bewildering age when rapid and revolutionary changes are taking place, people everywhere are conscious of an urgent need for something solid and unchanging to which they may cling.

Youth, being constantly challenged by its elders that soon it will face full responsibility in a world of conflict and confusion, must be strongly prepared to think clearly and stand firmly before the herculean task which it cannot escape.

A vital faith undergirded by a relevant and properly interpreted theology is unquestionably the obligation of Christian Education today. This thesis will therefore examine the theological concepts in the writings of certain representative Christian Educators in order to discover which are deemed suitable for youth and what place of emphasis is given in each area. Using this criterion, the theological teaching found in the curriculum of the Graded Series, senior division in the Presbyterian Church, U.S., will be examined and evaluated. It will deal generally with the entire span of youth, but particularly with the fifteen, sixteen and seventeen year old or high-school age.

"All theology", says Dr. A. A. Hodge, "must be theo-centric,<sup>1</sup> must have God for its beginning and end..."

In this study the definition of theology which shall be used

. . . . .

1. A. A. Hodge; Popular Lectures on Theological Themes, p. 10.

is from R. C. Miller: Theology is "truth-about-God-in-relation-to-man."<sup>1</sup>

### B. The Importance of the Study

Why is theology necessary in the Christian education of youth? To live the Christian life one must know clearly what one believes for one cannot have strong convictions without knowledge. Theology is a source of guidance in Christian living. As Miller puts it: "A person's behaviour is guided by his deepest convictions, for what he believes in his inmost self, determines his actions."<sup>2</sup>

Dr. Henry P. VanDusen describes graphically the importance of a sound Christian faith for young people:

Our world cries pitiably for the fruits of the Christian Faith, especially in today's youth who must drive a way through tomorrow's hazards and uncertainties - firmer and purer character, higher integrity, larger spiritual vision, unimpeachable and unshakeable fidelity, and what one of our foremost American Statesmen keeps pleading for - 'a righteous and dynamic faith'. The desired fruits can be had, but only from roots capable of producing them.<sup>3</sup>

This study has particular importance to the Presbyterian Church, U.S., in view of the existing situation in the South. That region leads the nation in its high percentage of children and youth, and has a relatively low proportion of persons above fifty years and up.<sup>4</sup> It is indeed a land of the young. Even more significant and perhaps alarming is the fact that, although the South is a land of the young, the Presbyterian Church, U.S., in analyzing the age composition of its Sunday-School enrollment, reveals that, in the Youth division, its

. . . . .

1. Randolph C. Miller: The Clue to Christian Education, p. 5.
2. Miller, op. cit., p. 7.
3. Henry P. VanDusen: Education and Christian Faith, p. 92.
4. Lewis J. Sherrill: Lift Up Your Eyes, p. 3.

drawing and holding power is very weak, the percentage being only 22.9<sup>1</sup> of the total potentiality.

Since a relatively limited number of young people come under the teaching of the Church, intelligent and prayerful planning, both as to content and to method, should be given if strong leaders are to emerge.

#### C. The Source of Data

The primary source of this study is a complete year of the Sunday School Materials: Departmental Graded Series for the senior division of the Presbyterian Church, U.S., including the Senior Teacher's Guide.

Several well-known writers in the field of theology, and particularly in the field of theology for youth, have contributed also to this thesis.

#### D. The Method of Procedure

In Chapter I the subject will be treated by making a survey of four outstanding books on theology for youth. The areas of theology deemed practical and sufficient for youth and the place of emphasis in each area will be noted.

In Chapter II an analysis of the theology included in the Senior program of the Sunday School of the Presbyterian Church, U.S., the areas of theology introduced, and the emphasis found in each area

. . . . .

1. Ibid., p. 70.

will be ascertained.

In Chapter III an evaluation of the theological content and the place of emphasis found in the Graded Series of the senior division will be compared with the findings of Chapter I. Then an evaluation of the findings of Chapter III, using those of Chapter I as criteria, will be effected. If neglected areas are discovered they will be identified, and recommendations will be made.

CHAPTER I

THEOLOGY IN THE CHRISTIAN EDUCATION OF YOUTH  
AS SET FORTH BY  
REPRESENTATIVE CHRISTIAN EDUCATORS

CHAPTER I  
THEOLOGY IN THE CHRISTIAN EDUCATION OF YOUTH  
AS SET FORTH BY  
REPRESENTATIVE CHRISTIAN EDUCATORS

A. Introduction

For the purpose of getting a comparative basis for the main body of the thesis which will be found in Chapters II, and III, and for the purpose of examining the thinking of representative contemporary Christian Educators in theology, four books on Theology for Youth by four outstanding Christian educators have been chosen for this study.

Marie E. Brooks reports eight basic doctrines found in eleven authoritative books in the field of Christian Theology.<sup>1</sup> In surveying the four Theologies for Youth mentioned above, the same areas were found presented. Theological nomenclature was avoided, however, and a terminology more appropriate for youth was used. A quick evaluation of these writings follows.

Joseph James Murray, in A Faith For Youth,<sup>2</sup> presents a rather complete view of theology, moderately conservative in its content, inspiring and understandable to youth in its presentation.

. . . . .

1. Marie E. Brooks: The Youth Worship Service As A Medium For The Teaching of Christian Doctrine, pp. 58,59.
2. Joseph James Murray: A Faith For Youth.

Dr. R. C. Miller, in The Clue to Christian Education,<sup>1</sup> in a manner very different from the other authors, puts particular emphasis on the relevance of theology for bringing the individual into right relationship with God and his fellow-man.

A Theology For Christian Youth,<sup>2</sup> by Henry David Gray, gives a compact and orderly statement of his religious beliefs from a somewhat liberal point of view particularly in certain areas.

Nevin C. Harner, in I Believe: A Christian Faith For Youth,<sup>3</sup> in a similar vein to Gray's Theology, is definitely liberal in his point of view.

B. Theological Concepts  
in the Writings of  
Selected Group of Christian Educators

1. Bibliology

Gray places bibliology first in his book. He calls it simply "The Scriptures";<sup>4</sup> and says that it is of "central importance for all Christian theology."<sup>5</sup> He continues by saying that the Bible points to the Scriptures as God's message to men. Not all parts of the Bible are of equal importance, and no part is to be considered separately from the whole Bible. God's revelation of himself is progressive and culminates in the life, work, teaching, death and resurrection of

.....

1. Miller, op. cit.
2. Henry David Gray: A Theology For Christian Youth.
3. Nevin C. Harner: I Believe: A Christian Faith For Youth.
4. Gray, op. cit., p. 26.
5. Ibid., p. 34.

Jesus. It is written in the words of fallible men, cast in the mold of various periods of history, but the revelation itself is true for every period of history. The Bible is understood by the aid of the Holy Spirit, and the Holy Spirit has much truth yet to be made known to man. As to miracles, however one may explain them, the teaching contained in them is true.

Harner, in his chapter entitled "The Word of God",<sup>2</sup> tells how God spoke to a religiously sensitive people in nature, in history, through great and good men, and finally, the clearest speaking God ever did, through Jesus Christ. Jesus is the central message of the Bible, for he shows us what God is really like. The Bible also shows man what he is and what he can be with God's help. Harner speaks of Bible difficulties such as difficulty in reading and understanding, the miraculous happenings reported, a seeming conflict with science, which he thinks will be cleared up if one understands the background of the writings, using a modern translation; he suggests that the important thing is to understand the spiritual truth behind the miracles, and lastly that the Bible, which was written in a pre-scientific age, is a book of religion and not of science.<sup>3</sup>

Miller, in his penultimate chapter entitled "The Authority"<sup>4</sup> states that the thesis of his book is "that the source of all authority

.....

1. Cf. *ibid.*, pp. 26-36.
2. Harner, *op. cit.*, p. 51.
3. Cf. *ibid.*, pp. 52-61.
4. Miller, *op. cit.*, p. 170.



and all freedom is God, who has revealed Himself to men in events of history and in nature.<sup>1</sup> The Bible is the basic source book of theology. The Holy Spirit speaks to us in and through the Bible. It has within it all that is necessary for men to be saved. It gives the story of the revelation of God culminating in the historical events of the life, death, and resurrection of Jesus Christ.<sup>2</sup>

Murray, whose chapter on bibliology, is also named "The Word of God",<sup>3</sup> says that we can hear God's Word through the words of certain men, inspired by the Holy Spirit to write. The same Spirit who guided its writing speaks through it to those who read it in humility. Jesus is the source, and the center and the goal of the Bible. The real purpose of it is to show man God's redeeming grace through Christ, and show him the life of obedience, of love, and of service.<sup>4</sup>

## 2. Theology

Theology, the doctrine of God including the doctrine of the Trinity, will be examined next.

Gray's Chapter heading dealing with this subject is "God".<sup>5</sup> He says that the reality of God is seen in nature. We know God because he is a living Voice, a personal voice speaking to us as individuals. He is also seen in the victorious lives of Christians. God is a Person, a Perfect Person, with personality as humans, but perfectly devel-

. . . . .

1. Ibid., p. 170.
2. Cf. *ibid.*, pp. 170-176.
3. Murray, *op. cit.*, p. 58.
4. *Ibid.*, pp. 58-64.
5. Gray, *op. cit.*, p. 37.

oped. He is perfectly holy, infinitely loving, eager to enter into personal fellowship with man, and he takes the initiative in seeking man out. His supreme revelation of himself is in the glory of Jesus' life and his sacrifice on the Cross.

Harner, in "Show Us the Father", discusses what God is, by saying that he is a Spirit but also a person as we are, only infinitely greater. He is almighty but self-limited. He is perfectly good. He is righteous. God is a Father who is lonesome, incomplete and unhappy without us. God is like Jesus. God is all around us and within us. We know all of this, Harner says, because Creation proves it, for to have created something so great, the Creator must be even greater.

In "The Source", Miller gives the Old Testament qualities of God as active, personal, loving, just, and concerned with his people. His Fatherhood, a Perfect Father, is revealed in His goodness, justice and love. He is personal and self-conscious, intelligent and purposeful. He is capable of communication and of communicating with human persons. He has all the qualities of human personality but without its limitations. God is all-powerful and all-good at the same time, for His power is qualified by mercy, love, and by the offer of forgiveness. He is holy and sovereign. He is the Father of Jesus Christ.

"Our Father", the Chapter by Murray, points out the Father-

. . . . .

1. Cf. *ibid.*, pp. 37-47.
2. Harner, *op. cit.*, p. 27.
3. Cf. *ibid.*, pp. 27-36.
4. Miller, *op. cit.*, p. 37.
5. Cf. *ibid.*, pp. 37-41.
6. Murray, *op. cit.*, p. 32.

hood of God, who is consciously intelligent, with a moral purpose for every being. His love, especially His care, is also indicated. He is a God of love, deeply concerned for justice for the poor and oppressed, and for the redemption of man, yearning for and always striving with him. The Father of Christ is shown to us in the love and sacrifice, in the teaching, and in the life of His Son, for God is like Christ. His concern about right and wrong in the smallest details of life reveals<sup>1</sup> Him as a God of righteousness.

The idea of God would hardly be complete without the statement of the Trinity. Only Gray and Miller, however, included this portion of theology in their writings.

Gray says that God reveals himself as Creator. He came into the world in Jesus the Redeemer of man. He speaks to man through conscience, prayer, worship and meditation. God is a Spirit, and reveals<sup>2</sup> himself to man as Father, Son and Holy Spirit.

According to Miller, "the doctrine of the Trinity is a fundamentally sound and enduring attempt to translate the richness of men's experience of God into abstract terms."<sup>3</sup> He continues: "the gifts of God are three-fold, and these gifts reveal the nature of the Triune God in his relevance to our human situation."<sup>4</sup> In summary: God is the Father, the Creator; God is the Son who redeems mankind; God is<sup>5</sup> the Holy Spirit, who makes men holy.

. . . . .

1. Cf. *ibid.*, pp. 32-38.
2. Cf. Gray, *op. cit.*, pp. 71-73.
3. Miller, *op. cit.*, p. 43.
4. *Ibid.*, *op. cit.*, p. 45.
5. Cf. *ibid.*, pp. 43-44.

### 3. Christology

Since Christianity claims that God is supremely revealed in Jesus Christ, thus placing Him at the very heart of Christian theology, this portion in the books on Youth Theology will be most carefully scrutinized.

Gray, in his Chapter, "Jesus",<sup>1</sup> begins by stating that we are certain of the actual existence of Jesus Christ and of the trustworthiness of the record. He gives a brief but complete biography of Christ from the historical point of view, which is followed by a personality sketch of him. The six traits mentioned are: a certain indefinable personal grace, a warmth and graciousness, seen particularly in his dealings with children and sick people. Closely related to and basic to this trait is his understanding of others. Jesus' unabused strength and power, his boundless energy, his reserved strength combined with an inner goodness and harmony with God amazed men. His balance of judgment, seen in his awareness of the tricky questions of lawyers and his brilliant answers, his amazing confidence, in self, in people, in God, and finally his sincerity, with his loyalty to God as the center, made men think. Jesus nevertheless was human, knowing hunger, thirst, pain and sorrow, 'tempted in all points but without sin', the perfection of manhood. Jesus, more than any other, showed what God is like. "In Christ, God himself entered human history....The transforming love of God historically revealed in Jesus may be experienced by us here and the Eternal Christ enters into our lives."<sup>2</sup>

. . . . .

1. Gray, op. cit., p. 48.
2. Ibid., p. 55.

As to the meaning of the Cross: "Christ died because God forgives, and because he died, men have been drawn to God." <sup>1</sup> Nevertheless death could not hold Christ for he rose again. <sup>2</sup>

<sup>3</sup> Harner whose chapter, "We Would See Jesus", is placed first in order, states from the beginning that Jesus is the center of the Christian Faith. This author also gives the essential facts of Jesus' life, stating in a sentence his historical importance. In describing what Jesus was, Harner says first of all that he was a human being, just as we are in every sense. Jesus was a man, tender and gentle, but genuinely manly and strong. He was quietly and unfearingly courageous. He loved people, all kinds of them; he loved his own to the end. He was very close to God and he said, 'I and the Father are one'. Jesus revealed what God was like, and people found God in him and have continued to find God through him. Harner brings out the problem of the virgin birth. The essential thing is to believe Jesus came from God. If one can believe in the virgin birth, it is good. If not, one need not worry, but hold fast to the conviction that Jesus came from God. The same attitude toward miracles is also advised. As to Jesus' physical resurrection, the disciples were convinced of it. That which matters, however, is the sure belief that Jesus is still alive today. The crux of the matter is what he is to us. He is Lord, which means he is divine, and we should follow, obey, give ourselves to him and try to be like him. He is Savior, who shows us the way, for he is the way,

. . . . .

1. Ibid., p. 58.
2. Cf. *ibid.*, pp. 48-59.
3. Harner, *op. cit.*, p. 13.

and when we get on the wrong road, he draws us back by showing us what  
God's love for us is like.<sup>1</sup>

Miller calls his chapter on Christ "The Focal Point".<sup>2</sup> He states with certitude that Jesus was God in the flesh or God Incarnate. In Jesus Christ we have a revelation of what God is like. God's being in Christ was for the purpose of salvation for men, which came through suffering love in the death of Christ, and in his victory over death, the resurrected and living Christ. Man's part is to accept Jesus Christ as Lord and Savior, to be baptized in that faith, to follow Christ, to worship God regularly in his Church, to work, pray and give for the extension of His kingdom. Man's whole way of living is changed when he makes this response.<sup>3</sup>

Murray, in "Our Brother Christ",<sup>4</sup> writes of Jesus as a real man, who grew and developed in a human way, lived and labored, became hungry and tired, fought temptations. He is the God-man, yet there is complete unity in his personality. Jesus was a perfect man, for he never committed a sinful act nor had an unworthy motive. He gave himself completely to God's purpose for him. The personality qualities in him were perfectly balanced: strength - gentleness, modesty - courage, purity - power. He was earth's greatest teacher, teaching with a note of reality and with authority. He taught by what he was and by what he did more than by what he said. He is Friend and Brother to man. The

. . . . .

1. Harner, op. cit., pp. 20-26.
2. Miller, op. cit., p. 18.
3. Cf. ibid., pp. 18-28.
4. Murray, op. cit., p. 39.

deity of Christ is impossible for us to understand, but those who have come in close contact with his spirit and power cannot but apprehend it. The death of Christ was atonement for the sins of men, but He was victorious over death, and is the living Christ.<sup>1</sup>

#### 4. Pneumatology

The doctrine of the Holy Spirit will be reviewed next. Gray says the Holy Spirit is the name for the essence of God's personality. The point of contact between God and man is in the spirit of man. Man can have personal intercourse with God by the interpenetration of Spirit into spirit. The guidance of the Holy Spirit comes through companionship. He makes possible man's response to Jesus Christ. He calls forth repentance, self-commitment and faith. Another of his Works is that of bringing about in man such a fellowship with God that he is reflected in him. By this fellowship men grow in spirit and are enabled more and more to die unto sin, and live unto righteousness. The Spirit can give strength to the individual to overcome his failures and ennoble every phase of his life. The Holy Spirit unfolds to man's mind the meaning of the Scriptures. He gives men inner assurance that they can live triumphantly and that there is a future life. Where believers are together in one accord, the Holy Spirit can lead them into an increase of inspiration, understanding, and power.<sup>2</sup>

. . . . .

1. Cf. *ibid.*, pp. 39-45; 46-48; 51-52.
2. Cf. Gray, *op. cit.*, pp. 60-71.

Miller does not present his belief about the Holy Spirit in a separate chapter, for he treats this doctrine rather as a completion of our understanding of God. "The Holy Spirit ... is God immanent, at work in the world and in us."<sup>1</sup> The basic meaning of the statement in the Apostle's Creed 'I believe in the Holy Ghost' is that God who is Spirit indwells us. God, the Holy Spirit, is the source of all Christians' knowledge and power. He is a Counselor, the believer's Comforter, meaning one who cheers, revives, encourages, invigorates, refreshes or strengthens. The Holy Spirit sanctifies, which means that God helps his children by strengthening them to do His will.<sup>2</sup>

Murray declares "that the Holy Spirit is the source of the Christian's power, the source of his light and joy ... God has sent Him to us as our everpresent guide and helper."<sup>3</sup> The author reviews the promise of Jesus to His disciples that He would send them the Holy Spirit, so that they would always have Him as their companion. He then summarizes the account in Acts chapters one and two, of the coming of the Holy Spirit; how it changed their lives and made them able to bring the power to other men. According to Murray, sometimes He is called the Spirit of God, and other times the Spirit of Christ. However, it is very clear that the Holy Spirit is a Person. The special work of the Spirit is to convert, to teach, to bind believers together into the fellowship of the Church.<sup>4</sup>

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1. Miller, op. cit., p. 60.
2. Cf. ibid., pp. 41,45.
3. Murray, op. cit., p. 53.
4. Cf. ibid., pp. 53-55.



Whenever we are ready to give ourselves into God's hands, whenever we sincerely seek to do His will, whenever we are anxious to share His service for a needy world, and whenever we are praying steadfastly for these things, then the presence of the Holy Spirit is sure to be ours. 1

## 5. Anthropology

The next area of theology for youth to be reviewed is the doctrine of man in his relationship to God.

Gray in stating the Christian doctrine of man says he is created in God's image and that when he is most like God, he is most truly a person. As sons of God men reach their highest fulfillment. God's likeness was seen in his Son Jesus, the Perfect Man. However, men by sinning can deface that image, because sin causes a break in their personal relationship with God, by holding them apart. As to the origin of sin, it came by man's free choice of wrong. Once sin had entered the human race, it became a part of every man's inheritance. Original sin becomes actual sin when the individual makes the wrong choice. As to its effects: it grows progressively worse until finally one has no awareness of it; it prevents one's fellowship with God from deepening.<sup>2</sup>

Sin in society often goes undetected because it is so impersonal and indirect. Often it may hide behind good breeding, education, apparent piety. Sin is seen in organized society in the form of corrupt government, mistrials in court, etc. War, with its mass killing,

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1. Ibid., p. 57.
2. Cf. Gray, op. cit., pp. 74-81.

hatred, destruction, is a manifestation of sin and causes men to ask, "Where is God?" He is in their midst, although he does not intervene.<sup>1</sup> Even war, like other calamities, may serve to sift mankind.

In discussing the Christian's life, Gray declares, that "God's perfection is the plumb line by which we build the Christian life."<sup>2</sup> The heart of Christian living is the desire to be like God and trust him to help the individual to build that kind of life. The degree of attainment will depend on the measure of God's Spirit present in one. God's help comes through the conscience, through fellowship with other Christians, and in Jesus' example. Jesus' example should not be followed imitatively but in spirit and truth. Yet the Christian is free, for the presence of God's Spirit within him makes him so, since he is enabled to achieve progressively his fullest personality. As to ethics, Gray thinks the Christian's standard is found in the Ten Commandments and the Beatitudes. These standards cannot be kept in his own strength but in God's.

Gray says further that prayer, which is man and God in vital relationship, is used by the Christian for five chief reasons; it is natural; he recognizes God's gifts and is thankful; he knows the value of prayer; it helps him to become his best self; it helps him to know God better. The highest purpose of prayer is to know God and what his will is and to receive power to live triumphantly. Some moods of prayer

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1. Cf. *ibid.*, pp. 106-109.
2. *Ibid.*, p. 87.

are: adoration, thanksgiving, praise, intercession, high resolve, and repentance. In two inseparable characteristics, activity and devotion, the Christian life unfolds. There is both peace and power in prayer,<sup>1</sup> and with power God undergirds the Christian.

The relationship between God and man is further noted by Gray<sup>2</sup> in his chapter, "God and the World". The purpose of the world is to serve as a classroom for man's soul, God being the Teacher. He communicates in many ways with man through the world. The world helps man to understand the meaning of God. As to the problem of disaster, it is not God's punishment of man for his sins, and much of the pain and suffering which accompany it are from ignorance and neglect. Suffering can bring about development in the human soul and often reveals the possession of depths of compassion in the individual, never dreamed of. It can be a stepping stone to a larger faith.

Lastly, Gray discusses the providence of God, which means his directing the earth, history, and individual lives in the light of his eternal purpose. Belief in miracles and prayer implies a belief in a Personal Will at work in the Universe. The world is man's present abode,<sup>3</sup> but a greater life and world lie ahead.

"Who are we? What shall we think of ourselves? What is man?"<sup>4</sup> These are some of the questions Harner uses to approach his study of the doctrine of man. The drugstore answer is that man is a few dollars'

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1. Cf. *ibid.*, pp. 86-102.
2. *Ibid.*, p. 124.
3. Cf. *ibid.*, pp. 124-132.
4. Harner, *op. cit.*, p. 39.

worth of iron, phosphorus, calcium. The scientist, for example, speaks of the way food is turned into energy, of the heart as a wonderful engine, and of the pituitary gland that regulates the body's growth. The Christian answer accepts what the scientists have discovered about man but goes further than that. Men are God's children, made in God's image, able to think to a degree as he does, able to be like him in spirit to a degree, able to live forever as he is eternal. If this is the right answer, it makes a great deal of difference as to what we do. God has made man free to choose his own way, and this he has done. Sin is the pitting of man's will against God's will. It is primarily an inner bent of the personality. Harner gives a list of "sure signs of sin" and concludes that man needs to be saved, for all are sinners. He is never happy nor free, nor everything he could be until he follows God's will, for God is all he ought to be and can be.<sup>1</sup>

Harner, in another chapter writes of the problem, "Why do the righteous suffer?"<sup>2</sup> He examines the following answers: somebody was sinful, and the consequences of one person's sin often affect innocent people; someone was ignorant; occasionally a good law that operates for man's benefit may cause suffering. Suffering seems to have a place in God's scheme. The answer lies in knowing that God is good and in trusting him.<sup>3</sup>

In his chapter on prayer, Harner first clarifies what prayer

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1. Cf. *ibid.*, pp. 39-50.
2. *Ibid.*, p. 96.
3. Cf. *ibid.*, pp. 96-106.

is not. It is not just asking for something. The Lord's Prayer exemplifies that. It is not necessarily saying words. It may take verbal expression, but what is primary is the person's thoughts. Praying and saying prayers are not necessarily the same. Prayer must express one's thoughts. Positively, prayer is directing man's spirit to God. Opening his mind and heart, he waits for God to stamp his image on his life. The prayer of Christ in the Garden is like this. So, in prayer one turns to God; opens his soul to him; then brings his needs before him; and lastly one intercedes for others. After prayer, knowing God is working, the Christian should work too. Prayer does not save one from misfortune, but it helps one to face it. To the question, "Does God hear prayer?" the author says if God is a Father he does, for otherwise he would be less than a Father. Does he answer prayer? The highest answer to prayer is God himself. As the Christian has fellowship more and more closely with God, he becomes more and more like him,<sup>1</sup> and this is the highest fulfillment of prayer.

Miller covers the doctrine of man and sin in five chapters. Man is a creature of God, yet a sinner. The Genesis story tells how men came to sin and points to the fact that all men have in them the tendencies to rebel against God. The fundamental qualities of sinfulness appear very early in life. However, the fact that man is finite does not make him a sinner. His sinfulness is his rebellion against God. Man cannot save himself by himself. His need of God's

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1. Cf. *ibid.*, pp. 118-127.

power is always therefore evident, and even with the Holy Spirit he cannot stay on the road to salvation. Man needs God in his troubles and sufferings, for he is never self-sufficient. God is the Lord of history, and therefore His will is relevant to man. His will is absolute and its nature cannot be achieved by man, but he can align himself with the processes which God has set in action and can thereby approximate His will, accepting them as channels through which God's will flows. Man is a citizen of two worlds, for he lives in time; but God created him for eternity, for God has given man eternal life found in Christ. By God's grace he is given power to overcome his sins and his troubles. He never becomes sinless in this world but is strengthened to come close to God's will when his intent is to achieve absolute commitment, and is thereby made whole in faith.<sup>1</sup>

God's grace is His free gift of Himself to His creatures, forgiving them and strengthening them so that they may overcome their sins. Man can do nothing without grace, and yet he does not merit it. Miller presents Paul's interpretation of grace as follows: grace is the product of God's election and man's acceptance. It is a means of justification. It is in a sense a commission or divine calling. It is basically a source of power, involving forgiveness; moral goodness is the test and outcome of it. Miller's own interpretation based on the Synoptics is somewhat different, for to him Paul puts little emphasis on man's part. Man must have a wholeness of intent to come in

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1. Cf. Miller, op. cit., pp. 55-61.

faith to God to receive God's grace. The Synoptic Gospels make the doctrine of election less rigid without contradicting God's sovereignty. The Synoptics also teach that God's grace is persuasive rather than<sup>1</sup> irresistible.

Miller defines faith as man's response to God. It is the whole man in his relation with God. It is based on beliefs that arise from the evidence of what God has done. It creates its own evidence and results in trust and obedience. Faith and grace interact in man's<sup>2</sup> relationship to God. Man attains wholeness by grace if he has faith.

Proceeding to prayer, the author says that primarily it is not a theological question, but that there is theology in it, for it involves personal relation between God and man on a personal basis of communication. It is an adjustment by which one comes more fully into God's presence. To pray is to desire that God's will be done. It arises through man's need for God, for communion with God is man's greatest need. It deepens the relationship between God and man, and keeps him in His presence. Prayer gives man the power not only to do God's will but to accept it, and to make right choices. The basic elements of prayer on man's part are: adoration, praise, confession, repentance, petition, intercession. On God's part it is an answer in<sup>3</sup> terms of forgiveness, power, wisdom, and blessing.

In his discussion of Christian behavior, Miller defines it as

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1. Cf. *ibid.*, pp. 90-97.
2. Cf. *ibid.*, pp. 105-111.
3. Cf. *ibid.*, pp. 120-128.

"that which comes from the will of God as He works out his purpose in and through men."<sup>1</sup> God's will is perfect. The Holy Spirit, who is God immanent, is at work in the world and in man. In that way God's will becomes pertinent. Man can never achieve God's will completely, but he can approximate it. There should ever be this tension between man and God, for that keeps him aware of his shortcomings and his need of God's grace.<sup>2</sup>

Murray states that from the Sabbath day that Jesus asked the Pharisees, "How much then is a man better than a sheep?"<sup>3</sup> Christianity has declared its belief concerning human values. In some countries and under some forms of government, however, the inherent rights of man are still not recognized. Murray declares that a man is worth what he is worth to God. Christ on Calvary thought him worth a great deal. Man's worth to God is the just basis of man's estimate of his fellowman. The recognition of what Christ has done for man and what man can be in His power are motives for missions and for sharing the Christian faith with men everywhere.<sup>4</sup> Not only did Jesus have a concern for individuals but for society as well, for Jesus' teaching was built around the idea of the Kingdom of God which is the reign of God's will in the lives of men. The result of this will be a redeemed society. Jesus' followers are inevitably led to practise His principles for the creation of a society interested in the welfare of its members and the development of their

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1. Ibid., p. 138.
2. Cf. *ibid.*, pp. 138-145.
3. Murray, *op. cit.*, p. 87.
4. Cf. *ibid.*, pp. 86-92.



personalities. Jesus had a goal for society, but He left the program in the hands of His followers. He gave men the basis for right relations with one another. Murray proposes a social creed for an ideal Christian society, the main points of which are: a social guidance that will develop personality, use of national resources for the good of all, a decent wage for every working man under proper working conditions. Young people have a definite part in this program. In writing of prayer Murray says that Jesus felt the need of prayer and He wanted His followers to pray. According to Jesus, prayer is giving God a chance to work in us. There are obstacles to prayer, but the rewards are many. It changes men; it changes things. In prayer the Christian's friendship with God grows, and out of this fellowship comes his deepest satisfaction.

## 6. Soteriology

The doctrine of redemption and salvation, which will be surveyed next, does not appear in one particular section, but occurs in several pages in the books of theology for youth.

Gray begins by bringing out the fact that God who is always eager to forgive, has made this plain to man in the life, teachings, and death of Christ. God's gift of forgiveness is called grace. The Son of God died because God forgives, and his death has drawn many to God. Man accepts this gift of God by repentance and faith. Repen-

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1. Cf. *ibid.*, pp. 93-99.
2. Cf. *ibid.*, pp. 65-71.
3. Gray, *op. cit.*, p. 81.
4. Cf. *ibid.*, pp. 56-57.

tance, the first step in salvation, means seeing one's self as a sinner, confessing one's failure, and accepting God's forgiveness whereby man turns from sin with the purpose of following God. This brings about the most transforming experience that can come to man. His life is now integrated around God as he has seen him in Christ.<sup>1</sup> Repentance comes about because the Holy Spirit bears witness to man's spirit, drawing him into the presence of Christ, and face to face with Perfection, he recognizes his shortcomings.<sup>2</sup> It is the influence of the Spirit on man's spirit that makes man's response to God's offer possible.<sup>3</sup>

Faith in Jesus is dependence on him for strength in overcoming sin and for living a Christ<sup>4</sup>-like life. Faith which is self-commitment, confidence, trust,<sup>5</sup> and repentance are called forth by the activity of the Holy Spirit.

Harner introduces this subject by noting that this place of Christian doctrine gets very close to the center of Christian faith. After reporting three true stories of young people involved in delinquency and crime, the author asks if it could be that they needed salvation. Individuals and nations do wrong and find themselves powerless to change. Both need salvation. Harner then defines salvation, using Jesus' parable of the Prodigal Son as a basis for it. The chief marks of the way of life found in salvation are: deliverance from ones' self-will, fears, and worries; yielding completely to God's will, and knowing

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1. Cf. *ibid.*, pp. 81-84.
2. *Ibid.*, p. 64.
3. *Ibid.*, p. 65.
4. *Ibid.*, p. 85.
5. *Ibid.*, p. 66.

his forgiveness for one's wrong doing; enjoying close fellowship with God and with other people, the result being a happiness nothing can touch. Harner considers salvation a growth, not a sudden possession once-and-for-all. One may be saved the moment one heads in the Father's direction, he grants, but the process may go on and on. Salvation requires that God and man work together. Man's part is first to repent, which means to stop being what he is and turn and start going in the opposite direction; then to accept what God has done and is doing for man's salvation. God's part is to show man the way, which he does in various ways: through the laws of life, through conscience, through the words and lives of good people, through the Bible, the Church, and most of all through Jesus. Then he shows man his unfailing love even though he does not deserve it. This is called God's grace. He shows this love in many ways but most of all in Jesus on the Cross. The Cross has redemptive power, buying man back from sin to life. When the individual turns his face toward God, he meets him more than half way. Harner does not think a particular conversion experience is necessary. He says repentance must be frequent. It is accepting Jesus, following him and yielding to God's guidance. The process of salvation should begin very early in life and needs to go on as long as we live on earth and beyond.<sup>1</sup>

The doctrine of redemption and salvation occurs throughout The Clue to Christian Education by Miller. Grace, faith, and repentance, important aspects of redemption have been referred to in connection with the doctrine of man. Miller believes the idea of redemption

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1. Cf. Harner, op. cit., pp. 107-117.

to be at the heart of the Christian faith. It is the gift of God through the Holy Spirit. Man cannot buy it nor earn it. God offers it. Man accepts it.<sup>1</sup> God has always wanted to bring man back to Himself. He takes the initiative and is the reconciler. He has offered salvation to man in many ways: in the law, in men's hearts, and finally written in blood, in the suffering love of Christ whose victory of the Cross was in His resurrection.<sup>2</sup> Salvation calls for faith and repentance on the part of man, which in turn comes only with the giving of himself completely to God, and depending upon Him for strength to do His will.<sup>3</sup> In conclusion, Miller says that "the Bible contains ... all that is necessary for man to be saved."<sup>4</sup>

Murray in his chapter, "The Forgiveness of Sin",<sup>5</sup> observes that all who have probed human nature find man to be selfish and wrong. No matter how much knowledge or culture he has, until the redeeming power of Christ comes into his life, he continues in his self-will. The heart of all sin is the enthronement of self, thereby blinding man to God's claims, to the needs of his fellow man, and to his own highest good. This is why a new birth is necessary in order to become a part of God's kingdom. Only the power of Christ can cause this change, and it is God's gift of grace, His act of finding man. In Christ's sacrifice, God has offered forgiveness. Christ can change the inner motives

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1. Miller, op. cit., p. 45.
2. Ibid., p. 25.
3. Ibid., p. 45.
4. Ibid., p. 172.
5. Murray, op. cit., p. 72.

of man's life - a miracle of grace. The author continues by saying that there are different kinds of conversion, but all are alike in that they come from the same source and by the same power, and are in the final purposes. In conversion, there is a need and a realization of it; one comes to trust Christ and commit himself to Him; on man's part there is willingness to follow Him; on His part, there is power and readiness to help. The inevitable outcome is growth in righteousness and peace.<sup>1</sup>

## 7. Ecclesiology

Ferm conceives of the Church as "a continuation in human history of the work and influence of Jesus Christ."<sup>2</sup> This phase of theology will be surveyed next.

Gray begins with the group of Christians who observed the Lord's Day on the first day of the week. A simple form of service developed and, as these groups increased, an organization emerged. By 100 A.D. the Church had become an institution. The Church has played a dominant part in history. It has been the inspiration of art, architecture, and music. Education was nurtured and flourished in the Church. Early in its history it was divided into many organizations. As an institution it has its failures. However, the Church is not only an institution, but it is a living body through which God is building his Kingdom. It is the sphere in which God is active in the world. God uses it to bring his Spirit to individuals and groups. As a spiritual

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1. Cf. *ibid.*, pp. 72-78.

2. Vergilius Ferm: *An Encyclopedia of Religion*, p. 169.

fellowship, the Church is one; it is holy; it is catholic or universal; and it is apostolic. The mission of the Church is for the spiritual growth of its membership and for the sending out of missionaries for its expansion. The Protestant Churches recognize two sacraments, which are baptism and the Lord's Supper. The author defines sacrament as a group act through which visible symbols make known invisible realities. The Christian expresses his deepest communion with God by their use. In baptism the use of water symbolizes the inner cleansing of the soul. In the Lord's Supper or Communion the Christian links himself with other Christians in consecration. Lastly, Gray writes of the ministry. The minister of a church should possess faith and be attuned to the leading of the Spirit; he should be called of God in his own conscience. He proclaims the Gospel, administers the sacraments, leads the church in its personal witnessing.<sup>1</sup>

The Church, according to Harner, is more than a building and more than a grouping together of individuals. It is the Body of Christ. Just as the most important thing about a body is the life or spirit in it, so in the Church it is the spirit of Christ within it. As the body has members, so has the Church, members differing widely from one another but in unity with Christ. The Church is the second body of Christ continuing to live and grow. The different functions of the Church are: the administration of the Sacraments, the preaching of the Word, the providing of opportunities for Worship and for

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1. Cf. Gray, op. cit., pp. 113-133.

religious education, the expansion of the Body through Missions and Evangelism, the manifestation of concern for society, and the participation in brotherly service. The author defines and states the purpose of each of these. The Church has many defects, and yet it still has the spirit of Jesus which is not imperfect. A member of the Church must keep in close touch with it and must perform his individual task as faithfully as possible.<sup>1</sup>

In discussing the Kingdom of God Harner says that any body of believers which accept God's rule is a part of the Kingdom, for he is the King, and the Kingdom belong to him. It starts within the individual and shows itself in the way individuals live together. In its fullest meaning the Kingdom refers to the common life of mankind under God's rule. The main decision a youth has to make is putting the seeking of God's Kingdom first in his life.<sup>2</sup>

Miller gives a good many pages to his discussion of the Church. He writes that the Church is grounded in history and its one foundation is Jesus Christ. The Church is the Body of Christ. It is a worshiping society, a Christian fellowship, provided by the grace of God with a ministry of the Word, and the Sacraments, for the purpose of leading men to complete commitment to God. The theological justification of it is that the Church was established by God so that He might work out his purposes through it. The functions of the Church are to provide instruction and leadership in Christian truth and living, and

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1. Cf. Harner, op. cit., pp. 63-74.
2. Cf. ibid., pp. 86-95.

to provide a pastoral ministry. It is not limited to the group making up its membership but has the missionary motive of giving the Word to others. It is not limited by national barriers. Preaching finds its source in Christian revelation, which is the Word of God. It is relevant to every human experience. The two Sacraments, Baptism and the Lord's Supper, which are signs of God's grace, cause variances and even separations among Christians. The author discusses both at length, giving the different ways men interpret their meaning and also the basic points of agreement. He concludes by saying that the way to become a Christian is by entering the Church,<sup>1</sup> for the "Christian is one who follows Christ as Lord and Savior, worships God in His Church, and works<sup>2</sup> and prays and gives for the extension of Christ's kingdom on earth."

Murray's definition of the Church is comprehensive. It is the fellowship of all of Christ's people everywhere. It also includes the former generation. The Church is catholic, and one specific denomination is only a part of it. The Church is a Family, a Fraternity, binding those who love Christ in a bond of brotherhood. The Church is the Body of Christ. Jesus believed in and needed the Church. The Church is not perfect, for it is a human as well as divine organization, and many have come into it in name only. Many others are only babes in Christ. It is the human source of spiritual help and the principal instrument of Christian service in the world. Men need the church for they need to worship; they need its instruction; through it they can

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1. Cf. Miller, op. cit., pp. 71-80.
2. Ibid., p. 80.



serve God more effectively. To carry out Jesus' world program, the church is needed.<sup>1</sup> In another chapter Murray expresses his belief that the Christian faith is to be shared, for all men everywhere need it. This sharing must be done by personal witnessing. For the advancement of Christ's cause every member is needed.<sup>2</sup>

## 8. Eschatology

Eschatology, the doctrine of last things including death, resurrection, immortality, the end of the world, final judgment and the future state, is the last area of theology for youth to be surveyed.

Gray states that the Christian's conception of immortality springs from our fellowship with God in this present life, which leads us to believe that he rules over all, even death. In stating the Christian's hope the author gives six aspects of it. First, the assurance of an eternal life is based on the testimony of Jesus, who, himself, rose from the dead. Second, death will set man free from the limitations of earth. The Christian's hope is founded on Christ's victory over death. Third, the existence and vitality of the Church cherishes the Christian hope. Fourth, death and frustration are overcome for those who are in Christ. There will be a creative fellowship of spirits after death. Some call this heaven, which Gray thinks is a symbolic name for the future life. Heaven, he continues, is that eternal condition of spiritual life where sin has been overcome and where there is a richer life in fellowship with God and others. Fifth, the

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1. Cf. Murray, op. cit., pp. 79-85.
2. Cf. ibid., pp. 107-113.

Christian believes in judgment. Lives are judged at death. Hell is the condition of that person whose relationship with God is broken. The author states that in eternal life God will call men out of sin until all are in his fellowship of love. Sixth, life beyond death is one of fellowship with God and with the people of God. Gray states that there will be no second coming of Christ, for he is already here<sup>1</sup> in the Spirit of God, which is also the Spirit of Christ.

Harner, in his chapter, "If a Man Die",<sup>2</sup> says that man has always clung to the hope of immortality and implies that God has permitted men to cherish this hope. Psychology makes it hard but not impossible for one to believe in immortality. Christians have two main grounds for their hope of life after death. Jesus was victorious over death. This is found in almost every page of the New Testament. It was the hope of the first Christians and was carried over later into the period of persecutions. It is still the hope of Christians. The chief reason, according to Harner, is faith in God as a loving Father. In the language of science, the end result of the process of evolution has been the production of personality. It would be unreasonable to suppose that the Source of creation would blot it out. As to what the future life will be like, it will be spent in God's house where his love and care are in control. As to judgment, every day is Judgment Day. A man out of fellowship with God is in hell now, and will continue to be unless

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1. Cf. Gray, op. cit., pp. 133-139.
2. Harner, op. cit., p. 75.

somewhere along the line he yields to God. A man may enjoy heaven before death, and after death he goes on increasingly enjoying heaven.<sup>1</sup>

Miller begins his treatment of "last things" by defining them. He suggests also that in this age it has become as relevant to children as to adults. He then summarizes the belief concerning last things in the early Church. The only immortality in the New Testament is resurrection which depends on repentance and faith. He writes of the problem of untimely death and states that in faith in the great love of God there need be no fear. There is life after death and judgment but as to details about these facts there are differences of opinion. All Christian theology agrees that life after death involves self-consciousness. The knowledge of God's nature and of the value He has placed on man, makes certain one's belief in immortality. Death, hell, heaven, and judgment are pictured symbolically. One doesn't know what occurs nor how it occurs.<sup>2</sup>

Murray expresses the fact that one of mankind's most poignant questions is: "If a man die?"<sup>3</sup> Hunger for assurance of continuous life is present in humanity. It is more than a desire to continue to live or even a desire to vindicate the ideals held most sacred. Man's view of God and the Universe will depend on his view of the future life. Faith in immortality is tied up with faith in God. Belief in immortality is a ground for inner strength, a power. It makes a man know how to live. The author gives two grounds for belief in immor-

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1. Cf. *ibid.*, p. 75-85.
2. Cf. Miller, *op. cit.*, pp. 184-192.
3. Murray, *op. cit.*, p. 100.

tality. First, human personality is too valuable to end in death. Second and more important, is the nature of God himself. Death cannot take man out of his hands. Christ who died and lived again gives to man the supreme assurance of the life everlasting. As to heaven, it is symbolically revealed, and little is known of its realities. That there will be an unbroken fellowship with God is assured. The Resurrection gives significance to life now. It brings a stimulus for high living,<sup>1</sup> for it has already begun in this life.

### C. The Main Emphasis in Each Area of Theology

#### 1. Bibliology

In searching for the main emphasis within each of the eight areas of Theology as contained in the books of the four Christian Educators studied it was found that the authors' own claims are at times stated; occasionally the implication is clear. Frequently the content was carefully studied and analyzed for the purpose of determining the author's intent as to emphasis.

In the first area of theology which is Bibliology, Gray's emphasis is on God's progressive revelation of himself culminating in Jesus Christ. Harner emphasizes the fact that the Bible shows man what God is like through Christ. Miller considers the Scriptures to be the primary means of revelation and authority interpreted by the concept of the mind of Christ. Murray concentrates on the purpose of

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1. Cf. *ibid.*, pp. 100-106.

God's Word which is to show man how to obtain salvation and how to live right.

## 2. Theology

In the doctrine of God, Gray stresses the love of God as manifested in Christ. Harner places the Fatherhood of God as most important. Miller calls particular attention to God's power which is qualified by mercy, love, and forgiveness in regard to man. Murray stresses God as a Father.

In regard to the Trinity only Gray and Miller express their belief. The former states that God reveals Himself as Father, Son and Holy Spirit. Miller agrees that God is the Father, the Creator; God is the Son, the Redeemer; God is the Holy Spirit, the Sanctifier.

## 3. Christology

In the doctrine of Christ, Gray portrays Him as equally human and divine. Harner by his own admission says that the crux of the matter is what Jesus is to man, that is, his Lord and Savior. Miller with certitude shows Jesus to be God in the flesh for the purpose of man's salvation. The heart of Murray's presentation is that Jesus gave himself completely to God's purpose in His atoning death.

## 4. Pneumatology

Gray's emphasis in his discussion of the Holy Spirit is both on the fact that man has personal intercourse with God by the interpenetration of the Spirit into his spirit and the works of the Holy Spirit. Harner does not write on this portion of theology.

Miller thinks of the Holy Spirit as God immanent at work in the world and in man. Murray teaches the relationship of the Holy Spirit to Christ and God, but shows clearly that He is a Person who does His own particular works.

#### 5. Anthropology

In man's relationship with God, Gray discusses many areas. The emphasis is on the fact that man reaches his highest fulfillment when he is in right relationship with God. Harner insists that God made man with freedom of choice, but man is freest when he follows God's Will for him. Miller emphasizes man's dual role. He is a creature of God but a sinner, a citizen of two worlds, living in time, but created for eternity. Man is helpless by himself, but in God can overcome his limitations. Murray's emphasis is the great worth of man in God's sight and consequently man's worth to man.

#### 6. Soteriology

In the doctrine of Redemption and Salvation, Gray's main emphasis is on the part the Holy Spirit plays in order to make possible man's response to God's grace. Harner's main teaching is on man's being really sorry for his failures and his intent to lead a new life by yielding to God's direction and mercy. Miller by his own statement believes man's redemption, the gift of God accepted by man, to be the heart of the Christian faith. The necessity of a new birth which occurs only through God's gift of grace is Murray's accent.

#### 7. Ecclesiology

Gray in the doctrine of the Church portrays as most significant the Church in its spiritual sense of Christian fellowship and the sphere of God's activity in the world. Harner emphasizes equally the Church as the spirit of Christ living on, and also its functions. Miller brings out positively what the Spiritual Church is and how the visible church provides for it. Murray calls particular attention to the church as an effective agent in carrying out Jesus' program.

#### 8. Eschatology

In the doctrine of last things the immortality of the soul was the general emphasis. Gray emphasizes the assurance there is of eternal life, and its richness in fellowship with God and others. Harner's lack of mental assurance about this area of theology is felt. He emphasizes the confidence one can have in God concerning these matters. Miller in a more assertive manner stresses the fact that "last things" can be accepted on the knowledge of God's nature and the value He has placed on men. Murray's main assertion is that, knowing the nature of God and the value of human personality, the Christian can be assured of an unbroken fellowship with God.

#### D. Summary

In the religious education of youth theology, which is a systematic expression of basic convictions, is considered to be essential.

In general every area of theology was found: the Bible, God, Christ, the Holy Spirit, the Trinity, man and sin, redemption and salvation, the Church and "last things". There is not complete agree-

ment among the authors, nor does each author completely cover every area of theology.

The procedure in this chapter has been to make a survey of the four designated books on theology for youth. The areas of theology and the emphasis in each area were noted.

The composite picture of the findings is as follows: the Bible, written in the language of fallible men under the inspiration of the Holy Spirit, is God's Word to man in which He progressively reveals His nature and His purpose to him. This revelation culminated in the Incarnate Son of God.

God, the Creator, is a Spirit, Almighty but self-limited, everywhere present, sovereign over His creation, perfectly righteous. He is a Person, active, self-conscious, holy, just, good. He is capable of communication and is eager for fellowship with man. His Supreme Purpose has always been man's redemption. His love for him is so great He was willing to sacrifice His own Son that man might be saved. God reveals Himself as Father, Son and Holy Spirit.

Jesus Christ, a historical Person, was completely human yet perfect in His manhood, having lived sinlessly in the world. He is also Divine, possessing all the attributes of God. However, there was complete unity in His personality. He showed man what God is like and revealed to him God's great love for humanity. He is the Lord and Saviour of the believer, for He is God Incarnate.

The Holy Spirit is a Person. He is the essence of God's personality, God immanent in the world. He is the Spirit of both God and Christ, and can interpenetrate the spirit of man, making possible



his fellowship with God and with his fellow believers. His Work is to convict, to convert, to give faith. He strengthens, teaches, guides, comforts. He is the believer's Source of spiritual power.

Man is a creature of God, made in His image and made for eternity. He was made free to choose, yet only as a son of God does he reach his highest destiny. Communion with God is his greatest need. Sin, which is man's pitting his will against God's Will, has caused a broken fellowship between man and God, and he cannot renew it in his own power. Man is of infinite worth to God, whose Purpose is to re-establish an unbroken fellowship with him.

God's love for man is so great He has provided for his redemption and salvation through the sacrifice of His Son on the Cross. When man repents and turns to God, God freely forgives him. When man commits himself in complete trust to God, he is saved.

The Church is a living body through which God is building His Kingdom. Its one foundation is Jesus Christ. The function of the Church is to provide instruction in Christian truth and living. Its mission is to give the Gospel to all men everywhere. The Protestant Church recognizes two Sacraments: baptism and the Lord's Supper, which are visible symbols to make known invisible realities. Finally, the Church is a place for worship and for the fellowship of believers.

The Christian is assured of eternal life. Judgment is upon all those who are out of fellowship with God. Heaven and Hell are held to be symbolic, and little is revealed concerning their realities.

The main composite emphasis is: man in his knowledge of God

through Christ as revealed in the Bible is offered God's gift of forgiveness, which is possible through the sacrifice of His Son, who paid the penalty for sin, and which if man accepts makes possible his eternal fellowship with Him.

CHAPTER II

AN ANALYSIS OF THE THEOLOGY INCLUDED IN THE MATERIALS USED  
IN THE  
SENIOR PROGRAM OF THE PRESBYTERIAN CHURCH, U.S.

## CHAPTER II

### AN ANALYSIS OF THE THEOLOGY INCLUDED IN THE MATERIALS USED IN THE SENIOR PROGRAM OF THE PRESBYTERIAN CHURCH, U.S.

#### A. Introduction

The Board of Christian Education of the Presbyterian Church, U.S., publishes rich and varied curriculum materials for its youth, seeking to provide for its spiritual needs and for its growth in Christian living. Some of these are: The Graded and Uniform Series to be used in Sunday School, the Presbyterian Youth, for second sessions or vesper services, elective study courses, two books of daily personal devotions: Day by Day and Thy Will - My Will, numerous publications for Youth Camps and Conferences, a Hymnal for Youth Worship. This chapter, however, will be limited to the examination of one year of the Departmental Graded Series: Senior Bible Studies,<sup>1</sup> including the Senior Teacher's Guide,<sup>2</sup> beginning with Unit I, October, 1949, continuing through Unit VII, September, 1950. The titles of these units are as follows: How to Understand and Use the Bible, From the Old Testament to the New, The Biography of our Lord, The Christian Home, God Speaks Through the Prophets, The Church, Understanding Corporate Worship.

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1. John L. Fairly, Editor-in-Chief, Senior Bible Studies: Departmental Graded Series.
2. Holmes Rolston, Editor-in-Chief, Senior Teacher's Guide: Departmental Graded Series.

The Graded Series are based on outlines that are prepared by all the denominations which participate in the International Council of Religious Education. These outlines have Council approval before they are released. The Educational Staff of the Presbyterian Church, U.S., revises these outlines; the Executive Committee approves them; and then they are turned over to selected writers whose work is carefully scrutinized by the Editorial Staff.<sup>1</sup>

These materials are not fixed and unchanging but are frequently revised as new needs appear and fresh emphasis becomes necessary.<sup>2</sup> From time to time a summary evaluation of all curriculum materials as a whole is made to determine whether the various objectives are being properly emphasized.<sup>3</sup>

The method and the content of these materials are so closely interwoven it is difficult to separate them. The direct use of Scripture guided by questions which serve to bring to focus the main thought of the content is the procedure found throughout this material.

The procedure in this chapter will be to examine the Senior Bible Studies with the Senior Teacher's Guide, unit by unit: first, making a general survey of the content; second, classifying each item of theology found; and last, noting the main emphases in each area of theology.

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1. Lewis J. Sherrill: Lift Up Your Eyes, p. 110.
2. Ibid., p. 104.
3. Cf. ibid., pp. 111-113.

## B. ANALYSIS OF THE THEOLOGY

### 1. Unit I: How to Understand and Use the Bible

#### a. General Survey

This unit, developed in nine studies, shows what the Bible is, why it was written, how it was written, how it was transmitted to us, why it is believed to be true, and how to use it.

The Bible is a record of God's continuous revelation of himself and man's progressive understanding of it. It is a book which interprets the character of God as he works in the lives of individuals and nations, and especially as he reveals himself in Jesus Christ. It is a timeless book, and its message can be applied to any age. It has one central theme: God through Christ, revealing his redemptive purpose for man.<sup>1</sup>

The Bible is written from the theistic point of view of life: God, the Creator works in and through nature, in and through history, in and through human experience to accomplish his redemptive purpose. Man not only finds God in the Bible, but he finds himself.<sup>2</sup> It was written as a guide for living and brings to man a transforming power for abundant living.<sup>3</sup>

Bible writers, dedicated to God, became agents in his hands, to write in the terminology and thought of their day, their convictions which they had gained through their experiences with God. Before the Bible became a book it was a mass of manuscripts. The Old Testament

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1. Joseph M. Gettys: Senior Bible Studies, XXXII:1, October 2, 1949, pp. 1-3.
2. Cf. *ibid.*, October 9, 1949, pp. 3-5.
3. Cf. *ibid.*, October 16, 1949, pp. 6-8.

was assembled on the basis of their sacred nature, religious value, their authenticity and their reputation as having been written by inspired men. The letters of the apostles to the early Christian Churches were preserved. Gradually a need was felt to write the stories of Jesus' life and teachings. By the fourth century the New Testament Canon was<sup>1</sup> fixed.

The Bible has come down through the ages in a miraculous manner. It was translated and printed in the languages of the people. It has been the cause of religious persecutions. It has been suppressed,<sup>2</sup> but for more than three centuries it has been the world's best seller.

There are many good reasons for believing in the trustworthiness and authority of the Bible, some of which are: The Church has believed it for many centuries; men who speak eleven hundred languages and dialects around the world have believed it; it has been attacked, tested, attempts made to destroy it, but nothing has prevailed against it. Modern Scholars give scientific reasons for accepting it as true. One knows the Bible to be true because it has changed the lives of so<sup>3</sup> many men. The fact that the Bible is central in the modern missionary<sup>4</sup> movement is another proof of its truth. Probably the most convincing reason of all concerning the trustworthiness of the Bible is one's own<sup>5</sup> transforming experience with it.

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1. Cf. *ibid.*, October 23, 1949, pp. 8-10.
2. Cf. *ibid.*, October 30, 1949, pp. 11-13.
3. Cf. *ibid.*, November 6, 1949, pp. 14-16.
4. Cf. *ibid.*, November 13, 1949, pp. 16-18.
5. Cf. *ibid.*, November 20, 1949, pp. 19-21.

In the study "How to Use the Bible" one concludes that those who master the Bible are mastered by it and are the ones who will make a difference in the world.<sup>1</sup>

b. Specific Theological Teachings

This unit, since it is about the Bible itself, which is the principle source of man's knowledge of God, is rich in theological teaching.

(1) Anthropology

The Bible meets man's need for a revelation from God, for without it he falls below the destiny for which the Creator made him. It teaches what man is to believe concerning God and what God requires of man. It is a sure guide for living, the only 'infallible rule of faith and life'.

God used human beings as a medium for giving his Word to mankind. The Spirit of God made use of man's native endowments. The writer, although a divinely quickened agent in God's hands, used the language of the day and the thought patterns of the times. He did not lose his individuality but rather projected it into his writings.

Man comes to know himself in the light of God's Word. The Bible makes him see his true worth and the worth of other human beings. It is true to man's own human experiences. In the lives and experiences of Biblical characters, he sees the reflection of his own experiences.

The Word of God goes to the heart of men's troubles. It

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1. Cf. *ibid.*, November 27, 1949, pp. 21-23.



helps him to cope with his deepest needs.

In the use of the Bible, one should read it consistently, seeking the guidance of the Holy Spirit for the understanding of it. One should examine one's own life in the reading of it. The one who masters the Bible is mastered by it.

## (2) Bibliology

The Bible is the world's greatest book. It has been the best seller for the past three centuries. It is a revelation from God to man, a record of God's continuing revelation of himself and man's progressive understanding of it. It is a timeless book, written in specific periods of history, reflecting the character of the times, but it is for all ages and for all people. It interprets the character of God as he breaks into human history.

The Bible is unified in thought and in spirit. Its central theme is God's plan for man's redemption. The mode in which God's Word was put together, the way it has been preserved through the ages, the manner in which it has withstood attacks, investigations, testings, reveal that God is in it.

The history of the printing and the translation of the Bible, the findings of modern scholars, recent archaeological discoveries verify its trustworthiness. Recent manuscripts confirm its validity. The effect the Bible has had on the world and in the experiences of individuals makes one believe that it can be trusted.

## (3) Christology

God's best, clearest, and final embodiment of truth is found

in Christ, for Jesus shows what God is like and what his purpose for man is. He is a Saviour to whom man can draw near, and through whom he may find forgiveness and strength in the time of need.

(4) Ecclesiology

The Church for nineteen centuries has accepted the Bible as the Word of God. It is central in the missionary movement.

(5) Soteriology

In the Bible, man finds illustrations of people who were completely committed to God in faith. Their faith may engender like faith in the reader. The Bible contains the Word that brings man to a transforming power for abundant living; to make him into a son of God by the power of the Spirit.

(6) Theology

The Bible reveals God the Creator of all things, who works in nature, in human experience to carry out his purposes. He is in control over his creation. He is Christ-like in his love for man and his concern for his welfare. His supreme purpose is to save man from his sins. God speaks to man through his Word and in his convictions. He has made full revelation of himself to man in Christ.

2. Unit II: From the Old Testament to the New

a. General Survey

Old Testament history closes with the Hebrew people in the midst of their tremendous task of restoring their nation. The four hundred and fifty years between Old Testament and New Testament history

is called the Intertestament Period. The Scripture for this unit is found in selections from the four Gospels; the non-Biblical data is from first Maccabees, chapters one through three.<sup>1</sup>

One conception revealed in almost all the Hebrew literature of this period is that of a faraway God not concerned about human affairs. The Law, minutely interpreted, took the place of a personal God. Another religious idea of this period was an almost fanatic expectancy of a Deliverer who would establish a great national and material kingdom.<sup>2</sup>

In the 'fullness of time' Jesus came. The world was one world but a Roman world. One language was spoken by all. In spite of the consolidation of the world, the lot of too many people was unbearable, for one out of every three men was a slave. The religions of the day gave no satisfaction. The time was ripe for the rapid spread of Christianity. This was the world of Jesus' day, and yet it rejected him and crucified him.<sup>3</sup>

b. Specific Theological Teachings

In this short unit one sees this period as a preparation of the world for the coming of Christ. Several areas of theology are present.

(1) Anthropology

The heathen gods that man worshipped were unsatisfactory in

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1. Balmer H. Kelly: Senior Bible Studies, December 4, 1949, p. 24.
2. Cf. *ibid.*, pp. 25-26.
3. Cf. *ibid.*, December 11, 1949, pp. 27-28.

the face of their spiritual needs. The Hebrew God replaced by the Law had become burdensome. The religious leaders were deeply involved in politics and were corrupt morally. Angels were the intermediaries before God and man.

(2) Christology

The Christ who was expected was a Messiah who would establish a powerful, materialistic nation.

(3) Ecclesiology

The Hebrew worship had become systematized and formal. The center of it was the Law. The priesthood was lacking in spirituality and was seeking self-aggrandizement.

(4) Soteriology

God's provision for man's salvation, Christ, was rejected and crucified.

(5) Theology

God was thought of as remote from the world and unconcerned for men.

3. Unit III: The Biography of Our Lord

a. General Survey

This unit developed in seventeen lessons begins by presenting the world to which Jesus came in the 'fullness of time'. The Scripture for this unit is found in the four Gospels.

Palestine was a part of the 'one world' under Roman dominion.

The great highways united the vast empire, and were used mightily to carry the Gospel everywhere. One language was spoken, and this too facilitated the rapid spread of Christianity. There was desperation in the world, moral degradation, oppressive taxation. The Jewish thought and belief were centered in their Messianic hope, the hope of a great Deliverer who would free them from the Roman yoke.<sup>1</sup>

God broke through into human history in his Son. He loved the world so much that he came into the world in the Person of Jesus Christ. He entrusted to earthly parents the giving of birth and the rearing of his only Son, who revealed to the world who God really is.<sup>2</sup> Jesus' childhood was that of a normal Jewish boy of that age in the town of Nazareth. His mind was open to the great truths of God. When he was twelve years old, he evidently felt the Spirit of God moving within him.<sup>3</sup>

In Jesus' baptism and temptation one sees the Incarnate Christ in action. In his baptism he realized that he was truly the Son of God. He was tempted as a man but without sin, for he chose God's way.<sup>4</sup>

Jesus began his ministry by calling his first helpers, men who were capable of mental and spiritual growth. The Church began with this event. He added his first disciples, teaching and calling other individuals.<sup>5</sup>

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1. Carlton C. Allen: Senior Bible Studies, December 11, 1949, pp. 27-28.
2. Cf. Allen: Senior Teacher's Guide, December 18, 1949, pp. 66-68.
3. Cf. Allen: Senior Bible Studies, December 26, 1949, pp. 31-33.
4. Cf. Allen: XXXII:2, January 1, 1950, pp. 1-3.
5. Cf. *ibid.*, January 8, 1950, pp. 4-6.

In his own home town Jesus was rejected, but as we went from city to city teaching, preaching, and healing, his popularity with the people increased. He manifested great power doing the work for which God had sent him. He broke many customs and traditions of the day, and thereby caused an ever growing opposition on the part of the Jewish leaders.<sup>1</sup>

Jesus as a teacher taught both formally and informally. His formal teaching, found in the Sermon on the Mount, began with the Beatitudes, continued with the interpretation of the Law and closed with a series of guides for right daily living.<sup>2</sup> Most of Jesus' teaching was done informally. He showed by his own godly life the right way to live. He also taught the truth in parables. Practically every basic problem in human living was covered in his teaching.<sup>3</sup>

In studying the miraculous element of Christ's ministry, the important thing to notice is that all of his miracles are the outpouring of his love for suffering humanity, for they cover almost the whole panorama of human suffering.<sup>4</sup>

After Christ had called the twelve, and having taught them both by example and precept, he made apostles of them and sent them out. He gave them his own power and authority in their ministry. They learned many things, among which was that the ministry was sacrificial but rewarding. With the little that the Church had, combined with the great

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1. Cf. Allen: Senior Teacher's Guide, January 15, 1950, pp. 12-16.
2. Cf. Allen: Senior Bible Studies, January 22, 1950, pp. 9-10.
3. Cf. Allen: Senior Teacher's Guide, January 22, 1950, pp. 19-20.
4. Cf. Allen: Senior Bible Studies, January 29, 1950, pp. 12-13.

power of Jesus, the Kingdom of God would be kept alive.<sup>1</sup>

After Peter's confession that Christ was the Son of God, and after God's proclamation at the Transfiguration that he was his Son, the turning point in the Lord's earthly life took place. He then set his face toward Jerusalem and the Cross.<sup>2</sup>

When Jesus started for Jerusalem, he taught those who would follow him what is required in discipleship. One great truth that he gave them was that true religion involved the right relationship between man and God, and between man and his fellow man.<sup>3</sup>

When the three short years of Jesus' ministry were about to come to a close, he felt a sense of great urgency to make his last moments count vitally. He emphasized the meaning of the Kingdom of God, so his teaching centers around three themes: putting first things first, discovering the love of God, learning true humility.<sup>4</sup>

When Jesus and his followers were ready to go into Jerusalem at the time of the Passover feast, he chose a very humble way to enter. It was a highly significant journey, full of contrasting events, reactions and emotions.<sup>5</sup>

In the controversy in the temple which followed, Jesus won out in the battle of words between Jewish leaders and himself, and Jesus sealed his own doom by turning the whole artillery of righteousness on

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1. Cf. Allen: Senior Teacher's Guide, February 5, 1950, pp. 25-29.
2. Cf. Allen: Senior Bible Studies, February 12, 1950, pp. 16-18.
3. Cf. *ibid.*, February 19, 1950, pp. 18-20.
4. Cf. Allen: Senior Teacher's Guide, February 26, 1950, pp. 40-44.
5. Cf. *ibid.*, March 5, 1950, pp. 45-49.

them. They realized then that they had to destroy him or they would be  
<sup>1</sup>  
destroyed.

In the few minutes of peace and fellowship with his disciples  
in the upper room, Jesus' words are set against his imminent death. He  
gave them the example of service to others. He instituted the Lord's  
Supper and introduced his disciples to the "Comforter", the third person  
of the Trinity, who was to come and to continue with them.  
<sup>2</sup>

In Jesus' trials and his death, one sees the contrast of man's  
hatred and God's love, of man's weakness and instability and Christ's  
strength and steadfastness. One betrays him, another denies him. He  
is tried, sentenced, crucified, entombed, and a great stone is rolled  
over the door of his tomb.  
<sup>3</sup>

Three days later, in the early morn, his resurrection is dis-  
covered. Then Jesus himself is recognized, and finally, undeniable  
proof of his resurrection and understanding are given to his disciples.  
He would never again leave them.  
<sup>4</sup>

#### b. Specific Theological Teachings

In the "Biography of Our Lord", every phase of theology is  
found. Particular emphasis is given to Christ, and to men's different  
reactions to him.

##### (1) Anthropology

Man was created in God's image but with a freedom of choice.

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1. Cf. Allen: Senior Bible Studies, March 12, 1950, pp. 25-27.
2. Cf. Allen: Senior Teacher's Guide, March 19, 1950, pp. 54-58.
3. Cf. Allen: Senior Bible Studies, XXXII:3, April 2, 1950, pp. 1-3.
4. Cf. Allen: April 9, 1950, pp. 4-5.



Man's works should glorify God. When he is confronted with Jesus, he either accepts or rejects him. To Christ man was worth far more than material things or traditions. Jesus taught the sonship of man in relation to God and his brotherhood in relation to other men. He taught that any man in need was his neighbour. All basic problems of mankind are covered in Jesus' teaching. His compassion for suffering humanity is the origin of the present-day institutions for helping mankind. Christ also taught that man was to 'render to Caesar what was Caesar's and to God what was God's'.

### (2) Bibliology

In Christ the Scriptures were fulfilled. Jesus' teachings were not only valid for the age in which he lived but for every age.

### (3) Christology

The historicity of Christ is certain. His humanity is perfectly established in the Biblical record. He was tempted in every way as man but always chose to submit to God's will. At twelve years of age Jesus began to be aware of his place in God's plan, and, at his baptism, God's recognition of him as his Son, marked his definite realization of who he was, and what he was to do. Later, in the Transfiguration, God again identified him as his Son. The greatest test of the triumph of his divine nature over the human was in the Garden of Gethsemane.

In Jesus' teaching the power of his Word is seen. His miracles expressed his power in works. They were an outpouring of his love and compassion for suffering humanity. He could see into the very

hearts of men and know their thoughts and their possibilities.

Christ revealed to man what God is like, for he was God in the flesh. He also showed men the way back to the Father.

Christ died and paid the penalty of sin. He was victorious over death and rose again. When he ascended to the Father, he sent his Spirit to dwell in the hearts of believers forever.

#### (4) Ecclesiology

The Church began when Christ called his first disciple and went into action at Pentecost. Christ set up a pattern for the ministry and commissioned the Church in its task. As the disciples went out to be dependent on the hospitality of those who would receive them, so has the Church always functioned on voluntary giving. As the Apostles interpreted the mind of Christ and the Scripture, so has the minister, consecrated and trained, interpreted them to his generation. Christ taught that one could worship anywhere, for true worship was done in spirit and truth. The test for discipleship was: to love one another, keep his commandments, serve in humility.

The true Church is the Body of Christ. Christ taught that those who were not against him were with him. He also taught that the Church was a House of Prayer, and that worldly things had no place in it. Christ gave his disciples two Sacraments: baptism, the symbol of cleansing from sin and the seal of the Holy Spirit, and the Lord's Supper, which is to be observed in remembrance of his broken body and shed blood.

Christ, himself, felt the need of prayer and taught his disciples how to pray.

(5) Eschatology

Christ's Kingdom is not of this world. It will not be established by the sword. The Christian's hope in the Son of God is his promise of his everlasting presence with the one who believes. Christ's resurrection gave the assurance of a life after death for all who abide in him.

(6) Pneumatology

Christ baptized with the Holy Spirit. The Holy Spirit is the third Person of the Trinity. He is the Spirit of truth come from the Father. He is the Comforter, Guide, Teacher, the Spirit of Christ, ever in the midst of the true Church, and in the heart of the believer forever.

(7) Soteriology

The conversion of man takes place when God reaches down in love, and man reaches up in faith. One who is truly repentant is freely forgiven by God. If he truly believes, he will be saved.

(8) Theology

God is a Spirit. He is like a Father, strong, sustaining, righteous, kind, gentle, loving. He showed his great love for man when he gave up his own Son to die, so that man might be redeemed.

4. Unit IV: The Christian Home

a. General Survey

In six studies this unit deals with the kinds of relationships which make possible a successful home. The Scripture used in

this unit is found in selections from Genesis, Deuteronomy, Judges, Psalms, Ezra, Nehemiah, Matthew, Mark, first and second Corinthians, Galatians, Ephesians, and Colossians.

The Christian faith is a family religion, and the teachings of the Bible concerning it are numerous. Throughout the Old Testament the very heart of the Hebrew religion is the teaching in the home. The first family found in the New Testament is that of Jesus himself. Jesus taught his disciples the concept of God as Father and of Christians as brothers. In God's plan the family was to be the foundation of human society. Marriage, the beginning of a family, is therefore to be taken seriously, for it is a sacred relationship and was meant to be a permanent one.<sup>1</sup>

For family relationships to be happy ones, it is necessary to be aware of the trouble spots that prevent happiness. One excellent way that members of a family can come to understand and appreciate each other is through worship both in the church and at home. Family relationships are extremely important for the child, because they are like a school for living.<sup>2</sup>

The relationships between the sexes before marriage which might be called preparation for marriage is of vital importance to young people. Their present actions and attitudes may build or destroy their own future homes.<sup>3</sup>

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1. Cf. Julian Lake and Beatrice V. Marion: Senior Bible Studies, April 16, 1950, pp. 6-8.
2. Cf. Lake and Marion: Senior Teacher's Guide, April 23, 1950, pp. 18-24.
3. Cf. *ibid.*, April 30, 1950, pp. 24-25.

Sex is one of the most wonderful gifts that comes from God, and through the right use of it, men and women can co-operate with God in the creative act. Two basic Christian principles are central in considering this problem: respect for human personality, and the fact that whatsoever one puts into life he will take the same out of it. For a good marriage in the future, the boy and girl relationships must prepare<sup>1</sup> for it in their activities and their thinking before marriage.

Successful marriage depends primarily upon two things: the possession of the right character traits by each partner, and the right choice of a mate. Paul, in the second chapter of Colossians, gives a good standard for marriage and for people in general in their relationship with one another.<sup>2</sup>

The choice of a right partner is one of the greatest choices one has to make. Paul in the thirteenth chapter of first Corinthians describes an essential element necessary in marriage. The kind of love that gives rather than takes, the enduring kind, is what he portrays, and what successful marriage requires.<sup>3</sup>

A shared religious experience is an important factor in a successful marriage. The problem of mixed marriages falls in the following categories: denominational differences, Protestant and Roman Catholic, Christian and Jewish, Christian and non-Christian. The most serious of these is the latter, but the Protestant and Roman Catholic marriage is also serious, for it is like a house divided against itself.

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1. Cf. Lake and Marion: April 30, 1950, pp. 10-12.
2. Cf. *ibid.*, May 7, 1950, pp. 13-14.
3. Cf. *ibid.*, May 14, 1950, pp. 34-39.

The odds are against its success. The time to think about all of these things is before marriage.<sup>1</sup>

b. Specific Theological Teachings

The predominant area of theology in this unit is anthropology, although other areas are touched upon.

(1) Anthropology

God made people male and female. In procreation man and woman co-operate with God in his purpose for the propagation of the human race. Since God made human beings with a nature that demands companionship, affection, and love, man and woman were made to satisfy this need in each other. The marriage relationship is God's plan for this, and he commanded that those whom he had joined together, man was not to put asunder. The marriage relation is the foundation of human society. God through the ages has dealt with people through the family. Beliefs concerning him have been passed on to each successive generation through the family. A child gets his first idea of God as his Father through the parent-child relationship.

Christian young people in their boy-girl attitudes and conduct should always be loyal to their Christian standards, remembering the worth of human personality in God's sight, and God's great moral law that whatsoever is sowed will be reaped.

Young people in making their decision about marriage should

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1. Cf. Lake and Marion: Senior Bible Studies, May 21, 1950, pp. 18-19.

seek God's guidance and should regard Paul's teaching concerning marriages that unequally yoke together.

(2) Bibliology

The source for Christian standards is found in the Bible.

(3) Christology

The human Jesus belonged to a family, was subject to his parents, received his religious training in the home, took his place of responsibility there.

It was Christ who showed the true Fatherhood of God and taught the brotherhood of believers.

(4) Ecclesiology

The figure of the Church as the bride of Christ shows its real relationship to him.

(5) Theology

God is Father of mankind, whom he made as he did for his own purpose.

5. Unit V: God Speaks Through the Prophets

a. General Survey

The books of Amos, Hosea, and Jonah are the Scripture used in this unit, the purpose being not only to find their messages for the times in which they were written but also for the present day.<sup>1</sup>

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1. Cf. Albert C. Winn: Senior Teacher's Guide, May 28, 1950, p. 48.

Prophets were men who spoke for God and declared God's will to the people of their day. They spoke boldly and fearlessly because they were sure God had called them and had revealed to them what they were to say. The burden of their teaching was that a righteous God<sup>1</sup> must and would punish sin.

God commanded Amos, a lonely shepherd from Judah, to tell Israel that she was to be punished for her sins. The prophet began with a pronouncement of God's coming judgment upon Israel's enemies. This pleased them very much. He pleased them even more when he told them that self-righteous Judah, who considered herself spiritually better than Israel, was also under God's punishment. Then mercilessly he ex-<sup>2</sup>posed Israel's sins and bluntly declared God's pending judgment.

Amos' message to Israel was that the practise of righteousness and justice was more essential in God's sight than worship and ritual. Their place or worship had become more important to them than God himself. He also proclaimed that because Israel was God's chosen nation they deserved greater punishment for their sins than any other nation. Amos prophesied through God's revelation to him that Assyria would be God's agent to punish Israel. His predictions were swiftly<sup>3</sup> consummated.

Hosea, a contemporary of Amos, was married to a woman who was unfaithful to him. God revealed to Hosea a great insight into God's

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1. Cf. Winn: Senior Bible Studies, May 28, 1950, pp. 20-22.
2. Cf. *ibid.*, June 4, 1950, pp. 23-25.
3. Cf. *ibid.*, June 11, 1950, pp. 25-28.



own character through this experience. When his wife forsook him and he was in the depth of despair, he realized that God was experiencing the same with Israel's unfaithfulness, and that God's heart ached as his did. Hosea saw sin as horrible because it was against God's love. An even greater revelation came to Hosea: God still loved Israel, even<sup>1</sup> though she was unfaithful, and would take her back again.

The prophet Jonah was commanded by God to go and preach to Israel's most bitter enemy, Assyria. He tried unsuccessfully to evade God's call but went reluctantly to the Assyrian capital, proclaiming God's judgment upon its people. Because the Assyrians repented, Jonah became very angry. God taught him however that he had compassion for<sup>2</sup> all men and not for one nation alone.

b. Specific Theological Teachings

In the three books just surveyed one's knowledge and understanding of God are increased. Much about national sins and God's hatred for them and God's judgment upon sinners is seen.

(1) Anthropology

God is the God of all nations, and his compassion is for all men. All nations are responsible for their sins and are subject to God's judgments, for he, being righteous cannot condone sin. God holds men responsible for the sin of inhuman atrocities as seen in the heathen nations, because man by nature knows better and is repelled by such.

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1. Cf. *ibid.*, June 18, 1950, pp. 29-31.
2. Cf. *ibid.*, June 25, 1950, pp. 31-33.

Idolatrous worship, a purely ritualistic worship, a worship accompanied by social injustices are even more subject to God's judgments, because they are practised by nations who have been favored by God.

An evil civilization has within itself its own seeds of destruction. God often warns a nation of his impending judgment. He punishes it sometimes to bring it back to himself. Although men and nations are often unfaithful to God, he is faithful to forgive them if they repent.

Nations are made up of individuals. Sinful individuals make an evil nation. God often uses human experiences as an agent for revealing his character to man. Out of the depth of despair man often finds God. Man's sins are not only against the righteousness of God but also against his great love. Man can in no wise evade or escape God. God's promises are conditional upon man's responses. God in his great mercy and faithfulness often gives men and nations a second chance.

## (2) Bibliology

Amos was probably the first book of prophecy to be written. The Book of Hosea provides the key to understanding the messages of the other prophets.

## (3) Ecclesiology

A prophet is called by God. God gives him his message. He therefore speaks without fear. In his ministry he is sympathetic with the people to whom he delivers God's message, and he intercedes with God for them.

The kingdom of God will advance to the extent that the Church's missionary zeal matches God's compassion.

(4) Soteriology

The just live by faith. Repentance on the part of man and a nation is necessary if God's forgiveness is to be obtained. No nation is so wicked that God cannot forgive if it truly repents.

(5) Theology

God being righteous must and will punish sin. God is just, holy, compassionate. He is gracious, merciful, slow to anger, abundant in loving kindness.

6. Unit VI: The Church

a. General Survey

In this unit of ten studies a brief history of the Christian Church through the centuries to the present time is presented. Beginning with this unit, related daily Bible reading for each study is given, making for an extensive Scriptural background. Selections from eight books of the Old Testament and fifteen from the New Testament are included. The Acts of the Apostles is the basic book used.

The Church in reality antedates the Christian era, for it is composed of all those who have responded to God's call through the ages. With the coming of Christ, the Church entered into a new phase of Church history. Jesus chose twelve Apostles, declared himself the Head of God's divine kingdom on earth, bound men to him in baptism and in the new covenant of the Lord's Supper, commanding them to make disciples of all

<sup>1</sup>  
nations.

Jesus had warned his followers that they would suffer persecution by the world. For a period of over two hundred and fifty years, from Nero to Constantine, it was extremely dangerous to be a Christian. However, persecution served to purify and strengthen Christianity, and the Church came through victorious.<sup>2</sup>

Under the rule of Constantine, a new day dawned for Christianity. Because of a theological controversy over the deity of Christ, the emperor called the first universal Church council at Nicea in 325 A.D., the result of which was the formation of the Nicene creed, establishing the full-God-head of the Son.<sup>3</sup>

The Church, basking in imperial favor, was threatened by a tremendous influx of unconverted and half-converted members. Many sincere Christians left the Church and formed monasteries. As hordes of barbarians swept over western Europe, for more than a thousand years these monasteries were beacons of light in a world of paganism and ignorance. Unfortunately they too became corrupt, the Bible forgotten.<sup>4</sup>

After the emperor of Rome established his capital in Constantinople, the Church at Rome rose to pre-eminence in the western world, eventually attaining supreme power and world leadership. With the decline of imperial government and the rise of secular power in the Church,

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1. Cf. Dwight M. Chalmers: Senior Bible Studies, XXXII:4, July 2, 1950, pp. 1-3.
2. Cf. Chalmers: Senior Teacher's Guide, July 9, 1950, pp. 9-15.
3. Cf. *ibid.*, July 16, 1950, pp. 19-20.
4. *Ibid.*, p. 21.

all education was in her hands; many philanthropic services were rendered by her; a great missionary program throughout Europe was instigated. It was Gregory the Great who shaped the concept that the pope was the 'head of all the Churches', growing out of the belief that the care of the Church had been committed to the Apostle Peter and that the pope was his successor.<sup>1</sup>

After Gregory the Great until Hildebrand, the popes of Rome were mediocre men whose choice was controlled by rich and influential noblemen or by strong rulers. Charlemagne, who was crowned Emperor of the Romans in 800 A.D., put into effect the ideology of the supreme power of the State. He tried to unite by force all the Germanic people under one government and one religion. In the year 1073, Hildebrand on the other hand came to power with the idea that the pope should exercise ecclesiastical authority over all Christians everywhere, over political rulers, and over the whole life of society. This problem of the relationship between Church and State has never been satisfactorily solved.<sup>2</sup>

A long series of events and personalities came upon the world scene before the time was ripe for the Reformation. Hus, Wycliffe, the Waldenses, the Renaissance, the discovery of America, the invention of the printing press, the selling of indulgences, are a few of these that preceded the Reformation. It is usually dated from the posting of the ninety-five theses by Martin Luther in the year 1517. He had found the

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1. Cf. Chalmers: Senior Bible Studies, July 23, 1950, pp. 8-11.
2. Cf. *ibid.*, July 30, 1950, pp. 11-13.

grace of God in his own personal experience. This experience was the mainspring of the Reformation movement, which eventually became world-<sup>1</sup> wide and permanent.

In the face of an international movement, the Roman Catholic Church initiated a Counter-reformation. As in the ancient Church, the Protestant Churches had to work out new forms of organization, had to formulate their creeds, and had to establish their modes of worship. Jean Cauvin (John Calvin) was the great leader in most of this. He confronted the Roman Catholic Church with a doctrine of the Church where Christ is the Head, the Scriptures the guide, and through which men can find forgiveness and salvation. Calvin's basic doctrine was the sovereignty of God and man's duty to do his will. Calvin insisted on the right of each congregation to choose its own Ministers and perform its<sup>2</sup> functions apart from the State.

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The United States was the first nation to be founded on the concept of the separation of Church and State and on liberty of conscience. In reviewing her history God's guiding providence can be clearly traced. One remarkable evidence of God's had in her history was the Great Revival of 1726, a movement that brought American people together, that broke through class divisions and denominational prejudices, preparing the way for democracy.

Francis McKemie, a young missionary from Ireland, was the real founder of the Presbyterian Church in America. By the time of the

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1. Cf. Chalmers: Senior Teacher's Guide, August 6, 1950, pp. 36-42.
2. Cf. *ibid.*, August 13, 1950, pp. 43-48.

Declaration of Independence one sixth of the total population was Presbyterian. John Witherspoon, a Presbyterian minister and signer of the Declaration of Independence, helped to apply the Presbyterian theories of representative government to the Constitution of the United States.<sup>1</sup>

Today Christianity is represented in every part of the world with the possible exception of Tibet and Afghanistan. The Church is aware of her unity in Christ, for a 'one world' fellowship that knows no boundaries of race or nation. In 1948, when the World Council of Churches at Amsterdam was organized, it represented the most significant assembly of Christians ever known. The basis of membership was simply that of accepting the Lord Jesus Christ as God and Saviour.<sup>2</sup>

b. Specific Theological Teachings

The theology of this unit is centered predominantly in the area of Ecclesiology, but several other areas are also found.

(1) Anthropology

Through the obedience of one man, Abraham, God prepared a religious community through which, in the 'fullness of time' he revealed himself completely to man in his Son. Since Christ's death and Resurrection, man has come to know him better by his power as manifested in the changed lives of individuals and in the benevolent insti-

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1. Cf. Chalmers: Senior Bible Studies, August 20, 1950, pp. 20-21.
2. Cf. ibid., September 3, 1950, pp. 25-26.

tutions of society.

God has been and still is actively at work in history. He uses men and events, both good and evil, as instruments to carry out his purposes. His purpose is often obscured and held back by man's sins and his mistakes.

The Kingdom of God is greater than any good ruler or government. No evil ruler or government can every conquer it. The Christian has always had a steadfast belief in the goodness of the world as created by God.

Since the Reformation the Protestant Church has taught the worth of the individual and his equality before God. It is not right for either the State or the Church to have supreme authority over man. Christ only is the Lord over man's conscience, and no human being has a right to usurp it. Man's conscience must be free to respond to the voice of God and the guidance of the Holy Spirit. Each soul has direct access to God.

## (2) Bibliology

The Bible is the inspired Word of God. It is the Word of God in Christ speaking directly to man's soul. It is the Voice of God speaking his love to men, and the voices of men responding in faith to God. The Bible is the means by which Christ's redeeming activity is brought directly to the heart of the believer. The Protestant Church believes it should be in the hands of men to read, for it is a means of communion with God and it brings men face to face with Christ.



(3) Christology

God entered into humanity in his Son, who was both perfect deity and genuinely human. Christ reveals the Fatherhood of God. He died to make men free, for in him men can experience spiritual rebirth. Jesus is the chief reason for the triumph of the Church.

(4) Ecclesiology

The Church is composed of a great company of people who through the ages have responded to God's call. It is made up of individuals who share Peter's rock-like faith. The Church may be thought of in terms of being visible and invisible. The former refers to all who make their profession of faith in Christ and are baptized together with their children. The visible Church is as imperfect as the individuals who compose it. The invisible Church refers to all persons, living or dead, who have been regenerated by the Holy Spirit and who are therefore true members of the Body of Christ.

Christ declared Himself the Head of God's Kingdom. He called and commissioned a group of twelve men to carry on his work in the world, promising them the guidance of the Holy Spirit. He gave them the symbolic rite of baptism and instructed them to remember him in the sacrament of the Lord's Supper. He commanded them to go into all the world, preaching, teaching, and baptizing. This is the pattern the Church has followed.

In the early Church emphasis was placed on inspired preaching and teaching rather than on organization. Qualifications for membership in the early Church were repentance toward God and faith in Jesus

Christ.

Throughout the history of the Church God in his providence has been working for its preservation, purification, and expansion. Throughout history God has directed men and events in such a way that the lamp of faith has always been kept burning. In the formulation of creeds, in the modes of worship, in the organization of the Church, God's controlling hand is seen.

The great mission of the Church has always been the proclamation of the Good News to everyone. It is the extension of Christ's Incarnation in the world. The true Church is one in Christ.

(5) Eschatology

Christ's kingdom of righteousness, truth, and brotherhood on earth is ever advancing.

Man has a life and a destiny beyond the grave.

(6) Pneumatology

The Holy Spirit is a source of vitality in the Church and of courage and wisdom in the individual Christian.

(7) Soteriology

Conversion is a direct and personal action of God. It is the all-powerful will of God subduing the individual's heart to obedience to him. When a man repents, God freely pardons. Man's salvation is provided for in the God-head of the Son coming into union with the full manhood in Christ Jesus. The basis of acceptance with God is trust and not any merit in man.

(8) Theology

All things are of God. His sovereignty is seen in his controlling providence. He moves slowly but surely through the ages toward one predestined end: the reconciliation of man to himself, and the establishment of his Kingdom.

7. Unit VII: Understanding Corporate Worship

a. General Survey

This brief unit is a logical sequel to the preceding one. The Scripture references are from the following books: Exodus, I Kings, Psalms, Isaiah, Matthew, Luke, John, Acts, I Corinthians, Galatians, and Revelation.

Capacity for worship is found only in the human race. The aim of true worship is to experience fellowship with God. In God's House one can best find this fellowship, for in worshipping with the group it is easier to experience his Presence than in worshipping alone. Worshipping with others also helps one to remember his brotherhood in Christ. Whenever a group gathers in his Name there is the assurance of Christ's presence.<sup>1</sup>

Corporate worship to be most effective follows a specific order. In the sixth chapter of Isaiah an account of a perfect worship experience is found. The worship service of the Church today follows that same pattern.<sup>2</sup>

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1. Cf. *ibid.*, September 10, 1950, pp. 27-29.
2. *Ibid.*, September 17, 1950, p. 30.

There are various symbols that serve as aids to worship, such as the open Bible found in all Protestant churches. The Sacraments, baptism and the Lord's Supper, which are an 'outward and visible expression of an inward and spiritual reality', are also aids to worship.

True worship, which is a time when one meets with God, will lead to distinct changes in the worshipper's life. An experience of fellowship with God makes one aware of his unworthiness and causes him to reset his spiritual nature so as to be in harmony with God's will and purpose. One therefore goes away from worship resolved to work in partnership with him.

Worship is essential to Christian growth. It provides an increase in spiritual power. One's desire for fellowship is an indication that God is already in one's life.

b. Specific Theological Teachings

This very brief unit is concerned principally with corporate worship. Other theological teaching is found in relation to it.

(1) Anthropology

God made man in his own image and made him to be capable of worship and of response to God's love. Worship is man's seeking God. His desire for fellowship with God is an indication that God is already in his heart. A worship experience makes a difference in the life of

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1. Cf. Chalmers: Senior Teacher's Guide, September 17, 1950, p. 79.
2. Cf. Chalmers: Senior Bible Studies, September 24, 1950, pp. 32-33.

the worshipper. He becomes aware of his imperfections and resets his spiritual nature to Christ's standards. He receives spiritual power for more effective living. His energy is renewed, his motives purified, his will in harmony with God's.

(2) Christology

Christ is the center of true worship and the inspiration for it.

(3) Ecclesiology

It is easier to find God when one worships with other believers. The logical steps in corporate worship are: a conscious realization of the Presence of God, a feeling of need to change, a confession of one's sins, an assurance of God's forgiveness, a search for God's Will, a consecration of one's own will to his, renewed spiritual energy to go out and serve him.

There are many aids to worship, one of which is found in the symbols of Christianity. The Cross, reminding one that Christ died for man's sins, the open Bible, representing God's revelation of himself, are two symbols commonly used in churches. Worship through the Sacraments is another mode. The Sacraments, which are 'an outward and visible expression of an inward and spiritual reality', are Baptism and the Lord's Supper. The former is a symbol of one's "reception into the fellowship of the Church, of the cleansing from sin by Christ's atonement, and of the entrance of the Holy Spirit into one's heart and mind to renew and sustain his soul". In infant baptism the Church recognizes

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1. Chalmers: Senior Bible Studies, September 17, 1950, p. 31.

that children of believers who are faithfully taught the Christian way will some day make a profession of their faith in Christ. The Sacrament of the Lord's Supper is for the purpose of keeping Christ's death before the believer. The believer renews his personal covenant of loyalty and obedience to Christ and expresses the fact that Christ is in him.

(4) Eschatology

In the new life in Christ the believer is assured of everlasting life.

(5) Pneumatology

Christ promised his presence in the Holy Spirit where a group of worshippers are met together.

(6) Theology

God, the Creator, is Ruler over heaven and earth. He is Almighty and the Source of man's spiritual power. He is a Spirit, a living and active God, eager for man's fellowship, and willing to be found when sought.

C. The Main Emphasis in Each Area of Theology

The underlying philosophy of the curriculum materials studied in this chapter has been formulated in accord with the Scriptures as interpreted and systematized by the Presbyterian Standards. The main

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1. Board of Christian Education: Outlines of Presbyterian Graded Sunday School Lessons, p. 5.

emphasis in each area of theology is found to be on the particular interpretation of the Presbyterian Church, although other points of view are also stated.

1. Anthropology

The emphasis here is on man's infinite worth to God, seen in the fact that he was created for fellowship with Him and can be restored to fellowship through Christ.

2. Bibliology

In this area of theology the emphasis is on the authority of the Scriptures as the inspired Word of God and an infallible guide to man's living.

3. Christology

Christ, God Incarnate, died so that man might be redeemed, is the emphasis here.

4. Ecclesiology

The task of the Church to continue Christ's Work in the world until the Body of Christ is complete, is emphasized in this area of theology.

5. Eschatology

Very little teaching is found concerning "last things". The final establishment of the Kingdom of God is found most often.

6. Pneumatology

The emphasis with respect to the Holy Spirit is on His

immanence in the believer's heart.

#### 7. Soteriology

Conversion is a direct and personal action of God in man's heart through the Holy Spirit.

#### 8. Theology

The sovereignty of God is unquestionably the emphasis in this area of theology and throughout this series of studies. All things come from God. He is in control of His Universe and is moving steadily through the ages toward His predestined end: the redemption of mankind and the establishment of His Kingdom.

#### D. Summary

The curriculum materials analyzed in this study originated in Committees of the International Council of Religious Education finally becoming denominational for they are approved and adopted by the Executive Committee of the Religious Education of the Presbyterian Church, U.S.

These materials are definitely Bible-centered. A vast amount of Scripture from the Old and New Testaments is used. Much theological teaching pervades the material. Each unit is centered in some major area of theology.

The procedure in this chapter has been that of making a general survey of each unit and then of discovering the theological teaching in it, classifying it under the eight basic areas of theology recognized in the first chapter; and finally, noting the main emphases



in each area of theology.

The composite findings are as follows: mankind is made in the image of God, created for fellowship with his Maker. God made him with freedom to choose. Thus he may fellowship or break his fellowship with his Creator. All men have sinned and have broken their relationship with God. They are helpless within themselves to renew it. Since man is of infinite worth to God, He has provided a way for him to come back and be restored to eternal sonship with him. Men and nations apart from God produce only evil fruit. If an individual or a nation truly repents God is gracious to forgive.

The Bible is the Word of God, recorded by spiritually sensitive men who were special agents of God's revelation under the guidance of the Holy Spirit, and written for men. Christ is the center of the message of the Bible, and in Him God reveals Himself finally and completely. The Scriptures are the only authoritative source for Christian standards of living.

Christ, the Son of God with all of God's attributes, became truly man yet without sin. He revealed God to man and His will for man's salvation. Christ purchased man's redemption by His death and showed him the way back to God. He rose again and ascended to the Father.

There is life after death and a destiny for each individual. The believer will abide forever in unbroken fellowship with God in Christ. The final establishment of God's Kingdom is God's predestined end and is slowly but surely moving toward realization.

The Holy Spirit is the third Person of the Trinity. He is the Spirit of Christ immanent in the heart of the believer and in the midst of the true Church. He comes from God and interpenetrates the spirit of man to change, to teach, to comfort, to guide him.

Depending on the righteousness of Christ for his salvation, man, by repentance, can attain God's free gift of forgiveness. The love of God and the faith of man are sufficient for man's redemption.

There is one God. He is a Spirit, infinite and eternal. He is the Creator of all things and is Sovereign over his creation. He works through men and events toward his predestined end: the redemption of man and the establishment of His Kingdom. God is perfect in love, in righteousness, in mercy. He is all-powerful but self-limited. There are three Persons in the God-head: God, the Father; God, the Son; God, the Holy Spirit.

The composite picture of the main emphases in this chapter is: man is of infinite worth to God. God speaks to man through the Bible, which is an infallible guide to man's living. Christ, God Incarnate, is the way back to God. The Church is the Body of Christ and is slowly moving toward its completion. The Holy Spirit, the third Person of the God-head, is immanent in the Church and each believer's heart. Man is redeemed by the atoning death of Christ through faith. God is Sovereign over his creation and is ever moving toward His predestined purpose.

CHAPTER III

AN EVALUATION OF THE THEOLOGY  
OF THE  
SENIOR CURRICULUM  
BASED ON  
A COMPARISON WITH THE SELECTED YOUTH THEOLOGIES

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A. Introduction

In this final chapter the purpose of the study is realized. A comparison of the theological content and of the place of emphasis in each area of theology of the curriculum material of the senior division in the Presbyterian Church, U.S., and that of the four books of Theology for Youth is made. Then an evaluation of the former, using the latter as criteria, is effected.

The procedure for making the comparison is as follows: the theology of both sources was reviewed; a compilation of every aspect of each area of theology was made and was arranged in suitable categories. For rapid and facile viewing and comprehension these were drawn into simple chart forms.

In the charts throughout the chapter, the Youth Theologies will be designated by the initials Y.T., and the Presbyterian Curriculum by P.C.

The same order of the areas of theology is followed in this chapter as was employed in Chapter I.

B. The Comparison of the Senior Curriculum  
and the Youth Theologies

The first area to be compared is Bibliology. The theological content is contained in three categories, which are: the revelation, the nature and the purpose of God's Message to man.

1. Bibliology

a. Revelation of God's Message to Man

	Progressive, Culminating in Christ	Central Person: Jesus Christ	Timeless: Valid for All Ages	Only Source of Christian Doctrine	Should be Available to All Men
Y.T.	X	X		X	
P.C.	X	X	X	X	X

b. Nature of God's Message

	Authori- tative	Illumi- nating	Instru- mental in Salvation	Pre- served Through the Ages	Inspired by the Holy Spirit	Unified	Under- stood Under the Guidance of the Holy Spirit
Y.T.	X	X	X	X	X		X
P.C.	X	X	X	X	X	X	X

c. Purpose of God's Message

	To Reveal God to Man	To Reveal God's Plan of Redemption	To Show Man How to Live
Y.T.	X	X	X
P.C.	X	X	X

The theological content of Bibliology is slightly more extensive in the Presbyterian Curriculum than in the Youth Theologies. The fact that the Bible is valid for all ages, should be available to all men, and is unified, is not mentioned by the Youth Theologies.

2. Theology

The second area to be compared is Theology, and the material in this is found to be quite extensive. The theological content falls into the following outline: the nature of God, His absolute and moral attributes, His knowability and His purpose.

a. Nature of God

	Personal Spirit		Trinity-Unity	Creator	Sovereign
	Self-limited	Self-conscious			
Y.T.	X	X	X	X	X
P.C.	X		X	X	X

b. Absolute Attributes of God

	Infinity	Eternality	Omnipotence	Omniscience	Omnipresence
Y.T.	X		X	X	X
P.C.	X	X	X		

c. Moral Attributes of God

	Moral Attributes of God					Mercy	
	Holi-ness	Right-eous-ness	Good-ness	Justice	Love	Patience	Forgive-ness
Y.T.	X	X	X	X	X		X
P.C.	X	X	X	X	X	X	X

d. Knowability of God

	Self-Revelation to Man				Direct Contact With Man	
	In Creation	In the Bible	In Christ	In the Lives of Christians	Through Conscience	In Worship
Y.T.	X	X	X	X	X	X
P.C.	X	X	X	X	X	X

e. God's Purpose

	Man's Redemption	Establishment of His Kingdom
Y.T.	X	
P.C.	X	X

The two studies are quite similar in content. In the nature of God, the Presbyterian Curriculum does not mention God's self-consciousness. In His absolute attributes, the Youth Theologies do not bring out His eternity. In His moral attributes God's patience is not noted in the Youth Theologies. In God's knowability the studies are equally extensive. The establishment of His Kingdom is not men-

tioned in the Youth Theologies as a part of God's purposes.

### 3. Christology

The first two chapters of this thesis are rich in teaching concerning the nature, person and works of Christ, including facts revealing His Deity and humanity, and His relationships to others and to God.

#### a. Nature of Christ

	Deity	Humanity	Unipersonality
Y.T.	X	X	X
P.C.	X	X	X

#### b. Facts Revealing the Humanity of Christ

	Historicity	Physical Development			Physiological Experiences		
		Birth	Growth	Death	Hunger	Thirst	Pain
Y.T.	X	X		X	X	X	X
P.C.	X	X	X	X	X	X	X

	Emotional Feelings			Moral Characteristics	
	Loneliness	Grief	Compassion	Temptation	Sinlessness
Y.T.		X	X	X	X
P.C.	X	X	X	X	X



c. Christ's Relationships to Others and to God

					Baptism			
	Family	Fol- lowers	Enemies	Needy	Iden- tity with Man	Iden- tity with God	Prayer	In Har- mony with God
Y.T.		X						
P.C.	X	X	X	X	X	X	X	X

d. Facts Revealing the Deity of Christ

	Pre-Existence	Virgin Birth	Trans- figuration	Resurrection	Ascension
Y.T.	X	X		X	
P.C.	X	X	X	X	X

e. Personality of Jesus

	Balance of Judg- ment	Confi- dence in Self, Others, God	Sin- cerity	Tender- ness	Manli- ness	Courage	Love
Y.T.	X	X	X	X	X	X	X
P.C.							X

f. Works of Christ

			Purpose	
	Miracles	Teaching	To Reveal God	To Redeem Man
Y.T.	X	X	X	X
P.C.	X	X	X	X

In the nature and works of Christ, the two studies are parallel in their teaching. In the facts concerning Christ's humanity, the Youth Theologies do not present His growth, but otherwise, they give about the same teaching. In Christ's relationships with others and with God, the Youth Theologies present only one aspect which is with His followers. In the facts that reveal Christ's Deity, the transfiguration and the ascension are omitted by the Youth Theologies; in all other aspects the two studies are parallel. The Presbyterian Curriculum presents only one trait of Christ's personality, which is love, while the Youth Theologies mention six additional ones.

#### 4. Pneumatology

The theological content of this area of theology is summarized in the nature, works and realms of the working of the Holy Spirit. This area is treated with considerable restraint by all authors studied.

##### a. Nature of the Holy Spirit

	Essence of God's Personality	Spirit of God and Christ	Person distinct from God and Christ	Point of Contact between God and Man
Y.T.	X	X	X	X
P.C.	X	X	X	X

b. Works of the Holy Spirit

	Calls Forth:			Teaches
	Repentance	Self-Commitment	Faith	
Y.T.	X	X	X	X
P.C.			X	X

	Strengthens	Comforts	Assures	Leads Into Spiritual Growth
Y.T.	X	X	X	X
P.C.	X	X		

c. Realms of the Holy Spirit's Working

	In the Heart of the Believer	In the Midst of the True Church	In the Heart of the Sinner
Y.T.	X		X
P.C.	X	X	

The Youth Theologies treat this area of Theology a little more fully than the Presbyterian Curriculum does, except with respect to the nature of the Holy Spirit, where the two are parallel. Of the eight aspects of the Works of the Holy Spirit, the latter treats only four. In the realms of the Holy Spirit's working, the Presbyterian Curriculum brings out the fact that He is in the midst of the true Church, which the Youth Theologies do not mention, but does not present His work in the heart of the sinner.

5. Anthropology

The comparative charts of Anthropology are presented in two parts. The first division is concerned with the nature, capacity and worth of man, his relationship to God and to his fellow man; the problem of suffering is also presented. The second part gives the definition, origin and extent of sin; in addition, the nature and effect of sin are brought out.

Part I: Man

a. Nature of Man

	Created in God's Image	Has An Innate Need of God	Made With Freedom of Choice	Reacheast Highest Fulfillment in God	Created for Eternity	Cannot Save Himself
Y.T.	X	X	X	X	X	X
P.C.	X	X	X*		X	X

\* Should have Freedom of Conscience (Presbyterian Curriculum)

b. Man's Capacities

	Conscience	Knowledge of God	Worship of God	Knowledge of Himself
Y.T.	X	X	X	X
P.C.	X	X	X	X

c. Man's Worth

	God's Highest Creation	All Nations Made of One Blood	Worth to One Another
Y.T.	X		X
P.C.	X	X	X

d. Man's Relationship to God

	Worship					Man's Works to Glorify God
	God's Promises Conditioned to Man's Responses	Man Dependent on God for Salvation	Man-God Fellowship	Direct Access to God	Essential to Christian Growth	
Y.T.		X	X		X	
P.C.	X	XX	X	X	X	X

e. Man's Relationship to Man

	Brotherhood of Man	Man in Need, His Neighbor	His Obligation to the State and to God
Y.T.	X		
P.C.	X	X	X

f. Problem of Suffering

	Causes			Results		
	Ignorance	Physical Laws in Operation	In God's Scheme	God Reveals Himself	Sifts Men	Develops Men
Y.T.	X	X	X	X	X	X
P.C.				X		

Part II: Sin

a. Definition, Origin, Extent

	Broken Relationship With God	Part of Man's Inheritance	All Men, Sinners
Y.T.	X	X	X
P.C.	X		

b. Nature of Sin

	Original	Actual	Against God's Righteousness and Love	Seed of Destruction in Evil
Y.T.	X	X		
P.C.			X	X

c. Effects of Sin

	God and Man Separated by Sin	Degeneration Caused by Sin	Many Affected by Individual Sin	Men and Nations Responsible for Sins	Sin Under God's Judgment
Y.T.	X	X	X		
P.C.	X	X	X	X	X

This area of theology is presented rather extensively in both studies. In the first part the content is similar in the nature and capacities of man. Man's worth, his relationship to God and his relationship to man are treated a little more fully in the Presbyterian Curriculum than the Youth Theologies. However, in the problem of suffering the former mentions only one aspect of the six that are given in

the composite picture. In the treatment of sin, the two studies present different aspects, agreeing on definition, on two phases of the nature of sin, and three areas of the effects of sin.

## 6. Soteriology

The doctrine of Redemption and Salvation as found in Chapters I and II will be surveyed next. The basic facts about God and man working together in, and the outcome of Redemption and Salvation are presented.

### a. Basic Facts About Redemption and Salvation

	Defini- tion	Source	Means	Instru- mental ity	Nature		
		God	Death of Christ	Holy Spirit	Growth	A Sudden Change	A Direct Act of God
Y.T.	X	X	X	X	X	X	
P.C.	X	X	X	X			X

### b. God and Man Working Together in Redemption and Salvation

	God's Part		Man's Part				
	Initia- tive from God	God's Gift of Forgive- ness	Realiza- tion of Need	Faith	Repent- ance	Confes- sion	Sur- render
Y.T.	X	X	X	X	X	X	X
P.C.		X		X	X		

c. Outcome of Redemption and Salvation

	Justification by Faith	New Birth	Righteousness	Fellowship With God
Y.T.		X	X	X
P.C.	X			

In the presentation of the definition, source, means and instrumentality of Redemption and Salvation, the two studies are alike. God's gift of forgiveness, man's faith and repentance are also in agreement. The nature and outcome of Redemption and Salvation are somewhat dissimilar. The Youth Theologies treat the division of God and man working together and the outcome of Redemption and Salvation a little more amply than the Presbyterian Curriculum.

7. Ecclesiology

The theological teaching concerning the Church, as found in the Theologies for Youth and the Presbyterian Curriculum, falls into the following categories: what the Church is, its nature, functions, mission, its organization, its Sacraments.

a. What the Church Is

	Extension of Christ's Incarnation in the World	Fellowship of Believers Everywhere	All Living and Dead Regenerated By the Holy Spirit	Body of Christ	Channel Through Which the Holy Spirit Is Brought to Men
Y.T.	X	X		X	X
P.C.	X	X	X	X	X



b. Nature of the Church

					In Relation to Christ	
	Uni- fied in Christ	Holy	Catholic	Apostolic	Church, the Bride	Christ, the Head
Y.T.	X	X	X	X		
P.C.	X				X	X

	God in Its History			
	Preservation	Purification	Expansion	Separate from the World
Y.T.				
P.C.	X	X	X	X

c. Functions of the Church

	To Provide a Pastoral Ministry	To Provide Oppor- tunities for Corporate Worship	To Provide for Religious Education	To Work for the Expansion of Christ's Body	To Manifest Concern for Society	To Partici- pate in Brotherly Service
Y.T.	X	X	X	X	X	X
P.C.	X	X		X		

d. The Mission of the Church and Its Scope

	To Proclaim the Gospel		To Baptize	To Develop Believers Spiritually	World-wide in its Scope
	Teaching	Preaching			
Y.T.	X	X	X	X	X
P.C.	X	X	X	X	X

e. Organization of the Church

	Its Beginning		Requirement For and Duties of the Ministry				
	At the Calling of the Twelve	At Pentecost	Called of God	Have Faith in God	Proclaim the Gospel	Administer the Sacraments	Lead Church in Personal Witnessing
Y.T.			X	X	X	X	X
P.C.	X	X	X				

	Test of Discipleship		
	Love One Another	Keep God's Commandments	Serve in Humility
Y.T.			
P.C.	X	X	X

f. Corporate Worship

	Nature	Steps in Worship				Place	
	In Spirit and Truth	Seeking God	Searching For His Will	Consecration	Renewed Spiritual Energy	Church	Anywhere
Y.T.						X	
P.C.	X	X	X	X	X	X	X

g. The Sacraments: (1) Baptism \*

			Its Significance			
	Element Used: Water	Authority for It: Christ's Command	Symbol of God's Grace	Cleansing From Sin	Reception Into the Fellowship of Church	Symbol of Entrance of the Holy Spirit into Believer's Heart
Y.T.		X	X	X		
P.C.	X	X	X	X	X	X

\* Infant Baptism in the Faith of Parent (P.C.)

(2) The Lord's Supper

			Its Significance			
	The Authority For It: Christ's Command	Christians United in Consecration	Remembrance of Christ's Death	Renewal of Loyalty and Obedience to Christ	Expression of Christian's Communion with God	
Y.T.		X			X	
P.C.	X		X	X		

The two studies differ somewhat in this area. On the whole, the Presbyterian Curriculum presents a more complete picture of the Church than the Youth Theologies. In the nature of the Church, the Presbyterian Curriculum brings out seven aspects while the Youth Theologies mention four. However, the latter discusses six functions of the Church, while the former presents only three. In the presentation of the organization of the Church, out of the ten aspects given, the

two studies are parallel in one only. The Youth Theologies do not treat corporate worship, whereas the Presbyterian Curriculum gives some emphasis to it.

### 8. Eschatology

The summary of the theological content of "last things" as presented by the two sources of this study is as follows: life after death, the Christian's hope, the final establishment of Christ's Kingdom.

#### a. Life After Death

					Symbolic Abodes	
	Im-mortality of the Soul	Resur-rection of the Body	Self-con-sciousness	Judgment	Heaven Now-After Death	Hell Now-After Death
Y.T.	X	X	X	X	X	X
P.C.	X	X				

#### b. The Christian's Hope

	What It Is		Grounds For It		
	Unbroken Fellowship With God and Fellow Believers	Freedom from Limitations of Earth	Jesus' Victory Over Death	Nature of God	Value of Human Personality
Y.T.	X	X	X	X	X
P.C.	X		X		

c. Establishment of Christ's Kingdom

	Not of This World	Ever Advancing
Y.T.		
P.C.	X	X

In general the Theologies For Youth presented more aspects of "last things" than did the Presbyterian Curriculum. The two sources are in agreement in that there is a life after death and that there will be a resurrection of the body. They are also essentially alike in stating that the Christian's hope is an unbroken fellowship with God and fellow believers, the ground for that hope being in Jesus' victory over death.

In addition, Theologies For Youth state that theologians agree that there is self-consciousness after death. Heaven and Hell are considered to be symbolic, the former being a state of unbroken fellowship with God, while the latter is that of a broken relationship. Heaven and Hell are not only experienced after death but also every day in life. Judgment, in the same way, is experienced now and will be faced after death. The Theologies For Youth give two additional grounds for the Christian hope: the nature of God and the value of human personality.

The Presbyterian Curriculum mentions the fact that Christ's Kingdom is not of this world but is ever advancing.

C. Comparison of the Main Emphases  
in Each Area of Theology

In making the comparison of the Main Emphases in each area of theology of the Theologies for Youth and the Presbyterian Curriculum, the same procedure as in section B of this chapter will be used. The chart is divided into two sections: the Bible, God, Christ, the Holy Spirit are presented first; Man, Redemption and Salvation, the Church, and "last things" are seen next.

Since the authors of the Theologies for Youth do not always agree in their emphases, the chart will include all of them.

Part I: The God-Head and His Message

	Bibliology	Theology	Christology	Pneumatology
Gray	God's Progressive Revelation of Himself, Culminating in Jesus Christ	Love of God Manifested in Christ	Two Natures	Interpenetration of God's Spirit into Man's Spirit
Harner	Revelation of God in Christ	Fatherhood of God	Lord and Saviour	
Miller	Primary Means of Revelation and Authority	God's Power Qualified by Mercy and Love	Purpose: Man's Salvation	God Immanent in the World and Man
Murray	Purpose: to Show Man How to be Saved	God, the Father	His Submission to God's Will	Works of the Holy Spirit
Presbyterian Curriculum	Inspired Word of God; Infallible Rule of Life	The Sovereignty of God	God Made Flesh For Purpose of Man's Salvation	God and Christ Immanent in the Believer's Heart

Part II: Man In Relation to God

	Anthropology	Soteriology	Ecclesiology	Eschatology
Gray	Man Reaches Highest Fulfillment When Right With God	Role of the Holy Spirit in Salvation	Sphere of God's Activity in the World	Immortality
Harner	Man Freest When He Follows God's Will	Repentance	Spirit of Christ Living On in the World	Confidence in God As to the Future
Miller	Man Was Created For Immortality	Salvation, Gift of God	Relationship of Visible Church to the Spiritual Church	Confidence in God
Murray	Man's Worth in God's Sight	Necessity of the New Birth	Effective Agent in Carrying Out Jesus' Program	Assurance of Unbroken Fellowship With God
Presbyterian Curriculum	Man's Infinite Worth to God	Justification by Faith	Body of Christ	God's Purpose Accomplished

In comparing the main emphases as presented by Gray, Harner, Miller, Murray and the Presbyterian Curriculum, the latter is found to be distinct from the other authors in all areas except in Christology. In this area Miller, emphasizing the purpose of Christ as man's salvation, and Harner, giving emphasis to Christ as Lord and Saviour, are in agreement with the emphasis of the Presbyterian Curriculum which is: God made flesh for the purpose of man's salvation.

The sovereignty of God in His purpose of redeeming man and establishing His Kingdom is consistently presented throughout the Presbyterian Curriculum used in this study. The Deity of Christ, the Church as the Body of Christ, the Bible, God's inspired Word and infallible rule of life are clearly seen. God and Christ immanent in the believer's heart and man's justification by faith also permeate the Presbyterian Curriculum analyzed in this study.

#### D. Summary

The purpose of chapter III has been to evaluate the theological content presented in the Senior Bible Studies and Senior Teacher's Guide of the Presbyterian Church, U.S., and to evaluate the main emphasis found in each area of theology. This has been done by comparing the theological content and the main emphases found in the source mentioned above with those found in the Theologies For Youth.

In summary the findings are as follows: the two sources present the same areas of theology. The areas of complete agreement are: the purpose of God's Message, the knowability of God, the nature and works of Christ, the nature of the Holy Spirit, man's capacities, and the mission of the Church.

The Presbyterian Curriculum presents a slightly more extensive theological content than the Youth Theologies in the following areas: the revelation and nature of God's Message to man, the moral attributes of God, His Purpose, the facts revealing the humanity and Deity of Christ, His emotional feelings. The theological content of the former source is slightly more extensive in the presentation of man's worth,



man's relationship to God and his fellow man, and in the effects of sin. It also presents some additional teaching concerning what the Church is and concerning the Sacraments.

The theological content in the Presbyterian Curriculum is considerably more extensive than the Theologies for Youth in Christ's relationships to others and to God, and in corporate worship. Only the former source presents teaching concerning the test for discipleship and concerning God in the history of the Church.

Concerning the personality of Jesus, life after death, and the Christian's hope, the theological content of the Presbyterian Curriculum is considerably less than the Theologies For Youth.

Comparison of the main emphases revealed that those of the Presbyterian Curriculum do not coincide with those of the Theologies For Youth except in Christology. In this area the former does agree with two of the four authors of the latter.

## SUMMARY AND CONCLUSION

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Theology in the Christian Education of Youth is deemed to be important and necessary, particularly for this present age of such great uncertainty. The fact that young people face grave responsibility in a complex stage of history, one that is actually threatened by world-wide destruction, brings into focus the desirability of a Christian theology which will stabilize and fortify their faith in God.

The purpose of this study has been to discover and evaluate the theology found in an entire year's course of study as presented in the Senior Bible Studies and Senior Teacher's Guide for the senior division of the Presbyterian Church, U.S. The place of emphasis in each area of theology has also been noted.

The procedure for effecting this purpose has been to survey the theology found in four selected books on Theology For Youth; to analyze the theological content presented in the Presbyterian Curriculum for Youth; to evaluate the latter, using the former as a basis of comparison and as criteria.

The combined emphasis of the Presbyterian Curriculum is as follows: the sovereignty of God is seen in His control over the universe and over men and events for the ultimate attainment of His Purpose as revealed in Jesus Christ, which is the redemption of man and the establishment of His Kingdom through the Church, the Body of Christ.

The Presbyterian Curriculum is definitely Bible-centered. Great emphasis is placed on the use of the Word of God as the 'infall-

lible rule of life'.

Very little teaching is found in the Presbyterian Curriculum in regard to personal sin, judgment and 'last things', all of which are important areas of theologies, and are found in the selected Theologies For Youth of this study.

Generally speaking, theology permeates the Presbyterian Curriculum. It would be interesting to follow up the extent to which the teaching as guided by the Presbyterian Curriculum for youth has been effective in the lives of the young people of that denomination.

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