

What is the conclusion of the matter? Believers are to do good works as ~~an~~ an outer manifestation of their inner faith (Confession Chapter XVI, Of Good Works). They are to continually war against the flesh (Confession Chap. XV, Of Sanctification); "put on Christ" anew whenever they wander into the world; and "present their bodies as living sacrifices" anew when they have yielded to the old man (Confession, XV, par. 2). I believe that this is the substance of the figure of the challenge on the bottom of page 2, and therefore I personally do not find it ~~in~~ objectionable. Someone might say, "But these words could be construed by someone to mean that a second work of grace or a second decision unto salvation is necessary." This is possible (~~for~~ that is, that the lines of the lesson may be so misinterpreted), for 2 Peter 3:16 tells us that some wrest even the Scriptures into foreign meanings. Yet, I do not think that any of our teachers will be so inclined, nor do I think that a teenager would extrapolate such a theological dogma from this.

Romans 13:12-14 ~~imply~~ <sup>implies</sup> that some who knew the Lord as Saviour ~~have~~ <sup>were</sup> yet not at the time Paul wrote "putting on" Christ! This is the essential meaning of the program's challenge to make Christ the Lord of one's life. This <sup>admission</sup> <sup>ought</sup> not be <sup>necessary</sup> for Luke 14:26-27 shows that the choice of Christ as Saviour involves within it the decision that He is to be Lord of one's life. Yet since sanctification in this life is at best imperfect (Confession XV, par. 2), Paul yet had to exhort believers to put on ~~Christ~~ Christ and not to make provision for the lusts of the flesh (Rom. 13:12-14). This is what the program exhorts, I believe, and I do not object to it. (Of course, this is a decision that ~~we~~ we must make daily and hourly.) ~~and~~ ~~it~~ ~~is~~ ~~merely~~ ~~a~~ ~~figure~~ ~~which~~ ~~means~~ ~~to~~ ~~become~~ ~~obedient~~ ~~to~~ ~~Christ~~. It is merely a figure which means to become obedient to Christ.

Item 4. Specification B1: The plan of the lessons start with man and show how he can reach God, rather than the reverse order which is the order of the Scriptures.

Specification B2: "There is no adequate explanation of what sin is in any of the lessons."

Opinion: In my judgment both of the above allegations are to be dismissed on the basis of a misapprehension of what Sunday Night Programs ought to be. The two allegations attack the programs on the ground that they are not proper and sufficient catechetical or confessional lessons. The purpose of this material is not to replace the Catechisms nor ~~is~~ is the purpose of the Sunday evening youth programs supposed to be a Sunday School class in dogmatics. Rather, here is a time for youth to fellowship in Christ in a devotional way with an emphasis on youth participation.

No one set of Sunday evening programs is required to adequately cover the entire scope of dogmatics. ~~Many~~ Some individual Bible books, e.g., Esther, ~~do~~ do not do this. Perhaps another quarter may devote seven programs to sin and none to glorification. Etc. Etc. In any case the Sunday sermons and Sunday school ought to show adequately the nature of sin--but even here this does not have to be treated per se in every message. I notice that "sin" is in fact discussed on the very first page of the book. It has not been omitted. It is not just, according to the function of Sunday evening programs, to demand an "exposition of sin" in every set of programs.

On the assertion that the lessons begin with man rather than God, again it must be realized that the purpose of the book is not to put forth a systematic theology! Lessons 4-10 (and I should say "Programs 4-10" for the very term "Lessons" may imply a formal Sunday School class which is not here to be expected.) are based upon Ephesians 6:10-18. These verses