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The Importance of Doctrinal Teaching in Holiness Camp Meetings

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THE IMPORTANCE OF DOCTRINAL TEACHING
IN HOLINESS CAMP MEETINGS

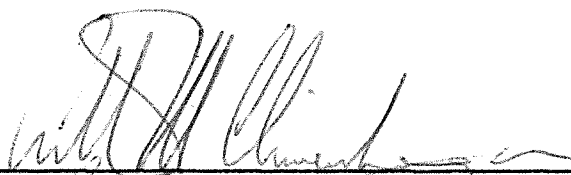
A Research Project
Presented to
the Faculty of the
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
MASTER OF ARTS

by
David C. Johnson
August, 1976

APPROVED BY

Major Professor:



Cooperative Reader:



ACKNOWLEDGEMENTS

My gratitude to the many who helped make this study possible:

Dr. Arthur Climenhaga, for his special guidance, instruction and patience.

Rev. Allen Odell for his helpful suggestions.

The Pacific Conference of the Evangelical Church of North America for allowing me the opportunity to do this project in the context of Jennings Lodge Summer Assembly.

My wife, Joyce, for much help and understanding.

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Chapter 1

INTRODUCTION

Interest in this research began during the summer of 1974 with the author's involvement in a doctrine class for teen-agers. The class was part of the program of the Jennings Lodge Summer Assembly Camp of the Evangelical Church of North America. Each general class had already been established, but no curriculum had been chosen. Thus it was necessary to improvise until improvement could be made. Therefore, this project began as an attempt to provide doctrinal material for teaching teens foundations of faith in the summer camp setting. It includes research into the needs of youth, as well as methods through which they can be reached. It contains ten separate but related lessons of doctrinal material. It is designed to support traditional evangelistic pulpit ministry of holiness camp meetings. The problem simply stated is that of research into the needs of teens in order to develop a doctrinal study on their level which would be both supportive and effective in the holiness camp meeting setting.

THE PROBLEM JUSTIFIED

"For more than a century and a half camp meetings have been a vital part of the program of militant Christianity" (Taylor, 14:427). Throughout that time, various changes

were made on emphasis, different denominations took the leadership, but through it all, camp meetings remained, and they still remain as an important method of reaching out to the lost. In most instances classes differed from those conducted in the Jennings Lodge Summer Assembly Program. However, other activities very similar to some at Jennings Lodge have been part of the daily schedule. In many cases some form of activity other than recreation is offered to fill in the hours between morning prayer time and evening services (Taylor, 14:408-427). In the Jennings Lodge setting, Bible classes, doctrine classes, or classes on specific meaningful subjects are held in place of some of the traditional all-day preaching services of the early camp meetings.

Upon the outset of this project it was noted that there was a great deal of information available in the form of systematic theology texts, doctrinal handbooks, statements of faith, compends and the list continues. The problem at this point, then, was not a lack of resource material, but rather a lack of the proper compilation of information that could be adapted to fit the specific structure of a holiness camp meeting. Therefore, most of the material offered in the lesson section of this project has come from those authors and works acceptable to the position of the Evangelical Church of North America. Other additions are not to be considered as contrary to that position, but rather as original contributions from the author.

After involvement with doctrine classes for youth, numerous questions and problems arose in the mind of the writer. There seems to be much dialogue at present between the traditional and contemporary advocates of Christian Education. On one hand, the lecture is considered to be the only effective method for teaching teen-agers, or any other age-group. On the other hand, contemporaries are revealing documented statistics to show the validity of using new and different approaches. Some of which will be discussed further on in this chapter.

Many have speculated as to the cause of decisions made by youth who were raised in a Christian home to forsake the church, their parents, and the "religion" of their parents. It is not the purpose of this project to add any more speculation, but rather to deal with the problem as it exists, and hopefully answer some of those questions that teens have been asking for years. The teens of this generation are asking the question, "Why?" While many adults are proudly fixing the bumper stickers "My Country, Right or Wrong," or "America, Love it or Leave it", youth asks "Why?" From the perspective of youth, especially with the present developments in America, God and country are not synonymous. Youth reply with their own bumper sticker which states, "America, Change it or Lose it." They want Jesus, but they do not want the Christianity they see in America (Stoop, 13:12,13). The time is here for God's people to give America's youth the answers they demand - - grounded on God's word, seasoned with experience, and subject to reason.

The beginning of this project was initiated during the summer of 1974 in the Evangelical Church of North America Summer Assembly Camp meeting. At that time twenty-five teen-agers were enrolled in a class entitled, "Foundations of Faith." The class was offered as an elective for high-school-age teen-agers (having completed grades 9-12). Because of room size, and balance needed with other related classes, only twenty-five were allowed to enroll. Immediately, the teens showed their interest in doctrine by filling the quota, resulting in many being turned away. Had a more impressive title been chosen, many others may even have been anxious to participate in the doctrine class. Each day the interest of the class proved to be quite satisfactory. Although the method of presentation admittedly could have been improved, each day there were some who came from other areas of the camp, from other activities, to listen to the study of doctrine. Of the twenty-five enrolled in the class, by the end of the week, fourteen had successfully sought either Justification or Sanctification. The objectives of the class had been realized with most of the teens. A "progress" chart was kept of each enrollee and the results were very encouraging. The author then set out to develop specific doctrine lessons for teen-agers to be used in the holiness camp meeting setting.

THE PROBLEM DELIMITED

The very task of developing a doctrinal study for teen-agers to be used in a holiness camp meeting setting

presents several natural limitations. Firstly, in this particular instance, before any study had begun, the age of the students to be involved was already established. Therefore, the class was structured to appeal to high school teen-agers, or those who had already completed grades 9 through 12. And, the research of this chapter has been carried out in an attempt to make such classes in the future meaningful to such an age group. Secondly, the size of the class, which had also been established, had an influence on teaching methods, and has continued to do so in the formation of the following chapters of this work. Being responsible for only twenty-five students, in comparison to fifty or more, leaves relatively more freedom and simplicity in structure than with more students. The problem of visual aids becomes more simplified in relatively smaller groups. Even though overhead projectors could have been used, if they had been available, and if time had permitted construction of transparencies, a chalk board sufficed - - because the group was small. The smaller class also provided better student contact and feedback in the classroom situation. Therefore, as the basic structure of the Jennings Lodge Camp has not yet changed, this particular project is designed to accommodate classes of approximately twenty-five. Hopefully, it could be used for larger groups with minor adaptations - - not by changing content, but by insuring that continual student-teacher rapport is present. Thirdly, since it is a project to be tested and tried in a camp meeting setting,

and because it is a doctrinal study, it is Biblically based. Much of it may be labelled as theology, but hopefully theology is derived from the Bible. Even though it is Biblically based, it is aimed at paralleling experiences of everyday life. Faith must work in life or it is unusable. In much the same way, it is aimed at being reasonable. Although God's Word is not generally used as a text of logic, it is not illogical.

The word "holiness" in the title of this project has been chosen to state clearly, rather than mask, its true intent. By referring to holiness camp meetings, it is meant to include those which ascribe to a second, definite and instantaneous work of grace beyond, or subsequent to Justification, or initial salvation. These topics will be discussed in more detail in the chapters bearing headings pertaining to Justification and Sanctification.

It should be noted that this material is to be used in conjunction with other fields of study for teens. The omission of other important problem areas of teens is not to infer that those areas are not important, but rather that they are to be covered in other classes so designed. The structure of the camp meeting for which this project was compiled includes several other elective classes on different subjects that teens could choose if they so desired. Thus, this project deals only with select areas of doctrine.

The label of "camp meeting" may need some clarification in the case of the Jennings Lodge setting. Although it is

rightly termed a "camp", it is quite different when compared to many camps that readers of this project may have attended. At one time it was more of a remote camp than it is now, but due to the expansion of the suburban areas surrounding the city of Portland, Oregon, it has slowly become more like a city park - with residential dwellings on all sides. It is still a camp, because people come to the campus to stay for the entire week, but it is not like some of the other camps in America that are located in the mountains, in a wilderness area, or even in distinctly rural areas. Although it differs in location, the purpose of evangelism is the same as for many other camps.

THE PROJECT DESIGNED

Although this project is not intended to be read by the students for whom it is designed, the writer has purposely chosen not to use vocabulary that would veil, rather than explain, the content to be presented. Therefore, throughout this paper an attempt has been made to keep simplicity of expression. Wherever distinctly theological terms must appear, they will be explained or illustrated at that point.

In like manner, the content itself has been intentionally kept as simple as possible. As has already been mentioned, the subject material has been limited to cover only those major areas of the plan of salvation. This decision was made primarily because of the limited time available. And, since the main purpose of most camp meetings

is to save souls, then special consideration was given to the plan of salvation, and how salvation can be attained. Although that became the main thrust, certain background subjects had to be introduced to lay a foundation for redemption's plan. Thus, this project includes three major areas: introductory material, the first chapter; text, which includes the next ten chapters; and summary statements, in the final chapter.

Chapter 1 is the material covered in this particular section. It is that which precedes and follows within this chapter. It includes an investigation into the findings of others who are considered to be authorities concerning youth ministries. This chapter forms the introductory material of the project.

Chapters 1 through 11 cover the suggested material for the doctrinal study. Chapter 2 speaks to The Creation and Purpose of Man. This title is descriptive of the content, and, chosen to stir the minds of youth. They seem to be quite concerned with their creation and purpose (Stoop, 13:15). Chapter 3 elaborates The Nature and Extent of Man's Sin. This chapter deals with the two-fold nature of sin and its resulting effect on the Creation. This theme is chosen to fit into this position for a purpose. After showing how God created man, and after revealing man's sinful nature subsequent to the Fall, the next step is naturally to explain the Plan of Salvation. Thus, Chapter 4 follows on with An Overview of God's Plan of Salvation. The title is quite

descriptive, and as it states, it is an overview and not in great detail. It is aimed at laying the foundation from which to give impetus to the principles of attaining salvation. It is mainly designed to "whet the appetite" of the listener. Chapter 5 then follows by dealing with principles such as "faith", "consecration", "repentance", or generally those responses man must perform in answer to God's offer of Grace. It is titled, Principles for Attaining Salvation. Chapter 6 deals with Justification Illustrated in Life, and Chapter 7 with Justification Illustrated in Scriptures. Both chapters cover the area of the First Work of Grace, or Initial Salvation. Chapters 8 and 9 develop the themes of Sanctification Illustrated in Life, and Sanctification Illustrated in Scriptures, dealing with the subject of Entire Sanctification. This is explained from various angles, as are the other main topics. Chapter 10, Growth in Grace, presents the necessity to "Walk in the Light. . ." (I John 1:9). Growth is shown as that progression which leads into a definite, instantaneous work of God's Grace, and then flows from it. Chapter 11, titled The Exodus as an Illustration of Salvation, deals primarily with the Exodus of the Children of Israel out of bondage in Egypt, their wilderness wanderings, and finally their entrance into the Promised Land, all as an allegorical illustration or type of what complete Salvation represents.

Chapter 12 is the summary chapter, and covers material its title suggests. Along with conclusions,

suggestions are given for future usage of the proposal. Throughout this project, diagrams or charts are offered to aid in the explanation of the various subjects. They may, in some instances, be satisfactory for duplication in form of transparencies to be used in conjunction with an overhead projector.

THE PROBLEM INVESTIGATED

The actual investigation involved in this study is more encompassing than that which is contained in this chapter alone. A selection of bits and pieces of investigative materials will be found through most of the project. Investigation began with the preparation for doctrinal classes which were conducted previously, and as cited prior to this in this chapter, under the heading, THE PROBLEM JUSTIFIED. Since that portion of material has already been mentioned, the main purpose in this section is to investigate the available material on learning, general adolescence, needs of teen-agers and similar areas of concern. This investigation is in order to later construct proper lesson material for presentation. Since this project began within the bounds of the Pacific Conference of the Evangelical Church, the writer felt it wise to consult the Pacific Conference Director of Christian Education for suggestions concerning possible references for methodology of presentation. The director was most helpful in suggesting both the traditional text, Youth and the Church, by Irving and Zuck(8) for some points, and also Ways to Help Them Learn, by David A. Stoop(13).

The former is excellent for determining needs of teens, and outlining objectives through which to reach them. The latter is more appropriate in suggesting new methods to organize and teach youth effectively. Both works are used as references for this project, and both are considered by this writer as being excellent in content.

THE FINDINGS OF OTHERS

Stoop(13:11) has said that "tomorrow belongs to today's youth." This statement may be made a little more specific for the church with the realization that tomorrow's church depends on today's youth. As the youth of this generation go, so will go the church of the next generation. The very survival of the church is dependent upon young people of today! Youth are important, then, for life in the church today, and survival of the church tomorrow. They are important for more reasons than that. They are important because they are individuals with individual souls - that are accountable before God. The general period of life often labelled as youth can be described in different ways. Some merely state that it is the period of adolescence, which could mean anywhere between thirteen and twenty two - depending on the source. This general span of age will at least be mentioned in this project, but the main emphasis will be laid upon those years of senior high-school, or generally ages fourteen through eighteen. There is considerable information available on youth of this age.

Statistics show that even though adolescence is a comparatively short period of life, it is a time in which those experiencing it are extremely open to the Gospel of Jesus Christ. Even though it is a time of life when teens are portrayed as mixed-up, radical, rude, undependable or ungrateful, it is a time when they are searching for answers, a time in which they can be easily convinced that God is real, and that He cares for them.

An English evangelist, Tom Rees compiled statistics of the results of his meetings in England, and found that 75 percent came to Christ before the age of 14, 20 percent between 14 and 21, and only 5 percent were saved after the age of 21 (Hunt, 7:38).

Lionel A. Hunt (7:38) gives these statistics on conversions in the United States: 1 percent were converted before the age of 4, 85 percent were converted between the ages of 4 and 15, 10 percent were converted between the ages of 15 and 30, and 4 percent were converted after the age of 30. The total number of people observed was not given.

A famed Baptist minister, George W. Truett took a census of more than 1,200 men, and offers the following information as the result: 3 were converted when over 45 years old, 13 were converted between ages 40 and 45, 30 were converted between the ages of 30 and 45, and 1,100 were converted when under 21 (Hunt, 7:42).

A survey of 5,000 Christian students in six different Christian schools revealed some interesting facts. "Junior-age

children from Christian homes and the high-school-age youngsters from non-Christian homes respond more readily to the gospel than any other age-groups" and "one half of those from non-Christian homes found Christ during the short and stormy period, ages 12 to 17, with 16 as the peak"(Irving and Zuck, 8:14).

These statistics, though taken from the 1960's or just before, point to what seems to be a norm for young people. In all of life, apparently the greatest tendency is to make a decision for Christ during the years of adolescence.

Besides being open to evangelism, youth of the age of adolescence are in a time of religious inquiry. Although too often tradition has said that youth were only concerned with light-hearted ideas and having a good time, their actions show that they are searching - and their questions must be answered if they are to be reached. They are ready to form their spiritual lives, and as they look at the prospective "religions" of others, "if something is sacred, then there must be a valid reason why it is sacred" (Stoop, 13:12).

Browning (1:187) states that "youth, in every socioeconomic situation, are much more serious about their quest for a faith than we may have assumed" and that "our expectations concerning the basic seriousness of youth are much too low."

Lawton discovered that many of the questions to which the teen-agers said they had tried to find a satisfactory answer but had failed, pertained to religious or moral

issues (Irving and Zuck, 8:15). During that period of life when all seems to be in turmoil, while life is full of constant questions, questions about life, questions about God, Christ can provide the stability which is sought. Young people are searching for something that will help them in establishing sets of values and life directing goals. They want standards that will challenge them to be and do their best. They want that which will help them with social and moral problems(Koonce, 10:84,85). They are asking to be ministered unto in their spiritually sensitive years. The very fact that teens are not essentially irreligious suggests that they should be given greater opportunity for more serious study of the Bible, greater service for Christ and the church, open discussion of their problems and questions, and in general, guidance that will aid them in becoming mature. Though youth are interested in spiritual matters, many young people go through a period of religious doubt. As they grow older, their knowledge increases, their experience broadens, their mental capacities expand. Therefore they begin to question and examine their beliefs. "The older the teen, the greater may be the number and the intensity of his doubts" (Irving and Zuck, 8:16).

Young people may sense conflicts between their own beliefs and the information they gain in school or hear from teen or adult friends with different beliefs. Teens' increased ability for independent thinking may make them critical of beliefs taught in childhood, especially if

those beliefs have been taught in an authoritarian, unnatural or bigoted manner. Doubting is an indication that one is maturing. Doubting can be healthy, for it can lead youth to come to a personal firsthand acceptance of truths. Irving and Zuck (8:16) state, "for most adolescents, the period of doubt does lead to a revision of some of his religious beliefs. The change is often in the direction of a more carefully thought-out and a more tenable faith." Horrocks (6:619-621, 624) confirms this by noting that changes in attitudes toward religion do occur during adolescence but that the changes are not particularly radical. This aspect of adolescent development challenges youth workers to help guide youth through this turbulent period with an attitude of loving acceptance and understanding. This period of religious muddle suggests that youth be given opportunity to engage in discussion with individual leaders and groups in a permissive atmosphere. Among teens' most urgent needs stands their search to find meaning. According to Stoop (13:16), "The key word seems to be meaningfulness. How can I be a complete person in such a messed up world?" A dogmatic "we don't discuss such things" attitude may quickly squelch a teen's honest search for adequate reasons for believing what he does. Here is another reason youth work is challenging - - it gives opportunity to minister to people in a period of life when they are in the very process of spiritual development (Irving and Zuck, 8:16). Although it is a time for questioning and doubting the

veracity of others' religiosity, it is also an excellent time to show them that true faith in Christ is authentic, dynamic and assuring.

TIMELESS YOUTH

The scriptures include a number of examples of young people with spiritual stamina and ability. For some reason, God chose youth through which to work His miracles in many instances. He can do the same today!

Joseph was probably about 17 years old when his brothers sold him into slavery in Egypt. Though a teenager, he manifested moral courage and right principles when tempted (Genesis 39:7-19).

David was so young when the Prophet Samuel came seeking the Lord's anointed that no one thought to bring him to Samuel. Instead, Jesse brought his other seven sons to Samuel. But Samuel asked "are these all your sons?" Then Jesse called for his youngest. He was but a youth, perhaps a teen-ager, yet already the foundation of his character had been laid, and he was chosen of the Lord to be the king of Israel. Later, when the armies of Israel were frightened by the ferocious Goliath, young David, still a youth, faced him in God's name and with only his sling and stones (and God's blessing), he killed Goliath (I Samuel 17).

When Daniel was captured and brought to Babylon, the Scriptures speak of him as a "boy." He may well have been a teen-ager. He was old enough to take his stand for the right, refusing to drink the king's wine (Daniel 1:4-8).

Mary, the mother of Jesus, may have been only about 15 when the Lord was born. History tells that many young Jewish girls were betrothed by age 14. Mary was betrothed to Joseph when the angel came and spoke to her. Mary, probably only a teen-age girl was chosen for the most divine mission ever given to a woman. As a youth, her reply to the angel was simply, "Behold the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38).

The Scriptures bear numerous accounts of youth who were called of God to specific tasks, and responded by giving themselves totally to God's will. It was Samuel, who as a lad in the temple with Eli replied to God in the middle of the night, "Speak, Lord, for thy servant heareth." It was just a lad who gave up his lunch on a hill somewhere near the Sea of Galilee, and 5,000 were fed. Youth have played an important part in Scriptures from beginning to ending. In the New Testament, Paul encourages youth to "be an example."

Secular history, as well as Biblical history has produced youth who have stood above others of their day, showing great ability and potential.

For example, Benjamin Franklin, American statesman and writer, wrote his first newspaper articles, called the "Do Good Papers," between the ages of 12 and 17. The first musical compositions of Ludwig van Beethoven, well-known German composer, were published when he was 13. William Cullen Bryant, outstanding American poet and journalist

wrote "Thanatopsis," one of the most comforting poems on the subject of death, when he was 18. Dwight L. Moody, outstanding evangelist of the late nineteenth century, built a church from the Sunday school he gathered from the streets when he was 21 (Harbour, 5:7,8).

In every age of recorded history youth are seen as the spring of life. What is done in life will determine the glory of summer, the abundance of autumn, and the provision of winter. Youth is the morning of life, and if the Sun of Righteousness does not chase away the moral fog and smog before noon, the whole life may remain overcast and gloomy (Irving and Zuck, 8:18). Youth is a time of seed-sowing, and "whatsoever a man soweth, that shall he also reap" (Galations 6:7).

Many Christian leaders received their call to full-time Christian service in their teen years. In a survey of 709 missionaries conducted by J.Q. Percy, former general secretary of the Interdenominational Foreign Mission Association, 16.3 percent said they received their call to Christian service when they were children, 45.6 percent received their call in their teen-age years, and 38.1 percent responded to the challenge of missions when they were adults (Percy, 11:33).

Young people are capable of more leadership ability than they are often given credit for. The church that utilizes its young people in service projects, missionary outreach, program planning and evangelistic efforts,

realizes something of the abilities and worth of teens (Irving and Zuck, 8:18). The program that is aimed at reaching TEENS as well as other age-groups will be rewarded with teens that are becoming grounded in their spiritual lives, and ready to face tomorrow.

NEEDS OF YOUTH

There has been much dialogue during recent years concerning a generation gap which purportedly exists between the adult generation and the teen-age generation. All too often such a gap does seem to exist, but perhaps the wrong title has been placed upon the gap. Would not the wording, "maturity gap," fit better? Stoop (13:3) supports this by stating "Increasingly the very existence of the 'generation gap' is being questioned. Is it really any different from the gulf you felt at times between you and your parents?" Even Socrates, the philosopher, complained in his day about the unruly generation of young people who had bad manners, contempt for authority and rebellion. "More and more, psychologists and sociologists are saying that the idea of a serious generation gap that is unique to our age is really absurd and untrue. It is something that has always existed" (Stoop, 13:3).

A careful look at the present adolescent generation would reveal some reassuring facts. The typical young person of today still holds many of the same liberal or conservative attitudes as his parents. His political views are not generally vastly different than those of his parents.

A certain number of youth have always rejected the views of their parents, or the values of society. Since the term "generation gap" came into being it seems as though the focus of the news media has been upon the radicals rather than the average youth. Perhaps because of an overblown case of "majoring on minors" adults have tended to withdraw from all youth, and youth have determined that adults just did not care. Therefore, the problem has been magnified. This is, of course, a very generalized statement. We must recognize that many today are working to reach teens.

Having said this, however, a much wider separation between the generations does seem to exist today than in the past. It goes beyond a mere gap created by age. People in their later years have always had a different outlook on life than those in their teens. The difference in years is bound to have an effect on people. But the difference today is more than that. They are differences found between two separate cultures in many cases. David A. Stoop calls it a "Culture Canyon." This "culture canyon" may be seen as two almost entirely different life-styles. It involves differences of appearance, thinking, existence, dealing with "truth", and many others.

Possibly the most obvious reason for these separate cultures comes from the world into which each generation has been brought.

Today's adults were raised in a cruel world that has seasoned their lives with remembrances of "the great

depression," or other major happenings of the past. They remember the earlier wars - wars that were fought for right and justice. Today's youth have only Vietnam to remember, with the ever-increasing bad tastes involved. Technology has helped create a totally different atmosphere than what was known early in this century. This has been an age of prosperity concerning material goods, but in many cases it has been an age of "leanness" concerning spiritual life. Possibly the gap is real after all, but not so much because of different generations, but cultures. The challenge remains, to find out the needs of youth, and then seek to help them with their respective needs. Youth today are not rebelling against religion. They are very much involved in the Occult, Hara Krishna or numerous other cults through which they seek the peace they have failed to find in the religion of their parents.

For purposes of clarification, Figure 1 is offered to show the normal gap between the youth and adult cultures.

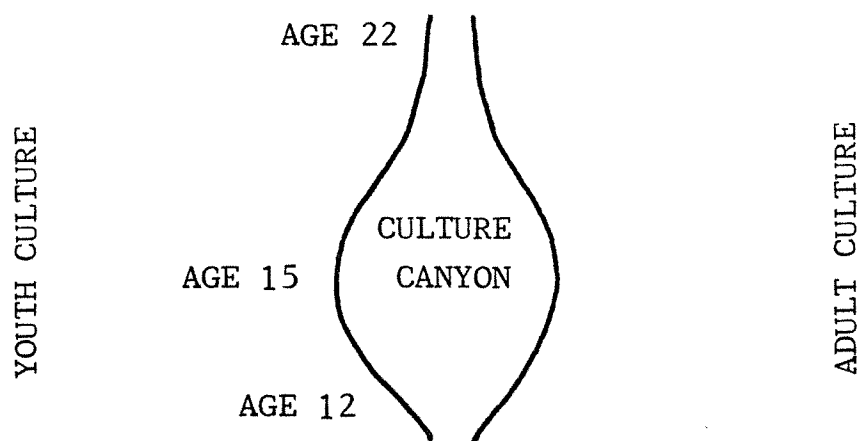


Figure 1. The Culture Canyon (Stoop, 13:23)

The illustration shows the findings of those who have carefully studied youth. Youth act differently at different stages of their lives. Even within the years of adolescence, there is considerable difference of thought and action between the one who is 13 and the one who is 18. In fact, those in late adolescence often would rather not be associated with those of early adolescence. The diagram shows that at age 12, youth are just beginning to reach out and challenge the world in which they live. By the time they reach 15, they are oscillating back and forth probably more than any other time. And, finally, by the early twenties, moderation has once again occurred and the individual has been formed. This concept must be grasped by youth workers in order for them to realize that the "far out" questions they receive from youth should not be interpreted as a question to them personally, or to their integrity, but rather part of the normal development of the teen-age life. It should be considered a great opportunity to deal with youth and their questions - - the burdens are heavy, but the rewards are great.

Another concept that is important for the youth worker to digest is that of the instability of youth concerning social behavior. They range all the way from total dependence in early adolescence to being self-reliant and independent in late adolescence. Varying degrees are observable in a progressive manner in between. During different periods youth seem to withdraw and nothing short

of a bomb going off near them can shake them into action. They experience deep moods of depression, followed by unbounded elation. They are trying to become! Their attitudes toward the opposite sex also vary. Early in adolescence boys are still showing that they like certain girls by pulling their hair, when down inside they really want to have their friendship. At that same time, the girls are becoming interested in boys - - but older boys, who are more mature, and not acting like those of their own age. Later in adolescence, both sides seem to catch up and dating begins. Young hearts fall easily into "love" (crushes), and are easily broken by the immature actions of their age-group. It is a time that teens are trying to find the answers to deep things within them, and therefore a time when they need the life of Christ to give them peace.

The following diagram on page 24 by Stoop (13:24) illustrates the instability of youth. It should be noted that the information on the diagram refers to the average youth. There will be exceptions. In fact, occasionally entire classes are ahead or behind their normal level of maturity. This may be due to either weak or strong leadership within the class (Stoop, 13:21-25).

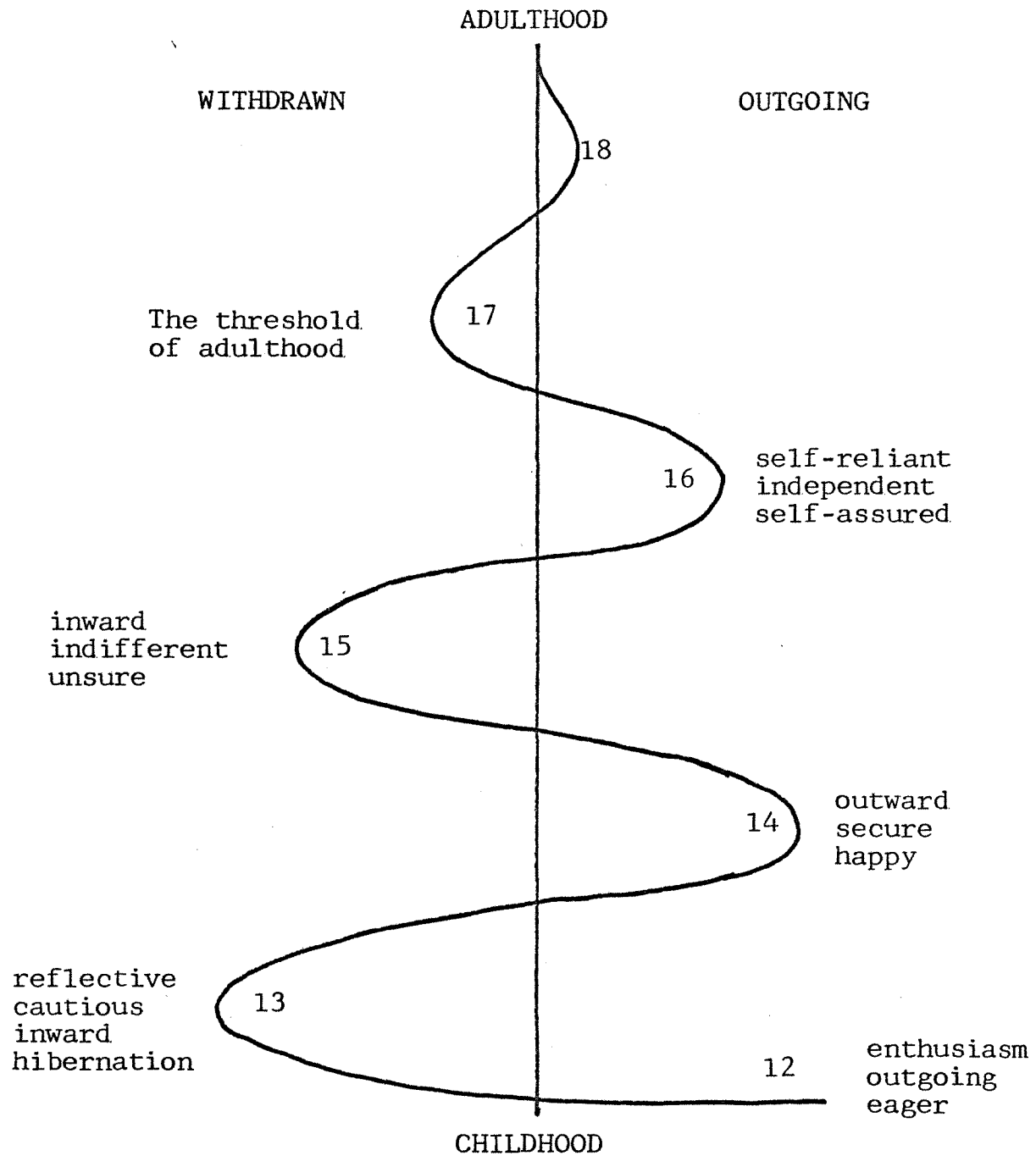


Figure 2, The Maturity Graph (Stoop, 13:24)

LEARNING, AND YOUTH

Learning theories have changed over the years, and at present have gained much attention in the field of psychology. It has also become of utmost importance to those in the field of youth ministries. Learning is more than a single exposure to something. It is more than a single act. It is more than just communication, which must include transmitter, carrier and receiver. It is more than just teacher and student contact. Psychologists say that it is the connection of a response with a certain cue or stimulus (Hall and Lindzey, 4:224-225). It is a process by which action is motivated, or at least potentially so. True learning must involve some type of change -- either extrinsic or intrinsic.

Learning is a personal process. It is the learner who learns. That, of course, sounds obvious, but there have too often been those who have taught as though their mere mention of their subject material meant automatic retention on the part of the student. "Telling does not equal learning" (Stoop, 13:32). Learning is what the learner does, not what the teacher does.

This concept must be grasped even for the teacher of the Bible. Even though the Word of God carries with it the guarantee of the witness of the Holy Spirit to the truth, and even though the Word of God stands as its own authority, the Word must become an EXPERIENCE in order to become meaningful. Perhaps too often there is confusion on the

point of authority. The authority of the teacher and the authority of the Bible are not one and the same. Teenagers must be given the means to find answers in God's Word, rather than just "canned" answers. When they can personally find the truth, and let the Holy Spirit apply it to them personally, they can learn. This statement is not intended to be totally idealistic. In other words, the level of learning attempted with youth must be recognized as relative. 100 percent retention will never take place, but higher levels of retention can be reached than in most situations. This process of learning, then, that produces changes in a person's attitudes, understanding and actions may also be seen as being either positive or negative. It is generally known as growth if it is positive. What can produce a more productive change than "growth in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18)?

The progress of growth can be stated as occurring on four levels or stages. The first is FAMILIARIZATION. This is really the level of preparation for learning. In this stage, the teacher gives the information, either as an introduction or as an overview of the materials. This is the information needed to get the learner started. The student is involved mentally as he listens to the information. At this point, the lecture may suffice, but sharp visual aids would help in order to appeal to more than one of the learner's senses at once. Also, it is sometimes appropriate

and helpful to pose leading questions during the introductory information that will be answered later in the lesson. This is much like stating the objectives for the particular class period at hand, and then proceed on to fulfill them. The lecture is still an important stage in the learning process. Used skillfully for the purpose of familiarization, it will accomplish its objective in the stages of learning.

Once the necessary introductory material has been conveyed, the learning process moves into the second stage; that of FEEDBACK. This can be defined as any response from the learner "fed back" to the teacher. The student is now involved verbally. Sometimes feedback takes on a negative note. This may be expressed as a bored yawn, and may be saying to the teacher that he is "not coming through." From the positive standpoint however, feedback is the beginning of the student's involvement in the learning process. He has begun to work with the facts and his inquiry has begun as to meaning. Although this often stimulates some very deep and staggering questions, it usually means that the learner is beginning to use his reasoning powers and is attempting to come to grips with the material presented. During this time of feedback, questions may be directed back to the class for discussion. Alternatives may be explored in the light of God's Word. Basically, this feedback stage is one of questioning and inquiry as students and teacher raise questions to test the materials being presented. Discussions, questions, and brainstorming

are some of the methods which may be used effectively at this level in the process of learning.

Following feedback is the third stage of learning. The level of EXPLORATION. The most obvious difference between this level and the feedback level is location. Feedback is usually done in the context of the classroom. Exploration moves out of the classroom and occurs in many places. There is still the characteristic of testing information, but now the learner is given more responsibility in limited areas of study. He is involved personally. The teacher is still available for consultation and advice when problems arise.

Exploration involves certain risks. Students may be inadequately prepared for this stage of learning. This would lead to a pooling of ignorance rather than a sharing of insight. Time may be used inefficiently as students move from small group to large group. Research groups may fail to do any research, reporting back empty handed and empty-headed. These problems can be minimized by careful delegation, with some checking up done by the teacher.

The advantages of exploration are many. Since learning is a changing process marked by joyful discovery, the extension of the classroom to include the world greatly increases the opportunities. Projects done during the week extend class time, but extra-curricular activities should be surveyed to determine whether take-home assignments would be tolerated. This step of learning is the beginning

of the application of truths to everyday life, and is exciting for both student and teacher.

The final stage of the process is that of RESPONSIBILITY. At this level, the learner is responsible for his own continued learning and growth. He is probably able to take on more responsibility as well, perhaps in helping other teens to find what he has found. Each of these stages is obviously dependent upon the learner's age and ability, but the responsibility of the teacher at this point is to challenge each student to do his best, and strive to lead him into the highest level for which he is capable (Stoop, 13:36-38).

The student is less involved -- relatively passive -- at the familiarization level. His involvement is mental. As he continues on into the feedback stage and into the exploration stage, his level of active involvement increases. When he reaches the responsibility stage, he is totally involved, totally active in the process of learning. There is a continuance from mental involvement to active, responsible involvement.

It may help at this point to visualize the stages of learning by noting Figure 3 on the following page.

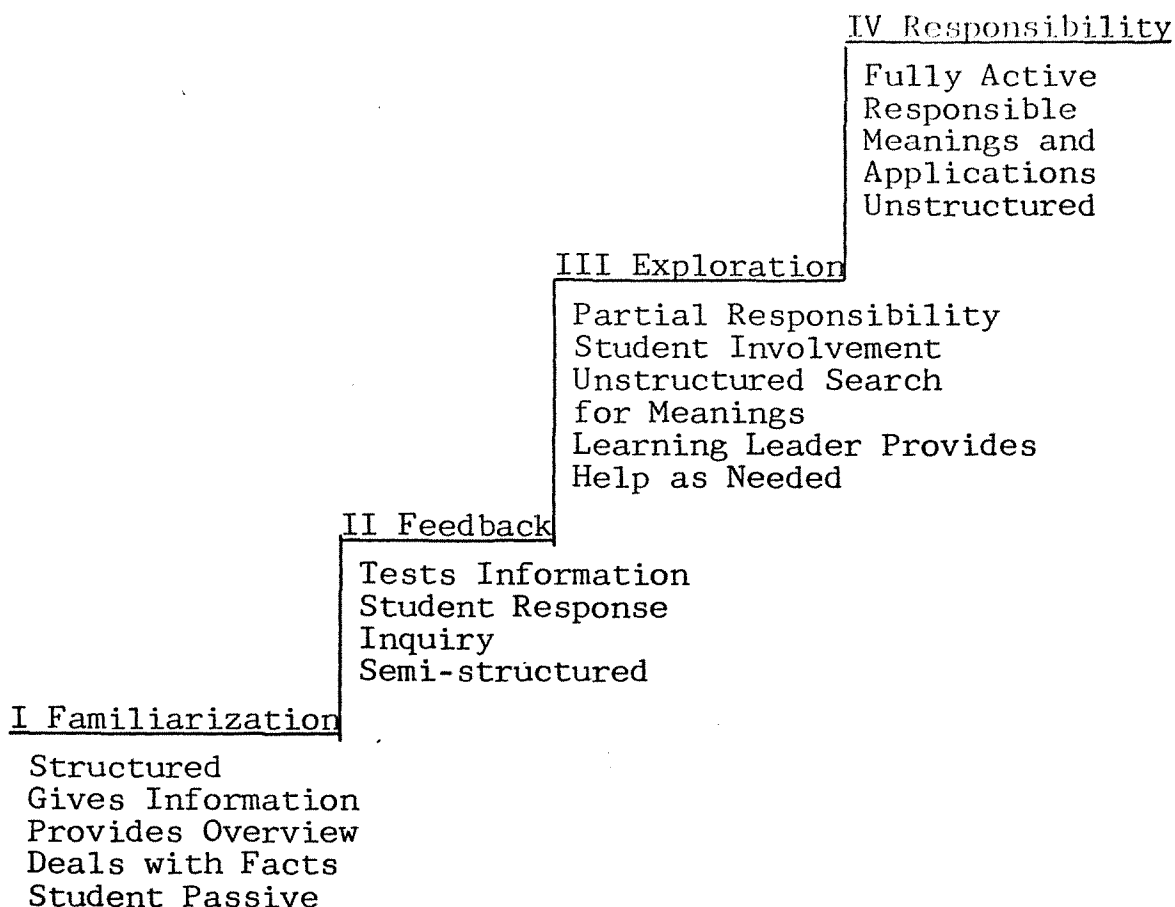


Figure 3. The Stages of Learning (Stoop, 13:40)

The Holy Spirit is definitely an aid in the learning process. In the case of learning Scriptural truth, the Holy Spirit may be more than just an aid; possibly the only way it can be learned is by the personal application by the Holy Spirit. Two basic assumptions underly the learning experience of Scriptural truths: "that the Scriptures form the heart and foundation of what is taught: and that the teacher has discovered for himself a living faith in the Christ who is central to those Scriptures" (Zuck, 19:8). A class can have both of these ingredients and still fall

short of exciting learning. It takes the Holy Spirit to activate the learning situation. It may be stated that "the Holy Spirit, working through the Word of God, is the spiritual dynamic for Christian Living" (Zuck, 19:9). When Christian learning is considered, the goal is to bring a change in a person's relationship to God. Then, the necessity of such a change having already taken place in the life of the teacher comes into focus, and the stress upon such a change taking place in the life of the student seems reasonable. To this end this project is dedicated.

Thus, the following chapters are structured in a way that will hopefully provide the teacher of teen-age doctrine classes with the necessary background information to formulate lectures, choose objectives, and proceed on to see those objectives fulfilled. Each of the following chapters is designed as lesson material for one class session, with the exception of the summary chapter. Illustrations and diagrams are offered as they apply, some being especially adaptable for use with an overhead projector.

OBJECTIVES FOR YOUTH

To close the introductory considerations the following information on objectives is offered.

"Objectives are goals or desired ends toward which some action is directed"(Irving and Zuck, 8:43). In addition to this simple statement of Irving and Zuck, over-all objectives or goals for long periods of time are urgently needed. Also, objectives for each shorter segment of time

within the extended period are needed. In this case, each separate lesson (a total of 10), will contain unique objectives. However they will all be part of the over-all objectives for the lessons as a unit.

Why Have Objectives?

The old saying, "aim at nothing and you are sure to hit it" embodies considerable truth. The following list of reasons to follow objectives is offered by Irving and Zuck (8:45-46):

1. Good objectives will help teacher and student know how to submit cooperatively to God's work in and through them.
2. Objectives are meant to give direction for the entire nurturing process, and to provide a general basis for the development of curriculum materials.
3. Objectives are meant to serve as guides to help student and teacher take successive steps in the desired direction.
4. Objectives serve as guards against slipping into inappropriate or meaningless activity.
5. Objectives provide limitations to group experiences within the bounds that a teacher can handle.
6. Objectives express purposes common to both teacher and student.
7. Objectives provide good bases for evaluation of teaching.

The above reasons for having objectives are inserted at this point in order to encourage the teacher to establish a plan, and then use the plan established.

What Should Objectives Cover?

Of course there are many areas that could be suggested at this point, but it is the feeling of this writer that they should be kept as simple as possible. Therefore, some very basic objectives are mentioned. "What would I like my

students to KNOW, FEEL, or DO as a result of this lesson?" (Stoop, 13:82) Or what would be expected of them after the ten lessons have been completed? These three will be adhered to, both as a unit, and as separate lessons -- Know, Feel and Do. It should be noted that these objectives should not be generalized in order to include the class as a whole, but they should be applied to each individual student. Along with the establishment of specific objectives, earnest prayer for each student is necessary.

Unit Objectives

Including all ten lessons in one unit, these objectives are offered as points of beginning: 1) Each student should KNOW what God's Word has to say about the material discussed. 2) Each student should KNOW personally of the grace of God. 3) Each student should FEEL the assurance of present and future salvation. 4) Each student should FEEL the desire to live for Jesus. 5) Each student should ACT (do) in a way that would please the Savior. 6) Each student should TELL (do) others about what Christ has done for them.

Chapter 2

THE CREATION AND PURPOSE OF MAN

At the very outset of this section an attempt is made to appeal to youth regarding faith in three ways: According to God's Word, experience, and reason. Note the illustration of the three-legged stool below. The figure could feasibly be used to open a class session, or in form of a transparency, be used whenever it was felt to be helpful by the teacher. It purposefully has three legs. Common sense, as well as mathematical demonstration, says that a stool with three legs stands more rigidly than one with more legs. Less than three legs is disastrous. Our FAITH must pass the tests of GOD'S WORD, EXPERIENCE, and REASON.

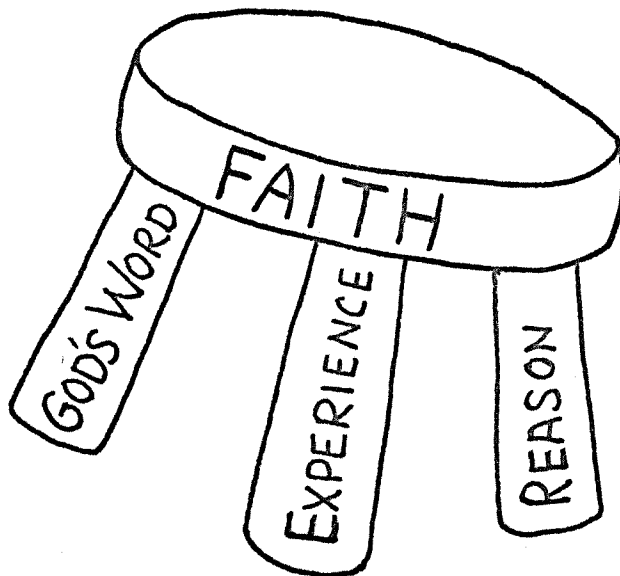


Figure 4. The Tests of Faith

This is another way of saying that belief must be workable in life, and appeal to common sense to be worth believing.

Further, the following subject material has been chosen intentionally and arranged accordingly, in hopes of providing a logical order of presentation for teens. Thus, by dealing with The Creation and Purpose of Man at the beginning, the teacher aims at answering some of the common questions asked by teen-agers concerning their origin and purpose.

A THEOLOGICAL PERSPECTIVE

This section is "theological", but it is also to be considered as Biblical. Theology is hopefully derived from the Bible.

The Creation

The word "creation" no doubt brings different thoughts into the minds of different people. It can mean the Creation of the world as it is now known. This is the usual meaning of the Creation. However, there is evidence in the Bible of some type of existence prior to the present one. Creation could conceivably refer to the original creation. Sometimes the word "creation" is used to describe some act by a person who has just "made" something. The connotation to be considered at this point is that of the original creation. Although there must remain many gaps in all that actually transpired at that time, looking at some of the hints in the Bible may be beneficial in order to lay the

foundation for the creation of man, and the world as it is now known.

Teens readily note the difference between what is preached in Evangelical church settings and what they are taught about Evolution in public schools. They soon ask questions concerning the age of the world according to their Science texts, in comparison with the Bible. This study will definitely not answer all of their questions, but it should help tide them over until they can get material on their own to satisfy their searching. It is an attempt to guide them in the right direction.

It would seem unreasonable to say that God created something that was not perfect. It would also seem strange to say that this stage of His plan for the universe came as an after-thought. It appears much more sensible to affirm that since God began creating, He has been following a plan - which will one day be revealed as Glory!

Little is recorded in Scriptures about what existed before the creation man now knows. The Bible does say a few things, however. There was an order of angels, of which Lucifer was a major leader. They were part of God's creation. Some of them rebelled against God in "aspiring to be higher than they were" (Ezekiel 28; Isaiah 12). This rebellion caused a fall for one-third of them, as they "did not keep their first estate, but left their own habitation" (Jude 9). This is the first mention of rebellion toward God in the Bible (first in time -- not sequence). This was

evidently the way sin entered into the creation of God. With sin in the creation, God acted to cast it out of heaven. Later man was created.

The period of time between the angel's creation and fall may prove to explain some of the problems between the Biblical account of creation and Evolution. In other words, if the earth is judged to be billions of years old, that could be possible if there was a time before the Creation as it is known. If God created the angels long before man, and then sometime between these two creations also created the huge dinosaurs that have since been fossilized, it would explain the remains of such beasts that are not mentioned in Scriptures, but are discovered today. The main point of interest to this section is not that of the early life on the earth, but that sin entered God's creation through the angels that chose to rebell, and were therefore cast out of heaven.

Sin, having entered the creation, had to be removed. God's Word tells us that the reality of sin was not an accident. Rather, through it, man is given the chance to become something he could in no other way attain unto. Hebrews 4:3, Hebrews 9:26, I Peter 1:20, and Revelation 13:8 tell us that the works of redemption were "finished before the foundations of the world." That means then, that even though God in His omniscience created man, He also knew what plight was ahead for man. Thus God also planned that through the faithful response of man to his Redeemer, sin would ultimately

be cleansed from the whole of creation. Romans tells us that God did not subject man willingly, knowing the difficulty of sin, but He did so in hope, that in the end many would be manifested as Sons of God, heirs and joint heirs with Jesus Christ (Romans 8).

The subject of Predestination or Decrees may arise at this point. It should be briefly noted that, according to God's Word, God knew what would take place before it happened, and therefore predestinated that certain results and destinies would follow (Romans 8:29; I Corinthians 2:7; Jeremiah 1:5). He knew what could happen, and what would happen, but He chose to give man his own right to choose for himself. This might be illustrated by imagining a ride in an airplane. After a successful take-off, the pilot flies near a highway. The traffic is visible from the plane, and an inevitable accident is about to happen. From the position in the airplane, nothing can be done to prevent it. But just because it is known before, that does not mean the observer caused it to take place. God has given man much to keep him from the Hell that awaits each who rejects His Creation, but since God has given man his own power of choice (free will), God will not violate it by decreeing that one man will automatically be saved but another will not. Salvation is by faith and grace (Ephesians 2:8).

Another portion of Scripture that seems to be related to this is found in the Gospel of John. The situation is seen with the blind man whom Jesus healed on the Sabbath

day. The question from the observers was, "who did sin, this man or his parents, that he was born blind?" and the reply was, "neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (John 9:1-3).

This may shed light on man's being born into a world that is under the curse of sin, and being born as a sinner. The glory is not that he is born into a condition that he does not ask for, but rather that by his choice he can become a Son of God! As a sinner, man can choose to be a saint -- by faith in the Redeemer!

The Creation of Man

Now we discuss the creation of man, included in what is generally thought of when the Creation is mentioned. God's Word tells that man was created on the sixth day of Creation. The brief comments in Genesis tell several things to observe at this point. Man was created in the image of God (Genesis 1:27). That could mean several things, but it does not necessarily mean that God has physical features similar to man's. Rather, John tells us that God is a Spirit -- not flesh and bones. Instead of in the physical sense, some other way is probably meant. Man, even though under the curse of sin at present, has wonderful capabilities. Man is a miracle which no mere man can duplicate.

After the creation of man, God's own comment was "It is good" (Genesis 1:31). Evidently, God was satisfied with the man and woman he had created. Originally, man

was even more special than he is today.

Adam and Eve were above defilement of sin in the beginning. At first, nothing hindered their open and direct fellowship with the Lord in the Garden of Eden. Simply stated then, man without sin was holy. And, further stated, God's plan of Redemption is to finally reinstate man to the holiness which he once knew -- as Adam was created.

The Purpose of Man

Although stated simply, or at least alluded to prior to this, man's purpose is more than just to be a companion for God. Man's purpose is to help rid the entire creation of God from sin, through faith in Christ, through the manifestation of the Sons of God in glory, and through the present witness of the truth to others.

SUGGESTED OBJECTIVES

In keeping with the guidelines already offered in Chapter 1, these objectives are very general, and must be made more specific by the teacher. It would be wise for the teacher to individualize each objective on the level of each student. The objectives call for the student to know, feel and do something in particular. Each student should KNOW what the Bible says about the creation and purpose of man. Each student should FEEL a sense of excitement from studying the truths of the Word, and from expectance of what will be studied later. Each student should SEARCH the Scriptures and ASK questions from his findings, or REPORT

his personal insights.

ORGANIZING THE LESSON

Enough resource material has already been given in this chapter to provide a discussion for the first session. However, a number of other things have yet to be established.

Getting Started

The first day of classes will probably be characterized by a little confusion. Students will possibly be late because of never having been to this particular class before. Also, there will be other tasks to tend to such as roll call by name to familiarize the teacher with the students, an introduction of the teacher, or any other preliminaries that would be necessary in a camp situation.

After any confusion involved in opening and becoming acquainted has been settled, you may ask the students to respond to one or more questions that have been previously written on the chalk board. The following are suggestive questions: "Why am I here?", or the fill-in-the-blank such as, "God created man because _____." This needs to be limited in time in order to get the material at hand covered and have enough time for personal searching of the Scriptures and response. Another suggestion is to ask the students if they have questions to which they would like to find answers during the week, and if so, "What are they?" These questions do not need to be answered immediately, but must be written down in order to remember them later.

Presenting the Lesson

After the ice is broken by some type of introduction, question or discussion, the objectives for both the whole unit and the separate class period may be given. This will let the teens know the direction they are heading, and what is to be expected of them. There may be some brief feedback at this point, which should not be discouraged. Related questions could come forth at almost any time from teens, and they should be encouraged, and dealt with, according to the judgment of the teacher.

After the objectives are given, the chalk board may be used to draw the three-legged stool, illustrated on page 34, or a transparency, prepared from Figure 6 in the appendix, may be used with an overhead projector. Again, this may stimulate discussion. This will give the students an idea of how the material is to be approached, and it should leave them with the idea that it will not be a dogmatic approach, but rather one of searching for answers that work - - not ones that just sound good.

From this point, a brief lecture is suggested. Use the given material, or other material that is similar, but note and keep track of Scripture references, so that the teens can later read those passages for themselves, in context, and decide for themselves what the truth is in the end. They must often be guided, but it should be done in such a way that lets them make their own decisions. A large concordance could be very beneficial to the teacher in the

event that unfamiliar verses are sought, or more are needed for support. Teens are usually willing to wait, if the teacher is willing to say "I don't know, but I will find out for you."

After the brief lecture, the teens may be broken into small groups of five to eight students, depending on the total number in the class. Give them the Scripture references and let them review the material covered and form their own opinions. This period needs to be ended soon enough to allow for a period of discussion as a large group, as the smaller groups report their findings.

Time for presenting material may be brief but the material covered will be covered well, if the teens can be familiarized, given a chance for feedback, and then guided onward. A special attempt should be made, especially at first, to make the learning experience enjoyable. This is not to suggest turning the time into a comedy hour - - even the teens do not expect that.

Closing the Session

After the final period of discussion, several things can take place. There should be time to make assignments for research, if such are felt to be beneficial and warranted. It can be time for a very brief review of the hour's main points. It is also a good time to very briefly mention the main points of the next session so the teens will be thinking on the coming material. Finally, it is a time to let God's Spirit direct. Some sessions will naturally end in an

atmosphere where testimonies will come spontaneously. Some sessions hopefully will end in young souls seeking God's grace at the altar. Be prepared, and close with prayer, asking God to meet the unique needs of each teen.

Chapter 3

THE NATURE AND EXTENT OF MAN'S SIN

This chapter deals with the condition of man, and creation after the Fall of man into sin. It is separated primarily into two sections; (1) the Nature of Man's Sin, and (2) the Extent of Man's Sin. These considerations will lead to the next step of the unit, which is An Overview of God's Plan of Salvation.

THE NATURE OF MAN'S SIN

The nature of man's sin may be stated in several ways, but two will be discussed specifically in this section, (1) the effect of sin on the individual, (2) the effect of sin on the race.

The Effect of Sin on the Individual

Even though man today under the curse of sin seems to be an amazing organism indeed, mankind lost much in the Fall. God's Word, and the all-too-obvious experiences of life, point to the totality of man's sinfulness. In other words, all of man was effected by the Fall into sin.

Man's understanding is darkened (Ephesians 4:18; I Corinthians 2:14). Man no longer has that open communion with God that he had before the Fall. God's Word says that it is impossible for the "natural" man to understand the

"spiritual" things in the world. The world is full of those who are seeking, but are deceived by sin. Only God can restore the sight to the blind.

Man's heart is deceitful and desperately wicked (Jeremiah 17:9). This is easily seen by merely noting the headlines of today's news broadcasts. Murders, adultery, kidnapping and many similar evils all stand out in bold print. Besides that, each man knows what he is like when he is by himself. Because of a wicked and defiled heart, man commits acts of sin.

Man's mind and conscience are defiled (Genesis 6:5; Titus 1:15). Seemingly, so soon after the creation of man, and after Adam and Eve fell, God's comment as He looked down from heaven was that the "only imagination of man was to do evil, and that continually." That is a sad commentary considering how man began. It is likewise sad to note the gross sins of mankind as time speeds on. Possibly the thing that makes it so sad is the fact that many have rejected light so long that their consciences have long since been rendered useless. Man's conscience was designed to do a wonderful work -- alert him when he stepped out of line with God.

As accomplishments soar, and as inventions continue, men seem to be determined to push on toward some type of utopia. The pooled mental capabilities of intellectual man may for a moment make one think that there is nothing wrong with man's mind. But God intended much more for man.

Man has indeed accomplished much -- by God's help, but in the end many problems have developed that once again prove that man is not able to choose what is best for himself. He still needs God.

The will is enslaved (Romans 7:18). Beyond crippling the mind and the heart, even the will of man has been effected by sin. The world is full of those who seem to have no will of their own. Long ago they made a decision that led them down a road that now they wish they could be freed from, but they have no more will-power. Only God can break the bonds of sin.

The twofold nature of man's sin has different aspects. According to God's Word, sin is more than just an act. It has a twofold nature in that it may be seen first as "an inward defilement from which transgressions spring; then an act of transgression having its source in the evil nature within" (Jessop, 9:9). In other words, because of man's sin, he is not only sinful within, but because he is sinful within, he commits sinful actions and is thus sinful without. As Jessop (9:9) so well stated, "The cry of the penitent sinner is -- 'I have done. . . .' The cry of the convicted believer is -- 'I am. . . .'"

This may be best illustrated by looking to the Scriptures. Even King David, in his great prayer of repentance found in the Psalms prayed for both, the blotting out of transgressions, and the cleansing from sin. One is inner condition -- the other outer action. Again, in his

prayer, he recognized both acts of transgression and a principle of sin within (Psalm 51).

Jesus, in His High Priestly Prayer in the Gospel of John prayed for His disciples, who were "not of this world" yet, needed to be made "one", so He prayed for their Sanctification (John 17). They had faithfully followed Jesus during His earthly ministry, and had become believers, or they would not have been referred to as "not of this world." Yet, they were still to experience the inner cleansing that they would receive by the Holy Ghost on the Day of Pentecost. Thus it may be said that sin is an outward act that springs from an inner quality.

The Effect of Sin on the Race

The effect of man's fall into sin may be regarded as more than just involving the first couple, Adam and Eve. Rather, the Bible shows that the Fall effected the entire race (Genesis 5:3; Psalm 51:5; Matthew 15:19; Romans 5:19). Every person ever born on the earth has been a recipient of the sinful condition of man, causing him to commit acts of sin. The curse of sin reaches the entirety of humanity, with the exception of the second Adam, Jesus Christ. Paul presents an excellent view of sin in the New Testament. To him, sin is no plaything. It is something that will certainly cause death, both physically and spiritually - if God's grace is not attained.

Harry E. Jessop (9:16-20) offers the following as the Pauline Portraits of Sin:

1. Sin as a dominating tyrant (Romans 6:6).
2. Sin as a hereditary evil (Romans 6:6; Ephesians 4:22; Colossians 3:9).
3. Sin as a unitary evil (Romans 6:6; Colossians 2:11).
4. Sin as a body of death (Romans 7:24).
5. Sin as a downward drag (Romans 8:2).
6. Sin as an inward enmity (Romans 8:5-8; I Corinthians 3:1-4).
7. Sin as a corruption of the moral nature (Romans 8:8; Galatians 5).

This pictures the inner principle of sin that causes all of mankind (unless cleansed from it) to commit outward acts of sin.

Sin may be seen as a dominating tyrant. For example, in God's Word to Romans Paul writes "the things that I want to do, I do not, and the things I do not want to do, those things I do" (Romans 7). Sin is seen as a personal, dominating tyrant that will not let go of its victim until total destruction has occurred. It is the dominating tyrant that has grasped so many people of the world in this day. They do not really want to be like they are, but on the other hand, they do not want to change. Even if they did want to change, they could not - aside from the works of Christ.

Sin may be seen as a hereditary evil in that each person born on earth is born into sin. God's Word says that after Adam and Eve sinned, they no longer begat offspring in God's image, but in their own image (Genesis 5:3). Their own image had, by that time, become sinful and sinning. David in Psalm 51 remarks that "in sin did my mother conceive me" (Psalm 51:5). This does not mean that the act of conception

is sinful, but rather that he was born into a race under the curse of sin already.

Sin may be seen as a unitary evil by especially noting terminology Paul has chosen. Paul calls it a "body" of sin on more than one occasion. It is not to be thought of as the human body of flesh and bones, but rather, "the 'body' in the sense that it is the totality, the root cause, the source of evil. All evil in any life, whether of thought, word or deed, is from the same central source" (Jessop, 9:18). Also, it should not be thought of as a "body" in the sense that it could be removed in surgery, or transplanted. It is a unitary evil in that all sin and sins stem from it.

Sin may be seen as a body of death by noting certain Pauline choices of wording. Paul evidently was led to choose the words to describe illustrations that were present at that time. The Romans were noted for their methods of capital punishment, especially crucifixion, impalement, and the attachment of the corpse. Any of the three, but especially the latter, is significant at this point. Sin as a body of death is similar to the body of death attached to prisoners to gradually infect them and cause their terrible death. As the attached corpse began to decay, the following disease, stink and gangrene were transferred to the prisoner. The end was terrible, but so is the end of sin.

Sin as a downward drag apparently refers to the principle of progression. After one sin has been committed, another may have to be done to cover the first, and the chain

continues until the downward drag has claimed another victim.

Sin as an inward enmity may be seen as a constant warfare against God. It is uncontrollable, and comes from within to be realized by others - often at the most inconvenient times.

Sin as a corruption of the moral nature is seen as that which has so twisted man's ability to determine what is right that he chooses wrongly, even though he knows what the results will be. Even though the Grace of God is extended to him, he continues to choose the way of sin. His very thoughts, words and deeds are immoral beyond measure. God, and only God, can free man from the nature and extent of sin.

THE EXTENT OF MAN'S SIN

The sin of the first two humans, Adam and Eve, reached far beyond that moment in which it took place in the Garden of Eden so long ago. God's Word reveals that their sin became a great catastrophe. Immediately, they were cast out of the Garden, they were to face the temptations of Satan, there was to be pain in childbirth, the ground was to be tilled, thorns were to grow on the earth and in general, life was to become somewhat miserable for them. They were no longer going to live forever, but would experience physical death certainly, and spiritual death if they did not repent (Genesis 3). Soon after their banishment from the Garden, and soon after children were born to them, one son

killed the other, and the stark reality of sin was obvious.

This terrible effect of sin on Adam and Eve did not stay within that first family. Instead, it spread to all humanity of all times since, and it still remains today. All of nature seems to be off balance, probably due to the effects of sin which reached even beyond man, and into the rest of God's creation. All of creation is waiting for that day when the Sons of God shall be manifested, and the Creation is once again restored (Romans 8).

SUGGESTED OBJECTIVES

In keeping with the foregoing material on objectives, to KNOW, FEEL, and DO, the following are offered for this lesson: Each student should KNOW what God's word says about man's sin, and how it applies to them; Each student should FEEL a sense of awe at the wickedness of sin; and Each student should DO whatever God lays on their heart concerning sin in their own life.

ORGANIZING THE LESSON

Again, the foregoing material has been offered as a foundation for the teacher's preparation. If it has triggered an interest in other sources, use them, but be prepared to present a short overview of this subject. Be prepared for some real thought-stimulating questions on the subject of sin. Teens will ask them.

Getting Started

Opening the class for this lesson can be approached

in several ways. The teacher may choose to review very briefly the material from the past lesson, or, give opportunity for feedback of more exploration that has been done by the students since the last session. They may have questions or comments to make that should not be avoided.

Another alternative for opening would be to ask several questions pertaining to the present lesson material. They might take the form of "What has sin done to man?", or "What is sin, in your opinion?" After this period of settling and breaking the ice again, it will be time to move on to the lesson material.

Presenting the Lesson

Another brief lecture would fit at this juncture, covering the Nature and Extent of Man's Sin. Any illustrations that the teacher feels are fitting should be used. See the appendix, Figure 6 and Table 2 for samples from which to make transparencies. Figure 6 is a diagram of the two-fold nature of sin, and Table 2 is the Pauline Portraits of Sin. These may help the students visualize as well as hear the material, and therefore retain content better.

As in Chapter 2, after the lecture, the teens should be separated into small groups for their own time of searching the Bible for answers to what has been presented. Again, the teacher will have to supply them with the necessary references, taken from this material, or from additional material.

Immediately after the group's time of searching, in which the teacher must be available for guidance if necessary, the class should be brought back together to report their findings. This final cap on the lesson will often stimulate deep questions, but will help the teacher evaluate the progress and learning of the students. Also, it will serve as a time to clarify any ambiguities either from the lecture, or from the research of the teens.

Closing the Lesson

The end of each session will be closed in whatever way the teacher deems best. Be open to the leadership of the Holy Spirit. Testimonies are appropriate. Questions may be shared. If time permits, the teacher may assign a 5-minute essay on sin or some other subject. An open-ended story may also be enjoyable for the teens. That would mean that the teacher would begin the story, come to an abrupt halt, and let the teens finish by writing their thoughts on paper. They could be shared later.

The close of a lesson is an excellent time to give a few brief comments of introduction to stir interest in the content of the next lesson. Prayer is always an appropriate way to end the day.

Chapter 4

AN OVERVIEW OF GOD'S PLAN OF SALVATION

As the title suggests, this chapter is intended to bring the material already covered into focus in light of what will be dealt with in the next chapters. It will briefly review some of the foregoing principles in order to show the need for salvation, and then it will point out the major aspects within the plan of salvation, in preparation for the remainder of the project. It may be simply stated that God's intention for man is that he be restored to the holiness he once knew. To tie it all together, the following chart is suggested for illustration. It is also found in the appendix as Figure 9. It is given at this point for

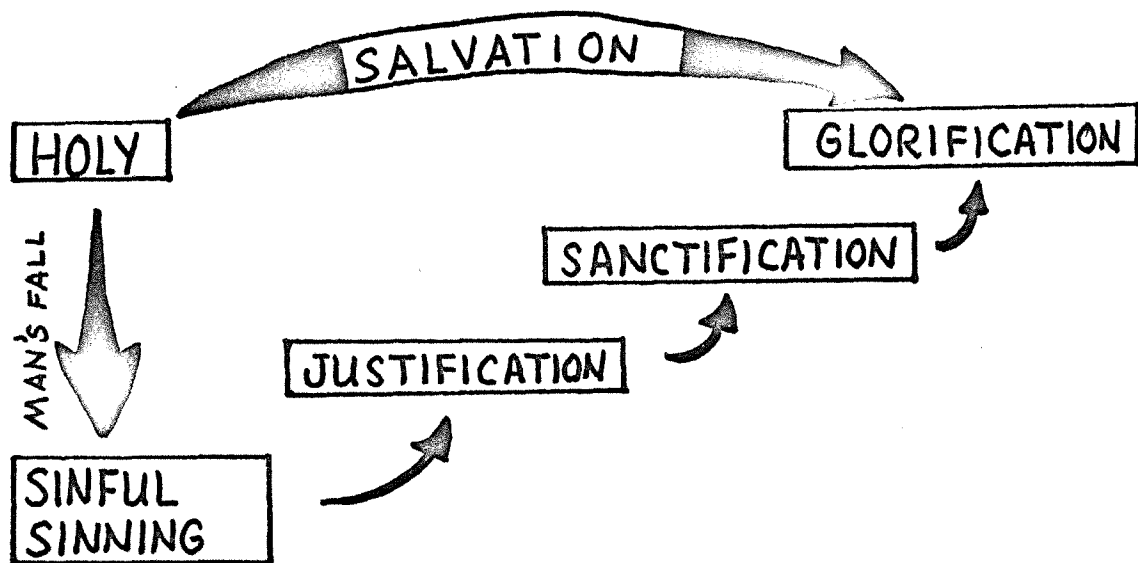


Figure 5. An Overview of God's Plan of Salvation

illustration, but it is also given in the appendix for the purpose of duplication as a transparency for an overhead projector. It is especially important at this point in order to grasp the extent of God's plan for man. Again, the illustration stresses the major points that the lessons will cover. Salvation is presented as the over-all picture. Whenever a man "walks in the light" he is given, he will be saved (John 1:7). Underneath the dome of salvation are the specific steps of restoration leading back to God. Justification and Sanctification, which will be defined later in this chapter, are highlighted as attainable in this life, and Glorification will be shown to be a physical death, or at the Rapture, whichever comes first.

Since the first two portions of the chart have already been discussed in prior chapters, the other segments will now be considered. The notation is made, however, that because of man's fall into sin, Justification, Sanctification and Glorification are necessary.

JUSTIFICATION

Someone has coined the phrase that Justification is simply, "just-as-if-I-had-never-sinned." There is some truth to that, but an attempt will be made to go beyond that. Justification is the term used in God's Word to specify the First Work of Grace in the life of an individual. By first work of grace, the first definite, instantaneous work is meant. This is generally referred to as "being saved" or just "salvation." It is defined as "that act of God by

which sinners are pronounced righteous" (Taylor, 15:55).

According to Jessop(9:39), several specific aspects are seen in the first work of grace, or Justification. They all happen in the same instant, and are therefore considered to be "concomittant." They are: 1) the SOVEREIGN Aspect; 2) the JUDICIAL Aspect; 3) the PARENTAL Aspect; 4) the FAMILY Aspect; and a fifth is offered by the writer as the Aspect of ASSURANCE.

The SOVEREIGN aspect is the act of forgiveness that only God can perform. He is the Sovereign of all, and only He is qualified to forgive man for his sins (Ephesians 4:32).

The JUDICIAL aspect is realized in justification in the sight of God. It implies a courtroom setting, in which the guilty one who has committed a crime steps before the judge. It deals with the legal relationship of man before his God. By faith in Christ's atonement on calvary, the guilty sinner is declared righteous before the Judge. By faith man is declared "justified!" (Romans 5:1)

The PARENTAL aspect is illustrated in conjunction with Regeneration. One of the mysteries of Godliness is that man can be "born again." It is through this new birth that eternal life is given. Though it is still probationary, that new life has begun that is intended to last for the remainder of eternity, or to be everlasting. Rev. J.A. Wood (18:17) states the definition of regeneration as follows:

Regeneration is the impartation of spiritual life to the human soul, in which God imparts, organizes and calls into being the capabilities, attributes and functions of the new nature. It is a change from death to life,

from the dominion of sin to the reign of grace, and restores the spiritual life which was lost by the fall. It is instantaneously wrought by the Holy Spirit, and always accompanies justification.

The FAMILY aspect may be noted in that of adoption. After the forgiveness, justification and regeneration of a person, the next step is adoption into the family of God as a believer. This is the thought of putting a stranger into the position of a son. Paul leads the way in the New Testament in usage of the word adoption. It is part of God's plan for man. As man is pardoned, justified, born again, he is also joined with the family of God and is made an heir (Romans 8:15).

The aspect of ASSURANCE is that aspect whereby man is given the inner witness of the Spirit that he is a child of God (Romans 8:16). Or, in a different outlook, John says that the heart that is clear before God has confidence (I John 3:21). In other words, if the proper requisites have been met, such as those for the first work of grace, and God has done His part of the work, then it will be felt by a new confidence before God. Peter mentions "times of refreshing" that will come after a soul has repented (Acts 3:19-20). These all add up to an assurance that there is such a thing as present and personal salvation that will also last forever.

It should be noted that the above aspects of the first work of grace, or Justification are all from the standpoint of God's work. In the next chapter, man's response to God's grace will be dealt with.

SANCTIFICATION

This section of the chapter will deal with the second work of grace, or entire sanctification. It is said to be the second work of grace because it is a separate, instantaneous work of grace subsequent to that of Justification. There are two basic meanings to the word "sanctification," followed by many other meanings not directly related to this study. The first basic meaning is that which is generally used in the Old Testament; the meaning of "being set apart for holy usage." The second meaning is that found in the New Testament, meaning to "be made righteous," or holy (Taylor, 15:55). There was a general difference between the ministry of the Holy Ghost in the Old Testament and the New Testament. Charles W. Carter (2:63-87) has noted that in the Old Testament the Holy Spirit is more often given as an empowering agent for a particular task, rather than an infilling person that made a continual change in the life of the person filled. This needs to be grasped at this point, since the doctrine of entire sanctification and the ministry of the Holy Spirit are definitely related.

As was the manner of dealing with the first work of grace, or Justification, so will be the manner of dealing with the second, or Entire Sanctification. There are several aspects that will be offered for observation, as given by Harry E. Jessop (9:48): 1) the NEGATIVE Aspect; 2) the POSITIVE Aspect; 3) ETHICAL OBLIGATIONS; and 4) PROGRESSION.

The NEGATIVE aspect refers to that which is taken

away, or the act of removal of sin as a principle. It is therefore known as Purification. Purification is the term chosen because of its Biblical usage, and because of the heart cleansing that is involved. Paul uses the term in his epistles, as also does Peter. One of the more familiar direct examples of this may be found in Peter's testimonial of what happened on the Day of Pentecost (Acts 15:9).

The POSITIVE aspect refers to that which is given, or more correctly, "Who" is given, meaning the Holy Spirit. A question that may arise at this point is that of the work of the Holy Spirit in relation to Justification, Sanctification, and possibly Growth in Grace. This question may be satisfactorily answered in a way suggested by Richard S. Taylor. Taylor (15:55) makes a distinction between INITIAL Sanctification, received in Justification, ENTIRE Sanctification received in Sanctification, and PROGRESSIVE Sanctification received through Growth in Grace.

In Initial Sanctification, the Holy Spirit is given in the "new birth" and a new life begins (II Corinthians 5:17). In Entire Sanctification, the Holy Spirit completely fills the "heart" as the "old man of sin" is cast out (Romans 6:6). Progressive Sanctification refers to that continual "walking in the light" (I John 1:7), or "putting to death the deeds of the body" (Romans 8:13).

ETHICAL OBLIGATIONS are the natural fruits of the cleansed and filled life. They are not only the automatic fruits, but also the expected outcome. Both actions and

intentions are effected by this work of grace (Jessop, 9:64-68).

PROGRESSION refers to that which is mentioned in the above suggestion by Dr. Taylor. Progression must follow (and precede) the crisis experiences of salvation in order to maintain that grace already made personal. Note Figure 7 in the appendix to illustrate this point.

Further, as was stated after the section on Justification, the above aspects of Sanctification deal with God's work. The response required of man will be noted in the next chapter.

GLORIFICATION

Glorification is a subject not often discussed in this context. However, it will be briefly discussed at this point in order to show the end result of God's plan for man's salvation. If man's sins are forgiven in Justification, and man's heart is cleansed in entire Sanctification, something must be said to account for man's remaining "infirmities," weaknesses, etc. As long as man is in his probationary status, on the earth, and in this present life, there will be the possibility of once again returning to his former sinful condition. In Glorification, the SCARS of sin will be removed from the human race, the finality of salvation will be established, and the potential of redeemed man will be realized. Beyond the effects of sin on mankind wherein he received an inner nature of sin, causing him to commit acts of sin, his body also bore the marks of the

results of sin. During the first years of man on earth, he lived to be over 900 years old. After the flood of Noah's day, man still lived to be 120 years old. After Glorification has taken place, man will die no more in the physical sense.

Glorification is that automatic act of God in which those who have been faithful on the earth will be "caught up in the air" to be with Him in heaven for eternity (Romans 8:30; I Thessalonians 4:17). In that "twinkling of an eye," the faithful will be changed into the glorious Sons of God, heirs and joint heirs with Jesus that God's Word promises to those who will forsake all to follow the Saviour.

Glorification will be the crowning event of man's salvation, not only restoring him back to the original estate of Adam, but also to a state of no more probation. "We shall ever be with the Lord" (Romans 8:30; I Thessalonians 4:17).

SUGGESTED OBJECTIVES

The objectives for this section are: Each student should KNOW what God's Word says about the Plan of Salvation; Each student should FEEL the necessity of personal Salvation; Each student should DO whatever God, the Holy Spirit, reveals is necessary.

ORGANIZING THE LESSON

After the brief lecture on the above material, it is suggested to once again use the illustration of God's Plan

of Salvation found in the appendix, Figure 9. Also, Figure 10 from the same appendix would be helpful. Both illustrations used as transparencies could be effective means of opening the period of searching Scriptures after the lecture. The teacher should once again make notation of the references throughout the resource material and supply them to the teens for their time of searching.

After the time of searching God's Word for personal satisfaction another time for discussion should be allowed. This will be the time for asking them if they agree, and if so, "Why?" Or, if they disagree, "Why?" Weight should be put on establishing answers and opinions on the Bible.

By this time, the camp as a whole should be progressing to the point that many are seeking God at the altar during the evangelistic preaching services. Therefore, it would be beneficial to allow for times of spontaneous testimony of what God is doing in regards to the material in the lessons. Sometimes, alert teens can better reach other teens than anyone else!

The directions, given in more detail, in the first two lessons have been deliberately omitted from here on. It is felt that the teacher should by this time have received an idea of how each particular group of teens will respond to various methods of presentation, and will attempt to offer originality with openings and closings of the class periods. Objectives, however will be suggested, and illustrations will be mentioned along with other suggestions.

As a general rule, openings should include some type of review of the foregoing material, some type of "ice breaker," and possibly a time for questions and clarifications. Likewise, closings should contain a brief culmination of the day's main points, tied to the material to be covered during the next session. If assignments are to be given, the closing is the time to give them. These guidelines should provide a foundation from which to work.

Chapter 5

PRINCIPLES FOR ATTAINING SALVATION

God's Word says that Salvation is "by grace. . . through faith" (Ephesians 2:8). In other words, there is no amount of good deeds that man can accumulate that will fit him for the heaven he has lost. Neither can man be saved by keeping the Law -- for he can not keep the Law aside from grace. This is not to say that man does not have to respond to the grace offered to him, but that God is the one who actually does the saving. Grace may need definition. Wesley defines grace as "God's favour, altogether undeserved by man" (Wesley, 17:37). It may be seen, then, as something that God does not have to extend to man, but something that He does choose to bestow, in providing a plan of redemption, a Savior, and Heaven - for those who will respond to His gesture.

God saves men by His grace extended to man as a sinner, but sinful man must respond in order to attain unto salvation. The following quotation may help explain the situation:

In 1830 George Wilson killed a mail guard and was tried and sentenced to hang. President Andrew Jackson sent a pardon, but Wilson refused to accept it. The case went to the Supreme Court, which ruled: 'Pardon is a piece of paper the value of which is determined by the acceptance of the pardon. George Wilson must be hanged!' And he was (Ridenour, 12:12).

So it is with God, offering grace to man - it must be accepted!

Faith is the next subject for discussion. Man is saved by grace through faith. Faith is one of those words that is difficult to define. In the book of Hebrews, faith is said to be "the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). The substance refers to faith as something that has essence or reality. Whatever it is, it gives hope. And, whatever it is, it produces action, or an evidence of the substance. Unger (16:340) states that the basic meaning of faith is that of "belief" or "trust." In one sense, it may be seen as belief in God to do what He says He has done, to do what He has promised in man at present, and to do what He says He will do for the future. In another sense, it may be seen as trust that is strong enough to produce actions. It is a small spark of faith that triggers God's grace for man, and finally changes to that saving faith whereby man can know he is saved.

The following three-letter word, "All" is also an important word in salvation. The principle involved is that God requires the man give his "all" in order to be saved. The Scriptures are full of verses that support this, both in the Old Testament and the New Testament. "You shall find me when you seek with all your heart" (Jeremiah 29:13). Or, in the New Testament, Jesus told the "rich young ruler" to "go and sell all that you have, and come and follow me" (Mark 10:21). Anything withheld from God when salvation is sought will result in the lack of the real faith needed to be

saved, followed by the lack of assurance that it has been done. It must be said at this point however, that those things that are not known cannot be given. In that respect, the Holy Ghost must search the heart and man must respond accordingly (I John 3:20-21).

The next principle to be discussed is that of a continual walking in the light. This has already been mentioned, and it will be dealt with again in the chapter on Growth in Grace, but it does need to be impressed upon the understanding. If at any point in the plan of salvation the idea is given that no more spiritual ground needs to be gained, no more will be sought. And, if no more is sought, no more will be gained, resulting in stagnation, starvation, and backsliding. For a good many years, the rocking chair has represented leisure in America. The concept may have had its beginnings long before America, but somehow it found its way into remembrances of lazy days of bygone generations, when there was nothing to do in the heat of the day but sit on the front porch and rock in the comfortable old rocker. That very thought is a fable for the industrious individual in life, and so it is for the Christian. There is too much work to do in reaching others to ever stop in one place. God never issues a "spiritual rocking chair" until heaven is realized in fact. The thought seems to be wrapped up in the words of Dr. Eldon Fuhrman (3): "The minimum requirement for heaven is the desire for the maximum."

When the subject of salvation is mentioned, the

major crisis experiences, Justification and Sanctification, are usually thought of. Much of seeking God is included in these two works of grace. Therefore, the following paragraphs will give suggestions as to how to attain unto these two works.

The preceding chapter, An Overview of God's Plan of Salvation, dealt primarily with the works that God performs in the individual. This section of this chapter is basically to establish what man's response to God's offer must be.

PRINCIPLES IN JUSTIFICATION

Justification is by faith, as has already been stated, but there are some definite ways to attain unto that faith. It is not of works, but in response to God's offer to all men (Ephesians 2:9). In one sense, the way to Justification is through CONVICTION of the Holy Ghost, CONTRITION of the sinner, and CONFESSION by the sinner.

Conviction is that feeling applied by the Holy Spirit, revealing the sins accounted to the individual. This conviction by the Holy Spirit is the reason man knows he is guilty. Conviction can be felt by any person who has not totally rejected the "wooing" of the Spirit on his behalf. It is that knowledge that one has been convicted of his deeds, and is pronounced "guilty."

Contrition is that attitude of sorrow and repentance through which man knows he has no hope, and God knows man is serious in his sorrow. Linked with repentance, it is that turning around, never to go back to the old way of

sinning.

Confession is simply the realization of sins committed, admitting to such sins, and laying them open before God. Of course, God knows what all of man's sins are before his confession, but God knows that in order for man to "come clean" he must admit to them, and so He requires their confession. "If we confess...he is faithful to forgive and cleanse (I John 1:9).

In still another sense, Justification may be attained by, or through, REPENTANCE, RESTITUTION and RECONCILIATION. This is not an attempt toward confusion, but rather it is offered in place of, or in conjunction with, conviction, contrition and confession. Any or all of these six terms may help in this explanation, depending upon the familiarity with the concepts.

Repentance carries with it the connotation of an "about face." It is the forsaking of the past life of sinning for the new life of righteousness in Christ Jesus. Unger (16:914) refers to the original Greek, and gives the definition as "a change of mind." Man can not repent on his own completely. Without conviction, he fails to see the extent of his sins, and therefore attempts to change his own life by covering the wicked with "good" things.

Restitution implies repayment of wrongs, where possible. One example of this is given in the New Testament when a certain man came to the altar to make his sacrifice. His instructions were, before the acceptance of the sacrifice,

he was to go to those who he had wronged, and "settle up," and then return to the altar (Matthew 5:23-24).

Reconciliation gives the idea of the re-uniting of two or more separated people or parties. In other words, it has to do with the reinstatement of a relationship that has been broken. Unger (16:914) states that it is "the restoration to friendship and fellowship after estrangement."

The above six principles should help make the seeking of Justification more understandable. It should be noted that their listing in separate paragraphs does not mean that they all happen at different times. Rather, the instant that man comes to the point that God knows he is sincere, He performs the work in man, and assurance is generally given at that instant.

PRINCIPLES IN SANCTIFICATION

As in Justification, so in Sanctification it is by faith. And it is the same with one as the other; in order for faith to be made personal and real, certain responses must be present and active. In order to be Sanctified, one must first have been Justified, and presently be in a proper relationship with God.

In Justification, conviction was necessary to convince the sinner that he was guilty of acts of sin. In entire Sanctification, it is not what has been done that is foremost, but rather what the person is-- sinful. Again however, it is the person of the Holy Ghost that convinces

man of his sinful condition.

In justification, repentance is necessary, while in Sanctification, penitence is necessary (Taylor, 15:59). Repentance is an act of reversal; Penitence is an attitude of going on in humility.

The main difference between the work of Sanctification as compared to that of Justification concerns man's response, that of consecration. Regarding this second work of grace, it is very closely related to the concept of giving all to Jesus. In Justification, the sinner turns his corrupt life over to Jesus; in Sanctification, the believer offers his redeemed life completely to Jesus to be made holy. Taylor (15:57) says "repentance is giving up the bad, and consecration is dedicating the good."

Thus, the foregoing principles are suggested as helps on the road to salvation, in hopes that they will make the way more clear.

SUGGESTED OBJECTIVES

The objectives for this lesson are: 1) Each student should KNOW what God's Word says about attaining salvation; 2) Each student should FEEL where they presently stand in relation to God's plan of salvation; 3) Each student should DO their best in response to their personal position.

ORGANIZING THE LESSON

After the preliminaries of getting the class settled for another session, a presentation should be

made on the foregoing material on the Principles for Attaining Salvation. The lecture should not always be an actual "sermon." If the teacher is the type who can present the material in such a way that the Holy Spirit can speak openly while the presentation is being given, surprising results may be seen. From the research chapter, it may be restated that teens are more serious about matters of morals and salvation than most adults are ready to believe. Therefore, most of them have come to class with the expectation to learn and let the Holy Spirit move them. On the other hand, if too much "preaching" is done, feedback may take the form of scheduled yawns, or worse.

This particular lecture could be supplemented with the diagram found in the appendix, Figure 5. If it is used with an overhead projector, the differences in attaining Justification and Sanctification could be noted on the transparency with a grease pencil. The teacher may choose to start with the different aspects that are given, for both works, showing God's work in salvation. Then, a second time, man's responses could be shown. Or, God's work could be written on the upper side of the chart, and man's work on the lower side of the chart.

Another chart that may be beneficial to review is the one found in the appendix, Figure 7. It will help to re-emphasize the necessity of growth, as well as response to the crisis of Justification and entire Sanctification.

After the chart or charts are used again, another time for the teens to search their Bibles should be given. Questions to stimulate their study may be necessary, and guidance may be necessary if the teacher feels that the necessary results are taking place.

Following the allotted time for searching, the small groups should be reassembled for the final discussion and closing. As usual, a brief review would be beneficial, testimonies may be in order, and the next lesson's main points should be shared.

Chapter 6

JUSTIFICATION ILLUSTRATED IN LIFE

This chapter deals primarily with the information found in Table I in the Appendix listing differences between Justification and Sanctification. Although this portion will concern primarily the side of Justification, both sides are shown in order to get proper perspective. The side of Sanctification will be dealt with in Chapter 8. This chapter, then, consists of illustrations of what takes place in life when a person is Justified.

In Justification there is life. This statement refers to any person who has been redeemed. Even though man goes on in life even before salvation, there is a lack of spiritual life until he is saved. At Justification, his spiritual life begins, and he is a "new creature" (I Corinthians 5:17).

In Justification there is love. Whereas, before Justification the sinner is chiefly concerned with himself, afterwards he is full of intentions to love everyone. Whereas before his new life, good deeds were done because he knew they should be, afterwards, they came from God's love. Before they came from effort; afterwards they came from the love God put in the heart.

In Justification the "old man" is repressed. This means that even though the person has been born again, there

is still a remaining sinful nature within. Refer to the diagram in the appendix, labelled Table 2, to illustrate this. What is left after forgiveness of sins is that remaining "carnal nature" or "inbred sin," which is illustrated in the diagram as the "inner quality" of sin, from which acts of sin originate. In Justification, that inner quality is repressed, or suppressed, but it still remains - - mostly under control.

In Justification there is peace with God. This refers to what man's relationship is before God, in contrast to the "wrath of God" before salvation (Romans 5:1). Whereas, before the sinner is under the curse of death as a rebel before God, after Justification he is going the way God had intended him to go, and by confession has made peace.

In Justification the shoots of sin are destroyed. This refers to the old illustration of sin being like a tree. When Justification takes place it is like cutting the tree down. For all rights and purposes, it appears as though the tree has been removed - - except for the stump. However, the stump that remains may grow again. This regrowth illustrates that there is still sin remaining in the believer after sins have been forgiven.

Justification gives the right to heaven. Again, this is tied closely to several of the others, but refers to the change that takes place as a man's sins are wiped clean, and his name is added to the book of life. As a sinner, Hell was to be his plight; as a believer, Christ is preparing a place for him in heaven. It is the beginning

of a new life, down a new road, that leads to Heaven.

In Justification the "new man" is put on. In other words, as the Bible says, the "old is passed away" and "all is become new" (I Corinthians 5:17). At this point, the man involved is the possessor of a new spiritual life in addition to the old carnal nature. Even though there is sin remaining in the believer, there should be an obvious change in the new convert. As is the case with many new Christians, there is such a difference that they are hardly recognized after they have been saved. They have put on the new man with his qualities.

In Justification there is joy--intermittent. This is another way of saying that just because of being saved, a person is not always in the mood for hilarious emotions. Different events cross the path of the believer that cause him grief, discouragement or loneliness. During these times the temptation of Satan becomes very real, as he tries to get the new Christian to give up. Since there is still a stronghold of sin within the heart of the believer until he has been sanctified, the possibility of being up emotionally one day and down the next is quite present.

Justification includes pardon--judicially. This once again refers to the court room setting. The picture to get in mind is that of the convicted sinner being brought before the Judge. He is obviously guilty, but still, he is pardoned, because Christ has been the propitiation for his sins, and he has claimed it by faith.

Justification is obtained by surrender, repentance and faith. This is to say that the lost sinner must realize that he is lost, turn himself in to God, make an "about face" in repentance, or a "change of mind" that will help him attain that faith that he needs to be saved. To be able to surrender a life of sins to the Saviour with a repentant attitude in exchange for an eternal life of righteousness can only be termed, "a tremendous bargain."

Justification delivers from guilt and condemnation. Many people seem to operate on the principle of guilt throughout their lives. After all, God made man with the ability to feel guilty in order to show him his shortcomings. Unless a man's conscience is non-functional, he knows he is out of line with God's will when he feels guilty for something he has done. Justification delivers from that guilt, because those actions which brought it about are confessed, and they will "be remembered no more" (Hebrews 10:17). And, if they are remembered no more, there will be no more condemnation (I John 3:20).

Justification comprehends adoption. Adoption again refers to the family aspect of Justification whereby the redeemed sinner is said to be adopted into the family of God, with all of the rights and privileges pertaining to a son. This also has the connotation of making an heir out of an adopted child. It is in God's plan to make a saint out of a sinner, and then make a son, heir and joint heir out of him forever.

Justification is illustrated by the rescue of a drowning man being taken out of the water. The lost soul is out in the sea of sin, drowning and without hope. Christ has extended life to the man, and if he accepts the offer he can be brought to safety. However, once he is on shore, the water that is still within him will need to be expelled in some way.

Justification is conditioned with confession. This principle must be driven home. It seems to be a statement true to experience that "unconfessed sin is unforgiven sin." In other words, God intends man to go beyond being sorry he has been caught, to actually admitting that he sinned, and thus confession is required.

Justification deals with sin as an act. From the time a child begins intentionally disobeying his parents, he begins accumulating sins on his account. Those acts of sin, such as stealing pennies from his parents' dresser, or telling lies are acts of sin that must some day be faced and dealt with if righteousness is to be gained. It is such acts of sin with which Justification deals; it is a Justification from "what I have done."

Justification is the birth of the Spirit. Before the sinner is saved, or Justified, the only contact with the sinner and the Holy Spirit have is through conviction or guidance of the conscience. When sins are confessed and forgiven, and the "new birth" takes place, the Spirit is given.

Justification restores that favor with God which was

lost through personal disobedience. This is another way of saying man is only responsible to confess the sins he has committed. He pleads for cleansing from the sin he inherited. He therefore must plead for forgiveness for his own personal sins before Justification can be completed.

Justification is the impartation of a spiritual nature. This is very similar to saying that a man is "born again." Whereas he lived before, as all organisms do, that spiritual nature which was lost as the result of Adam's sin is begun in him once again, and his spiritual life (eternal life) becomes a reality. This is marked by his transformed life, understanding of God's Word and love for everyone.

Justification separates man from the world. This does not mean that he is literally taken out of the world, but rather that he is now known as "not of this world" (John 17:14). He is no longer concerned with the things that once attracted him; those activities that are commonly attributed to sinners of the world. Man is still physically in the world, but living a life for Christ, so that Christ's life is what is seen (Galatians 2:20).

Justification makes one free. Reference is here made to the freedom realized as the result of confession and forgiveness of sins. Once, there was the very real burden of sin. After being saved, there is a definite feeling of release from those sins. In another sense it is freedom from the "law of sin and death." Once a person accepts Christ

as personal Saviour, there is assurance of present and future salvation. Heaven is looked forward to with anticipation.

In Justification man is united to Christ as the branch to the vine. The illustration is from Jesus, in His reference to the adoption of a redeemed sinner into the family of God as being like grafting a "foreign" branch onto an already established vine. The promise then was that if the new branch produced well, it would be purged so it would bring forth more fruit. Jesus refers to Himself as the vine (John 15:1-2). The emphasis at this point is that of the uniting of the new branch with the True Vine.

Justification is illustrated by a well of water. The thought of a well leads one to picture of regular drawing of water for use. It would probably not supply many with the water needed because of the effort involved in drawing. Later, Sanctification will be contrasted with Justification as a river of water that flows freely.

Justification is illustrated by the "birth of a new baby." This is of course an illustration, but numerous references are found in the New Testament dealing with the spiritual "child" or a "babe" in Christ. Thus, the illustration may be applicable in the sense that when a person is "born again" he needs to begin growing. If nourishment is not regularly given, and action not participated in, certain stagnation and backsliding will follow.

Justification is death to sinning. For all practical purposes, the Justified believer should "appear" to be the

same as the Sanctified believer. After God has accepted the pleas of the sinner, and has welcomed him into his family, He provides a "way of escape" for him that he need never sin again (I Corinthians 10:13). If this may have seemed idealistic, God has further said "if any man sin, he has an Advocate, Jesus Christ the Righteous (I John 2:1).

Idealistic though it may be, the end purpose of the Plan of Salvation is to enable man to keep from sin and sinning. Justification is the end of continual sinning. When "slips" are made, they will necessarily have to be confessed.

Justification is "for what I have done." This is aimed at the word, "done." In contrast, Sanctification is "for what I am." Actions are what guilt is applied for, in hopes that repentance will follow.

SUGGESTED OBJECTIVES

The objectives for this lesson are that: 1) Each student should KNOW some of the illustrations of Justification; 2) Each student should FEEL a sense of identification with some of the illustrations; 3) Each student should DO research on his own to find illustrations that are particularly relevant to him personally.

ORGANIZING THE LESSON

This lesson is constructed largely around Table I in the Appendix, listing the illustrations of Justification. Where possible copy this list on a chalk board before class starts, or use an overhead projector. The list should be

visible to the students during the lecture - - at least that part that has, or is being, covered. If an overhead projector is chosen, keep the right side covered, and reveal the points of the left side only as they are mentioned. This list should provoke thought with the teens, and will most likely provide feedback.

After the lesson material is presented, once again divide the class into smaller groups and direct them in their searching the Scriptures, attempting to keep them involved. Rather than having each group do research in all the illustrations, it would be more effective to assign different illustrations to each group. After this period, reassemble all groups for reports on findings, questions and comments.

For the closing after this lesson, specifically ask for testimonies.

Chapter 7

JUSTIFICATION ILLUSTRATED IN SCRIPTURES

The purpose of this chapter is to harmonize the material already given concerning Justification and the truth of it found in God's Word. Much of what has already been stated has been from the point of theology, supported by Scriptures. This chapter is aimed at looking to the Scriptures to find actual illustrations that speak to the concept of Justification.

JUSTIFICATION IN THE LIFE OF ABRAHAM

Although Abraham did not live in modern times, with all of the available systematic theologies, he was still Justified. Paul affirms this truth many times in his writings (Romans 4). But one might say that the term "justification" is a term put upon the experience that is presently known today. True, but in Romans 4 God's Word states that Abraham had the same type of faith then that is required to be saved now. The following steps of Abraham illustrate the point being made.

The Old Testament reveals that while Abraham was in his home country, God called him out of that land, and to a strange country. In the process of calling Abraham, God promised that He would do great and wonderful things in and through Abraham, if he would remain faithful. Romans

4:12 speaks of the steps of Abraham's faith. The first of those steps is to believe in the promise. This belief can be verified by noting Abraham's actions. The call was to a foreign land, to leave his kindred, and the promise was that God would make him the father of all nations (Romans 4:13). To Abraham, it may have seemed that it would have been easier for God to make him the father of all nations by staying home, where his family was, and where he could raise his family more easily. Nevertheless, he had faith in what God said, and he proved it by leaving home in obedience to God's command.

Many things transpired in the life of Abraham, and as years went quickly by, he still believed that God would fulfill His promise. As even more years slipped away, and Abraham and his wife, Sarah, became old and past their years of being able to have children, he still believed. He believed, in hope (Romans 4:18). Even though according to the wisdom of man, he knew it was too late for them to have children, he was not weak in faith--he believed God (Romans 4:19).

As God promised, God performed what He said He would do, and in their old age, Abraham and Sarah had a son, named Isaac. Again, Abraham's faith was tested. The son that God had given, God one day required on an altar of sacrifice. Abraham "staggered not" at God's way of doing things, and went obediently, being "strong in faith" (Romans 4:20). As God's Word says, when God had seen the

faith of Abraham, and his readiness to obey, He provided the ram of sacrifice for him to use in a burnt sacrifice on Mount Moriah.

The result was that Abraham gave "glory to God" for what He had done, "being fully persuaded that, what he had promised, he was able to perform" (Romans 4:21). And then, Paul stated, "therefore, it was counted as righteousness" (Romans 4:22). Thus it may be seen that Abraham was Justified by faith. And, it may also be seen that the illustration of Abraham was not just to note that he was Justified, but to note that present-day Justification is the same (Romans 4:23-25).

JUSTIFICATION IN THE LIFE OF THE DISCIPLES

In the case of Abraham, the Script res expressly speak of his Justification in precisely that term. The case is not so with the disciples, yet they were no less Justified. In their case, comments about them must be observed, and actions must be noted to develop the case that they were Justified.

The disciples were, generally speaking, men of the world. They were from several walks of life, including a tax collector, a physician and some fishermen. The Bible does not say much about their lives before they met Jesus. However, it was not so important to know what they were before they met Jesus. Some of them were already devout Jews, but all had to be saved by the blood of Jesus--just as today.

The important thing to note is what they did, or how they responded to Jesus' call and claims. They spent many, many days with Jesus. For three years He travelled the hills of Judea, and all over Palestine, with his disciples close by His side. All the while they were learning about "the Kingdom of Heaven."

On various occasions they were given certain tasks to do, which they did in grand style, receiving praise from Jesus. At other times they seemed to fail miserably. In one instance, Mark records an event where all of the disciples were sent out two by two. They were given the power to perform miracles in Jesus' name. After they reassembled, there must have been quite a testimony meeting, for they saw much accomplished through their ministry. Peter's "great confession" is another highlight to remember, as he was enlightened by the Father, and replied to Jesus that He was "the Son of God." Even after all of the glitter, and after observing the high points in those three years, one cannot overlook the other side of the story. They were Justified, yes, but there was still something missing, as will be noted especially in Chapter 10.

To see the disciples as Justified, we observe some of the words of one who knew them best. Jesus prayed for them in John 17, and from that great high-priestly prayer much can be derived. After praying for His own needs, and for Himself and the Father to be glorified, Jesus turned His attention toward the needs of His disciples. He began by

stating that they (the disciples), were believers. He soon after stated that they were not of the world, but were the Father's, and went on to pray that they would be made one. Still later, He states that they were all "kept" with the exception of Judas. His next statement of importance to this development is that "the world hath hated them" because they are not of the world. One more time, Jesus states that "they are not of the world."

What then do these notations signify? Simply this, that Jesus Himself stated that His disciples were not of this world, but on the other hand, they believed in Him, and that they were the Father's. None of them were lost, except for Judas. They were Justified! This is important to grasp in order to see that they too, needed to be entirely Sanctified, and in fact were so sanctified on the Day of Pentecost as reported in Acts.

SUGGESTED OBJECTIVES

The objectives for this lesson are that: 1) Each student should KNOW that Justification by faith has always been the requirement for salvation; 2) Each student should FEEL a sense of kinship with the trials and responses of the Biblical illustrations; 3) Each student should DO some searching in their own Bibles in order to support what they believe.

ORGANIZING THE LESSON

Many other illustrations from Scripture may be used

at this point at the discretion of the teacher, but care needs to be taken to adhere to examples that will bring clarity rather than breed confusion. To open this particular lesson, the teacher could very feasibly ask for one, or more, to give a testimony about how God has worked in their lives. This could very well open the door for a natural transition into the lives of Abraham and the disciples.

Following whatever type of opening is chosen, the lecture material should be given, and the teens should be encouraged to think of other examples in Scriptures that they think might fit. It would be very beneficial for the teacher to have read, or reviewed, the life of Abraham, and have some other background knowledge of the disciples in order to make the presentation "live." Also, questions may arise that would be difficult to answer, and preparation in this area would therefore be helpful.

As has been established by this time, unless the teacher deems it unreasonable, the teens should once again be separated into their groups, and encouraged to read through parts of the passages referred to in the lecture, and form their own opinions. They should try to pinpoint other illustrations in the Bible that are similar.

During the discussion following the period of searching, they should be motivated to give their findings, and the teacher should then draw the necessary conclusions to bring the time to a close.

Chapter 8

SANCTIFICATION ILLUSTRATED IN LIFE

The purpose of this chapter is to continue with Table I in the appendix, only this time giving an explanation for the right side of the chart. This chapter is comprised of illustrations from life that are relevant to the experience of entire Sanctification. The listed illustrations will herewith be explained.

In entire Sanctification there is life more abundant. This is, of course, in contrast to the work accomplished in Justification. Whereas life is given in Justification, abundance of life is realized in Sanctification. Many things seem to begin in Justification, but in Sanctification, they flourish. As has already been said, some of these illustrations seem to overlap, but this particular one includes several others. By illustration, both love and peace are by-products of the cleansed and filled life of Sanctification.

In Sanctification there is perfect love. This is to reveal that the love that a "babe in Christ" feels for others and for God can be improved upon. As long as there is a remaining principle of sin within, there is the very real possibility of the fruits of the Spirit being tainted with selfishness or pride, or some other outcropping of

is cut down, it appears that it is all gone. In Justification, sins are forgiven, but, as with the tree, the roots remain. And, as with the tree, growth will continue someday. This remains a fair example, especially when certain species of trees are visualized. The point behind the illustration is then, that the only way to be completely certain that the tree will not grow again, is to remove it clear to the roots. The same is true with Sanctification; inbred sin must be taken away in order to realize complete freedom from sin within.

Sanctification gives fitness for heaven. Fitness is compared here with "the right to." One is like the minimum requirement, whereas the other becomes a manifestation of a normal life expected of a Christian. Here again is the idea of something good having begun in Justification, and in Sanctification it has been perfected.

In Sanctification the old man is put off. In this particular instance, the contrast is with that of putting on the new man in Justification. In Justification, there is the positive work of a new life given. In Sanctification, there is the negative work of the old man of sin being removed. He is put off with all of his deeds and characteristics.

In Sanctification there is the fulness of joy--abiding. This is to say that much of the fluctuation from emotional lows to highs is put behind at Sanctification. It is to be understood that each person's personality will

the sinful nature. However, once that nature has been cast out, the love of God in a person's heart overflows in constancy.

In Sanctification the "old man" is destroyed. The old man does not by any means refer to the "old man" as teen-agers refer to their fathers. Rather, by the old man of sin is meant that inherited depravity which was placed upon man from the sin of Adam, that sin principle from which springs all manner of wicked actions. The experience of entire Sanctification is the cleansing of the old carnal nature from the heart of the believer. This makes it much easier for him to live the life of holiness. With the old man of sin gone from within, there will still remain temptations from without, but there is no longer an inner ally to cast a vote against the right.

In Sanctification there is the peace of God. There is a considerable difference between being at peace with God and having the peace of God in the heart. In Justification peace is settled with God, but as long as there is an inner conflict because of indwelling sin warring against the new spiritual nature, there cannot be perfect peace. When God, the Holy Ghost cleanses the heart from inbred sin, peace of God is the result.

Sanctification destroys the roots of sin. This refers once more to the illustration of the tree as a picture of sin. What may be seen with the eyes is what is above the ground. That is like the sins that are committed. They are obvious to those who are watching. When the tree

remain, and that some seem to be subject to different moods than others, but it is to also say that when Sanctified, a person seems to have a much more even keel in life. There will certainly be periods of disappointment and loneliness. Nevertheless, even though in the midst of strenuous trials, there is an undergirding joy because of the inner work Christ has completed.

Sanctification includes cleansing - - priestly. This is a reference to the normal function of a priest, compared with Jesus' priestly work in leading the way for man to be clean in heart.

Sanctification is obtained by obedience, consecration and faith. Obedience is a principle from which no man will be able to escape at any juncture of salvation. And, it may be noted at this point, that it is God's command for man to "be holy" (I Peter 1:15-16). Mere obedience to God's command should bring the carnal Christian to his knees before God. Consecration may be contrasted with what is done in Justification. In Justification, the bad life is given up in exchange for a new life. In Sanctification the new life is consecrated, or completely given to God to be further cleansed and used. Faith is the same for both works of grace. It is necessary for any plane or progression in salvation.

Sanctification delivers from unholy tempers and abnormal appetites. This is to say that the work that was begun in the sinner accomplished a great deal, but, in times

of weakness, embarrassing outbursts were obvious. Sanctification delivers from uncontrollable tempers because the very source, carnality, is removed. Abnormal must be seen in the light of what God created man to be, and what He intends for man to become. In that light, anything sinful is abnormal to man. And, in Sanctification, those inner sinful appetites are cleansed away.

Sanctification comprehends anointing. Anointing and purity seem to go hand-in-hand in the Scriptures, and rightly so with the illustration of Sanctification. It is in Sanctification that the cleansed vessel is lifted up to be anointed for whatever task or calling God has planned. It is the Holy Ghost that equips the cleansed believer for the battle against sin.

Sanctification is illustrated by taking the water out of the man. This again refers to the illustration of the drowning man in the water. In Justification, man is taken out of the world, in the sense that he is no longer of the world - even though he bodily remains. In Sanctification, the world, or sin, is taken out of the man, enabling him to regain strength and maintain life.

Sanctification is conditioned with walking. This is to say that no matter what great crisis event has come about in the spiritual experience, it must be maintained by an ensuing continual progression or growth in grace. Reference may be useful at this point to the appendix, Figure 10. Walking also leaves the connotation of something

that lasts through the daily trials, in contrast to falling, etc. In Sanctification, the ability is given to walk in victory.

Sanctification deals with sin as a principle. This once again brings to mind the difference between sins (plural) as acts committed, and sin (singular) as an inner quality which causes the outer acts. In Sanctification, the inner principle is cleansed away leaving no inner source of evil actions. Thus the remaining contact with sin will be from the temptations of the world, from without.

Sanctification is the baptism with the Spirit. In Justification there is the birth of the Spirit into a person, but in Sanctification, that new life that has begun is given fulness. Someone has said, "In Justification you get all of the Holy Spirit, but in Sanctification, He gets all of you." True it seems.

Sanctification restores holiness which was lost through Adam's sin. This of course refers to the forgiveness of sins, followed by the lifting of God's wrath, and cleansing from inherited sin, followed by the pure motives and attitudes stemming from a clean heart. What is left is only the need for growth in grace, and the removal of the scars of sin in Glorification.

Sanctification separates the world from man. This is another way of saying the ways "of" the world. Even though a believer has been forgiven for his sins, the ways of the world still remain deep within him. These worldly

appetites and desires are cleansed away in Sanctification.

Sanctification makes one free indeed. There is a certain freedom given in Justification, when sins are forgiven, and the Holy Spirit bears witness to that fact. However, there is a much greater freedom experienced when the believer is released from the inner struggles of continually suppressing the old man in order to live as a Christian before the world.

In Sanctification man receives the purging promised to fruitful vines. Another reference is given to Jesus' illustration of being the True Vine, and believers are like branches grafted in. Those who bring forth much fruit are given the promise that they will be purged and thereby bring forth much more fruit. So it is in Sanctification. The vessel is cleansed, filled, and used to God's glory in a greater capacity than before.

Sanctification is illustrated by a river of water. This is in contrast to the water of a well. Whereas a well gives the idea of being small and still, a river leaves one with the idea of something alive and moving.

Sanctification is illustrated by the "death of an old man." This contrast is with the new birth of Justification, and is very similar to some of the foregoing illustrations. The death of the old man of sin may be observed as instantaneous. As one lying on a hospital bed for days while life is gradually slipping away, so may be the preparation of the old man of sin for death, but when death comes, it will be in an instant.

Sanctification is death to sin. This parallels that of death to sinning with Justification. The important word to consider is that of "death." Death brings an end to a life, and so it must be with sinning and sin. If God's way is chosen, the Devil's way must cease.

Sanctification is "for what I am." In contrast to the work of Justification, Sanctification deals with the believer who has already taken care of having his sins forgiven, and now the struggling Christian approaches the throne of grace in humility, realizing that there still remains within him a law of sin that makes him do what he does not want to do (Romans 7:23).

SUGGESTED OBJECTIVES

The suggested objectives for this lesson are that:

1) Each student should KNOW the distinctions between Justification and Sanctification; 2) Each student should FEEL the witness of the Holy Spirit in regards to where they personally stand before God; 3) Each student should DO as much as possible in attaining a higher level of spiritual life.

ORGANIZING THE LESSON

This is another lesson structured around Table I found in the appendix. It would again be beneficial to have a transparency made from those pages, or use the one already made for chapter 5, so the students could see what was being explained. At this point, only the right side of the chart should be shown on the screen. At the end of

the presentation, both sides should be uncovered to allow the teens to see the comparisons more clearly. If an overhead projector is not available, use a large chalk board to illustrate. If a chalk board is used, it should be filled in before the class period begins. This should provoke questions or comments that could either be dealt with at this point, or after the teens have met in their small groups.

After the presentation of material, again break the teens into their small groups. Give them the necessary Scripture references to stimulate their research in conjunction with the material covered, and guide them if they need assistance.

After their time together in small groups, call them back into a large group, and open the time for discussion and/or questions. You may wish to ask them questions to start the discussion.

Closing this lesson could be a real highlight. Some of the teens should have some deep heart-felt questions by this time, and they may be ready to voice them. Encourage the teens to seek God whenever they feel He is speaking to them-- this could be the time. Give opportunity for testimonies. Some should already have made decisions by this time.

Chapter 9

SANCTIFICATION ILLUSTRATED IN SCRIPTURES

This chapter is designed to especially tie the theological and practical material already given on the subject of Sanctification to the Word of God. It will deal with the New Testament concept of Sanctification, because of its paralleling the term of "holiness" and especially because of its place in the Plan of Salvation. Consideration will be made of the lives of the disciples and a few other references in the New Testament.

SANCTIFICATION IN THE LIFE OF THE DISCIPLES

As was noted from the brief study of the disciples in chapter 7, they were believers, and at times they appeared to do splendidly in the eyes of the Lord and in the eyes of the world. However, on occasion, their actions were hardly conducive to spreading the news of Jesus.

At almost the same moment that Peter declared what has become known as the "great confession," he also blundered so badly that Jesus had to say, "Get thee behind me Satan" (Matthew 16:23). Although the disciples were following Jesus every day, and participating in His ministry, there came a day when two of the disciples came to Jesus with their mother, asking for the privilege for one of them to sit on the right and the other on the left hand of His

throne someday (Matthew 20:20).

During the events surrounding Jesus' crucifixion, all of the disciples forsook Him to some degree. Judas betrayed Jesus by turning Him over to the soldiers (John 18:1-6). Peter denied Jesus, by swearing he did not even know Him (John 18:15-17). In the garden, none of the disciples remained awake to pray for Him (Matthew 26:36-45). At the cross, Jesus was alone, as almost all of His disciples stood afar off. These negative aspects of the lives of the disciples point to the need that they had, as believers, to go on and be filled with the Holy Spirit. It was established in chapter 7 that the disciples were believers, and from that vantage point then, their remaining problems may be seen.

Jesus prayed for them in His High-priestly Prayer in John 17. Besides revealing that they were not of the world, and that they were believers, He prayed that they would be Sanctified. He knew that they still had a need. He knew that even though they were His faithful followers, they needed unity, so He prayed for their Sanctification.

Jesus commanded them to wait in Jerusalem until they were endued with power from on high (Luke 24:49). Indeed Jesus knew that the same disciples that had been His followers would be of little use in the world without the Holy Spirit to fill, cleanse, empower and guide them, so He instructed them to wait for the promise. They did wait, and they were filled.

The book of Acts is full of the things that the apostles did after having been filled with the Holy Ghost on the Day of Pentecost (Acts 2:4). The same disciples that were timid, or blundering before Pentecost were used mightily of God to proclaim the Gospel after Pentecost. It made such a difference in them that they were accused of being drunk, due to their boldness. Whereas, during the three-year period Jesus taught His disciples some growth was obvious in the number of His followers, after Pentecost, the Christians multiplied. In little time the Gospel spread all over the known world. The Holy Ghost had come and He had filled the disciples and made them on fire for God.

Of all the things that transpired in the book of Acts, one of this writer's favorite passages is where the simple statement is made of what happened when they were filled with the Holy Spirit. He "purified our hearts, putting no difference between us" (Acts 15:9).

The infilling of the Holy Ghost went beyond the disciples. In a number of places in Acts accounts are given of the Holy Spirit being poured out upon people. Concerning the Ephesian church, even though they believed in Jesus, they had never even heard that there was a Holy Ghost baptism until they were told by Paul (Acts 19:2). Just as Peter revealed what was happening on the Day of Pentecost, even for the Ephesian church it was the fulfillment of the prophecy of Joel (Joel 2:28). The Holy Spirit

was to be poured out on all flesh, so they quickly spread the word.

THE TIME-LAPSE BETWEEN JUSTIFICATION AND SANCTIFICATION

There is no established length of time between Justification and Sanctification. That there is a time lapse is obvious, but the length of time is undetermined. The length of time can only be determined by the testimonies of those who have experienced it. "Most Christians testify to an extended period of struggling and of frequent defeat, but we are persuaded that this is not God's perfect plan, neither is it the Scriptural way..." (Jessop, 9:74). It would seem logical to assert that God would want Christians to walk into the light of Sanctification as soon as possible.

SUGGESTED OBJECTIVES

The objectives for this chapter are that: 1) Each student should KNOW how to illustrate Sanctification in Scriptures; 2) Each student should FEEL the satisfaction that there is such a work as Sanctification; 3) Each student should DO their best to share the Plan of Salvation.

ORGANIZING THE LESSON

It may be time for something slightly different during this class session. The writer therefore suggests that this period begin with the small groups of teens searching the Scriptures. Give them an assignment to trace the life of one of the disciples through the Gospels and the book of Acts. After that is finished, present the

brief material given in this chapter.

After the short lecture, once again split the class into small groups, and let them work on their "projects" again. This time, stop them and call them together for reports of their findings.

As before, be sure to call the main points of discussion to their attention, summarize, and give the goals for the lesson of Growth in Grace.

Chapter 10

GROWTH IN GRACE

Actual growth in grace must take place at all times in the Christian life. Just as in physical life, the "baby Christian" will starve unless he is continually being fed. And if he does not get exercise, his muscles will not develop, and he will not grow to be a mature adult. The same kind of observation may be made of the Christian life.

Growth must be present in some form even before a person is saved. As God's grace is extended to man, and the Holy Spirit is attempting to draw that sinner, the sinner must respond to the light he had in order to come to a place of repentance.

After that person is saved, growth is still necessary. He will need to go on and walk in the light in order to walk in the light of Sanctification. Often the period of walking in the light after Justification turns into wandering instead.

Even after Sanctification, there must be growth. It is the main purpose of this chapter to discuss the growth necessary after Sanctification. It may be seen in the light of firstly, the unfolding of a commitment already made; secondly as the development of the fruits and gifts already

realized; and thirdly, as the increased control over human infirmities and weaknesses.

The unfolding of the commitment already made may be seen by noting what the main part of that commitment entailed. A complete view of Sanctification has been already shown to include both human and divine elements, both consecration and cleansing. Consecration is by nature of definition complete, entire, and without reservations. However, an important and perhaps the most significant part of that consecration is what has been left "unknown." The believer not only presents to God as a living sacrifice all that he is and knows, but all that he will be and will know in the future. Like marriage, consecration is "for better, for worse; for richer, for poorer; in sickness and in health; forsaking all others," to cleave totally unto God.

This is to say that, while consecration is complete as a single act, the working out of its implications is the process of a lifetime. Many future decisions will have to be made in the light of that initial self-devotement to God. It is very misleading and completely wrong to call these future decisions "reconsecration" or "progressive consecration." They rather involve the recognition of what was implied in the initial consecration which made possible faith for Sanctification.

Within the sanctified life there is almost limitless possibilities for development for Christian graces, fruits

and gifts. Not until carnal impurities are cleansed from the moral nature can the believer develop as he should those "fruits of the Spirit." The only maximum to the maturing of Christian Character in the sanctified is "the measure and stature of the fulness of Christ" (Ephesians 4:13). This is the maximum, but a goal that will not be reached in this life.

Developing spirituality has sometimes been identified with sternness and critical rigidity in imposing the ideals of Christian living on others. Far from this, it is actually growth in love, in joy, in peace, in goodness, in faithfulness, in gentleness or kindness, in long-suffering or patience, in meekness and self-control (Galations 5:22-23). These graces fall directly from the pure Character of Christ. They are the very ideal of every Sanctified believer.

Growth is seen in increased control over human infirmities and weaknesses as time passes. This is a very important area of Christian maturity. The Apostle Paul mentioned his own need to "keep his body under subjection" (I Corinthians 9:25:27). In Romans 8:13, he also stated the necessity to put to death the deeds of the body. This is like receiving a certain quality at Sanctification, but then increasing the quantity of that quality, in growth afterwards. Taylor states that the growth in grace or maturity after Sanctification is done "by walking in the light, by stretching our souls to higher and higher heights, we gain the maturity of enlarged capacity, of added strength,

and of sharpened skills" (Taylor, 15:156).

It must be realized by the individual that no matter what the present state or condition of grace in which one is presently in this life, it can be lost! Therefore some helpful hints are offered as suggestions for keeping the present level of grace.

Christ died to save the world from sin - not just for a moment, but forever. Salvation is not something that is to be lived up to a point, but rather something that is to be lived continually. It is more than the momentary crises in experience; it is also continual grace given to maintain that which has been committed. The word "abide" gives the idea of something intended to last or remain (John 15:1-10). This is not intended to be a periodical re-construction, but rather the gaining of new territory daily.

The word "obey" is another indispensable work in salvation. No matter where a person is in grace, he must obey God. That is sometimes difficult of course. Sometimes it is difficult to even know what God's will is to obey Him. In that respect, hasty decisions should be shunned for the deep settled peace that will come when God's will is found. "They that wait upon the Lord" is the powerful beginning of a powerful verse, and waiting on God will insure the powerful results will follow (Isaiah 40:31).

The word "watch" (Matthew 25:13) encompasses more than is apparent at first glance, but it actually covers

every sphere. There must be that continual watching of one's self without being caught up in introspection.

Harry Jessop has offered the following in this respect:

If you want to be discontented--look within.

If you want to be distracted--look around.

If you want to be delivered--look to Jesus (Jessop, 9:113)

As long as humans are here on earth, they will have emotions as they are presently known. And, if there are emotions, then it is conceivable that different moods are present at different times. Different moods cause different outlooks. Therefore, it is often dangerous to look within--look to Jesus!

"Pray" is another all-important word in the maintenance of the Christian walk. Jesus set the example as the Son of God. Even Jesus needed to set aside time to be alone with His Father. How much more does normal man need to do so!

The next word is "witness." Witnessing is also a valid means of maintaining the redeemed soul. "If you will confess me before the world I will confess you before the Father" (Matthew 10:32; Luke 12:8). Jesus left the world with the commission to "go ye" and tell all nations. Somehow, many people think that means someone else.

The next word is "read." Although not found as such in the Bible, at least in this context, it is necessary to read God's Word. David stated its importance with "Thy Word have I hid in my heart, that I might not sin against Thee" (Psalm 119:11). Again, he stated "Wherewith shall

a young man cleanse his way; by taking heed thereunto thy word" (Psalm 119:9).

Thus it is, that there may be many more worthwhile hints to help in staying saved after being saved, but the above are offered as stimulants. The most important may be that of never stopping.

SUGGESTED OBJECTIVES

The teens should: 1) KNOW that growth in grace is necessary; 2) FEEL growth in their lives from the camp setting; 3) DO their best to share what they have found to be true.

ORGANIZING THE LESSON

After the last class session there may have been unanswered questions that will need to be clarified before the presentation of lesson material for this period. After allowance for that or any other necessary preliminaries, present the foregoing material.

To aid in the presentation, Figure 7 in the appendix is suggested. It may be beneficial to write on the transparency of Figure 7 the corresponding works of grace. This will not take much time, but may be helpful as an introduction to the Growth section.

After the lecture, the teens should again be separated into their small groups for a time of research. Depending on the ambition of the class, they may do well with an assignment of comparing the material covered with

Bible characters. Or, they may do better with questions of relation to their own personal lives.

After the end of the allotted research time, call the groups back together for their final discussion period. Specifically ask for someone to testify of how God has helped them grow in grace. Draw the necessary conclusions, give the outline of the next session, and close in whatever way is deemed best.

Chapter 11

THE EXODUS AS AN ILLUSTRATION OF SALVATION

This chapter is designed to give a practical application to the material that has been covered concerning the Plan of Salvation. It may be termed a "typology study" from the Old Testament, because it is a "type" of the salvation which was to come.

There are many illustrations throughout the Scriptures that show various things about the Plan of Redemption, but in the opinion of this writer, there are few that give such a comprehensive view as that of the Exodus. Three types in redemption and Christian living are seen in the Exodus: 1) Through the completion of crossing the Red Sea, as a type of Justification; 2) Through the successful crossing of the Jordan River, as a type of Sanctification; 3) Into the Land of Canaan, as a type of Growth in Grace.

Background

In order to eliminate extensive reading time for this presentation this general background is offered. At the point in history of Israel's involvement with Egypt, the descendants of Abraham were dwelling in the land of Goshen. They had gone to Egypt during a great famine in Canaan and had remained there in comfort. As the children of Israel grew in number, and as the friendly Pharoahs passed

on, being replaced with less friendly rulers, the Children of Israel came under oppression.

It is at the point of oppression, and their crying to God for deliverance that this illustration begins.

Crossing the Red Sea

Before the actual crossing of the Sea, much transpired that is relevant to this study. During a period of bondage which is similar to the bondage of sin, the Children of Israel cried out, but for a time it seemed the harder they cried, the more burdensome their tasks became (Exodus 2:23). However, God was faithful, as He is faithful to those who cry out to Him for deliverance from sin, and He sent a deliverer named Moses (Exodus 3:1-10).

The Egyptians responded to the requests for freedom much as the Devil responds to the sinner who wants to be freed. They would not let the Israelites go. If they were to leave Egypt, a goodly portion of Egypt's labor resources would be lost. Just so it is with Satan and the sinner in bondage to him. The Israelites were bound by the Egyptians, but the sinner is bound by the law of sin and death.

After the necessary amount of persuasion by Moses and Aaron and force by the mighty acts of God in the plagues was put upon Egypt, an agreement was made to let Israel go. This decision was reached after the "death angel" passed over Egypt and killed all of the first-born of every creature that was "not under the blood" (Exodus 13:9-10). Great sorrow filled the land as the Children of Israel made

ready for their journey. Just so Jesus Christ defeated Satan on the cross, and gives man power over sin to be delivered from it. Therefore, the one who seeks shall be rewarded with freedom.

In short, the Israelites made their way out of Egypt, and away from the bondage they had known for four centuries. Not too long after the Israelites departed, the Egyptians had a change of mind and pursued the Israelites. They caught up with them camped at the Red Sea, and great fear welled up in the camp. The first thought was that Moses had led them out to die.

But Moses believed God, stepped out in faith, and the waters of the Sea parted before the Israelites allowing them to cross on dry ground (Exodus 14:21-22). Several points are significant here. Upon the thought of actually losing one of his subjects, Satan often puts up a fierce battle. That was the intention of the Egyptians. However, the same grace that provided salvation for man destroyed the works of the Devil. The waters opened for the people of God, but swallowed up their enemies. Also, the crossing was on dry land. That says something for that hesitancy to step out in faith and believe God. He will take care of the one who seeks Him.

The Children of Israel arrived safely on the other side just in time to look back and see the thousands of Egyptians being swallowed up by the sea. They began praising God for the mighty miracle He had performed.

The new Christian also feels that praise welling within his soul, and often expresses it.

Crossing the Jordan River

Many happenings preceded the actual fact of the Red Sea Crossing. After the day of praising God following the crossing of the Sea, the faith of the Israelites began to dwindle. One day they were praising God; the next day they were ready to kill Moses. They portrayed the typical life of the "babe in Christ" (Exodus 16:3; 15:24).

From this point God didn't lead them through the territories of known warriors. He knew that they would be afraid and want to return to the safety of Egypt. Instead of going directly to the Land of Canaan, they detoured around the terrible enemy. God does not lead the new Christian into situations where he will stumble and fall. The day finally came, after a certain amount of bickering and balking, that a glimpse of Canaan was seen. The Israelites were commanded to send spies into the Land of Canaan in order to prepare for taking possession of it (Numbers 13:2). They chose and sent twelve spies, but the spies came back, ten of them with a report that the Bible calls "evil." They did not have enough faith that God could once again perform a miracle for His people. Thus in the end, of the twelve spies, only two advised immediate entrance. The other ten refused, saying death would be the result. That sounds very much like the new Christian who sees that there is such a thing as entire Sanctification,

but cannot believe God to get him safely to that point. Some never intend to make it. Not all of the Israelites entered into the land of promise.

What followed was 40 years of wilderness wandering. God's Word tells of many trials that came upon them, and through it all, God was faithful to them. However, all that rebelled died in the wilderness and did not enter Canaan (Numbers 14:22-23). Even Moses did not lead the Israelites in because of his anger in one instance. This is much like it is in Sanctification. Every bit of rebellion must die before God can cleanse the heart. Many never go on to find the sweetness of the promised blessing of the Holy Spirit.

After the Children of Israel had wandered long enough, after the rebels had died in the wilderness, and after they had learned some crucial lessons, they were once again brought to a place where they could cross over Jordan and into their promised land. It was at that time that the history of their wanderings was recounted along with the miracles which God had performed. The promised land was before them (Deuteronomy 8:2-3). Having just heard once again the mighty miracles of their God recounted, and having had all the rebels die in the wilderness, they were ready to move onward. Such is the case with the believer who has wandered in his unstable life of Christianity long enough. He has counted the cost, and he is ready to believe God for what He says He will do.

This time Joshua was their leader. As all of the people were lined up in preparation, with the priests and the ark leading the way, Joshua gave the signal, the priests moved, and the Jordan opened. Again, the comment from Scriptures is that it was a crossing on dry ground (Joshua 3:17). Again, it is similar to the soul seeking the experience of Sanctification; when the experience is stepped into by faith, a solid experience is the result.

God commanded them to do an unusual thing that day. He told them to take twelve stones from the river bed and build a monument on the other side. The purpose of the monument was to be a testimony to all succeeding generations. It was an outward sign, like the outward signs that are manifest as the natural fruits of the Spirit in Sanctification. The other, and perhaps the most unusual thing God commanded them to do, was to place twelve stones into the river bed. It served as stepping stones for the priests bearing the ark, but in similarity to the Sanctified life it compares with the inner witness of the Spirit. No one else knew the stones were there after the river closed (Joshua 4:1-9).

Entering the Land

As was the case after the crossing the Red Sea, so it was when the Jordan was crossed--there was much rejoicing. This time, however, there was almost immediate warfare. Jericho had to be conquered; Canaanites had to be destroyed. God's word was that He would not drive out all of their

enemies from before them, in order to train them and make them good warriors (Judges 3:1). It was during this period in Canaan that the Israelites won some fantastic victories, but also suffered some terrible defeats. Whenever they totally obeyed God, they were victorious, but whenever they disobeyed, they lost ground. In the end, because of their idolatry they were taken captive to foreign lands. Again, it is so much like the life of a Christian. Even after Sanctification, God has not chosen to remove temptations from before his people. Rather they are left for "the trial of faith which worketh patience, and when patience hath had her perfect work, you shall be perfect" (James 1:3-4).

SUGGESTED OBJECTIVES

The suggested objectives for this lesson are that each teen should: 1) KNOW the principles of the Plan of Salvation; 2) FEEL the necessity to apply it personally; 3) DO their best in reaching out to others with the claims of the Gospel.

ORGANIZING THE LESSON

First the teacher should draw a large map of the territories covered by the Israelites on the black board before the class begins. Second, after all of the teens are in place, and after any planned ways of opening the class have been utilized, the lecture should begin.

This time, as the various areas are mentioned, draw them on the map already on the board. This should show how

close the Israelites were to their promised land several times, but they did not go in. It would be a good idea to write the various Scripture references on the map as well as the line of travel. That way, when research time comes, the teens will already have the necessary references with which to work.

After the presentation, let the teens in their groups search the varying contexts from which the material came, noting other observations they have. Again, tie it all together by reassembling them for a final discussion. Since this is the last of the ten sessions, the teacher may want to once again review briefly the material covered, or ask more questions for the teens to answer.

Close in any appropriate way, but sometime during the latter part of the week, attempt to check up on the realization of the objectives that were used. They will be valuable for several reasons.

Chapter 12

SUMMARY

This research project is the result of working with youth in a holiness camp meeting setting. Before the final result of this work, some prior work was conducted with a group of teens involved in a doctrine class in a summer camp. The results were satisfactory enough to warrant further study and revision of what had already begun. Therefore the problem of this project is to research the needs of teens, relating that to the camp meeting setting, and then producing a set of ten lessons of doctrine to be used in teen-age classes. Therefore its relation to its title, The Importance of Doctrinal Teaching in the Holiness Camp Meeting Setting, is seen.

The text of the project includes both research and doctrinal lesson material. Research was needed to validate such a project, and to ensure that it would speak to the needs of those for whom it was written. Its content is basically theological, covering some of the major doctrine subjects within the plan of salvation.

Chapter 1 was introductory material, including the results of the prior work noted, and the research into the needs of today's youth that was necessary.

Chapter 2 deals with the subjects of the Creation

and Purpose of man. This was chosen as a point of beginning rather than the traditional beginning with the Doctrine of God. The time factor was a very important consideration, and it was felt that the best approach would be to cover less material and attempt to do it well, rather than attempt a "shotgun" effect with much material. Besides, throughout this material, the Doctrine of God is found, as it relates to the respective subject under consideration. It was felt that the main emphasis of camp was that of salvation of souls. Therefore, the doctrine material was kept in close relation to that.

Chapter 3 covers the Nature and Extent of Man's Sin, from Adam until present. It is shown as it also has effected the totality of God's creation.

Chapter 4, An Overview of God's Plan of Salvation, is just what it says. It is an attempt at an over-all view, in order to help visualize how man began, how he is, and how he will be.

Chapter 5 deals with random principles for aiding the seeker in finding the grace he seeks. Various subjects are covered such as "How to attain unto Justification and Sanctification", "Faith", the various works such as "repentance" or "confession," and others.

Chapter 6 and Chapter 8 deal with Justification and Sanctification, respectively, basically from the standpoint of Table I in the appendix.

Chapters 7 and 9 deal primarily with specific Scriptural illustrations, or certain individuals that

portrayed the work of grace mentioned in that respective chapter. Chapters 7 and 9 deal with Justification and Sanctification, respectively.

Chapter 10 is concerned with necessary growth in grace that is needed at any point along the Christian walk, and primarily with that growth needed after Justification and Sanctification. Some general suggestions are also offered for maintaining grace.

Chapter 11 consists of the Scriptural and typological illustration of the Children of Israel's Red Sea and Jordan River crossings as "types" of Justification and Sanctification, respectively. The entrance into and possession of the promised land is also seen as a "type" of growth in grace. Applications are made to the present reality of walking with God.

Chapters 2-11 are designed as lesson material. Therefore, general objectives are offered for each session, and for the ten lessons as a unit. The objectives are all framed around the assumption that each teen should KNOW something, FEEL something, and DO something as a result.

Whereas various methods for presentation are suggested, the wise teacher will not try to fit into anyone else's mold, but rather spend enough time in preparation to use originality. Various Figures are offered in the appendix for usage in form of transparencies with an overhead projector. Either a large blackboard or an overhead projector, or both are recommended.

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APPENDIX

TABLES

TABLE 1

THE DIFFERENCES BETWEEN JUSTIFICATION AND SANCTIFICATION

JUSTIFICATION	SANCTIFICATION
1. In Justification there is <u>life</u> .	1. In Sanctification there is <u>life more abundant</u> .
2. In Justification there is <u>love</u> .	2. In Sanctification there is <u>perfect love</u> .
3. In Justification the "old man" is <u>repressed</u> .	3. In Sanctification the "old man" is <u>destroyed</u> .
4. In Justification there is " <u>peace with God</u> ."	4. In Sanctification there is " <u>the peace of God</u> ."
5. Justification destroys the <u>shoots</u> of sin.	5. Sanctification destroys the <u>roots</u> of sin.
6. Justification gives the <u>right</u> to heaven.	6. Sanctification gives <u>fitness</u> for heaven.
7. In Justification the " <u>new man</u> " is put <u>on</u> .	7. In Sanctification the " <u>old man</u> " is put <u>off</u> .
8. In Justification there is <u>joy - intermittent</u> .	8. In Sanctification there is the <u>fulness of joy - abiding</u> .
9. Justification includes <u>pardon - judicially</u> .	9. Sanctification includes <u>cleansing - priestly</u> .

10. Justification is obtained by surrender, repentance and faith.
11. Justification delivers from guilt and condemnation.
12. Justification comprehends adoption.
13. Justification is illustrated by the rescue of taking a drowning man from the water.
14. Justification is conditioned with confession.
15. Justification deals with sin as an act.
16. Justification is the birth of the Spirit.
17. Justification restores favor with God which was lost through disobedience.
18. Justification is the impartation of a spiritual nature.
19. Justification separates man from the world.
20. Justification makes one free.
21. In Justification man is united to Christ as the branch to the vine.

10. Sanctification is obtained by obedience, consecration and faith.
11. Sanctification delivers from unholy tempers and abnormal appetites.
12. Sanctification comprehends anointing.
13. Sanctification is illustrated by taking the water out of the man.
14. Sanctification is conditioned with walking.
15. Sanctification deals with sin as a principle.
16. Sanctification is the baptism with the Spirit.
17. Sanctification restores holiness which was lost through Adam's sin.
18. Sanctification is the destruction of the carnal nature.
19. Sanctification separates the world from man.
20. Sanctification makes one free indeed.
21. In Sanctification man receives the purging promised to fruitful vines.

- 22. Justification is illustrated by a well of water.
- 23. Justification is illustrated by the "birth of a new baby."
- 24. Justification is death to sinning.
- 25. Justification is "for what I have done."
- 26. Holy Spirit is WITH you.

- 22. Sanctification is illustrated by a river of water. (Jessop, 9:35-37)
- 23. Sanctification is illustrated by the "death of an old man."
- 24. Sanctification is death to sin.
- 25. Sanctification is "for what I am."
- 26. Holy Spirit is IN you.

TABLE 2

THE PAULINE PORTRAITURE OF SIN

- | | |
|---|-------------------------------|
| 1) SIN is a dominating tyrant | Romans 6:7 |
| 2) SIN is an hereditary evil. | Romans 6:6
Colossians 3:9 |
| 3) SIN is a unitary evil. | Romans 6:6
Colossians 2:11 |
| 4) SIN is a body of death | Romans 7:24 |
| 5) SIN is a downward drag | Romans 8:2 |
| 6) SIN is an inward enmity. | Romans 8:5-8 |
| 7) SIN is a corruption of moral nature. . . . | Romans 8:8
Galatians 5 |

Harry E. Jessop (9:16-20)

FIGURES

OUR FAITH MUST PASS
THE TESTS OF GOD'S WORD
EXPERIENCE AND REASON.

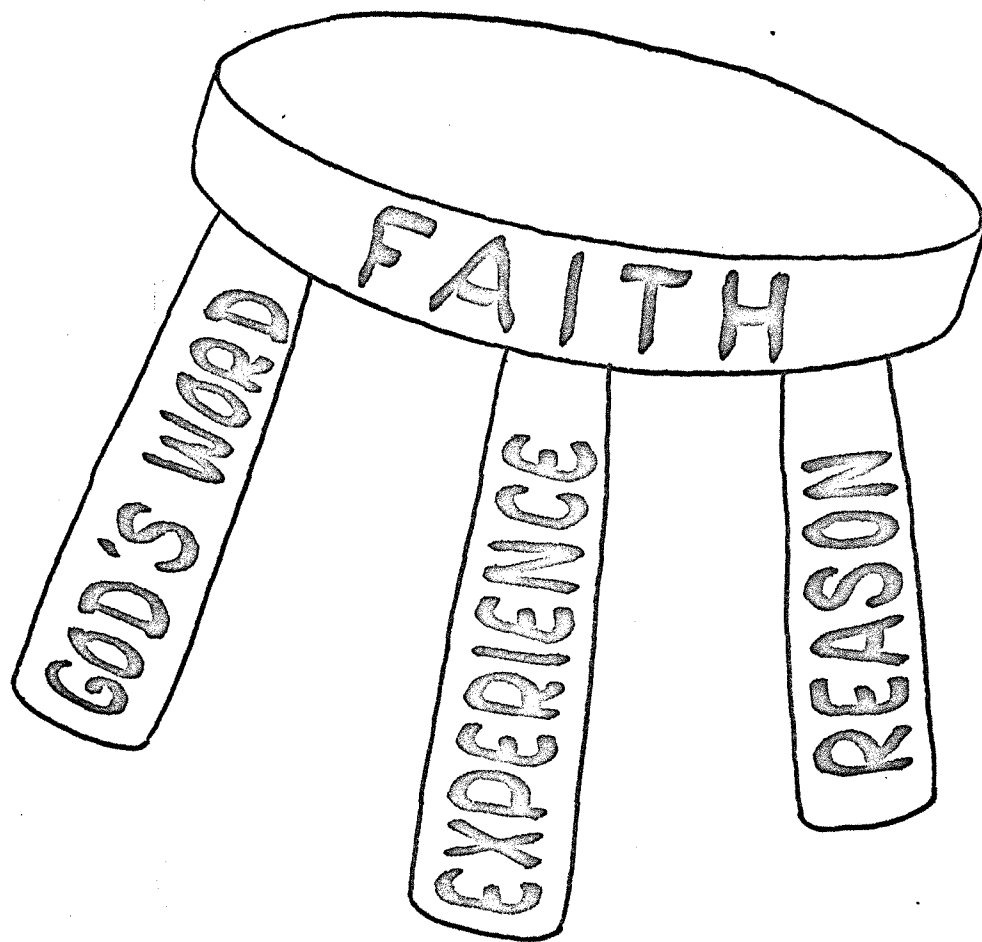


Figure 4. THE TESTS OF FAITH

OUR FAITH MUST PASS
THE TESTS OF GOD'S WORD,
EXPERIENCE AND REASON.

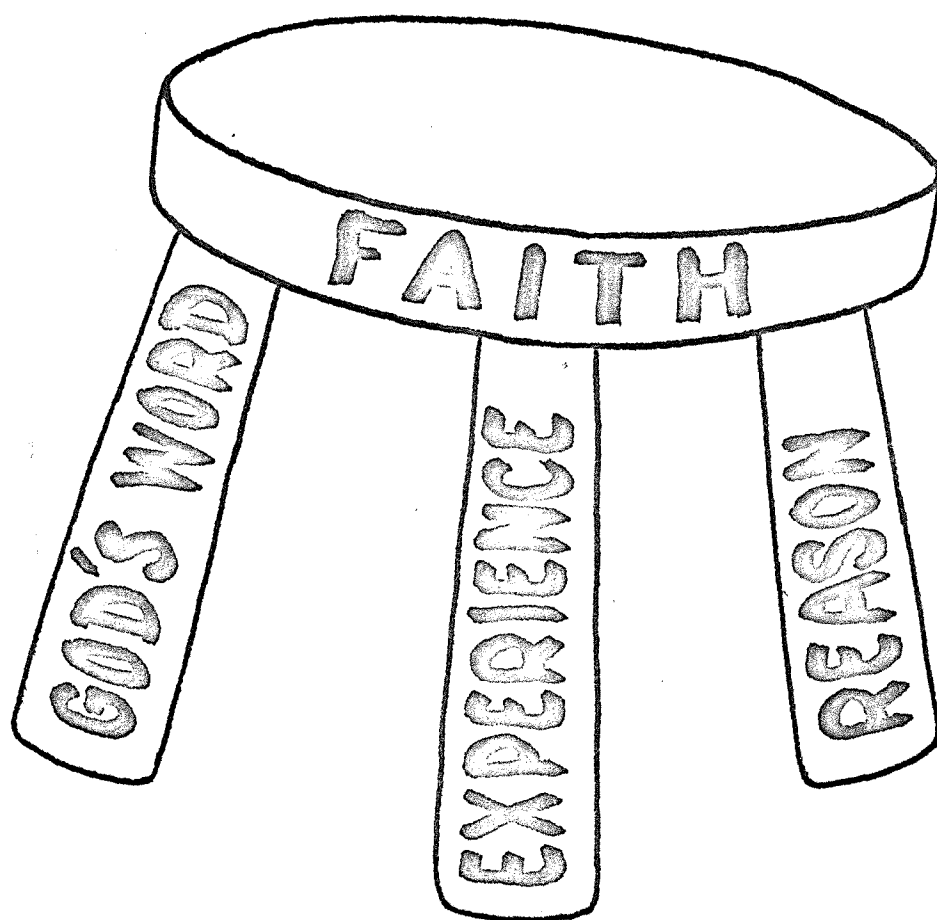


Figure 4. THE TESTS OF FAITH

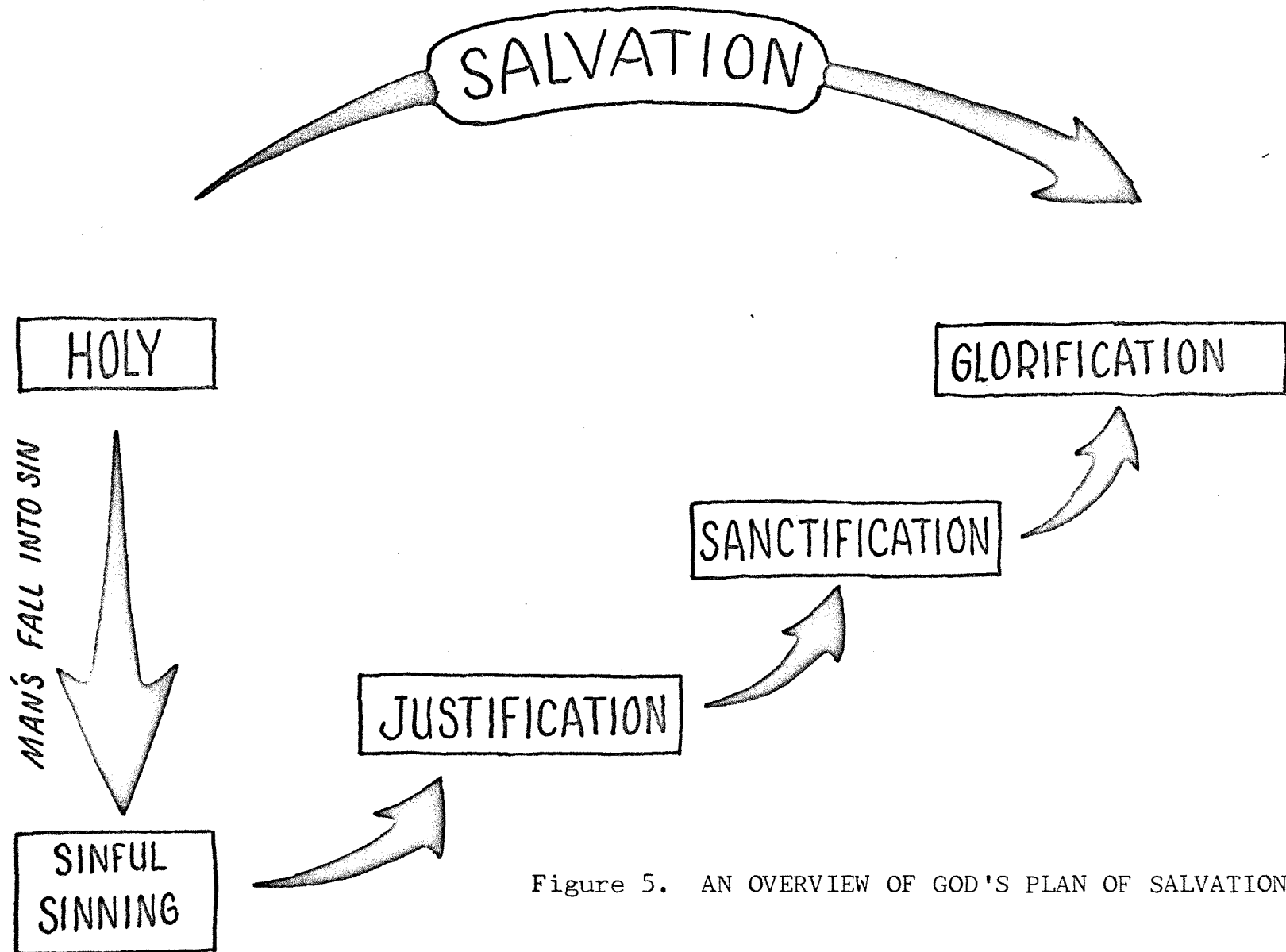


Figure 5. AN OVERVIEW OF GOD'S PLAN OF SALVATION

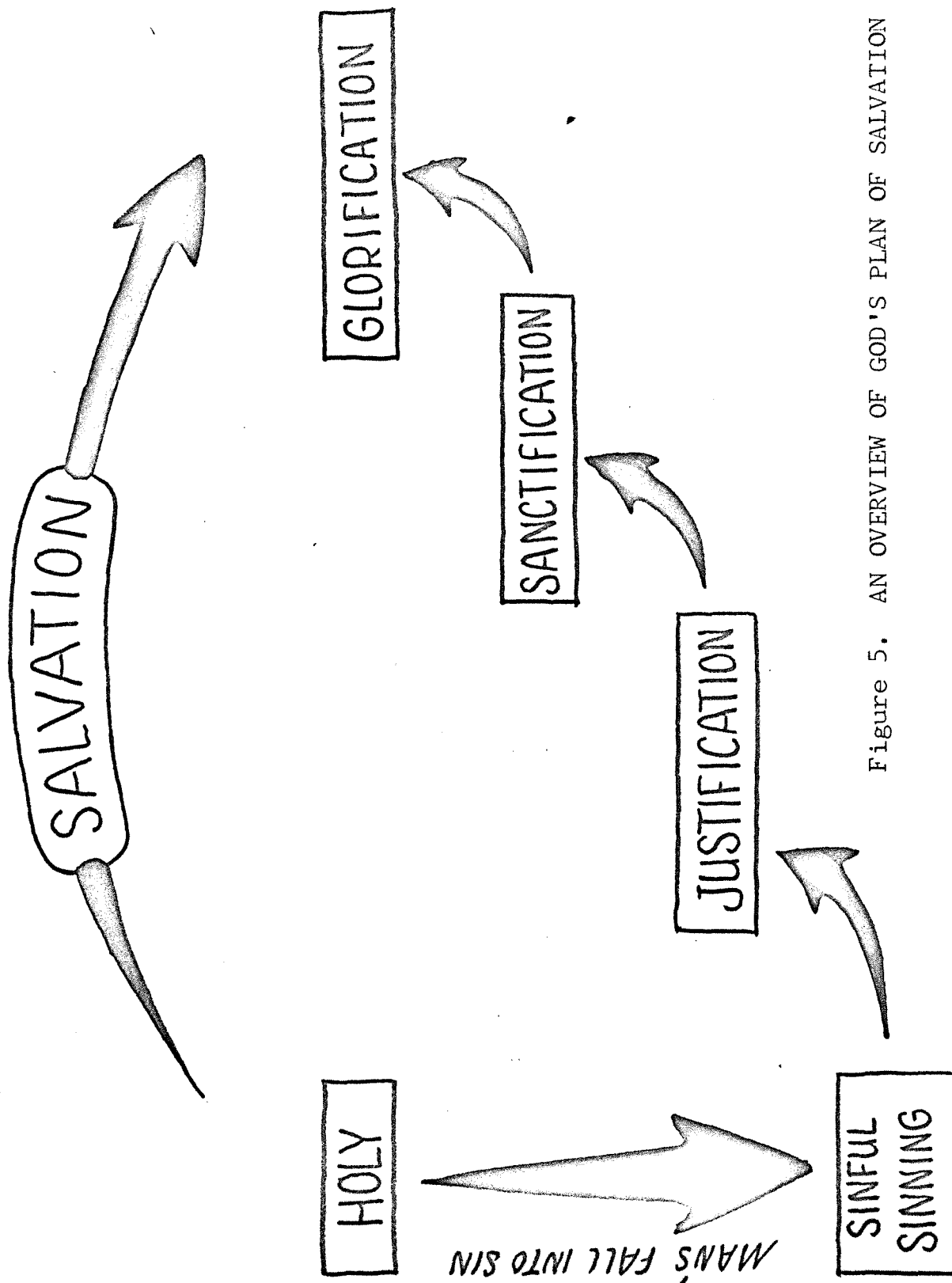


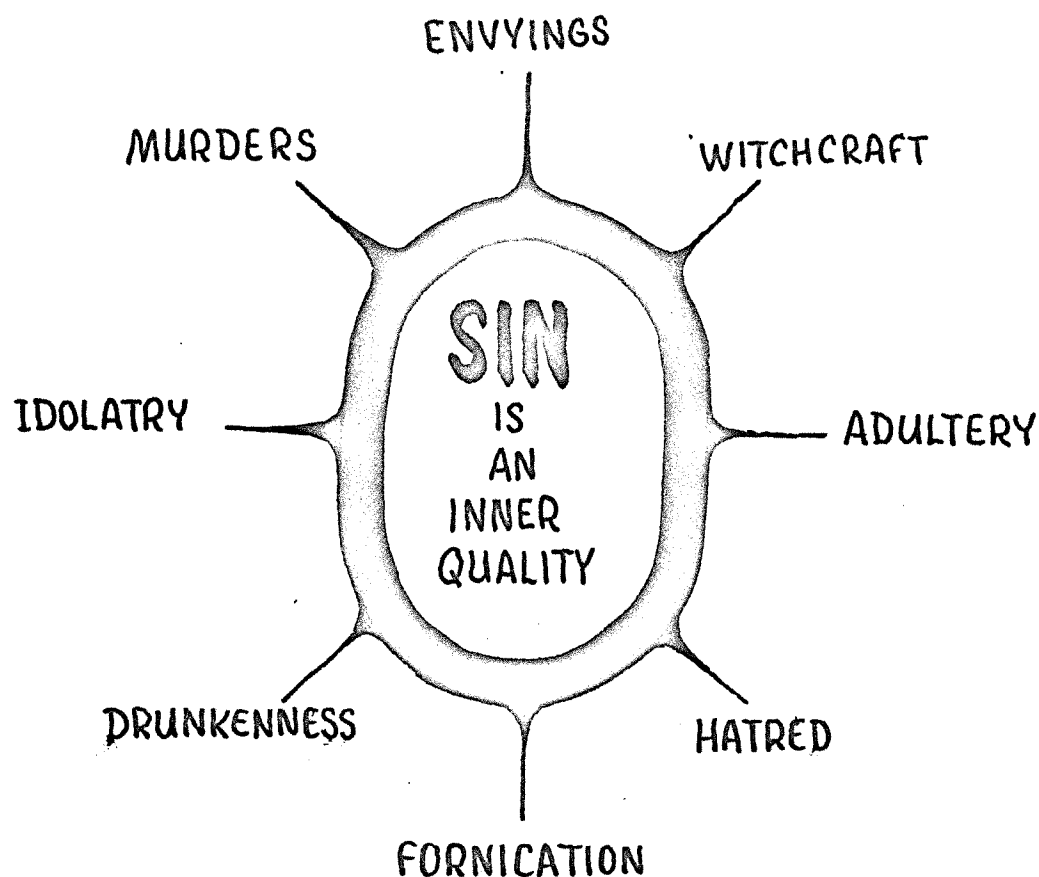
Figure 5. AN OVERVIEW OF GOD'S PLAN OF SALVATION



SIN PRODUCES OUTER ACTIONS.

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such the like" (Galatians 5:19-21).

Figure 6. THE TWOFOLD NATURE OF SIN



SIN PRODUCES OUTER ACTIONS

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such the like" (Galations 5:19-21).

Figure 6. THE TWOFOLD NATURE OF SIN

"BEING JUSTIFIED OR
SANCTIFIED IS LIKE A
PROCESS THAT LEADS
TO A CRISIS AND THEN
FLOWS FROM IT...."

- John Wesley

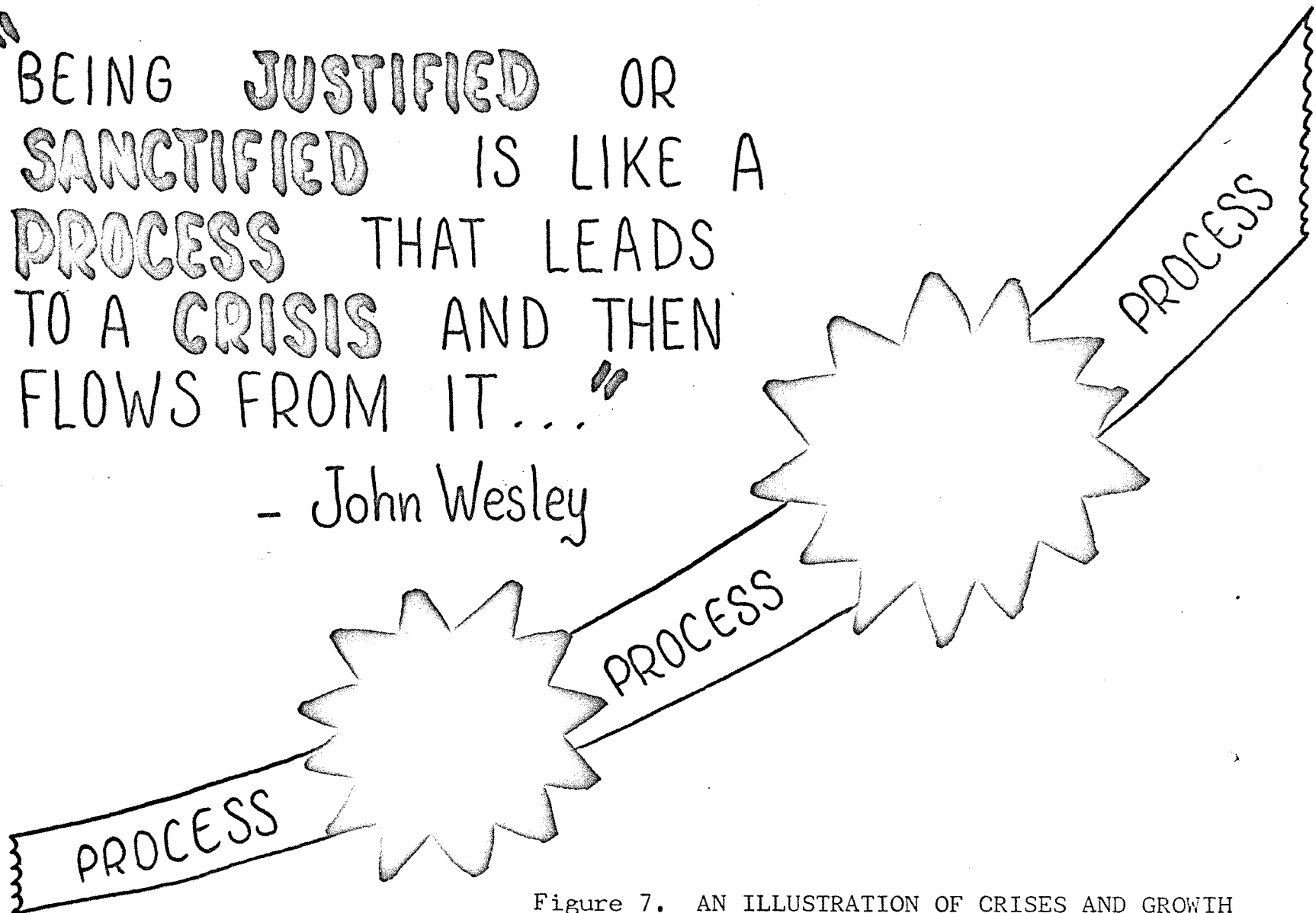


Figure 7. AN ILLUSTRATION OF CRISES AND GROWTH

(John Wesley, Sermons, Volume 2, Cincinnati: Curt and Jennings, p. 169, no date).

"BEING JUSTIFIED OR
SANCTIFIED IS LIKE A
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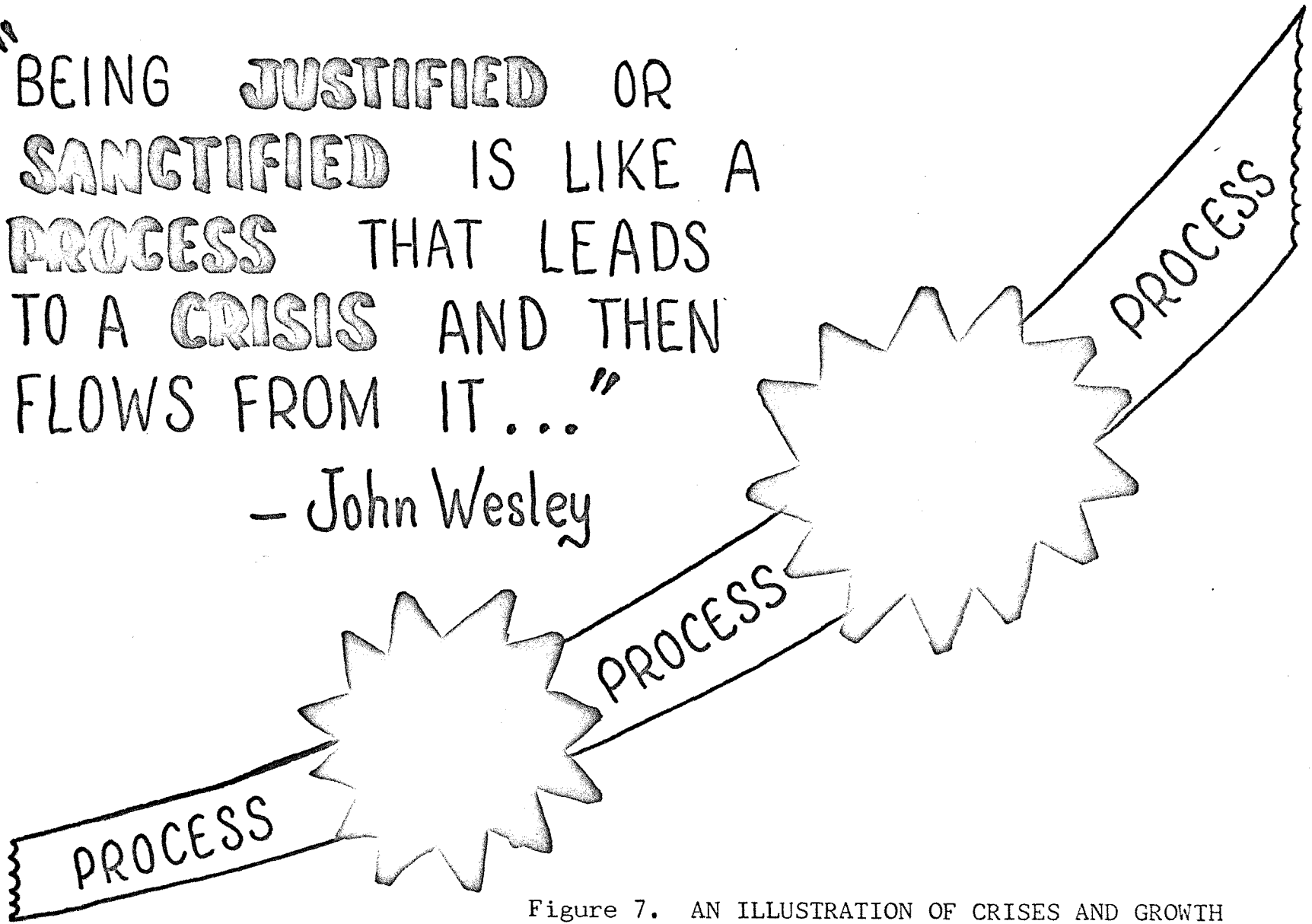


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(John Wesley, Sermons, Volume 2, Cincinnati: Curt and Jennings, p. 169, no date).