Some reflections of the Four Gospels according to Randolph Crump Miller and their implications for Christian education

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SOME REFLECTIONS OF THE FOUR GOSPELS ACCORDING TO

RANDOLPH CRUMP MILLER

AND THEIR

IMPLICATIONS FOR CHRISTIAN EDUCATION,

A Thesis
Presented to the Faculty
of the
Interdenominational Theological Center
Atlanta, Georgia

In Partial Fulfillment of the Requirements
For the Degree of
Master of Sacred Theology

By
George M. Wilson

May, 1969
Jesus Christ, the Church, and the Consummation are three broad concepts of the Four Gospels, which will be the hypothesis of the study. This writer is fully aware of their broadness. However, the attempt will be to delimit the scope. There are two important reasons why delimiting the scope of the said concepts are essential. One reason is to avoid cumbersome labor in the attempt to draw factual conclusions. Another significant reason is the factor of time which is of the essence.

It will be impossible to state every instance in which Jesus Christ, the Church, and the Consummation are referred to or implied in the Four Gospels. There may be times when these terms will be presented, but not spelled our per se. Such a fact was borne in mind when a title was being decided upon for this study. In keeping with the prevailing thought, the word, reflection, was used in the title.

This study was attempted because of the interest that arose when this writer read Dr. Randolph Crump Miller's Biblical Theology and Christian Education. In the preface of the particular book, Miller makes mention of a related study by another eminent scholar. The
The scholar of whom reference is made is Dr. Bernhard W. Anderson. The study is *The Unfolding Drama of the Bible*. The study was presented several years after Anderson had revealed some of his scholarly abilities in a book entitled, *Rediscovering the Bible*. Even though the earlier book is more detailed than *The Unfolding of the Bible*, the latter book will be leaned upon more heavily. The reasons for such leanings are because of its clarity and because of its close relationship to Miller's study, as has been stated earlier. Much is revealed about Miller as one reads *Biblical Theology and Christian Education*. Such tenor is shown throughout his basic writings.

Some redemptive acts of God have been depicted by the two scholars mentioned above. Both men began with the Creation, or its equivalent, and showed how God has acted throughout history for man's redemption. They have stated how He is now acting and will continue to do so. One can clearly see that such presentations will involve the Old and New Testaments. One can infer from the title of this study that the scope will be limited to the Four Gospels. There is a slight possibility that the bounds might be broken, but it would only be incidental.

*Jesus Christ, the Church, and the Consummation* are basic to Christian Education. The attempt will be to show how Miller has treated these subjects; to compare Miller's views with those of
several other scholars; and to show why these subjects are basic for Christian education. They have been put forth and elaborated upon by Miller. These concepts have been deep implications for Christian education. These will include all ages and aspects of the Church.

To consider the purpose of this study, the writer views it, in the main, as being two-fold. One purpose is to present Miller's approach to three very significant phases of the Four Gospels. The writer feels that the approach is quite clear and unique. Another purpose of this study is to show the relevance and importance of the said phases for Christian Education.

It is hoped that this study will give some probable answers to some of the provocative questions of the day, such as: Who is Jesus Christ? What is to be taught about Him? What is the Church? What should the learner know about it? When is the Consummation? What goal is to be reached in teaching about the Consummation? These are just a few questions that this study will endeavor to answer as Miller's elaborations are related to the educational ministry of the Church.

This study was undertaken under a tremendous amount of stress and strain. It would not have been possible without the concern and encouragement of fellow-ministers, fellow-students,
friends, the help and guidance of competent professors—including some who were not directly involved, and the laborious task of the advisor, who gave valuable suggestions and constructive criticism. To all of these persons, expressions of gratitude are due.
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Chapter One

JESUS CHRIST

Dr. Randolph Crump Miller has put forth five historical occurrences of God's redemptive actions. He has referred to these occurrences as a drama of redemption with five acts, namely—Creation, Covenant, Christ, Church, and Consummation. According to Miller, Jesus Christ is the third act in the drama. He is the incarnate word. He is also the new covenant.

Miller's assertion relative to the incarnation is reflected in the Fourth Gospel:

In the beginning was the word, and the word was with God, and the word was God. He was in the beginning with God; all things were made through him, and without him not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. ... And the word became flesh and dwelt among us, full of

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2Ibid., pp. 23-24.
grace and truth; we have beheld his glory, glory as of the only Son of the Father. 3

The several verses of the First Chapter of John depict Jesus Christ--the incarnate Word of God in a language of eloquence that would be difficult to surpass. Thus, Miller's presentation is well-supported by Scripture and scholarly interpretations of that portion of the Scripture.

The Scripture further supports Miller as he affirms that Jesus is the new covenant. This is set forth in the Gospels of Matthew and Mark, respectively--the scene of the Last Supper:

And he took a cup, and when he had given thanks he gave it to them, saying, 'Drink of it all of you; for this is my blood of the covenant which is poured out for many for the forgiveness of sins; 4

And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, 'This is my blood of the covenant which is poured out for many'. 5

Jesus is not only considered to be the new covenant, he is also considered to be the "Christ"--the "Son of God"; the "Messiah";


5 Mark 14:23-24.
the "Anointed One". Jesus is confirmed as the Christ--the Son of
God in the Gospel of Mark, which is believed by a number of schol-
ars to be the oldest of the Gospels. Mark's Gospel begins by
asserting, "The beginning of the Gospel of Jesus Christ, the Son of
God." 6

Jesus, the Christ, entered the stage in the middle of
history. Such an entrance is the giver of meaning to all of history.
Whatever God has done or will do, for man's redemption, Jesus
Christ has effect upon it. One is to think, not of the end in Christ's
relation to time, but one must think of the culmination.  7

Two direct quotations from works by Miller would add
greatly to what this writer has been attempting thus far to interpret
what he is saying about the Christ:

What we need to do in thinking of Jesus Christ is
to begin at both ends at once. Jesus was a man,
born of human parents, who lived and taught and
suffered and died--just as Socrates or Buddha or
Confucious did much the same in their day. But
the Christian claim is that God was in Jesus in a
unique way, and so we say Jesus was 'God incar-
nate', 'God in humanity', 'God in flesh'. It is a
paradox with only a hyphen between God-man to
help us. 8

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6Mark 1:1.
7Miller, op. cit., p. 84.
8Randolph Crump Miller, The Clue to Christian Education,
Miller further states about Jesus Christ:

Whatever may have been his view of his messianic mission, we see him as the Messiah. His power to perform miracles and the authority of his teachings stamp him as different from other men. His messiahship was veiled, and only after his resurrection were disciples convinced. The Gospels reflect the faith of the church that Jesus is the Christ. When the Gospels are read in faith, we also see him as flesh. We cannot prove it; all we can prove is that the essence of the belief of the early church was that Jesus was their Savior. 9

As has been said, or implied, Miller has treated the subject of Jesus Christ in similar fashion to that of Bernhard W. Anderson. Either Miller's idea originated from Anderson's study, or both of them saw God's actions in history in the same way. The former notion seems to be more probable. In fact, Miller implies it in the preface to one of his books, Biblical Theology and Christian Education. Anderson speaks of a drama in history--God is the leading actor. Jesus came at a climatic period--a period of crisis. His coming brought forth a New Age, dividing history into B.C. and A.D. He came and was the Anointed One, the Messiah, the Christ. 10

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Both Miller and Anderson make use of John Knox's phraseology, "the Christ event"—Jesus' entire ministry on earth, plus the coming of the Christian Church. John Knox speaks about the revealing event—God revealing Himself in the life of Jesus Christ. The person around whom the event centers had a particular significance for the early Christians. This person came. He was to return. The early Christians lived in memory of the life of Christ, and in hope of his early return. After the death and resurrection of Christ, the Gospels were written. Granted that these Gospels were written many years after Jesus' death, the Gospel writers were interested in bringing forth a religious truth. Jesus Christ is the center of that truth. Of course, the author of the Gospel of John was not writing out his actual experience with Christ on earth. The author wrote of that which he, himself, had heard and interpreted as what probably happened. This took place at another time and another place which is quite different from that of the writers of the Synoptic Gospels. Thus, all of the authors of the Gospels witnessed the event. Included in the Christ event are miracles wrought by Jesus. Even though there might be skepticism about them, one cannot deny the truths they represent. The event encompasses the story that is told about the event itself. Then, there is the Church which is a vital part of the event.
because Christ is still at work in it.  

Miller contends that Jesus was a "good man", but the New Testament does not depict him as such.  

This could be questioned. However, Miller is being more than cautious when he uses quotation marks, for the phrase can have several implications. In speaking about "goodness" there is the temptation to turn to the passage, "And as he was setting out on his journey a man ran up and knelt before him and asked him, 'good teacher, what must I do to inherit eternal life?' And Jesus said to him, 'why do you call me good? No one is good, but God alone!'" Jesus seems to be denying his "goodness" in these particular passages. The passages would also refute Miller's contention relative to Jesus' "goodness". Of course, Miller is using goodness as a relative term or implying that it is. If that be the case, this writer concurs.

Miller seems to have a stronger motive for the above assertion. Although there is no place in the New Testament that would portray Jesus as being a good man, according to Miller, there is also

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nothing that would divorce the Christ from the historical Jesus. Therefore, Miller's Christ is the historical Jesus.¹⁴

There may be some who would attempt to deny certain facts about the Jesus of history, and are able to get some statements to substantiate their beliefs in the historical Jesus. For instance, Martin Kahler has presented some proof in the negative to that effect. Of course, Miller is not the only one who has presented an argument in the following fashion. This will be seen later. Miller says that contemporary historical science would be against the Life-of-Christ movement. The Life-of-Christ movement, which is found in the Gospels, is the major source of information about Jesus. Kahler implies further that the Gospels are the sole sources. He endeavors to qualify his statement when he states that the time and setting are quite knowledgeable to historians as they relate to Jesus' life.¹⁵

The phrase, "major source" was used in the above paragraph. It was used because of Kahler's seemingly qualified phrase. This writer is almost convinced that so often when the historical background is applied to a person or thing, quite a bit is

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stated about that particular person or thing. There is no exception in this instance. The Gospels could not be the sole sources of information about the historical Jesus if other background information has any relevance, such as time and setting. In giving the historical background to Jesus of Nazareth, some information is given about the man, if it is only a very little.

Other statements that could be used in arguing against the historical Jesus are put forth. One such statement is, only a small amount of information is given about him. Mostly the latter part of his life is included. Another is, the faithfulness of persons who attempted to recall to mind certain facts is questioned. The time element is a great factor. Still a further factor is, one will not be able to say for sure if the source is first-hand. 16

An old "stand-by" for some who would argue against a historical Jesus is the fact of the Gospels themselves. There is, if not the contradictions of the Gospels, the non-support of certain thoughts in them. The birth stories and the divinity of Jesus are two examples. As with any argument or debate, one can always discover some even logical point to substantiate his attempts. Whenever or wherever arguments or debates are presented forcefully enough, a

16Ibid.
following is created. This is related to the historical Jesus. There is no exception. A search for the Jesus of history is on trial. This could be said even more so than some other founders or religious leaders. Not that Jesus is being equated with just another religious leader, but there is a relationship. The best tools for the ascertaining of certain facts were not available during ancient days. On the strength of that, if there is a search for truths, there should be no restriction as to where investigation should take place. To be bias in research can be harmful, for some pertinent information might remain hidden. Of course, one is at liberty to present what is pertinent to him. In so doing, it might create a problem in trying to determine if such an individual is attempting to present truths, or stimulate a debate. The reader might have such a feeling as Miller's views of the historical Jesus and Christ are related to some other views.

There is a school of thought that is referred to as the "Christ-myth" school. Its following may not be as widespread as some others, but it is in existence. It has exercised its right of expression. In this instance, it is about the historical Jesus. According to exponents of the school there was no Jesus of history. The reasoning is those scholars hold that there is no history of him; not that there is no Jesus. Sayings and actions ascribed to him are
fictitious. There is the possibility that Jesus was in existence. He might have been put to death by the Roman Procurator, Pontius Pilate. It is a myth and a legend—the Lord Jesus Christ, the Head of the Christian Church.\textsuperscript{17} Other arguments against the Jesus of history are no doubt applied just as forcefully. By the same token, there are those who would take the affirmative stand. Before attention is turned to one or more of them, one other word should be said that could be used in defense of the historical Jesus. Those who contend that scientific and historical research were not used for Jesus' historicity are in all probability true, but for whose historicity were they used in those days? Is a negative finding a positive proof of what is not? One should consider such a question before definite conclusions are drawn.

G. W. Bromiley quotes Karl Barth in \textit{Barth's Church Dogmatics}. There sounds a note that is in harmony with Randolph Crump Miller's conception of the Christ. Of course, it must be hastily said that the reverse of the writings of the two men just mentioned is more appropriate. Barth's writings are earlier than Miller's writings.

The dogmatic definitions of the Early Church concerning the relationship of deity and humanity in the person of Jesus Christ, or the divine and human natures of Christ, are not regarded by Barth as the result of a distortion of primitive Christianity by Greek Metaphysics, but as an irreplaceable introduction to the proper understanding of the New Testament statements about Christ. To guard against the misconception that these definitions refer to a strange and marvelous God-man, Barth interprets them as the description not of a static essence, but of an action of God which takes place in Jesus Christ and is the determinative centre of cosmic and human destiny. The person and work of Jesus Christ are one, and cannot be separated even for the purpose of study. . . .

The idea of whether Jesus ever "really" lived or if the records of the New Testament are reliable, are not important to H. Richard Niebuhr. For him, the Jesus Christ of the New Testament is a historical fact. He is an actual person, whether he is conceived as one of flesh and blood or the Risen Lord. He is to be distinguished from any of the great leaders or the prophets. Whatever is his part to play, Niebuhr's Jesus Christ is the same Christ—a historical fact. Christ has authority over many people. That authority varies. But, there is a common agreement. He is the same Christ who possesses such authority over all of them. 19


Christ's moral excellences are examples in his life and are revealed to Christians. Whatever role he plays, giver of law or grace, he is the same. His excellence remains if he is viewed as the Jesus of history or the pre-existent and Risen Lord. One of his most significant virtues is that of love. But that love is not for the sake of love; it is for the love of God and the neighbor in God. That is the zenith of devotion.20

Carl E. Braaten senses a great deal of frustration relative to Jesus of Nazareth and the historical-critical method. The hypotheses are shattered as there have been frequent endeavors to discover who Jesus was and his meaning today. The question that was posed at Caesarea Phillipi, "who do you say that I am?"21 is still a thought for many individuals. Those individuals are endeavoring to give an answer. Or, they are pondering over the question. Braaten holds that such a question could be a destructive device for Protestant orthodoxy.22 To question these things that are near and dear to an individual could be shaking. That would depend on how deeply the rootage is. The same could apply to Jesus, as he relates to Protestant Orthodoxy. This is in response to what was said about Jesus and Protestant Orthodoxy above. Braaten means those doctrines that are

21Mark 8:296; Matthew 16:15b; Luke 9:29b.
embodied in the ecclesiastical creeds. They were considered to be final and unchangeable in their answers. Braaten's statements are pertinent in the light of what has been said about Jesus in this Chapter.

The Nineteenth Century biographers of Jesus were like plastic surgeons making over the face of their patient in their own image, or like an artist who paints himself in the figures he creates. There was, in most cases, unmistakable resemblance between their port-royal of the religion of Jesus and their own personal stance. It also happened that the scholar usually found about as much about Jesus, allegedly on purely historical grounds, as he needed to prop up his own theology. Nothing can make an onlooker so skeptical of New Testament scholarship as noting the frequency with which there occurs a convenient correspondence between what scholars claim to prove historically and what they need theologically. . . .

This is food for thought. Nineteenth Century biographers are mentioned, but they hold no monopoly over the situation. Presuppositions and the act of projection are very seductive. "Jesus of Nazareth", "Jesus Christ", the "Risen Lord", or whatever title one wishes to use means a great deal to many people. They are instilled securely in the hearts and minds of so many. Various studies and research could be of valuable service. The trouble is, so often after cumbersome studies and research, the verdict is announced in the negative.

\[23\text{Ibid., p. 55.}\]
Too often these announcements are made without qualifications. This encourages skepticism. The findings are anticipated. The goal should not be to prove or disprove, but to present helpful information with the revealed difficulty. Information about Jesus Christ should be included. A few examples of this was shown when this writer did some additional research in order to show how the findings would compare to Miller's views about Jesus Christ.

Thus, the views of Anderson, Knox, the "Christ-myth" school, Denny, Barth, Neibuhr, and Braaten, have been presented. Some of these scholar's views are in conflict with Miller's views relative to Jesus Christ; some of them are in agreement. That is, the motive behind such presentations are in conflict. These men have put forth what they hold to be true. The writer is aware that such a statement could be questioned; but his present feeling is revealed. Jesus is a different being to different people. To Miller he came as the Third Act in God's drama of redemption. He is the "Christ", the "Son of God", the "Messiah", the "Anointed One". After his life, death, and resurrection, the Church entered the stage as the Fourth Act in the drama of redemption. Attention will be focused on the Church in the next chapter.
Chapter Two

THE CHURCH

Randolph Crump Miller has not put very much emphasis on the church as being in the Four Gospels. In the Gospel of Matthew the word, church, appears two times. "And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. And, "If he refuses to listen even to the church, let him be to you as a Gentile and a tax collector." 

Miller doubts if the form Ekklesia was used by Jesus. For him, Ekklesia is used in relation to a local congregation or the church as a whole. Koinonia is used in relation to fellowship, sharing, participation, community.

In redemptive acts of God, the Church is Act IV in the drama. Individuals are on the stage. God is at work in this act. His acts are ceaseless. As He worked in the man Christ, the church is no

1Matthew 16:18.
2Matthew 18:17.
exception with Him.

So, Jesus did not have the church in mind as he ministered. Are the functions of the true church any different from what Jesus endeavored to instill within His disciples? Any label that is placed on the church or what is called the church is less than what the true church is called to be. There is a reluctance here in labelling or describing the church. Time and knowledge, or the lack of them, are factors. Thus, a fellowship in the broadest sense would be used. Would another label serve a far less purpose?

Miller's reference to the church is a community of believers. Its inception came as a result of the life, death, and resurrection of Jesus Christ.

And when it was evening he came with the twelve... and as they were eating, he took bread and blessed and broke it, and gave it to them, and they all drank of it. And he said to them, 'This is my blood of the covenant, which is poured out for many. Truly I say to you, I shall not drink again of the fruit of the vine until that day when I drink it new in the Kingdom of God. 

Miller puts forth a popular view relative to the church and the Lord's Supper:

The Christian community is the extension of the disciples' fellowship with Jesus, and the Early Church was primarily a brotherhood. This brotherhood would extend into the future, and

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the future contained the expectation of the end of age. There is no evidence that Jesus founded or foresaw the institution that bears his name, but there is every reason to believe that he foresaw the fellowship or community of the disciples. The expression of this brotherhood was the continuation of the Lord's Supper, the care for the widows and orphans and the preaching of the good news until the day that the Lord would return.5

One can safely say that the church, as we know it today, is something comparatively new. At least, it is different from what Jesus had in mind. It is difficult to even imagine the astonishment that would be Jesus' if he were to see "his" church today. Then, what were the disciples to use as guidelines to minister to the world? Certainly the diocese, synod, conference, convention, or what have you, were not introduced by Jesus. Of course, these judicatories have their strengths in carrying out the mission of the church. There is the tendency to make these ends in themselves. Then what form did the church take? Agreeing that Jesus did not have the church in mind, what suggestions did he give to carry out the ministry? To these questions, attention should be focused.

Church order is not something to be discovered in the Four Gospels. It is held that Luke was the forerunner on the matter of the historical development of the church. His presentation differentiates between the beginning of the church and its later stage. The

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church in one locality might differ from that in another. Thus, it can be seen plainly that one would encounter difficulty in finding the order for the present-day local church or the Church universal. There are variations in the order of the Gospels. There will be further discussions later.

If Jesus foresaw his disciples as a future fellowship or community, then he must have had that view during the greater part of his ministry. He chose twelve to live closely with him in the ministry.

And he went up into the hills, and called to him those whom he desired; and they came to him. And he appointed twelve to be with him and to be sent out to preach and 'have authority to cast out demons: Simon, whom he surnamed Peter; James, the son of Zebedee; and John, the brother of James—whom he surnamed Boanerges, that is, son of thunder; Andrew and Phillip, and Bartholomew, and Matthew, and Thomas, and James, the son of Alphaeus, and Thaddaeus, and Simon, the Cannanean, and Judas Iscariot, who betrayed him.

Luke says that before making such a choice, Jesus prayed all night. Matthew and Mark do not say it at that particular point. The possibility is great, for he had a constant prayer life. The group that labored with Jesus equaled twelve. The figure is well-known. The

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variety of personalities were quite pronounced. Without a doubt, his prayers included such petition so as to utilize those personalities in the best interest of his ministry. As far as it was humanly possible, he saw in each of the twelve something that he needed to sustain that fellowship and a greater fellowship. His prayers also brought him closer to his Father. Such a relationship would give him more knowledge of his Father's Will. Knowing that will, prepared him more to instruct the disciples--the twelve. Such instruction would equip them to greater services. To make more disciples was one of their major tasks.

Maybe there were no guidelines, but whatever Jesus told the disciples before sending them out, one would expect to see it in action. That was the church in action.

Miller's Fourth Act in the drama of redemption is current. God showed something new to the world as He worked in Christ. Those who witnessed to the resurrection felt something new. The fellowship meant more to them. That community was more revealed as they broke bread, prayed, sang hymns, and related the story of the Gospel.

Adding to the activities of the community, they drank from the common cup. Miller is here saying that the church was a community of individuals who believed that Jesus was the Messiah--that faith was gained after the resurrection. The disciples disseminated the
Gospel of Jesus Christ. The Church began in Jerusalem, but it did not remain there. Jerusalem was later destroyed, but not the Gospel. It had traveled widely. That was the "new Jerusalem". For Miller, the church is that fellowship or community of believers in Jesus Christ. There is a classic verse in the Gospel of Matthew referred to by Miller, "For where two or three are gathered in my name, there I am in the midst of them." That passage is his reference to, or basis for, the church in an organic way. It is not individualistic. He quotes a meaningful statement from Paul S. Minear:

> The richness of New Testament imaginary is overwhelming. The church is those 'called by my name.' 'My mother and my brothers', 'The Israel of God', It is the temple of the Lord. It is to be 'one flock, one shepherd'. It is those who acknowledge or confess that Jesus is the Christ. It is the 'called', 'chosen', 'sent', or 'elect'. It is a family in which one helps his brothers and sisters.

There is a number of scholars who are of the opinion that the church is a post-resurrection establishment. It was spread abroad by those who had faith that Jesus was the "living Lord". The chief exponents of such an idea were those who knew him on earth.

As Jesus ministered in the flesh, there were certain

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8 Matthew 18:20.

patterns that he followed. One is noticed in the calling or choosing of his disciples. It was nothing formal. He might not have been conscious of why he did it, but it is highly conceivable that he was giving examples for the future. After summoning some of the disciples:

They went into capernaum; and immediately on the Sabbath they entered the synagogue and taught. And they were astonished at his teaching for he taught them as one who had authority, and not as the scribes.  

Matthew says in the same context:

And he went about all Galilee, teaching in their synagogues and preaching the Gospel of the Kingdom and healing every disease and every infirmity among the people. So his fame spread throughout all Syria and they brought him all the sick, those afflicted with various diseases and pain, demoniacs, epileptics, and paralytics, and he healed them.

After the choosing of the twelve, he began to teach them certain facts; to give them significant instructions; to console, heal, and exhort.

These ministries on Jesus' part, exemplified the will of the Father. The instructions of Jesus also answered some questions as to the hopes and anticipations for the disciples.

10Mark 1:21-22.  
12Mark 2:21-27.  
13Matthew 10:5-12.  
The author is cognizant of the fact that, in even attempting to define the church, complications row to a maximum. The best that can be done in such a predicament is to describe what the church ought to be. One can even relate the church to something. In so doing, however, is still vulnerable to some provocative questions. It can be safely said that the church came into being as a result of the faith of those who knew the Christ, and the Resurrected Lord.

Anderson holds that the early Christians proclaimed the Crucifixion-Resurrection. That did not lend itself to an ethical code for that was not their interest, but a philosophical system, or the ideal social gospel. Thus, one is open to criticism, if he amplifies the Sermon on the Mount--Fatherhood of God and Brotherhood of man doctrine. Historical scholarship would be applied to defense against such an attempt. Although their significance is not minimized, their main interest is in giving the New Testament what it is rightfully due.\(^{15}\) Anderson says further: "The church was established on the Resurrection faith summed up in the creedal affirmation: Jesus is Lord."\(^{16}\)

The disagreements relative to the views of Anderson will not be very many. There is, further, the source of the Four Gospels.


\(^{16}\)Anderson, loc., cit.
Much time had elapsed before the writing of the first one, which is held to have been Mark. Matthew and Luke followed Mark's Gospel. The Gospel of John came much later. Of course, some would not discard the idea that the Fourth Gospel is older than it is being commonly dated. Since the Gospels would be used as a major source, it would not be amiss to state something about their probable chronology and/or reasons for being written. This may take a great deal of time and space, but it is hoped that the background material would be helpful. After all of this is done, the endeavor will be to see if it is applicable to Miller's view of the Church and how.

Walter Denny speaks of Mark as the oldest of the Gospels. He dates its writing around the year 70 A.D. Some later scholars use the same date, or not vary so very far. It was written for Gentile Christians. He depicts Jesus as the "Son of God", the Jewish "Messiah", the "Christ". He was expected to return to earth on the clouds of Heaven. He would inaugurate the expected Messianic Age. His signs and miracles were to substantiate his status. Denny is here contending that the Gospel writer exaggerates, about Jesus' thoughts and teachings relative to himself.17

The Gospel of Matthew, which is sometimes called the

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First Gospel, was written after the annihilation of Jerusalem. This should place its date around the year 80 A.D. The author of the book shows interest in the sayings of Jesus. It was a gospel to the Hebrews.\textsuperscript{18}

The Gospel, according to Matthew, is a manual of Christian teaching in which Jesus Christ, Lord of the new, yet old, community the Church, is described particularly as the fulfillment of God's Will disclosed in the Old Testament. Jesus is set forth as Israel's Messiah in whom God's purpose culminates and by whose words and life his followers, the true Israel, may gain divine forgiveness and fellowships.\textsuperscript{19}

Luke's Gospel is held in high esteem for its historical value. His interest is biographical. It is akin to Mark's Gospel. The importance of Jesus is emphasized for the world of the Gentiles. Its approximate period of writing is during the latter part of the First Century. An assumed date is about 85-90 A.D.\textsuperscript{20}

The Gospel of John is believed to have been written during the early part of the Second Century. Its historical value is not regarded as pertinent as the Synoptic Gospels. The endeavor is to present Jesus' religious importance. The author made use of his

\textsuperscript{18}Major, Manson, and Wright, \textit{op. cit.}, pp. 226-227.


\textsuperscript{20}Denny, \textit{op. cit.}, pp. 22-23.
freedom of expression. The life and teachings of Jesus are interpreted. His approach is to put forth what Jesus might have said or done in a particular situation. It gives a wealth of insight of Jesus to one's spiritual life.21

The above dates are approximates. There is not an absolute certainty. Other authors might give different dates from the ones listed above. One thing is for sure, the earliest of the Gospels was written several decades after the death of Jesus. That in itself explains the difference in the early church and the church which is described in the Fourth Gospel.

One thing that can be said about the early church is that it began in Jerusalem. Who would have thought that there would even be a church? The intent was to destroy the would-be leader. For a while it seemed as if such a plot would succeed for the disciples fled out of fear for their lives when Jesus was crucified. Then, after the resurrection, they had new vigor and more courage. The disciples had more faith because the promise of a friend and leader had come to a reality, that he would rise. They could reflect on those things that were spoken while Jesus was with them. Life became more meaningful.

As has been said, the early church could point to Jerusalem as its birthplace. Its glory was that it constituted the new Israel. The

temple was a part of it. It was the resumption of the work of the disciples. The work of the Holy Spirit was prevalent among them. The members looked forward to the Parousia. They were not interested in returning to their homes and occupations. They, instead, joined willfully in common meals.\(^{22}\)

Howard Grimes' discussion on the church is similar to that of Randolph Crump Miller's. Both refer to that classical verse in the Gospel of Matthew in relation to the church: "Where two or three are gathered in my name, there am I in the midst of them."\(^{23}\) To Grimes, the church is the Body of Christ—a social organism. It reveals the life of God in the world. It is also the act of man's accepting God's call. Persons are born into the organism by baptism. They are also born by being moved by the spirit of God. Individuals have a reciprocal obligation to God and to the area that is not in the church's bounds. When man is conscious of the call of God and responds to it, he is united in a fellowship that is redemptive.

The church must exemplify its community of fellowship locally and on a broader scope. The word, fellowship, must be distinguished from just the ordinary word that is so commonly used. The fellowship that is now being spoken of is that which comes about because of the Holy

\(^{22}\) Schweizer, op. cit., pp. 34-38.

\(^{23}\) Matthew 18:20.
Spirit; the fellowship that is an integral part, the church's ministry; the fellowship of a spiritual organism; and a fellowship where there is more than mere pious words.  

Another significant word can be said about the church. The Cooperative Curriculum Project has said it, which is a relevant contribution as to what the church is:

The church refers to the fellowship of persons who own allegiance to Christ, who have found new life in him, and who are seeking in their particular time and place to perform his ministry and fulfill his mission. ...  

In each of the Four Gospels a fellowship in the Christ-like spirit is shown, even though many years had elapsed before their completion. The church is viewed differently in the gospels. This is due to the time-span and in the instance of John, the place also. Time brings on changes. These changes are seen and felt in the church as well. A few examples will be cited to show the meaning of the church in the gospels. Before citing the particular examples, it will be well to make a very important observation at this point. The reader will notice


25The Work of the Cooperative Curriculum Project, The Church's Educational Ministry: A Curriculum Plan. (St. Louis: The Bethany Press, 1965), p. 206. (From henceforth, all works done by this group of individuals will be referred to as CCP)
that there is an elaboration on the church from only three of the gospels. The gospels are Matthew, Luke, and John. The reason for such restriction is because Mark's Gospel is considered to be an abbreviation of Matthew's Gospel. Be that as it may because arguments may be found to the contrary. The major reason is because of the Mark-Matthew parallel. Lightfoot states that:

...Matthew is almost twice the length of Mark, which contains very little indeed that is not found in Matthew also. Mark, in the English Revised Version from 1:1 to 16:8 contains 666 verses; of these, only 50 verses find no parallels in Matthew.  

One might wish to debate the issue from the standpoint of date. However, the similarity of content will harmonize the disparity of the dates. Therefore, the church as depicted in the three gospels mentioned above will be discussed.

The church that is portrayed in the Gospel of Matthew is the Body of Christ. It is not restricted to the Jews, but it is available to the Gentiles as well. It is not a chosen group, but all who are united together. Its goal is the true Israel. There is a broken relationship between Judaism and the Church. God is not confined to the

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temple. In Matthew's Gospel, the Church of Christ is established. The church is a result of the indwelling spirit which existed in the person of Jesus Christ. That spirit causes one to be sincere like Jesus who was meek and lowly. He was humble. Thus, the church is that group of "little ones" who, with all meekness and lowliness, follow their leader. In the group which constitutes the church, there is also suffering and sacrificing.27

The Sermon on the Mount is the attitude of Matthew's Church.28 It sort of sets the tone for the teachings that follow. "For where two or three are gathered in my name, there am I in the midst of them".29 This has been referred to as a basis for Matthew's Church. And, even though the following passage is seriously questioned as an authentic saying of Jesus, it is looked upon as a foundation. It is referred to in an argument for the church. "And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it".30

In speaking about the Lucan Church, complications are on the horizon. They do not necessarily have to be a confrontation. This

27 Schweizer, op. cit., pp. 53-58.
28 Matthew 5-7.
29 Matthew 18:20.
30 Matthew 16:18.
particular gospel would pose no problems for the casual or the skeptical reader. Such readers will only be concerned about the gospel that is placed third in order, and the name that is ascribed to it. Time, place, date, or some of the other particulars will have no meaning. To others they mean a great deal.

There are those who say that the author of the Gospel of Luke is also the author of the Acts of the Apostles. Others say that a portion of Acts' authorship belongs to that of the writer of Luke. Evidences are applied very strongly to support both views. Of course, somewhat of a problem is posed for the present writer. Basically, this study is confined to the Four Gospels. It is implied, in the preliminary statements that there might have been isolated instances that might warrant delving into sources outside the Four Gospels. Because of that, and the wide consensus of a Luke-Acts Gospel, the liberty is being invoked.

By the period of Luke's writing, Christianity had been extended far and wide. Luke intends to present the primary sources of the movement—Jesus, the Christ. The activities of the Christians were constantly under surveillance. They were regarded as a threat to the State. Luke also presents a defense for the people of whom
the State was skeptical. 31

If Luke wrote of Jesus' sending out persons to preach
the gospel, then his Church is one with missionary intent.

After this, the Lord appointed seventy others
and sent them on ahead of him, two by two,
into every town and place where he, himself,
was about to come. And he said to them, the
harvest is plentiful, but the laborers are few;
pray, therefore, the Lord of the harvest to
send laborers into the harvest. 32

He gives them instructions for their missionary journeys. In Acts,
Jesus is reported to have said:

But you shall receive power when the Holy Spirit
has come upon you, and you shall be my witness
in Jerusalem and in all Samaria and to the end
of the earth. 33

Not only were these missionary endeavors, but by the time that the
Gospel of Luke was written, Deacons and Elders were a part of the
Church. 34 Apparently some order had emerged in the church also.

Schweizer says:

It is characteristic of the first period that the
twelve are the church's only teachers and
leaders. The 'mid-point of time' is Jesus
himself, and the picture that the eye-witnesses
give of it really has to suffice for the life

33 Acts 1:8.
of the Church. When Luke presumably going against the historical facts, makes the twelve a directing body and it shows for him their originally eschatological significance has become unimportant. Perhaps, however, there is behind it another tradition which draws a parallel between the beginning of the church and the beginning of Israel. The Church's growth, and with it the evidence of human inadequacies, are according to Luke, the cause of the first re-ordering. When once more, against the historical course of events, he makes the seven into servants subordinated to the Apostles, he shows his interest in the church as something developing historically. The co-existence of two organizations has become the successive existence of two stages of historical development within a single unified church. The number seven may go back originally to the analogy of the Jewish local rulers; Luke, himself, scarcely felt that, as his account makes them something like deacons. 35

The Church of John is more ecumenical. The spirit of ecumenicity is revealed throughout John's Gospel. One is to bear in mind what has been said previously--John is interpreting. 35a John believes that Jesus would have said: "And I have other sheep that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd. 36 "I am the true vine and my Father is the vinedresser". 37 The prayer that Jesus

35 Schweizer, op. cit., pp. 70-71.
35a (See page 27 above)
36 John 10:16.
37 John 15:1.
uttered is for the church universal. It is included in the following verses:

I do not pray for these only, but also for those who are to believe in me through their word that they may all be one. Even as thou Father art in me, and I in thee that they may also be in us, so that the world may believe that thou hast sent me.\(^{38}\)

It could be a cumbersome task to explain just simply the church. Someone just might ask and continue to ask, what is the church? What church? And other questions that are related. Several churches could be discussed just from the Four Gospels. Of course, Mark and Matthew are referred to more often. So often denominations express themselves as if they felt that they were the church. A particular church within a given denomination might feel the same. This makes it extremely difficult for the church to be effective. When pertinent questions relative to the church go unanswered, and certain unethical practices continue to exist, someone might conclude that the church has failed. The evidences are there.

William Temple is of the impression that the ideal church is not in existence and it has never been. Its constituents have a dual membership—the church and the world. The prerequisites for much...
for such ideals are yielding to Christ and being joined to him. The church does not fail. Its members do. What seems to be failure are actually victories. A new age will bring on a new appearance. The true church is slowly emerging. What is meant by the church failing is the failing of men to be the church. The church's membership consists of persons who live in partially civilized and secular cultures. The spirit of Christ is not restricted to Christians and the Church.

In viewing the church of the First and Second Centuries, various functions are discovered. This is taking under the consideration that the churches varied. Being diversified, the functions were of such as to be categorized. Baptism and the Lord's Supper were essential for membership. Thus, there had to be someone to administer the sacraments. There were certain administrative responsibilities delegated to certain individuals. The church grew to the point where there were those to care for the sick and needy, the widows, and the orphans. The church was to be missionary in its outlook and actions. During the First and Second Centuries the church's voice might not have been heard as it was needed. One main reason was because of its youth. It was a struggle for survival. To

speak directly to or participate in the affairs of the Government might have been detrimental. Therefore, in a limited way, the church ministered to many of the needs of that particular day.

If one should view the work of the church closely today, it would be discovered that it is similar to the early church to proclaim the message of Jesus as the Christ; to make more disciples.

One thing that would differ is the church has more freedom. The church is to speak to all issues that would serve as a helping hand for the betterment of man. In today's world, the church must let its light shine. Reuel Howe asserts that:

Nowhere are...conflicting possibilities more clear than in the light most fundamental and crucial experiences of human life; birth, growth, maturity, mating, parenthood, sickness, and other crises (such as unemployment, loss of money), bereavement, and death. These are common ventures of life to which, if they live, they must make some kind of response.\(^{40}\)

These common ventures constitute the soil on which the church will have to labor.

Howe's presentation is somewhat unique. On the surface there might be some eyebrow-raising questions. Is there death in birth or a birth in death? Is there life in death or a death in life?

Howe is saying that there is life or death in each of the eight fundamental human experiences. Howe's presentation is well taken. Thus, a great challenge is placed before the Church. If the Church is to be a redemptive agent of God, then it will have to deal with the problems that arise throughout the length and breadth of one's existence.

The Church can respond to the question of the full meaning of life through the sacrament of baptism. The sacrament is the true sign of God's acceptance of the person as His Child. The act of confirmation, at a later stage, provides more power to face certain duties in life. For a man and woman, the Church is a uniting body which joins them in Holy Matrimony. The Church offers the ministry of informing persons of their lack of redemption, which can only be accomplished through the acts of God. The Church engages also in the ministry of prayer for and with persons who are confronted with illness. These persons are to be taught the power of prayer. For the bereaved persons, the Church teaches them that the grave does not end it all. 41

The true Church will endeavor to deal with the fundamental human experiences of mankind that Howe has listed. 41a It will not be satisfied until it is able to minister to all of them. Ministering to the

41 Ibid., pp. 50-53.
41a (See p. 35 above).
said human experience entails teaching, preaching, evangelizing, healing, and all other ministries that are essential for the enhancement of mankind. If the Church is a fellowship or community of believers in Jesus Christ—the view that Miller holds, then it would endeavor to make real all the ministries that are needed.

Miller's concept of the Church finds more support from fellow-scholars than from the Four Gospels. To compare the Church with the two other New Testament concepts, Jesus Christ and the Consummation, one will find fewer references. However, Miller makes use of the writings of Paul quite frequently, but the present study does not extend as far as Paul's writings. Miller's classical expression of the Church is reflected in the Gospel of Matthew—a fellowship: "For where two or three are gathered in my name, there am I in the midst of them." 42 There are others who are inclined to use the same passage to support their views; Anderson, for example:

Of course, one does not have to search so diligently to find that there are scholarly views that differ from those that are held by Miller. For example, when William Temple was quoted previously there were implications that, because of the Church's

42a Matthew 18:20.
constituents, the true church has never existed. He was speaking about the divisions and reasons of that nature. Miller says:

The true church is a fellowship of persons given to men by the reconciling love of God made manifest in Christ and continuing through the power of the Holy Spirit. It is an experienced relationship with God and man, and it exists wherever the Holy Spirit rules the hearts of men. Therefore, it exists to some extent in every institution called a church, but no particular church is identical with it. For the empirical church is always a congregation of sinners, rather than a community of love, and it thus seeks security in the world as an institution...

The views of Miller and Temple are well taken. One can sense that Miller speaks about the Church in its broad sense. On the other hand, Temple seems to be referring to the ideal church. If he is, then, he is correct in stating that such a church has never existed. It could be added that such a church is very far away. The present writer is inclined to lean toward Miller's views.

The author of the Gospel of Luke reveals a church with a missionary outlook—to use a classical example:

After this the Lord appointed seventy others, and sent them on ahead of him, two by two, into every town and place where he, himself, was about to come. And he said to them, 'The

42a (See p. 37 above.)

43 Miller, Biblical Theology and Christian Education, op. cit., p. 117.
harvest is plentiful, but the laborers are few; pray, therefore, the Lord of the harvest to send laborers into the harvest...  

This passage is reflected in, or is applicable to, Miller's idea of the church's mission. For Miller:

The church looks outward from itself. Whenever the fellowship becomes concerned either with its own brotherhood, or its own institution at the expense of others, it withers and dies. The church, when it is true to its genius, is always a missionary fellowship seeking to bring Christ to those outside the church and to enlist others in the fellowship. This is not a geographical, but is a spiritual, problem. For, the missionary work of the church goes on at all places and at all times. The church is also concerned with the nature of its surrounding world which means that the Gospel is relevant to all groups, large and small...  

The above ideas are also reflected in the church that is portrayed in the Fourth Gospel which is held to be ecumenical in its outlook. Jesus' interest is not confined to the sheep of the fold.  

He prays for the universal church.  

These are two examples from the Gospel of John that will reflect Miller's ecumenicity. He asserts:

The world is God's creation as in the church. There is nothing about the world as such that opposes it to

46 John 10:16.
the church, but within the world there is that which can be called anti-church; or anti-Christ, or the Kingdom of evil. In the sense that Christ came to redeem the world the church is concerned for the redemption of that in the world which is opposed to the purposes of God. . . . Both Church and world stand under judgment, but the church, under God, has a responsibility to the world. 48

Thus, Miller's views of the church have been put forth. It can be seen clearly that the church--its forms, has changed rapidly from the earliest Gospel to the Fourth Gospel. Be that as it may, but Miller's presentation relative to the church is reflected in all of the Gospels. His views have been stated along with those of several scholars. There are a few differences of opinion between Miller and the said scholars, but in the final analysis, all of the views could be highly appreciated. They all made their points. Of course, there are several scholars whose views of the church are very close to Miller's views. One might feel that they are the same. Whatever views are presented, the goals of these escholars are the same. Such goals are reached by the same standard and specific functions. Such functions make the church relevant to our times. The relevance of the church to our times makes the church an effective agent in the redemptive acts of God.

48 Miller, Christian Nurture and the Church, op. cit., p. 50.
Eschatology is a theological term that is very significant to the Christian religion. A common meaning of the word is "the doctrine of last things" or the "doctrine of the end". Some of the things are the second coming of Christ in glory; the judgment of the world; the consummation of the kingdom; the general resurrection; and the new creation of all things.\textsuperscript{1}

Miller speaks in eschatological terms and used the word consummation to mean the "Kingdom of God", "Eternal life", and in a few instances realized eschatology is referred to. The consummation is broader in its expression, for it has reference to the consummation of the kingdom.

When the kingdom is spoken of, the moving passage, in the Gospel of Mark, comes to mind which Miller here uses. "Now after John was arrested, Jesus came into Galilee, preaching the Gospel

\textsuperscript{1}Moltmann, \textit{op. cit.}, p. 15.
of God and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel'.

Miller has in mind a community under "Kingship", when he speaks about kingdom. He is also thinking about the "reign" or "sovereignty" of God. The Kingdom of God is present. Men are to have a change of heart and give their allegiance to God's terms. This would entail their parting with whatever they may have for the Kingdom of God. The Kingdom is here and now. It was ushered in by Jesus Christ. There is the redemptive act of God as He judges now--the individual, the nations and the churches. This runs the entire course of man's life on earth. While in this life, he experiences Heaven and Hell. He witnesses much of hell when he allows himself to be separated from God. Through Christ he enters a new relationship with God. Better still, God enters a new relationship with man, for it is God who takes the initiative. By faith, man has knowledge. He has the knowledge to know that God has love for him. Believing in the Lord Jesus Christ is eternal life. This life begins in the present. Since consummation is a thing of the present as well as the future, it is something for man to behold. It is also something for the highest of man's aspirations.

\(^2\)Mark 1:15.
In God's Drama of Redemption, consummation is the Fifth and Final Act. 3

Bernhard Anderson phrases the same redemptive means beautifully. He calls it "History's Finale Consummation". For him the Bible is different from writings of historians of ancient Greece. Of course, he does not name any historians. For Anderson, the Ancient Greek historians compare history to a ferris wheel--it evolves in circles. It varies from historians of the present time. Such writers view history as an aspect of nature's growth and deterioration--a process. The Bible reveals a historical drama which has a definite goal. Time is in process. It can only be governed by the determination of God. 4

Anderson further declares:

"It has been observed that when it comes to the interpretation of history there are three possible views: (1) History is meaningless flux from which the religious man seeks escape (Hinduism, Buddhism); (2) History secretes its own meaning in the course of cultural evolution (progress, marxism); and (3) the meaning of history is revealed by God, who, as Creator, transcends the whole finite world of sense experience. The Biblical view is that the meaning of history has source in God who assigns the beginning, the end, and who surveys and participates in the drama in its entirety. . . . It should be obvious that we cannot speak of . . . last things,

3 Miller, op. cit., pp. 147-152.

except in the language of religious symbolism. . . .
We are dealing with ultimates which lie beyond the range of our finite knowledge. Therefore, we must speak the language of faith—faith which rests not upon our ability to chart the end, but upon the meaning which has been revealed in the unique series of historical events. . . culminating in the Christ Event. . . .

The consummation as a future event is typical of much of man's hope and anticipation. The idea of the second coming of Christ at the close of history is quite prevalent among Christians. This aspect of the consummation will be a time when man will know the true meaning of justice and mercy. Man will know such Christ-like qualities, for Christ himself will be revealed as the good shepherd. He will lead and there will be a fellowship. Within the Christian religion, this is a high aspiration for the future. To hope for a glorious future is highly significant. Faith is required. To have faith that whatever evil that is present will be defeated by justice and mercy, makes this life more livable. Man will feel that his efforts are not in vain. Of course, this is the consummation that is in the future. There is also the consummation that is present and future. Attention will now be focused on such a consummation.

5Ibid., pp. 100-101.
In the second chapter of this study, there is a presentation of the Christ. Miller speaks about Jesus who is the Christ.\(^6\) It is his conviction that Jesus' coming into the world was the mid-point in history.\(^7\) It gave meaning to all that was, is, and shall be. Eschatological overtones resounded. Of course, when that phase of Miller's theology was presented, it was not the intent of the presentation. The life and teachings of Jesus have eschatological significance. A presentation of Jesus Christ would be saturated with eschatology. Thus, it was just a coincidence when he was presented as the Christ and the center of history. Now that the consummation is being discussed, Miller's thought becomes clearer when certain portions of a particular writing by Moltmann are read. He places much emphasis on the cross and resurrection of Christ. Such an application is very common. Such occurrences brought about the ideal manifestation of God. The honor of the lordship of Christ, life and freedom are on the brink of man's behalf. The proclamation of the gospel of Christ is a revelation of the future. Such future is foreseen in the gospels' declaration, which puts man among those things that are revealed by God. Christ's revelation is gospel and promise. Jesus' being in the center of history gives to

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\(^7\) Ibid., p. 54.
man more knowledge about the world and himself. Moltmann's presentation is quite in keeping with Miller's views of Christ and the consummation. This is especially apparent in Moltmann's statements relative to the proclamation of the Gospel of Christ--a revelation of the future. Moltmann is in harmony with Miller's views as he speaks further about Jesus' being in the center of history--reveals more knowledge. These ideas are reflected in the second paragraph above.

Bultmann maintains that the core of Jesus' message has eschatological implications. God's reign will usurp the present age. It has gone to the extent of its course. Satan and the demons have had their days. God's reign has shown some signs. There are signs of the times, but they cannot be predicted. The peoples eyes are clouded with signs, but they are unable to see the true sign--Jesus Christ.

Bultmann uses several passages to give support to what he is endeavoring to relate. For the urgency of the Kingdom:

The time is fulfilled, and the Kingdom of God is at hand; repent and believe in the Gospel. Satan is overthrown: 'And he said to them, I saw Satan fall like lightning from Heaven.'

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10 Mark 1:15; Matthew 4:17.

This is a presentation of God's Kingdom in the present. His Kingdom is more powerful than the Kingdom of evil. The Son will judge and save:

For whoever is ashamed of me and my words in this adulterous and sinful generation of Him will the Son of man also be ashamed, when he comes in the glory of his Father with the Holy Angels.  

Judgement and salvation are present and future events of Jesus Christ.

Jesus anticipates the resurrection of the dead and judgement:

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in Heaven.

This is in support of the popular expectation of the life after death.

The queen of the South will arise at the judgement with the men of this generation and condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and behold something greater than Solomon is here. The men of Nineveh will arise at the judgement with this generation and condemn it for they repented at the teaching of Jonah, and behold, something greater than Jonah is here. (See below)

There is before man judgement and death. There is the hope of being a son of God, a hope of salvation. Anxiety is always present. Christ,

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14 Luke 11:31-32; See also Matthew 12:40-42.
14a Bultmann, op. cit., pp. 5-9. (Bultmann's presentation and references from the Scriptures.)
however, is the panacea. Miller strengthens what is being attempted by using a verse from the Gospel of John. "As Luther translated John 16:33, In the world you have anxiety, but be confident that I have overcome the world." The R. S. V. reads: "In this world you have tribulation, but be of good cheer, I have overcome the world."

The ideas about present and future judgements are reflected in these sentences. Individuals are being judged now by the life of Christ. They will also be judged in the future. Some of Miller's views are revealed clearly in the above passages.

"Eternal Life" is used at times to mean the same thing as the "Kingdom." This is a life of quality, not quantity. They express Miller's consummation, and other scholar's eschatology and realized eschatology. "For God so loved the world that He gave His only Son that whoever believes in him should not perish, but have eternal life"; Also, "And this is eternal life that they may know thee, the only true God and Jesus Christ whom thou hast sent."

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15 Miller, Christian Nurture and the Church, op. cit., p. 42.
16 Ibid.
17 Matthew 25:31-46.
18 John 3:16.
19 John 17:3.
It could be said, without much hesitation or fear of being summoned to a council, that much of life's fruits are borne out of fear. There is fear because of the uncertainty of this life, and even more so about the life that is to be. Some might ask, who says that there is a future life? Others might ask, why worry about motives as long as the world enjoys the fruits of labor? To put it differently, much is done because of ulterior motives. Examples of such attitudes are seen and heard daily. No doubt, they will exist for some time. For many centuries the idea prevailed that there was life after death. It is a current outlook. The quest is to eliminate the stronghold of doubt. In thinking about the after life, some difficult topics for discussion confront the individual. Such questions as, where is heaven or hell?, Will all "good people" have the assurance of heaven?, Why do some individuals act as if there is neither heaven or hell?, are just a few of life's difficult questions about the after life.

Consummation, eschatology, the Kingdom of God, and eternal life are current terms in theological circles. Frequently, they are used inter-changeably. Judgement, Heaven, and Hell are other terms. So often it is felt that death is essential for the witnessing of what these terms really stand for. Randolph Crump Miller joins other exponents in saying that whatever pertains to eschatology it is
taking place in the midst of mankind while man lives. Reuel Howe suggests that death could be added to the list of eschatological terms as a present reality.\(^{20}\) For Howe, any phase of this life could be a living death.

If history is to have divisions and theological labels can be put on them, who would attempt to surpass the accomplishment of the basis of this study? It would be an arduous task. One has every right, if he so chooses, to speculate about the future. To attempt to say, with surety, anything about the future may reflect on one's better judgement.

Thus, the last three acts in the drama of redemption, according to Miller, are presented. They are open for scrutiny. To make it more convenient, there will be a brief recapitulation of what has been presented.

Miller's Jesus Christ was a human being. Miller gathered his information from the Gospel Record. Jesus came as the new covenant. Miller makes no attempt to differentiate between Jesus as a person in history and the Christ of Faith. The disciples had higher regard for him after the "First Easter". They were convinced that Jesus was the living Lord. He was their saviour. He was the Christ,

\(^{20}\)Howe, op. cit., pp. 50-53.
the Messiah, the Son of God, and the Word made flesh.

There are those who would frown upon Miller's concept of the Christ. Kahler and the Christ-myth school are only two examples. Some might even object to it violently. There are still others whose concepts are in harmony with Miller's. This writer is one of them. Jesus of Nazareth presents no problems here. He and the Resurrected Christ--the Christ of faith--are one. Surely, he was of flesh and blood--human. One thing about him was the fact that his humanity was far superior to that of any human. He was not born the Christ. He proved to be the Christ after it was revealed that he was able to eschew temptation; that he was obedient to God; and that he showed extreme love for his fellowmen. His life, death, and resurrection made him the Christ by whom the world can be saved.

Miller's church is a fellowship or community of believers in Christ. Whatever reflections the Gospels reveal--form or lack of form; order or lack of order--this is Miller's idea of the church. It was established on the faith of those who knew that Jesus was the Christ. William Temple made a significant statement--the ideal church does not exist because of man's attitude toward it or toward one another. One day, however, it shall exist. It is being enlivened
and directed by the Holy Spirit.

Consummation, this great and final act in Miller's presentation, is upon mankind. It has come in Jesus Christ and will come in the future. Much of Jesus' teaching had eschatological implications.

These three concepts have been put forth. The next step in the study will be to show the implications of these concepts for Christian Education--which will be the concern of Part II.
Attention is now focused on a crucial undertaking of this study. The attempt in the past was to portray three often heard, but difficult subjects which are reflected in the Four Gospels. They are Jesus Christ, the Church, and the Consummation. The hope is that some logical suggestions might be given for the numerous amount of questions that are raised in Christian education. If a number of these questions are answered, for all of them cannot be, then other issues are presented. The major question is, how shall this information be utilized now that a wealth of information has been ascertained? Such a question is very challenging.

Before treating the said question, several terms to which reference will be made should be defined. The terms are: Christian education, curriculum plan, components, objective, scope, and content. Since there is such a wealth of information revealed from reading in the CCP., and since there is such a wide range of resource persons, the definitions for the above terms will be taken from the CCP., unless stated otherwise.
According to the CCP., Christian Education is "... that ministry of the church which provides the educational undergirding for the church's entire ministry of worship, witness, and work."¹ D. Campbell Wycoff defines Christian Education as "the systematic and ordered nurture of the Christian life."² Roger Shinn speaks of Christian Education as the effort "to introduce persons into the life and mission of the community of Christian faith."³ Added to these definitions is that of Adelaide Case and used by Randolph Crump Miller:

Christian Education is the effort to make available for our generation--children, young people, and adults--the accumulated treasures of Christian life and thoughts in such a way that God in Christ may carry on his redemptive work in each human soul and in the common life of man.⁴

If Christian education is to take place, there must be a well-planned and guided curriculum. In Christian Education, curriculum is defined as: "The sum of all learning experiences


resulting from the Curriculum Plan, under the guidance of the Church and directed toward accomplishing the Church's objective." \(^5\)

To make a statement about, describe and/or define curriculum plan, would explain curriculum more fully.

The curriculum plan is not to be confused with the curriculum since the curriculum plan is resident in resources which the curriculum is what happens in the teaching situation. The curriculum plan for the Church's educational ministry must be so designed as to aid the Church in its task of nurturing persons in the faith, thus preparing them for the mission of the Church. \(^6\)

There are certain components--ingredients, that are essential to any progressive curriculum of Christian education. Two of the components are objectives and scope. Objective is defined as:

"The ultimate and or purpose which the Church strives to fulfill." \(^7\)

Scope is used to describe what is appropriate to be dealt with in the curriculum.

The scope of the curriculum is co-extensive with what God has revealed though his redemptive action and the implications of this redemptive action for man in the whole field of relationships--God, man, nature, and history. The scope of the curriculum is thus identical with the scope of the Church's educational concerns. \(^8\)

\(^5\)The Cooperative Curriculum Project, op. cit., p. 3.

\(^6\)Ibid.

\(^7\)Ibid., p. 820.

\(^8\)Ibid., p. 12.
Therefore, the scope of the curriculum will include the three terms that have been treated by Miller--Jesus Christ, the Church, and the Consummation. The following section will deal with their relationship to the Church's educational ministry. The intent is to show that the said three terms are basic to any curriculum of Christian education. They are definite parts of the content of the curriculum. Content refers to "what is, in fact, dealt with in the curriculum." In its relationship to scope, it is not as broad, for scope includes more than can possibly be used in the curriculum. The terms that have been defined above will serve as a foundation on which to build for what is to follow.

Now interest is turned to another step which is an endeavor to show that Jesus Christ, the Church, and the Consummation have implications for Christian education. Each of the said concepts is treated in at least one of the five areas of the curriculum which are: Life and Its Setting: The Meaning and Experience of Existence; Revelation: The Meaning and Experiences of God's Self-Disclosure; Sonship: The Meaning and Experience of Redemption; Vocation: The Meaning and Experience of Discipleship; and the Church: The Meaning and Experience of Christian Community. These Curriculum

\[9\text{Ibid., p. 12.}\]
areas enable the Scope to be dealt with in a more advanced stage of the curriculum plan.\textsuperscript{10}

\textsuperscript{10}Ibid., pp. 16-17.
Chapter Four

JESUS CHRIST

If Jesus Christ means anything to time, history, and the life of mankind, then he is essential to any curriculum and to Christian education in general. Many would testify that Jesus Christ is the fullest revelation of God. His life and teachings manifest the Eternal God who directs the course of history, purposely and orderly. He is the source of man's life. Therefore, in teaching about Jesus Christ, the pupil will sense his relationship to time, history, and the human race, if the curriculum is well-planned and carried out. Thus, a curriculum that does not include the life and ministry of Jesus Christ is of little value to Christian education.

On the preceding page five curriculum areas are listed. The meaning of each area is given also. Jesus Christ is treated in two of the said areas. They are "Sonship: The Meaning and Experience of Redemption", and Vocation: The Meaning and Experience of Discipleship".

Sonship implies a newness in one's life. Such a newness does not suggest that the individual is aloof from his society, culture,
and institutions. Instead, it means that his relationship to them is different. In the midst of his society, culture, and institutions, that individual is aware that it is the power of God that controls his position. Thus, his relationship becomes a source of God's redeeming power. That individual is open to God and to a deeper penetration of the Christian faith and life. He is a good steward—regarding his talents as gifts of God to be used in the services of God. The Son is guided by the Holy Spirit. He has faith that nothing can separate him from the love of God in Jesus Christ.¹

The person of Christ on earth was a revelation of God in the flesh. That was, and is, the zenith of God's self-disclosure. The person and work of Jesus Christ towers and soars high above all redemptive acts of God. All that Christ was and did revealed more and more to the world—the Father—love, power, mercy, expectations, and His ever-presence. Christ's life of obedience to the Father, his death of sacrifice for mankind, and His resurrection of victory were all a declaration of the power of God.

Man sees in Christ the example for his relationship to man. There is no higher standard. In Christ, man knows how to

live with God. He is not an isolated creature. He has a reciprocal relationship to the world around him and to God. If the following words of Jesus are authentic, many believe they are, who could escape such reality?

Then, the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you welcomed me; I was naked and you clothed me; I was sick and you visited me. I was in prison and you came to me. . . . And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brother, you did it to me'. . . . Then, he will say to those at his left hand. . . .'Truly, I say to you, as you did it not to one of the least of these, you did it not to me.'

The above statement shows that living with God entails living, sharing, and fellowshipping with man.

As man views this vast universe of limitless space, heavenly bodies that have been discovered and those that are to be explored, his finiteness and minuteness, he gets some indications of the power and wisdom of God. He has very limited control over the powers of nature, whether they be good or evil. He must be aware

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Matthew 25:34-36, 40, 41a, 45b.
that he is a part of God's creation. He is to adapt himself to the laws of nature—which are the laws of God. Much that is seen in nature are for the benefit of man. Much that is seen in nature is God revealing Himself in various ways. As man has been created in the midst of the natural processes of life, he must realize that he can rely on them as the workings of God. That is, God is at work in them.

Earlier it was said that Jesus' coming was the midpoint in history. His life, death, and resurrection gave meaning to what had taken place and to whatever there is to come. God is a God of history and of the future. In Jesus Christ, history came into fruition. The future can be seen as being bright because of him.

If Jesus of Nazareth is the Christ, pre-existent Son, Word made flesh, the meaning-giver of history, what would a curriculum be without the teaching about him? He should be taught to every age level. He should be taught in every walk of life. For those whose minds are not capable of grasping what is read to them, in some possible way they too should know of him. His life, death, and resurrection should undergird whatever is taught, said or done. His life of obedience and dedication should be the standard toward which one should reach.

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3Miller, Biblical Theology and Christian Education, op. cit., p. 84.
In viewing the life of Jesus, man is aware that the perfect life can be lived. This does not mean that mortal man would not make errors. It does not mean that temptation would not come in his direction. Fear and doubt would, at times, fill his life. He will continue to be plaqued with evil thoughts. As he lives in the spirit of the ever-present God, assurance can be his, even though he makes mistakes. There may be instances when the things of the flesh may seem far superior to those of the spirit. The God who never abandons hope of His creatures continues to disclose Himself. Thus, man is able to see what is mortal and what is immortal.

Man's freedom too often has caused him to choose what is harmful to himself and to his culture. This kind of behaviour is done so often until it might appear that it will prevail. Living in such an atmosphere might cause one to feel that the culture is corrupted and hopeless. He, too, might be tempted to join the popular endeavors. Here is where a Christ-indoctrinated, pupil-centered curriculum is needed. The objective is to chart a course toward perfection—Christ-like.

Speaking about perfection in this context has, no doubt, new meanings. It is not the popular concept of a once and for all
completion. Perfection or the perfect has a different connotation. John Knox refers to the ethics of Jesus relative to the matter of perfection. His reference is: "You, therefore, must be perfect as your heavenly Father is perfect."\(^4\) Knox says that when man had done all that he could, he still remains an unprofitable servant. He has an obligation that he is unable to perform. The Christian ethics which include a limitless love is in a sense, impossible.\(^5\) This writer would agree with Knox relative to an impossible ethic. If Knox means that one is to achieve perfection and remain there, it is inconceivable. For one to surrender his life to God in Christ is quite possible. Therefore, man, too, can be perfect.

Jesus' life is the standard for mankind, but he was perfect in spite of some imperfect relations. The scriptures tell that Jesus had a normal birth. There are indications where his physical body progressed through the needed developmental tasks. He was tempted. He became hungry. He shedded tears. His indignation rose one or more times. He became tired. He was disappointed. His body ached and bled. Generally speaking, one might say those conditions of Jesus' life constituted anything but

\(^4\) Matthew 5:48.

perfection. There would be much agreement. On the other hand, Jesus' obedience was the ground for his perfection. He possessed love and trust. He would not be driven by his own will, but the will of Him who sent him. He trusted him enough to die in love and trust. He was perfect not because of what he was, but what God was able to do through him.

Persons cannot understand the actions and motives of the Jesus of history should be able to see it in the lives of others. Those with mature minds know that a faith in him can earn them the abundant life. They can know of sonship and practice it.

To become a son of God entails a new relationship. It bridges the gulf between man and man. This is the meaning of redemption. The life of Jesus would entice one to be a disciple.

Therefore, Jesus, the Christ--the third act in the drama of redemption, has binding implications for Christian Education. Without Christ, there is no Christian Education. To learn of Christ is to know what it is to be a son and a disciple.

Denny makes a most significant statement relative to sonship:

...It has often been taught that the term 'Son of God' describes some unique relationship between Jesus and God that lies outside the possible experience of other men. Jesus did
not think so of himself. Although he believed in all its depth and richness, he believed that God was every man's Father in just the same way that he was his Father, and that every man was a son of God--capable of sharing with him in all the blessedness and helps and satisfactions of this relationship. Although other men acknowledge readily that Jesus has gone far beyond them in this experience of God, and in that sense is different, unique; his life as a Son of God stands as the permanent revelation of the sort of life that is possible to all the sons of God everywhere. 6

Since every man has the potentials of being a son of God, it is up to the teacher to provide formal instructions, examples, and the atmosphere in order for more individuals to be sons of God.

It goes without saying that faith is essential to be sons of God. When Christian instruction is given to children, faith is planted in new soil. The Christian faith is to be taught at every age level. The teacher of the faith is to be humble and whatever age level there might be, a dependence upon the grace of God must be taught. The teacher is to be aware that the pupil is a sinner, but viewing him in the light of Christ, the pupil is capable of being Christ-like. Whatever is taught must be out of Christian love. In so doing, the teacher becomes a mediator between the pupil and

6Denny, _op. cit._, pp. 182-183.
Christ. The one goal in mind is to help the pupil to make a decision for Christ.\textsuperscript{7} Faith, love, dedication, and choosing, are some of the main characteristics of sonship.

The CCP. gives an extended elaboration on Sonship:

\textbf{The Meaning and Experience of Redemption.} The theme that strikes this writer is: "Man's Responding to God's Redemptive Action."

\textbf{Statement of the Theme}

God's offer of redemption demands decision with its inevitable consequences, either toward life or death. Man is free to accept or reject God's action on his behalf. The active positive response which God desires and which brings forgiveness and the awareness and acceptance of sonship is that of confession, repentance, of faith, and obedience. Through such response, man experiences the ultimate answer to his basic need to be loved and accepted.\textsuperscript{8}

This theme is significant for each age level. For the early childhood level, the pupil learns to respond to God's love through adults. The saying: "The young child's readiness to respond to adults who love him makes him ready for a beginning relationship


\textsuperscript{8}The Cooperative Curriculum Project, \textit{op. cit.}, p. 503.
with a loving God" reflects the idea of the child's responding to God through adults. However, the child would have to be in the right environment for the said relationship to exist. Furthermore, the particular adults to whom reference is made are obligated to the child to present him to the environment. The child may witness that presentation "by sharing in family and other personal and group relationships, including informal plays where opportunities are present for giving and receiving love." Here is an ideal relationship for the child and those who are involved in his growth. It is a giant step toward the aim that is set for the child; that is, "the young child may have a growing ability to find satisfaction in showing love to others as a response to God's love."!

The elementary pupil is helped to respond to God by experiencing some of the things that he wishes for himself. The following statement brings out that point: "The child's desire to do things for himself and his emerging ability to select among alternatives enable him to make some decisions on his own about his relationship to God." The Bible is the greatest source from which the pupil can

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9Ibid., p. 503.
10Ibid.
11Ibid., p. 506.
12Ibid., p. 508.
ascertain information about particular individuals and occurrences. He can be so informed "by studying the Biblical story of God's redemption action: Jesus' birth, life, death, resurrection; stories of Jesus' followers and their response to God's redemptive love."13 By allowing the child to take initiative in choosing alternatives and placing before him the resource from which he can see classical examples of faith and love, a fruitful outcome might materialize. The outcome is: "The child may have a developing awareness that obedience to God and discipline in living are called for from Christians as they experience the freedom to make their own decisions."14

The youth should know that certain responses to God entail certain consequences. He should be faced with the fact that: "A positive response to God's redemptive action brings experience of forgiveness and of acceptance as a child of God."15 These are the alternatives before the youth. He will have to choose whether he is to be forgiven and accepted by or alienated from God. On the other hand, "failure to make a positive response to God's redemptive action perpetuates alienation from God."16 One of the best ways for

13Ibid., p. 509.
14Ibid., p. 510.
15Ibid., p. 511.
16Ibid.
him to respond positively to God's redemptive action is: "By association with persons whose lives demonstrate response to God's redeeming love. Such association may come through face-to-face contacts, through the Bible and other past and current reading and visual material and biography, through speakers and leaders whom youth meet or hear." In this respect, light is thrown on the often quoted phrase: "Experience is the best teacher." The phrase is well taken. Of course, there might be a few who would not agree. However, it is doubted if anyone would disagree that youth will come in contact with some who have responded positively to God's love, hear them, and hear about them, the experience will be very wholesome. One can be optimistic that there will be a positive response to the love of God. Moreover, "youth may have an awareness and acceptance of sonship to God, with the responsibilities entailed."  

There are several things in the life of the adult member that might stimulate him to respond to God's redemptive love. For instance, "the burdens and responsibilities of adulthood may ready

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17Ibid., p. 513.
18Ibid., p. 514.
him for becoming aware of the relevance of Christian faith and obedience. Such responsibilities include marriage, parenthood, livelihood, and community service.19

He should be aware that the burdens and responsibilities are not unique to himself. They are not restricted to the family. Such assurance could be his "through association with persons whose lives give evidence of their having responded to God's redeeming love. Such association may take place in the family, the church, the community, working relationships, and personal friendships."20

If the adult member senses those things in life that may ready him for Christian faith and obedience, and is able to see them in persons and institutions, then he is on the road for sonship. Something great would have been accomplished. Of course, the accomplishment must not remain there. The more distant goal is that "the adult member may have an acknowledgement that growth in sonship is life-long and that each Christian expresses his sonship in many individual ways according to his personal circumstances and development."21

19Ibid., p. 516.
20Ibid., p. 517.
21Ibid., p. 519.
Thus, the CCP has suggested some excellent ideas relative to sonship. The teacher of any age level, along with all persons who are involved in the church's educational ministry, can be benefited. To say that whatever is beneficial to the instructor is beneficial to the pupils is saying the least. Therefore, the concerned person who is aware that a response to God's redeeming love is sonship has quite a task to perform.

Yes, the task of expecting decision-making for Christ is, at times, very difficult but the resources are plentiful. Some of the resources are hidden and have to be discovered. On the other hand, some resources are on the surface. These must be utilized immediately. The printed material and certain talents are not overlooked.

Some of the resources that are being referred to are, for instance, of particular interest. A person's interest is one of the greatest resources in the teaching-learning process. Therefore, the instructor is to endeavor to discover the interest of the learner in order to teach of the redemptive love of God. Not only is interest important, but also the pupils' background is important. This does not mean that all of the pupils history is ascertained. It does mean that there is some knowledge of certain phases of the pupils' lives.
A group of religious fanatics might be harder to really respond to God's redemptive love than a group of agnostics. Thus, it is important that some such facts be known. The status of the home is a vital factor in the teaching-learning process--economy, age of parents, education, broken or harmonious homes are just a few examples.

Furthermore, there must be a common knowledge that the entire ministry of the church is educational. Whatever is undertaken by the church should be an attempt for the pupils to grow as sons of God. This goal could be put plainly before the faces of the pupils or the same goal could be reached in a more subtile way. Whatever way it is done, response to God's redeeming love as revealed in Jesus Christ must be planted within the hearts and minds of the leaders. If such an attitude is exemplified, then, age, status, or whatever is included, would not be barriers to the desired goal.
Chapter Five

THE CHURCH

The church has a unique relationship to the curriculum of Christian Education. Such a relationship is seen in the fact that the church is commonly used synonymously with a definite part of the scope of the curriculum area--context. The CCP conveys this thought very clearly in the following paragraph:

The context of the curriculum for Christian Education basically is the Christian community--the church, the fellowship of persons who owe allegiance to Jesus Christ. The curriculum becomes a reality through the action of the worshiping, witnessing, nurturing community. This community has a life, a message, a mission, and a heritage to communicate which are best communicated within the Christian fellowship of love. The community includes the Christian home where much of Christian Education, formal and informal, takes place.¹

Thus, when reference is made to the context of the curriculum, basically that reference is to the church: "The Meaning and Experience of Christian Community."² Here is where teaching

¹Ibid., p. 23.
²See above, page 59.
is to take place.

If effective teaching is to take place in the community, then, the teacher and the pupil are to be aware that they have a relationship to the community. They are related in the sense that they are a part of the community--members of the community. As members of the Christian community, the teacher and the pupil are involved in the redemptive acts of God. Thus, the one goal that the teacher should have in mind is to get the pupil rooted in the Christian community as redemptive agents. Certain knowledge of the community is essential.

The church should be abreast of its history--its founders, struggles, accomplishments, and failures. It should be aware of how and why the church came into existence. With such a knowledge, there will be more appreciation for the institution. By the same token there should be a general knowledge of its future or a good idea of it. It is to have aims and goals. The church's mission and ministry must be vividly in front of it. The church has all these responsibilities and more. It is to promulgate the Christian faith. One thing that the church should always be aware of is, "her strength is unequal to her task." However, when more knowledge is revealed, the response is greater.
To repeat and repeat again the church is an agent of redemption, it is for the redemption of man and for the world. Thus, diseases, hunger, starvation, and everything else that might put one in distress are included in the redemptive responsibilities of the church. If it is to fulfill its role in the world or to the world, assistance is a must. Then, what recourse is the church to take?

The Church is to turn to the people beside the highway. It must join hands with sects on the streets or those that go from house-to-house. It must look to the "secular" institutions as helpful resources. By no means should the Christian family be taken for granted. It has a message to communicate within its bounds. This should be patterned after the way in which the true family should be. It is not the intent to paint a picture of the church with the various compartments--family, school, sects, to name a few. Some of these actually feel that they are the functioning scattered church. But there are those who are doing the work of the church or what it should be doing and not aware of it. There are also those who would argue that the building on the corner is the church. The crux of the issue is, the Church will fulfill its calling to the world when all groups mentioned above see themselves as the church of Christ in action. They will regard and respect the organism. They will feel proud of
being joined in that organism by the Holy Spirit.

Within the organism there are those who are ordained to preach the gospel and administer the sacraments. Such persons have other duties that are restricted to them. There are persons and institutions that can be trained to supplement efforts of the ordained and professionals. Such an endeavor is thought of as, equipping the laity for mission. The church has a ministry to perform and it must take the lead in so doing. Howard Grimes states:

...We can only affirm that if the present structures of Christian community fail to be the church, or, if they fail in the future, others must be found to take their place. The inadequacy of the institutional church is a crucial issue for Christian education, however, for only a community of faith can effectively communicate the Christian faith. ... Teaching about the Christian faith is not faith teaching, however, for faith is communicated openly in the community. ... It is important that we remain open to the possibility of structures of Christian community than those which now commonly exist. 2

Grime's statement is well taken.

In teaching, it must be impressed upon the hearts and minds of the pupils that the Church has several ministries—teaching, preaching, worshipping, fellowshipping, healing, and other ministries.

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There is only one ministry—to serve as a redemptive agent for God. Those several ministries of the Church could involve all persons within the Christian community.

The theme, "Extending Reconciliation and Redemption" is quite an explanation of the church as an agent of redemption.

Statement of Theme

Brought into being by God's gracious redemption, the Christian community is a servant people of a servant Lord, to whom is committed the message of reconciliation between God and man and among men. This involvement gathers up man's need to give himself in loyalty and to make a significant contribution by his life.\(^3\)

The theme involves the church's role in revealing to men the reconciliation and redemption that is available to them in Jesus Christ. Men are in need of reconciliation and redemption. They are estranged from God because of the feeling of independence and the devotion to power, riches and life's enjoyments. Men are confronted with hostility. Such evil is expressed because of broken homes, prejudices, strife and conflicts between groups and nations. Men are also frustrated due to the fact that although they have what they longed for, materially, there is the lack of inner satisfaction. They have to have

\(^3\)Ibid., p. 4.
a power greater than themselves.

Because men are estranged, hostile, and frustrated, the church has an obligation to them. However, the church must first consider itself as being an instrument to be used by God for the enhancement of mankind. Thus, being God's instrument, the church is, itself, a recipient of reconciliation. Being reconciled, the church will fulfill its obligation to men who are estranged, hostile, and frustrated.

The church is to follow the example of Jesus Christ. Jesus served. Therefore, the church is to be a servant. It is to be cross-bearer because Jesus bore his cross. Furthermore, in order for the church to be fruitful in its ministry of reconciliation and redemption, it must be closely related to the world. It must be sensitive to those things that face men day by day. The church is to portray its teaching through examples. Such examples would include its structure, its dealing with people, its position taken on issues, its program, and its functioning methods. The church must, by all means, show forth love. That love helps persons to live as God's children. It allows for a God-man encounter. However, the church is obligated in the preparation of man for such an encounter. The preparation can come about through preaching and teaching.4

The theme, "Extending Reconciliation and Redemption", is significant for each age level. For the early childhood level, there is probably not the verbal expression of certain sentiments. Generally, there is agreement of the pupil with parents, teacher, or other adults. However, "the young child has the capacity for love and friendly responses. Serious conflicts, broken relationships, and disaster that affect him and those he loves may cause anxiety and a sense of rejection. He senses a need for restored fellowship."5 Such a restoration might be manifested to the child by his "... having a part in showing love to neglected and/or lonely persons in the local community; by taking gifts for and showing appreciation of gifts from persons for whom the church has concern and love; by showing love to persons of special need and accepting them as a part of the group."6 If such Christ-like spirit is expressed, "the young child may achieve a growing sympathy for the suffering and unhappiness of those around him and a willingness to share with them in healing."7

The pupil of the elementary years needs to be fully aware of the church's endeavors to "Extend Reconciliation and Redemption."

5Ibid., p. 727.
6Ibid., pp. 727-728.
7Ibid., p. 728.
Such knowledge is essential to the pupils' well-being. He is not only to be sensitive to the conditions of others, he must know that he, too, stands in need of reconciliation and redemption. "An elementary child yearns for acceptance (including self-acceptance) and love, but at times, experiences hostility within himself and others or rejection by others and even rejection by himself of himself."\(^8\)

The pupil's cognizance of the church's attempts may be imparted "through opportunities to hear about and view the work of the church as it seeks to proclaim the word of reconciliation and to work for reconciliation and redemption in the world."\(^9\)

The said exposure of the pupil is very instructive. It is also beneficial to him, the local church, and the Church universal which is a desired goal. To put it more explicitly: "The child may achieve increasing ability to enter into the activity of mission in the local church and an increased desire to enlarge the area of concern for himself and the church."\(^10\)

Like the previous age group, youth must be cognizant that the church is a reconciling and redeeming agent in the world. Being such an agent, youth is under the purview of the church.

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\(^8\)Ibid., p. 729.

\(^9\)Ibid., p. 730.

\(^10\)Ibid., p. 732.
Embracing youth, the church would have to deal with his lack of wholeness in himself. The church would also have to deal with his need for a faith to live by, a supreme loyalty to which may be found in God. It goes without saying that a tremendous task is placed before the church as it seeks to bring reconciliation and redemption to a pupil of such an age group. However, these should be communicated to the youth. Reconciliation and redemption could be so communicated "through opportunities to hear about and view the work of the church as it seeks to proclaim the word of reconciliation and to work for reconciliation and redemption in the world." The responsibility would rest upon the teacher or whatever leadership there may be to create the situations and the atmosphere so that the youth will see the church in action. Such responsibility is to be accepted out of love and concern for the youth. The desired goal is that "youth may achieve recognition of his own limitations, willingness to ask for help, and respect for the personality of those in need of reconciliation."  

Like the youth, the adult member is vulnerable to divisions within himself. He further must have a faith to live by, a supreme

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11Ibid., p. 734.

12Ibid., p. 735.
loyalty to which he may give himself, and the understanding that is absolutely necessary if the adult member is to realize a wholeseness in himself. The realization may be his by his exposure to and ... participation in the ministries of proclamation, nurture, and witness of the church as it seeks to be an instrument of God's redemption."\(^{13}\) The said experiences enable one to grow, which is the hoped for goal of the teacher or leader. His desire is that "the adult may achieve increased ability to recognize and courage to venture, with God's help, into more demanding tasks of reconciliation, even with the recognition of one's own limitations."\(^{14}\)

\(^{13}\)Ibid., p. 738.

\(^{14}\)Ibid., p. 739.
Chapter Six

THE CONSUMMATION

The attempt to show implications for Christian education of the final act in the drama of redemption will be made. It is necessary that such an attempt be made. It is most important that instructions relative to the consummation be included in a curriculum of Christian education. Surely, Jesus Christ, who is the Son of God and the meaning-giver to life, must be included. The Church, which is the Body of Christ, should also be taught because of what it is and what it means to the world. However, Jesus Christ and the church become more meaningful when there is a working knowledge of the consummation.

It is safe to say that persons of responsible age levels are aware that Jesus died. There may be those who do not understand why he died, or how, and the reason for his death. As they become more mature, it will be revealed to them that he did not die because he did something that was destructive to others. Instead, his death was an act of love. The question might be asked, "Why would God let evil men kill His son?" That question will prompt other questions.
There may be those who would question the suffering of the righteous and the seemingly prosperity of the ungodly. They read history that tells them of the struggles of those persons who decided to respond positively to the love of God. They also see the same in current happenings. The little ones watch certain stories on television that refute the aged saying that "Crime does not pay".

In particular parts of the world some witness the hell of fear, hunger, and other discomforts. Still they hear about a loving God, a Saviour, of Justice and Love. Such words could be foreign to someone who sees no visible signs of them. These are reasons why the Consummation is so important to be included in a curriculum of Christian education. It should be taught because of the promises it makes and the assurances it gives to leaders, pupils of all age levels, and the world. The theme: "The Christian Hope Rests in the Triumphant God" brings out vividly what is attempted to be said at this point.

Statement of Theme

Man's tendency to be dissatisfied with the present, his uncertainty about the future, and his need to be vitally related to the eternally significant are addressed through the experience of the Christian hope in God's ultimate triumph in and over history. This hope includes the assurance of eternal life and, the consummation of the Kingdom of God.¹

¹Ibid., p. 158.
Much of what happens in life brings restlessness and dissatisfaction to man. Such restlessness is thrust forward, which brings forth doubt, both, about this world and the world to be. However, he longs for a higher relationship. His problem rests in the declaration that the eternal God is Lord of history. Being Lord of history, He will finally prevail. The purpose of God operates in history and man can gain in the operation through faith and love. That relationship enables man to make progress toward the consummation of the kingdom with God.

Of course, death is constantly on man's mind. Yet, man has come to believe that life does not stop there. His anchor is in that which is eternal. He has come to this belief because of his knowledge of the nature of God. God's love is everlasting. Man's source of knowledge is the Bible. It tells that God created, but He is continuing to create. He will continue to create until His purpose is ultimately accomplished. Through all circumstances of life, man is to know the goal is toward that said end. This is what is meant when people speak of eternal life. It is a quality of life, not quantity. It is a life which begins here and now. Thus, the Christian man may have his fears removed about the life to come. He has the assurance that nothing shall separate him from the love of God in Christ. Therefore, the evil
of the world shall be defeated by God's righteousness. The life and teachings of Jesus bear witness to that fact. They can be found in the following passages: Matthew 4; 6; 10; 22: and parallels; the passion passages in the Gospels; Mark 13; Luke 13; 21; John 7; 8; 10; 12; and the farewell discourses.²

Instructions about the Consummation will give more meaning about the life and teachings of Jesus. It will throw light on Jesus' death and resurrection. Furthermore, instructions about the Consummation will clarify the mission and message of the Church, or give aid in doing so. One will be better able to cope with the disasters in nature. There will be more tolerance of persons who choose to follow their evil nature. Nature nor man shall prevail, for the victory is in God. Here is a message that should be conveyed in some way to all persons.

For instance, the young child may not know what is taking place when there is death. Nevertheless, because of its prevalence, the young child is exposed to it. He is quite inquisitive. This is healthy to the young child's growing knowledge. "The young child's beginning

²Ibid., pp. 158-161.
awareness and curiosity about the fact of death makes him ready to learn of God's love in life and in death." There is greatness to be learned in that lesson. It is great because the pupil in question probably has had, or will have, death to visit someone near and dear to him. It is a consolation for one, especially of this age level, to be assured that God's love is not restricted to the present life. The pupils may be informed "by receiving loving care and acceptance which fosters a sense of security from persons whose lives express the Christian hope." All persons whose lives express the Christian hope would present instructions to him for a purpose. The purpose is to motivate him so as to bring about a change in life. The hopeful change is that "the young child may achieve a beginning realization that God created and cares for all persons and things."

The pupil of the elementary age level has questions that pertain to the evil and disaster in the world. These may be witnessed or heard about. To alleviate fear, frustration, and doubt, that are prone to come as a result, certain knowledge should be available to the pupil. That knowledge is the power of God over all that is in existence.

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3Ibid., p. 570.

4Ibid., p. 571.

5Ibid.,
Death is included. God revealed that power in the life, death, and resurrection of Jesus Christ. That power enables the learner to receive a quality of life which is in the present, but is everlasting. Such information may come to the learner "through reading, listening to, studying and discussing Bible material that deals with the life, death, and resurrection of Jesus, the Kingdom of God, and the future life." Thus, the power of God, being manifested in the various ways, is a means by which learning takes place. The teacher or leader should be eternally grateful for such manifestation. The gratitude should be because whenever God reveals Himself, there are instructions. Furthermore, the resources are very helpful in any teaching-learning process, for they are instrumental in getting the desired goal accomplished. If there is such an accomplishment, "the child may achieve a fuller understanding that God is in control of the universe and will finally bring the right to victory." 

Just as the elementary pupil increases in his understanding of God's relationship to the universe, so does the youth. At least this is yearned for. Of course, there is more maturity in the youth's age

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6Ibid., p. 573.
7Ibid., p. 574.
level. "Youth's maturing concern about the world situation and the meaning of personal and social existence readies him for understanding the sovereignty and triumph of God and the meaning of eternal life."\(^8\) Youth's maturity involves his being cognizant of the fact that children of God now will be children of the future life also. His cognizance is attained through a variety of means. A helpful means is "through critical, creative and constructive discussion of basic affirmations of faith from the perspective of the Christian hope."\(^9\) The stated means probably will bring about a great change in the pupil as he views his relationship to the world, other people, and God. "Youth may express confidence in the ultimate triumph of God, even in the face of current world revolutions and possible world destruction and assurance that the Kingdom of God can never be overthrown."\(^10\)

Even though much is learned about the Consummation through the early childhood, elementary, and youth age levels, much curiosity is present on the adult age level. "Adults are curious about death, the likelihood of life beyond death and the Christian understanding of eternal life."\(^11\) It is generally agreed that the adult's curiosity is

\(^{8}\text{Ibid., p. 576.}\)
\(^{9}\text{Ibid., p. 578.}\)
\(^{10}\text{Ibid., p. 579.}\)
\(^{11}\text{Ibid., p. 582.}\)
typical of human beings. However, the entire person is to be ministered to. His inquisitive mind is included. The pupil may receive some answers and suggestions for his inquisitive mind "through study of history from the perespective of God's role in and beyond history."\(^{12}\)

A wise and constant use of knowledge gained from studying history will do great services for the adult pupil and the teacher. In that light, the teacher is obligated to be faithful in his application of truths for positive results. These truths may not be grasped by the pupil for one or more reasons. "In many cases adults who have never accepted Christ as their personal Lord and Saviour will do so when they discover meaning and value in the hope of eternal life and the triumph of the Kingdom of God."\(^{13}\) Therefore, the teacher must be faithful in order to effect his desired change. He must be faithful because the change may not be realized until a late stage in life.

\(^{12}\)Ibid., p. 583.

\(^{13}\)Ibid., p. 584.
CONCLUSION

In the foregoing chapters attempts were made to set forth three New Testament concepts of Jesus Christ, the Church, and the Consummation as basic subject matter in Christian Education. These concepts have been found at the center of discussion in several fields of knowledge. It is acknowledged that theologians, philosophers, psychologists, and sociologists have done much more than speculate about the said concepts. These scholars have given to Christian educators and others the benefits of the fruits of their labor. The fruits have been used in Christian Education as foundations on which to build. As Christian educators build, the lives of the pupils should be their major concern. They should strive to shape the pupils' lives so that they will be disciples in the world. That is the greatest contribution they can make.

The concepts of Jesus Christ, the Church, and the Consummation are essential to all phases of Christian Education. It was pointed out that these redemptive acts of God were definite parts of the Scope of the Christian Education curriculum. As such, they have relevance for the four age levels of early childhood, elementary years,
youth, and adult. They should be taught to each age level through one or more of the various means. However, what to teach and how to teach it are not sufficient. There should also be desired goals of teaching. This study included what is suitable to teach pupils of the various age levels, the means by which the subject matter may be taught, and the desired changes to be brought about in the pupils.

The subject of Jesus Christ is significant for each age level. He should be taught to all persons. Such teaching should be undertaken with two definite changes in view. The changes are: (1) that the pupils may grow as sons of God, and (2) that they may fulfill their common discipleship in the world.

The subject of the Church is to be taught to each age level because of its importance. When the church is put before the pupils, the entire Christian community is involved. The ultimate aim for the pupil is that he may find himself rooted in the Church as a redemptive community and the agent of God to bring the whole world into reconciliation with him.

The subject of the Consummation is also significant for Christian Education. God's action has been supremely manifested in Jesus Christ and it will continue to be in this life and the life to come. The one goal that should be kept in mind when this act is communicated
to the pupil, is that he may see hope in the world. Everything there is will finally be subjected to God's rule.
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