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USING CATECHESIS AS A MEANS TO STRENGTHEN
FAMILY DISCIPLESHIP AT ANDERSON MILL ROAD
BAPTIST CHURCH, MOORE, SOUTH CAROLINA

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I would like to dedicate this project to the people that have both sacrificed and motivated me the most. First, to my wife, Kimberly, I promise to love you faithfully in a way that displays the glory of the gospel of Christ in our marriage. Second, Lily Kate, Gracie, and Avery, I promise to pour intentionally all of my energy into investing in your lives spiritually so that your children and your children's children will treasure Christ above all else. I love each of you deeply. Thank You.

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PREFACE

This project finds its realization in the prodding, encouragement, and pushing from several people. First, to my mentor and friend, Steve Wright, thank you for taking me under your wing and teaching me what a pastor's life should look like. When I was not sure whether I had what it took to complete such a large task, you pushed me along.

I will forever be indebted to Dr. Michal Wilder, Dr. Randy Stinson, and Dr. Timothy Paul Jones. Their combined work in the field of Family Ministry is what prompted me to pursue my doctoral work at the Southern Baptist Theological Seminary. It is because of men like you that I desire to be a life-long learner and contributor to the field of Family Ministry.

It has truly been a privilege to work with Dr. Troy Temple as my supervisor. His wisdom, advice, and encouragement through the process of writing has been a valuable asset to me. His class on Student Ministry and Culture will be one that I will never forget. What I learned in that class will forever shape how I think about what I do both Theologically and Philosophically.

Anderson Mill Road Baptist Church has been so gracious. The many weeks away at school to complete this milestone in my life is a sacrifice on their part, but also an investment into the Kingdom. I would like to thank AMRBC for allowing me the opportunity to use the High School and College ministries to be both a training and learning ground for future ministry.

Finally, I would like to thank my wife, Kimberly, for the endurance that you displayed. This effort has pushed our family to make sacrifices and caused us to face

challenges together. Each of those has pushed us, in Christ, closer together and we've grown in grace together through it all. You are truly a good gift from God our Father.

Joel Smelley

Moore, South Carolina

May 2016

CHAPTER 1

INTRODUCTION

Purpose

The purpose of this project was to implement the use of catechetical instruction as a regular practice to strengthen the process of family discipleship in the homes of the members of Anderson Mill Road Baptist Church, Moore, South Carolina.

Goals

The first goal of this project was to evaluate the current discipleship patterns in the homes of members of Anderson Mill Road Baptist Church. This goal was measured by administering the Family Discipleship Practices Inventory (FDPI) to 30 member families with at least 1 teenager (see appendix 1). This goal was considered successfully met when at least 20 member families complete the FDPI, and the results were analyzed to determine the current family discipleship practices in the homes of members of Anderson Mill Road Baptist Church.

The second goal was to develop a 40-day catechism for use in home discipleship. This goal was measured by an expert panel, which utilized a rubric to evaluate the biblical and theological faithfulness, teaching methodology, scope, and applicability of the catechism (see appendix 2). This goal was considered successfully met when a minimum of 90 percent of the evaluation criterion met or exceeded the sufficient level.

The third goal was to train parents using an 8-week training course on how to use the catechism developed in the second goal. This goal was measured by a pre-test/post-test survey using the FDPI. This goal was considered successfully met when a *t*-test for dependent samples demonstrated a positive statistically-significant difference in the pre- and post-test scores.

Context

This ministry project took place within the context of Anderson Mill Road Baptist Church (AMRBC) in Moore, South Carolina. There are three factors related to the ministry context at AMRBC that were relevant to this project. First, AMRBC was relatively new to the discussion of family ministry in general. In early 2012, the Executive Pastor brought all of the pastors and ministers on staff together to create the church's first-ever family ministry team. This new team has met every week since that time.

The Executive Pastor noticed that each pastor and minister was functioning from his or her own "silo." This silo approach to ministry is the opposite of what a comprehensive family ministry strategy promotes. The goal of this new family ministry meeting is to create synergy among church staff regarding the ministry calendar, finances, and to begin the process of intentionally investing in families. Anderson Mill Road Baptist Church, through the family ministry team, was in the process of developing a family ministry manual for parents to use in home discipleship.

Second, many AMRBC families are not engaging with their children in discipleship in the home. This is seen in the spiritual immaturity among children and students at AMRBC. However, families do seem to be aware of their responsibility to

train their children in godliness. Conversations about home discipleship have yielded a variety of reasons why families are not engaging with their children in a systematic fashion. The most common reason encountered is fear among the parents because they do not know what to do in that time with their children.

As stated above, the family ministry team has been created to help in this area. But, historically, the extent of the opportunities at AMRBC for parents to become spiritual leaders has been providing age-graded ministry contexts for their children. It has become clear to church leadership that this provision alone is insufficient to train and equip parents in a meaningful and significant way. The second most common reason families are not engaging with their children in the home is that parents do not have the tools necessary to engage them.

Finally, in order for parents to engage with their children in the home, time must be allotted for such a task. Families are busy with various types of commitments. While parents agree that they are the primary faith-influencers of their children, their priorities do not represent that concession. Anderson Mill Road is located in an area of South Carolina where sports reign supreme. While there is a way to teach and train children to use this outlet as a source of evangelism, parents must choose what is more important for their families.

The worldly expectation placed on parents provides pressure to offer every conceivable opportunity for their children to be the best at everything they attempt. This cultural demand for parents to provide these experiences can make parents feel like they do not love their children if they are not involved in these activities. Therefore, parents acquiesce to these pressures, and it is seen in their priorities. As a result, extra-curricular

activities are given higher priority. With this new delineation of priorities, family time around a dinner table spent in God's Word has diminished.

Based on the three factors listed above, it is paramount that AMRBC begin its efforts in family discipleship with the use of catechesis. The use of the catechism addresses at least two of the factors listed.

Rationale

The three contextual factors above indicated that AMRBC was ripe for an intentional effort to strengthen home discipleship through the use of catechesis. First, because AMRBC was relatively new to the discussion of family ministry as it pertained to equipping parents to be primary disciple-makers of their children, specific ministry to families is needed. Therefore, I did not waste time trying to convince the leadership that it was necessary. This is a congregation that prides itself on ministering to the family as a whole, even though intentionality in that area had been lacking. This project will equip families for home discipleship.

Second, because many AMRBC families are not engaging in discipleship in the home on a regular basis, this project trained parents to understand the necessity of home discipleship and provided a tool for them to use that helped them engage with their children. Catechism, by its very nature, is designed to spark a dialogue. When passing faith from one generation to the next is at stake, the importance of parents engaging with their children is paramount. With the use of the catechism, parents were equipped to take a more active role in the discipleship process of their children.

Third, since families' schedules are so full, this project helped to provide a more theological framework that will guide their priorities and help them with time

management. Parents have many competing allegiances through which to sift. A framework is therefore needed to help parents determine what is best for their family, one with eternity in view. Making the catechism accessible both by the internet and phone apps enabled parents to engage with their children regardless of location, whether they are at the ball park, recital hall, or at home. Because of the poignancy of these three factors, it was imperative that this project be pursued for the sake of the next generation.

Definitions, Limitations, and Delimitations

The following definitions of key terms were used in this ministry project.

Catechesis. Catechesis refers to the actual process of memorizing the questions and answers of a catechism. This process “originated very early as the teaching given to converts before baptism.”¹

Catechism. Catechism refers to “three entities: the actual content of religious instruction; the pedagogical process; and . . . the literature itself, in the form of small tracts and books.”² This is the tool that is used to educate children using the question-and-answer format.

Faith talks. This is the process of taking everyday life and intentionally using God’s Word or truths from God’s Word and applying them to certain daily situations. Faith talks are “intentional times set aside each week for conversation based on Scripture.”³ For the purpose of this project, faith talks were a part of the catechism process to help the child understand each question and answer.

¹Walter A. Elwell, ed., *Evangelical Dictionary of Theology* (Grand Rapids: Baker Academic, 2001), s.v. "Catechisms," by D. F. Wright.

²Michael J. Anthony, ed., *Evangelical Dictionary of Christian Education* (Grand Rapids: Baker Academic, 2001), s.v. "Catechism," by Ronald T. Habermas.

Family worship. This is intentional time set aside on a regular basis, depending on the family, for worshipping the Lord. Family worship is “something that the Christian family seeks to practice for the benefit of all in the home. Family worship . . . incorporates those living under the same roof in a time of worship together.”⁴

Two limitations applied to this project. First, the accuracy of the pre- and post-series surveys was dependent upon the willingness of the participants to be honest and vulnerable about their family discipleship perceptions and practices. In order to reduce this risk, participants were promised that their answers will remain anonymous. Second, the effectiveness of the project was time dependent. During the writing phase, it was crucial to roll out each of the lessons on time. And this rolling out of the lessons was dependent upon ministry demands. In order to reduce this risk, a checklist was created to ensure that each lesson is written on time and approved.

Three delimitations were placed on the project: (1) the project addressed the use of catechism to strengthen home discipleship but not as a strategy or curriculum in the church. The use of catechism in the home is meant to be the primary means of worldview and theological development; (2) the project was confined to a 20-week timeframe. This gave adequate time to both prepare the 40-question catechism and teach the 8-week training course and conduct the post-training survey on week 20; (3) the project focused on training and equipping parents with teenagers ages 13-18, who were still living at home.

³Brian Haynes, *Shift: What It Takes to Finally Reach Families Today* (Loveland, CO: Group, 2009), 43.

⁴Jason Helopoulos, *A Neglected Grace: Family Worship in the Christian Home* (Fearn, Scotland: Christian Focus, 2013), 26.

Research Methodology

The research methodology for this project included a pre-training survey, a post-training survey, and an evaluation rubric.⁵ Three goals determined the effectiveness of the project. The first goal of this project was to evaluate the current discipleship patterns in the homes of members. At the first training session, a pre-training survey was distributed to the participants. To be included in this group, a participant had to commit to attend at least 6 of the 8 training sessions and watch any missed sessions online.

The pre-training survey sought to evaluate the current practices of discipleship in the homes of the participants. These practices included frequency of family worship times, understanding of the father's spiritual responsibility, and frequency of family meal times. The first goal was successfully met when at least 20 families completed the pre-training survey.

The second goal was to develop a 40-day catechism to be used in home discipleship. The catechism consisted of 40 questions and answers that were used in the form of faith talks with teenagers. These questions were broken into systematic theological categories. The catechism was submitted to an expert panel for approval in the ten weeks prior to the beginning of the 8-week training series. This goal was measured by a rubric used by the expert panel to evaluate the material. The rubric led the expert panel to evaluate the catechism primarily based on fidelity to Scripture, theological soundness, and applicability to teenagers. This rubric applied to all 40 questions of the catechism. If less than 90 percent of the indicators on the rubric scored at "sufficient" or above, the expert panel's feedback was used to modify the catechism,

⁵All of the research instruments used in this project were performed in compliance with and approved by The Southern Baptist Theological Seminary Research Ethics Committee prior to use.

after which the material was resubmitted to the expert panel for approval. This process continued until at least 90 percent of the indicators on the rubric were scored at “sufficient” or above. Once 90 percent of the indicators on the rubric were scored at “sufficient” or above, goal 2 was considered successfully met.

The third goal was to train parents using an 8-week training course on how to use the catechism developed in goal 2. The training sessions took place on 8 consecutive Sunday evenings. Each training session was one hour in length. The training sessions included prayer, teaching content, and role-playing. The goal of the training sessions is to help parents implement the 5 days of questions-and-answers of the catechism following the session.

Upon completion of the training series, the participants took a post-training survey, which was the same as the pre-training survey. Like the pre-training survey, the post-training survey was intended to evaluate discipleship practices in the homes of the participants. A *t*-test for dependent samples was used to determine if there was a positive significant difference between the pre- and post-training scores. The *t*-test for dependent samples “involves a comparison of the means from each group of scores and focuses on the differences between the scores.”⁶ The third goal was considered successfully met when the *t*-test for dependent samples demonstrated a positive statistically significant difference between the pre- and post-training score.

⁶Neil J. Salkind, *Statistics for People Who (Think They) Hate Statistics*, 3rd ed. (Thousand Oaks, CA: Sage, 2008), 191.

CHAPTER 2

THE BIBLICAL AND THEOLOGICAL BASIS FOR THE USE OF CATECHESIS IN HOME DISCIPLESHIP

Introduction

What is the best way to educate children in the ways of the Lord? What is the role of parents in the process of discipleship? These and many other questions have confronted the local church for decades. Recently, a discussion has begun to address how Scripture handles these and many other questions related to discipleship in the home.¹ The Bible speaks to these questions and presents an expectation of both parents in discipleship and how their roles play out in the context of the home.

It is the aim of this chapter to demonstrate that the Bible teaches that parents are the primary disciple-makers of their children. In order to support this statement, I will provide an exegesis of biblical passages that speak directly into this aspect of life within the home. Once each passage is exegeted, attention will be given to a particular method for achieving the Scriptural mandate. I will argue that the use of catechism as a method is effective to accomplish this task that God gives parents.

¹While there are many sources that discuss this issue, the sources of greatest consequence for the purposes of this project are as follows: Timothy P. Jones, *Family Ministry Field Guide: How Your Church Can Equip Parents to Make Disciples* (Indianapolis: Wesleyan, 2011); Voddie Baucham, Jr., *Family Driven Faith: Doing What It Takes to Raise Sons and Daughters Who Walk With God* (Wheaton, IL: Crossway, 2007), Kindle; Timothy P. Jones, *Perspectives on Family Ministry* (Nashville: B & H, 2009); Randy Stinson and Timothy P. Jones, eds., *Trained in the Fear of God: Family Ministry in*

Shema: Parents as Primary

The Bible asserts that parents are the primary facilitators of their children's spiritual development. In an effort to uncover what Scripture has to say on this subject, Deuteronomy 6:4-9 provides a sufficient basis. In this passage one finds that parents are God's "Plan A" for reaching the world with the gospel. It is clear through the *Shema* that the vehicle through which God will reach the nations with the gospel is the family. In order for this to take place, parents must take their rightful place as spiritual influencers in the home.

The *Shema* played an important role in the lives of Jewish people in ancient Israel, and it is important to many Jews to this day. According to Timothy Paul Jones, "To this very day, Orthodox Jews recite these words every morning and every evening, reminding themselves of God's plan for the preservation of their people. Even in the songs of Israel, the primary responsibility for children's spiritual formation fell to parents."² Robert Bratcher and Howard Hatton write, "Verses 4-5, known as the Shema . . . are a summary of the very essence of Israel's faith and were cited by Jesus as the greatest of all commandments in the Torah."³ Therefore, the ones responsible for communicating this all-important faith in Yahweh are the parents. In explaining the importance of the *Shema* among Jewish people, James Hamilton states,

It would be difficult to overstate the significance of the monotheistic declaration of Deuteronomy 6:4. Israel is summoned to hear and heed. Yahweh is their God. Yahweh is one. Deuteronomy 6:4 is known as the *Shema*, and the word *shema* is the imperative form of the word 'Hear!' that opens verse 4. The emblematic

Theological, Historical, and Practical Perspective (Grand Rapids: Kregel, 2011); and Steve Wright, *Apparent Privilege: That the Next Generation Might Know* (Wake Forest, NC: Inquest, 2008).

²Timothy P. Jones, *Perspectives on Family Ministry* (Nashville: B & H, 2009), 17.

³Robert G. Bratcher and Howard Hatton, *A Handbook on Deuteronomy* (New York: United Bible Societies, 2000), 135.

declaration that Yahweh is Israel's God and that Yahweh is one in Deuteronomy 6:4 is explicated in Deuteronomy 6:5-9. That Yahweh is the sole deity means that he is to be loved (Deut 6:5), obeyed (6:6), remembered verbally in the household (6:7), seen as the criterion for interpreting life (6:8), and memorialized on doorposts and gates (6:9). Deuteronomy 6:4-5 makes it clear that these items in 6:6-9 are not simply about laws but about the one who gives the laws.⁴

The expectation that God has for parents in the home is clear. God expects parents to pass along their faith to their children. Passing this faith along means that the faith of the parent must become a source of regular conversation. The commands that Moses encourages the Israelites to remember were to be a constant source of discussion in the home everyday.⁵

The *Shema* begins with a declaration about the very nature of God. Moses writes, "Hear, O Israel: The LORD our God, the LORD is one."⁶ Peter Craigie writes, "As one God, when he spoke there was no other to contradict: when he promised, there was no other to revoke that promise; when he warned, there was no other to provide refuge from that warning."⁷ Moses points all Israelites to the fact that the God he is speaking of in this passage is the same God that set their forefathers free from slavery in Egypt, walked them through the Red Sea on dry ground, and guided them in the wilderness while providing for their every need. This truth, the declaration of God being

⁴James M. Hamilton, Jr., "That the Coming Generation Might Praise the Lord," *Journal of Discipleship and Family Ministry* 1, no. 1 (2010): 11.

⁵Duane L. Christensen, *Deuteronomy 1-21*, 2nd ed., Word Biblical Commentary, vol. 6a (Nashville: Thomas Nelson, 2001), 144.

⁶Unless otherwise noted, all Scripture references will be taken from the English Standard Version of the Bible.

⁷Peter C. Craigie, *The Book of Deuteronomy*, 2nd ed., New International Commentary on the Old Testament (Grand Rapids: William B. Eerdmans, 1976), 169.

“one,” will drive the Israelite community to understand that what is to follow is to be taken seriously.

Next, Moses tells the Israelites, “You shall love the LORD your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart” (verse 5). The motivation of Moses to teach the Law to the Israelites is so that they would obey the Lord.⁸ Scripture speaks elsewhere that, “The fear of the Lord is the beginning of wisdom” (Psalm 111:10). This love that Moses speaks of is to be an undivided love, so much so that one’s heart, soul, and might were to be engaged and exerted to the fullest extent in order to be able to express such a love. Bratcher and Hatton write, “[In] Hebrew thought the heart was the center of thought, of intellectual activity, as was noted under verse 5 and 4:29. This command means they are to remember and never forget these commandments.”⁹ This brings great weight to the reality of having these commands on one’s heart.

Moses moves from a personal, devotional love for God to a practical expression of that love that plays out in the home. It is clear that God never meant for one’s devotion to God to terminate upon itself, or remain only personal. One’s devotion to God was not meant to be so personal that others never saw it lived out. God’s plan was for the children in the home to see this devotion. Moses writes, “You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise” (verse 6). J. G. McConville writes, “These verses expand the idea of wholehearted obedience. The

⁸Bratcher and Hatton, *A Handbook on Deuteronomy*, 136. They assert, “This is the purpose of Moses’ teaching the Law to the Israelites, to fear God, that is, to honor, respect, and obey him” (ibid.).

⁹Ibid., 139.

commandments, that is the whole teaching of Moses, are to be ‘upon your heart,’ reiterating the need for inward obedience (6). They are likewise to be passed on to the next generation, not simply by enforcing them as a law code but by making them the fabric of life and conversation.”¹⁰

In verse seven, Moses is clear that there are no areas of life where the reach of God’s commands, love and faithfulness are not felt. Craigie stresses the importance of this truth:

The people were to think on them [commandments] and meditate about them, so that obedience would not be a matter of formal legalism, but a response based upon understanding. By reflecting on the commandments, they were reflecting on God’s work; and by understanding the path of life set down by the commandments, they would at the same time be discovering the way in which God’s love for them was given expression. Having understood the commandments for themselves, the people were then responsible for their children: you shall repeat them to your children (a theme already familiar). The commandments were to be the subject of conversation both inside and outside the home, from the beginning of the day to the end of the day.¹¹

God has every area of life in view here. John Calvin, in reference to verses six and seven, writes, “Afterwards He enjoins that constant conversation should be held about it with their children, in order that fathers should diligently attend and apply themselves to the duty of instruction.”¹² A proper faith expressed is first done within the confines of the home. Hamilton adds,

Notice that Deuteronomy 6:7 not only calls each individual father to repeat the words to his sons, it calls him to ‘talk about them.’ At the very least, this means that once the words have been restated, the father tells his sons what they mean. Explaining what the words mean seems designed to open up discussion of why the words say what they do—because Yahweh alone is God (Deut 6:4); discussions of

¹⁰J. G. McConville, *Deuteronomy*, Apollos Old Testament Commentary, vol. 5 (Downers Grove, IL: InterVarsity, 2002), 142.

¹¹Craigie, *Deuteronomy*, 170.

¹²John Calvin, *The Harmony of Exodus, Leviticus, Numbers, Deuteronomy*, *Calvin’s Commentaries*, vol. 2, trans. John King (Grand Rapids: Baker, 2005), 366.

how obstacles to keeping the words can be overcome—by loving God with all one’s heart, soul, and strength (6:5); and discussions of how to avoid inadvertent transgression—by keeping the words on one’s heart (6:6).¹³

Moses has the beginning all the way to the end of each day in view. During the day every activity of life is an opportunity to express faith in God through intentional conversation. This constant conversation was to be used as an educational strategy within the home. According to Christensen,

The focus on teaching your children ‘these words’ diligently within the context of the family—at all conceivable times and places—illustrates once again the pedagogical purpose of the book of Deuteronomy. The content of this book was the primary curriculum in an ongoing program of religious education in ancient Israel. The use of phylacteries and mezuzoth were essentially pedagogical tools, designed to keep the great summary statements of the ‘Words of Yahweh’ central in the experience of each individual member of the covenant community.¹⁴

It is important to note, at this point in the passage, that Moses is not just writing to the Israelite community in general, but to Israelite fathers in particular.

Hamilton establishes,

Even before the instructions given in Deuteronomy 6, God was preparing fathers in Israel to teach their children as he outlined the celebration of the Passover. Exodus 12:26-27 and 13:14 instruct fathers to celebrate Yahweh’s power and mercy to Israel whenever their children ask about the meaning of the Passover. These particular instances are generalized and made more comprehensive as Moses prepares the people for life in the land in Deuteronomy.¹⁵

Not only are parents primary, but Moses explicitly requires fathers to fill the role of spiritual leader in this task. Daniel Block agrees when he states,

When scouring the Old Testament for evidence concerning the relationship between fathers and sons, it is tempting to concentrate on the authority that fathers exerted . . . and to forget that the father’s own interests were best served when he

¹³Hamilton, “That the Coming Generation Might Praise the Lord,” 13.

¹⁴Christensen, *Deuteronomy 1-21*, 145.

¹⁵Hamilton, “That the Coming Generation Might Praise the Lord,” 11.

secured the well-being of his children. Under healthy circumstances fathers took their responsibilities toward children very seriously.¹⁶

Moses ends this passage with the public display of Israelite worship of God through visible means. The progression of worship begins personally with each member of the covenant community of faith. Then, the worship of Yahweh permeates into each home of the covenant community. In each of these homes, the father is the representative of God Almighty to communicate this great message of faith. And last, to communicate true worship to Yahweh, each family publicly marks both themselves and their dwelling places in an effort to intentionally proclaim to all around that God alone is their God.

Therefore, it is clear that Deuteronomy 6:4-9 paints the portrait of parents engaging with their children everyday. The message that parents are to use in this engagement is none other than the covenant God of Israel that has proven Himself faithful throughout the ages. Parents are primary in the communication of Yahweh's word to the next generation.

Question-and-Answer in Deuteronomy 6:20

Through exegesis of Deuteronomy 6:4-9 it is clearly seen that fathers are responsible for their households. Deuteronomy 6:20 goes a step further by introducing a particular method for passing faith down to the next generation. The method that is mentioned here is catechetical in nature. The catechism is a series of questions-and-answers that are asked and answered back and forth between the catechumen and the catechumenate. Ronald Habermas explains, "The term *catechism* evolved throughout the first fifteen centuries of church history to describe three entities: the actual content of

¹⁶Daniel I. Block, "Marriage and Family in Ancient Israel," in *Marriage and Family in the Biblical World*, ed. Ken M. Campbell (Downers Grove, IL: InterVarsity, 2003), 53.

religious instruction; the pedagogical process; and, eventually, the literature itself, in the form of small tracts and books.”¹⁷

Moses writes, “When your son asks you in time to come, ‘What is the meaning of the testimonies and the statutes and the rules that the LORD our God has commanded you?’” Bratcher and Hatton write, “Verses 20-25 are a confession of God’s mighty acts of salvation on behalf of his people. This is in the form of a creed which fathers are to repeat to their children for all generations to come.”¹⁸ The picture in this verse is of a son inquiring about the day-to-day structure of the testimonies and statutes that he sees being observed. While Moses is not necessarily prescribing a “correct” way to inculcate one’s child in the ways of the Lord, he is, however, providing a way that is natural in which to accomplish that task.

Christensen rightly notices that “the content of vv20-24 contains the essence of covenant theology in ancient Israel. The continuity of that covenant depends on the transmission of the relationship to each new generation; hence the catechizing style.”¹⁹ According to Craigie, “A son’s question and a father’s answer. The son asks: *What is the meaning of the testimonies?* The nature of the question implies a good family relationship, the kind envisaged by the positive implications of the fifth commandment.”²⁰ He continues, “The answer that the father was to give to his son’s question contains a condensation of the principal elements of the faith of the Israelites.”²¹

¹⁷Michael J. Anthony, ed., *Evangelical Dictionary of Christian Education* (Grand Rapids: Baker Academic, 2001), s.v. "Catechism," by Ronald T. Habermas.

¹⁸Bratcher and Hatton, *A Handbook on Deuteronomy*, 146.

¹⁹Christensen, *Deuteronomy 1-21*, 152.

²⁰Craigie, *The Book of Deuteronomy*, 174.

Calvin comments, “The sole point which Moses urges in these verses is, that the people should testify their gratitude by obeying the Law, and that the same religion, which he commands the fathers to teach, should descend to their posterity.”²² What is interesting in this passage is what is assumed. It is assumed that a father is going to pass along his faith to his son. The method of how that will happen is given in a question-and-answer format per the son’s initial practical inquisition. This means that catechesis is not necessarily a method that Moses prescribes. Rather, Moses is pressing upon the hearts of Israelite fathers to be prepared for the time their sons do ask this question. However, the answer is prescribed. There is a right and wrong way to answer the question.

Christensen points out,

The continuity of faith within the context of a religious community depends on the observance of that faith within individual families. Though it is probable that parents carried a greater responsibility in general for the education of their children in ancient Israel than is the case today, the principle remains true. If parents cannot embody their faith and inculcate it responsibly to their children, the very existence of that faith community is in jeopardy.²³

Thus, fathers ought to be prepared to answer any question their children may have.

The format of question-and-answer in faith development, then, is not a new thing. Deuteronomy was to be used as a book of instruction for the people of Israel.

McConville writes,

The child’s question is similar to that in Exodus 13:14, but it is asked here about the meaning of the commandments (rather than about the dedication of the firstborn). The question-and-answer format in these verses is important, because it embodies the nature of Deuteronomy as instruction in the commandments for all time (note “in days to come”, lit. “tomorrow”, as opposed to the ubiquitous

²¹Craigie, *The Book of Deuteronomy*, 175.

²²Calvin, *The Harmony of Exodus, Leviticus, Numbers, Deuteronomy*, 362.

²³Christensen, *Deuteronomy 1-21*, 152.

‘today’). It fits, by the same token, with the motif of teaching the next generation²⁴

Throughout the Exodus account and consequently Deuteronomy, the instruction of the next generation is in view. Moses commands not only the instruction of children but also for fathers to provide commentary about the history of Israel and the character of God. This is because the nations around Israel were typically different in practice and worship. Richard Nelson provides encouragement as he writes, “Instead of inquiring about some cultic issue (as in other occurrences of this genre), the questioner asks about the meaning and significance of Deuteronomy as a collection of individual laws. The child’s question is answered with a sort of ‘historical credo’: Slavery, deliverance, land, lawgiving, and the outcome of obedience.”²⁵

Because the goal here is to instruct, teach, or inculcate doctrine to the next generation, then it would stand to reason that catechisms should be considered one of the best methods for doing so. Voddie Baucham explains, “Reading and memorizing Scripture and the catechisms of the church results in incredible development of children, both spiritually and intellectually.”²⁶ It is argued that spiritual and intellectual development of children is in view in Deuteronomy 6:20. In explaining the catechism, Baucham goes on to write,

The goal of catechism is to impart biblical theology. Through a series of questions and answers the child slowly learns what to believe and, more importantly, why. Catechism is not a magic bean or a silver bullet. . . . However, the catechism is an invaluable tool that facilitates the process. More importantly, the catechism lays the

²⁴McConville, *Deuteronomy*, 144.

²⁵Richard D. Nelson, *Deuteronomy: A Commentary* (Louisville: Westminster John Knox, 2002), 94.

²⁶Baucham, *Family Driven Faith*, 99, Kindle.

foundation for the discipleship that is to follow. Without catechism our discipleship is reduced to a list of moralisms.²⁷

Educationally speaking, catechesis is a useful method to transmit the faith accurately and faithfully to the next generation.

It is evident from Deuteronomy 6:20 that the question-and-answer format that Moses explains is a useful method to instruct and educate children about the wonderful truths of Yahweh. This question-and-answer format is also used in the process of catechesis. Therefore, catechesis, like what is seen in this passage, is an adequate strategy for parents to use to pass faith from one generation to the next.

Psalm 78: That the Next Generation Might Know

God's expectation for faith to be passed along from one generation to the next is clearly to be done within the context of the family. More specifically, as seen in the audience of Deuteronomy 6:4-9 and explicitly in Deuteronomy 6:20, fathers were given the order to ensure that faith is passed down to posterity. An exegesis of Psalm 78:1-8 explicitly supports the fact that fathers are to be teachers of the things of faith in the home.

In a general sense, the psalmist in Psalm 78 is instructing the current generation to declare to the next generation the "glorious deeds of the Lord." Chad Vinson writes that according to Psalm 78, "Parents are the agents by whom [sic] God has entrusted to take the initiative on communicating with their children about God's deeds

²⁷Baucham, *Family Driven Faith*, 119, Kindle.

and character.”²⁸ Verse one provides a basic overview calling attention to the seriousness of the matter. Allen Ross asserts, “The psalmist calls the people to listen to his words and proclaim them to their children so that the LORD will be praised from generation to generation. By rehearsing the marvelous works of the LORD the heritage of the faith will be preserved.”²⁹ Verses two and three lay out what the psalmist is planning to share. It is important to note that the psalmist specifically relates “things that we have heard and known, that our fathers have told us.” Commenting on verse three, Calvin writes,

There seems to be some discrepancy between what the Psalmist had stated in the commencement, when he said that he would speak of great and hidden matters, and what he now adds, that his subject is a common one, and such as is transmitted from one age to another by the father to the son. If it was incumbent upon fathers to recount to their children the things here spoken of, these things ought, of course, to have been familiarly known to all the people, yea, even to those who were most illiterate, and had the weakest capacity.³⁰

Calvin is referring to the smallest of children when he refers to “weakest capacity.” It is safe to assume, therefore, that the psalmist heard these great and wonderful things about Yahweh from his own father.

Derek Kidner is emphatic about the responsibility of the male head in the home in Israelite culture.³¹ The importance of the male in the home in Israelite culture cannot be overstated. In explaining the role of the father in Psalm 78, Ross states, “The subject matter of his teaching will not be new to them; it concerns all the oral tradition of the

²⁸Chad Michael Vinson, “Encouraging Parents in the Biblical Discipleship of Their Teenagers at Fellowship Bible Church, Murphreesboro, Tennessee” (Ph.D. diss., The Southern Baptist Theological Seminary, 2014), 30.

²⁹Allen Ross, *A Commentary on the Psalms: 42-89* (Grand Rapids: Kregel Academic, 2013), 653.

³⁰John Calvin, *Psalms 36-92, Calvin’s Commentaries*, trans. John King (Grand Rapids: Baker Books, 2005), 228.

ancestors, what the psalmist and the congregation have been told by their fathers....And so what the psalmist is doing is carrying on the tradition: what they had received, what their fathers had told them, they will pass on to others.”³²

While the importance of the role of the father in ancient Israel was paramount, the importance of a mother in the home was not diminished, but rather is further defined as an extension of the father’s headship. Andreas Kostenberger and David Jones affirm the importance of mothers:

During the first decade of a child’s life he or she was the special concern of his or her mother. Since in ancient Israel the home was the primary place for education, the mother’s example and instruction are vital. Once the children reach adolescence, they would increasingly spend more time with their fathers, though this does not mean a mother’s influence was no longer felt. Mother’s would train their daughters for their future roles as wives and mothers.³³

Speaking of the role of father, Block adds to this idea as he explains, “[Fathers] assumed responsibility for their sons’ spiritual development, modeling before them deep personal commitment to Yahweh and his Torah (Deut 6:5-6), diligently instructing them in the Torah and the traditions of salvation and covenant, and generally ‘wearing their faith on their sleeves,’ that is, giving public witness to their spiritual commitment.”³⁴

In verse 4, the psalmist proclaims, “We will not hide them from their children, but tell to the coming generation.” One of the reasons that the psalmist stresses the importance of not hiding these things from the next generation is because he does not

³¹Derek Kidner, *Psalms 73-150*, Tyndale Old Testament Commentary (Downers Grove, IL: IVP Academic, 2009), 311–12. “Scripture has no room for paternal neutrality” (ibid.).

³²Ross, *Commentary on the Psalms*, 654.

³³Andreas J. Köstenberger and David W. Jones, *God, Marriage, and Family: Rebuilding the Biblical Foundation*, 2nd ed. (Wheaton, IL: Crossway, 2010), 86.

³⁴Block, “Marriage and Family in Ancient Israel,” 53.

want the next generation to repeat many of the mistakes of the previous generation.

Calvin explains how verse four should be translated:

But it ought, according to the rules of grammar, to be resolved thus: - *We will not conceal them from our posterity*, implying, that what we have been taught by our ancestors we should endeavor to transmit to their children. By this means, all pretence of ignorance is removed; for it was the will of God that these things should be punished from age to age without interruption; so that being transmitted from father to child in each family, they might reach even the last family of man.³⁵

The key to this idea is found in verse eight when the psalmist writes, “That they should not be like their fathers, a stubborn and rebellious generation, a generation whose heart was not steadfast, whose spirit was not faithful to God.” Marvin Tate comments on this idea of remaining faithful and not following the same pattern as the rebellious generation:

Israel has been able to know Yahweh in two ways. One way is through his words, the law that he has established for her. Even before the law, however, was the divine action: exodus preceded covenant. Both are necessary for understanding of Yahweh and the way to live in relationship with him. . . . God’s instruction is to be the subject of discourse among God’s people. . . . Only by understanding the old traditions can the present generation avoid repeating the sins of the previous ones.³⁶

The faithfulness of the current generation to the covenant will be a direct representation of the obedience and faithfulness of the previous generation to that same covenant. Ross explains, “Carrying on the oral tradition was the covenant duty of every generation, whether it was done in the home or the sanctuary. The carrying on of the tradition is strengthened by the use of the verb ‘arise’: in verse 5 God established; then in verse 6

³⁵Calvin, *Psalms 36-92*, 230.

³⁶Marvin E. Tate, *Psalms 51-100*, Word Biblical Commentary, vol. 20 (Nashville: Thomas Nelson, 1991), 288–89.

each generation is to rise up, meaning take action, to pass the covenant on to their children.”³⁷

The psalmist moves on in verse six to state explicitly the purpose for passing on this valuable information about the wondrous works of the Lord to the next generation. The purpose is “That the next generation might know them, the children yet unborn, and arise and tell them to their children.” In reference to verse six, Calvin writes, “In this verse, the Psalmist confirms what he had said concerning the continued transmission of divine truth. It greatly concerns us to know, that the law was given not for one age only; but that the fathers should transmit it to their children, as if it were their rightful inheritance, in order that it might never be lost, but be preserved to the end of the world.”³⁸ The goal of this faith transmission is not to be intellectual assent. Rather, as Ross states, “When children are taught the history of the faith, especially God’s works and words, the faith will become a valued part of their lives.”³⁹

Truth should always lead to personal conviction. The truth of who God is and all that God has done in history should lead one to understand God’s character. Psalm 78 is a perfect example of a pedagogical tool to help the current generation be faithful to Yahweh. Phillip McMillion argues, “The previous generations are used as a negative example, and the young are to be warned not to follow their stubborn and rebellious ways.”⁴⁰ Thus, according to Ross, “[The] handing down of the tradition was to be an encouragement to faith and obedience, and a warning against unfaithfulness to and

³⁷Ross, *Commentary on the Psalms*, 654–55.

³⁸Calvin, *Psalms 36-92*, 231.

³⁹Ross, *Commentary on the Psalms*, 655.

instability in the faith that leads to stubborn rebellion.”⁴¹ Therefore, it is possible to “learn from others’ mistakes.” And that is what the psalmist is attempting to achieve.

A father’s role in communicating faith to his children is crucial. The psalmist not only implies the importance of fathers but explicitly states that fathers must teach their children. Therefore, it is clearly seen that God’s design within the home is for the father to be the teacher of things concerning faith.

Faith Instruction from Birth

The question begins to surface, “When should one begin the process of transmitting the faith to his or her children?” Scripture provides an answer to that question. Paul answers that question in the book of Ephesians. In this section, attention will be given to the exegesis of Ephesians 6:4. Within this exegesis one will find that the answer to this question is, “From birth.”

Paul writes, “Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.” Just before this admonition and instruction, he tells children to obey their parents. Sometimes there seems to be a disconnect between what God expects and teaches in Scripture and what a parent actually experiences. Steve Wright answers a deep question regarding this text when he writes, “Why are parents commanded over and over again to talk to their children about spiritual things? It’s because children listen to their parents—God wrote this on their hearts. If God knew that we had no influence on our kids, the Bible would have no reason to tell us parents to

⁴⁰Phillip E. McMillion, “Psalm 78: Teaching the Next Generation,” *Restoration Quarterly* 43, no. 4 (January 2001): 223.

⁴¹Ross, *Commentary on the Psalms*, 655–56.

spend time teaching our children.”⁴² In this passage children are instructed on how to respond and react to their parents, and fathers are instructed on the best way to provide training for their children.

It is important, first and foremost, to notice who Paul is addressing. There is disagreement over whether or not Paul has only fathers in view here. F. F. Bruce interprets this passage to be aimed at parents in general, while Harold Hoehner interprets the passage to be addressed to fathers specifically.⁴³ Calvin agrees with Bruce that Paul is speaking to parents, not just fathers.⁴⁴ To explain further why only fathers are in view, Hoehner writes, “It could be that both father and mother are in view, but in light of the hierarchical structures, the father is responsible for his whole family. Although it was common for primitive societies to be matriarchal (lineage is traced through the mother), Israel followed the patriarchal structure with the father having absolute authority over his children.”⁴⁵ Andrew Lincoln agrees with Hoehner in his explanation:

The plural, . . . “fathers,” can refer to parents in general and not just fathers (cf. Heb 11:23), and some suggest that this may be the meaning here. But the change of wording from . . . “parents,” in v1, the omission of the mention of mothers after this has been explicit in the commandment of v2, and the fact that in the ancient world in both Greco-Roman and Jewish writings it is fathers in particular who are held responsible for the education of their children, make it far more likely that Ephesians is in conformity with this way of thinking and is addressing male heads of households in their role as fathers.⁴⁶

⁴²Steve Wright, *Apparent Privilege: That the Next Generation Might Know* (Wake Forest, NC: Inquest, 2008), 21.

⁴³Harold Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker, 2003), 794; F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1984), 398.

⁴⁴John Calvin, *Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon, Calvin’s Commentaries*, trans. John King (Grand Rapids: Baker, 2005), 328.

⁴⁵Hoehner, *Ephesians*, 794–95.

⁴⁶Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42 (Dallas: Word, 1990), 406.

Therefore, it is safe to assume that fathers alone are in view in Paul’s admonition to instruct children in issues of faith in the home.

Now that it is established that fathers or “heads of households” are in view in this passage, it is necessary to understand what Paul first tells fathers not to do: “Do not provoke your children to anger.” Calvin explains, “It is not the will of God that parents, in the exercise of kindness, shall spare and corrupt their children. Let their conduct towards their children be at once mild and considerate, so as to guide them in the fear of the Lord, and correct them also when they go astray. That age is so apt to become wanton, that it requires frequent admonition and restraint.”⁴⁷ Commenting on this verse, Francis Foulkes writes, “It is right for parents to demand obedience. . . . Discipline is essential in the home; but not unnecessary rules and regulations and endless petty correction by which children are discouraged.”⁴⁸ How a father approaches the task on instruction and discipline within the day-to-day activities of the home will determine the readiness of his child to receive such instruction and discipline. F. F. Bruce says it this way: “Fathers (or parents) are urged not to assert their authority over children in a manner more calculated to provoke resentment than ready obedience.”⁴⁹ Therefore, a father ought not instruct or discipline in such a way as to lead his child into anger, but rather into fear of God Almighty.

Last, Paul tells the Ephesians, “Bring them up in the discipline and instruction of the Lord.” In the world today many people are looking for an easy step-by-step guide

⁴⁷Calvin, *Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon*, 329.

⁴⁸Francis Foulkes, *The Epistle of Paul to the Ephesians*, 2nd ed., Tyndale New Testament Commentary (Grand Rapids: Eerdmans, 2007), 165.

to every process faced in daily life. Robert Plummer addresses this when he writes, “Paul did not provide step-by-step details for bringing up children ‘in the discipline and instruction of the Lord.’ The text does clearly indicate that Christian fathers should train their children in gospel-centered spiritual truths . . . , as well as providing discipline that is shaped by the character of Jesus.”⁵⁰ Vinson writes, “Paul, in the household code found in Ephesians 5:22-6:4, addresses the believing fathers in Ephesus in Ephesians 6:4 by giving them specific instructions regarding how to instruct their children in the Lord.”⁵¹

While Paul does not give believers in Ephesus the step-by-step guide to discipline and instruction, he does, however, provide a principle that guides that process. Bruce writes, “The ‘training and instruction of the Lord’ would involve following Christ’s example, with regard to his ‘meekness and gentleness’ (2 Cor. 10:1), as well as putting into practice his precepts.”⁵² According to Lincoln,

By specifying that the various forms of instruction are to be ‘of the Lord,’ the writer underlines that the education that goes on in the household has a new orientation. The learning Christ and being taught by him . . . is to be an activity that takes place not only in the Christian community in general but also specifically in the family, with the fathers as those who teach their children the apostolic tradition about Christ and help to shape their lives in accordance with it.⁵³

It is important to understand what is promoted and what is prohibited in this verse.

Vinson writes, “The positive imperative is discussed because it describes for what the

⁴⁹Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 398.

⁵⁰Robert L. Plummer, “Bring Them Up in the Discipline and Instruction of the Lord,” in *Trained in the Fear of God: Family Ministry in Theological, Historical, and Practical Perspective* (Grand Rapids: Kregel, 2011), 53.

⁵¹Vinson, “Encouraging Parents,” 39.

⁵²Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, 398.

⁵³Lincoln, *Ephesians*, 408.

parent is responsible, while the second imperative explains from what to refrain.”⁵⁴ He continues, “Discipline is a crucial component in instructing a child in the Lord.”⁵⁵

Paul makes clear in this verse that fathers are responsible for this component of instruction and discipline within the home. Beeke writes,

Fathers, use every means to have your children snatched as brands from the burning. Pray with them, teach them, sing with them, weep over them, admonish them, plead with them and upon their baptism. Remember that at every family worship you are ushering your children into the very presence of the Most High. Seek grace to bring down the benediction of the Almighty God upon your household.⁵⁶

Although fathers are explicitly expected to engage their children in matters of faith formation, mothers are not excluded from this task. Randy Stinson asserts, “The Bible does not minimize the role of mothers but clearly gives heightened sense of accountability and responsibility to fathers.”⁵⁷ Beeke writes, “When fathers cannot fulfill this duty in person, they should encourage their wives to carry out this precept.”⁵⁸ Brian Haynes argues, “The biblical thread of parental faith training, including such passages as Deuteronomy 6:4-9, Psalm 78:1-8, Proverbs 22:6, Matthew 28:18-20, and Ephesians 6:4, should be traced and applied to the lives of Christian parents. Fathers must be exhorted and equipped to embrace their biblical role as the leader in their households.”⁵⁹

⁵⁴Vinson, “Encouraging Parents,” 40.

⁵⁵Ibid., 41.

⁵⁶Joel R. Beeke, *Family Worship* (Grand Rapids: Reformation Heritage, 2002), 26.

⁵⁷Randy Stinson, “Male and Female, He Created Them,” in *Trained in the Fear of God: Family Ministry in Theological, Historical, and Practical Perspective* (Grand Rapids: Kregel, 2011), 83.

⁵⁸Beeke, *Family Worship*, 9.

⁵⁹Brian Haynes, “Building a Milestone Ministry in Your Church,” in *Trained in the Fear of God: Family Ministry in Theological, Historical, and Practical Perspective* (Grand Rapids: Kregel, 2011), 200.

Therefore, it is clear, even from Ephesians 6:4, that fathers are to begin the process of faith formation in the home at birth.

What about Mom and Single Parents?

Although it has been established that the role of the father in the home is crucial for the leadership of the family, mothers are not excluded from the discussion. Parenting in the new millennium has presented many challenges. There are single-parent homes, blended homes, and homosexual parent homes, just to name a few. These exceptions to the rule in no way negate the necessity of the father in the home, but it does require a response.

One would be hard-pressed to find data that suggests that the nuclear family, one with both parents in tact and functioning as the Lord intended, is not the healthiest option for rearing children. Scripture, through the inspiration of God Himself, demonstrates God's intention in the design of the family unit to function with both mother and father working within their God-ordained functions. However, culture, through sin's effects therein, has created several scenarios where the nuclear family is no longer the norm.

Single parents can still effectively disciple their children in the home as highlighted within this chapter. Isaiah 55:11 reads, "So shall my word be that goes out from my mouth; it shall not return to me empty." Petts suggests, "Any exposure to religion may provide some benefits to children."⁶⁰ Therefore, even the slightest influence of religiosity can provide benefits to efforts of discipleship.

⁶⁰Richard J. Petts, "Parental Religiosity, Religious Homogamy, and Young Children's Well-being," *Sociology of Religion* 72 (December 1, 2011): 393.

In the case of single-parent homes, Petts writes, “Residing with one religious parent may be more beneficial to children raised by single parents.”⁶¹ Petts goes on to argue that, regardless of the home situation of the child, the influence of at least one parent that holds fast to religious commitments will bring benefits to that child. Therefore, mothers and/or fathers raising children by themselves can still see great strides in the spiritual formation of their children, provided they engage in a manner consistent with Scripture. Catechesis can aid in that development as well. Below is a cursory analysis of catechesis.⁶²

Catechesis as an Effective Tool in the Home

This chapter has explored the implications of faith training in the home from Deuteronomy 6:4-9, 20, Psalm 78:1-8, and Ephesians 6:4. All of these passages have a common theme. An element of education is in view in each of these passages. The goal of each of these passages is to communicate truth to the next generation. In this section, the educational use of catechesis will be presented as a viable option for faith formation in the home.

Catechesis is the process of passing on faith by using the question-and-answer format. Catechesis is an educational methodology using rote memorization. A father asks a prescribed question to his child and the child responds with a (previously memorized) prescribed answer. Scottie May writes,

For the Israelites: (a) parents were the *prime* educators; they took that responsibility seriously and were held accountable by the community; (b) the teaching of God’s Word was done in *context* and related to all of life so the learner was able to see the

⁶¹Petts, “Parental Religiosity, Religious Homogamy, and Young Children’s Well-being,” 394.

⁶²A thorough argument for the use of catechesis will be given in chap. 3.

application of his truth immediately; (c) the culture was religious, stable, based on community, and relatively simple; and (d) memorization was the most available tool for the transmission of God's story.⁶³

Two elements are combined in this quote. Those two elements are parental responsibility and the use of memorization. Describing the importance of the educational use of the catechism, Margaret Krych writes, "The catechisms are treasures—but not to be locked away in safety deposit boxes. They are only treasures in so far as they are used."⁶⁴

Krych goes on to say, "The climate then is ripe, in a variety of protestant circles, for education with persons of all ages which takes serious account of biblical and confessional theology. Rather than merely surveying people's interests and wants, educators are now taking seriously what the church traditionally has regarded as important for its members to learn."⁶⁵

Catechesis serves an educational purpose. Tom Nettles gives an overview of a historical purpose of catechism:

The period of instruction and catechizing served two purposes: it allowed the candidate (catechuminate) to decide if he still wanted to submit to Christian baptism and gave the church opportunity to discern (as far as human observation can do this) the genuineness of his, or her, conversion. Then, after engaging in a period of fasting and prayer with the church, the candidates were baptized. This use of catechisms served as a safeguard for the purity of the church.⁶⁶

The purpose proposed here shall be applied to each of the biblical passages previously exegeted. Catechesis can be used to achieve what Moses had in mind when he

⁶³Scottie May, "A Look at the Effects of Extrinsic Motivation on the Internalization of Biblical Truth," *Christian Education Journal* 7, no. 1 (2003): 52.

⁶⁴Margaret A. Krych, "The Future of the Catechisms in Teaching," *Currents in Theology and Mission* 21, no. 5 (1994): 333.

⁶⁵*Ibid.*, 335.

⁶⁶Tom J. Nettles, *Teaching Truth, Training Hearts: The Study of Catechisms in Baptist Life* (Amityville, NY: Calvary, 1998), 16.

commanded the Israelites to “Diligently teach them to your children.” Jones states, “In Deut. 6:7, the Hebrew phrase translated ‘impress them on your children’ or ‘repeat them to your children’ uses *shaman*, an important Hebrew verb. The word *shaman* meant ‘to chisel in stone’ or ‘to whet a blade’—actions implying repetitive, intentional, transformative activity.”⁶⁷ The memorization and repetition of the question-and-answer format in catechesis can be a tool used to accomplish this purpose.

Commenting on Deuteronomy 6:7, Vinson writes,

Moses urges parents to teach their children diligently, which involves two crucial aspects: (1) repetition with precision and (2) repetition in application . . . for the parent to teach their children in the manner God intended, the instruction should involve repetition with precision. When a parent is teaching a child diligently it means that the parent is repeating their words often and using sharpness in delivery concerning the correct doctrine of the faith.⁶⁸

The repetition with precision is exactly what is required of a person participating in catechism as well as what is memorized being applied to everyday life. The catechism meets both of Vinson’s requirements.

In Deuteronomy 6:20, Moses encourages and commands fathers to answer their sons in a particular way when they ask questions about God’s faithfulness and specific practices within the faith community. The son’s question and the father’s answer are similar to what is expected within the context of the catechism. As mentioned in the verse, the catechism anticipates questions that a child might ask about faith.

Psalm 78 is considered to be a didactic psalm because of its structure and content. There are some that argue the didactic nature of Psalm 78 lends itself to more of

⁶⁷Jones, *Perspectives on Family Ministry*, 151.

⁶⁸Vinson, “Encouraging Parents,” 26.

a catechetical model of educating the next generation.⁶⁹ The formula of reminding the current generation about the previous generation's inability to keep the covenant as well as the instruction that is given to the current generation are clearly educational.

In Ephesians 6:4, Paul calls on fathers, or heads of households, to raise their children in the discipline and instruction of the Lord. The instruction from the father could very well be the educational use of the catechism. The discipline could come as a by-product of living the truths from the catechism that are being taught. This discipline would result from a child not living the truths therein.

Conclusion

I have set out to demonstrate that parents are the primary disciple-makers of their children. This has been seen through four biblical texts. First, Deuteronomy 6:4-9 points to the truth that parents are given the primary role of discipleship in the home. Second, Deuteronomy 6:20 explains that the question-and-answer format, which is the basis of the catechism, was used in the Old Testament to help fathers pass on the faith from one generation to the next. Third, Psalm 78:1-8 explicitly lays out the expectation that fathers are to be the teachers of the things of faith in the home. Finally, Ephesians 6:4 shows that children are to be instructed in the ways of the Lord from birth.

I have also demonstrated how catechesis is a viable model for passing on the faith from one generation to the next within the context of the home. There are many benefits to this educational model. Kevin DeYoung shares his wisdom:

No doubt, the church in the west has many new things to learn. But for the most part, everything we need to learn is what we've already forgotten. The chief theological task now facing the Western church is not to reinvent or to be relevant

⁶⁹McMillion, "Psalm 78."

but to remember. We must remember the old, old story. We must remember the faith once delivered to the saints. We must remember the truths that spark reformation, revival, and regeneration. And because we want to remember all this, we must also remember – if we are fortunate enough to have ever heard of them in the first place – our creeds, confessions, and catechisms.⁷⁰

The biblical passages that were exegeted proclaim over and over again, whether implicitly or explicitly, that the responsibility of passing the faith on to the next generation lies with fathers. Beeke encourages fathers,

Heads of households, we must implement family worship in the home. God requires that we worship Him not only privately as individuals, but publicly as members of the covenant body and community, and socially, as families. The Lord Jesus is worthy of it, God's Word commands it, and conscience affirms it as our duty. Our families owe their allegiance to God. God has placed us in a position of authority to guide our children in the way of the Lord. We are more than friends and advisors to our children; as their teacher and ruler in the home, our example and leadership are crucial. Clothed with holy authority, we owe to our children prophetic teaching, priestly intercession, and royal guidance.⁷¹

To restate what was said at the beginning of this chapter, the family is clearly God's plan "A" in getting the Gospel to the nations. Homes in which fathers make much of God are homes that are promoting the life-giving message of the gospel. When that gospel is received and lived out in the context of the home, children begin to take it with them wherever they go. Therefore, parents must take their responsibility as seriously as did the Israelite community, so that the nations may be glad and sing for joy (Ps 67).

⁷⁰Kevin DeYoung, *The Good News We Almost Forgot: Rediscovering the Gospel in a 16th Century Catechism* (Chicago: Moody, 2010), 13.

⁷¹Beeke, *Family Worship*, 11.

CHAPTER 3
THEORETICAL AND PRACTICAL ISSUES RELATED TO THE
USE OF CATECHESIS IN HOME DISCIPLESHIP

Introduction

The topic of catechesis is beginning to make a resurgence in recent days.¹ The need for discipleship within the church cannot be overstated. The need for discipleship within the home is equally, if not more, important than discipleship within the church. The process of discipleship should begin in the home.

The purpose of this chapter is to explore the theoretical and practical issues related to the use of catechesis in home discipleship. I will argue for the use of catechesis in home discipleship by highlighting five truths. First, the historical use of catechesis as a method of discipleship will be evidenced. Second, because of the nature of the catechism and its focus on doctrinal richness, attention will be given to the usefulness of the catechism to aid in worldview development. Third, because catechism is used to instruct, it will be shown that catechesis is a viable educational strategy to be used both in the church and in the home. Fourth, since catechism is proven to be a viable educational strategy, I will prove that the catechism is best utilized as such when it addresses multiple learning styles. Finally, tying this viable educational strategy to the home, it will be demonstrated that catechesis is one of the best ways for parents to engage in family worship to pass on the faith from one generation to the next.

¹Three specific works argue for this resurgence: J. I. Packer and Gary A Parrett, *Grounded in the Gospel: Building Believers the Old-Fashioned Way* (Grand Rapids: Baker, 2010); Kevin DeYoung, *The Good News We Almost Forgot: Rediscovering the Gospel in a 16th Century Catechism* (Chicago: Moody, 2010); Starr Meade, *Training Hearts, Teaching Minds: Family Devotions Based on the Shorter Catechism* (Phillipsburg, NJ: P & R, 2000).

Catechesis Is a Historically Established Method of Discipleship

From the first century until now, the goal for the church has been to expand God's Kingdom. The means to accomplish this goal has been through the process of making disciples. While there are many plausible and effective ways through which to make disciples, I will argue that the catechism is a method that needs to be resurrected and put into practice to achieve that end. Historically, catechesis has been tried,² tested, and demonstrated³ worthy of that goal. Starr Meade writes,

Wise and godly men of another day understood the need for standards of truth and Christian doctrine. They saw the value such standards would have in presenting the fundamental teachings of Scripture in a concise and systematic manner and in providing a grid through which to sift all teaching and all ideas. With great care and much prayer, they worked together to formulate creeds and confessions to define the basic doctrines of the Christian faith. Aware of the importance of passing these doctrines on to their children, they also prepared catechisms for the instruction of the young.⁴

Catechesis has been used in the church for many centuries as a means to communicate truth to people of all ages. Although it was an accepted practice, the method was not universal in its use. Many reasons can be offered for why catechesis is not still in use as it once was centuries ago. According to John Westerhoff and O. C. Edwards,

Catechesis in the early church, while associated with a pedagogical strategy (verbal transmission), had a broader and deeper meaning functionally. To be either literalistic or restrictive in the use of language prevents meaningful discourse over time. The archaic character of the word "catechesis" provides a sense of continuity with the past in a day when our efforts are shallow because we are singularly

²Susan Denise Gantt, "Catechetical Instruction As an Educational Process for the Teaching of Doctrine to Children in Southern Baptist Churches" (Ph.D. diss., The Southern Baptist Theological Seminary, 2004), 31.

³Ibid., 32.

⁴Meade, *Training Hearts, Teaching Minds*, 2.

enamored with the new and with the ways of our scientific, post-enlightenment, modern age.⁵

Not everyone who refers to catechism is using the term in the same way. Some intend to describe the simple question and answer format, while others intend to communicate a more comprehensive definition. Westerhoff and Edwards clarify what they mean by “catechism”:

By catechesis we mean every activity used by the church to celebrate and imitate the word or actions of God. Through catechesis the community of faith proclaims its faith in word and deed and calls itself a more living, conscious, and active faith. As such, catechesis involves all those actions within a community of faith that enhance and enliven faith, that make divine revelation known, and that aid persons and the community in realizing their vocation.⁶

Regardless of which definition one prefers, it is clear through the study of Christian history that catechesis was used in various formats in various faith traditions to communicate the faith once for all delivered to the saints to the next generation and to new believers alike.

While examining the historical evidence for the use of catechetical instruction, one would be remiss not to highlight the ways in which biblical authors used catechetical tools or methods. One does not have to simply infer about whether or not the method of catechesis is apparent in Scripture, Scripture itself attests to its use.⁷ The use of catechesis for spiritual development and formation is a biblical idea. Nettles writes,

⁵John H. Westerhoff III, “The Challenge: Understanding the Problem of Faithfulness,” in *A Faithful Church: Issues in the History of Catechesis*, ed. John H. Westerhoff III and O. C. Edwards, Jr. (Wilton, CT: Morehouse-Barlow, 1981), 1.

⁶Ibid., 2.

⁷Tom J. Nettles, *Teaching Truth, Training Hearts: The Study of Catechisms in Baptist Life* (Amityville, NY: Calvary, 1998), 32. Nettles writes, “The specific admonitions of Scripture support the use of this method. ‘Teach them diligently to thy children’ and ‘talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up’ were the instructions accompanying the second giving of the commandments (Deut. 6).” This sort of instruction included memorization of fundamental precepts.

“The apostles and other teachers in the New Testament worked with several clear, concise, verbally friendly confessional and catechetical devices to establish a foundation for the entire teaching ministry. . . . Nothing should hinder the conclusion that memorization of the deposit of truth is biblical.”⁸

J. I. Packer and Gary Parrett write, “Historically, the church’s ministry of grounding new believers in the rudiments of Christianity has been known as *catechesis*. It is a ministry that has waxed and waned through the centuries. It flourished between the second and fifth centuries in the ancient church.”⁹ According to Nettles, “The Golden Age of catechisms emerged in the Reformation.”¹⁰ Calvin and Luther both viewed the catechism as a viable and necessary means by which believers’ spiritual lives are formed.¹¹

Catechism was a technique clearly used long before the Reformation, but it seems that catechesis found its greatest and most broad use in that time because of what it accomplished. Again, Nettles: “During the Reformation, catechisms met several important and pressing needs. As a type of personalized confession, they helped establish clearly the distinguishing doctrines considered paramount by the reformers.”¹² Catechesis was also used to correct theological deficiencies that may have existed in a believer prior to his or her conversion. Arnold asserts, “The Reformers created doctrinal summaries in a question and answer format to facilitate the understanding and memorization of the doctrine. Learning these written ‘catechisms’ became the focal point in the training of young people and converts to the faith. Other features of the early

⁸Nettles, *Teaching Truth, Training Hearts*, 36.

⁹Packer and Parrett, *Grounded in the Gospel*, 22.

¹⁰Nettles, *Teaching Truth, Training Hearts*, 17.

¹¹*Ibid.*

¹²*Ibid.*, 26.

church catechumenate became less important.”¹³ Arnold goes on to explain that the role and responsibility of early church leaders “was to carefully examine the occupations and practices of the new believers. Certain kinds of behavior, lifestyles, and professions were deemed inconsistent with the faith. New believers were told in no uncertain terms that they needed to renounce these practices and quit them or they would not be able to join the Christian community.”¹⁴

Catechesis is scarcely found in such abundance as was seen in the Reformation period. There are various reasons for this reality. Educational preference and development over the decades has attempted to push this practice into antiquity. Also, the popularity of the Sunday School movement and other new ideas that were discovered to communicate truth to both children and adults alike were contributing factors to the disuse of catechesis.

While it is true that the use of catechism exploded during the Reformation period, it does not mean that it has always been viewed as a desirable, pragmatic discipleship method. Catechesis has struggled to maintain popularity in recent decades. Speaking specifically of Southern Baptists, Gantt writes,

As time went by, the use of catechesis waned and ended in the majority of Southern Baptist churches as new methodologies gained favor. An important issue for educators in Southern Baptist churches is whether the reintroduction of catechetical instruction could be a vital and valid educational experience for all children in the church. If the use of a catechism instills doctrinal knowledge and understanding more effectively than other teaching methods, then it would indeed be a beneficial tool.¹⁵

Writing about a contributing factor to the fall of the widespread use of catechisms, Packer and Parrett also write that

¹³Clinton E. Arnold, “Early Church Catechesis and New Christians’ Classes in Contemporary Evangelicalism,” *Journal of Evangelical Theological Society* 47, no. 1 (2004): 49.

¹⁴Ibid.

¹⁵Gantt, “Catechetical Instruction,” 40.

the ability to print and widely distribute catechisms was an opportunity that the Reformers (and the Catholic counter-reformers after them) would not and did not miss. But we can see how this could and did have a serious downside. We recall that in the ancient church the basic ingredients of the catechism (that is, the content in which baptismal candidates were instructed) was never to be written down. This meant a full engagement of the mind was essential. It meant too that the relational dynamics between instructor and instructed could not be neglected.¹⁶

Another reason for the decline in use of the catechism is the rise of the study and critique of educational methodology and pedagogy and new methods began to be employed, which were believed to be more effective in communicating truth. According to Packer and Parrett, “The church in the West has largely abandoned serious catechesis as a normative practice. Among the more surprising of the factors that have contributed to this decline are the unintended consequences of the great Sunday school movement.”¹⁷ The Sunday school movement is not without its merits, however. Packer and Parrett continue, “It effectively replaced pastor-catechists with relatively untrained lay workers and substituted an instilling of familiarity (or shall we say, perhaps, *overfamiliarity*) with Bible stories for any form of grounding in the basic beliefs, practices, and ethics of the faith.”¹⁸ Long before Packer and Parrett identified this as an issue, Kenneth Barker noted that “during the nineteenth century the Sunday school movement became the major institution of religious instruction in Protestantism. At first the curriculum centered around the classical Reformation catechisms, but as the century progressed the bible became the central text.”¹⁹

Although the educational use of the catechism in the church and home fell on hard times, there are those who still believe that it deserves a rightful place for the

¹⁶Packer and Parrett, *Grounded in the Gospel*, 70.

¹⁷Ibid., 24.

¹⁸Ibid.

¹⁹Kenneth Barker, *Religious Education, Catechesis, and Freedom* (Birmingham, AL: Religious Education, 1981), 26–27.

purpose of meaningful spiritual development. Espinoza and Johnson-Miller argue that “catechesis should be given its rightful place as the overarching process for understanding and cultivating Christian formation and lifelong spiritual growth.” They advocate “catechesis, not as informational indoctrination, but as a dynamic, lifelong process of theological and spiritual cultivation for the sake of divine attentiveness.”²⁰ Gantt also asserts, “If catechetical instruction is indeed more effective than other methodologies that have experienced more favor and more usage during the last century, perhaps it is time for Southern Baptists who have eschewed this teaching method to return to the traditions of their heritage and to the origins of Christian education by reinstating the use of the catechism.”²¹ Therefore, because catechesis has been an effective pedagogical method, it should be considered yet again for all who desire to know more about God and his ways.

Catechesis Creates the Foundational Elements of a Biblical Worldview

Since catechism is structured around the teaching of biblical doctrines, it should be used to develop a biblical worldview. After all, biblical worldview development hinges on doctrine. Gantt addresses the issue of doctrine: “The effectiveness or ineffectiveness of a church in reaching unbelievers for Christ and helping them become mature disciples may relate to whether that church presents its doctrines as essential or optional.”²² She goes on to add that “the confusing and difficult world of

²⁰Benjamin D. Espinoza and Beverly C. Johnson-Miller, “Catechesis, Developmental Theory, and a Fresh Vision for Christian Education,” *Christian Education Journal* 11, no. 1 (2014): 9.

²¹Gantt, “Catechetical Instruction As an Educational Process for the Teaching of Doctrine to Children in Southern Baptist Churches,” 41.

²²*Ibid.*, 24.

today's child mandates that churches instruct children in doctrine that will help them live out their faith regardless of circumstances so they may participate in this fulfilling life."²³

Richard Osmer gives another cultural reason why doctrine is important in spiritual and worldview development:

Not only must churches assume more of the teaching once performed by other institutions, but they must do so in the face of an increasingly hostile and seductive environment. . . . Perhaps the shallowness of the surrounding culture is best exposed by a faith community of moral, spiritual and intellectual depth. Teaching people to think out of a theological tradition, which catechetical instruction at its best should do, is only one small step toward this kind of community.²⁴

Michael Spencer issues a caution that the church would do well to heed when referring to the neglect of passing on orthodox doctrine to the next generation:

We Evangelicals have failed to pass on to our young people an orthodox form of faith that can take root and survive the secular onslaught. Ironically, the billions of dollars we've spent on youth ministers, Christian music, publishing, and media has produced a culture of young Christians who know next to nothing about their own faith except how they feel about it. Our young people have deep beliefs about the culture war, but do not know why they should obey scripture, the essentials of theology, or the experience of spiritual discipline and community. Coming generations of Christians are going to be monumentally ignorant and unprepared for culture-wide pressures.²⁵

The reason for much of these cautions is the lack of theological depth in churches and homes today. Since theology is inextricably tied to worldview development, it is important to understand why this aspect is missing from many churches. Many churches, observed on the surface, seem to be more concerned with relationships and growth by attendees than theological depth. There are some who

²³Gantt, "Catechetical Instruction," 27.

²⁴Richard R. Osmer, "The Case for Catechism," *The Christian Century* 114, no. 14 (1997): 411.

²⁵Michael Spencer, "The Coming Evangelical Collapse," *The Christian Science Monitor*, accessed July 10, 2015, <http://www.csmonitor.com/Commentary/Opinion/2009/0310/p09s01-coop.html>.

believe that addressing theology, by any means, could be viewed as offensive and turn away guests and church members. Wells speaks to this reality as he shines light on what he calls the “Disappearance of Theology”:

The disappearance of Theology from the life of the Church, and the orchestration of that disappearance by some of its leaders, is hard to miss today but, oddly enough, not easy to prove. It is hard to miss in the evangelical world—in the vacuous worship that is so prevalent, for example, in the shift from God to the self as the central focus of faith, in the psychologized preaching that follows this shift, in the erosion of its conviction, in its strident pragmatism, in its inability to think incisively about the culture, in its reveling in the irrational. And it would have made few of these capitulations to modernity had not its capacity for truth diminished. It is not hard to see these things; avoiding them is what is difficult.²⁶

It is important to grasp what Wells infers about how orthodoxy impacts orthopraxy because what we believe impacts what we do and how we do it. This is clearly seen in the daily activities within church congregations. Wells clarifies his assertion:

It is not that the elements of the evangelical credo have vanished; they have not. The fact that they are professed, however, does not necessarily mean that the structure of the historic Protestant faith is still intact. The reason, quite simply, is that while these items of belief are professed, they are increasingly being removed from the center of evangelical life where they defined what that life was, and they are now being relegated to the periphery where their power to define what evangelical life should be is lost. . . . It is evangelical *practice* rather than evangelical profession that reveals the change.²⁷

Seeing the disappearance of doctrine from churches today leads to an urgency that doctrine for worldview development is more necessary today than ever before. Packer and Parrett comment on the usefulness of catechesis in developing theological foundations: “Indeed, it is in the first instance more of a preemptive ministry. It seeks to lay spiritual, moral, and theological foundations that can help grow a church and its individual members toward maturity, so that they will not be easily swayed by deceptive

²⁶David F. Wells, *No Place for Truth: Or, Whatever Happened to Evangelical Theology* (Grand Rapids: Eerdmans, 1993), 95.

²⁷*Ibid.*, 108.

doctrines or moral compromises that will, invariably, arise to trouble them.”²⁸ This is the defense mechanism that helps believers, as Paul says in Ephesians 4:14, not be, “carried about by every wind of doctrine.” They continue,

A young person growing up in North America today has their worldview and values powerfully shaped by forces from all fronts. There is the constant influence of all sorts of media, the values inculcation that the schools and educational leaders have devoted themselves to, the political forces that legislate and enforce ever-shifting understandings of morality, the relentless worldview shaping that is driven by forces of advertising and marketing, and much more.²⁹

It has been clearly seen in this section that doctrine is essential and necessary for spiritual development of believers both young and old. Gantt reminds believers that “doctrine matters. Keeping faith in Christ central to our understanding of Christianity is essential. It is also essential to understand that the truths of Scripture are important for the person who wishes to live a life pleasing to God. Children need doctrinal instruction to point them to faith in Christ and a way of life that pleases God.”³⁰

Children need a foundation of biblical doctrine so that they will be able to stand and refute the current thoughts and beliefs of their culture.³¹ Education is the arena in which catechism must gain its place of relevance. Once the catechism obtains legitimacy among educational methodology, it will be that much closer to regaining its place in the church and home with more regularity.

²⁸Packer and Parrett, *Grounded in the Gospel*, 45.

²⁹Ibid., 162.

³⁰Gantt, “Catechetical Instruction,” 271.

³¹Ibid., 283.

Catechesis Is a Viable Educational Strategy

The use of the catechism is an educational strategy. The catechism finds its educational base in what is called “rote learning.” “The catechism is a useful means to achieve this purpose of passing along faith from one generation to the next. . . . The pedagogical process of rote learning, used in the catechism to memorize not only the answer to each question therein, but also to memorize the questions associated with those answers, is the key to the catechism.”³² Hayes and Hood describe rote learning, which is, “rote memorization, the learning of material verbatim through repetition, is a process which still has applicability to instruction. The role of repetition in long-term retention of subject matter is important when considering alternative instructional strategies.”³³ They continue, “The decision to use rote as a teaching strategy is based on judgments which must be made on two variables: (1) Is it the best strategy for the particular instructional purpose? (2) Will it be managed correctly?”³⁴ Rote memorization or rote learning is the basis for administering the catechism, and the catechist manages it. So, according to Hayes and Hood’s conditions, it is apparent that catechesis passes both tests.

In a previous article, I argued and established that rote learning, which is the pedagogical process used with the catechism, “is an underutilized educational methodology that, if revived, would benefit the local church and homes alike.”³⁵ According to Richard Mayer, “Learning involves the acquisition of knowledge.”³⁶ He continues, “When taking a knowledge acquisition view of learning, teachers sometimes

³²Joel A. Smelley Jr., “Rote Learning: A Revived Strategy for Religious Instruction,” *Christian Education Journal* 10, no. 2 (2013): 313.

³³Elizabeth A. Hayes and James M. Hood, “Rote Memorization as a Teaching Strategy,” *Reading Improvement* 19, no. 4 (1982): 319.

³⁴Ibid.

³⁵Smelley, “Rote Learning,” 309.

³⁶Richard E. Mayer, “Rote Versus Meaningful Learning,” *Theory into Practice* 41, no. 4 (2002): 226.

emphasize one kind of cognitive processing in instruction and assessment—what we call *Remembering*.³⁷ “Remembering” is the key to the catechism because of the memorization that is involved.

The goal for all learning, according to Mayer, is for it to become meaningful learning, which is the process of moving knowledge from something that one intuitively knows to something one uses in problem-solving. Rote learning is the foundation of meaningful learning, not the end goal. Getting students from reciting facts to solving problems with those facts leads to meaningful learning.³⁸ Mayer writes, “Meaningful learning occurs when students build knowledge and cognitive processes needed for successful problem solving.”³⁹ Hay and Kinchin compare rote and meaningful learning:

Rote and meaningful learning are not dichotomous and mutually exclusive: they are different parts of the same continuum. They can even occur, simultaneously. Some of our earlier work has already shown that some parts of a student’s cognitive structure can remain unchanged in the course of learning (Non-learning), while other zones are changed superficially (Rote-learning) and still others are changed through purposeful and deliberate integration of new knowledge among the prior-knowledge structure (Meaningful learning).⁴⁰

No matter the task, whether it is the catechism or something new that needs to be learned, rote learning is the first step in building that new knowledge base. According to Pashler, Triplett, and Zarow, “Although many educators aspire to minimize the role of rote memorization in learning, the need for some memorization remains as great as ever. This need is seen, for example, in educational contexts ranging from second-language vocabulary learning to organic chemistry classes, from programming language instruction to the acquisition of basic historical facts.”⁴¹

³⁷Mayer, “Rote Versus Meaningful Learning,” 226.

³⁸Ibid., 227.

³⁹Ibid.

⁴⁰David Hay and Ian Kinchin, “Using Concept Mapping to Measure Learning Quality,” *Education + Training* 50, no. 2 (2008): 174.

Some, however, do not have a high view of rote learning. While drawing attention to an inherent difficulty associated with rote learning, May states, “What is learned rotely has little effect of the life of the learner. When material is memorized, the content comes into the personal experience of the learner.”⁴² May then concedes, “Rote learning and memory techniques definitely have a place in educational methodology.”⁴³ Another proponent of meaningful or active learning over and above rote learning concedes, “In some cases, students are simply given information and asked to ‘know’ it, clearly a behavior that ranks at the bottom of Bloom’s taxonomy of cognitive behaviors.”⁴⁴

In the previous chapter, the impetus for the transmission of the faith once for all delivered to the saints from one generation to the next was established. An educational strategy of some fashion is necessary to bring about this transfer of faith formation. According to Packer and Parrett, “One of the most important arguments for ministries of catechesis today derives from the simple fact that believers have been commanded to teach others catechetically. As we saw to be the case in the Old Testament, so in the New, parents are commanded to teach their children.”⁴⁵ They also assert,

We have been very unwise when we have swallowed whole the criticisms lodged against having children in the church memorize things by rote. *Mere* memorization of items left to itself is indeed not a sufficient educational or formative experience and can degenerate into mere mumbo jumbo. But is *no* memorization the way forward? Surely it is not. By seizing upon our children’s God-ordained ability to

⁴¹Harold Pashler, Baylor Triplett, and Gregory Zarow, “Is Temporal Spacing of Tests Helpful Even When It Inflates Error Rates?” *Journal of Experimental Psychology* 29, no. 6 (2003): 1051.

⁴²Scottie May, “A Look at the Effects of Extrinsic Motivation on the Internalization of Biblical Truth,” *Christian Education Journal* 7, no. 1 (2003): 50.

⁴³*Ibid.*, 53.

⁴⁴Cori Fata-Hartley, “Resisting Rote: The Importance of Active Learning for All Course Learning Objectives,” *Journal of College Science Teaching* 40, no. 3 (2011): 36.

⁴⁵Packer and Parrett, *Grounded in the Gospel*, 47.

commit verses, creeds, hymns, lists, and much more to memory when they are still very young, we are helping them to “fill the cupboard” of the souls.⁴⁶

Mason addresses the educational use of the catechism and the importance of that education to relate to reality and life when he writes,

Catechesis refers broadly to the Christian instruction of adults and children, new and seasoned Christians. Good catechesis will recognize the different stages and needs of, say, an adult convert or enquirer from an unchurched background, a seven year old Christian child, and a mature believer of many years standing. Nevertheless, the same basic principles apply in each case: the goal of instruction is performance; the taproot of good performance is deep familiarity with the script.⁴⁷

The “script” to which Mason refers is Scripture. Since catechism is the educational strategy that is argued for here, then the text to be used in this endeavor has and always will be Scripture.

It is safe to say, therefore, that, as an educational strategy, Scripture is the text, catechism is the educational strategy, and rote learning is the method. Although many in educational circles believe rote learning and the use of catechism are obsolete, outdated, and antiquated, catechism remains a viable educational strategy. While it may not fit every educational need, it does fit within the scenario of the faith development of the saints. Attention will now be given to how catechism is best used, namely, when it addresses multiple learning styles.

Catechesis Is Best Utilized When It Addresses Multiple Learning Styles

Not all students or learners learn in the same way. One need not look beyond the typical school classroom to see this truth in action. According to William Yount, “Just as children differ from adults in personality . . . and cognitive development . . . so

⁴⁶Ibid., 139.

⁴⁷Matthew Mason, “Back to (Theo-Drama) School: The Place of Catechesis in the Local Church,” *Scottish Bulletin of Evangelical Theology* 30, no. 2 (2012): 207.

they differ in their approaches to solving moral dilemmas.”⁴⁸ What will be argued here is that the catechism, when used correctly, reaches its maximum educational potential when addressed to multiple learning styles.

As seen above, a considerable amount of memorization is used when employing the catechism for educational benefits. Tribble and Keene write about this truth:

Protestant rhetoric charged Catholic practice with a kind of mindlessness, substituting inert practices and external compliance for genuine spiritual engagement. Rote memorization and recitation, as well as mere imitation of set gestures and bodily movements were seen as inimical to true spiritual experience. Mere verbal memorization of devotional material was not sufficient for the lay believer, who was instead charged to engage with the “lively word” of God, preached and written.⁴⁹

The method used by the Catholics was deemed ineffective by Protestants, who argued that more was needed than the ritualistic practices. However, one might critique the Protestant use of catechism as mere indoctrination. Mason writes, “For many, catechesis, and in particular, catechisms, have precisely the connotations of mere doctrinal propositionalism. On this understanding, to learn a catechism is simply to absorb by rote a set of propositions drawn from Scripture with no obvious practical outcome.”⁵⁰ That is not to discount, however, the experience of the learner to aid in the educational process.

Clearly, any observation of a student in his learning environment will conclude that experience also has a place in the educational event. One proponent of this idea is David Kolb. In describing the human activity of learning, Kolb writes,

Human beings are unique among all living organisms in that their primary adaptive specialization lies not in some particular physical form or skill or fit in an ecological

⁴⁸William Yount, *Created to Learn: A Christian Teacher's Introduction to Educational Psychology*, 2nd ed. (Nashville: B & H, 2010), 134.

⁴⁹Evelyn B. Tribble and Nicholas Keene, *Cognitive Ecologies and the History of Remembering: Religion, Education, and Memory in Early Modern England* (New York: Palgrave MacMillan, 2011), 19.

⁵⁰Mason, "Back to (Theo-Drama) School," 211.

niche, but rather in identification with the process of adaptation itself—in the process of learning. We are thus the learning species, and our survival depends on our ability to adapt not only in the reactive sense of fitting into the physical and social worlds, but in the proactive sense of creating and shaping those worlds.⁵¹

According to Kolb, humanity's ability to learn through experience is what sets it apart from all other species. This notion, however, does not take into account the biblical narrative which states that humanity is created in the image of God; the idea that humans learn experientially has much warrant.

One of the points made above is that catechism should be used in a way that is not separated from the living world. This task is accomplished when what is learned through catechesis is meaningful or active, meaning that the student takes what is learned and is able to apply it to everyday life. This process ties together education (even if through rote memorization) and experience. But this type of learning is a process, as Kolb explains,

The fact that learning is a continuous process grounded in experience has important educational implications. Put simply, it implies that all learning is relearning. How easy and tempting it is in designing a course to think of the learner's mind as being as blank as the paper on which we scratch our outline. Yet this is not the case. Everyone enters every learning situation with more or less articulate ideas about the topic at hand. . . . The important point is that the people we teach have held these beliefs whatever their quality and that until now they have used them whenever the situation called for them.

There are times, according to Kolb, when old beliefs need to be questioned or relearned. This need to question old beliefs is the idea of breaking down an existing worldview and building another. This breaking down and building up is also similar to the process of learning and relearning through worldview development and the use of a catechism to draw out old beliefs and challenge them through Scripture. It can be done, as Kolb champions, by using the student's current and past experiences. Evaluating those

⁵¹David A. Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (Englewood Cliffs, NJ: Prentice Hall, 1984), 1.

experiences as one engages with Scripture will help in developing higher truths that either reinforce or negate those experiences.

Marion Brady addresses the experience of the learner: “A focus on real-world issues can alter the entire culture of a school or school system. . . . It’s easily applicable to the wider world. And it shifts the emphasis from cover-the-material memory work to a full range of thinking skills.”⁵² The experience of the learner is evident within the educational framework of the evangelical church: teaching “material” without showing its impact on daily life and applicability to living and sharing the Gospel that is central to the heart of evangelicalism. Experience cannot be ignored in the learning process.

Kolb was not the first to examine and study how humans learn. There were many that came before him. While the focus of this section is not to explain the historical progression of educational and psychological thought as it relates to theories of learning, it will be profitable to explore ideas from Piaget and Vygotsky as they relate to learning theory.

Piaget’s approach to cognitive development focuses more on the actual individuals themselves instead of the social integration as a whole.⁵³ Piaget is known for developing “four stages of cognitive development: The Sensorimotor Stage (Ages Birth to Two), the Preoperational Stage (Ages Two to Seven), the Concrete Operational Stage (Ages Seven to Eleven), and the Formal Operational Stage (Ages Eleven and Above).”⁵⁴ The catechism is often tailor-made to the student’s specific developmental stage. Catechesis is not just for children. Espinoza and Johnson-Miller write, “Many view catechesis as a period of instruction exclusively for children to precede confirmation and communion when in fact adults were the primary catechumenates in the early church.

⁵²Marion Brady, “Cover the Material or Teach Students to Think?” *Educational Leadership* 65, no. 5 (2008): 66.

⁵³Yount, *Created to Learn*, 87.

⁵⁴*Ibid.*, 104.

Throughout church history catechesis was applied to all believers from infancy to the culmination of their faith in adulthood.”⁵⁵

Vygotsky also had a cognitive development theory, which differed from Jean Piaget’s. Yount describes Vygotsky’s developmental theory as needing three essential ingredients. One of these main elements is social interaction, which Yount describes when he writes, “The core of cognitive development in social interaction with a ‘more knowledgeable other.’ . . . Social interactions begin with parents and siblings and later expand to teachers and classmates.”⁵⁶ In the educational use of catechesis, the catechumen is in social interaction with the catechist, who is the knowledgeable other to which Vygotsky is referring. Westerhoff and Edwards bring the importance of social interaction to bear in light of catechesis when they assert,

Catechesis is not simply accidental, but implies intentional, mindful, responsible, faithful activities; is not only for children, but implies life-long sustained efforts; is not indoctrination, but implies the necessity of open, mutually helpful interpersonal relationships and interactions of persons within a community; is not concerned with just one aspect of life, but with all of life—the political, the social, and the economic.⁵⁷

While it is important to understand the developmental theories that impact educational strategy, it is also important to prevent these theories from being overemphasized in Christian education. Espinoza and Johnson-Miller remind the educator:

Rather than meaningful incorporation of developmental insight into our biblically- and theologically-grounded purpose of guiding people into the fullness of the Christian life, we allowed human development theories to overshadow our mission Our newfound recognition of the inseparable nature of human development and spiritual growth—Christian maturity led to confusion between human development

⁵⁵Espinoza and Johnson-Miller, "Catechesis, Developmental Theory, and a Fresh Vision for Christian Education," 17.

⁵⁶Yount, *Created to Learn*, 118.

⁵⁷Westerhoff, "The Challenge," 3.

and spiritual growth even to the point of equating one with the other.⁵⁸

One of the ideas that keeps education innately Christian is that of spiritual formation. The Holy Spirit is the forming, or more appropriately, the transforming agent and not the educational strategy. Modern educational theory, when not viewed appropriately as a tool, can easily become overemphasized. Criticizing the overemphasis of modern educational theory, Osmer writes,

How well has the church fared under this modern approach? After almost a century of experiential religious education, with its heavy emphasis on process over content, personal creativity over communal identity, and emergent experience over biblical-theological knowledge, it is safe to say that the members of mainline Protestant churches know less about the faith, are more tenuously committed to the church, and are less equipped to make an impact on the surrounding world than they were at the turn of the century. Recent research in cognitive psychology and communication studies have [*sic*] called into question many of the assumptions on which modern education has been based. It has made it clear, for example, that an emphasis on process over content is grounded in a false dichotomy. Internalizing the language, concepts and communicative norms of a particular field is crucial to the development of competencies in that field.⁵⁹

Educational strategies must include multiple learning styles to be effective.

However, applying certain educational strategies to various learning styles may prove to be difficult but is effective in the life of the learner. For example, based on Kolb's continuum,

on one end is *reflexive observation*. At the other is *active experimentation*. . . . Those who tend toward reflexive observation are those who process or make meaning of new ideas and experiences by stewing them over in their minds. They are "watchers" who create meaning by observing and reflecting on experiences and ideas. . . . On the other end are the doers. Through active experimentation, these learners energetically work through the concept they are learning with their whole bodies. They have difficulty integrating a new idea by just thinking about it. They have to put the idea into practice to take hold of it.⁶⁰

⁵⁸Espinoza and Johnson-Miller, "Catechesis, Developmental Theory, and a Fresh Vision for Christian Education," 12.

⁵⁹Osmer, "The Case for Catechism," 411-12.

⁶⁰Robert DeVargas, "Creating an Unforgettable Learning Experience," in *The Teaching Ministry of the Church*, ed. William R. Yount, 2nd ed. (Nashville: B & H Academic, 2008), 274.

This is just one example of how a learning style can be actualized. The “watchers” and the “doers” learn differently because of the way they internalize and manipulate new information. Some learn through observation and some through hands-on experience. It is important for teachers, or in the case of this chapter, catechists, to engage in whatever learning style their students best learn. Yount goes further in this explanation:

By tapping into the needs and natural curiosities of our learners, we find fertile ground in which ideas grow. Fueled by their intrinsic motivation, we move our students to consider ideas and concepts about which they’ve never dreamed. By introducing and teaching these things in ways that leverage each person’s style of learning, we enable our learners to grab onto and own the truths we teach.⁶¹

Creating an opportunity for learners to learn within their own learning style will be difficult. It will require intentionality and evaluation. It will require thinking outside of the box of normal teaching methods. Wilhoit and Ryken write, “Our culture, including the Christian segment of it, is obsessed with personality cults. We therefore measure the success of Bible teaching in terms of high interest and charismatic teaching personalities. If classes are full and students are enthusiastic, what can possibly be wrong?”⁶² This sarcastic question assumes a negative response, and rightfully so. A better approach to applying teaching across learning styles is needed.

Yount has created such a teaching style that addresses learning styles of different learning types. He presents a style of learning and teaching that covers three spheres of cognitive learning called the “Christian Teachers’ Triad.” Yount writes, “The three spheres reflect processes of cognitive (rational), humanistic (personal), and behavioral (active) learning—thinking clearly, feeling and valuing deeply, and doing

⁶¹Ibid., 282.

⁶²James C. Wilhoit and Leland Ryken, *Effective Bible Teaching*, 2nd ed. (Grand Rapids: Baker Academic, 2012), 13.

skillfully.’⁶³ The thinking sphere (rational) presents the cognitive aspect of learning,⁶⁴ the feeling and valuing sphere (personal) presents the emotional aspect,⁶⁵ and the doing sphere (active) presents the behavior of the learner.⁶⁶ All three spheres are needed. And all three spheres must be valued and actualized in a balanced way.

Therefore, the catechism, rightly applied in the life of a learner through the instruction and diligence of a teacher, will bring about appropriate thinking, theologically sound feeling or valuing, and right action based on thinking and feeling rightly. This right thinking and action only happen when the catechism addresses the learning style specific to each learner. When learning styles are the focus, transformation and spiritual development will logically follow.

Catechesis Is an Effective Method to Be Employed in Home Discipleship

When considering the spiritual education of children, the home cannot and must not be ignored for the place of importance that it is and the value that it holds. Historically, the home is the focal point where faith is shaped in the life of a child. In referring to religious activity found in Deuteronomy 6, Beeke writes,

In an orderly home, these activities are done at specific times of the day. They offer opportunities for regular, consistent, and daily times of instruction. Moses wasn't suggesting a little talk, but diligent conversation and diligent instruction that flow from the burning heart of a parent. Moses says that words from God should be in a father's heart. Fathers must *diligently* teach these words to their children.⁶⁷

⁶³Yount, *Created to Learn*, 336.

⁶⁴Ibid.

⁶⁵Ibid., 337.

⁶⁶Ibid., 338.

⁶⁷Joel R. Beeke, *Family Worship* (Grand Rapids: Reformation Heritage, 2002), 9.

Ellis highlights the importance of parents in the role of home discipleship when he writes, “In truth, the most important influence in the formation of children’s belief in God is their relation to their parents and the practice of religion in the home.”⁶⁸

Discipleship should take place in the home. This requires training and teaching that points children to the Lord. Vinson writes, “The biblical description of a parent’s responsibility is to faithfully train and teach their children in the Lord when they are lost and if they are saved to disciple them in the faith.”⁶⁹ This is important because, as Ellis notes, “Our common experience, supported by many studies, reminds us that children will almost always absorb and practice whatever religion their caregivers have.”⁷⁰

Parents often underestimate their ability to correctly disseminate biblical knowledge to their children. Fortunately, it is much easier to do than they think. Unfortunately, it is difficult to get parents to understand this. Nettles further comments,

There are many good and helpful ways for parents and children to spend time together. Many parents struggle, however, with finding a means of creating spiritual and biblical discussions with their children. The discipline of catechizing draws parent and child, student and teacher, together in the most helpful and edifying of all activities—the submission of heart and mind to the teachings of the Bible.⁷¹

Therefore, parents are now afforded an opportunity, through the execution and use of catechesis in the home, to spiritually invest in their children as God intended.

The use of catechesis in the home was a time-honored tradition.

Unfortunately, that is no longer the case. Gantt writes, “If in the fourth century a bishop

⁶⁸Robert C. Ellis, “Reforming Childish Religion,” *Journal of Family Ministry* 19, no. 3 (2005): 14.

⁶⁹Chad Michael Vinson, “Encouraging Parents in the Biblical Discipleship of Their Teenagers at Fellowship Bible Church, Murphressboro, Tennessee” (D.Min. thesis, The Southern Baptist Theological Seminary, 2014), 18.

⁷⁰Ellis, “Reforming Childish Religion,” 21.

⁷¹Nettles, *Teaching Truth, Training Hearts*, 38.

could rely on Christian parents to catechize their children and give them a basic understanding of salvation history, by the mid-point of the Middle Ages, this was not the case.”⁷² As mentioned above, catechisms saw a resurgence in the Reformation. During the Reformation the instruction of the tenants of the Christian faith were executed by the whole of baptized believers and families and other civil authorities would share in this task.⁷³ However, after the Reformation, the use of catechesis began to decline. In a previous article, I note,

Currently, the local church is the place where children are educated spiritually, with few exceptions. The church should have a process of educating believers in a way that faith formation takes place. The issue, though, is that many churches have accepted a responsibility they were never given. From creation until now, the primary place of spiritual education and nurture has always been and will always be the home. The family is God’s plan A, with no plan B, to receive and share the gospel. Because the catechism is a method that can be used to communicate the gospel, it is a method that parents can use to pass on the faith once for all delivered to the saints down to their children . . . it is a valid way of creating and forming a foundation of faith formation in children.⁷⁴

The importance of parents in the spiritual formation of children cannot be overstated. Unfortunately, while most parents understand they have a place in the educational processes of their children, the same is not always true when it comes to spiritual development. Many parents, although they might agree with the reality stated in Deuteronomy 6:4-9 that it is their responsibility to be the leaders in spiritual formation for their children, abdicate that responsibility. According to Floyd,

Teaching should also be a priority in family life because parents are a child’s most important and influential educators. Parents spend far more time around children in their most formative developmental years, more time than schoolteachers or teachers in religious settings such as Sunday school. Similarly, family life affords

⁷²Gantt, “Catechetical Instruction,” 92.

⁷³Ibid., 102.

⁷⁴Smelley, “Rote Learning,” 317.

many teaching opportunities, and parents do not have to create simulated environments for many lessons they may want to teach children.⁷⁵

Floyd goes on to write, “Effective parent-teachers are intentional about what they convey to children. Such parents make decisions about what they want to convey to children; then they work to do so. Often teaching takes place whether or not a parent intends to provide a child with information. Children often learn by observing parents and seeing how parents act in a variety of situations.”⁷⁶ This applies all of the learning styles mentioned above, from Kolb to Yount, including Piaget and Vygotsky.

Content is necessary in this process of parental education of children. The catechism provides content that can be used in the educational process in the home. Creating learning experiences where children are drawn in is effective and should be employed from time to time to prevent the learning experience from becoming mundane. Marlene Lefever writes,

Dramatized biblical material is a valuable teaching tool for several reasons. First, students are exposed to content. People who have known a Bible story for years review it, and people who have little Bible background get a quick overview that can lead them into deeper study. Second, it helps students look at familiar material in new ways. Just as reading a modern version of the Bible helps people see new ideas in verses they have memorized in the *King James Version*, so a dramatization can help them rethink a familiar passage.⁷⁷

A teacher, and in this case, a parent, must use all tools at his disposal to build this foundation that will lead to spiritual transformation and faith development. Meade brings up a great question in reference to making sure parents are passing faith from one generation to the next: “When our children replace us as contenders for the faith, will they have a clear grasp of the faith they must defend?”⁷⁸ The answer to that question will

⁷⁵Scott Floyd, “The Family’s Role in Teaching,” in *The Teaching Ministry of the Church*, ed. William R. Yount, 2nd ed. (Nashville: B & H Academic, 2008), 149.

⁷⁶*Ibid.*, 150.

⁷⁷Marlene D. LeFever, *Creative Teaching Methods: Be an Effective Christian Teacher* (Colorado Springs: Cook Ministry Resources, 1985), 75.

be determined by the parents' spiritual investment in their children. The catechism is the best method to be employed for that to happen, and the home is the best place for that instruction to take place.

Meade writes, "Because a good catechism is at the same time concise and thorough, when children have learned it well, their understanding of the basic doctrines of the Christian faith can be tested and found to be complete."⁷⁹ Whitney reminds parents of the importance of family worship, of which catechism could and should be a part: "The Bible clearly implies that God deserves to be worshiped daily in our homes by our families. There is no direct, explicit commandment in Scripture about family worship. The practice of it, however, is implicit throughout the Bible."⁸⁰

In speaking about catechisms being used in the process of family worship in the home, Baucham writes, "This practice, though foreign to many contemporary minds, is an old and trusted family discipleship tool. And while no catechism, creed, or confession is infallible or rises to the level of Scripture, it's important to have tools to define and teach the doctrines we derive from the Bible."⁸¹ For far too long parents, because of their fear of what to do and how to do it regarding family worship and catechism, have sat idly by doing nothing in the home to develop their children spiritually. Kara Powell and Chap Clark encourage parents to begin the process now: "Hear this good news: because faith development is a lifelong process for all of us, it is never too late to be more intentional in your parenting and the faith you model and discuss with your kids."⁸² Whitney also offers his encouragement, but specifically aimed

⁷⁸Meade, *Training Hearts, Teaching Minds*, 1.

⁷⁹Ibid., 2.

⁸⁰Donald S. Whitney, *Family Worship: In the Bible, in History and in Your Home* (Shepherdsville, KY: The Center for Biblical Spirituality, 2006), 11.

⁸¹Voddie Baucham, Jr., *Family Shepherds: Calling and Equipping Men to Lead Their Homes* (Wheaton, IL: Crossway, 2011), 63.

at fathers, when he states, “Fathers, husbands—if you have been negligent in this duty and great privilege, repent by starting family worship today. Again, you may feel awkward about what to say to your wife or your children about starting, but simply say that God has convicted you of your responsibility to lead in family worship and you want to start at a given time today or tonight.”⁸³

Meade challenges all parents and even churches:

Those of us who care about passing on the baton of historic Christian truth must awaken to the importance of faithfully imparting its doctrines to our children. We cannot depend on haphazard, hit-or-miss Bible stories and memory verses, hoping that somehow our children will distill from them Christianity’s important teachings. Rather, we must provide careful, systematic instruction in doctrine. We must provide this for our children while they are still young. Doctrine cannot wait until children are teens, because adolescents are making major life decisions. The theological framework on which to base those decisions, the biblical worldview, must already be in place.⁸⁴

DeYoung also offers encouragement to those hesitant to begin using the catechism in the home through family worship: “Come and see what vintage faith is really all about. Come and see if the cool breeze from centuries gone by can awaken your lumbering faith. Come and see if your church was lame *because* of its confessions and catechisms or if your lame church *made* the confessions and catechisms lame all on its own.”⁸⁵

It has been seen that the home is the place given in Scripture for faith to be handed down to children. Also, home is the place where children learn to worship from their parents. Whether the worship is rightly or wrongly ordered depends on the faith of the parents, but nonetheless, worship is happening. The use of catechism in the home

⁸²Kara E. Powell, Brad M. Griffin, and Cheryl A. Crawford, *Sticky Faith, Youth Worker Edition: Practical Ideas to Nurture Long-Term Faith in Teenagers* (Grand Rapids: Zondervan, 2011), 26.

⁸³Whitney, *Family Worship*, 54.

⁸⁴Meade, *Training Hearts, Teaching Minds*, 6.

⁸⁵DeYoung, *The Good News We Almost Forgot*, 14.

will help in the faith development of children as well as provide a method for regular family worship to take place.

Conclusion

If the church is to regain prominence in the community and the nation it must first begin by regaining the home. This will be done by engaging with parents within the church about their rightful role as disciple-makers of their children. I have provided strong evidence supporting the use of catechesis in the church and home. The catechism is a method that has been used historically in discipleship of believers, regardless of age. It creates the foundational elements of a biblical worldview. Catechesis is a viable educational strategy that is best utilized when it addresses multiple learning styles. And the catechism is an effective method to be employed in home discipleship.

The church not only has a responsibility to make disciples, but also has a responsibility to place the locus of this disciple-making process into the hands of parents. If parents pick up the baton in the home, not only will the church change from the inside out, but many believers will also become spiritually mature disciples of Christ. Catechism is the best way forward in discipleship, and the home is the best place for it to start. May God be glorified by the efforts of parents that embrace this role and invest spiritually in their children, regardless of the cost.

CHAPTER 4

THE METHODOLOGY ADMINISTERED TO IMPLEMENT THIS PROJECT

It has already been established throughout the previous chapters that parents are the primary disciple-makers of their children, catechesis is an effective pedagogical method for use in the disciple-making of children, and catechesis is a valid tool for parents to use in the home for discipleship. This chapter outlines the methodology for implementing the catechism in the homes of the participants.

The purpose of this project was to implement the use of catechetical instruction as a regular practice to strengthen the process of family discipleship in the homes of the members of Anderson Mill Road Baptist Church, Moore, South Carolina. In order to accomplish this objective, a 40-question catechism was developed, and parents were guided through each week of questions at the beginning of each week. This project began August 16, 2015, and continued for twenty weeks. It occurred in four phases. In the first phase (week 1), a list of potential questions was prepared, and recruitment of an expert panel to evaluate each question began. In the second phase (weeks 1-10), the catechism was developed and written. In the third phase (weeks 11-19), implementation of the catechism in the homes of parents with teenagers in high school took place. Finally, in the fourth phase, the post-catechism survey was administered, and a *t*-test for dependent samples was conducted to determine if there was a positive, statistically significant difference between the pre-catechism answers and the post-catechism answers.

Target Population

The target population for this project was families with at least one child between the ages of 13-18 still living in the home. Upon approval from the Ethics Committee of the Southern Baptist Theological Seminary to use human subjects in research, this project was launched. The catechism was made available only to those who were recruited. The selection process was dependent upon a list of 30 families that I personally knew had time and were involved at different levels of the ministry and the church, respectively.

Phase 1: Initial Preparation

Expert Panel

The first item that needed to be addressed in order to initiate this project was that a panel of experts to evaluate each question had to be assembled. There were four people originally recruited to be on the expert panel for evaluating each question. These four people were selected because they were seminary-trained, familiar with the process and execution of catechesis, and serving as pastor or professor in some capacity within a local church or seminary. Once the questions were written (usually four each week for the first ten weeks), they would be sent to the Expert Panel for evaluation. Each question was evaluated on seven criteria. Each criterion was centered around a statement to which each person on the Expert Panel responded with either (1) Insufficient, (2) Needs Attention, (3) Sufficient, or (4) Exemplary. The questions that the Expert Panel answered about each question was as follows:

1. The question is clearly relevant to a theological topic.
2. The answer is biblically accurate.
3. The question and answer are theologically consistent.
4. The question and answer are appropriate for a high school student.
5. The four application points appeal to different learning styles.

6. The question and answer with application are user-friendly for parents leading faith talks.
7. Overall, the question and answer are clear.

Since three out of the four expert panel members did not live in the geographical area where this project was being implemented, using paper copies of the Catechism Evaluation Rubric (see appendix 2) was not practical. To compensate for this issue, an online form (see appendix 3) was created for each of the 40 questions of the catechism through Google Forms. When each expert panel member completed the online form, the response was collected through Google and was accessible on Google Drive.

Initial Draft of Questions

Since this project is based on the use of catechism, thought had to be put into the actual questions themselves. The desire for this catechism was that it followed some type of logical flow. Most catechisms begin with questions about who God is and what He is like, so that seemed like a fitting place to begin. From there, serious thought was given to creating the flow that would be used. Because the catechism was being used for faith development in the home, it only made sense to employ the gospel as the framework for the questions. The idea for the framework that was used comes from Greg Gilbert's book, *What is the Gospel?*¹

The framework of Gilbert's book is God, Man, Christ, Response. So, following this pattern, the first several questions (questions 1-5) focused on who God is, what He is like, who the Holy Spirit is, and why God created in the way that He did. The next several questions (questions 6-15) focused on who man is, what man's problem is, what man's purpose is, what sin is, what the law is, and punishment for breaking the law. The third set of questions (questions 16-18) focused on who Christ is, what He accomplished, and what is needed for redemption. The fourth set of questions (questions 19-22) focused on how a person becomes saved, what faith is, what justification is, and

¹Greg Gilbert, *What Is the Gospel?* (Wheaton, IL: Crossway Books, 2010).

what sanctification is. Finally, the rest of the questions that were written fell into the category of general discipleship.

Phase 2: Developing the Catechism

Catechism Design

Phase 2 was primarily devoted to writing the actual questions of the catechism. This catechism was designed as a 40-question catechism. For the purposes of this project, the catechism was implemented only as a means by which families could meet and have meaningful discussion around the question and answer for use as “Faith Talks.” Faith Talks, as defined in the proposal of this project, is the process of taking everyday life and intentionally using God’s Word or truths from God’s Word and applying it to certain daily situations. Faith Talks were used within this project to help children understand each question and answer.

The way in which the 40-question catechism was administered in the home, or at least the expectation, was for families to use five questions each week, or one question each day for five days during the week as faith talks. This catechism was administered over an eight-week period within the homes of those who chose to participate.

Each catechism question had six parts. Each question contains:

1. **The Question:** Each question had to pertain to a theological topic to be considered for the catechism, which means that it needed to explore or add value not only to the student’s knowledge, but also to the parent’s knowledge as well. The question, once written, also had to be a part of building a biblical worldview, which is why the theological component was so important.
2. **The Answer:** The answer to each question had to be not only biblically accurate, which means that the answer was derived strictly from Scripture and not from conjecture or mere opinion. Also, the question and the answer had to be theologically consistent, which means that each answer had to pertain to the same area of theology as its question.
3. **The Head Section:** The head section was a part of the application section. In this section, the question, “What must we know about this truth?” was answered. This section appealed to those who absorb knowledge by hearing and thinking. This section brings the truth to the thinker.

4. The Hands Section: The hands section was a part of the application section. In this section, the question, “What action must we take upon knowing this truth?” was answered. This section appealed to those who are more action-oriented. This section brings the truth to the doer.
5. The Heart Section: The heart section was a part of the application section. In this section, the question, “How does this truth make you feel?” was answered. This section appealed to those that are feelers by nature.
6. The World Section: The world section was a part of the application section. In this section, the truth was applied to the world. In essence, this section appealed to how Christians should engage with the world knowing this truth (respective to each question).

The head, hands, heart, and world sections were added to the catechism to help each participant apply the catechism question and answer beyond simple memorization. The goal through the application sections was to allow the truths from each question not merely to be acquired knowledge, but also so that each participant would be able to engage on a more meaningful level with the truths learned so that the catechism would be more transformative.

Writing the Questions

The first thing that had to be done from an organizational standpoint was compile a list of questions. The goal was to write four questions each week while balancing the daily and weekly pressures of being in full-time ministry. Using the aforementioned outline from Gilbert’s “God, Man, Christ, Response” paradigm, I created the list of 40 questions so that not only would I know where I was going next, but I also knew what had already been asked and could keep track of each question. Below is an explanation of thought behind each question in the catechism and why it was included listed out by the week each question was written.

Week 1. During this week I contacted the expert panel to let them know that questions would be coming to them. The Google forms were created for each question. Below are the questions that were written within this week:

1. Who is God? It was important to begin the catechism understanding who God is and therefore understanding who man is not at the same time.

2. What is God like? This question arrives at the reality that God is wholly other, He is holy righteous and perfect, again drawing a contrast with the reality that man is neither of those things on his own.
3. God exists in how many persons? It was important for high school students to understand that God the Father exists in perfect unity and relationship with God the Son and God the Holy Spirit.
4. Who is the Holy Spirit? This question is important especially for high school students because many do not have a basic grasp of who the Holy Spirit is and His function in the life of a Christian.

Week 2. In week 2, four questions were written pertaining to God and transitioning into questions about man. Once the four questions were written, Google forms were created for each question. Below are the questions that were written within this week:

5. How and why did God create? Drawing attention to the fact that God created through His Son, Jesus Christ, was essential here.
6. What is man? There were a couple of things that were important to communicate here: Man is the crown jewel of God's creation, and man possesses the image of God.
7. What is expected of man? The importance of understanding what God expects of man is crucial to a biblical worldview and thinking rightly about man.
8. What is man's purpose? High school students need to know that their purpose here on earth is to give glory to God.

Week 3. Week 3 questions continued the theme of man but began the transition into understanding God's law. Once the four questions were written, Google forms were created for each question. Below are the questions that were written within this week:

9. What is man's problem? Within the culture of today, particularly American culture, man is assumed to be basically good. Therefore, it is important for high school students to understand that man's problem is sin, which he cannot escape apart from Christ.
10. What is the role of the law? The law can be one of the most confusing aspects to the Christian life. Many are wondering whether or not it still applies today. The role of the law is to show the standard God has in protection of His holiness.

11. What is the purpose of the law? The purpose of the law is, then, is to reveal how man is not holy, but rather unholy by nature.
12. Can anyone keep the law perfectly? Though many have tried to keep the law perfectly, no human can or will. One has, Christ the Savior. Many high school students will try to work their way into Heaven; this question highlights the fact that working one's way to Heaven is impossible.

Week 4. Week 4 questions continued the theme of God's law and how no one is exempt from keeping God's law without consequence. Once the four questions were written, Google forms were created for each question. Below are the questions that were written within this week:

13. Can a person escape punishment for not keeping the law perfectly? Once it has been established that a person cannot keep the law perfectly, it stands to reason that escaping the punishment would also logically be impossible.
14. What is sin? Since there has been clear mention of sin prior to this question, then it is necessary to define what exactly sin is.
15. What was the first sin? Knowing what sin is helps one categorize one's behaviors. But, it is also important to know where sin came from. Highlighting the rebellion of Adam and Eve in the Garden of Eden is a crucial point in theology and cannot be ignored. It is through that rebellion that man understands his own rebellion. It was there that everything went wrong.
16. Who is Christ? So far Christ has not been adequately defined and explained for who He is. Christ is the one who is victorious over sin, death, hell, and the grave. He also secures a righteous verdict for those who repent of sin and trust in Him alone. This truth destroys the idea that a person can work his way toward God.

Week 5. Week 5 questions focused on Christ and what He accomplished through His life, death, burial, and resurrection as well as covering salvation. Once the four questions were written, Google forms were created for each question. Below are the questions that were written within this week:

17. What did Christ accomplish? Christ accomplishes what man most needs: reconciliation. If man's problem is sin, then man needs a solution to free him from sin. Therefore, Christ reconciles man through his life, death, burial, and resurrection.
18. What is needed for redemption? This is the response part of the Gospel that is being spelled out through this catechism.
19. How is a person saved? How a person is saved can be somewhat difficult for a high school student to understand; therefore, it is important for him or her to grasp that a person is saved through repentance of sin and placing complete faith in Christ.

20. What is faith in Christ? Once it has been established that repentance and faith are necessary to be saved, it is then crucial to understand what true faith is. This question explains that faith is trust in Christ that He has done everything necessary for salvation.

Week 6. The plan for this week was to write questions 21 through 24.

However, a fundraising banquet associated with our church absorbed all free time available that week. This caused a delay in the writing of these questions until the next week. Therefore, questions 21-24 were pushed to the next week, and during week 9 eight questions were created to stay on the original schedule.

Week 7. During this week research was underway to recruit additional expert panel members because two of them were not able to completely fulfill the requirements of that duty. Originally, four panel members were in place. However, three were recruited in order to replace the two that could not follow through, and an additional panel member was added to include more useful feedback for each question. Week 7 questions focused on the two themes of salvation and death. Once the four questions were written, Google forms were created for each question. Below are the questions that were written within this week:

21. What is justification? Because this is a topic often misunderstood by even mature believers, it was a topic necessary to introduce for high school students to understand what happened to them spiritually at the moment of their conversion.
22. What is sanctification? If justification focuses on one's position in Christ, then sanctification focuses on the Holy Spirit's work in the life of the believer to conform him or her into the image of Christ. High school students need to understand that sanctification is a work done by the Spirit and personal obedience.
23. What is death? Because the common thought in our culture today is that once physical life is over one ceases to exist, it is important for a high school student to understand the truth. The truth is that man is eternal and will live in one of two places after his life ends on earth.
24. What happens after death for those that are redeemed? To know what happens to a believer after death should be an encouraging proposition. However, it is not so for many young people because the fear of death is greater than the reality of Heaven.

Week 8. Week 8 questions draw attention to finishing up the topic of death and focusing on prayer, what it is, and why it is important in the life of a Christian. Once the four questions were written, Google forms were created for each question. Below are the questions that were written within this week:

25. What happens after death for those who are not redeemed? The reality behind the truth of this answer should lead High school students to desire to share their own faith more and more.
26. What is prayer? Prayer is often misused. This is mainly due to the fact that many Christians are immature in their faith. A theologically sound understanding of prayer is crucial in the life of a believer.
27. How are we instructed to pray? One of the reasons many do not pray as they ought is because they do not know how.
28. Why are Christians expected to pray? To further explain how this is not just an idea that some pastor came up with, here, in this question, attention is given to God's expectation for all believers to pray.

Week 9. Week 9 questions began more of a general discipleship section. Attention was given to the Church, the ordinances, Christ's resurrection, and adoption. Once the eight questions were written, Google forms were created for each question. Because of the banquet in week 6, making up an extra four questions was necessary.

Below are the questions that were written within this week:

29. What is the Church? The church is not just the building. It is the people, growing in knowledge and truth of its Savior.
30. Why does the church exist? The church exists for many reasons, but one is so that it can be a physical manifestation of the body of Christ for the purpose of worship.
31. What are the ordinances of the church? This is where the catechism takes a Baptist (Protestant, to be more general) tone. Two ordinances are listed; baptism and the Lord's Supper.
32. What is baptism? Baptism does not have the power to save. Therefore it is important to make that distinction for high school students.
33. What is the Lord's Supper? The purpose of the Lord's Supper is for the remembrance of what Christ did for all believers in salvation through His broken body and spilled blood.
34. Where is Christ now? This question was written to help high school students to understand that their God is not dead and in a tomb somewhere, but risen and victorious and reigning supreme.

35. How does Christ's resurrection affect us? Because Christ was raised, all believers will be raised at Christ's second coming. This truth also unveils the reality that the righteous verdict that is needed is given through Christ's life.
36. What is adoption? This truth helps high school students understand that, although they were enemies of God before salvation, now they are accepted into God's family.

Week 10. Week 10 questions focus the Great Commission, the Great Commandment, the fruit of the Spirit, and man's ultimate hope. Once the four questions were written, Google forms were created for each question. Below are the questions that were written within this week:

37. What is the Great Commission? The Great Commission is what all believers should engage their lives in doing. It is the proclamation of the Gospel and spreading of God's Glory across the globe as the waters cover the sea.
38. What is the Great Commandment? This question is integral for high school students because it eliminates the possibility of partiality and pride. The Great Commandment focuses on right love of God and right love of others.
39. What is the fruit of the Spirit? This question belongs in the catechism because it is a litmus test for identifying if one has all of the fruit that is present in the life of a believer.
40. What is man's ultimate hope? The catechism culminates with this piercing question. A believer's only true hope is life in Heaven with God.

Website Development

In order to make the catechism accessible to all of the participants, a website was needed. The fact that families rarely eat meals in the home in our culture necessitated this reality. Therefore, a website was created for the convenience of those families who found themselves at a ballpark, dance rehearsal, music rehearsal, etc. during dinner time.² In week 8, I consulted with a website developer about the needs for the catechism and this project. I began over that weekend transferring questions and their

²<http://www.yourcatechism.com>. This website was created to be private so that it was not searchable through web search engines such as Bing, Google, Yahoo, etc. The link was given to every participant at the first meeting in week 11 of the project implementation (Phase 3). The website itself is mobile accessible, meaning that any cell phone, tablet, or other electronic device could see the entire website as it would appear from a computer.

applications to the website. In week 9, the content for the main page of the website was written to explain what the catechism is and how to use the catechism in the home for the purpose of discipleship.

Phase 3: Implementation of the Catechism

Recruiting Families

The goal for the participation level in this project was twenty families that had at least one high school student (13-18 years of age) still living in the home. In order to achieve this goal and maintain a number of participants over twenty families, I sent an email out to thirty families to determine interest in participation. Below is the body of the email sent to each of these families:

Hello!!

I am working on my Doctoral project to finish my Doctor of Educational Ministry degree. I would like for you to consider participating in this project with me. Here is what all is involved:

I have written a catechism (Set of questions and answers that help build a Biblical Worldview) that you will implement as an “at-home” faith-building activity (Faith Talk) with your high school student(s). There are 40 questions. You will discuss one question each day for five days (Monday-Friday) during the week. The following Sunday we will get together to discuss the next week’s questions. Here is a little more detail...

1. We will meet every Sunday from October 25 - December 20 (Each meeting will take no more than 25 minutes). My project requires that we all (20+ families) meet together each week.

October 25 - Initial Survey and Discuss Questions 1-5

November 1 - Discuss Questions 6-10

November 8 - Discuss Questions 11-15

November 15 - Discuss Questions 16-20

November 22 - Discuss Questions 21-25

November 29 - Discuss Questions 26-30

December 6 - Discuss Questions 31-35

December 13 - Discuss Questions 36-40

December 20 - Final Survey

2. We will meet in the Canteen from 9:00a-9:25a on those dates.

3. **Please fill out this form** (<http://goo.gl/forms/QgVv1Icvuz>)

4. You will likely receive a phone call from me sometime this week to follow up about this project.

Thank you in advance for your help in participating in this with me.

There were 25 families that agreed to participate in this project from that original email. This response made it possible in to begin the last eight weeks of the project, in which catechesis began in the homes of those participating.

Execution of Pre-Training Survey

At the first meeting, the Family Discipleship Perceptions and Practices (FDPP) survey was given to each person present. This survey was used to gain knowledge of the practices (or lack thereof) that families were already executing within the home for the purpose of home discipleship. These practices include frequency of family worship times, understanding of the father's spiritual responsibility, and frequency of family meal times. Twenty-five families attended the first meeting in week 11 and completed the FDPP. Unfortunately, one family had to drop out during week 11 due to illness and schedule conflicts.

In order to keep up with each family and their responses, a spreadsheet was created that associated each family with a specific number. The number that corresponded to each family was placed on the second or third page of the survey in the top left corner near the staple so that it was unseen by the person filling out the survey. After writing the number in the top left corner of each survey, the survey corresponding to each specific family was placed in an envelope with that family's name on the outside. This helped with the promise of confidentiality of the responses and gave the participants a level of comfort to be honest. The surveys were not, however, placed back in the envelope with the name on the outside. The survey was simply placed in a stack upside down on a table as each family left the room. Once the surveys were collected, percentages were calculated so that those percentages could be compared to the post-training survey results.

Evaluation of Questions

As mentioned above, each question of the catechism had to be evaluated before it was allowed to be used with the participants. The goal was for every question to be written and evaluated before the implementation period began. However, with the difficulty of having a panel that had schedule conflicts and busy ministry calendars, the goal was revisited, and the new goal was that each question was evaluated the week prior to it going live on the website. Typically, every Saturday night before the meeting (or on Sunday mornings) I would log in to Google Drive and take the responses from each expert panel member's evaluation and insert those into an excel spreadsheet (see appendix 4). I made all necessary changes to questions so that I could, with confidence, say that every question met the minimum requirement for evaluation at a "Sufficient" or better per evaluation statement. Once those changes had been made, I updated those changes on the website so that the website would reflect the most recent, sufficient feedback from the expert panel.

Weekly Meetings

Each week, all of the families that were participating in this project came together for a brief time of encouragement and discussion led by me about the following week's questions. Each meeting looked a bit like the following:

1. I brought breakfast from Hardee's every meeting because I wanted to let the participants know that I understand the sacrifice of an already busy morning, so I wanted to take one thing off of their plates. Breakfast included sausage biscuits and butter biscuits along with Orange Juice.
2. I arrived early before the meeting in order to set up the tripod and the iPad. The iPad was used to record each meeting.
3. I made a video recording of each meeting so that any participant who was unable to make the meeting would be able to watch the video at a later time. This allowed for me to be able to say, with confidence, that every participant attended each meeting.
4. I began every meeting with a brief time (Usually 5-7 minutes) of "open floor" discussion regarding how the previous week had gone with their "Faith Talks." This tended to be a time when parents shared what their high school students either did or shared during the catechism faith talk the previous week.

5. Last, I finished our time discussing (usually 10-12 minutes) each question. Attention was given to the question, the answer, and high points from each of the application sections (head, hands, heart, world). The focus was also on helping the participants anticipate what types of roadblocks to expect and what questions their high school students might ask.
6. Every meeting ended with a time of me praying over them that God would give them influence with their children and that the enemy would be pushed back.

A breakdown week-by-week will be explained below:

Week 11 (Catechism week 1). In week 11, the pre-training survey was administered to each participant. Questions one through five were edited based on the evaluations from the expert panel. Those edits were updated on the catechism website. Meeting one took place preparing parents for the first five questions.

Week 12 (Catechism week 2). In week 12, questions 6 through 10 were edited based on the evaluations from the expert panel. Those edits were updated on the catechism website. Meeting two took place preparing parents for the next five questions.

Week 13 (Catechism week 3). In week 13, questions 11 through 15 were edited based on the evaluations from the expert panel. Those edits were updated on the catechism website. Meeting three took place preparing parents for the next five questions.

Week 14 (Catechism week 4). In week 14, questions 16 through 20 were edited based on the evaluations from the expert panel. Those edits were updated on the catechism website. Meeting four took place preparing parents for the next five questions.

Week 15 (Catechism week 5). In week 15, questions 21 through 25 were edited based on the evaluations from the expert panel. Those edits were updated on the catechism website. Meeting five took place preparing parents for the next five questions.

Week 16 (Catechism week 6). In week 16, questions 26 through 30 were edited based on the evaluations from the expert panel. Those edits were updated on the catechism website. Meeting six took place preparing parents for the next five questions.

Week 17 (Catechism week 7). In week 17, questions 31 through 35 were edited based on the evaluations from the expert panel. Those edits were updated on the catechism website. Meeting 7 took place preparing parents for the next five questions.

Week 18 (Catechism week 8). In week 18, questions 36 through 40 were edited based on the evaluations from the expert panel. Those edits were updated on the catechism website. Meeting eight took place preparing parents for the next five questions.

Week 19. In week 19, the post-training survey was administered. Time was given within this week for participants who could not make the meeting to complete the post-training survey and return it to me.

Phase 4: Evaluating Results

Calculating Results

In order to complete this project, an effort had to be made to compile all of the pre-training surveys and the post-training surveys. The collection of all of the post-training survey responses took a week to receive. Below is what took place in the last week of the project in order to identify a statistically significant difference in the pre- and post-training surveys.

Week 20. In week 20, all of the surveys were examined and percentages were calculated (see appendix 5). A *t*-test for dependent samples was administered in order to identify whether or not the project led to a statistically significant difference from the pre-training survey to the post-training survey. All of the questions of which results were

tabulated were from Part 2 of the survey because Part 1 only consisted of diagnostic data to determine if each family could participate or not. The results from this *t*-test are as follow:

Question 1 sought to determine whether or not each family prioritizes family devotional or worship times in their weekly schedule. There was a statistically significant improvement ($t(23) = 1.36, p = .0348$). This demonstrates that there was an overall increase in the prioritization of family devotional or worship times in their weekly schedule.

Question 2 assessed whether, although the desire for regular family devotions was present, it would actually begin to happen. There was a statistically significant improvement ($t(23) = .3, p = .0069$). This demonstrates that the likelihood of the family schedule changing to show the priority of regular family devotional time increased.

Question 3 assessed the overall perception of where the locus of Bible teaching ought to happen. There was a statistically significant improvement ($t(23) = 3, p = < .0001$). This demonstrates that, through this project, parents began to change their perception about where the locus of Bible teaching ought to happen.

Question 4 assessed whether parents would rather their children ask a minister if a spiritual question spontaneously arises within the child. There was no significant improvement ($t(23) = 2.53, p = .2621$). This demonstrates that parents are at least somewhat comfortable answering their children's questions relating to spiritual matters.

Question 5 assessed the importance parents place on their children succeeding in certain sports or school activities regardless of the strain it would place on mealtime together. There was no significant difference ($t(23) = 1.19, p = .435$).

Question 6 sought to ascertain whether parents believed that they, and particularly fathers, have a responsibility to engage personally in the spiritual lives of their children. There was no significant improvement ($t(23) = 1.8, p = .2942$).

Question 7 asked whether parents believed that church leaders were primarily responsible for the spiritual formation of their children. There was no significant improvement ($t(23) = 2.33, p = .2693$).

Question 8 sought to determine whether parents believed that their church has helped them develop a spiritual growth plan for their children. There was a significant improvement ($t(23) = .14, p = .0415$). This indicates that parents believe that the church has at least somewhat helped them develop a spiritual growth plan.

Question 9 sought to determine how often parents prayed aloud with their children in the past week. There was a significant improvement ($t(23) = 3.5, p = .0047$). This demonstrates that there was an overall increase in the frequency of prayer by the parents.

Question 10 sought to determine how often, in the past week, the family had a meal together without the influence of electronics and other distractions. There was no significant improvement ($t(23) = 1.57, p = .4261$).

Question 11 sought to determine how often, in the past month, the parents read or discussed the Bible together with any of their children. There was a significant improvement ($t(23) = 1.94, p = .0002$). This demonstrates that there was an overall increase in the frequency of reading and discussion of the Word of God in the homes of the participants.

Question 12 asked how many times in the past month the parents engaged in day-to-day activities while also engaging in spiritual and Biblical conversations. There was a significant improvement ($t(23) = .24, p = .0273$). This indicates that there was an overall increase in the frequency of spiritual and Biblical conversations on behalf of the parents during day-to-day activities.

Question 13 asked how many times in the past two months the family has engaged in any family devotional or worship time in the home. There was a significant

improvement ($t(23) = 4.71, p = < .0001$). This demonstrates an overall increase in the frequency of family devotional or worship times within the home.

Question 14 sought to determine how often the parents talked with either or the other spouse in the past two months regarding their child's spiritual development. There was a significant improvement ($t(23) = 1, p = .0415$). This indicates that there was an overall increase in the frequency in which parents discussed their child's spiritual development with either or the other spouse or a close friend.

Question 15 asked how often the parent intentionally participated with any of their children in evangelizing a non-Christian or invited a non-Christian friend to church in the past year. There was an improvement tending toward significance ($t(23) = 1.67, p = .051$).

Question 16 asked how often in the past year a church leader has made contact with the parent regarding the spiritual development of their children. There was an improvement tending toward significance ($t(23) = 2.26, p = .0569$).

Conclusion

The desire of this project was to see a change in behavior among parents regarding their intentional efforts within the home to disciple their own children. Without accountability, this task can be very difficult. However, having a group of people that a parent can meet with to discuss what he/she is doing in his/her own home can be a process leading to the change needed within the home environment and the church environment alike.

CHAPTER 5

EVALUATION OF THE PROJECT

Introduction

The purpose of this project was to use catechesis to strengthen home discipleship in the members of Anderson Mill Road Baptist Church, Moore, South Carolina. The purpose of this chapter is to evaluate the multiple elements of the project, including whether or not the project was successful in strengthening home discipleship among the participants. This chapter contains seven sections. First, the project's purpose will be evaluated to identify whether or not the participants' homes were strengthened through the use of catechesis. Second, the project's goals will be evaluated based on whether each goal was successfully met. Next, the strengths of the project will be addressed. Then, the weaknesses of the project will be identified and discussed. A section is devoted to what I would do differently if I were to execute this project again. Next, theological reflections will be offered. Last, my personal reflections based on what I have learned through the process of this project will be given.

Evaluation of the Project's Purpose

The intention of this project was to see a significant change in families' participation in home discipleship through the use of catechesis. The purpose of the project was to implement the use of catechetical instruction as a regular practice to strengthen the process of family discipleship in the homes of the members of Anderson Mill Road Baptist Church, Moore, South Carolina. It was clear from the beginning of this project that the parents who participated had a desire to see their children grow

spiritually. However, many parents in the project did not necessarily understand what that meant for them and their daily involvement in the home with spiritual matters.

Through this project parents were reminded over and over again that their investment in the lives of their children would be well worth it. They also needed to hear the declaration from Moses in Deuteronomy 6:4-9 when he said, “Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.” Parents were reminded that this charge was for them too, even in this modern era, and that this was to happen throughout everyday life.

This project was developed out of a desire for parents to dig deep into the riches of Scripture to teach their children the truths of God’s Word. The idea was not for this to be merely an intellectual exercise but that there would be application to everyday life within the development of the catechism itself. This was necessary in order to appeal to multiple learning styles. This purpose was accomplished through meeting three goals.

Evaluation of the Project’s Goals

A project of this magnitude requires measureable milestones to reach in order to accomplish its purpose. In order to achieve the purpose of implementing the use of catechetical instruction as a regular practice to strengthen the process of family discipleship in the homes of the members, three goals needed to be met. The three goals of this project will be evaluated below.

Goal 1

The first goal of this project was to evaluate the current discipleship patterns in the homes of members of Anderson Mill Road Baptist Church (AMRBC). In order to evaluate those patterns and the perceptions of parents about home discipleship a survey was used to gain a real picture. The evaluation tool that was used was the Family Discipleship Perceptions and Practices Survey (FDPP).¹ The FDPP was administered to 24 families. The goal stated that the FDPP needed to be administered to 30 families within AMRBC. Thirty families were contacted to participate in this project, though only 24 actually participated. The goal was to be considered successfully met when at least 20 member families completed the FDPP. Because 24 families completed both the pre- and post-test surveys, Goal 1 was successfully completed.

Goal 2

The second goal of this project was to develop a 40-day catechism for use in home discipleship. This catechism would serve as the curriculum that the families would use each week during the 8-week process of the catechism portion of the project. The aim was for families to engage in spiritual conversations called faith talks each day using one of the catechism questions, answers, and applications. Families were to spend five out of a normal seven day-week using the catechism. This left two days available if the family got too busy and needed to miss a day. This seemed helpful for each family as they did come across very busy times throughout each week of the 8-week process of the catechism.

The catechism was developed over the period of ten weeks. Each week four questions were written with answers to each question. One of the unique aspects of this particular catechism, which is different for many, if not most, catechisms, was that there

¹Timothy P. Jones, *Family Ministry Field Guide: How Your Church Can Equip Parents to Make Disciples* (Indianapolis: Wesleyan Publishing House, 2011). The survey used in this project comes from the survey Jones uses in this book.

were four application points associated with each question and answer. These were included so that each question and answer, if memorized, would not just appeal to the intellect, but that it would go much deeper. The “thinker,” the “doer,” and the “feeler” were appealed to through this process of application.

In order for each of the questions to be used with the participants, each question had to be evaluated by the expert panel that I recruited. Each question was evaluated using seven criteria: the question is clearly relevant to a theological topic, the answer is biblically accurate, the question and answer are theologically consistent, the question and answer are appropriate for a high school student, the four application points appeal to different learning styles, the question and answer with application are user-friendly for parents leading faith talks, and the question and answer are clear. The catechism questions had to meet a minimum of 90 percent of the evaluation criterion at or above the sufficient level. The evaluation rubric for each catechism was: 1 = Insufficient, 2 = Needs Attention, 3 = Sufficient, and 4 = Exemplary. There were no insufficient responses (0 percent), 70 Needs Attention responses (5 percent), 670 Sufficient responses (48 percent), and 660 Exemplary responses (47 percent). Each suggestion that the expert panel made regarding each criterion was included in the catechism, and a verification survey was given to the expert panel to ensure that the revised catechism met at least the sufficient level overall (see appendix 4). This goal was successfully met because a minimum of 90 percent of the evaluation criterion met or exceeded the sufficient level.

Goal 3

The third goal was to train parents using an eight-week training course on how to use the catechism. These weekly meetings were a time of encouragement, feedback, and training parents on what to look for in dealing with the following week’s questions. Because five questions were covered each week in the home, these meetings prepared the participants for what they might face in the coming weeks.

The measurement for whether or not this goal was met was a comparison of the pre- and post-test scores to identify if there was any positive significant difference. A paired 1-tail *t*-test was applied to the pre- and post-test scores to determine whether there was any difference. The results concluded that there was a positive significant difference in the pre- and post-test scores. Questions 1, 2, 3, 8, 9, 11, 12, 13, and 14 had positive significant differences. Questions 4, 5, 6, 7, and 10 had no positive significant differences. Questions 15 and 16 had differences tending toward significance.

Questions 1, 2, 3, and 4 deal with parental perceptions regarding family devotional or worship time as well as the perception of the church's responsibility regarding the investment in the spiritual development of children. For question 1 there was a positive significant difference ($t(23) = 1.36, p = .0348$). This indicates that, as a result of participating in the project, the priority of family devotional or worship time increased. For question 2, there was a positive significant difference ($t(23) = .3, p = .0069$). This demonstrates that parents through this project determined that they were not merely going to desire more time in family devotional or worship time, but would actually put it into practice. For question 3, there was a positive significant difference ($t(23) = 3, p = <.0001$). This signifies that, through this project, parents began to change their perceptions regarding the church being the locus of Bible teaching. For question 4, there was no positive significant difference in the pre- and post-test scores. By way of application, great importance should be placed on family devotional time in the home. A practical way to make this happen is to simply schedule at least one day each week when the family will sit together, whether at meal time or before bed, and discuss the things of God.

Questions 5, 6, 7, and 8 deal with parental perceptions regarding sports and other activities as well as the relationship between parental influence and church influence in the spiritual development of children. For questions 5, 6, and 7, there was no positive significant difference in the pre- and post-test scores. However, for question 8,

there was a positive significant difference ($t(23) = .14, p = .0415$). This indicates that, through this project, parents believed that their church helped them develop a spiritual growth plan for their children. To take this one step further, parents should make it a point to meet with their pastor, whether youth pastor or senior pastor, and ask for assistance in shaping the lives of their children. Conversely, pastors should be prepared for more and more conversations of this type so that they can partner more intentionally in the homes of their congregants.

Questions 9, 10, 11, and 12 deal with parental practices relating to the frequency of prayer with their children, undistracted mealtime with their children, talking about the Bible together as a family, and engaging in day-to-day activities with their children from a spiritual standpoint. For question 9, there was a positive significant difference ($t(23) = 3.5, p = .0047$). This signifies that, through this project, there was an overall increase in the frequency in prayer not related to mealtime. For question 10, there was no positive significant difference. For question 11, there was a positive significant difference ($t(23) = 1.94, p = .0002$). This indicates that there was an overall increase in the frequency of discussion centered around the Scriptures. For question 12, there was a positive significant difference ($t(23) = .24, p = .0273$). This demonstrates discussion about both biblical and spiritual matters increased over the course of this project as they relate to day-to-day activities. A simple way to capitalize on this increase is to schedule time each day when the family can pray together. Husbands and wives can determine intentional ways to increase the frequency of prayer time with each child based on that child's daily schedule. This task is not going to be easy, but will inevitably result in significant spiritual impact.

Questions 13, 14, 15, and 16 deal with the frequency of family devotional or worship time and discussions centered around their child's spiritual development as well as the frequency of evangelization. For question 13, there was a positive significant difference ($t(23) = 4.71, p = <.0001$). This indicates that, as a result of this project, there

was an overall increase in the frequency of family devotional or worship time in the home. For question 14, there was a positive significant difference ($t(23) = 1, p = .0415$). This demonstrates that, through this project, discussions with others about the spiritual development of one's children increased. Questions 15 and 16 showed no positive significant difference. However, they did display difference tending toward significance. It is easy for parents to feel like they are on an island. They can easily feel like they are the only parents trying to invest spiritually in the lives of their children. As a result of questions 13 and 14, parents should be encouraged to meet together on a frequent basis to discuss practices, tools, training, and other items other parents are using with their children that can be effective. Also, it is important for parents to get together on a regular basis to discuss successes and failures in intentional spiritual investment.

Because this goal is considered successfully met when a *t*-test for dependent samples demonstrates a positive, statistically significant difference in the pre- and post-test scores, then this goal was met due to the aforementioned results. This project did make a statistical difference in the lives of those who participated.

Strengths of the Project

There were several strengths and weaknesses associated with this project. Below are six specific strengths. The first strength of this project was that it provided families with a tool to use. Many times when talking about home discipleship, it doesn't take much to convince parents that it is their primary responsibility to disciple their children. Once that admission is made, the next thing for parents to consider and worry about is how to disciple their children. This project provided families that participated with a tool to use to disciple their children.

It seems that churches have done a great job at pointing to specific passages of Scripture to help parents understand what they already know, but haven't given parents a concrete, hands-on tool to use to carry out their responsibility. The desire to disciple

their children was evident in the families that participated in my project. Having the tool is what made the difference for some of them.

The second strength of this project was the fact that it gave them a plan to follow. Because catechesis is so systematized, it is easy to know what is coming next and what one has already covered. The plan goes hand-in-hand with the tool. The plan helps parents understand how better to use the tool of catechesis. Parents were not wondering what they were doing next at any point because it was spelled out for them.

The third strength of this project was related to how the use of catechesis helped families engage together in relationship. The process of catechesis, by design, is relationally driven.² There is a relationship between the Catechist and the Catechumen. In this specific case, this relationship is between the parent and the children. In an age where social media, electronic usage, sports, musical instrument practice, and extracurricular activities abound, there is little time for families to have meaningful engagement. This project offered specific time each week for families to engage not only in the same vicinity but also in meaningful dialogue about the things of God.

The fourth strength of this project was how it affected the children who were engaging with their parents. Once this project was underway, many parents provided feedback that their children were not at all interested in discussing deep and meaningful things with them. However, less than two weeks into the project, parents began noticing that when they would come home tired and not really interested in investing in family discipleship that night, the children would ask them if they were going to go over the catechism with them. The children began expecting this investment into their lives from their parents. This was a positive aspect of the project that was somewhat unexpected.

²Benjamin D. Espinoza and Beverly C. Johnson-Miller, "Catechesis, Developmental Theory, and a Fresh Vision for Christian Education," *Christian Education Journal* 11, no. 1 (2014): 17. Espinoza and Johnson-Miller write, "By practicing catechesis, churches necessarily facilitate intergenerational relationships, as catechesis thrusts believers of all ages into the giving and receiving of instruction in faith, the dialogue of wisdom, and the insight of generations old and new" (17).

The fifth strength of this project was how the catechism began to lay a clear foundation of a biblical worldview. Discipleship of our children is happening whether we, as parents, realize it or not. Either we, as the parents, are discipling our children in the ways of the Lord or our children are being disciplined by the culture within which they live. Catechesis is designed in such a way that, by the nature of the question and answer format, it builds a biblical worldview as a natural by-product. This biblical worldview is needed for wise decision-making and living lives that please and honor God. Because the catechism finds its root in Scripture, the corresponding worldview is based on theological truths found in Scripture.

The sixth strength of this project was the ease of accessibility to the catechism. While paper copies of the questions and answers were made available each week, a website, created to be mobile-friendly, was made in order to make accessibility even easier. With all of the commitments and schedule strains on families of this modern day, I decided that I did not want parents to be able to use lack of accessibility to the material as an excuse for not participating. This made the project even easier to administer. With the training each week came a corresponding video because every family could not make the meeting each week. This helped to keep families on track.

Weaknesses of the Project

Unfortunately, as with anything, there are also weaknesses that come along with the strengths. Four weaknesses will be identified below. The first weakness was the fact that the project attempted to do too much each week. Families are busy. Families often have multiple commitments besides their own work schedules. Families often have to divide and conquer in order to make it home in time for dinner, if that happens at all. To expect a family to either begin their day (which tends toward overload from the beginning) or end their day by spending time together as a family discussing the Word of God does not seem unreasonable. However, to commit to spending that amount of

quality time five out of seven days each week is a lot to expect. Three times each week could be more reasonable. This project could have been extended an extra five to six weeks in order to accommodate that adjustment.

The second weakness associated with this project was that it misused the catechism. Although from the beginning it was spelled out that each question and answer of the catechism would be used in the form of a “Faith Talk,” it did not do justice to all that the catechism was designed to accomplish. The catechism would be better used covering one question each week. This would have extended this project by 32 weeks, which would have been difficult to maintain logistically. Encouragement was given to each family that participated to go back through the catechism as it was designed to be used, covering one question each week and covering a different aspect of the question, answer, and application each day of the week while working diligently to memorize each question and answer.

The third weakness of this project was schedule constraints. Several families were not able to participate due to the inflexibility of their own schedules. While this was not ideal, it was difficult to keep them up to speed. Several reminders were sent out each week in order to keep this importance of this project in front of them. While this weakness is associated with the priority that each family placed on engaging in the project, it was a weakness nonetheless.

The fourth weakness of this project related to the time of year that it was undertaken. This project took place in late fall. There were three major holidays that took place during this project. This led to many families being out of town over the course of a weekend or two, which meant that they missed a couple more meetings than they were planning on missing. This project might have been better administered during the spring, when there were less holidays to contend with and would allow more participation.

Recommended Changes

Having completed this project and seen everything that went into it and knowing how everything had to be done in order to complete this journey, there are a few things that I would do differently if I had to do it all over again. First, I would spend a little more time mapping out the writing of the catechism questions. It is obvious that, when you are traveling somewhere, a good map is invaluable. The same could be said for writing a catechism. There were times during the writing of the catechism that I wasn't quite sure what needed to be next and what was okay to leave out and what to add to the exclusion of other potential questions.

Each week, the goal was to write four catechism questions. This became difficult with the stresses of a demanding ministry schedule and a family of five. However, the goal to write four questions each week helped to keep me on track so that I did not sacrifice family time during the process of trying to help families spend more quality time together around Scripture and theological truth.

The second thing I would do differently would be to lay out the details for the expert panel in more detail. There were often weeks when I did not receive any feedback early on in the catechism writing phase. While I know each person on my expert panel is also in ministry and maintains a demanding ministry schedule as I do, I also know that they understand the reality of their input being necessary in order for my project to keep moving. There was one instance when I did not have enough input from the panel to move forward and had to continue to remind them of the importance of me having enough time to receive their input and make necessary edits to have the questions ready to go out to the families in time.

The third thing that I would do differently with my project has to do with the pre- and post-test surveys. The Family Discipleship Perceptions and Practices (FDPP) survey is an excellent tool for determining the perceptions and practices that actually exist within the homes in my church. However, there were not enough specific questions

about family and engaging intentionally in discipleship in the home as I would have liked. Instead of using the FDPP survey to collect the information that I desired, I would have created a custom survey to be able to pinpoint a few more specific perceptions and actual practices within the home regarding discipleship.

The fourth thing that I would do differently with my project has to do with creating an actual class that prepares families for using the catechism that has a formal curriculum associated with it. The weekly meetings that I held each Sunday during the 8-week implementation period were beneficial for gathering the families as well as preparing them for the next week ahead with the questions and answers. But I believe it would have been more beneficial to have an actual curriculum that prepared families for using the catechism with a history of the practice and more of an explanation of why it is still needed.

The fifth thing that I would do differently with my project if I had the opportunity to do it all over again would be to open up the project to families that are younger than families with high school students. While adolescence, particularly as it relates to 9th through 12th graders, is an opportune time for families to be investing in the lives of their children, it can be viewed as too late for laying the foundation of a biblical worldview. The foundation should be laid when a child is much younger and families within the church could begin establishing a weekly spiritual growth schedule before the busyness of life sets in with extra-curricular activities such as sports, music lessons, etc.

Theological Reflections

During the execution of this project I learned much about God, His church, and His Word. There are four specific theological reflections that I will explain relating to this project. The first theological reflection is seeing the truth of Deuteronomy 6:4-9 on true display within the families in my church. Moses shares with the people of Israel the importance of loving God and telling one's children of the great things that God has done

and about His covenant faithfulness. Moses says, “Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates” (Deut 6:4-9). This project finds its foundation in this passage. This passage began to work itself out in the homes of those families that participated in this project. There was a mother who spoke of reminding herself of the truths of questions 1 through 5 to get her through tough days of work during that particular week. Another mother and father spoke of how important it was to show their children that, while they are learning these truths at church through our student ministry, that mom and dad understand these truths as well.

Much of this project was focused on the need for instructing parents about their God-given role as the primary faith-influencers of their children. It is clear from Deuteronomy 6 that this responsibility was given to parents, and particularly fathers. However, the church is not excused from the discussion. There is a partnership that is needed between the church and the home. While parents are not excused from their responsibility to disciple their children, the church must step in the gap and provide resources, encouragement, training, etc. to parents as they place their feet along the path of home discipleship. When the church and the home are working together, the children have a greater chance of growing spiritually. The importance of the partnership is of eternal importance.

The second theological reflection relates to the reality of God’s Word not returning void. Having just described the relationship between rain and snow to the growth of plants on earth, Isaiah records the Lord’s words: “So shall my word be that

goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it” (Isa 55:11). S. D. Giere explains this verse when he writes, “The promise here is clear. God’s word is active. It accomplishes. It does what God intends. But what is it that it does? . . . As rain and snow come down from heaven, they do not return until they have watered, until they have caused the earth to bring forth and sprout. And what is it that grows? Seed for the sower and bread for the eater. Nourishment. Life. Faith.”³ All throughout the process of this project, God’s Word has been powerfully on display. From the process of writing each question and answer to parents using the catechism and cross-referencing Scriptures, God’s Word has been the beginning and the end of the process. To know that God’s Word will accomplish that which He sets out for it to accomplish is a testament to both His Sovereignty and His Providence.

This observation reminds me of another passage of Scripture. The author of Hebrews reminds us, “For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart (Hebrews 4:12).” To know that God’s Word was being used in the homes of each participant speaks to the truth of what author of Hebrews is alluding to, that every child and parent alike are submitting themselves to the sharp, alive, active, piercing power of God’s Word. This is the beginning of transformation.

The third theological reflection relates to the truth that God will “turn the hearts of fathers to their children and the hearts of children to their fathers” (Mal 4:6). Malachi is writing to announce the coming of both John the Baptist and Jesus. Elijah in this passage (v. 5) is John the Baptist. Malachi is announcing what Jesus would do in His coming by turning the hearts of father and son together to be united in the faith delivered

³S. D. Giere, “‘It Shall Not Return to Me Empty’ (Isaiah 55:11): Interpreting Scripture in Christ for Proclamation,” *Current* 41, no. 5 (October 2014): 338.

in the law.⁴ If fathers would intentionally invest in the lives of their children, Scripture says that the children's hearts will be turned to their fathers. This is how God designed the family to work. It is a beautiful reality. This project sought to make this happen in each home of the participants.

The fourth theological reflection relates to the connection of the home and the church. Great care was taken to make sure that neither the home nor the church was minimized in the argumentations of the need for home discipleship. It is clear in Scripture⁵ that God has given two institutions. God gave the institution of the family in the opening chapter of Genesis and He gave the second institution, the church, in the New Testament. The church, therefore, is not exempt from engaging in spiritual formation of children. Conversely, the family, therefore, is not exempt from engaging intentionally in the spiritual formation of those within the church. However, it has been argued that the church has assumed a role it was not given by taking the full load of discipleship off of parents, and parents began and still do abdicate their responsibility to the church. Both are needed to form spiritually mature followers of Christ.

Personal Reflections

Not only have I learned a lot about God, the church, and His Word through this process of completing this project, I have also learned a lot about myself in the process. There are five personal reflections that I will offer in this section. The first personal reflection relates to my past. I never thought that this day would come. The thought of finishing a doctoral project of any kind has been somewhat surreal. I was not the smartest person in my classes from high school all the way through my MDiv. But what

⁴John Calvin, *Malachi*, trans. John King, *Calvin's Commentaries*, vol. 15 (Grand Rapids: Baker Books, 2005), 629–31.

⁵These two institutions refer to the family and the church. Scripture opens up with the creation of all things including, but not limited to, Adam and Eve, the first family. God gives them instructions on how to relate to one another in Gen 1:28. The second institution, the church, was given in Acts 2, where it was inaugurated through the preaching of Peter at the Day of Pentecost.

I have realized is that one's past matters less than one's desire to learn. The desire to learn leads me to my next personal reflection.

From the beginning of this process my desire to learn more and more has grown exponentially. I began this process only interested in learning everything that I could about family ministry and how it relates to student ministry because that was where I was when I began this process. However, I am now more and more interested in biblical theology and preaching. What I have learned, and am continuing to learn, is that all of those disciplines are interconnected through the lens of theology, because God is the author and creator.

The third personal reflection relates to confidence. Like many in ministry, I have been wounded and began to think that the issue was me and not my environment and leadership. What I have learned through this process is that each class is, as it were, a small battle. With each class completed, I considered it a small victory. Each successive victory has led to more and more confidence. This confidence is not in myself and my abilities, so to speak, but in God Almighty who has given me the abilities to work diligently for Him and His Kingdom. Paul writes, "And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him" (Col 3:17). I began to realize that, if I worked diligently in the name of the Lord Jesus, He would be honored. Therefore, confidence in the Lord and His strength has led to me being a more efficient and effective minister of the Gospel.

The fourth personal reflection relates to my ability to think critically. This is an area where I am probably the weakest. However, through each class and the material that I was required to read I was able to shore up this weakness. My reasoning skills have been strengthened as a result of this process of education. Also, because of the nature of many of the classes, the necessity of being able to synthesize everything that I have learned and produce a paper or an argument has led to growth in this area. The

necessity of being able to pull all of those things together has helped this become a growing strength rather than weakness.

The fifth personal reflection relates to my leadership ability. Four years ago in ministry, when this learning journey began, I was merely a person on staff who did everything that he was told to do. Over the course of this journey, however, I have grown into a self-starter and self-motivated worker. The requirement through this project to lead families week-in and week-out forced me to move out of my comfort zone a little more than usual. It is rather easy to talk about family ministry and home discipleship, but when it comes to seeing families face-to-face, it changes one's perspective.

Also, when this journey began, I was determined to spend the rest of my years serving the local church as a student pastor or family pastor because I felt that was the only place where I belonged. Since then, however, I have felt, through my growth in leadership skills, that God is calling me to be a senior pastor of a church. It is through the exercising of both my spiritual gifts and the stretching outside of my comfort zone that this has been realized.

Conclusion

As a husband, father, and pastor, I understand the importance of family and how it relates to the church accomplishing its mission. The mission of making disciples through one's children is crucial to God's Kingdom being built here on earth. The vehicle through which the Gospel will reach the nations is the family. The importance of this cannot be overstated.

As a 34-year-old pastor, I believe that there are at least another 40-50 years ahead of me in ministry. I want to wring out my life for the sake of the Gospel and the people of God with whatever years God will allow me to live past today. It is my desire to see families come to the realization, both through the preached Word and through the

church's efforts to engage, equip, and train parents, that they are the primary faith-influencers of their children.

Whatever my future holds, I want to be found faithful in everything that I do, living my life through the lens of Scripture and the truths found therein. I also want to be found faithful in the task of intentionally investing in the lives of my children for the sake of God's glory and the hope of the nations. It is clearly a daily decision to be faithful in serving God through serving my family. I want generation after generation to be linked to the efforts that I place in investing in the lives of my girls in our home. As Joshua declared before the nation of Israel, "Choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the LORD (Josh 24:15)." This charge is my commitment.

APPENDIX 1

FAMILY DISCIPLESHIP PERCEPTIONS AND PRACTICES PRE- AND POST-TRAINING SURVEY

Agreement to Participate

The research in which you are about to participate is designed to evaluate the current family discipleship practices of families at AMRBC. Any information you provide will be held confidential, and at no time will your name be reported or identified with your responses. Participation is strictly voluntary. By completing this survey, you are giving informed consent for the use of your responses in this project.

Part 1

Directions: Answer the following questions by placing a check next to the appropriate answer.

1. Do you consider yourself a Christian?
 A. Yes
 B. No

2. Are you married?
 A. Yes
 B. No

3. Do you have at least one child between the ages of 13-18 living with you?
 A. Yes
 B. No

Part 2

This portion of the survey is copied from Timothy Paul Jones, *Family Ministry Field Guide* (Indianapolis, IN: Wesleyan Publishing House, 2011). Used by permission.

Directions: Answer the following questions: using the following scale strongly disagree, disagree, somewhat disagree, somewhat agree, agree, and strongly agree. Only select one answer per question. For the purposes of this survey, “church leaders” includes pastors, elders, ministers, deacons, teachers, or small group leaders.

Continue on next page

Parental Perceptions

Question 1	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
I prioritize consistent family devotional or worship times in my family's schedule.						

Question 2	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
I would like to do regular family devotions or Bible reading in our home, but my family is just too busy for that right now. It would probably be that way for quite a while.						

Question 3	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
The church is where children ought to receive most of their Bible teaching.						

Question 4	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
When my child spontaneously asks a biblical or theological question, I really wish that my child would have asked a minister or other church leader instead of me.						

Directions: Answer the following questions: using the following scale strongly disagree, disagree, somewhat disagree, somewhat agree, agree, and strongly agree. Only select one answer per question. For the purposes of this survey, “church leaders” includes pastors, elders, ministers, deacons, teachers, or small group leaders.

Question 5	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
I want to do whatever it takes for my child to succeed in certain sports or school activities-even if it means my family is too busy some weeks to eat any meals together.						

Continue to next page

Question 6	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
Parents, and particularly fathers, have a responsibility to engage personally in a discipleship process with each of their children.						

Question 7	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
Church leaders are the people primarily responsible for discipling my children and teaching them to share the gospel with others.						

Question 8	Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
My church has helped me to develop a clear plan for my child's spiritual growth.						

Parental Practices

Directions: Answer the following questions: using the following scale never, once, a couple of times, three or four times, five or six times, and seven or more times. For the purposes of this survey, "church leaders" includes pastors, elders, ministers, deacons, teachers, or small group leaders.

Question 9	Never	Once	A couple of times	Three or four times	Five or six times	Seven or more times
Other than mealtimes, how many times in the past week have I prayed aloud with any of my children?						

Continue to the next page

Question 10	Never	Once	A couple of times	Three or four times	Five or six times	Seven or more times
How many times in the past week has my family eaten a meal together with television, music, and other similar media turned off?						

Question 11	Never	Once	A couple of times	Three or four times	Five or six times	Seven or more times
How many times in the past month have I read or discussed the Bible with any of my children?						

Question 12	Never	Once	A couple of times	Three or four times	Five or six times	Seven or more times
How many times in the past month have I discussed any biblical or spiritual matters with any of my children while engaging in day-to-day activities?						

Directions: Answer the following questions: using the following scale never, once, a couple of times, three of four times, five or six times, and seven or more times. For the purposes of this survey, “church leaders” includes pastors, elders, ministers, deacons, teachers, or small group leaders.

Question 13	Never	Once	A couple of times	Three or four times	Five or six times	Seven or more times
How many times in the past two months has my family engaged in any family devotional or worship time in our home?						

Continue to the next page

Question 14	Never	Once	A couple of times	Three or four times	Five or six times	Seven or more times
How many times in the past two months have I talked with my spouse or with a close friend about my child's spiritual development?						

Question 15	Never	Once	A couple of times	Three or four times	Five or six times	Seven or more times
How many times in the past year have I intentionally participated with one or more of my children in witnessing to a non-Christian or inviting a non-Christian friend to church?						

Question 16	Never	Once	A couple of times	Three or four times	Five or six times	Seven or more times
How often in the past year has any church leader made any contact with me to help me engage in my child's spiritual development?						

This concludes the survey. Thank you!

APPENDIX 2

CATECHISM EVALUATION RUBRIC

This rubric will be used for all 40 of the catechism questions.

1=Insufficient 2=Requires Attention 3=Sufficient 4=Exemplary

Criteria	1	2	3	4	Comments
The question is clearly relevant to a theological topic.					
The answer is biblically accurate.					
The question and answer are theologically consistent.					
The question and answer are appropriate for a High School student.					
The four application points appeal to different learning styles.					
The question and answer with the application are user-friendly for parents leading "Faith Talks."					
Overall, the questions and answers are clear.					

APPENDIX 3

EXAMPLE OF GOOGLE FORM

Catechism Question 1

Q1 – What is God?

A – God is the creator and sustainer of all things

In the beginning of the Grand Narrative of Scripture (Genesis 1-2) God creates everything that we see, smell, taste, touch, and hear. It took God only six days to create the entire cosmos. Not only that, but God sustains all things. God sustains and holds all things together through His Son, Jesus Christ (Colossians 1:17).

Application:

Head: Acknowledge who God is and that He alone is creator and sustainer of all things.

Hands: Worship God by praying and thanking Him for creation and for holding everything in perfect balance.

Heart: When you think about how big God is and what He's done, how does that make you feel?

World: Much of the world does not recognize God as the creator of all things. Many faith traditions have their own creation accounts. Pray for those in the world that have never heard of God.

*** Required**

The question is clearly relevant to a theological topic. *

1=Insufficient 2=Needs Attention 3=Sufficient 4=Exemplary

- 1
 2
 3
 4

Comment on previous? *

If none, write NA in box below...

The answer is biblically accurate. *

1=Insufficient 2=Needs Attention 3=Sufficient 4=Exemplary

- 1
 2
 3
 4

Comment on previous? *

If none, write NA in box below...

The question and answer are theologically consistent. *

1=Insufficient 2=Needs Attention 3=Sufficient 4=Exemplary

- 1
- 2
- 3
- 4

Comment on previous? *

If none, write NA in box below...

The question and answer are appropriate for a High School student. *

1=Insufficient 2=Needs Attention 3=Sufficient 4=Exemplary

- 1
- 2
- 3
- 4

Comment on previous? *

If none, write NA in box below...

The four application points appeal to different learning styles. *

1=Insufficient 2=Needs Attention 3=Sufficient 4=Exemplary

- 1
- 2
- 3
- 4

Comment on previous? *

If none, write NA in box below...

The question and answer with application are user-friendly for parents leading "Faith Talks." *

1=Insufficient 2=Needs Attention 3=Sufficient 4=Exemplary

- 1
- 2
- 3
- 4

Overall, the question and answer are clear *

1=Insufficient 2=Needs Attention 3=Sufficient 4=Exemplary

- 1
- 2
- 3
- 4

Comment on previous? *

If none, write NA in box below...

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APPENDIX 4

EXPERT PANEL QUESTION EVALUATIONS

Table A1. Expert panel question evaluations

Expert Panel Question Evaluations							
Catechism Question	Feedback Question	Review 1	Review 2	Review 3	Review 4	Review 5	Avg.
1	1	2	3	4	3	4	3.20
	2	4	3	4	3	4	3.60
	3	3	3	4	4	4	3.60
	4	3	4	4	3	4	3.60
	5	3	3	3	2	3	2.80
	6	4	3	4	3	4	3.60
	7	4	3	4	3	4	3.60
2	1	4	4	2	4	4	3.60
	2	4	4	3	2	3	3.20
	3	4	4	3	4	3	3.60
	4	4	4	3	4	3	3.60
	5	4	4	3	4	3	3.60
	6	2	4	3	4	3	3.20
	7	4	4	3	4	3	3.60
3	1	4	4	3	4	3	3.60
	2	4	2	3	4	3	3.20
	3	4	3	3	2	3	3.00
	4	3	4	3	4	2	3.20
	5	3	3	2	4	3	3.00
	6	4	4	3	4	3	3.60

Table A1—Continued. Expert panel question evaluations

Catechism Question	Feedback Question	Review 1	Review 2	Review 3	Review 4	Review 5	Avg.
3	7	4	3	3	3	3	3.20
4	1	4	4	3	4	4	3.80
	2	4	4	3	4	2	3.40
	3	2	4	3	2	2	2.60
	4	4	4	3	4	2	3.40
	5	4	4	2	4	2	3.20
	6	3	4	3	4	2	3.20
	7	3	4	3	4	2	3.20
5	1	4	3	4	3	3	3.40
	2	4	3	4	3	3	3.40
	3	4	3	3	3	3	3.20
	4	4	3	4	3	3	3.40
	5	4	3	4	2	3	3.20
	6	4	3	4	3	3	3.40
	7	4	3	4	3	3	3.40
6	1	4	3	3	4	3	3.40
	2	4	3	3	4	3	3.40
	3	4	3	3	4	3	3.40
	4	4	3	3	4	3	3.40
	5	4	2	2	4	3	3.00
	6	4	3	3	4	3	3.40
	7	4	3	3	4	3	3.40
7	1	4	3	3	4	3	3.40
	2	2	3	2	4	3	2.80
	3	2	3	3	2	3	2.60
	4	4	3	3	4	3	3.40
	5	4	2	3	4	3	3.20
	6	4	3	3	4	3	3.40
	7	3	3	3	3	3	3.00
8	1	4	3	3	4	3	3.40
	2	4	3	4	4	3	3.60
	3	4	3	3	4	3	3.40
	4	4	3	3	4	3	3.40
	5	4	2	3	4	3	3.20
	6	4	3	3	4	3	3.40
	7	4	3	3	4	3	3.40

Table A1—Continued. Expert panel question evaluations

Catechism Question	Feedback Question	Review 1	Review 2	Review 3	Review 4	Review 5	Avg.
9	1	3	4	4	4	3	3.60
	2	3	4	4	3	3	3.40
	3	3	4	4	4	3	3.60
	4	4	4	4	4	3	3.80
	5	4	4	4	3	3	3.60
	6	4	3	4	3	3	3.40
	7	3	4	4	3	3	3.40
10	1	3	4	4	3	4	3.60
	2	4	4	4	2	3	3.40
	3	4	2	4	2	3	3.00
	4	2	4	4	3	4	3.40
	5	4	4	4	2	3	3.40
	6	2	4	4	3	4	3.40
	7	2	3	4	2	3	2.80
11	1	4	4	2	4	4	3.60
	2	3	4	2	4	4	3.40
	3	3	4	3	4	4	3.60
	4	3	3	3	4	4	3.40
	5	4	4	3	4	4	3.80
	6	3	3	3	4	4	3.40
	7	3	3	3	4	4	3.40
12	1	3	4	3	4	4	3.60
	2	3	4	3	4	4	3.60
	3	3	4	3	4	4	3.60
	4	3	4	3	4	4	3.60
	5	3	4	2	4	4	3.40
	6	3	2	3	4	4	3.20
	7	3	3	3	4	4	3.40
13	1	4	4	3	4	4	3.80
	2	4	4	2	2	4	3.20
	3	3	4	2	4	4	3.40
	4	3	4	3	4	4	3.60
	5	2	4	3	4	4	3.40
	6	4	4	3	4	4	3.80
	7	3	4	3	2	4	3.20
14	1	4	4	3	4	4	3.80
	2	4	3	3	4	4	3.60

Table A1—Continued. Expert panel question evaluations

Catechism Question	Feedback Question	Review 1	Review 2	Review 3	Review 4	Review 5	Avg.
14	3	4	4	3	4	4	3.80
	4	4	4	3	4	4	3.80
	5	3	4	3	4	4	3.60
	6	2	3	3	4	4	3.20
	7	3	4	3	4	4	3.60
15	1	4	4	3	4	4	3.80
	2	2	4	3	4	4	3.40
	3	3	4	3	4	4	3.60
	4	3	4	3	4	4	3.60
	5	3	4	3	4	4	3.60
	6	3	4	3	4	4	3.60
	7	3	4	3	4	4	3.60
16	1	4	4	4	3	3	3.60
	2	4	4	4	3	3	3.60
	3	4	3	4	3	3	3.40
	4	4	4	4	3	3	3.60
	5	4	3	4	3	3	3.40
	6	4	4	4	3	3	3.60
	7	4	4	4	3	3	3.60
17	1	4	4	3	3	4	3.60
	2	4	4	3	3	4	3.60
	3	3	4	3	3	2	3.00
	4	3	4	3	3	3	3.20
	5	4	4	3	3	3	3.40
	6	4	4	3	3	4	3.60
	7	3	4	3	3	3	3.20
18	1	4	4	3	3	3	3.40
	2	4	4	3	3	3	3.40
	3	4	4	3	3	3	3.40
	4	4	4	3	3	3	3.40
	5	3	4	3	3	3	3.20
	6	2	4	3	3	3	3.00
	7	3	4	3	3	3	3.20
19	1	4	4	3	3	3	3.40
	2	4	4	3	3	3	3.40
	3	4	4	3	3	2	3.20
	4	4	4	3	3	3	3.40

Table A1—Continued. Expert panel question evaluations

Catechism Question	Feedback Question	Review 1	Review 2	Review 3	Review 4	Review 5	Avg.
19	5	4	4	3	3	3	3.40
	6	4	4	3	3	3	3.40
	7	4	4	3	3	3	3.40
20	1	4	4	3	3	3	3.40
	2	4	4	3	3	3	3.40
	3	4	4	3	3	3	3.40
	4	4	4	3	3	3	3.40
	5	4	4	3	3	3	3.40
	6	4	4	3	3	3	3.40
	7	4	4	3	3	3	3.40
21	1	3	4	3	4	3	3.40
	2	3	4	3	4	3	3.40
	3	3	4	3	4	3	3.40
	4	3	4	3	3	3	3.20
	5	4	4	3	3	3	3.40
	6	3	4	3	2	3	3.00
	7	3	4	3	4	3	3.40
22	1	4	4	3	4	3	3.60
	2	4	4	3	2	3	3.20
	3	4	4	3	4	3	3.60
	4	4	4	3	4	3	3.60
	5	2	4	3	3	3	3.00
	6	4	4	3	3	3	3.40
	7	4	4	3	4	3	3.60
23	1	3	4	3	3	3	3.20
	2	3	2	3	2	3	2.60
	3	3	3	3	2	3	2.80
	4	3	4	3	4	3	3.40
	5	3	4	3	3	3	3.20
	6	2	4	3	3	3	3.00
	7	3	4	3	2	3	3.00
24	1	4	4	3	4	3	3.60
	2	4	4	3	4	3	3.60
	3	4	4	3	3	3	3.40
	4	4	4	3	3	3	3.40
	5	4	4	3	4	3	3.60
	6	4	4	3	4	3	3.60

Table A1—Continued. Expert panel question evaluations

Catechism Question	Feedback Question	Review 1	Review 2	Review 3	Review 4	Review 5	Avg.
24	7	4	4	3	4	3	3.60
25	1	3	4	3	4	3	3.40
	2	3	4	3	3	3	3.20
	3	3	4	3	4	3	3.40
	4	3	4	3	4	3	3.40
	5	3	4	3	4	3	3.40
	6	3	4	3	4	3	3.40
	7	3	4	2	4	3	3.20
26	1	4	3	4	3	4	3.60
	2	4	3	4	3	4	3.60
	3	4	3	4	3	4	3.60
	4	4	3	4	3	4	3.60
	5	4	3	4	3	4	3.60
	6	4	3	4	3	4	3.60
	7	4	3	4	3	4	3.60
27	1	4	3	4	3	4	3.60
	2	3	3	4	3	2	3.00
	3	3	3	4	3	4	3.40
	4	4	3	4	3	3	3.40
	5	4	3	4	3	4	3.60
	6	4	3	4	3	4	3.60
	7	2	3	4	3	4	3.20
28	1	4	3	4	3	4	3.60
	2	2	3	4	3	2	2.80
	3	2	3	4	3	3	3.00
	4	3	3	4	3	3	3.20
	5	3	3	4	3	2	3.00
	6	3	3	4	3	4	3.40
	7	2	3	4	3	3	3.00
29	1	4	3	4	3	4	3.60
	2	3	3	4	3	4	3.40
	3	3	2	4	3	4	3.20
	4	3	3	4	3	4	3.40
	5	4	3	4	3	4	3.60
	6	4	3	4	3	4	3.60
	7	4	3	4	3	4	3.60
30	1	3	3	4	3	3	3.20

Table A1—Continued. Expert panel question evaluations

Catechism Question	Feedback Question	Review 1	Review 2	Review 3	Review 4	Review 5	Avg.
30	2	4	3	4	3	4	3.60
	3	2	3	4	3	3	3.00
	4	3	3	4	3	4	3.40
	5	3	3	4	3	2	3.00
	6	3	3	4	3	3	3.20
	7	4	3	4	3	4	3.60
31	1	4	4	4	3	4	3.80
	2	4	4	4	3	4	3.80
	3	4	4	4	3	4	3.80
	4	4	4	3	3	4	3.60
	5	4	4	4	3	4	3.80
	6	4	4	4	3	4	3.80
	7	4	4	4	3	4	3.80
32	1	4	4	4	3	4	3.80
	2	4	4	3	3	4	3.60
	3	4	4	3	3	4	3.60
	4	4	4	4	3	3	3.60
	5	3	4	4	3	4	3.60
	6	3	3	4	3	4	3.40
	7	4	4	4	3	4	3.80
33	1	4	4	4	3	3	3.60
	2	4	3	4	3	3	3.40
	3	4	4	4	3	3	3.60
	4	4	4	4	3	3	3.60
	5	4	4	2	3	3	3.20
	6	4	4	3	3	3	3.40
	7	4	4	3	3	3	3.40
34	1	4	4	4	3	3	3.60
	2	4	4	4	3	3	3.60
	3	4	4	4	3	3	3.60
	4	4	4	4	3	3	3.60
	5	4	4	4	3	3	3.60
	6	4	4	4	3	3	3.60
	7	4	4	3	3	3	3.40
35	1	4	4	4	3	3	3.60
	2	4	4	4	3	3	3.60
	3	4	4	4	3	3	3.60

Table A1—Continued. Expert panel question evaluations

Catechism Question	Feedback Question	Review 1	Review 2	Review 3	Review 4	Review 5	Avg.
35	4	4	4	4	3	3	3.60
	5	4	4	4	3	3	3.60
	6	4	4	4	3	3	3.60
	7	4	4	4	3	3	3.60
36	1	3	3	4	3	3	3.20
	2	4	3	4	4	3	3.60
	3	4	3	4	4	3	3.60
	4	4	3	4	4	3	3.60
	5	4	3	4	3	2	3.20
	6	4	3	4	4	3	3.60
	7	4	3	4	4	3	3.60
37	1	4	3	4	4	3	3.60
	2	4	3	4	4	3	3.60
	3	4	3	4	4	3	3.60
	4	4	3	4	4	3	3.60
	5	4	3	4	4	3	3.60
	6	4	3	4	4	3	3.60
	7	4	3	4	3	3	3.40
38	1	4	3	4	4	3	3.60
	2	4	3	4	4	3	3.60
	3	4	3	4	4	3	3.60
	4	4	3	4	2	3	3.20
	5	4	3	4	4	3	3.60
	6	4	3	4	4	3	3.60
	7	4	3	4	4	3	3.60
39	1	4	3	4	4	3	3.60
	2	4	3	4	4	3	3.60
	3	4	3	4	3	3	3.40
	4	4	3	4	4	3	3.60
	5	4	3	4	4	3	3.60
	6	4	3	4	4	3	3.60
	7	4	3	4	2	3	3.20
40	1	4	3	4	4	3	3.60
	2	4	3	4	4	3	3.60
	3	4	3	4	4	3	3.60
	4	4	3	4	4	3	3.60
	5	4	3	4	4	3	3.60

Table A1—*Continued*. Expert panel question evaluations

Catechism Question	Feedback Question	Review 1	Review 2	Review 3	Review 4	Review 5	Avg.
40	6	4	3	4	4	3	3.60
	7	4	3	4	4	3	3.60
							% of Each
Frequency of Responses	Needs Att.	19	8	12	19	14	5%
	Sufficient	74	116	136	139	180	46%
	Exemplary	187	156	132	122	86	49%

APPENDIX 5

RESULTS FROM PRE- AND POST-SURVEYS

Table A2. Results from pre- and post-surveys

Question	Degrees of Freedom	<i>t</i> Value	<i>p</i> Value
1	23	1.36	0.0348
2	23	0.3	0.0069
3	23	3	0
4	23	2.53	0.2621
5	23	1.19	0.435
6	23	1.8	0.2942
7	23	2.33	0.2693
8	23	0.14	0.0415
9	23	3.5	0.0047
10	23	1.57	0.4261
11	23	1.94	0.0002
12	23	0.24	0.0273
13	23	4.71	0
14	23	1	0.0415
15	23	1.67	0.051
16	23	2.26	0.0569

APPENDIX 6

40-QUESTION CATECHISM

Q1 – Who is God? - Edited

A – God is the creator and sustainer of all things

Head: What must we know about God? In the beginning of the Grand Narrative of Scripture (Genesis 1-2) God creates everything that exists. God created out of His goodness and for His good pleasure. God's glory is on display through His creation. God only took six days to create the entire cosmos. Not only that, but God sustains all things. God sustains and holds all things together through His Son, Jesus Christ (Colossians 1:17). Therefore, we must acknowledge who God is and that He alone is creator and sustainer of all things.

Hands: What action must we take upon knowing this truth about God? Worship! The psalmist writes in Psalm 19:1, "The heavens declare the glory of God, and the sky above declares his handiwork." Worship God by praying and thanking Him for creation and for holding everything in perfect balance. Therefore, with words, thoughts, and actions worship God as creator and sustainer of all things. Write down ways that your life can attribute worship to God.

Heart: How does this truth make you feel? This truth, by nature, points to how big, powerful, and sovereign God is. It is natural for this truth to make you feel small and insignificant. This truth should make you feel significant because you were created. Creation, by design, implies purpose.

World: Much of the world does not recognize God as the creator of all things. Many faith traditions have their own creation accounts. Pray for those who do not acknowledge the God of the Bible as the one true God.

Q2 – What is God like? - Edited

A – God is holy, righteous, and perfect.

Head: What must we know about what God is like? God is holy, which means to be set apart. God is also righteous, which means that He is morally perfect. God would not and will not do wrong in any way because that would violate his moral purity, His righteousness. Last, God is perfect, which means to be without spot or blemish. It means to be perfect in word, deed, in every possible way. Isaiah, the prophet, when given a glimpse of the train of God's robe filling the temple, responded to God's holiness. He recognized that He was not holy and confessed that (Isaiah 6:1-5). Therefore, our response to this truth should be an acknowledgement that there is only one that is truly holy and that is God, Himself.

Hands: What action must we take upon knowing this truth about what God is like? Write out a list of ways in which you are not holy like God. Once you've completed that, click here: https://www.youtube.com/watch?v=rGgX_oqdib4 (lyrics provided) and sing this song in response to God's holiness, righteousness, and perfection.

Heart: How does this truth make you feel? By now, you've recognized that you are in no way holy, righteous, nor perfect like God is. Because of this, it is evident that we miss the mark. This shows the truth of the Romans 3:10-12, which states, "None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one." This truth should weigh heavy on our hearts.

World: The world often is not concerned so much with holiness. Pray that God would give you a burden for the world to not only see God's holiness but to respond to God's holiness the way Isaiah responded.

Q3 – God exists in how many persons? - Edited

A – God exists eternally as three persons, God the Father, God the Son, and God the Holy Spirit, the Holy Trinity.

Head: What must we know about the Trinity? One of the most fantastic truths to learn about God is that He is a personal God. God is triune, but one God (Deuteronomy 6:4). God the Father lives in perfect harmony with God the Son and God the Holy Spirit. Each person of the trinity is distinct from the others in function, but completely unified in relationship at the same time. The trinity is a reality, but also provides a picture for the people of God to understand what unity in relationship looks like. Therefore, it is important for you to know that each person in the trinity is completely God, but there is only one true God.

Hands: What action must we take upon knowing this truth about the Trinity? Although God is three persons, He is One God. Read Matthew 3:13-17 - Write down how all three persons of the trinity are present.

Heart: How does this truth make you feel? Discuss this question, “How does it feel to know that you can have a relationship with this triune God?” God the Father – we can know that we have a loving Father. God the Son – we can know that God, through the Son makes the way for us to have a relationship with God. God the Holy Spirit – we can know that God lives inside of us. Paul reminds us of this when he writes, “Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God (1 Corinthians 6:19)?”

World: The trinity is a confusing concept to the world. One of the reasons for this is because the reality of the trinity is difficult to explain. Many have tried to explain the trinity with the analogy of an egg (Shell, Egg white, Egg yolk) or water (Water has three stages: liquid, gas, solid). However, regardless of how you try to explain this reality it is still a mystery. Pray that God the Father would use God the Spirit to reveal God the Son to those around you.

Q4 – Who is the Holy Spirit? - Edited

A – The Holy Spirit is the third person of the trinity, the comforter from God the Father to believers, guiding them in all truth.

Head: What must we know about the Holy Spirit? After Jesus ascended into heaven He sent the Holy Spirit, the comforter, to believers. The Holy Spirit dwells within every person who repents of sin and places complete faith in Christ for salvation. The Holy Spirit guides believers in all truth (John 16:13). Think about how you make decisions everyday. You know how many times you'll consult with a parent, a friend, or a mentor before making that decision. The Holy Spirit was given so that every decision that you make can be informed by truth. Also, and equally important, the Holy Spirit convicts us of sin. Jesus tells us in John, "And when he comes, he will convict the world concerning sin and righteousness and judgment (John 16:8)." In addition to that, the Holy Spirit intercedes (stands between us and God making requests on our behalf) for us. Paul tells us in Romans 8:26, "Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words."

Hands: What action must we take upon knowing this truth about the Holy Spirit? Knowing that God has provided a comforter to dwell within us is a bit overwhelming. What a gift! Now we must live by the Spirit in order to live a life that's conformed more and more to the image of Christ. Pray that the Holy Spirit would guide you in all truth and comfort you. Pray also that He would conform you more into the image of His Son (Romans 8:29).

Heart: How does this truth make you feel? You are now never alone. This should fill you with a sense of presence. This should fill you with a sense of awe. Seek to experience God's presence through His Spirit. Allow this truth to comfort you.

World: The world does not live under the guidance of the Holy Spirit. Pray that God would use the Holy Spirit to convict people you know of sin so that you might have an opportunity to share God's truth with them.

Q5 – How and why did God create? - Edited

A – God created by the means of His Son, Jesus Christ for the glory of His own Name.

Head: What must we know about how and why God created? God created through His Son Jesus Christ. Paul tells us in Colossians 1:16 that all things were created “by” him. This means that in Genesis 1, throughout the creation process, God the Son (Jesus) was creating as God spoke. This is a great connection to make through John 1 as well. John tells us there that Jesus is the Word, and we know from Genesis 1 that God spoke everything into existence. It was through the Word (John 1) that all things were created (Colossians 1:16). We also see that God created for the glory of His own Name. Everything that God does is for His glory, so creation is no different.

Hands: What action must we take upon knowing this truth about how and why God created? If God’s creation is for His own glory, then we, His creation, should enjoy His creation. We see from Psalm 19:1 that the heavens declare the glory of God. Go outside and observe everything that you can see. Make a list of everything that had to have been created by God alone (man having nothing to do with it’s “creation”). Answer the question, “How does this (what’s observed) declare God’s glory?”

Heart: How does this truth make you feel? This truth should make us feel small compared to the greatness of God. But, it should make us feel awestruck by God’s great power. Take a moment to allow yourself to think deeply about God’s power of creation and what that means for your purpose.

World: The whole world, even the universe, is God’s great masterpiece. It was all formed by God’s hands. There are cues that nature gives us that declare the majesty of God, as indicated in Psalm 19, which can help us share this reality to those in the world that are skeptics (Don’t necessarily believe in God. But, we see things in this world that do not bring glory to His name as stated above. Pray for the world to be restored to God’s original masterpiece.

Q6 – What is man? - Edited

A – Man is the crown jewel of God’s creation, possessing God’s image.

Head: What must we know about man? It is important to understand and recognize that, upon initial creation of Adam, that God responded, “And God saw everything that he had made, and behold, it was very good (Genesis 1:31).” Man is the pinnacle of everything that God created. God made man perfect. Even more, God made man specifically different from all creation. God said, “Let us make man in our image, after our likeness (Genesis 1:26).” This is significant. Every man (mankind) possesses God’s image. There is no other animal or anything else in all creation that possesses God’s image, except man. One of the reasons for this is that God uniquely made man in His own image for the purpose of relationship with God.

Hands: What action must we take upon knowing this truth about man? You are created in God’s image. Many have debated over the centuries what that means and what all is entailed in that truth. Go stand in front of a full-length mirror. Answer the question, “What do you see?” You see a reflection of your image. In the same way, you are a reflection of God’s image. The real follow-up question should be, “When the world sees you, do they see a reflection of God’s image?” The reality is no matter what others see in your life, the image of God never goes away – but your life should reflect your creator.

Heart: How does this truth make you feel? Knowing that man is the crown jewel of God’s creation should make you feel innately special. You are special because in the process of God creating you, he gave you purpose. Think deeply about what that purpose might be.

World: The world believes various conflicting things about what man is. Unfortunately, because of 2 Corinthians 4:4, we know that, “In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.” Pray that the world begins to understand what man is.

Q7 – What is expected of man? - Edited

A – Because God is holy, God expects holiness from man.

Head: What must we know about what is expected of man? God expects holiness from man. Peter quotes Leviticus 11:44 when he writes, “You shall be holy, for I am holy (1 Peter 1:16).” Because of the last truth (Q6) that we learned about man, that man was created perfect, we see that this was God’s expectation of man. We will learn in the coming days that it is impossible for man to meet this standard. This should begin a crying out for a Savior, which God does provide through His Son, Jesus Christ.

Hands: What action must we take upon knowing this truth about what is expected of man? God expects holiness from you. Examine your thoughts and actions. Write out ways that your thoughts and actions reflect holiness (Remember: Holiness refers to perfection, reflecting God’s holiness). Continue to repeat the thoughts and actions that reflect God’s holiness. Now write out ways that your thoughts and actions do NOT reflect holiness. You should STOP those thoughts and actions. But, what’s more, you must repent of those (Repentance is stopping certain behaviors that do not reflect God’s holiness). Bewilderment, the reality that when you don’t meet God’s standard, should rightly lead to repentance, faith, trust, and belief. And even that is only possible through Christ’s blood and the transforming work of the Holy Spirit.

Hearts: How does this truth make you feel? Answer the question, “Is it fair for God to expect you to be holy?” This is a difficult question. Our emotions lead us to say things like, “It is not fair, God is God, afterall.” But, God, when He created all things, created them perfectly. The creator sets the expectations. Therefore, we should feel bewildered by this expectation. But, this bewilderment should lead us to feel regretful that we cannot meet this standard.

World: The world does not feel that it is fair for there to be an expectation of holiness. The world would even admit that there are none that are “perfect.” Pray that those in the world would be overwhelmed by this sense of unfairness and regret that Paul says should lead to repentance (2 Corinthians 7:10: For godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death).

Q8 – What is man's purpose? - Edited

A – Man’s purpose is to glorify God through a life of devoted worship to Him alone.

Head: What must we know about man’s purpose? Man is God’s creation. We have established that, since God created, He alone determines man’s purpose. God created man to give God glory through devoted worship. The psalmist reflects this idea when he writes, “O LORD, our Lord, how majestic is your name in all the earth! You have set your glory above the heavens. Out of the mouth of babies and infants, you have established strength because of your foes, to still the enemy and the avenger. When I look at your heavens, the work of your fingers, the moon and the stars, which you have set in place, what is man that you are mindful of him, and the son of man that you care for him (Psalm 8:1-4)?” Worship has often been misunderstood as something that only happens at specific times. Worship is a lifestyle. The Christian and the Atheist alike worship. The reality, though, is that they worship differently. The Christian worships God through his thoughts, deeds, and life. The Atheist worships many things. It could be self, work, a pet, material things – at the core of every being is worship of something. Man’s purpose, however, is to glorify God through a life of devoted worship to Him alone.

Hands: What action must we take upon knowing this truth about man’s purpose? Again, our appropriate response to God’s creating us is...you guessed it, Worship. Create a list of ways in which you can worship. Answer the question, “How do you glorify something or someone?” Ascribing worth is a part of that. Declare how you will orient your life to reflect devoted worship to God, fulfilling your created purpose.

Hearts: How does this truth make you feel? Man’s purpose seems to be overly simplistic. However, when we look at our life compared to God’s purpose for our lives, we feel inadequate to fulfill this purpose because it’s not always God that we glorify and worship. This feeling of inadequacy should lead us to desire more consistency in achieving our purpose.

World: Paul tells us in Romans 1:21-23, “For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.” This is the story of our world. Pray that people in the world would begin to recognize their God-given purpose and pray the opposite/reversal of this passage.

Q9 – What is man's problem? - Edited

A – Man’s greatest problem is sin; personal rebellion against God

Head: What must we know about man’s problem? Sin, simply defined, is missing God’s standard. Before birth, each person is stained by sin. This is called inherited guilt. This guilt comes from Adam and Eve’s rebellion in the Garden of Eden (Genesis 3:1-7), when they disobeyed God. Because of their disobedience, the entire cosmos was affected. So, in essence, before you have an opportunity to disobey God, you are already considered sinful (Ephesians 2:1-3). Paul also says in Romans 3:11-12, “None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one.” The Psalmist writes in Psalm 51:5, “Behold, I was brought forth in iniquity, and in sin did my mother conceive me.” Therefore, it is important to understand that man is sinful from birth.

Hands: What action must we take upon knowing this truth about man’s problem? The only appropriate response to this truth is repentance. The hardest part for any person is to realize that sin is THE issue. Paul writes about this difficulty in 2 Corinthians 4:4, when he writes, “In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.” Part of seeing the light of the gospel is understanding that you have sinned. Repentance means turning away from sin, forsaking its power over you.

Heart: How does this truth make you feel? Because there is one right response to this truth, there is one way that this should make you feel. You should feel remorse, or as Paul defines it: grief. Paul writes in 2 Corinthians 7:10a, “For godly grief produces a repentance that leads to salvation without regret.”

World: The world does not recognize this truth. This in large part is due to 2 Corinthians 4:4 (Quoted above). The world has several answers to the question of “man’s problem.” Many in the world would not even accept that man has a problem at all. Pray for those in the world that are blinded to the reality of the problem of personal sin and rebellion against God.

Q10 – What is the role of the law? - Edited

A – The law is the holy standard by which all people will be judged, found in the first five books of the Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy)

Head: What must we know about the law? The law was given by God to man. The law is perfect because God is perfect. All men are judged according to the standard of the law and the extent to which they meet its requirements. Moses told the people of Israel, “Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin (Exodus 20:20).” God expects holiness and the law, perfectly kept, will lead to holiness. But, as seen in Q9, no one can keep the law perfectly, except one, as we will see in a coming question (Jesus Christ).

Hands: What action must we take upon knowing this truth about the law? God requires obedience. We are to obey the law. Read Psalm 119:1-10. Write down what the Psalmist is thankful, happy about, and asking God to help him achieve. The posture about the law that the Psalmist takes is exactly what we must do in order to live a God-centered life.

Heart: How does this truth make you feel? This truth should make us feel inadequate. It should also make us feel in awe of God’s holiness (Isaiah 6:1-6 tells a story of Isaiah and his encounter with God’s holiness). Almost every person would willingly admit that he/she has transgressed or broken God’s holy law. Because we are inadequate at perfectly keeping God’s law, it should make us feel sad.

World: The whole world (mankind) is held to this same standard. Many in the world do not understand this law. The only concept of law that they might have is the law that is upheld within their own culture, wherever that might be. Pray that people in the world would come to the knowledge of God’s expectation to perfectly keep His law...and turn to His Son as their only hope.

Q11 – What is the purpose of the law? - Edited

A – The purpose of the law is to reveal sin in our lives and to show the holiness of God.

Head: What must we know about the purpose of the law? Because man cannot perfectly keep God's holy law, it reveals something about man. It reveals the truth that man is sinful. To transgress or break God's law is to not meet the holy standard. And not meeting God's holy standard is called sin (from Question 9). Paul explains the purpose of the law when he writes, "Yet if it had not been for the law, I would not have known sin (Romans 7:7)." Paul came to know what sin was when he came to understand that he could not keep God's holy law completely and perfectly.

Hands: What action must we take upon knowing this truth about the purpose of the law?

Answer the following questions:

1. What things/people have you worshiped instead of God?
2. Have you used God's name inappropriately?
3. Have you had a once-a-week Sabbath rest?
4. When was the last time you disobeyed your father/mother/grandparent?
5. Have you ever had a lustful thought?
6. Have you ever taken anything that didn't belong to you?
7. When was the last time you bent the truth?
8. When was the last time you wanted something someone else had for yourself?

In your answers you likely realized that you have broken God's law. These questions are largely based on the Ten Commandments (part of God's law). In understanding that you cannot keep God's law perfectly and frequently break God's law, the appropriate next step is to pray and ask for God's forgiveness and also ask Him to help you obey Him.

Heart: How does this truth make you feel? This truth should make you feel utterly helpless and guilty. This guilt, as mentioned in Question 9, should lead to brokenness over sin in your life.

World: The world understands law. In each and every culture there is some type of law or standard that governs and guides people. In many cases, those people do not understand its purpose. Pray that people in those cultures would learn (through missionaries) the purpose of the law of God. Pray that missionaries would be able to help people that are guilty and do not know why.

Q12 – Can anyone keep the law perfectly? - Edited

A – No, there is no one who can keep the law perfectly.

Head: What must we know about keeping the law perfectly? It is important to know that it is impossible to keep the law perfectly. Paul writes in Romans 3:23, “for all have sinned and fall short of the glory of God.” This falling short is something that every person deals with on a consistent basis. In Ephesians 2, Paul writes about the way in which every person lives (apart from God’s grace and salvation). He writes that, “We all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind (Ephesians 2:3).” Therefore, it is important to know that, not only is it impossible for any person to keep God’s holy law perfectly, by nature, every human is predisposed to do the opposite.

Hands: What action must we take upon knowing this truth about keeping the law perfectly? Answer the following questions:

1. How many laws must a person break in order to be considered a law-breaker?
One
2. Give examples of how you’ve broken God’s law.
3. Give examples of how you’ve broken the law of man (earthly laws).

The action that you must take upon knowing this truth is declaration. Declare to God that you realize that there is no way for you to perfectly keep His holy law, though you’ve tried. Declare your inability to meet the standard He has set.

Heart: How does this truth make you feel? This truth should make you long for mercy. This truth should make you long for grace. God’s response to the failure of a person in keeping his law is His wrath. Humility, this truth should bring humility.

World: If it is true, on a personal level, that no person can keep God’s law perfectly, then it must be true of the entire world. This means that many people in the world are still trying to please God in their brokenness. This is inadequate. Pray for the world that God would provide a brokenness that leads to recognition of sin and ultimately salvation.

Q13 – Can a person escape punishment for not keeping the law perfectly? - Edited
A – No person can escape the punishment for disobedience.

Head: What must we know about escaping punishment for not keeping the law perfectly? It is important to know that no person can, nor ever has, nor ever will escape punishment for not keeping the law perfectly. God says in Exodus 34:6-7, “The LORD passed before him and proclaimed, “The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin...” This is a great truth about God and His character that He is loving, merciful, gracious, slow to anger. But, often times, many believers stop reading too soon. The rest of verse seven God explains, “But who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation.” God will not clear the guilty. What a sobering thought. God, by His nature cannot just “clear” someone. This would take away His justice. Therefore, it is important to know that punishment is coming to all who break the law. However, we will see coming soon that there is one way to escape, through Jesus Christ.

Hands: What action must we take upon knowing this truth about not being able to escape punishment for not keeping the law perfectly? When there is no escape from an impending doom, the only thing to do is prepare. But how does one actively prepare. Preparation comes in many forms. Here are a couple of things to do:
Ask God for mercy. (Literally pray for mercy from God – Mercy is the reality of not receiving what you deserve for your actions)
Ask God for grace. (Literally pray for grace from God – Grace is quite different from Mercy. It is receiving something that you don't deserve)
Humble yourself. (Literally think nothing of yourself and think everything of God)

Hearts: How does this truth make you feel? Hopelessness. Remorse. Conviction. Shame. Guilt. These are all words that describe possible emotions that “should” be felt when realizing that you cannot escape punishment. But fear is probably the best word to describe the emotion you should feel concerning this reality.

World: Because no person can escape God's punishment for breaking His holy law, pray for those in the world that are still blind to the truth that you just learned. There is punishment coming and they have no idea. Pray for the world to come to the realization that they have punishment awaiting them.

Q14 – What is sin? - Edited

A – Sin is the breaking of the law of God, living in willful rejection of Him and His law.

Head: What must we know about sin? Sin is not so much what we do as it is what we are. Sin is who we are and how we are defined outside of Christ. Paul writes in Ephesians 2:1, “And you were dead in your trespasses and sins in which you once walked.” The idea of walking there is the same idea of a “way of life.” Sin is also that which is inside of us. Notice what else Paul says in Ephesians 2. He writes, “Among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind (2:3).” Paul is saying that it is our flesh that generates these passions and desires. It comes from within.

Hands: What action must we take upon knowing this truth about sin? Agree! This is God’s Word from Ephesians 2. The only action to take when learning that sin is something we do and something that we are is agree with God’s Word that it is true. Pray a prayer of agreement, acknowledging that we are what Ephesians 2 says we are.

Hearts: How does this truth make you feel? Ashamed and Disgusted. This truth should make you feel ashamed and disgusted, knowing that you, at some point in your life, lived in active rejection of God and in rebellion to His law.

World: Because the world is full of people, the world is full of sin. To pray for God to eradicate sin would be to pray for the annihilation of the world. Thinking holistically about the world related to the topic of sin, you should pray that God would make people aware of their own sin and rebellion. Look up a map of the world, cover your eyes, and point to a place – pray over that nation specifically relating to realization of sin.

Q15 – What was the first sin? - Edited

A – The first sin was Adam and Eve’s rebellion (rooted in self-centeredness) against God in the Garden of Eden

Head: What must we know about the first sin? It is important to know that in the first sin recorded in Scripture is outright rebellion against God. This is found from the enemy’s temptation to Adam and Eve. Notice what Genesis 3:4-5 says, “But the serpent said to the woman, ““You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”” Eve knew that she was not supposed to eat the forbidden fruit. But, when she found out that, by eating the fruit, it would make her know good and evil (To be like God), she ate of the fruit. She also gave to Adam which Scripture says, “Was with her.” In his passiveness toward Eve’s action, Adam is in sin as well. Immediately, the punishment God mentioned began. In Genesis 3:7, the author writes, “Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.” They realized they were naked. The protection God had been providing for them was gone and the dying process began.

Hands: What action must we take upon knowing this truth about the first sin? Draw comparisons between Adam and Eve and yourself. Answer the following questions:

1. In what ways are you like Adam and Eve?
2. Where have you seen rebellion in your life?
3. Why is it important to know about this first sin?

Hearts: How does this truth make you feel? Anger. Disappointment. Anger from the standpoint that, had they not made that decision, we would be living in a world as God intended. Disappointment from the standpoint that all they had to do was stay away from that tree, not matter what. We should also feel the same in our hearts when we choose in a moment of sin to rebel against God and His standard.

World: It is important to keep in mind the world when thinking about the first sin. Because of this sin, the whole cosmos has felt the effects. Pray the reversal of what happened in Genesis 3. This will be a prayer for Jesus to restore all things.

Q16 – Who is Christ? - Edited

A – Christ is our Victor, securing for us righteousness and holiness.

Head: What must we know about Christ? It is important to know that Christ is the promised Messiah, the one as John says, “Behold, the Lamb of God, who takes away the sin of the world (John 1:29)!” Because man, through Adam and Eve’s decision to rebel against God’s law, is marred by sin, he no longer has the ability to be made right on his own account before God. Christ lived the perfect life that man could not (God’s righteous standard), He died the death that man deserved (punishment), He was buried in a grave taking man’s flesh with Him, and He rose victorious on the third day defeating death, hell, and the grave. He did this for you! His victory is your victory! Because He did all of those things, He secures righteousness and holiness for those who believe in Him. Hebrews 10:12 says, “But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God.” Even more powerfully stated, Paul says in Romans 8, “For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us... (8:3-4)”

Hands: What action must we take upon knowing this truth about Christ? Rejoice in Christ for what He has done. Think deeply about this truth. You could not secure righteousness and holiness for yourself – Christ did that. It’s like winning the championship of the whole wide world in any and every sport for all time every time. It’s also like gaining every possible musical achievement possible for all time. Take a moment and worship together with your family...Here’s a video for you to watch...

<https://www.youtube.com/watch?v=VXp6xcY5IqU>

Hearts: How does this truth make you feel? This truth should make you feel hopeful! Knowing that what is needed to please God is only available through Christ, and that it’s available to you personally, should lead to a renewed hope.

World: This is THE truth that the world needs to know. Share this truth with someone that you know today or tomorrow. This is what the world needs most, to know that hope is available. Pray that the world hears this hope...

Q17 – What did Christ accomplish? - Edited

A – Christ, through His life, death, burial, and resurrection, accomplished reconciliation for those who believe.

Head: What must we know about what Christ accomplished? Christ, the only Son of God, lived the perfect life that we could never live, died the death that we deserved because of our rebellion and disobedience, was buried, but raised on the third day – defeating sin, death, and the grave. Because man could do nothing to earn back God's favor due to sin, only God could provide a way back to relationship with Him. He did this through His Son, Jesus the Christ. Because Christ lived a perfect life, His sacrifice through His death was the only sacrifice acceptable to God. This means that it is possible for us to be whole and perfect again in God's eyes, through repentance and faith. Because man was in opposition to God through rebellion, reconciliation was needed. Paul says in 2 Corinthians 5:17-19, "Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation." Therefore, it is important to know that Christ accomplished reconciliation on our behalf, so that we can have a relationship with God the Father.

Hands: What action must we take upon knowing this truth about what Christ accomplished? Trust Christ. Because you were lost in your sin, disobedience, and rebellion, you need someone to take your cause and represent you before God the Father. Christ did that on your behalf. The only thing left to do is TRUST. Trust that Christ has done everything necessary for you to have a relationship with God the Father.

Evaluate your trust:

1. Do you ever sit in a seat?
2. Do you ever ride in a car with someone else?
3. Have you ever jumped in a pool?
4. Have you ever ridden a roller coaster?

If you answered yes to any of those, you are familiar with trusting – none of those things offer an eternal benefit if you trust. However, Christ does – eternal life with God.

Hearts: How does this truth make you feel? This truth should make you feel elated. This truth should bring JOY – not happiness because happiness depends on circumstance. Joy is eternal. Knowing that, in the face of impending doom, you don't have to experience that doom, should bring joy to your heart.

World: Christ's work that He accomplished is available to all. However, not all will trust in Christ's work. People will continually trust in what they, themselves, can do. Pray that God would help people in the world to become aware, through you and other people who trust in Christ for salvation, of their inability to earn God's favor on their own – and that they would trust Christ.

Q18 – What is needed for redemption? - Edited

A – Redemption comes because a perfect sacrifice is offered to God who is both God and man.

Head: What must we know about what is needed for redemption? In the Old Testament sacrifices were made daily. All of these sacrifices were pointing to the Ultimate Sacrifice that was coming – Jesus Christ. The writer of Hebrews, writing about the reality of the many sacrifices being made, writes, “For by a single offering he has perfected for all time those who are being sanctified (Hebrews 10:14).” It is important for this sacrifice to be both God and man. Notice what Job cries out for in Job 9:32, “For he is not a man, as I am, that I might answer him, that we should come to trial together. There is no arbiter between us, who might lay his hand on us both.” Job is crying out for one that can touch God and touch man that could arbitrate or mediate between them. Of this mediator, Paul writes, “For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time (1 Timothy 2:5-6).” The author of Hebrews writes of the importance of the sacrifice being human when he writes, “For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin (Hebrews 4:15).” Therefore, it is important to know that redemption comes because a perfect sacrifice is offered to God who is both God and man.

Hands: What action must we take upon knowing this truth about what is needed for redemption? Exercise thankfulness. Because the sacrifice, which should have been us dying for our own sins, was offered and was acceptable, we don’t have to die for our own rebellion. Christ did that on our behalf. This is very important. Say a prayer right now thanking God that He provided Christ as the sacrifice in our place.

Hearts: How does this truth make you feel? Unworthy and ashamed. The fact that someone had to lose His life on our behalf should make us feel unworthy to receive should a blessing. It should make us feel ashamed that our rebellion cause Him that pain and suffering.

World: Most of the world does not understand the lengths to which God has gone to offer redemption. The only way they will ever become aware of this is if those who have received this redemption tell them that it is possible. Pray that God would continue to provide missionaries to the ends of the earth so the world may know.

Q19 – How is a person saved? - Edited

A – A person is saved by repentance and faith in Christ alone as Savior.

Head: What must we know about how a person is saved? Scripture speaks of a two-pronged response that brings salvation. But first, before a response can be given, the Gospel must be shared. Paul writes, “How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?... So faith comes from hearing, and hearing through the word of Christ (Romans 10:14, 17).” Repentance is necessary for salvation. Jesus Himself said, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.” Jesus declared that repentance is necessary. Repentance is turning away from sin while at the same time turning toward God. Faith is also necessary. Paul writes, “For by grace you have been saved through faith. And this is not your own doing; it is the gift of God (Ephesians 2:8).” Both of these aspects of the response to the Gospel are exercised in Christ ALONE and in no one and nothing else for salvation. Christ has done everything necessary.

Hands: What action must we take upon knowing this truth about how a person is saved? Repent and place faith in Christ. Because you have now been exposed to the Gospel, you will respond in one of two ways. Repentance and faith leading to salvation OR denial and rejection leading to more condemnation. Acknowledge that God is right about you being in sin and rebellion. Place faith in Christ and be saved.

Hearts: How does this truth make you feel? Relieved. There is nothing else needed for salvation. Christ has already done everything necessary. Laying down your rebellion and trusting in Christ will lead you to feel relieved that you cannot mess this up.

World: Anyone in the world can be saved. In order for salvation to come to those in the world, they must hear the Gospel. Now that you’ve experienced salvation, what’s keeping you from telling someone else about it so that they can experience the relief you now have. Pray that more people that have experienced salvation in the world will continue to tell their stories of redemption and salvation.

Q20 – What is faith in Christ? - Edited

A – Faith in Christ is trusting that He has done everything necessary for salvation.

Head: What must we know about faith in Christ? The writer of Hebrews tells us, “Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the people of old received their commendation (11:1).” If faith is the assurance of things hoped for, then faith in Christ is the assurance that what He said He will do – that He will do. In other words, faith in Christ means forsaking all other hopes in obtaining eternal life. It means no longer trusting in good works, giving a certain amount of money to the church, spending the right amount of time with God, karma, etc. It means trusting in Christ alone that everything He has done is enough and is sufficient for salvation and trusting that you will be saved. Therefore, it is important to know that faith in Christ is crucial for salvation.

Hands: What action must we take upon knowing this truth about faith in Christ? Place your trust in Christ alone for salvation. Answer these questions:

1. Do you believe if you do something bad, you need to do something good to counteract it?
2. Do you believe you have to be “good enough” to get to heaven?

If you said yes to either of these two questions, your faith is in something other than Christ for salvation. Christ is sufficient.

Hearts: How does this truth make you feel? This truth should make you feel that this is simple. While simple, yes it is, it is also very efficient. God works in our lives through Christ once we place our faith in Him and Him alone.

World: The world exercises faith. The problem is that the world, because it is blind (2 Corinthians 4:4), places faith in all things that are not Christ. This leads to hopelessness. Christ alone ultimately satisfies. Pray that God opens eyes in the world to see the beauty of the Gospel so that many will be able to exercise faith in Christ.

Q21 – What is justification? -Edited

A – Justification is the reality of being declared righteous before God through Christ’s death and resurrection.

Head: What must we know about justification? Justification is a work only done by God on our behalf. Remember, no human can do enough, whether good or religious acts, to earn God’s favor. Through Christ’s sacrifice through death and His subsequent resurrection from the grave, you and I, in salvation, are declared righteous before God. This righteousness is not our own, but it is Christ’s righteousness that is given to us. Paul writes, “Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1).” Once a person places faith in Christ, justification happens immediately. This “peace” that Paul talks about is the reality of justification – which we can stand before God in peace and not in wrath.

Hands: What action must we take upon knowing this truth about justification? This reality should lead to a Godly lifestyle. Knowing that Christ paid through His life for this justification should lead us to live differently. Think about the reality that, now, when God looks at you, He no longer sees “you.” He sees His Son, in whom He is well pleased. Write out three actions you will take now, knowing that you are justified in God’s sight.

1. _____
2. _____
3. _____

Hearts: How does this truth make you feel? This truth should make us feel indebted. We have received something that was not ours. It belonged to another. It is foreign to us. But, because it was freely given, we should feel indebted to our Lord.

World: The world is not declared righteous. The world, however, needs the righteousness that, as the writer of Hebrews says, “A righteousness that comes by faith (Hebrews 11:7).” Pray that the world experiences this reality.

Q22 – What is sanctification? - Edited

A – Sanctification is the process every believer walks through, constantly being conformed into the image of Christ through the power of the Holy Spirit.

Head: What must we know about sanctification? Sanctification is a process. All believers still deal with the reality of sin. But, when the believer obeys, there is an incredible work done by the Holy Spirit to sanctify. Sanctification is the process of becoming more and more like Christ, falling down (disobedience), getting back up, and trusting God for spiritual growth. Just because those who place their faith in Christ are justified does not mean they are now perfect. The Holy Spirit conforms us into the image of Christ. Paul writes, “For those whom he foreknew he also predestined to be conformed to the image of his Son (Romans 8:29).” Paul writes in 1 Corinthians 6:11, “And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.”

Hands: What action must we take upon knowing this truth about sanctification? Rejoice. The natural reaction to falling down, messing up, getting it wrong is to feel bad and let that be a pull away from pursuing righteousness. Through sanctification, however, you should rejoice, knowing that, through the power of the Holy Spirit, you are gradually growing more and more into the image of Christ. List 4 ways to foster a sensitivity to the Holy Spirit:

- 1.
- 2.
- 3.
- 4.

Hearts: How does this truth make you feel? This reality should make you feel inspired. You should be inspired to live in reality to the fact that you have been justified. You should be inspired that God, Himself through the Holy Spirit, cares enough for you to grow you.

World: Pray for the world that people would begin to see God’s work in you as you walk through this sanctification process. Your ups and downs spiritually will be a testimony to God’s hand on your life.

Q23 – What is death? - Edited

A – Death is the absence of life, the consequence of sin.

Head: What must we know about death? God did not intend for us to die. Death is the consequence of sin. When God created Adam and Eve, they were perfect, in need of nothing except everything for which they depended on God. Notice what God says in Genesis 2:16-17, “You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” Adam and Eve did eat from that tree. Because of that rebellion and violation against God’s command, death entered the world. Paul writes, “Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned...Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come (Romans 5:12-14).” Fortunately, though, for believers, death has no sting because all of Christ’s redemptive work is applied to them in death – the completion of sanctification. Paul reminds the believer of this reality when he writes, “‘Death is swallowed up in victory.’ ‘O death, where is your victory? O death, where is your sting?’ The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ (1 Corinthians 15:55).”

Hands: What action must we take upon knowing this truth about death? As a family, discuss a person dear to you who has passed away. What steps did they take to continue living? Acknowledge that even you are trying to avoid death. Write down things that you do to avoid death. Here are a few – add to them:

1. Wear a helmet when riding a bike (or at least you should).
2. Wear a seat belt.
3. Walk on the sidewalk instead of the street.

Hearts: How does this truth make you feel? Anger. The thought of death does not seem fair. If we, as humans, were not designed to die, then why do we. It is a consequence of our own rebellion. This truth should also create within you a longing for a time when death no longer reigns over your life.

World: The entire world is trying to avoid death. Pray that the world wakes up to the reality that death is a consequence of sin and that the only way to avoid death is salvation in Jesus Christ.

Q24 – What happens after death for those that are redeemed? - Edited
A – After death, the redeemed will spend eternity with God in heaven.

Head: What must we know about what happens after death for those that are redeemed? Peter tells us about our inheritance in heaven when he writes, “According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are being guarded through faith for a salvation ready to be revealed in the last time (1 Peter 1:3-5).” The inheritance that Peter is speaking of is eternal life in heaven. Only those who are redeemed will gain this. Notice what he says about faith. It is our faith that guards this inheritance.

Hands: What action must we take upon knowing this truth about what happens after death for those that are redeemed? The only response to having an inheritance of eternal life in heaven is WORSHIP. And this worship is more than singing songs of worship. This worship is a way of life. This truth should lead to a change in priorities and living. Make a list of priorities in your life now. Make another list of priorities that you “should” have. Create a plan of how you will go from “now” to “should” list. Enlist someone to hold you accountable.

Hearts: How does this truth make you feel? This truth should make you feel empowered. Because this inheritance has already been secured by Christ, and it’s not based on your efforts but the finished work of Christ, then you should feel empowered by the Holy Spirit to live a holy and set apart life.

World: The reality is that there are those in the world that are NOT redeemed. Share the gospel with one (1) person this week. Tell them about how God redeemed you. This is one way to begin truly caring for the world. Pray that God would not only give you the opportunity to share Christ, but the power to take advantage of that opportunity He does give you.

Q25 – What happens after death for those that are not redeemed? - Edited

A – Hell, eternal separation from God, awaits those that are not redeemed after death.

Head: What must we know about what happens after death for those that are not redeemed? Hell is a very real place. It is not necessarily a place full of flames and heat where the devil is waiting with a pitch-fork and a pointy tale. It is, however, being eternally separated from God. Being separated from God is the worst imaginable thing any person could endure. Paul writes in 2 Thessalonians about Jesus inflicting vengeance, “On those who do not know God and on those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might (2 Thessalonians 1:8-9).” According to Paul, hell is a place where the unregenerate will be destroyed eternally.

Hands: What action must we take upon knowing this truth about what happens after death for those that are not redeemed? The only hope for those that are not redeemed is you. You know people that you are in contact with in your life that do not know God in a saving way. It is your job to tell them about Jesus and what He has done to set the captive free. You must share the Gospel with them. Make a list of three people that you know are not redeemed. Share the Gospel with each one of them.

Hearts: How does this truth make you feel? This truth should make you feel sorrowful. Sorrow should fill your heart when thinking about the untold amounts of people that die separated from Christ.

World: The world is full of people that are not redeemed. As a believer in the Gospel, it is your job to tell people how God through Jesus Christ can redeem them. Pray that God would build within your heart a passion for the lost – that He would allow you the opportunity to share with them.

Q26 – What is prayer? - Edited

A – Prayer is the believer's means of communication with God.

Head: What must we know about prayer? Prayer is your way of communication with God. In order to maintain a relationship with another person, you talk often. It is the same way with God. Our relationship with God is maintained through prayer. Paul talks about prayer in relation to the Armor of God when he writes, "Praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, and also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel (Ephesians 6:18-19)." Prayer is also one of our means of asking God to move in our lives. Notice what Jesus says in the Sermon on the Mount, "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened (Matthew 7:7-8)." Therefore, it is important to know that prayer is the means by which we communicate with God.

Hands: What action must we take upon knowing this truth about prayer? Pray. It is as simple as that. Begin now. Talk to God like you are talking to your friend. Tell Him about your day. Pray for a friend, a co-worker, or a request that you have.

Hearts: How does this truth make you feel? Knowing that we have the ability to communicate with God should make us feel desired and wanted. After all, God has brought us into His family by means of repentance and faith.

World: One of the greatest things that we, as believers in the Gospel, can do is pray for the world. Pray specifically that God would send believers in the path of those that do not yet believe and that lost people's eyes would be opened through those encounters.

Q27 – How are we instructed to pray? - Edited

A – We are instructed to pray at all times through the Holy Spirit that dwells within us.

Head: What must we know about how we are instructed to pray? Paul tells us, “Pray without ceasing (1 Thessalonians 5:17).” Prayer should be constant in our lives, as if we were beginning our day in prayer and not ending our prayer until the day ends. Sometimes we don’t even know what to pray. We pray through the Holy Spirit and He helps us in times like these. Paul writes, “Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words (Romans 8:26).” Jesus tells us how to pray as well. He gives specific instructions about what to do and not to do. “And when you pray, do not be like hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others (Matthew 6:5).” “And when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you (Matthew 6:6).” “And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words (Matthew 6:7).” Jesus also gives us a model to use when we pray when He says, “Pray then like this: “Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we also have forgiven our debtors. And lead us not into temptation, but deliver us from evil. (Matthew 6:9-13).” The model Jesus is presenting can be used as the acronym: A.C.T.S. – Adore God, Confess your sins, Thank God for everything, Supplication; praying for others.

Hands: What action must we take upon knowing this truth about how we are instructed to pray? Begin using this acronym right now. Pray for each aspect...

Adore – Pray to God and tell Him how wonderful and awesome He is – Try not to use the word “I.”

Confess – Pray to God confessing sins you’ve committed this week. Remember 1 John 1:9 – He is faithful and just to forgive you of your sin and cleanse you of all unrighteousness.

Thanksgiving – Pray to God thanking Him for everything that comes to your mind.

Supplication – Pray for all of your family, friends, lost people you know – by name.

Hearts: How does this truth make you feel? The truth about how we are instructed to pray should make us feel helped by God. He didn’t just leave us to do this task alone. He, through His disciples questioning, tells us how to approach Him. Remember what Paul writes about prayer, “Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words (Romans 8:26).”

World: The world believes very different things about prayer, including who they must pray to. Because of Christ, we know that we pray through the Holy Spirit directly to God the Father. Pray that people would have receptive hearts to God's revelation in creation.

Q28 – Why are Christians expected to pray? - Edited

A – Prayer is an act of obedience to God's desire for us to trust him more and more.

Head: What must we know about why we are supposed to pray? First and foremost, we pray because Jesus prayed. He is our great example and as we are emulating Him and His life, this is yet another aspect of living as a Christ-follower that we should replicate. Matthew, from his eyewitness account, writes about what he saw Jesus do when he writes, “And after he had dismissed the crowds, he went up on the mountain by himself to pray (Matthew 14:23).” Also, God expects us to pray. Jesus says all throughout His instruction about prayer (Matthew 6:5-13), “And when you pray.” He does not say, “And IF you pray.” The expectation for believers is that they should be in communication with God. Last, we need God’s help. God helps us through our answered prayers.

Hands: What action must we take upon knowing this truth about why we are supposed to pray? Commit to praying daily. Set a reminder in your phone at an appropriate time (When you know that you won’t be distracted by school, others, or your schedule) for you to pray EVERY DAY. Also, make a prayer list, including everything about your life, including people that you know need prayers. Be consistent in your prayers.

Hearts: How does this truth make you feel? The truth that God expects us to pray should make us feel motivated. We are motivated because God has done everything necessary for us to have a renewed relationship with Him. Because he expects us to pray, we should feel motivated.

World: In your prayer time each day, be sure to include the world in your prayer time. Pray for rogue governments, pray for political leaders worldwide, pray for missionaries in hard-to-reach countries.

Q29 – What is the Church? - Edited

A – The church is made up of believers in the Gospel from every corner of the earth for all time.

Head: What must we know about the Church? The church is often thought of as the group of people that gather at a specific geographical location to worship God together. It is important to distinguish between “people who go to church,” from True Christians. The Church is made up only of true Christians. But, the Church is also made up of those who have gone before us. There are a few things that identify the church in Scripture. Luke records some of those things in Acts 2 where he writes, “And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common (v. 42-44).” There was proclamation of truth (Apostles’ teaching), fellowship, corporate meals, prayers, wonders, signs, and they had all things in common. Paul writes about the church, “For in one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit (1 Corinthians 12:13).” Shortly following that verse is a specific treatise about the “Body of Christ,” which is the church. Therefore, the church of God is the people of God, gathered around the Word of God, worshiping through the Spirit of God, savoring the grace of God, for the glory of God.

Hands: What action must we take upon knowing this truth about the Church? The church is meant to be a visible manifestation of God working in His creation. As a believer, you should participate and join in this work. God invites you into this work (Matthew 28:18-20). If you are not a part of a local body of believers (Church), make a list of churches to visit in your geographical area. If you are a part of a local body of believers, read 1 Corinthians 12:12-26. Make a list of four ministries that your church has of which you could be a part (serving, that is). Pray over which of these God wants you to invest in with the gifts and abilities that He has given you.

Ministries in My Church

Hearts: How does this truth make you feel? Knowing that the Church was God’s idea to gather His people should bring a sense of purpose. You should feel an enormous feeling of purpose and intention knowing that God desires to use you as a part of His church. Think about the fact that God has uniquely gifted you to serve within His church and allow that feeling to lead you to action.

World: The world does not understand what the church is all about. The world thinks the church is full of bigots, slanderers, and hypocrites. And to be honest, the world is right. Since we acknowledge these things, we have an obligation to live consistently so the world sees something different about us as believers. Pray that the world begins to see more and more that the church is a place for all people, sinner and saint.

Q30 – Why does the church exist? - Edited

A – The Church exists to be a physical manifestation of the Gospel for the purpose of worship and to build God’s Kingdom here on earth.

Head: What must we know about why the church exists? The church is the bride of Christ. Therefore, Christ is the groom. The church is a physical portrait of this image of marriage in the sense that the church lives as the one that has been redeemed. The Gospel is the good news of Christ. In speaking in the image of marriage, Paul writes, “This mystery is profound, and I am saying that it refers to Christ and the church (Ephesians 5:32).” We, as the church, are the bride awaiting her groom (Jesus) to come and live with us forever. The church also exists to build God’s Kingdom here on earth. Jesus says in John 17, “I have given them your word, and the world has hated them because they are not of the world, just as I am not of the world. I do not ask that you take them out of the world, but that you keep them from the evil one. They are not of the world, just as I am not of the world. Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world (v. 14-18).” It is the work of the church to build the Kingdom of God in all truth as stated above. The Kingdom grows as souls repent of sin and place faith in Christ for salvation. That is why the church exists.

Hands: What action must we take upon knowing this truth about why the church exists? As a believer, you are a member of the church. As we learned in question 29, this means that you are to be a part of the church through your God-given gifts and abilities. Also, you are to work outside the church employing the Truth to those that are lost and outside the Kingdom of God. Do two things: First, write down three names of people you know are lost. Second, write down three ways that you can serve each person on your list (with the goal of eventually and certainly sharing the Gospel with them).

Hearts: How does this truth make you feel? The reality that the church exists to present the Gospel in beauty and splendor and to build the Kingdom of God should make you feel appreciative. You should feel appreciative that God is a God of intentionality. His intention has always been to redeem lost souls and place them, as family, into His Kingdom. This appreciation does not end there, it should also lead ultimately to worship.

World: As mentioned above, the world does not understand completely why the church exists. Pray that God would reveal this truth and reality to those in the world. The world needs to understand that the church does not just exist to create and uphold rules, but that it is redemptive in nature.

Q31 – What are the ordinances of the church? - Edited

A – The church practices two ordinances, baptism and the Lord’s Supper.

Head: What must we know about the ordinances of the church? An ordinance is basically something ordained that is practiced. According to Merriam-Webster’s dictionary, an ordinance is, “Something ordained or decreed by fate or a deity,” but also is, “A prescribed usage, practice, or ceremony.”¹ The ordinances of the church are both something ordained by God (deity) and prescribed in Scripture. Take baptism for example. Luke reports on what Peter told those at Pentecost, “And Peter said to them, ‘Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit... (Acts 2:38)’” This was in response to the hearers being “cut to the heart (Acts 2:37).” The Lord’s Supper, as with baptism, is also something that is ordained by God and prescribed in Scripture. Paul writes in 1 Corinthians 11:26, “For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.” In 1 Corinthians 11:17-34 Paul is instructing the church (In Corinth specifically and us generally) how to take the Lord’s Supper in an orderly and right way.

Hands: What action must we take upon knowing this truth about the ordinances of the church? As a believer, baptism is the first act of obedience proclaiming the change that has happened in your life. If you haven’t followed through with this act of obedience, consult a pastor at your church this week. Also as a believer, you have the privilege of participating in the Lord’s Supper – “Proclaiming the Lord’s death until he comes (1 Corinthians 11:26).” Read through 1 Corinthians 11:17-34 and write down the specific instructions Paul gives when participating in the Lord’s Supper.

Hearts: How does this truth make you feel? The fact that you, as a believer, are now able to participate in the ordinances within the church should make you feel included – a part of the body of Christ. This also should give you a sense of responsibility. You are now professing with your life that you are His and not the world’s.

World: The world thinks that the church is a type of club or some society to belong to. The reality is that we do belong to the church only because the church belongs to Christ. Pray for the world as it sees us participating in baptism and the Lord’s Supper that it sees something so different that it asks believers why, and an opportunity to share the Gospel would result.

¹“Ordinance,” accessed October 13, 2015, <http://www.merriam-webster.com/dictionary/ordinance>.

Q32 – What is baptism? - Edited

A – Baptism is the visible display of the spiritual reality within the life of a believer, performed among the gathered believers of the local church.

Head: What must we know about baptism? Baptism, as mentioned in question 31, is one of the ordinances of the church. Baptism is also an act of obedience in the life of a believer. Appropriately ordered, once a person repents of their sin and places his/her faith in Christ for salvation he/she is saved. It is only after that response to the Gospel that a person is to be baptized. Paul writes, “Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life (Romans 6:3-4).”

Therefore, baptism is the visible representation of what happened spiritually in the life of the believer. When the person being baptized goes into the water, he/she is dying to the old life that is bound by sin. Conversely, when he/she rises out of the water it is a picture of his/her future resurrection. It is impossible for a person who has not been saved to do this according to the prescribed practice in the New Testament because it would not be a true picture of what happened spiritually. Baptism is supposed to happen in the local body of believers because it is a measure of accountability. When a person enters baptism waters, he/she is saying, “I have been changed spiritually, if you see me living in a way inconsistent with that reality, please check me.”

Hands: What action must we take upon knowing this truth about baptism? If you are a believer and have not been baptized (After salvation), then your action is simple. Be baptized! Follow the command and example of Christ. If you are a believer and have been baptized, discuss with your parents how your life is different now because of what God has done in your life. If you are not a believer in the Gospel, then you need to be saved and then worry about baptism.

Hearts: How does this truth make you feel? Accountable. The reality that, when you are baptized in front of many other saints of God, you are asking other believers to hold you accountable is heavy. Because you have identified with Christ in his death, burial, and resurrection, you now have a responsibility to glorify Him with all of your being. Having other believers look in on your life and help point you toward truth in right living will feel overwhelming at times, but well worth it.

World: As a baptized believer your role in the world hasn't changed, but your responsibility has. You are now responsible for telling the world about the hope that is now in you (1 Peter 3:15). Pray that the world would be able to see a difference in you as you live to glorify Christ.

Q33 – What is the Lord's Supper? - Edited

A – The Lord’s Supper is the symbolic act of remembering all that Christ has done for us through His life, death, burial, and resurrection.

Head: What must we know about the Lord’s Supper? In Luke 22:14-23, Jesus administers the Passover meal with His disciples. Luke records, “And he took a cup, and when he had given thanks he said, “Take this, and divide it among yourselves. For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.” And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me (Luke 22:17-19).” The term, “Lord’s Supper,” comes from the fact that that particular supper was the one right before Christ suffered for the sins of the world. Therefore, it is called the Lord’s Supper. Because the Passover meal (from the Old Testament) was pointing to Christ (in the New Testament), Christ was observing the Passover to help the disciples understand that it would be through His broken body and spilled blood that redemption would come. Jesus says in this passage (Luke 22), “Do this in remembrance of me.” Christ is wanting not only His disciples, but all believers to “remember” what He has done. Partaking of the Lord’s Supper is where a believer “remembers” what Christ did for him/her. Again, like baptism, only believers can partake in this symbolic act. It would be impossible for a lost person to remember something that brought salvation if indeed he/she is not actually saved.

Hands: What action must we take upon knowing this truth about the Lord’s Supper? If you are a believer, then the action you need to take is to be more thoughtful and introspective when taking the Lord’s Supper. Remember what Paul says is true of you before you were saved, “And you were dead... (Ephesians 2:1a).” Examine your heart. Make a list of 4 idols/sins that are in your heart that shouldn’t be.

1. _____
2. _____
3. _____
4. _____

Hearts: How does this truth make you feel? We all know what it’s like to want to be remembered. It is frustrating when someone forgets our name or details about us that should be easy to remember. God feels the same way when we “forget” what He did for us by saving us through His Son. The truth about Christ wanting us to remember His sacrifice for us should make us feel desired and wanted. Christ lived a perfect life for us (to be the perfect and only pleasing sacrifice to the Father), died the death we deserved, went to the grave where we belonged, and resurrected from the grave – achieving for us salvation.

World: The world doesn’t understand that that is what Christ desired us to do until He returns so that we will “remember” what He did. Pray that the world’s eyes would be opened to this glorious truth and reality that salvation comes through Christ alone.

Q34 – Where is Christ now? - Edited

A – Christ is in heaven, seated at the right hand of God the Father.

Head: What must we know about where Christ is now? This truth is the defining point of Christianity. Christ is no longer in the grave. The psalmist foreshadows this reality before Christ comes to earth when he writes, “The LORD says to my Lord: “Sit at my right hand, until I make your enemies your footstool (Psalm 110:1a).” We know that Christ came from heaven when we read John 6:38. Jesus says, “For I have come down from heaven, not to do my own will but the will of him who sent me.” Christ has done everything necessary for us to have salvation. Notice what Christ did once He had finished His work in Hebrews 8:1, “Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven.” Also written in Hebrews, “Looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God (Hebrews 12:2).” Therefore, it is important to know that Christ is NO LONGER in the grave, but is seated at the right hand of God the Father.

Hands: What action must we take upon knowing this truth about where Christ is now? This truth, the fact that Christ is no longer in the grave but alive and well seated at the right hand of God the Father, should lead us to celebration and rejoicing. We should celebrate the fact that our faith is based on a God that is living and active in our lives. Also, we should rejoice that Christ conquered death on our behalves. Celebrate and rejoice in worship with this song (video). Pay attention to the words declared in worship... <https://www.youtube.com/watch?v=PWXcRVZWTb8>

Hearts: How does this truth make you feel? This truth should make you feel safe and secure, knowing that your Savior is not dead. His bones will never be found, because He was resurrected back into Heaven, where he came. Safety comes from the fact that once we are God’s child, no one can get to us. Security comes from the fact that we are forever His...

World: Much of the world believes that Christ was just another great man, but that He was buried and is dead. The world needs to know the truth about Christ’s life, death, burial, and resurrection. Who better to tell the world the truth than you? Pray that God helps you seize every opportunity to tell people in the world that Christ is NOT DEAD, but alive at the right hand of God the Father.

Q35 – How does Christ's resurrection affect us? - Edited

A – Christ's resurrection secures for believers a righteous verdict now and in the future as well as a physical resurrection leading to eternity with God the Father in heaven.

Head: What must we know about how Christ's resurrection affects us? Christ was physically, literally, and miraculously resurrected from death. His resurrection in the flesh means that all those who are "in Him" will also undergo the same resurrection. Paul writes of our future resurrection when he writes, "For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his (Romans 6:5)." Christ's resurrection also secures for believers a righteous verdict. Christ's righteousness has been imputed (transferred and accounted to us) to us. Paul says, "That is why his faith was "counted to him as righteousness." But the words "it was counted to him" were not written for his sake alone, but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, who was delivered up for our trespasses and raised for our justification (Romans 2:22-24)." Paul also says in 2 Corinthians 5:21, "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God (5:21)." Through this "imputed" righteousness believers are reconciled to God, which means they will dwell with God forever.

Hands: What action must we take upon knowing this truth about how Christ's resurrection affects us? It is important that, if this reality is true in your life, you begin and continue to live in this reality. Read 1 Peter 1:15-16. Answer these questions:

1. What is Peter telling you to do?
2. How do you live in that manner?
3. What in your life needs to be removed in order to fulfill that requirement?
4. What in your life needs to be added in order to fulfill that requirement?
5. Create an action plan to live a holy life and begin following it.

Hearts: How does this truth make you feel? This truth should make you feel humble. We did not achieve any of these things on our own, but Christ, through His life, death, burial, and resurrection, achieved them for us. We were unworthy. This truth should fill us with humility, realizing that we are dependent on God for everything – especially our salvation and future resurrection.

World: Most of the world does not believe in resurrection (the biblical concept). One of the reasons that it does not believe in this is because it does not believe in Jesus. Pray that the world encounters the love and grace of God so that the world can encounter this beautiful reality of resurrection and a righteous verdict.

Q36 – What is adoption? - Edited

A – Adoption is an act of God’s grace where believers are accepted into His family based on Christ’s life, death, burial, and resurrection and given the privileges of being in His family.

Head: What must we know about adoption? When a person repents of his/her sin and places faith in Christ alone for salvation, he/she is adopted into God’s family. Repentance and faith are the only requirements for this special status. John tells us, “See what kind of love the Father has given to us, that we should be called children of God; and so we are (1 John 3:1).” God loves us in that He has called us (believers) children of God. Also, we, as believers, have been given the privileges of being in God’s family. There is an inheritance that all believers receive. Paul writes, “In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will (Ephesians 1:11).” Specifically speaking of adoption, Paul writes, “In love he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will (Ephesians 1:5).”

Hands: What action must we take upon knowing this truth about adoption? Because all of us are unworthy of being adopted on our own merit, we need to express thankfulness to God because He has chosen to adopt us. Pray a prayer of thanks to God for adopting you into His family. Acknowledge the fact that you know you weren’t worthy in your prayer – and commit to a life of living in that reality (like a person who has been adopted should – according to the rules/lifestyle of the new family).

Hearts: How does this truth make you feel? Knowing that you’ve been adopted by the one and only God of the universe should make you feel wanted. The reality that God looks down on you, in your worst possible place in life (in sin – Ephesians 2:5), and says, “I want you in my family.” This is an overwhelming feeling. It is a feeling of being wanted. You should now feel like you belong, even though you know you still struggle with sin.

World: The world understands the concept of adoption somewhat, but it does not understand what it means spiritually. Currently, everyone in the world is a son/daughter of the world. The Gospel needs to be proclaimed to all of the world so that people in the world can respond as the psalmist says in Psalm 67, “Let the nations be glad and sing for joy (v. 4).” Pray that the Gospel is proclaimed to all of the world and many will understand what it means to be adopted into God’s family.

Q37 – What is the Great Commission? - Edited

A – The Great Commission is the call for all believers to make disciples of all nations.

Head: What must we know about the Great Commission? Matthew records Jesus' final charge to the church when he records Jesus saying, "And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age (Matthew 28:18-20).'" The charge for the church is to make disciples. Jesus does not leave the church in the dark on how to do this. Disciples are made, as seen in this passage, by going, teaching, and baptizing. Therefore, all believers should be about the task of going to people that are lost, teaching those people everything that Christ has commanded, and baptizing them in the name of the Father, Son, and Holy Spirit when they respond in repentance and faith to the teaching.

Hands: What action must we take upon knowing this truth about the Great Commission? Because every believer is given this charge, then every believer is responsible for accomplishing this. Make a list of three people who you know have not repented of their sin and placed faith in Christ.

- 1.
- 2.
- 3.

Now, discuss ways with your family that you can build intentional relationships with each person with the express goal to share the Gospel with them soon.

Hearts: How does this truth make you feel? This truth should make you feel compelled. As believers, we are given marching orders to go into the world and share the good news of Christ. When you, as a believer, have experienced the grace and mercy of God, you should feel compelled when our Commander (Jesus Christ) sends down the marching orders.

World: The reality of believers taking seriously their charge from Christ to make disciples should, in turn, impact the world for the name of Christ. We know that God's Word will not return void. God says through Isaiah's pen, "So shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it." Pray that, as believers go into the nations, God's Word would change lives and disciples would be made.

Q38 – What is the Great Commandment? - Edited

A – The Great Commandment is to Love God and Love Others.

Head: What must we know about the Great Commandment? The leading religious leaders of the day were constantly trying to trick Jesus and catch him in a quandary. Thankfully, because Jesus is God, their attempts were always foiled. Once such time the religious leaders asked Jesus, “Teacher, which is the great commandment in the Law (Matthew 22:36)?” Jesus’ answer surprised them because they were expecting Jesus to choose one of the 600+ laws that the Jews observed. Instead, Jesus, interpreting the law correctly responded, “And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself (Matthew 22:37-39).” Jesus tells not only the religious leaders, but us as well, that these two are the most important commandments to live by. He tells us why, “On these two commandments depend all the Law and the Prophets (Matthew 22:40).” Therefore, the Great Commandment is to love God and love others.

Hands: What action must we take upon knowing this truth about the Great Commandment?

Read 1 John 4:7-12 – discuss the following questions:

1. What does this passage say loving God is equal to? (Knowing God)
2. Where does this passage say love comes from? (God)
3. What does it mean, then, if we struggle to love God?

Read Luke 10:25-37

1. What does Jesus say when questioned by the lawyer? (Asks a question about the law)
2. Why do you think Jesus references the law? (Remember Matthew 22:40 above)
3. How does the good Samaritan respond to the man who fell among robbers? (With love)
4. Based on this passage, who is your neighbor?
5. What will it take for you to Love like the Good Samaritan?

Hearts: How does this truth make you feel? Grateful. To think that the law could be reduced to Loving God and Loving Others makes us, as believers, feel grateful. It does not mean that our job in obedience to those two commands is any easier, but it narrows our focus.

World: The world does not obey the command to love God. From creation this was the command. Loving others is easy, the world would say, because others are in front of me on a daily basis. Pray that the world would experience the love that is mentioned in 1 John 4:10-11, “In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another.”

Q39 – What is the fruit of the Spirit? - Edited

A – The fruit of the Spirit is Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness, and Self-Control.

Head: What must we know about the fruit of the Spirit? Paul tells the church at Galatia, “But I say, walk by the Spirit, and you will not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.”

All believers should walk by the Spirit. The goal is to live a Spirit-filled, Spirit-controlled, Spirit-guided life. But, how will we know if we are living in such a manner? Paul gives us the evidence at the end of the same passage. Paul writes, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.” Notice what Paul calls these things – “the fruit.” This is in the singular, meaning that it is considered as one. This will be proof of a Spirit-filled life. All of these should be displayed in a believer’s life.

Hands: What action must we take upon knowing this truth about the fruit of the Spirit? The fruit of the Spirit are evidence of a Spirit-filled life. Discuss each portion of the fruit of the Spirit and identify how well you are living each one out:

Love

Joy

Peace

Patience

Kindness

Goodness

Faithfulness

Gentleness

Self-Control

What do you need to do to shore up the portions that need work? Discuss this with your family.

Hearts: How does this truth make you feel? Knowing the fruit of the Spirit and that it should be present in your life should make you feel encouraged. You should feel encouraged because now you know what things to focus on in your Christian walk.

World: The world lives in the fruit of the flesh, which Paul says are, “Sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these (Ephesians 5:19-20).” Pray that God would allow people in the world to encounter believers that are walking by the Spirit.

Q40 – What is man’s ultimate hope? - Edited

A – Man’s ultimate hope is eternal life with God in heaven, a life void of sin, disease, and pain.

Head: What must we know about man’s ultimate hope? Once a person hears the Gospel and recognizes his sin separates him from God and hears about the reality of what Christ has done for him, he repents of his sin and places his faith in Christ. Upon that reality, he is justified and sanctification begins. But, the ultimate hope, now that he is saved, is eternal life with God in heaven, where there is no sin, disease, nor pain. John speaks of this reality when he writes, “Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away (Revelation 21:1-4).” This is what is called glorification, when humans receive the inheritance that Paul talks about in Ephesians when he writes, “In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will (1:11).”

Hands: What action must we take upon knowing this truth about man’s ultimate hope? Rejoice! We should rejoice that we will experience a day when the troubles that ail us no longer do so. But, for the time being, we must make sure our hope is in Christ alone. Discuss this question with your family. What are things in which this world (your culture) tells you to place your hope. Write four down:

- 1.
- 2.
- 3.
- 4.

Hearts: How does this truth make you feel? Victorious! This truth should make you feel victorious. It is easy to think, because God has not executed this reality yet, that it will not happen. But, our hope, placed firmly in Christ and what He has done for us, should lead us to feel victorious, realizing that heaven is ours because of Him.

World: There are many in the world that do not believe that heaven is a real place. Even if they do believe, they are confused about what route to take to get there. Amid all of this confusion and debating, pray that God, through the use of missionaries and churches and believers living Gospel-centered lives, would pierce the darkness and bring the beauty of the Gospel to them.

APPENDIX 7

FINAL EVALUATION OF CATECHISM QUESTIONS

Table A3. Final evaluation of catechism questions

Final Evaluation of Catechism Questions				
Question asked:		With the changes, based on the input that you as an expert panel member have provided, I agree that this catechism (Questions, Answers, and Application points) meets at least the “Sufficient Level.”		
Responses				
Reviewer 1	Reviewer 2	Reviewer 3	Reviewer 4	Reviewer 5
Yes	Yes	Yes	Yes	Yes

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ABSTRACT

USING CATECHESIS AS A MEANS TO STRENGTHEN FAMILY DISCIPLESHIP AT ANDERSON MILL ROAD BAPTIST CHURCH, MOORE, SOUTH CAROLINA

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The Southern Baptist Theological Seminary, 2016
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The church today is in need of reformation when it comes to its discipleship process. This project focuses on the need for a more effective methodology in the area of discipleship, namely, catechesis in the home. Chapter 1 highlights the specific ministry needs and context within which this project is executed—Anderson Mill Road Baptist Church. Chapter 2 identifies and explores the biblical and theological foundations for the use of catechesis in the home. Chapter 3 looks at the theoretical and practical issues associated with the use of catechesis. Chapter 4 chronicles the week-by-week process of the project as it happened. Finally, chapter 5 evaluates the effectiveness of the project.

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