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THE USE OF THE GOSPEL OF LUKE FOR
TEACHING YOUNG PEOPLE

A Thesis

Presented to the Faculty of
the Department of Christian Education
of Asbury Theological Seminary

In Partial Fulfillment
of the Requirements for the Degree of
Master of Religious Education

by

Elizabeth Evelyn Good

1947

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CHAPTER I

THE PROBLEM AND ITS IMPORTANCE

I. Statement of Problem

In view of the different positions regarding the place of the Bible in the curriculum of religious education, it is the purpose of this study to investigate the extent to which Biblical material may be used. With an appreciation of life experience and normative thinking, the Gospel according to Luke, whose content includes both life experiences and Christian norms, has been considered in order to ascertain the extent of its usefulness in curriculum for teaching young people. In so doing, attention has been given to a study of the characteristics and problems of this age group known as young people, or later adolescence. The Gospel of Luke has been studied inductively, discussed, and summarized in chart form. In view of young people's problems and needs and the resources discovered in Luke's narrative, four units of study have been arranged to demonstrate the usefulness of this gospel narrative in teaching young people. These units may be adapted for use in young people's meetings, or as a part of leadership training curriculum.

II. Importance of Problem

In the building of curriculum in the field of religious

education different positions have been held regarding the use of the Bible. The traditional position may be characterized as holding to the authority of the Scriptures and associated with the transmissive method of education. When the traditional orthodox religious education lost some of its vitality and yet clung to the authoritative doctrines, the curriculum became more material-centered.

A more recent position in religious education came as a result of new theories and discoveries in Biblical criticism, psychology, and education. More attention has been given to the individual and his growing personality than to a definite Biblical content in the curriculum. Thus, the trend in planning many religious education curricula shifted to the emphasis which Soares indicates as "progressive direction of youth toward the development of skill in deliberative determination of conduct with reference to its social consequences"¹. Related to this shift in emphasis are the theories of recent Biblical scholarship which discredit various portions of the Scriptures.

In recent years another position regarding the use of the Bible in religious education has been taken. This view is associated with neo-orthodoxy and seems to be a compromise between the traditional, or orthodox, and the new, or liberal

¹ G. T. Soares, Religious Education, p.236.

positions. The Bible is regarded as a resource to insight, knowledge, techniques, and standards with the desire to bring its content into functional relationship to present experience. Bower has recently indicated that one of the most fruitful insights of modern Biblical criticism is the discovery that the Gospels were meant to be teaching materials for the church.² He also expresses regret that the modern emphasis on experience has led to a recent disuse of the Bible.

With the shifting emphasis upon the use of the Bible there is a lack of certainty regarding its worth in the curriculum. If religious education is to be Christian, a Christian position regarding the use of the Bible should be maintained consistently. The Christian position assumes that the Bible is the inspired Word of God, which is the written revelation of God and His plan for man. The Word of God has met the pragmatic test and proved its veracity in the experience of men in every generation. Hence, there should be no hesitation about using any portion of the Scriptures in accordance with its purpose and the needs of man today.

The Gospel of Luke has been chosen to determine its usefulness in the curriculum of Christian education for young people. In the introduction of the narrative, Luke indicates

² W. C. Bower, Christ and Christian Education, p. 29.

the purpose of the document, "That thou mightest know the certainty concerning the things wherein thou wast instructed."³ This carries the implication that the Christian education of Theophilus would have been incomplete without detailed instruction from an authentic account of Jesus' life. It is no less necessary today that young people be established in the certainty of their faith. Another reason for the selection of Luke's narrative is because of its completeness in recording the biography of Jesus. Luke gives us the most complete gospel record from which young people may discover the meaning of Christianity. Further discussion of the characteristics of the third gospel in chapter three will contribute to a fuller appreciation of the reason for its use.

The problem of this thesis is related to young people because their problems and needs have been voiced by themselves in definite terms on record. See pages twelve and thirteen. In view of the fact that young people are facing the responsibility of church and community leadership there is a need for their having the preparation necessary to help them serve in an acceptable manner.

³ Holy Bible, American Standard Version, Luke 1:4. This version is used for all Biblical quotations in this thesis.

CHAPTER II

THE NATURE AND PROBLEMS OF YOUNG PEOPLE

I. Characteristics of Young People

In taking up the problems of whether and to what extent the Gospel of Luke may be used in meeting the needs of young people, consideration must be given to this age group, its characteristics, problems, and needs.

Persons of the age group under consideration have been commonly termed "young people" and "later adolescents". For the purpose of this study the term "young people" has been chosen to indicate the age group from eighteen to twenty-four years old. This choice has been made because these individuals trying to reach maturity are usually striving to rise above some of the characteristics associated with earlier adolescence. Young people are becoming mature personalities through a process involving many factors, including physical, intellectual, social, and spiritual forces. In order to understand young people better, it is essential to focus one's attention on the significant characteristics of the total personality pattern. There need not be a delineation of all the characteristics common in all individuals, but those features especially significant to this age group should be noticed for the purpose of this study.

Physical characteristics. For those in the young people's group, physical development is only slight. The

hereditary tendencies are nearly all manifest, and specific characteristics become distinctive. The individual of this age is reaching the peak in physical development and is capable of greater physical endurance than in earlier stages of adolescence. It is during this period that the heart makes its final and considerable growth in size. The same is true in a measure of the other organs of the body. The brain is believed to reach its maximum growth at the ages of twenty to twenty-four. The supragranular layer of the brain, which reaches maturity last, is related to the function of abstract thinking. Hence, we see that there is a correlation, if not a very close one, between physical and intellectual maturity.¹

Intellectual characteristics. Significant in the intellectual development of young people is the marked manifestation of the ability for abstract thinking, discrimination, judgment, and specialization. The intellect is rising in importance and tends to stabilize the emotional life of the individual. The emotions are becoming deepened and enriched as the understanding reaches maturity. Ability for abstract thinking is developed to its maximum in the young people who give themselves to higher education. The possibilities for intellectual attainment are probably greater at this age than later and are more evident than in earlier adolescence. For many young people, this marks a shift to a

¹ Herbert Sorenson, Psychology in Education, pp.14-25.

greater speed of achievement. The powers of discrimination and judgment are becoming evident by virtue of the fact that young people are commonly engaged in the sifting and choosing of ideas, friends, and activities for themselves. They are doing more independent thinking because of the social transition from dependence upon parents to partial and completed self-dependence. Usually, many discover their vocational aptitudes at this age and make decisions for a life work and preparation.

Social characteristics. Young people are also going through a transition socially. This is a period when the individual becomes community-conscious. They are expected to know how to make a living, prepare for a profession or vocation, choose a life mate, and conduct themselves as citizens who can make a contribution to their communities. Young people find social institutions led by adults who may or may not be carrying on satisfactorily. Maturing adolescents perceive the problems of inadequate recreation, political and economic injustice, and confused moral and religious standards. Most of them are preparing for a life work or are taking their places in business, industry, and agriculture. Those who marry young are assuming the role of more mature adulthood.

It should be noted that the social urges come to a marked significance at the young people's stage of person-

ality development. These characteristic significances have been pointed out by Cutton, who says that the urge for security develops into a master motive in young people. The individual desires to possess and enjoy what is reckoned as safe and good, apart from what is of loss and injurious. This motive operates in all the phases of life experience. Next, the desire for recognition is expressed in ambition for place and position among the adults in society. The young person is in the process of completing his personality and this urge may find many expressions of a wholesome as well as a distorted nature. The desire for recognition is also important as a determiner of personal conduct. A third urge, the desire for new experience and adventure reaches a new zenith in the young people's stage. They are full of faith and adventure, interested in investigation and experiment, and have a tireless capacity for enjoyment. Young people are desirous of the greatest thrill that life has to offer. Lastly, the urge for social response is related to gregariousness, or the desire to be with people. Youth, who are becoming more independent of parental and home contacts, must take the initiative in deciding what response they will make to the many influences that exert social pressure upon them. This response, or mode of expression springs from the desire or necessity for independence and the urge to maintain or

achieve a desired status,²

None of these desires or urges is satisfied apart from another person or persons. Hence, it is well to consider the individual as he is affected by others and as he affects others in the manifestation of the social urges.

Spiritual characteristics. In giving consideration to the spiritual nature of young people, Clark indicates that there are various stages of development. He says that the first stage which marks the dawn of religious consciousness occurs in the experience of the younger adolescent. Though maturing young people bear many adolescent characteristics, it is evident that they are entering the second stage of religious consciousness. This advance is in harmony with the marked development in the physical, mental, and social aspects of their personality.³ As young people approach maturity, their spiritual nature becomes tempered in its emotions with rising importance of reason. They want to know that it is reasonable to talk about their religious needs and the issues of life in the light of religious belief.

II. Characteristics According to Richardson

In characterizing young people, Richardson has made six statements which should be noted in this study.

² George L. Cutton, Teaching Young People, pp.6-21.

³ Elmer T. Clark, The Psychology of Religious Awakening, p.53.

(1) Young people who are approaching adulthood are thrilled with the sense of maturity. They welcome responsibility equal to their maturity in physical strength and wisdom. (2) They have great decisions of far-reaching consequences to make, such as those pertaining to vocational, educational, marital, moral, and religious questions. (3) Young people are inclined to supervise their own thinking. A deductive authoritarian logic of itself is not sufficient, but there is need for a combination of inductive, pragmatic, and romantic reflection along with normative teaching. (4) Young people are impatient with what seem to be outmoded customs and some tend to be iconoclastic with regard to tradition. They expect perfection and have the enthusiasm of reformers. (5) Young people have arrived at a new feeling of self-consciousness. Though their enthusiasms are spontaneous, they can be well sustained. They are passing from the fickle, erratic stage of adolescence to the time when reason is stronger in the influence of the conscious self. This shows itself in the impossible feats that young people attempt-- great things which older people would berate and discourage. (6) Finally, this is the time when the individual's interests are more clearly defined and realized in terms of personal abilities, resources, skills, and inclinations. In the earlier adolescent period, the individual realizes an expansion and broadening of interests; but with young people,

there is a concentration of specific interests to the exclusion of secondary or subsidiary interests.⁴

In harmonizing the foregoing descriptions of young people, it is concluded that the social urges which Cutten mentions may be taken into account in understanding the six characteristics of young people discussed by Richardson. The nature and control of the innate and acquired desires have great force in directing the outcome of total personality.

At this point in life, the individual is beginning to live more independently and whether conscious of it or not, he is forming his philosophy of life. By this time many of his views have become a part of his life pattern, but now they will be put to a test and will be either confirmed or repudiated. If the individual's present views are harmonious with those of his new associates in life there will be no conflict, but a stabilization of the already accepted beliefs. Kirkpatrick points out, however, that in a considerable proportion of cases, there is conflict of standards experienced by young people, and in most instances an almost complete change of ideas and beliefs results with a strong emotional reaction.⁵ Hence, it may be said that the period under consideration is preeminently a time of harmonizing political,

⁴ Norman E. Richardson, The Teaching Evangelist, Study Unit No. IX, pp.15-16.

⁵ Edwin A. Kirkpatrick, The Individual in the Making, p.252.

social, moral, philosophical, and religious concepts. The fact that young people make an effort to arrive at a synthesis and unity in point of view indicates that ideas may become very potent directives for future living.

III. Young People's Problems

Just as there are characteristics typical of young people, so are there significant problems and needs which are inevitable in this period of life. In considering the problems of young people, Stock has gathered a list compiled from inquiries made by young people themselves. It will be observed that these questions are closely related to the characteristics of young people already discussed.

- To build a code of ethics or morals necessary for Christian young people today.
- To discover what the religion of Jesus is.
- To try to decide what a Christian should believe today.
- To face the question of the effect of science upon religious beliefs and practices.
- To understand the meaning of prayer and worship, individually and for the group.
- To determine what should be the right attitude toward custom and habits.
- To make a wise budget of time.
- To determine the right use of money.
- To establish wholesome relationships between the older and younger generations.
- To understand the relations which should exist between the sexes and to build the right type of social life between boys and girls.
- To decide the right choice of a life work.
- To study which principles should guide one in the choice of a life partner.
- To consider the matter of further education: what kind, how much, where?

To understand the program of the church and to share in its activities.
 To study the program of modern missions and to assume such a share as seems right.
 To understand the question, "Why do we have denominations?" and to build programs which will secure a larger interdenominationalism.
 To understand the other religions of the world and to face the question of our duty toward them.
 To study "What great social problems will our generation be called upon to solve?" and to plan to assume the duties of Christian citizens.
 To face the question of what responsibilities we have toward other races, far and near.
 To understand what it means to be a patriot.
 To discover what young people can do to get rid of war.
 To study how to develop a program of Christian recreation.

6

The fact that young people are asking about a code of ethics, facing the question of science and religion, and thinking about what a Christian ought to believe is indicative of their intellectual attainment, their urge for security and striving for a working philosophy of life. The questions dealing with the choice of life mate, vocational guidance, and educational pursuits indicate youth's augmented powers for specialization, discrimination and assuming responsibility, as well as their desires for security and recognition. Young people asking for a clear-cut presentation of what the religion of Jesus is, desiring an understanding

⁶ Harry Thomas Stock, Church Work With Young People, pp. 228-29.

of the meaning of prayer and worship, and inquiring about other religious problems certainly express their desire and need for a sense of security in their religious thinking. The social consciousness of young people is expressed in the questions related to the solution of social problems, Christian citizenship, the problem of war, and patriotism. The very asking of such questions bears out the validity of Richardson's discussion of the characteristics of young people. The problems of right attitudes toward custom and habits, right relationship between older and younger people, and the place of young people in the church program indicate youth's tendency to be impatient with the customs and practices handed down by their elders and the new feeling of self-consciousness.

In view of the significant characteristics of young people and the questions that they put forth, it is evident that they are open to a sincere discussion of their problems and are willing to accept an intelligent presentation of truth from a Christian source. This list of problems also indicates that the average young person in our churches is at least partially ignorant or confused at the point of the cardinal truths of Christianity. This observation is confirmed in the following quotation from Knapp.

"There has been much criticism of the church school curriculum because we have centered attention so exclusively upon teaching

knowledge of the Bible, but that there has been a deplorable failure in even the attempt to do that one thing is widely recognized." 7

It is upon these two conclusions, namely, the nature of the problems presented by young people, and Knapp's statement of fact, that the Gospel of Luke has been investigated in order to discover possible teaching values to answer the needs of maturing youth.

⁷ Forrest L. Knapp, Leadership Education in the Church, p.105.

CHAPTER III

THE GOSPEL OF LUKE

I. General Characteristics of the Gospel

Comparison with other synoptics. A comparison of the Gospel of Luke with the other synoptic gospels brings to light some significant findings that may be classified as general characteristics of this gospel record. Luke's attempt to explain Jewish practices, his omission of many Old Testament references, and his occasional substitution of Greek names for the Hebrew indicate that the book is intended for Gentiles. From the prologue of Luke's record, it is evident that there is a conscious effort to present a clear, accurate, and full account of "all that Jesus began both to do and to teach, until the day in which he was received up" ¹

In commenting on the purpose of Luke's narrative, Plummer says,

"It was written to give Theophilus increased confidence in the faith which he had adopted, by supplying him with further information respecting its historical basis . . . The tone of the Gospel leads us to regard him as a representative Gentile convert who was anxious to know a good deal more than the few fundamental facts which were taught to catechumens.

.
In the desire to give further instruction to Theophilus and many others like him, it is evident that Luke aims at fulness . . . According to one calculation, if the contents of the Synoptic Gospels are divided into 172

¹ The Acts 1:1b .

sections, of these 172 Luke has 127 ($\frac{3}{4}$), Matthew 114 ($\frac{2}{3}$), and Mark 84 ($\frac{1}{2}$); and of these 172 Luke has 48 which are peculiar to himself ($\frac{2}{7}$), and Mark has 5 ($\frac{1}{27}$)."²

Luke surpasses the other synoptic writers in that he includes a detailed account of events leading to the birth of Jesus. He records five miracles and sixteen parables not found in the other gospel narratives. Exclusive to Luke are four songs of great rejoicing and three parables on prayer. Luke's narrative also gives more incidents related to women. Eighteen instances and twenty-one individual women in addition to groups of women are recorded by Luke. Again, Plummer says,

"The portions of the Gospel narrative which Luke alone has preserved for us are among the most beautiful treasures we possess, and we owe them in a great measure to his desire to make his collection as full as possible."³

Proportionate distribution of content. Of the fifty-two events and sayings of Jesus recorded only in Luke, twenty-four occur between the time of Christ's transfiguration and His triumphal entry into Jerusalem, a period of about one year. The suggestion that nearly half of these events and sayings are found in the record of Jesus' last year of ministry leads to a further consideration of the plan of Luke's story.

²Alfred Plummer, "The Gospel According to Luke", The International Critical Commentary, pp. xxxiii, xxxv.

³ Ibid., p. xxxv.

The first two chapters of Luke, or one twelfth of the book, give us the record of Jesus' birth and childhood. Chapter three introduces Jesus at the age of thirty years and includes His ancestry on the maternal side. Chapters four to nine, about one fourth of the record, cover the first two years of Jesus' ministry. This section, characterized by the great works of Jesus, contains the record of at least three fourths of the miracles of His Galilean tours. Chapters ten to twenty-one, one half of Luke, include the events of the last year and last days of Jesus' life and ministry. The events recorded in this section definitely point toward Jerusalem and the crucifixion.⁴ This section is also outstanding for the great words of Jesus by way of many parables and discourses. Most of His teachings are addressed to His disciples who would soon profit from this intensive training. The temple discourses represent a culmination of the growing opposition to the message and work of Jesus. Chapters twenty-two to twenty-four, one eighth of Luke, give us the details of the Lord's passion, resurrection, and the post-resurrection events. The largest portion of the narrative covers only a year in the ministry of Jesus, which fact, when compared with the relatively small space given to

⁴ Luke 9:52; 13:22, 33-34; 17:11; 18:31; 19:11, 28, 41.

two years of ministering, indicates that Luke must have been desirous of majoring upon the great teachings of the gospel.

II. Dominant Ideas in Luke

To understand better the nature and importance of Luke's gospel narrative, due consideration must be given to the dominant ideas contained therein. One means of discovering the dominant ideas is to observe the frequent use of words and phrases. Another way is to take note of the predominating ideas revealed by an analysis of the related content of the record.

Dominant ideas from word studies. From the viewpoint of a word study twenty words and phrases with significant importance have emerged. Proper nouns used to describe Jesus Christ appear 215 times. "Jesus" occurs ninety-eight times and is usually employed by Luke in referring to the principal character of the narrative. "Lord" appears forty-eight times and is used as a title for Jesus and to indicate His affinity to God. In referring to Himself, Jesus uses "Son of man" twenty-six times, thus identifying Himself with the human family. "Master" occurs twenty times, in fourteen of which the word means teacher, and in six, superintendent. Those addressing Jesus as teacher are usually inquirers outside the discipleship. The disciples are those who most frequently address Him as superintendent or overseer.

"Christ", meaning anointed, is mentioned eleven times, indicating the deity and divine mission of Jesus. Those nine instances in which "Son of God" is used are events confirming the divine nature of Jesus Christ. There are only three instances in which the kingly aspect of Jesus is mentioned. That Jesus Christ is the key figure of the gospel narrative is obvious. From the fact that Jesus refers to Himself most frequently with the term "Son of man" it is safe to conclude that His chief interest and mission is associated with man.

The word "God" appears 121 times, occurring in every chapter. "Lord", in its use signifying God the Father, occurs thirty-five times. Jesus uses "Father" sixteen times in referring to God in relation to the Son and to believers.

"Holy Spirit" appears sixteen times and is mentioned most frequently in the early chapters of the narrative in connection with the preparation of Jesus for His earthly ministry and as a bestowal to be given by the Father to believers. Luke's familiar and natural usage of names for the divine furnishes evidence of the personal relationship between God and man.

"Jerusalem" appears thirty-two times, especially from chapter nine to the end of the account. Relating the occurrence of the word to the proportion of the record dealing with Jesus' conscious tread toward the city, the "Jerusalem" motif furnishes adequate evidence that all the events

and sayings have a climatic convergence in that vicinity.

The phrase "kingdom of God" and the word "kingdom" appear thirty-eight times, all related to Jesus' message and mission. The term appears consistently throughout the narrative and is of sufficient importance to merit consideration as a theme.

"Disciple(s)" occurs thirty-three times and is used of those followers of Jesus who were committed to His cause in the world. This does not include references to individuals whose proper names are given in the narrative.

The idea of "faith" occurs more times in Luke than in any of the other synoptic gospels. Various forms of the Greek word appear twenty-nine times. In most cases the term is associated with individuals having the believing and confident attitude toward Jesus Christ, who in response, imparted divine favor in accordance with their needs. Other usages of the root word for faith refer to fidelity to a task, unbelief, and committal to the truth. Closely related to faith is the word "pray" and its various forms which appear twenty-eight times. Twelve of these instances have to do with the prayer life of Jesus, and eleven references are a part of His teachings to the disciples on prayer. The major parts of some chapters are devoted to the idea of prayer in its several aspects. Hence it is legitimate to conclude that this narrative was meant to include much concerning the believer's

devotional life. Associated with this idea are twenty words meaning to "worship", "praise", or "glorify" God. Nearly half of these incidents are related to great miracles. The idea of "healing" occurs twenty-six times, mostly in the first half of the narrative. The healing ministry of Jesus, therefore, was most prominent in the early years of His work, though it was not completely discontinued in the last year. The healing of physical and spiritual diseases, and the raising of the dead to life indicate a temporary therapeutic measure on man's behalf, while the resurrection vouchsafed the hope of permanent recovery from every malady and even death.

The words meaning "to save", "to keep sound", and "soundness" are used nineteen times, which is more frequent than in any of the other synoptic gospels. Whether referring to the individual's physical or spiritual need, this saving or soundness is a condition obtained in answer to faith, and is either explicitly stated or inferred. The idea of "sin" occurs thirteen times, eleven of which are related to forgiveness or remission of sins; and two, to a confession. "Repentance" appears thirteen times, and is closely related to and precedes the obtainment of forgiveness of sins. Other words frequently used are "parable", "touch", "friend", "sinner", "woe", and "woman".

Dominant ideas from general content. From the viewpoint of the general content and flow of Luke's narrative, a series of observations seem to justify the formulation of generalizations representing the dominant ideas of the book. The life and ministry of Jesus is the central theme from which radiate several related ideas worthy to be considered dominant. Luke's record clearly points out the phase of Jesus' ministry having to do with the problem of man's sin. His message was one of good cheer and hope to sinners. Not only did Jesus have the reputation of being a friend to publicans and sinners, but He explicitly stated, "I am not come to call the righteous but sinners to repentance", and ". . . the Son of man came to seek and to save that which was lost."⁵ Through Jesus' victory over the tempter and His acts of casting out demons, He demonstrated His supremacy over the power of sin. Through His ministry of forgiveness and of transforming lives, Jesus revealed His power to remit sins and regenerate the believer. Through His service of healing and raising the dead to life again, was shown Jesus' power to restore fully the life and health that sin had blighted in man. His voluntary self-sacrifice with a prayer for the forgiveness of His enemies demonstrates the vicariousness of Jesus' death in behalf of sinful mankind. Jesus' post-resurrection

⁵ Luke 5:32; 19:10.

words to the disciples make clear the purpose of His coming into the world.

"Then he opened their mind, that they might understand the scriptures; and he said unto them, Thus it is written, that the Christ should suffer and rise again from the dead the third day, and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."⁶

6

A study of the personnel of the narrative reveals its universal scope in that day, with the implications that the message of the kingdom of God should be world-wide in generations to come. Besides Jesus, the dominant characters are John the Baptist, the twelve disciples, the seventy disciples, Jewish religionists, Roman officials, and the multitudes. John the Baptist introduced Jesus and His ministry; the disciples were appointed to carry it on; the Jewish religionists opposed it; the Roman rulers reacted by policy of selfish expediency; and the multitudes thronged His pathway in wonder and amazement. Great detail is given to Jesus' disciples from the time He chose the two fishermen in chapter five. The twelve named in chapter six were called to be apostles; these were henceforth continually with Jesus receiving careful training for the task set before them. Only Luke gives us the record of seventy other disciples who were definitely commissioned to spread the gospel. The training of the twelve is of sufficient importance to be reckoned

⁶ Luke 24:45-47.

as a prominent feature of the narrative. Chapters five to eight set forth their introductory training. From chapters nine to the end of the narrative, most of Jesus' teaching is directed to the disciples. He taught them the meaning of discipleship, its cost, provisions, and rewards; and afforded them the opportunity to do supervised ministering that they might have practical experience and at the same time be a blessing in the villages of Galilee.

The Jewish religionists are seen to be on hand for nearly every event recorded. They recognize Jesus as a rival to their religious prestige, rather than the fulfilment of their Scriptures. The scribes, Pharisees, lawyers, and priests are the leaders of the opposition which culminates in a collaboration with the Sadducees and Roman leaders for the purpose of destroying Jesus. The point of tension throughout the major part of the narrative hinges on their rejection of the good news proclaimed by the forerunner of Jesus. "But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him."⁷

Luke's record indicates that multitudes are present upon every occasion that Jesus made Himself available. Even when He desired to withdraw for rest and prayer, people pressed upon Him with their individual burdens. "But the

⁷ Luke 7:30.

multitudes followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he cured."⁸ The multitudes were of a cosmopolitan nature, at least in some events. ". . . and a great number of people from all Judaea and Jerusalem, and the seacost of Tyre and Sidon, who came to hear him and he healed them of their diseases."⁹ Those seeking definite help from Jesus were from every level of society, including the rich, political officials, minor religious leaders, the poor, the diseased, the outcast, widows, publicans, sinners, demoniacs, and foreigners. Most of His ministry, however, was to those in the lower bracket of society. Since they seemed to be more aware of their physical and spiritual needs, they evidenced greater receptivity to His message.

Both the coming of Jesus and His interpretation of the kingdom of God were new. The preaching of the gospel of the Kingdom began with John the Baptist. "The law and the prophets were until John: from that time the gospel of the kingdom of God is preached. . ."¹⁰ Nevertheless, Abraham, Isaac and other preceding John were considered by Jesus as belonging to the kingdom of God.¹¹ The reign of God was to begin in individual lives on earth and spread by the preach-

⁸ Luke 9:11 .

⁹ Luke 6:17b .

¹⁰ Luke 16:16a .

¹¹ Luke 13:28 .

ing of good tidings throughout the world.¹² Jesus taught that the most important thing in this life is seeking the kingdom which cannot be purchased with this world's goods, but it is a gift of God's good pleasure.¹³ He also taught that the kingdom was at hand for this age and would be fully revealed at His second coming. The kingdom is not portrayed as materialistic and of this world's secular order, but is designed to serve man's highest purpose in this life and in the life to come. Jesus set forth the principles of the kingdom after choosing the twelve apostles. Those who enter the kingdom in childlike faith are reckoned as happy in this life and have the promise of great rewards in heaven. Those who enter the kingdom commit themselves to Jesus Christ and the principles for which He stands. Hence, they no longer live by the pressure of self desire and environmental influence,¹⁴ but by the spirit and divine law of love.¹⁴

There are difficulties to be overcome in entering the kingdom of God. There must be childlike receptivity on the part of those who would come into possession of this gift.¹⁵ Those who trust in earthly riches are usually unwilling to yield their faith to the intangible.¹⁶ Having entered into

¹² Luke 13:29 .
¹³ Luke 12:31-32 .
¹⁴ Luke 6:20-38 .
¹⁵ Luke 18:17 .
¹⁶ Luke 18:24 .

the kingdom there is a possibility of one's disqualifying himself for continuance therein. Jesus made this clear when He said, "No man having put his hand to the plow and looking back is fit for the kingdom of God."¹⁷

The idea of the supernatural is in evidence through the miraculous events recorded in the narrative. This power of God was manifest through Jesus in twenty-one instances, and through the ministry of His disciples. There was no miracle in which God did not show His love and concern for the redemption of man. Even the miracles of the great draught of fish and the calming of the tempest provided a revelation which engendered faith in the saving power of Jesus.

To summarize the plan of Luke's narrative, its dominant ideas, and content, a graphic representation in the form of a chart is provided on page thirty-one.

III. Teaching Values From the Gospel of Luke

It seems that Luke's thorough record of the Christian gospel should furnish a rich store of teaching values adaptable to any generation of the church. Some modern religious educators believe that the Gospel of Luke is the favorite synoptic record among present-day readers.¹⁸ This observation may confirm the adaptability of Luke's record to the modern mind. In view of young people's problems and needs and find-

¹⁷ Luke 9:62.

¹⁸ R.V.G. Tasker, The Nature and Purpose of the Gospels,

ings from Luke, the following teaching values are evident.

The detailed account of the life of Christ and His teachings is an adequate basis upon which young people may discover the meaning of Christianity.

There are sufficient references to God, Jesus, the Holy Spirit, man, sin, repentance, and the kingdom of God to provide for a doctrinal approach to the Gospel of Luke.

Luke's record of Christ's extensive and intensive teaching on discipleship provides ample resources for young people to discover the meaning of prayer and worship, their place in the church program and missions, and the answers to many ethical and religious questions.

The fact that the events of the narrative occurred in a social order with a variety of situations in which Jesus' influence was felt, gives young people an opportunity to discover some principles for attitude and action in the social order today.

So complete a biography of the "Master Teacher " affords opportunity for teachers and leaders to observe principles and methods for the teaching of Christian education.

In order to demonstrate the usefulness of the Gospel of Luke in teaching young people, units of study have been developed. These may be used for young people's meetings or as a phase of leadership training. Young people must

find the solution for their own problems before they are able to lead others.

JESUS' BIRTH AND CHILDHOOD

JESUS' ANOINTING and INAUGURATION

JESUS MINIST

ER

CHAPTER TITLES	Birth of John	Birth of Jesus	Baptism	Temp-tation	Four Called	Twelve Chosen SERMON
CHAPTERS	1	2	3	4	5	6
PARA-GRAPH TITLES	1-4 Intro. 5-25 John's birth foretold 26-56 Song of Mary "Magnificat" 57-80 Birth of John	1-7 Jesus born 8-20 Shepherds 21-40 Purification 41-52 12yr. old	1-14 John at Jordan 15-22 Jesus Baptized (30yr. old) 23-38 Family Tree	1-13 Temptation 14-15 Galilee Temp. 16-32 Nazareth Rejection 33-37 Synagogue Demoniac 38-39 Peter's Mother-in-law 40-44 Eventide Healing	1-11 Draught of Fishes 12-17 Leper Cleansed 18-26 Paralytic Forgiven 27-32 Levi 33-39 Fasting	1-5 Sabbath in field 6-11 Withered Hand. 12-19 12 Chosen 20-49 Sermon
TIME AND PLACE	J U D E A Thirty + years		FIRST GALILEAN TOUR -- -- SECOND GALILEAN TOUR -- 2 yr.			
DISCIPLES	DISCIPLES' SELECTION AND PRE					

The Gospel According to Luke

For the son of man came to seek and to save that which was lost" 19:10

BY TO MULTITUDES

JESUS' MINISTRY UNDER OI

AT WORKS

GREAT

John's Inquiry	Tempest	Transfiguration	Seventy sent	Beelzebub	Treasures	Repent
7	8	9	10	11	12	13
1-9 Centurian's Son Healed.	1-3 Devout women	1-6 Twelve Sent	1-20 70 Sent - Return	1-13 Prayer Discourse	1-2 Leaven of Pharisees	1-5 Galilean Peril
10-17 Widow's Only Son	4-15 Sower	7-9 Herod	21-24 Revelation to babes	14-26 Beelzebub	13-21 Rich Fool	6-9 Fig tree
18-23 John's Inquiry	16-18 Lighted Candle	10-17 Sifted	25-37 Good Samaritan	27-28 Emotional Women	22-34 Heavenly Treasures	10-17 Bowed Woman
24-30 Jesus Extols John	22-25 Tempest Calmed	18-22 Great Confession	38-42 Mary + Martha	29-32 Sign of Jonah	35-40 Ready Servant	18-19 Mustard Seed
31-35 Children in Mkt.	26-40 Legion	23-28 Discipleship		37-38 Single Eye	41-48 Faithful Steward	20-22 Heaven
36-50 Sinful Women anoints Jesus	41-42 Jairus	29-36 Transfiguration		37-52 Unwashed	49-53 Divisions	23-30 Straight Gate.
	43-48 Women's Touch	37-48 Epileptic		53-54 6 Woos	54-59 Hypocrites Read sky.	31-35 Lament for Jerusalem
	49-56 Daughter Healed	46-50 Greatest?				
		51-62 Toward Jerusalem				

THIRD GALILEAN TOUR

ON THE

PRIMINARY TRAINING

DISCIPLES' INTENSIV

PROPOSITION WITH DISCIPLES

TEMPLE MII

WORDS

Disciple-ship	Lost	Rich Man Lazarus	Ten Lepers	Prayer	Temple Cleansed	Four Questions
14	15	16	17	18	19	20
1-6 Dropsy Healed 7-11 Advice to Wedding Guests 12-14 Invite Poor 15-24 Great Supper 25-30 Cost of Disciple ship "Salt"	1-2 Publicans Sinners 3-7 Lost Sheep 8-10 Lost Coin 11-32 Lost Son(s)	1-13 Unjust Steward 14-18 Pharisees Scribe Divorce 19-21 Rich Man and Lazarus	1-4 Stumbling Blocks 5-10 Unprofitable Servants 11-19 10 Lepers 20-21 Kingdom Within 22-37 Second Coming	1-8 Widow and Judge 9-11 Publican and Pharisee 12-17 "Suffer Little child" 18-20 Rich Ruler 21-24 To be + Delivered 25-27 Blind Beggar	1-10 Zacchaeus 11-27 Pounds To Jerus. 28-29 Triumphant Entry 30-44 Lament for Jer. 45-46 Temple Cleansed 47-48 Conspiracy	1-8 By what Authority? 9-18 Wicked Husband 19-26 Tribute? 27-40 Whose Wife? 41-44 David's Lord? 45-47 Beware of Scribes.

ROAD TO JERUSALEM Bethany
 - last year of ministry -
 TRAINING DISCIPLE

MINISTRY PASSION AND TRIUMPH

	Prophecy	Passover	Crucifixion	Emmaus
28	21	22	23	24
1-4 Widow's Mite 5-9 Temple Stones 10-19 Persecution 20-24 Jerusalem Destroyed 25-28 Signs of Christ's Coming 29-33 Fig Tree 34-38 Watch	1-2 Passover 3-6 Judas' Bargain 7-15 Quest Chamber 14-23 Last Supper 24-30 Greatest Strife - 31-34 Simon Sifted 35-38 Take Purse 39-46 Path-Sermon 47-53 Betrayal 54-62 Denial 63-71 Arrest & Jewish Trial	1-7 Before Pilate 8-12 Before Herod 13-26 Crabbles 26- Simon Cyrene 27-31 Words to Women 32-38 King of Jews 39-43 Repeat Thiefs 44-49 Death 50-56 Burial	1-12 Women see Risen Lord 13-35 Emmaus 36-43 Thru Closed doors 44-49 Great Commission "Tarry" 57-53 Ascension	
	----- 3 days - 40 days -----			
ES	TESTING			

CHAPTER IV

THE USE OF THE GOSPEL OF LUKE IN MEETING YOUNG PEOPLE'S QUEST FOR CERTAINTY IN THE CHRISTIAN FAITH

I. Introduction

If young people are to accept and apply the truth it will be more likely to come through a discovery of the truth for themselves than through a process of vicarious learning. The inductive method of approach to the truths of Luke is in harmony with youth's maturing aptness for research. Truths of the Christian faith that should sparkle with divine radiance may be held in historical statements of faith that are now stereotyped. An inductive approach to the Christian gospel will help young people to discover the great doctrines of faith as something new and original. This approach grows out of an appreciation of the nature of the learner. It would be much easier for a teacher to do the "truth digging" and then present it to his young people, but this would undercut the possibility of the most effective teaching situation. The problem of the teacher is to stimulate the interest that will energize young people's quest for discovery. One of the ways to achieve interest is use units of study. A unit of study is meant to be a series of related lessons and activities in keeping with the students' interests and purpose to explore in a given direction until progress has been made unto the desired goal. In view of the particular situation, a well-planned launching of each unit of study is indispensable.

Unit No. 1 - Christian Beliefs

In accordance with young people's desire for an understanding of the religious faith which they have inherited, much can be discovered from Luke's narrative. It is through a doctrinal approach that young people may discover the meaning of Christianity and learn what a Christian ought to believe. The Gospel of Luke furnishes ample resources for young people to discover much about the person and work of Jesus, His relation to the Trinity, the kingdom of God, salvation, prayer, and the future life.

Purpose of unit. As has been intimated above, the purpose of this unit is to help young people to discover for themselves from the Gospel of Luke the doctrinal foundations of the Christian faith.

Scope and procedure. This unit is to be launched from the point of view of what young people ought to believe about the religion they profess. Before introducing the young people to a consideration of the doctrinal teachings of Luke, allow them to write for one to two minutes on each of the following questions. 1. Who was Jesus Christ? 2. Explain the Holy Trinity. 3. What was Jesus' purpose in the world? 4. What comes to your mind when you think of the kingdom of God? 5. What is your idea of salvation? 6. What does prayer mean to you? 7. What are your beliefs about the future life?

Each person's answers should be kept on record to compare with their findings in Luke and the Lutheran, Heidelberg, Anglican, and Westminster catechisms. The lessons of the unit take into consideration the ideas in each of the above questions.

Included in the procedure will be an opportunity for young people to make some first-hand discoveries in reading the Gospel of Luke. They will be encouraged to mark significant words and phrases pertaining to this unit. A marking key is suggested as follows: nouns designating Jesus - red; nouns used for God - pink; Holy Spirit - lavender; "kingdom of God" - green; "repent", "faith", "believe", "forgive", "save", "salvation" - orange; "sin", "sinners", "hypocrite", "lost" - brown; passages on prayer - yellow; and ideas related to future life - light green.

Lesson 1 - What Should Young People Believe Regarding the Person of Jesus?

The opening session may be approached with a discussion of contemporary opinions regarding the identity of Jesus. After considering the lesson references in Luke regarding the deity and humanity of Jesus, take into account further observations.

Jesus as the Son of God: Luke 1:31-35 (announced by angels); 3:21-22 (baptismal seal of divine sonship); 9:35

(transfiguration); 22:70 (Jesus' testimony).

Jesus as the Son of Man: Luke 4:2 (subjected to temptation); 8:23 (physical sleep); 20:41 (Son of David); 24:39-43 (post-resurrection physical appearance).

Lesson 2 - What Should Young People Believe About Jesus' Relationship in the Holy Trinity?

The purpose of this session is to help young people discover the simple truths presented in Luke that will give them a clearer understanding of a doctrine that has been somewhat vague.

Jesus' relationship to the Holy Spirit: Luke 1:35 (conception); 3:16, 22 (Jesus to baptize with the Holy Spirit); 4:1, 14 (Holy Spirit active in life of Jesus); 11:13 (Holy Spirit gift of the Father to believers); 12:12 (Holy Spirit as teacher).

Jesus' relationship to the Father: Luke 10:21-22 (the intimate relationship between Father, Son, and disciples); 22:42 (Jesus' relationship to the Father's will); 23:34 compared with 5:21-24 (the relationship of the Son and Father regarding the coming of the Holy Spirit in a new dispensation).

Note further observations and compare with credal statements and related hymns.

Lesson 3 - What Should Young People Believe About Jesus' Mission in the World?

In seeking to understand the Christian religion better, it will help young people to discover the meaning of Jesus' life and ministry as they investigate Luke's record.

Luke 2:10-11 (angels reveal Jesus' universal saviourship); 2:49b (Jesus is conscious of His mission at twelve years of age); 3:16-17 (John declares Jesus' mission); 4:18-22 (Jesus declares His mission as prophesied by Isaiah); 4:51, 5:3b (Jesus as teacher); 5:24, 52; 19:10 (Jesus' ministry of forgiving sin and calling sinners to repentance); 7:22 (Jesus' report to John in prison); 9:22, 44b; 22:19-20; 24:44-49 (the voluntary passion of Jesus for redemption).

The further meditation on Jesus' many acts will enrich the understanding of His ministry.

Lesson 4 - What Should Young People Believe About the Kingdom of God?

Consideration will be given to those passages dealing specifically with the kingdom. It is hoped that young people will get correct insights into the meaning of the kingdom by a first-hand investigation of the narrative.

Luke 6:20-49 (beautiful laws of the kingdom); 8:10 (mysteries of kingdom reserved for disciples); 9:2 (gospel of kingdom committed to disciples); 11:2 (the kingdom is to be a subject for prayer); 12:32 (kingdom a gift from the Father); 13:18-21 (two parables on the kingdom); 17:20-21 (the kingdom within); 19:16-25 (hindrances to entering the

kingdom); 22:16, 22-30 (future aspect of the kingdom).

With a total of thirty-eight reference to the kingdom, this investigation may be enlarged to include additional sessions.

Lesson 5 - What Should Young People Believe About Salvation?

This session should help young people discover the meaning of salvation as recorded by Luke. This theme may be associated with the lesson depicting the mission of Jesus. After making specific observations, it would be well to view the book as a whole with the idea of salvation in mind. The study may be further enriched by comparing the findings of Luke with the church creed and salvation hymns and sharing personal testimonies.

Luke 1:68-79 (Zacharias' song of salvation); 7:47-50 (deliverance from sin by faith); 13:2-5 (need for repentance); 19:1-10 (the marks of a saved man); 15:6-7, 9-10, 32 (the joy of salvation); 21:27-28 (the hope of final redemption).

Lesson 6 - What Should Young People Believe About Prayer?

Attention will be given to the various aspects of prayer found in Luke's narrative. It would be well to list the facts about prayer in summary statements and compare them with phrases from prayer hymns.

Luke 10:21, 11:2, 23:46 (prayer as reverent communion with God); 11:5-8, 18:1-8 (prayer means petitioning in effective faith); 11:9-13, 1:13 (God answers prayer); 11:1 (Jesus is our example and teacher in prayer); 19:45 (God's house is set apart for prayer); 6:12, 22:41-42 (prayer is necessary for making crisis decisions); 21:36, 22:40, 46 (prayer fortifies against falling away and temptation).

Lesson 7 - What Should Young People Believe About the Future Life?

The purpose of this session is to help young people discover the teachings of Jesus concerning life after death as recorded by Luke.

Luke 16:26-31 (separation of wicked and righteous); 20:34-37 (resurrection of dead, no marriages, eternal life); 23:42-43 (paradise).

CHAPTER V

THE USE OF THE GOSPEL OF LUKE IN MEETING YOUNG PEOPLE'S QUEST FOR A LIFE PURPOSE

I. Introduction

The preceding unit was designed to give young people certainty on the intellectual level. The next step is to challenge the will to action if the desired results of Christian education are to be realized. Young people are seeking a life goal and have many decisions to make that will greatly influence their future happiness. Therefore, it is necessary to provide the greatest opportunity for them to discover the highest challenge to a life purpose. The Gospel of Luke is resourceful in examples and teachings to meet this paramount need in the experience of young people. The challenge to discipleship is in evidence throughout the book and is especially suited to an effective appeal to the nature and needs of this age group.

Unit No. 2 - The Challenge of Youth to Discipleship

Purpose of unit. The purpose of this unit is to aid young people in discovering for themselves the true meaning of Christian discipleship in order that they may have an adequate basis for making true commitments of their lives to Jesus Christ and His will for them.

Scope and procedure. Consideration will be given to the various teachings and examples pertaining to discipleship.

The unit may be launched by a conversation which springs from some familiar happening in the community or recorded in a current magazine or newspaper. The incident brought to the students' attention should call for a free discussion of life purposes of the characters involved. Were they "disciples" of crime, greed, a film star, the horoscope, a false religion, or Jesus Christ? Lead young people in a discussion of their ideas of what it means to be learner and follower of Jesus Christ in contrast to the worldly way.

In addition to the class sessions, young people will be encouraged to peruse the book of Luke with the purpose of investigating the idea of discipleship. A key for marking discoveries may be used as follows. Passages dealing specifically with teachings on discipleship may be colored pale blue; indicate the following words thus: disciple, "d"; self, "I"; follow, "f"; cross, "+"; love, "L"; servant, "s"; great "gr"; reward, "rd". Young people will be encouraged to own and mark their own Bibles in this study.

The challenge to Christian discipleship for this unit may be increased by the use of selected biographies of modern Christian disciples. There are tract publishers that print concise biographies that may be read with great interest within fifteen to twenty minutes.

Lesson 1 - True Greatness

This session may open with a discussion of world

figures of any nation or time. Discuss the qualifications that place famous men in the class of the great. Remember young people's strong desire for recognition and position, and help them discover from Luke the norms for true greatness.

Suggested reading: William Carey.

Luke 7:28 (the greatness of the least); 9:46-48, 22:24-27 (Jesus' measure of greatness).

Lesson 2 - The Challenge to Faith

In Jesus' dealing with His disciples, He used practical situations and illustrations from nature to show them the reasonableness and wholesomeness of living by faith. The faith that Jesus expected from His disciples is a challenge to the daring spirit of youth. This session should help them find the meaning of faith that requires fortitude of purpose.

Suggested biography: Praying Hyde.

Luke 8:24-25 ("Where is your faith?"); 17:3-6 ("Increase our faith"); 12:28-32 ("O ye of little faith").

Lesson 3 - The Challenge to a Life Mission

This session will present incidents that indicate Jesus' supreme concern for human personalities and the way His disciples entered into His labors for the spiritual uplift of man. Young people with the desire for new experience and adventure should be aided in find a life purpose that gives the supreme challenge to true and wholesome adventure.

Suggested biography: Mary Slessor or Dr. Grenfel.

Luke 19:10, 9:11 (Jesus' mission); 5:10a-11, 9:1-2, 6, 60, 10:1-3, 17-20 (disciples with a sense of mission); 24:46-49 (a challenge for youth today).

Lesson 4 - The Challenge to Stewardship

This session may open with a discussion of individual differences and talents. From observing Jesus' teaching on stewardship, young people may come to a better understanding of the justification of His claims upon individual responsibility. Young people who are assuming more of life's cares should be able to accept this challenge. Suggested biography: R. G. Lefourneau.

Luke 16:10 (the challenge to faithfulness); 19:12-26 (the challenge to usefulness); 21:1-4 (the test of devotion).

Lesson 5 - The Challenge of the Cross

This session will afford opportunity for the students to discover from Jesus' teaching the true meaning of an unselfish life. They will doubtless get the realistic view of the exacting character of robust Christian discipleship. Young people should understand that it was not Jesus' plan to interfere with and arbitrarily dominate lives, but to bring deliverance from a self-centered carnal nature. Suggested biography: Commissioner Brengle. .

Luke 9:23-26, 61-62 (the cross); 6:40, 22:41-43 (Jesus meets the challenge).

Lesson 6 - The Rewards of Discipleship

Jesus also made clear to His disciples the enduring benefits of whole-hearted devotion to the kingdom. Young people with their ability to weigh values will have opportunity to so exercise themselves as they view the full implications of following Him. No better channel for the desire for praise or reward can be provided than that of Christian discipleship. Suggested biography: Sadhu Sunder Singh.

Luke 6:22-23 (the disciple's joy); 6:35-38 (reward for liberality); 18:28-30 (earthly and heavenly benefits).

Lesson 7 - The Challenge to Decision

This session is designed to help young people come to the focal point of decision in their own hearts and to encourage them to definite action of will. Each one should be counting the cost of discipleship for himself and be led in his convictions to accept the challenge.

Luke 6:46-49 (the necessity for and result of decision); 9:57-62 (hindrances to a decision); 5:28 ("and he forsook all, and rose up, and followed him").

Unit 2A - Devotional Helps for the Christian Disciple

The purpose of this unit is to help young people discover the devotional values in the Gospel of Luke. This is

not a unit of lessons, but a series of topics for devotional meditation. If young people commit themselves to be true disciples, it is necessary that they keep this relationship in tact. Luke's narrative not only presents a challenge to discipleship, but contains passages of excellent devotional value. The following topics do not exhaust the resources of Luke, but they serve as a beginning for a devotional approach to the whole book.

1. In Time of Temptation - When tempted to find fault, read Luke 6:41-45. When tempted to be slack at your post of duty, read 12:35-40. Take note of Jesus' use of the Scriptures when undergoing temptation, 4:1-14. The power of prayer against temptation, 22:40, 46.

2. Alone With God - Preparation for making great decisions, Luke 6:12-13. Jesus' example of habitual private communion with the Father, 5:16; 9:18, 28-29; 22:41.

3. Exaltation - The Magnificat, Luke 1:45-55 and The Beatitudes, 6:20-23. Mary's song of praise to God reveals the exultant spirit of one whose way is committed to His will. Praise and honor are due His name for He has exalted the humble and executed righteousness. When Jesus spoke the Beatitudes, which reach the zenith in beauty and joy, He gave His disciples the criteria for true and lasting happiness.

4. Redemption Song - The Song of Zacharias, Benedictus,
 Luke 1:68-79; the salvation of Zacchaeus, 19:9-10. In anticipation of the ministry of his baby son, John, to become the herald of the gospel of salvation, Zacharias was filled with the Holy Spirit to sing a hymn of deliverance. In this song, a new thing was revealed, namely the prediction of the knowledge of salvation that would bring remission of sins. A reverberation of this glorious anthem is sounded out in the experience of Zacchaeus as Jesus met him on the Jericho road.

5. The Mount of Vision - Luke 9:28-36. Christian disciples may well take note of one of the greatest worship experiences that an individual could have. First, they (Peter, James, and John) went with Jesus into the mountain to pray. Second, they beheld the heavenly glory of their Teacher and Lord as He conversed with Moses and Elijah who represented the law and prophecy of the Old Testament. Then, the disciples saw an overshadowing cloud and heard a voice from heaven that vindicated the supremacy of their Master, who was left alone in their presence. The Christian disciple today who gets a vision of His all-glorious and transcendent Lord will see the fruitage of a Christ-centered life.

6. Burning Hearts - Luke 24:27-32. Only Luke records the event of Jesus' interview with two disciples on the way to Emmaus. They were greatly discouraged, but as Jesus open-

ed the Scriptures to their understanding, their hearts were made to burn within them. Blessed was the revelation of the resurrected Christ as He blessed and broke the bread at the evening meal. Today, when the Word of God is opened to the understanding of Christians there is cause for a true heart-warming and renewed vision of the risen Lord.

CHAPTER VI

THE USE OF THE GOSPEL OF LUKE IN MEETING YOUNG PEOPLE'S QUEST FOR PRACTICAL SOLUTION TO EVERYDAY SITUATIONS

I. Introduction

The fact that fourteen of the twenty-two problems listed by young people on pages twelve and thirteen are of an ethical nature is strong evidence of the need for definite emphasis upon the practical application of Christian norms. Young people need to have more than a knowledge of opinions about moral issues. They need to become established in Christian convictions regarding the life situations that confront them. Luke's narrative is rich in resources for ethical teachings. The social implications of the gospel are well accounted for in this narrative. Tasker warns against a somewhat exclusive use of the ethical teachings of the Gospel of Luke as he believes it difficult to distinguish between them and the teachings about the kingdom of God.¹ However, there seems to be no conflict between the present world aspect of the kingdom of God and the ethical teachings found in Luke's narrative.

In setting up the unit on ethical guideposts, lessons have been prepared in view of young people's problems and needs and the resources of the gospel.

¹ R.V.G. Tasker, The Nature and Purpose of the Gospels, pp. 52-70.

Unit No. 3 - Guideposts for the Christian's Daily Life

Purpose of unit. The purpose of this unit is to help young people discover the practical application of Christianity from Luke's gospel narrative, and to help them to utilize their discoveries.

Scope and procedure. Situations from the whole narrative are used to point up many of the issues that young people are called upon to face.

Although the ethical problems of young people may be taken for granted and anticipated, it would be to their advantage to initiate this unit with a discussion in which they participate and become definitely aware of situations where ethical standards are in question. Young people should be challenged to analyze the current moral trends and tensions in view of their discoveries in the Gospel of Luke.

Lesson 1 - Christian Etiquette

This session will deal with a number of situations that demonstrate both the ideal and undesirable social behavior.

Luke 6:38 (Jesus' ideal of generosity); 7:4-8 (an example of paying honor to a superior); 10:40-42 (a hostess who was more interested in the meal than fellowship with her guest); 14:7-11 (the ideal guest); 14:12-14 (true hospitality);

17:15-19 (a heart-felt thank-you).

Lesson 2. The Christian Attitude Toward Custom

Jesus' teaching makes clear the superiority of morals over customs, yet He does not attempt to render even the religious customs of His day obsolete. Rather, Jesus attempts to restore the original meaning and purpose of perverted customs. He also pointed out the fact that time-worn customs may be inadequate for the situation at hand. This session should help young people to approach their problems about customs and mores with Christian principles rather than selfish prejudice.

Luke 2:41-42; 22:15-20 (The Passover Feast was observed, but Jesus gave the event new life in that He was about to give His life's blood for the establishment of the new covenant which would supersede the old.); 11:37-41 (an instance when Jesus broke with custom which had become a legalistic rote practice and pointed out its spiritual significance.); 5:33-39 (a parable that graphically portrays the futility of holding on to antiquated practices.)

Lesson 3. The Christian's Attitude Toward Marriage and the Home

This session will help young people to discover what Luke's narrative reveals about Christian norms for marriage and the home.

Luke 20:34-36 (marriage is effective only in this life); 3:18-20 (promiscuous relations denounced); 16:18 (the sin of divorce); 1:26-27, 2:4-5 (chastity is God's standard); 1:5-25 (God comforts childless parents); 2:51 (children to be subject to parents).

Lesson 4 - The Christian's Attitude Toward His Elders and Children

This session will help young people to discover the guideposts that will guard them against clashes with the groups that seem annoying to them at their age.

Luke 18:15-17 ("suffer little children"); 6:39-40 (student-teacher relationship); 6:31 (the golden rule).

Lesson 5 - The Christian's Attitude Toward His Fellowmen

This lesson is to help young people discover that no barrier of race, class, or temperament need be successful in preventing the demonstration of a true Christian magnanimity in everyday life.

Luke 10:30-37 (a true neighbor); 4:25-27 (the principle of inter-racial benevolence is rooted in the Old Testament); 6:27-35 (the golden rule).

Lesson 6 - The Christian Attitude Toward Other Christian Groups

Jesus gave His disciples a principle of being at peace

with groups who for some reason or other do not choose to follow with a special group. This lesson from Luke will help young people to guard against sectarianism.

Luke 9:49-50 (Jesus did not discourage united action; neither did He compel it. He included kindred minds in the fellowship of disciples.) Contrast Jesus' policy with the tactics of the prevailing ecclesiastical system - 20:1-2, 19-20.

Lesson 7 - The Christian Attitude Toward the State

This session will give suggestions that should help young people see the Christian's attitude as a citizen.

Luke 2:1-5, 20:22-24 (principles for conscientious law-abiding citizens); 3:12-14 (claims of the gospel upon government officials); 7:2-9 (the spirit of a true patriot).

Lesson 8 - The Christian Attitude Toward Money

This session will present situations from Luke's record that will aid young people to get an insight regarding the relative place money should have in this life.

Luke 12:15-21 (a perverted sense of values); 12:33-34 (a wise investment); 16:9,11 (profit from the wisdom of this world).

Lesson 9 - The Christian Attitude Toward Work and Time

Consideration will be given to situations from which young people may discover Christian motives and be encouraged

to exercise them in daily life.

Luke 12:35-48 (the policy of readiness and faithfulness); Luke 5:16; 6:12, 9:28 (Jesus' example of taking time to be alone); 5:29-32; 7:36; 11:37 (time to be sociable).

SUMMARY AND CONCLUSION

I. Summary

The problem of the usefulness of the Gospel according to Luke for the Christian education of young people has involved an effort to understand their nature, needs and questions they ask. In addition, the narrative has been investigated and an effort has been made to use the findings in accordance with the problems of young people. In thus doing, the characteristics and interests of young people have been considered. Upon Chapters IV, V, and VI rests the major burden of solving the thesis problem. The doctrinal approach to the Gospel of Luke is in keeping with young people's characteristic intellectual aggressiveness and their desire for certainty in their religious faith. Discoveries from this synoptic gospel have contributed richly to a study of the major doctrines of the Christian religion. The narrative furnishes an original source which young people may freely explore.

The Gospel of Luke has been found especially useful at the point of providing young people with a challenge for a true life purpose. Energetic young people eager to launch out into new experiences are ready for the greatest of challenges for a life purpose. This is found in the challenge to Christian discipleship. Luke records many of

Jesus' discourses with the disciples. There are twenty-two instances recording, "and he said unto his disciples".

The problems of young people also require a practical approach to the Gospel of Luke. Here is found a standard of conduct worthy of acceptance and use in the everyday experiences of young people. Luke's narrative does not answer all the specific questions asked by young people, but it does provide the standard of Christian conduct applicable to every phase of life experience.

II. Conclusion

It is concluded that the Gospel of Luke is a profitable resource for the Christian education of young people. Although Luke's narrative does not contain situations having to do with the recreation problem, girl-boy relations, higher education, and some of the modern social problems, it does provide directive principles that may serve as effective bases for meeting life's experiences successfully in any generation.

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