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*A digest of articles and book reviews selected from
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contemporary living.*

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3. KNOWING AND USING OUR BIBLE	(Biblical Studies; Conducting Bible Study Groups etc.) 2–3 courses
4. OUR PLACE IN THE CHURCH	(Ecclesiology and practical studies) 2 courses
5. OUR PLACE IN THE FAMILY	(Bible and practical studies) 2 courses
6. OUR PLACE IN THE COMMUNITY	(Bible principles; local culture; ethics; practical studies; theology of work, leisure and social involvement) 2 courses or more

TOTAL: 10–12 courses. p. 149

Samples of Curriculum Design: II—A Spiral Curriculum

by PATRICIA J. HARRISON

THE PREVIOUS article also mentioned the Spiral Curriculum, by which the designers develop a series of very concise fundamental ideas of a discipline (or of several disciplines, in an integrated course). These six to 15 fundamental ideas represent, not minimal understandings of a subject, but those basic concepts which represent the total structure of thought in the area. The spiral approach is to return constantly to these same ideas, but each time in a more sophisticated manner, gradually developing understanding and illustrating the idea in greater depth and variety. The approach fits in well with material which has its own internal logic. We have suggested that a good curriculum does not include such knowledge for its own sake however, but because a basic task analysis (a *Do* list like that in Sample I above) shows the students' need for it. This then, is an approach to be used *after* the basic *Do* and *Know* lists have been done (or after application of some other functional approach).

FUNDAMENTAL IDEAS OF SOCIOLOGY

The theoretical structure of sociology has been developed with Professor Robert Perrucci of Purdue University.

(1) Human societies exhibit patterned social behaviour that can be described and explained.

(2) Much of the human behaviour is guided by shared values that people voluntarily follow.

(3) Also, much human behaviour is guided by a set of norms and beliefs that people follow under the threat of punishment or promise of reward.

(4) One important part of the social system is organizations. People work together in organizations to achieve specific goals.

(5) Another important part of the social system is groups. People come together informally—some to strengthen their common values, some to strengthen their emotional identification. [p. 150](#)

(6) Organizations and groups have many positions that people fill. Positions are more formal in organizations than in groups.

(7) The unique way a person fills a position is his role. People play roles differently depending on other people's expectations and on their own attitudes, personalities, and life experiences.

(8) Another important part of the social system is social aggregates.

(9) Two types of force tend to shape organizations and social aggregates. Some forces lead to stability and regularity. Other forces lead to tension and strain.

(10) Values, norms, beliefs, organizations, groups, positions, roles and social aggregates influence human behaviour and the make-up of the social system resulting in support or modification.

From such a list of fundamental ideas, a course or curriculum is built up in orderly progression, but with a constant return to these basic concepts. [p. 151](#)

The Obedience-Oriented Curriculum

by GEORGE PATTERSON

THE MANY unreached villages in northern Honduras compel church planting activity which normally lies outside the scope of a Bible School curriculum. But our extension Bible Institute, modified for in-service training among the poorly educated, proved to be an efficient tool for establishing new churches. We train some men as church planters, and they train the village men as lay pastors. Our regularly trained pastors shunned the backward villages. And if they did go, they produced little fruit. Nevertheless, the uneducated *campesinos* (peasant farmers) are a distinct people, whom Christ orders us to disciple. It was either disobey the Great Commission in this area or license these poorly educated *campesinos* to pastor their own people. We chose to obey. Some of our graduate pastors broke with us in reaction to this 'modernism'.

The obedience-orientation is not a method. It is an approach, a way of thinking and acting. It applies to the residential seminary, the extension institute, or the local church. If we start with absolute obedience to Christ and follow through without regard for the perpetuation of tradition, we arrive at the following requirement for theological education:

1. Practical work must be done in a local church situation, in immediate obedience to Christ.

Many institutions now require practical work to supplement the subjects taught. They reinforce doctrine and theory with field assignments. This requires more obedience, but