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IMPLEMENTING A PURITAN MODEL OF PASTORAL EVANGELISM
AND DISCIPLESHIP AT MOUNTAIN COMMUNITY FELLOWSHIP,
PAINTSVILLE, KENTUCKY

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IMPLEMENTING A PURITAN MODEL OF PASTORAL EVANGELISM
AND DISCIPLESHIP AT MOUNTAIN COMMUNITY FELLOWSHIP,
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To Jennifer,
my loving wife and best friend,
and to our four fine boys.
May God give you a double portion
of the Puritan spirit.

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PREFACE

As I have worked on this project, God's grace has humbled me time after time. I have learned that one of the brilliant things about our Puritan fathers was their complete honesty about the condition of our souls. More than once while completing this project I have faced my own depravity and issues of ministerial pride. As a result, the Lord has used these men to challenge me in a myriad of ways and mold me into a different man, so much so that I feel better equipped not only as a minister of the gospel, but as a man of God as well. It is my hope that their enduring legacy might somehow live on in my life and through this project.

I am also deeply indebted to many present day-saints of God. I am thankful for a church family who thirsts after truth. Mountain Community Fellowship could not possibly have been more willing and eager to engage in a new way of doing ministry. I can't imagine a church body which desires to see God's truth applied to life more than my own. Their pursuit of personal holiness humbles and gratifies their minister.

I would especially like to thank the elders of Mountain Community Fellowship. My co-laborers in the work of the ministry were completely supportive through every stage of this project. As I write this preface, I do so while on a sabbatical leave from my post as their pastor. I simply could not have done this project without their help, support, and understanding. I also could not have made proper use of my sabbatical to complete this project without the gracious assistance of Dr. Adam Greenway, who cleared time from his schedule in order to help me complete my project.

Finally, I thank the Lord for my greatest supporter, my loving wife, Jennifer. Jennifer has endured many long days home alone with our four children explaining why

Daddy was busy once again. She has weathered many days of stress, disappointment, and trials with encouraging words and a gracious attitude. I am fortunate to say that she is my best friend and the greatest evidence of God's grace towards me as a sinner.

Jason R. Hutchinson

Paintsville, Kentucky

December 2012

CHAPTER 1

INTRODUCTION

Purpose

The purpose of this Doctor of Ministry Project was to encourage conversion and spiritual growth among the families of Mountain Community Fellowship through the application of a Puritan model of evangelism and discipleship. A Puritan model of evangelism and discipleship primarily involves two main facets: fervent experiential preaching, and doctrinal instruction through the use of catechisms.¹ Looking back to what J. I. Packer calls the “quieter, broad based, long term strategy based on the local church,” Puritan evangelism demands the teaching of doctrinal truths through practical means.² As Packer notes, “This was the faith that God honored in Richard Baxter’s Kidderminster ministry, during which, over a period of seventeen years, by the use of no other means but sermons twice a week and catechetical instruction from house to house well over six hundred converts were gathered in.”³ The Puritan brand of intensely practical pastoral ministry seems to be missing from the annals of church growth

¹Joel Beeke, *Puritan Evangelism, A Biblical Approach* (Grand Rapids: Reformation Heritage Books, 2007), 3.

²J. Packer, “Puritan Evangelism,” in *A Quest for Godliness – The Puritan Vision of the Christian Life* (Wheaton: Crossway, 1990), 299.

³*Ibid.*, 305.

literature today. Instead, in our church culture of convenience and thrift newer and more convenient modes of programming seem to be concerned with assimilating new converts into programs rather than discipling new converts into the Body of Christ. Joel Beeke explains, “Modern evangelism, in quest of a simple gospel, favors a mere formula, a packaged presentation, instead of the whole counsel of God.”⁴ Indeed, the Puritan model of evangelism and discipleship was practical in that Puritan ministers used the ordinary means of preaching and personal instruction to deliver the Gospel for conversion and growth. It stood in stark contrast to today’s attractional methods in that its success depended upon God’s faithfulness to the Bible as opposed to the minister’s ability to woo the masses. The whole counsel of God was consulted as the missiological standard for the Puritan minister, and the Bible was to be both the content and the guide for the evangelism and discipleship in the local church. As Paul Cook explains, “Puritan thought on this, as on all other religious matters, was consciously based on and controlled by the Bible.”⁵ In fact, Cook says, “it is essential for a right appraisal of the Puritans to realize that, for all their often immense learning, they depended for their guidance wholly upon the infallible revelation of God’s will recorded in the Scriptures.”⁶ A basic reliance upon infallible revelation was at the center of all Puritan theology and methodology. As a result the pattern of Puritan evangelism and discipleship this project sought to duplicate was that evangelism that is based on and controlled by the Bible.

⁴Joel Beeke. “Evangelism Rooted in Scripture, A Puritan Example,” in *Puritan Reformed Spirituality* (Webster, NY: Evangelical Press, 2006), 148.

⁵Paul Cook. *Puritan Papers*, vol. 1, *The Life and Work of a Minister According to the Puritans* (Phillipsburg, NJ: Presbyterian and Reformed, 2001), 178.

⁶Ibid.

Goals

This project sought to accomplish four goals which would increase the spiritual health of Mountain Community Fellowship and the competency of personal pastoral evangelism.

The first and most important goal was to disciple the families of Mountain Community Fellowship to a deeper level of understanding and application Scriptural truth through home based catechetical training. Mountain Community Fellowship is a newly established work composed mostly of families, many of which have little to no church background. In fact, conversion growth at Mountain Community has commonly run along family lines, beginning with one family member and soon spreading to other family members. While many families are new to faith in Christ, there remains an untapped zeal for the application of Christian truth to everyday life. The family friendly atmosphere at Mountain Community Fellowship presents an ideal setting for home based disciple making and catechetical instruction. With so many recent converts, there is a great need for continuing discipleship, so that recent converts might find what the Puritans would call “closure with Christ.” As Tom Nettles has written, “The design of the catechism is, under God, to chase the darkness from a sinner’s understanding, so that he may be enlightened in the knowledge of Christ and freely embrace him in forgiveness of sin.”⁷ The use of the catechism at Mountain Community Fellowship will serve this primary purpose, as families seek to chase darkness from their understanding and grow close with Christ in the process.

⁷Thomas Nettles, “An Encouragement to Use Catechisms,” *Founders Journal* 10 (1992): 30.

The method of measurement for home based catechetical training was a pre-catechism doctrinal test and a post-catechism doctrinal test composed of questions drawn straight from the catechism itself, contained in the *Family and Home Worship Resource Book*. Questions varied from person to person, increasing in number and difficulty according to the ages of the participants. Growth in basic doctrinal knowledge was the desired outcome of this first goal as indicated through the post-catechism test.

The second goal of this project was the institution of regular family worship which included, but was not limited to, the use of a catechism. The family time of worship included a discussion of the Sunday sermon material, Scripture reading, as well as family prayer. In order to establish a routine of family worship, families received instruction about establishing and leading family worship during the introductory seminar.⁸ The form of the worship varied according to the make-up of the family; however, the desired outcome was not families following the same pattern of worship, but simply developing consistent family worship in the home. Richard Baxter, in his voluminous *Christian Directory*, wrote of the needed frequency of family worship by stating, “Experience proveth that family sins are daily committed, and family mercies daily received, and family necessities daily do occur.”⁹ Therefore, during the seminar instruction and throughout the project, the practice of daily or semi-weekly discipline was emphasized.

⁸Joel Beeke. interview by author, February, 13, 2009, Paintsville, Kentucky, digital recording.

⁹Richard Baxter, *A Christian Directory: The Practical Works of Richard Baxter*. (Morgan, PA: Soli Deo Gloria, 2008), 1:142.

The establishment of family based discipleship was not only important to Mountain Community Fellowship as a gathered church, but crucial to the spiritual well-being of the family as well. Don Whitney's comments here are helpful. Whitney remarks,

Having your family in a good, Bible teaching local church is crucial to Christian parenting. But this is not enough for conveying to your children all you want to teach them about God and your beliefs. Moreover, it is unlikely that exposure to the church once or twice a week will impress your children enough with the greatness and glory of God that they will want to pursue Him once they leave home.¹⁰

The establishment of consistent family worship helped to provide a bridge between the preaching of the word and the world in which the families of Mountain Community Fellowship live and work. Consequently, the children and families of Mountain Community Fellowship were indeed impressed with the greatness and glory of God.

The method of measurement for the family worship component of this project was fairly straightforward. Analyzing the number of homes where family worship became firmly established and the frequency of family worship week to week provided obvious trends which led to the success or failure of a family altar. This information was gathered during pastoral visits. This goal was to successfully establish consistent instruction and worship, and data was gathered in order to reflect the outcome of this goal.

The third major goal of this project was to preach through a six week sermon series that keyed in on the major aspects of the *Baptist Shorter Catechism*.¹¹ This sermon

¹⁰Donald Whitney, *Family Worship In the Bible, In History, and In Your Home* (Shepherdsville, KY: The Center for Biblical Spirituality, 2006), 8.

¹¹*The Shorter Catechism, A Baptist Version* (Avinger, TX: Simpson Publishing, 2003), 1.

series followed a personal revision of the *Baptist Catechism* which each participant received in their *Family and Home Worship Resource Book*. The series focused on the rationale for catechetical instruction, summarizing the major heads of doctrine included in the *Baptist Catechism*. Beginning with the use and importance of catechetical instruction from Deuteronomy 6:20-25, the sermon series examined other major texts in order to provide the rationale for catechetical instruction. The sermon series also summarized the major heads of doctrine contained in the modernized revision of the catechism contained in the *Family and Home Worship Resource Book*. Great emphasis was placed upon the experiential side of the doctrinal instruction, and participants were asked to discuss the application questions included in their catechisms. The preaching series also keyed in on the application of biblical truths being preached each Sunday. The necessity for experiencing the power of doctrinal truth in our lives was a major emphasis in the sermon series. Finally, the series concluded with recognizing evidences of growth among the congregation and a public recognition of students who succeeded in learning large portions of the catechism.

The only proper way to gauge the effectiveness of this goal was by tracking the families' progress through the discipleship material. In addition to the regularly scheduled follow up with each family or individual, follow up was done with those who expressed interest or had questions regarding the spiritual content of the messages. Based on Richard Baxter's model of visitation, the sermon series would serve as a general help with personal instruction in the homes, and provide a point of follow up with door to door evangelism. As Baxter wrote, "Public preaching will not be sufficient: for though it may be an effectual means to convert many, yet not so many, as experience, and God's

appointment of further means, may assure us. Long may you study and preach to little purpose, if you neglect this duty.”¹² Therefore, personal evangelism closely followed public preaching.

Finally, the last goal of this project was one of personal competency as a pastoral evangelist. It seemed fitting that a Doctor of Ministry project of this scope would focus upon the Puritan concept of the pastor as a soul physician. The Puritan minister was a true Doctor of the gospel ministry. One shining representative of this ideal, William Guthrie, was esteemed as one of the greatest practical preachers in Scotland.¹³ He ministered in Fenwick, Ayrshire from 1650 to 1664. Works such as Guthrie’s *The Christian’s Great Interest* serve as veritable manuals of pastoral evangelism. In Guthrie’s work, the soul physician is led to diagnose spiritual illness, to correctly apply the gospel to the sinner’s wound, and to monitor the effects of gospel medicine.¹⁴ Through close personal witnessing encounters, my goal was to develop a competency in pastoral evangelistic encounters by emulating the diagnostic procedures of Puritan pastors such as Guthrie and Baxter. As an important side note, all pastoral evangelism with females regardless of age was done with at least one witness present during the visit.¹⁵

¹²Richard Baxter, *The Reformed Pastor* (Carlisle, PA: Banner of Truth, 2001), 197.

¹³Joel Beeke, “William Guthrie,” in *Meet the Puritans* (Grand Rapids: Reformation Heritage Books, 2006), 709.

¹⁴William Guthrie, *The Christian’s Great Interest* (Carlisle, PA: Banner of Truth, 2002), 25.

¹⁵Obviously this was not a Puritan practice. Cultural settings must be taken into consideration while implementing a Puritan model, and contextualization in this matter was necessary.

The goal of increasing personal competency in pastoral evangelism was measured by the number of visits made and the spiritual progress of each participant. The spiritual progress or lack thereof was indicated and tracked on a visitation questionnaire. At the conclusion of the actual project phase, all previous questionnaires were unified, and the personal commitments tracked according to type.

Context

The Appalachian region of Kentucky is often a mystery to outside observers. Largely shut off from the commerce and expansion of the rest of the state because of its rugged terrain and lack of infrastructure, eastern Kentucky has in many ways developed a culture of its own.¹⁶ The norms and values embodied in the people of eastern Kentucky remain as evident today as in generations past. Relationships are the key to life, and family ties generally remain strong. Outsiders are suspect, though often welcome and appreciated.¹⁷ In recent decades, Appalachian communities such as Paintsville have experienced great improvements in their infrastructure and economy. While the coal industry remains of utmost importance to eastern Kentuckians, other industries are slowly increasing. Even with the recent changes, generational poverty remains problematic in nearly every county in eastern Kentucky. With high poverty rates come many other social implications. Much of the surrounding region is plagued with a mindset of depression due to the economic landscape. Prescription drug abuse is common, and

¹⁶Ronnie Day, *Appalachia Inside Out*, vol. 2 *Culture and Custom* (Knoxville: University of Tennessee Press, 1995), 2:370.

¹⁷*Ibid.*, 373-74.

young adults often have few opportunities to lure them away from the trap of addiction to illegal drugs and alcohol.

The demographics of Mountain Community Fellowship's surrounding area play a large part in the evangelistic emphasis as well. Relationships are the key to evangelism in eastern Kentucky. The pathways of information flow from person to person, kin to kin, and holler to holler. When someone's life changes, everyone knows, for better or worse. So far, Mountain Community Fellowship has capitalized on the importance of relationships, having many people and even whole families come to faith in Christ through other family members. In light of the importance of family ties, the implementation of a family worship ministry has great potential to promote healthy gospel-centered relationships among families.

The Puritan Richard Baxter once wrote that, upon his arrival in his beloved parish of Kidderminster, he found "an ignorant, rude, and reveling people who hardly ever had any lively serious preaching among them."¹⁸ The state of the village was such that upon Baxter's arrival to take charge, "there was about one family in a street that worshipped God and called on His name."¹⁹ Johnson County, Kentucky bears a remarkable similarity to Baxter's account of Kidderminster's godlessness. A survey done in 2000 by the Glenmary Research Center on behalf of the Kentucky Baptist Convention revealed that only 8 percent of Johnson County residents can be found attending church on Sunday morning.²⁰ Nothing suggests that attendance has increased during the last

¹⁸Richard Baxter, *Reliquiae Baxterianae* (London: Longman's Green Publishers, 1910), 115.

¹⁹Ibid., 84.

²⁰Dale Jones, *Lostness Indicators: Religious Congregations & Membership in the United States* (University Park, PA: Association of Religious Data Archives, 2000)

decade. According to the survey, the statistics of surrounding counties closely resemble those of Johnson County. Even if one were to graciously double the number of faithful attendees, 16 percent is still a paltry number, indicative of great spiritual darkness.

Though spiritually lost, Appalachia has long been a stronghold of a type of folk religious fundamentalism and Arminian legalism. Rising from the great Kentucky revivals, this church culture emphasizes the conversion experience through a technique called “hellfire and brimstone.” Though not all churches fit this mold, this is the standard fare for many churchgoers throughout the region. The religious climate of the region as a whole is changing, but not for the better. According to Richard Drake’s *History of Appalachia*, “The fastest growing denominations in Appalachia, as in the nation as a whole have been the Pentecostals.”²¹ In the mountains of eastern Kentucky, this too often takes the form of prosperity preaching. In addition, younger generations that are more educated than their seniors are increasingly seeing the Christian faith as irrelevant to their lives. Middle class culture and values have infiltrated society due to mass communication, causing the culture gap to widen between rich and poor, and young and old.²² The world of younger eastern Kentuckians today provides them with more relevant and sophisticated answers than most present churches can muster; unfortunately, these answers are wrong.

While most of Appalachian Kentucky is riddled with poverty, Johnson County is one of the more stable communities. Including roughly 25,000 residents, Johnson

²¹Richard Drake, *History of Appalachia* (Lexington: University of Kentucky, 2006), 226.

²²Day, *Appalachia Inside Out*, 374-75.

County has a median income of \$24,911, which is still well below the national average, yet higher than most other counties in eastern Kentucky.²³ Interestingly, the area also contains two of the best public school systems in the state. Schools in Paintsville and Johnson County are routinely ranked in the top ten statewide nearly every year.

Mountain Community Fellowship officially launched on August 28, 2007, to meet the need of a gospel witness to our Appalachian community. Our placement has provided us with a wonderful opportunity to meet the needs of the surrounding area. Mountain Community Fellowship has existed for five years and now includes a congregation of nearly one hundred fifty individuals. The congregation contains families of every type, from traditional home-school families to blended families, to single parent homes. As a “high impact” church in the Kentucky Baptist Convention, Mountain Community Fellowship is a successful work, but is currently struggling to break through the early barriers of growth mostly due to economic factors making the population more transitory as they seek employment. The primary evangelistic successes have come through reaching un-churched and de-churched families. This has been a defining factor in the church’s history up to this point. The prevalence of so many young families is a constant blessing but also a large discipleship hurdle due to the overwhelming ratio of children to adults. Though this situation presents some difficulty, it also provides an opportunity for discipleship utilizing Puritan methods, which are more organic and friendly to families and the routine of everyday life.

²³*Know Your Community Report: Paintsville, KY*, (Alpharetta: North American Mission Board, The Center for Missional Research, March 25, 2009), 1-2.

My role at Mountain Community Fellowship has been to be the planting pastor and lead elder for the congregation. With the recent addition of three more elders to the lay ministry team of five men, the church is poised to continue on to a new level of growth and prosperity. The growth patterns of the church have thus far resulted from leadership structure and discipleship opportunities. As with any church, the effectiveness of Mountain Community Fellowship's evangelism is tied to the effectiveness of discipleship practices within the church. Again, in terms of disciple-making, one of the drawbacks to reaching un-churched people in large numbers is the ratio of disciple-makers compared to the need of people needing discipleship.. With a 2:10 ratio of mature Christians to new converts, Mountain Community has sought various ways to produce disciples and leaders. At present the church disciples both adults and children through Sunday morning small group ministry, and various other interest-oriented small groups. The establishment of a strong Sunday morning small group ministry, combined with the addition of three capable elders, greatly strengthened Mountain Community Fellowship, making a major discipleship effort like this project possible. Currently, Mountain Community Fellowship is experiencing slow but steady growth, and is successfully assimilating new families into both Sunday morning small groups and home based community groups.

Rationale

The role of the family in Christian discipleship has been ignored for too long. The great Puritan Thomas Manton wrote, "The devil hath a great spite at the Kingdom of Christ, and he knoweth no such compendious way to crush it in the egg, as by the

perversion of youth, and supplanting family duties.”²⁴ Indeed, the devil is still in the same business. Manton also reminds readers that, “Religion was first hatched in families”, and that the punishment of Cain was to go “out from the presence of the Lord” (Gen 4:16 ESV). The Hebrew word **פְּנֵי**, translated ‘presence,’ indicates deep face to face fellowship which the first family experienced in worship to the Lord.²⁵ A core conviction of this work will be to restore the *panim* fellowship through acceptable worship.

If the landmark confessional work of Puritanism is right in its assertion that man was created to “Glorify and enjoy him forever,” then the family is where that glorification and enjoyment ought to begin.²⁶ God, in his sovereignty, has granted to Mountain Community Fellowship the gift of families and the opportunity to experience his glory and enjoyment through family worship. Obviously, God has always desired deep fellowship with his people, especially through the original institution of the family. Baxter argued that, “If families are societies of God’s institution, furnished with special advantages and opportunities for God’s solemn worship, having no prohibition so to use them; then the solemn worship of God in and by families as such, is of divine appointment.”²⁷

²⁴Thomas Manton, *Mr. Thomas Manton’s Epistle to the Reader of the Westminster Confession of Faith and Larger and Shorter Catechisms*, Monergism Theological Library [on-line]; accessed 13 February 2009; Internet.

²⁵G. Johannes Botterweck, “Pana,” in *Theological Dictionary of the Old Testament*, trans. David E. Green and Douglas W. Stott (Grand Rapids: Eerdmans, 2001), 11:578.

²⁶*The Westminster Confession of Faith* (Glasgow: Free Presbyterian Press, 2003), 287.

²⁷Baxter, *Christian Directory*, 410.

Don Whitney convincingly argues that the best known Biblical text commanding families to teach their children is Deuteronomy 6:4-7. In this text Moses speaks:

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 (Deut 6:4-7).

The intentional nature of God's command is clear. In this text alone, God commands parents to keep obedient hearts to teach the fullness of the commandments to their children, and to constantly enjoy Godly conversation. Whitney argues, "bringing children up in the discipline and instruction of the Lord is not accomplished unintentionally and incidentally," but instead through precise and intentional effort by both the church and the parents.²⁸ Unfortunately, today's church often trusts in systems rather than the instruction of Scripture. Some, however, are still finding value in the simple obedience of God's command.

The need is great for family ministry at Mountain Community Fellowship, for the simple reason that all other discipleship programs have failed by not taking the family into account. In fact, this is particularly true when considering that Mountain Community Fellowship is a church plant just maturing to a point where systems of ministry are relevant. Small group paradigms and traditional Southern Baptist programs tend to divide members by age group, stage of life, or interests rather than focusing upon

²⁸Whitney, *Family Worship*, 18.

the family, which was God's first ordained institution.²⁹ Implementing these models in a church composed mainly of families with young children causes unnecessary problems. The Bible commands the church to train its own children (Prov 22:6), not simply set an example of church attendance. It commands the church to teach a biblical worldview to its young (Deut 31:13), and to feed them on the truth of the Scriptures (John 21:15). At Mountain Community Fellowship, teaching children doctrinal truth through the use of a basic catechism and worshipping in the home seems to be the straightest road toward obedience when considering the weight of God's command.

My ultimate desire in this project is to see the families of Mountain Community Fellowship produce disciples not only among their own children, but among the church body as a whole. Through catechesis, active sermon listening, and pastoral discipleship, I desire to see the church become a biblical representation of faithfulness that is manifested in conversion and growth. Creating a congregation of Bible-saturated, well-equipped, knowledgeable, and obedient believers is not an easy task to accomplish. It certainly cannot be accomplished by one minister alone. Yet, as Matthew Henry has argued, "Churches are sacred societies, incorporated for the honour and service of God in Christ, devoted to God, and employed for him: so should our families be."³⁰ If the heads of Mountain Community's families take their sacred duty seriously, there is great hope for this congregation to contain many "churches in the house", as Henry so passionately advocated.

²⁹A short perusal through the Southern Baptist denominational bookstore's catalog reveals this to be true. The programmatic emphases of discipleship in the Southern Baptist Convention has been to divide parents and children for their discipleship, rather than focus on parental training of their children.

³⁰Matthew Henry, "A Church in the House: A Sermon on Family Religion" in *The Miscellaneous Works of the Rev. Matthew Henry* (London: Joseph Robinson, 1883), 1:586.

Definitions and Limitations

Puritans are not primarily known for evangelism. J. I. Packer points out that “evangelism (a twentieth century word) was not part of their vocabulary.”³¹ However, he quickly notes, this is not because they did not practice it. He explains, “we must not be misled into supposing that evangelism was not one of their chief concerns. It was.”³² In fact, Packer names the Puritans as the inventors of evangelistic literature. Works such as William Guthrie’s *The Christian’s Great Interest*, Joseph Alleine’s *A Sure Guide to Heaven/Alarm to the Unconverted*, and Richard Baxter’s *Call to the Unconverted* are all pastorally focused evangelistic literature. One could even include the most famous of all Puritan era works, John Bunyan’s *Pilgrim’s Progress*, in the same genre. These works prove that evangelism was a vital part of the Puritan ministry. Timothy Beougher also notes, “Puritan religious experience centered around conversion, the “new birth of the soul.”³³ Of course, foremost among the Puritans with respect to evangelism and the new birth of the soul was the *Reformed Pastor* par excellence, Richard Baxter.

Beougher points out that it was Baxter’s conviction that “evangelism must be the first and greatest priority of the minister.”³⁴ Richard Baxter’s evangelistic ministry at Kidderminster contained the two primary essentials of Puritan evangelism: fervent experiential preaching, as well as evangelistic instruction through the use of a pastoral

³¹Packer, “Puritan Evangelism”, 291.

³²Ibid.

³³Timothy Beougher, *Richard Baxter and Conversion: A Study of the Puritan Concept of Becoming a Christian* (Fearn, Scotland: Mentor, 2007), 11.

³⁴Ibid., 99.

catechism.³⁵ The landmark Puritan work, Baxter's *The Reformed Pastor* lays out his work among his parish of Kidderminster and presents a superb display of what Puritan evangelism should look like. The oft-quoted Baxterian philosophy of preaching reveals this plainly. Baxter expressed his philosophy in his poem, *Love Breathing Thanks and Praise*:

This called me out to work while it was day,
And warn poor souls to turn without delay:
Resolving speedily thy Word to preach,
With Ambrose I at once did learn and teach.
Still thinking I had little time to live,
My fervent heart to win men's souls did strive.
I preached as never sure to preach again,
And as a dying man to dying men!
O how should preachers men's repenting crave
Who see how near the church is to the grave?
And see that while we preach and hear, we die,
Rapt by swift time to vast eternity!³⁶

Baxter believed that “lethargic preaching from a sleepy minister stands little chance of awakening slumbering sinners.”³⁷ His advocacy for a fervent, experiential mode of preaching defines one of the two core components of Puritan evangelism. Yet Baxter realized that pulpit preaching needed to be paired with a personal witness. Baxter wrote, “I conclude, therefore, that public preaching will not be sufficient; for though it may be an effectual means to convert many, yet not so many, as experience, and God's

³⁵Beeke, *Puritan Evangelism*, 3. Beeke notes that Puritan evangelism contained two aspects, which he calls “plain preaching, and catechetical evangelism.” The use of the word *plain* must be understood in the Puritan context, plain meaning easily understood as opposed to flat or boring.

³⁶Richard Baxter, *Love Breathing Thanks and Praise* (London: T. Snowden, 1881), 30.

³⁷Beougher, *Baxter and Conversion*, 105.

appointment of further means, may assure us.”³⁸ It is to the “further means” we now turn.

The second and more pronounced component of Puritan evangelism exemplified in Baxter’s ministry is the use of a catechism to instruct and evangelize. Like many other Puritan ministers, Baxter developed his own catechism. The accomplished Puritan scholar Joel Beeke notes, “Any minister worth his salt would have developed a catechism for his own congregation.”³⁹ Such was the case with Richard Baxter. Baxter developed his *Poor Man’s Family Book* to lead the families of Kidderminster in doctrinal instruction and family worship. Baxter used the *Poor Man’s Family Book* to train the families of Kidderminster in godliness and to evangelize them and their children. It was in Baxter’s catechetical evangelism that his evangelistic success came. Packer describes this as Baxter’s main contribution to the practice of Puritan evangelism, stating, “To upgrade the practice of personal catechizing from a preliminary discipline for children to a permanent ingredient in evangelism and pastoral care for all ages was Baxter’s main contribution to the development of Puritan ideals for the ministry; and it was his concern for catechizing that brought *The Reformed Pastor* to birth.”⁴⁰ Baxter’s brilliant success in the pastoral ministry came from his pairing of fervent experiential preaching and catechetical evangelism in such a way to make the Scriptures not merely a statement of faith, but a way of life.

³⁸Baxter, *The Reformed Pastor*, 197.

³⁹Beeke, interview.

³⁹ Packer, “Puritan Evangelism,” 305.

⁴⁰Ibid.

The aim of this project was to implement a form of evangelism similar to that of Richard Baxter and his Puritan colleagues. In doing so, the project necessarily involved several limitations. First, the project lasted fifteen weeks, beginning with a kick-off week of enlisting members and holding the preliminary family worship and catechism training session. During this class, participants received the pre-catechism exam, scheduled their visits, and received their *Family and Home Worship Resource Book*. After the first week, families then began home worship and catechetical training. During the second week, a sermon series began which focused upon the rationale for catechetical instruction and major heads of doctrine in the *Baptist Catechism*. This series lasted six weeks. The preliminary visitation of all families occurred during this six week period which focused upon establishing family worship and evangelism. The second visitation took place between the seventh and thirteenth week, and focused on establishing a routine of family worship and instruction. Finally, during the fifteenth week, families and participants took the post-catechism test.

Another limitation within the project was a personal limitation related to those who participated. As a church plant, Mountain Community Fellowship routinely attracts visitors. This project by necessity included only those who enlisted for the project and attended the preliminary seminar. Others were welcome to participate, but did not receive the training at leading family worship and catechizing and, therefore, their progress or lack thereof was not tracked. Only those who had received adequate instruction in catechism and family worship were tracked in order to provide a more realistic picture of the progress of participants. Routine involvement in the project was a natural limitation.

Research Methodology

The primary aim of this project was to encourage conversion and spiritual growth among the families of Mountain Community Fellowship through the application of a Puritan model of evangelism and discipleship. The application of a Puritan model of evangelism and discipleship at Mountain Community Fellowship involved training in the use of catechisms, training in regular family worship, as well as fervent experiential preaching.

The first goal was to train adults in the practice of using a catechism for evangelism and doctrinal instruction. This was done through the pre-project seminar. Participants in this seminar learned how to teach the catechism through illustration, stories, and songs. Each participant had the opportunity to see a teaching session, ask questions, participate in role-playing scenarios, and receive encouragement. At the conclusion of this session, all participants, including children, received a short age appropriate exam which tested their understanding of doctrinal knowledge based upon the simplified version of the *Baptist Catechism*, which they received at the end of the seminar in their *Family and Home Worship Resource Book*.

The second major goal was that of pastoral evangelism. This took place in pastoral visits throughout the project, but specifically in weeks two through seven. During each visit, family members discussed concerns about family worship and the gospel was presented to the entire family unit or individual. I met with individuals for pastoral evangelism on a personal basis as needed throughout, especially during the first several weeks of this project in order to help direct the focus of the instruction and worship toward application of the truth being learned.

During weeks two through eight, the third goal was to preach a sermon series to awaken Mountain Community Fellowship to the need for more direct involvement in the discipleship of their children and families. During the first sermon, I examined the true teaching behind Proverbs 22:6 and Jesus' admonishment to be as wise as serpents in Matthew 10:16. Following this groundwork, I then presented the major heads of doctrine contained in the *Baptist Shorter Catechism*, laid out in the following manner: Man's Chief Purpose in Life, the Inspired Word of God, The Eternal Glory and Mighty Works of God, and The Revealed Will of God. The second sermon, therefore, addressed the role of man in enjoying God and glorifying him forever based upon 1 Corinthians 10:31, Romans 11:36, and Psalm 73:25-28. The third sermon was from 2 Timothy 3:15-16, and focused upon the authority of the Scriptures as the standard for faith. Next, I examined the mighty works of God through Daniel 4:35 and Romans 11:36. The fifth sermon was concerned with the law and the gospel, primarily from Romans 5:17-19. The series concluded with a sermon which examined the key doctrines and the importance of having a faith grounded in the truth of Scripture.

The fourth and final goal was to train parents and individual participants in how to engage in family worship. During the pre-project seminar, in conjunction with the training of the catechism, parents and other participants learned about family worship through the use of modeling and were exposed to a variety of formats they might use to establish a family altar. Issues such as the makeup of households (ages, sexes, etc.) were taken under consideration, as well as time issues. Numerous roadblocks to success were also discussed and dealt with in a helpful manner. Included in the *Family and Home Worship Resource Book* were sample formats of family worship. Participants

familiarized themselves with the program requirements, one of which was accountability to the pastor and other project participants regarding consistent family worship. I personally monitored and tabulated the progress of each family altar.

CHAPTER 2

BIBLICAL AND THEOLOGICAL ISSUES

Puritanism was a Bible-based movement. The Puritans loved, lived, and breathed the Bible and sought to live a full-orbed Christianity. Their ministry techniques were therefore driven by biblical insight and precedent. Miller Maclure noted of Puritan preaching that “for the Puritans, the sermon is not just hinged to Scripture; it quite literally exists inside the Word of God; the text is not in the sermon, but the sermon is in the text. Put summarily, listening to a sermon is being in the Bible.”¹ The same is true for their biblical instruction outside of the pulpit. Joel Beeke notes, “At various levels in the church as well as in the homes of their parishioners, Puritan ministers taught rising generations from the Bible and from their catechisms.”²

Puritan ministry was Bible-derived and Bible-driven. The Puritan ministers considered themselves to be “physicians under Christ,” with the task of “applying the Scriptures” to the necessities of their people.³ Upon examination of Puritan pastoral evangelism and discipleship, one finds plenty of biblical and theological rationale.

¹Miller Maclure, *The Paul's Cross Sermons, 1534-1642* (Toronto: University of Toronto Press, 1958), 165.

²Joel Beeke, *Puritan Evangelism* (Grand Rapids: Reformation Heritage Books, 1999), 64.

³Paul Cook, *The Puritan Papers*, vol. 1, *The Life and Work of a Minister According to the Puritans* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, 2000), 187.

Puritan Evangelism and Discipleship Defined

Puritan pastoral evangelism and discipleship can be distilled into three main areas. Joel Beeke has noted that the primary methods of Puritan evangelism were plain preaching and catechetical evangelism; however, family worship is a third aspect of Puritan discipleship since the focus of this project includes discipleship beyond conversion.⁴ Family worship is also included because it was a key component of most Puritan pastoral ministry and is a natural place for catechetical instruction to occur.

The main thrust of Puritan evangelism was found in these areas precisely because of what the Puritans saw in the Bible. Mark Deckard notes, “The Puritans combined being students of the Word of God, not just in an academic way, but with also being experiential.”⁵ The Puritans believed that the Bible did not just serve religious purposes and dictate religious practices, but that the Bible served to provide direction for all of life. When the Puritans read texts such as the *shema*, they read them as binding to present:

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 6:5-7)

The Puritans sought to teach their children diligently through exercising a religious piety which involved God’s Word in all walks of life.

⁴Beeke, *Puritan Evangelism*, 53.

⁵Mark Deckard, *Helpful Truth in Past Places* (Fearn, Scotland: Christian Focus, 2009), 14.

In the Appalachian region of the United States, where Mountain Community Fellowship is located, the Puritan all-encompassing vision of spirituality is mostly foreign. Instead, there exists a dichotomistic view of religious practice, with church life on one hand and secular life on the other. In Johnson County, Kentucky, the religious climate is particularly rife with “get right” Christianity, where the tendency is an over-reliance on revivalistic practices for conversion, and perseverance is defined in human-centered rather than God-centered terms. While one must be sure to preach the gospel openly and call sinners to repentance, much is to be desired in the view that all should come to Christ through revivalistic means. Jack Weller has captured the typical folk religious outlook of southern Appalachia in his book *Yesterday's People*:

For the mountaineer, the Bible is a magical book. He has a respectful reverence for it, but it is a reverence without scholarship or learning. By taking certain passages out of context and misquoting them to suit the purpose in mind, he but reinforces common prejudices. The mere reading of the Bible, even by nonbelievers, is thought to be a righteous act and worthy of godly praise. Such use of the Bible, combined with the mountaineer's individualism, results in a folk religion, not in a Biblical Christianity. This folk religion is based on sentiment, tradition, superstition, and personal feelings, all reinforcing the patterns of the culture. It is self-centered, not God-centered.⁶

The need of the day, not only for Mountain Community Fellowship but also for churches throughout Appalachia, is for a clear and biblically defined gospel ministry, hence the burden for Puritan pastoral evangelism and discipleship.

Puritan Experiential Preaching

Above all things, Puritan ministers preached the gospel of Jesus Christ. The clarity of the gospel was preeminent in their minds, and they preached in a manner

⁶Jack E. Webber, *Yesterday's People: Life in Contemporary Appalachia* (Lexington: University of Kentucky Press, 1968), 130-31.

befitting their audience. The Puritan divine John Owen describes the importance of faithful preaching as a necessary ingredient in faithful pastoring:

The first and principal duty of a pastor is to feed the flock by diligent preaching of the Word. It is a promise relating to the New Testament, that God “would give unto his church pastors according to his own heart, which should feed them with knowledge and understanding” (Jeremiah 3:15). This is by preaching or teaching the word, and no otherwise. This feeding is of the essence of the office of a pastor. The care of preaching the gospel was committed to Peter, and in him to all true pastors of the church under the name of “feeding” (John 21:14-16). According to the example they may give themselves wholly unto the word and prayer (Acts 6). Their work is to “labour in the word and doctrine” (1 Timothy 5:17).⁷

Owen provides not only a picture of Puritan biblical exegesis, but also the Puritan rationale for experiential preaching and shepherding as a model for faithful ministry.

This model of exegetical and experiential preaching is crucial for the growth of biblical disciples in the church. Instead of preaching extemporaneous sermons characterized by noisily shouting the same points repetitively, preaching ought to be soul stirring. The attractiveness of Puritan experiential preaching is that it was delivered with appropriate zeal, and the content of the preaching drove the emotive aspect. The Puritan William Ames instructed his students that “preaching therefore ought not to be dead, but lively and effectual, so that an unbeliever coming into the congregation of the faithful ought to be affected, and as it were digged through with the very hearing of the Word, that he may give glory to God.”⁸ While a shepherd must drive his sheep with a rod when they are in danger of straying, the normal task of shepherding requires the shepherd to lead his sheep to green pastures of safe keeping. The command to “preach the word; be

⁷John Owen, *The Works of John Owen* (Edinburgh: Banner of Truth, 1968), 11:227.

⁸Ralph Turnbull, *Jonathan Edwards: The Preacher* (Grand Rapids: Baker, 1958), 52.

ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching” (2 Tim 4:2) explains that preaching ought to be according to the times, ways, and manners necessary for gospel clarity.

In his brief exposition of the pastoral ministry, Owen refers to the minister’s task to “feed the flock” on gospel truth as the “essence of the office of a pastor.” Packer notes that “the Puritans defined pastoral work as preaching first and foremost.”⁹ This essence of feeding is present at the close of John’s gospel where Peter is commanded to Βόσκει τὰ ἄρνια μου, or “tend” to the sheep, Ποίμαινε, or act as a shepherd to God’s flock (John 21:16). Beasley-Murray notes that Peter consistently uses the word Ποίμαινε to denote the pastoral role. He points out that Peter addresses himself as a fellow elder appealing to the elders of Christ’s church, to “shepherd the flock of God that is among you” (ποιμάνατε τὸ ἐν ὑμῖν ποιμνιον τοῦ θεοῦ). This is virtually a recitation of the risen Lord’s words to him, “Shepherd my sheep” (Ποίμαινε τὰ πρόβατά μου), the only difference being that Peter’s admonition is secondhand, given from Christ himself.¹⁰ Exposition such as this would have been critical to Owen and his Puritan brethren, for this distinction would provide proof that Jesus was not making Peter the Supreme Pontiff of the Roman Catholic Church, but merely the first among many expected to shepherd and feed the sheep.

Owen likewise points out that according to Scripture, ministers are to give themselves wholly to the Word of God and prayer. Looking to Acts 6, he points to the

⁹ J. Packer, *A Quest for Godliness* (Wheaton: Crossway, 1990), 283.

¹⁰ George R. Beasley-Murray, *John*, The Word Biblical Commentary, vol. 36 [CD-ROM] (Waco, TX: Word, 1998).

unique nature of the pastor's role. Though he may do other things, preaching and prayer are the main tasks of the minister not because the Puritans were lazy in their approach, but simply because they took the Bible more seriously. Just as Peter viewed himself as an under-shepherd of the Good Shepherd, the desire of the Puritan pastor was that God would pastor his people through his Word. Though not a Puritan, William Still exhorted faithful ministers to "begin to minister the Word of God to them at once, depending for all you are worth on the Holy Spirit, and believing that this is the biggest thing you can do for them in all the world. This is your life: not a part of it, but your life."¹¹

The preaching of the Word was paramount in the minds of Puritan ministers precisely because of what they saw in Acts 6 and elsewhere. Matthew Poole reflects Puritan thought on this matter by commenting on the division of roles in Acts 6; he wrote that "the two great employs of a minister of Jesus Christ; to pray unto God for the people, and to speak unto the people from the Lord: these, though great businesses, they durst not delegate from themselves unto others to perform for them."¹² A defined and focused effort on preaching the Bible and praying formed the core of Puritan ministry. John Polhill argues, however, that the distinction present in Acts 6:3-4 is simply apostolic in character, believing that "Their [the apostles'] witness was unique, unrepeatable, and absolutely foundational for the Christian movement, and thus should not be limited by preoccupation with tasks which could be performed by others."¹³ Peter's admonition in 1 Peter 5:2 reveals that the call to shepherd was not only apostolic in character, for he

¹¹William Still, *The Work of the Pastor* (Fearn, Scotland: Christian Focus, 2001), 14.

¹²Matthew Poole, *Commentary on the Holy Bible* (Peabody, MA: Hendrickson, 2008), 3:402.

¹³John Polhill, *Acts*, New American Commentary, vol. 26 (Nashville: Broadman & Holman, 1992), 180.

refuted the idea of “unrepeatable” ministry when he commands others to do precisely what the Lord commanded him to do in John 21. Other modern commentators agree. Richard Longenecker notes contrary to Polhill that the distinction made by Peter is useful in today’s context, writing, “boards and councils often wish their ministers were given more to prayer and the ministry of the Word,” and that “a pattern is set here for both lay leaders and clergy, and God’s work would move ahead more efficiently were it followed more carefully.”¹⁴ J. Ramsay Michaels deals with the issue more conclusively from a grammatical standpoint. He asserts that the pastoral, shepherding function of eldership is explicit in 1 Peter 5:2. Michaels argues, “The aorist imperative of ποιμάνετε, ‘shepherd,’ is in keeping with the many aorist imperatives in 1 Peter, for it establishes a pattern of behavior to be maintained until the end of the age.”¹⁵ Congruent with Puritan thought on the matter, Michaels also notes that “the elders have a unique responsibility to prepare the “house of God” for the “‘judgment’ now beginning.”¹⁶ In any case, the Puritans would have seen Peter’s witness as absolutely critical to reproduce, and not simply an isolated case reserved for the apostles. The fact that Puritans viewed shepherding as central to their calling becomes clear when reading their treatises on pastoral ministry. One finds echoes of the command to ποιμάνετε throughout their writings. James Ussher, who was responsible for overseeing scores of churches in Ireland, wrote in his widely read *Body of Divinity* an addendum to pastoral charges that echoes 1 Peter 5:2:

¹⁴Merril C. Tenney and Richard N. Longenecker, *John-Acts*, in vol. 10 of *The Expositor’s Commentary*, ed. Frank E. Gaebelin and J. D. Douglas [CD-ROM] (Grand Rapids: Zondervan, 2002).

¹⁵J. Ramsay Michaels, *1 Peter*, The Word Biblical Commentary, vol. 49 [CD-ROM] (Waco, TX: Word Books, 1988).

¹⁶*Ibid.*

Under him and by his commission, you are to endeavor to reconcile men to God; to convert sinners, and to build them up in the holy faith of the Gospel, that they may be saved, and that repentance and remission of sins be preached in his name. This is of highest importance, and requires faithfulness, diligence, prudence, and watchfulness. The souls of men are committed to our care and guidance; and the eyes of God, angels and men are upon us, and great is the account we must make to our Lord Jesus Christ, who is the Supreme Head of his church, and will at length reward or punish his servants in this ministry of the Gospel.¹⁷

The Puritans labored at evangelism and discipleship because they found that the Bible commanded it and that their parishes were starving for it. This reformatioal style and format meant that not only were they leading people to the Bible, but they were also leading from it. Drawing from 1 Timothy 5:17, Owen pointed out that the minister's work was to "labor in the Word and doctrine."¹⁸ The pastor's role in evangelism and discipleship is to grow weary in labor for the flock of God. J. I. Packer summarizes Puritan thought on the matter when he states, "To prepare a good sermon may take a long time – but who are we, whom God has set apart for this purpose, to begrudge time for this purpose? We shall never perform a more important task than preaching."¹⁹ The idea of one's preaching ministry as joyful labor is a consistent theme throughout Puritan pastoral writings, most especially those of Richard Baxter. Baxter noted that preachers ought to preach as "one that ne'er shall preach again, and as a dying man to dying men."²⁰ According to Baxter, the work of the preacher in the pulpit ministry was so laborious and heavy that it was impossible to do faithfully without beseeching the Lord for help. While

¹⁷James Ussher, *A Body of Divinity* (London: William Hunt, 1658; reprint, Birmingham, AL: Solid Ground Books, 2007), 454.

¹⁸Owen, *The Works of John Owen*, 11:227.

¹⁹Packer, *A Quest for Godliness*, 282.

²⁰*Ibid.*, 288.

Baxter himself urged others not to ignore other aspects of the gospel ministry, he saw in preaching a particular reliance on the help of God, noting, “Our whole work should be carried on under a deep sense of our own insufficiency, and of our entire dependence on Christ. We must go for light, and life, and strength to him who sends us on the work.”²¹ If there be any doubt about the importance of laboring over the Bible, one only needs to peruse their massive expositions including Joseph Caryl’s six thousand pages on Job; two thousand pages by John Owen on Hebrews; William Gurnall’s eight hundred pages on Ephesians 6:10-20, to name only a few.²²

Puritan Pastoral Evangelism

The Puritan minister considered preaching necessary but not sufficient for solid reformation and discipleship. Horton Davies noted that “the very insistence that sermons should not die at their birth’ was characteristic of Puritan zeal for edification.”²³ Richard Baxter believed private instruction was necessary to drive home public preaching. He plainly concluded that “public preaching will not be sufficient: for though it may be an effectual means to convert many, yet not so many, as experience, and God’s appointment of further means, may assure us. Long may you study and preach to little purpose, if you neglect this duty.”²⁴ Therefore, the Puritans sought to be God’s agents of salvation through the methods of personal and catechetical evangelism.

²¹Ibid.

²²Ibid.

²³Horton Davies, *The Worship of the Puritans* (Morgan, PA: Soli Deo Gloria, 1997), 196.

²⁴Richard Baxter, *The Reformed Pastor* (London: Parkhurst, 1692; reprint, Edinburgh: Banner of Truth, 2001), 197.

Personal evangelism. The duty of the pastor to work for conversion in evangelism was important as a hand-maiden to the act of preaching God's Word. Puritan pastor/theologian Thomas Watson wrote, "Ministers knock at the door of men's hearts, the Spirit comes with a key and opens the door."²⁵ The labor of personal evangelism was to be faithfully joined with the labor of catechizing. Perhaps one of the most well-known Puritan works is Watson's own *Body of Divinity*. In this work, Watson laid out the structure of the *Westminster Shorter Catechism* and began his work with a preliminary discourse to catechizing. In this discourse, he presented his two main arguments for the use of catechisms in plain Puritan form. According to Watson, it is the first duty of Christians to be settled in the doctrine of faith, and second, the best way for Christians to be settled is to be well grounded.²⁶ Watson believed this grounding process was necessary because "if you are not settled in religion you will never grow" and "a tree, that it may be well settled, must be well rooted."²⁷ Watson's work is a good example of evangelism that is wholly integrated into the discipleship process.

The face-to-face evangelistic practices of the Puritans were generally not "cold call" evangelistic encounters, but regular and faithful visits designed to provide direction and exhortation. Packer described the Puritan understanding of the effectual call by writing, "The work of effectual calling will proceed as fast as God wills, but no faster, and the counselor's role is accordingly that of the midwife, whose task it is to see what is

²⁵ Thomas Watson, *A Body of Divinity* (London: Robert White, 1657; reprint, Edinburgh: Banner of Truth, 1994), 154.

²⁶Ibid., 1.

²⁷Ibid., 4.

happening and give appropriate help at each stage.”²⁸ Like every other Puritan practice, evangelism was biblically directed. Packer notes that “it was the Puritans who invented evangelistic literature.”²⁹ This evangelistic literature, whether it came in the form of catechism or practical theology, was developed as a means to edify and educate the congregation. As mostly learned men, the Puritan divines sought to bring divinity to the lives of their hearers. The marriage of theology to life is a seldom seen reality today, but the Puritans viewed it as essential. Not surprisingly, Baxter called pastoral evangelism and discipleship the key to linking divinity to the life of his parishioners. He wrote, “In public our speeches are long, and we quite over-run their understandings, but in private we can take our hearers along with us; and by our questions, and their answers, we can see how far they understand us, and what next we have to do.”³⁰ Baxter’s concern illustrates why the Puritans viewed the question-and-answer approach so important to evangelism and church life, and why it is needed today.

The Puritans were overwhelmingly Augustinian in their soteriology, meaning they had a high view of God’s active role in salvation, and felt man had a duty to respond to the drawing of the Holy Spirit. Puritanism’s landmark treatise on faith and life, the *Westminster Confession of Faith 1646*, stated that the “effectual call is of God’s free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to

²⁸Packer, *A Quest for Godliness*, 299.

²⁹Ibid., 291.

³⁰Baxter, *The Reformed Pastor*, 197.

answer this call, and to embrace the grace offered and conveyed in it.”³¹ Therefore the Puritan method of evangelism reflects their emphasis on the priority of God in salvation. Puritan ministers took biblical texts such as 1 Corinthians 3:5-7, 1 Corinthians 2:14, and John 6:44 into their manual of evangelism along with John 3:16 and 1 Timothy 2:3-4. In doing so, they were able to assert both the effectual call of God (1 Cor 3:5-7, 1 Cor 2:14, John 6:44), as well as the open call of the Gospel (John 3:16 and 1 Tim 2:3-4). As an example of this Biblicist approach, men such as Matthew Henry would unflinchingly affirm the open call of the gospel. Commenting on Peter’s Pentecost sermon, Henry wrote, “This one God will have all men to be saved; he desires not the death and destruction of any (Ezek 33:11), but the welfare and salvation of all.”³² According to 1 Corinthians 3:7, God gives the growth in salvation, and uses his ministers to plant and water. This Pauline slant is apparent when examining the practices of Puritan pastors in evangelizing their congregants. Doctrines planted by the act of catechizing were essentially seen as preparatory seeds which helped the gospel eventually come into full bloom. Beeke notes, “The Puritans were not looking for quick and easy conversions; they were committed to building lifelong believers whose hearts, minds, wills, and affections were won over to the service of Christ.”³³ Many Puritan pastors accomplished this goal through the open call of the gospel combined with the act of catechesis.

³¹*The Westminster Confession of Faith* (Glasgow: Free Presbyterian Publications, 2003), 55.

³²Matthew Henry, *Acts to Revelation*, in vol. 6 of *Commentary on the Whole Bible* (Peabody, MA: Hendrickson, 1998), 6:42.

³³Beeke, *Puritan Evangelism*, 68.

Catechetical evangelism. John Murray provides a helpful overview of biblical rationale for the act of catechizing new believers:

The term catechizing is derived from the Greek word *katechein* which means “to sound over or through, to instruct.” In the New Testament this word is used seven times and in each instance refers to oral instruction in religious matters. For example, Luke, in addressing his Gospel to “most excellent Theophilus,” expresses his purpose thus: “that thou mightest know the certainty of those things wherein thou hast been instructed” or, as it can be literally translated, “*orally instructed*.” The teaching of our Lord and of the Apostles was of necessity oral and partly interlocutory, and in the early church the converted Jews and heathen who received instruction in the rudiments of Christianity with a view to being admitted to membership were known as “catechumens.” Thus what is meant by catechizing is instruction in the Christian faith by means of question and answer.³⁴

G. H. Gerberding has also noted that catechesis, “came to mean familiar verbal instruction, a free informal discussion between teacher and pupil.”³⁵ As with Murray, Gerberding noted that in Luke 1:4, Luke informs Theophilus that he intends to give him a succinct and orderly account of those things which he had previously received by word of mouth, or *κατηχήθης*.³⁶ The kind of “word of mouth” instruction is the discipleship method which shaped Apollos. In Acts 18:25, Luke wrote that Apollos had been “instructed in the way of the Lord.” A. T. Robertson noted that the proper interpretation of this phrase is “to re-sound, to re-echo, to teach by repeated dinning into the ears and to teach orally by word of mouth.”³⁷

³⁴John J. Murray, “Catechizing – A Forgotten Practice,” *Banner of Truth* 27 (1962): 15, emphasis original.

³⁵G. H. Gerberding, “Catechist: Catechumen,” in *International Standard Bible Encyclopedia* (Grand Rapids, Eerdmans, 1988) 1:622.

³⁶*Ibid.*

³⁷A. T. Robertson, *Acts*, in vol. 3 of *Word Pictures of the New Testament* (Nashville: Broadman, 1930; reprint, Grand Rapids: Baker, 1960), 182.

The New Testament idea of catechesis is not merely isolated to the writings of the disciples, but Gerberding also stated that the origin of the catechism should be the Great Commission (Matt 28:19), which presents the command of making disciples by means of baptizing and teaching (διδάσκοντες). Gerberding wrote that Jesus “became the great Catechist, instructing his disciples, other private individuals, and the multitudes.”³⁸ Indeed, as catechist, Jesus asked probing questions (Matt 16:15), corrected misconceptions (Matt 5:21-48), explained the purpose of the law (Matt 5:17), explained the purpose of the gospel (John 3), taught his disciples how to pray (Matt 6:9-13) and provided every necessary instruction for a life of dedicated holiness.

Catechetical instruction is sorely needed not merely for the intake of theological truth, but for the lives of individual believers to be grounded in that truth. In other words, the use of a catechism is not meant to be the intake of rote information, but the infusion of biblical truth for the sanctification (and perhaps salvation) of the catechumen. Rather than a dry transference of biblical knowledge, the catechism process was intended to help the catechumen see the glory of God in salvation. J. Lewis Wilson observed that the Puritans “were concerned with heart knowledge and not for the repetitions of parrots and popinjays.”³⁹ The catechism is not the “end all” of biblical truth, but simply a framework around which believers can build their spiritual lives. Bruce Bickel writes that catechetical instruction goes a long way toward “revealing the heart of these men for the application of the Scriptures to become more than just

³⁸Ibid.

³⁹J. Lewis Wilson, “Catechisms,” in *The Puritan Papers*, ed. Martyn Lloyd Jones (Phillipsburg, NJ: Presbyterian and Reformed, 2004), 4:153.

something people heard in a sermon, but to become the means by which they lived their entire lives.”⁴⁰

The Puritan pastor Thomas Lye preached a sermon entitled *By What Scriptural Rules May Catechizing Be So Managed as That It may Become Universally Profitable?*, which addressed the theological considerations of catechizing. In this sermon on Proverbs 6:22, he preached that “it is the great and indispensable duty, and therefore ought to be the serious and constant care, of superiors, prudently and piously to train up or catechize, to instruct and educate, all such inferiors as are committed to their care and conduct.”⁴¹ Lyle’s sermon divisions bring light to bear on his subject:

1. What it is to train up or catechize.
2. What is meant by that “way” wherein persons are to be trained up.
3. Who they are, that are to be trained up or catechized.
4. Who they are that are to train up or catechize, and why.
5. How the whole affair may be so prudently, piously, spiritually managed, as that it may be crowned with such a blessed success, as to become most universally profitable.

It is worth noting that in this sermon, Lye does not simply relegate the practice of catechizing to children, but preached that “all are included in the name child.”

The idea of catechizing as an educational practice finds biblical warrant as well. C. F. Keil commented on Proverbs 22:6 that “Heb. יָנִיחַ denotes that which in the

⁴⁰Bruce Bickel, *The Puritan View of the Pulpit* (Morgan, PA: Soli Deo Gloria, 1999), 56.

⁴¹Thomas Lye, “By What Scriptural Rules May Catechizing Be So Managed as That It may Become Universally Profitable,” in *Puritan Sermons: 1659-1689*, ed. James Nichols (London: Parkhurst, 1672; reprint, Wheaton: Richard Owen Roberts, 1981), 522.

language of the Church is called *catechizatio*; It is the fundamental and first requisite of all educational instruction which the proverb formulates תָּנַחֵן refers to that training of youth, in conformity with his nature, which becomes a second nature.”⁴² Duane Garrett agrees that the text does note parental responsibility to point the “right way,” but believes the main argument is that children be taught in “a manner befitting a child.” He comments, “one should train a child using vocabulary, concepts, and illustrations a child can understand.”⁴³ Catechetical instruction accomplishes this proverbial command. The principles contained in Proverbs 6:22 do not merely provide insight for the teaching of children, but also for the adult catechumen as well. Richard Baxter, who popularized the use of the catechism for adult discipleship, defended its use by noting, “Not all truths of Scripture are of equal necessity to salvation” and ignorant persons cannot “cull out these most necessary points from the rest without help.”⁴⁴

Puritan Family Worship

Every family faithfully worships; the question is to what or whom is their worship directed. Reflecting Puritan thought on this issue, Thomas Manton preached that “The family is the seminary of church and state, a failure in the first area will not be mended in the second.”⁴⁵ Terry Johnson minces no words when he writes, “Parents

⁴²C. Keil, *Proverbs*, in *Keil and Delitzsch Old Testament Commentary* [CD-ROM] (Albany, OR: Ages Software, 1999).

⁴³Duane Garrett, *Proverbs, Ecclesiastes, Song of Songs*, New American Commentary, vol. 14 (Nashville: Broadman & Holman, 1993), 188.

⁴⁴Richard Baxter, *The Catechizing of Families: A Teacher of Householders How to Teach Their Households* (London: n.p., 1683), 6.

⁴⁵Tim Chester, *Gospel Centered Parenting* (Surrey, UK: The Good Book Company, 2009), 13.

either practice what they preach or become the surest means of sending their children to hell yet devised by man or the devil.”⁴⁶ J. I. Packer has aptly summarized the Puritan ideal of family worship:

It was the husband’s responsibility to channel the family into religion; to take them to church on the Lord’s Day, and oversee the sanctifying of that entire day in the home; to catechize the children, and teach them the faith; to examine the whole family after each sermon, to see how much had been retained and understood, and to fill any gaps in understanding that might remain; to lead the family in worship daily, ideally twice a day; and to set an example of sober godliness at all times and in all matters. To this end he must be willing to take time out to learn the faith he is charged to teach.⁴⁷

As with every other facet of their ministry, the Puritans practiced family worship because the Bible required it. Writing from a contemporary perspective, Waldemar Jenezen has argued that biblical ethics are rooted in a familial paradigm. He argues that, though the Lord could have chosen any means whatsoever to present himself, he did so through the “paradigm of the human family.” Jenezen continued, “He [God] chose a family line to become instrumental in his plans. This elected family is to live insecurely, by human standards, guided solely by the promise of God.”⁴⁸ This familial and covenantal paradigm illustrates the importance of family worship. Due to their covenantal view of theology, Puritans and their Reformed heirs have viewed themselves as God’s covenant people and thus members of the “elected family.” This view is reflected in the *Westminster Confession*’s article on the covenants of God. The confession states, “There are not, therefore, two covenants of grace differing in substance, but one and the same under

⁴⁶Terry L. Johnson, *The Family Worship Book* (Fearn, Scotland: Christian Focus, 2004), 10.

⁴⁷Packer, *A Quest for Godliness*, 270.

⁴⁸Waldemar Jenezen, *Old Testament Ethics* (Louisville: Westminster/John Knox Press, 1994),

various dispensations.”⁴⁹ The Puritans viewed their kinship structure as important because they saw God’s faithful covenant preserved as they read the narrative of the Bible. Jenezen noted,

In Genesis 1-12, humanity is created by God as a spreading network of families emanating from a parental pair (Adam and Eve). Human rebellion, or sin, threatens that kinship structured humanity at various points. God’s grace, however, preserves and restores it again and again. First in the story of Noah and family, and then again in the calling of Abraham and Sarah with their family, God initiates the restoration of humanity through the election of parental pairs as redemptive agents. The goal of God’s activity is again expressed in kinship language; to bless “all the families of the earth” (Gen 12:3).⁵⁰

The view of “parental pairs” as redemptive agents lies at the heart of Puritan piety and family worship. Parents as redemptive agents were a practical reality in the Puritan home, working day-to-day to bring the gospel to bear on the lives of their children and even servants. The need for this gospel-centeredness in the home still remains, as Johnson argued, “Daily family worship forces the issues of Christian piety before the family every 24 hours. It forces the parents in the roles of preachers, evangelists, worship leaders, intercessors, and pastors.”⁵¹

God’s involvement in the spiritual life of the family is pictured throughout the Bible, though the first episode was unpleasant. Cain and Abel come to offer sacrifices and, in doing so, offer two sharply contrasted pictures of worship. According to Ken Mathews, one should not assume this was the first sacrifice. He notes that “‘in the course of time’ (Gen 4:3) is vague and may imply that the practice of giving offerings was

⁴⁹*Westminster Confession of Faith*, 55.

⁵⁰Jenezen, *Old Testament Ethics*, 32.

⁵¹Johnson, *Family Worship*, 45.

customary for the brothers, perhaps learned from Adam.”⁵² The Puritan Matthew Henry commented that the mere fact that they sacrificed to the Lord illustrated the fruit of family worship. While not claiming the first family was a model of Christian piety, Henry noted that they provided a picture of the importance of family devotion. He wrote, “It is a good thing for children to be well taught when they are young, and trained up betimes in religious services, that when they come to be capable of acting for themselves they may, of their own accord, bring an offering to God.”⁵³ Despite the unpleasant conclusion, the text nevertheless provides evidence of worship along family lines.

Two main texts help to point out the biblical nature of family worship. Deuteronomy 6:1-9 and Ephesians 6:1-4 provide an Old Testament and New Testament perspective on family worship and contain enlightening similarities. Each text includes four requirements for successful family worship: parental instruction, promised blessings, personal holiness, and a presumptive repetition of family worship among covenant families.

Parental instruction. Both Moses and Paul present parental instruction as key in the family’s covenant faithfulness. Moses proclaimed that Israel should obey God’s commandments so that “you and your son and your grandson might fear the Lord your God” (Deut 6:2), and Israel should teach the statutes of the law to “sons 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” (Deut 6:7). Peter Craigie commented, “The commandments

⁵²Kenneth A. Mathews, *Genesis 1-11:26*, in *New American Commentary*, vol. 1 (Nashville: Broadman & Holman, 1996), 267.

⁵³Matthew Henry, *Genesis to Deuteronomy*, *Commentary on the Whole Bible*, (Peabody, MA: Hendrickson, 1998), 1:35.

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. In summary, the commandments were to permeate every sphere of the life of man.”⁵⁴

Paul notes in Ephesians 6:4 that fathers are to “bring them up in the training and admonition of the Lord.” Andrew Lincoln commented on Ephesians 6:1-4, “The learning Christ and being taught is to be an activity that takes place not only in the Christian community in general but also specifically in the family.”⁵⁵ Echoing the familial emphasis, Earl S. Kalland notes on Deuteronomy 6:2, “The people were not to concern themselves only with their own attitudes toward the Lord. They were to concern themselves with impressing these attitudes on their children as well. The Israelites were to talk about God's commands always, whether at home or on the road.”⁵⁶ In other words, the Lord was the hope of Israel as a nation, and that hope began by being taught in the family unit. Christensen, commenting on Deuteronomy, mirrors both Kalland and Lincoln’s observations when he notes, “The focus on teaching your children “these words” diligently within the context of the family – at all conceivable times and places illustrates that this was the primary curriculum in an ongoing program of religious education in Israel.”⁵⁷

⁵⁴Peter C. Craigie, *Deuteronomy*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1976), 170.

⁵⁵Andrew T. Lincoln, *Ephesians*, The Word Biblical Commentary, vol. 42 [CD-ROM] (Waco, TX: Word, 1990).

⁵⁶Earl S. Kalland, *Deuteronomy*, in vol. 3 of *The Expositor’s Commentary*, ed. Frank E. Gaebelain and J. D. Douglas [CD-ROM] (Grand Rapids: Zondervan, 2007).

⁵⁷Duane L. Christensen, *Deuteronomy 1-11*, The Word Biblical Commentary, vol. 6A [CD-ROM](Waco, TX: Word, 1991)

Promised blessings. Both Deuteronomy and Ephesians promise a prolonged life in obedience to the Lord’s command regarding family worship. Deuteronomy 6:2 says that the outgrowth of obedience to the commands of the Lord is that “your days may be prolonged”. Ephesians 6:3 all but mirrors the same promise by stating, “that you may live long on the earth.” Here, the generality of blessing is held out to reveal similarities between the two texts, yet there are also important differences. As Kalland observed, “What was originally a specific assurance to the Jews becomes a generalization for Christians. The prospect of longevity is not held out elsewhere in the New Testament as part of the Christian hope, and commentators have tended to spiritualize the application by linking it with eternal life.”⁵⁸ Nevertheless, obedience in both texts is directly linked with the promise of God.

Personal holiness. The texts also present the idea of personal holiness as a necessity in God’s covenant families. In Deuteronomy 6:2, the fear of the Lord becomes a motivating factor to “keep all his statutes and his commandments which I commanded you, all the days of your life.” This motivation is also found in Ephesians 6:4, where fathers are instructed to teach their children in the “discipline and instruction of the Lord.” Lincoln notes that παιδεία in Ephesians is broader than “merely discipline, and it is more likely that the genitive is a genitive in quality, indicating that the training and admonition is that which is in the sphere of the Lord.”⁵⁹

⁵⁸A. Skevington Wood, *Ephesians*, in vol. 11 of *The Expositor's Bible Commentary*, ed. Frank Gaebelein and J. D. Douglas [CD-ROM] (Grand Rapids: Zondervan, 2002).

⁵⁹Lincoln, *Ephesians*, 408.

Presumptive repetition. Finally, both Ephesians 6 and Deuteronomy 6 contain the idea of a presumptive repetition of family worship. Both texts presume that the pattern will continue throughout successive generations in obedience to God's commands. Deuteronomy 6:2 and Ephesians 6:2 each contain the idea that the godly heritage of the community will be passed down from father to son, and both contain the promise of prolonged life "in the land" to successive generations.⁶⁰ A. Skevington Wood noted that "it is more likely that Paul wished to emphasize that in obedience to their parents, children will live to prove that their true welfare depends on God."⁶¹ Placed next to the deuteronomic counterpart, Ephesians 6:2 reflects the promise of a godly heritage and places the significance not on the individual (a typical Western interpretation), but upon the family of God and the covenant community. Indeed, those who fear the Lord will "live long in the land" for their "desire is for a better country, that is, a heavenly one" (Heb 11:6). E. K. Simpson and F. F. Bruce have noted, "The Christian child in particular is born into the household of faith and in a special relationship to the covenant promises. In any case their responsibility for the little one's welfare gives to the commands and prohibitions of fathers and mothers a weight attaching to no other human authority."⁶² The Puritans would have heartily agreed.

These passages anchored the Puritan practice of family worship and provided the Puritan pastor with biblical warrant to teach of the necessity of a family altar. The

⁶⁰Lincoln rejects this interpretation, favoring the idea that the promise of "live long on the earth" in Ephesians 6:4 is a redaction. Such comments carry the naïve and mistaken conclusion that Paul was simply wrong about the parousia, and that he somehow misinterpreted the times.

⁶¹Wood, *Ephesians*, 86.

⁶²E. Simpson and F. Bruce, *Commentary on the Epistles to the Ephesians and the Colossians* (Grand Rapids: Eerdmans, 1965), 136.

Puritan form of pastoral evangelism and discipleship served their churches and communities well with marvelous results. Wilson wrote, “Accounts of family instruction in English homes in this period are too numerous, too widespread to be discounted.”⁶³ So too are accounts of community transformation as a result. It is written of Puritan George Gifford’s ministry at Malden, Essex, that “He was much valued there for the good reformation that he had made in that market town by his preaching, where very notorious sins reigned before his coming,” and that “he ever preached and catechized in the church.”⁶⁴ Likewise, the Kidderminster parish of Richard Baxter experienced similar results. Packer wrote of Kidderminster’s two thousand residents, “It appears that the majority came to a solid Christian faith under Baxter’s ministrations.”⁶⁵

Hopefully, a return to the same wells as the Puritans will yield similar results, and Paintsville, Kentucky, will join Baxter’s Kidderminster and Gifford’s Malden as illustrations of solid biblical reformation and revival. As the Word of God is preached in a plain experiential manner, God’s people will once again grasp his eternal purposes. A return to the well of catechetical evangelism will firmly entrench the Word of God in their hearts. Finally, family worship will provide roots for the Gospel to grow as God’s people once again experience generational faithfulness to the Gospel of Jesus Christ.

Conclusion

In this chapter, the biblical and theological issues of the core facets of

⁶³Wilson, *Catechisms*, 148.

⁶⁴Ibid.

⁶⁵Packer, *A Quest for Godliness*, 304.

Puritan pastoral evangelism and discipleship have been examined. This was done in order to provide a clear definition of and rationale for the use of Puritan methods in the contemporary context. The Puritan emphasis on experiential preaching has been examined so as to provide a clear picture of the Puritan emphasis on truth being applied to the lives of Christians. The pastoral nature of Puritan pastoral and catechetical evangelism was presented in order to reveal the personal and purposeful nature of Puritan discipleship. Finally, the Puritan emphasis on family worship has been examined to provide an example of biblical discipleship leading to biblical reformation.

In chapter 3, the practical and theoretical issues surrounding Puritan discipleship practices are examined, as well as possibilities for application in a contemporary context. This examination is conducted through examination of the biblical, practical, pastoral, and family oriented nature of Puritan practices.

CHAPTER 3

THEORETICAL AND PRACTICAL ISSUES

Puritan ministers were not creative men; however, what might first appear as a weakness was instead their great strength. In order to understand the theoretical and practical issues related to Puritan ministry and the application of its tenets, one must first understand that the Puritan minister was a man under divine precept. The reformation was now coming into full bloom in England and with it came a new emphasis on returning to Scripture for both theology and practice. The reformation idea of sola scriptura was fundamental in the movement as a whole and especially in the practice of Puritan ministers.

Puritanism was a practical movement, not toward new ways of doing ministry, but instead toward biblical ways of doing ministry.¹ The Puritan minister sought to apply the Bible to parish life for the transformation of souls. Therefore, the theoretical and practical issues of Puritan pastoral evangelism and discipleship are remarkably the same today as in the past. Peter Lewis connects Puritanism's aim to the contemporary context of the church by noting that "throughout history God has raised up men and movements whose great work was to expound and apply that Word [the Bible] to their own generation, and by implication to ours also. Such men were the Puritans and such a

¹Joel Beeke, *Puritan Reformed Spirituality* (Darlington, England: Evangelical Press, 2006), 148.

movement was Puritanism.”² Therefore, the issues surrounding the application of Puritan pastoral evangelism and discipleship are a result of people interacting with the Word of God. The issues of Puritanism are ultimately the issues of biblical church reform in every age, and wherever it is found.³

Because the Puritans themselves pointed to the Bible in all things, the theoretical concerns that rise out of a contemporary application of these practices are mostly biblical concerns. A concern over the souls of congregants and their families distinguished Puritan ministry, and still should today. Thus, this project aimed to apply Puritan pastoral practices in order to meet the spiritual needs of the congregation of Mountain Community Fellowship. In the pursuit of implementing these practices, this chapter will focus upon the biblical, practical, pastoral, and family oriented nature of Puritan ministry.

Biblical Evangelism and Discipleship

The great aim of Puritanism was to see Christ’s church reformed, and this began with the application of the Word of God to the role of the office of the minister. A minister’s handling of the Bible was his most sacred duty, and Puritans expounded the seriousness of this task. According to Puritan thought, a Christianity not grounded in day-to-day life was not worth having. Nowhere is this more obvious than in the biblical origins of Puritan pastoral evangelism and discipleship. The Puritan minister considered Christianity to be evidenced in daily life as well as in the sacred text.

²Peter Lewis, *The Genius of Puritanism* (Grand Rapids: Soli Deo Gloria, 2005), 11.

³Ibid., 13.

Biblical Origins

The Bible was the main source of Puritan theories of ministry. J.I. Packer explains the role of the Bible in Puritan ministry, saying,

Gospel doctrine was to be obeyed; truth was to be, not just acknowledged, but done, in the sense of doing what it requires. So the most biblical theologian will be the most practical theologian, and vice versa; and the preaching style, with practical applications and challenges at every turn, will be the most biblical manner of theologizing.⁴

According to the Puritan model, the source of discipleship is the Bible; according to Packer, it is the Bible with “practical application.” While this might seem obvious to some, it was not obvious to many in the historical context of Puritanism, and remains questionable even today. For instance, the contemporary context of ministry has led Walter Kaiser to write,

It is no secret that Christ’s church is not at all in good health in many places of the world. She has been languishing because she has been fed, as the current line has it, “junk food”; all kinds of artificial preservatives and all sorts of unnatural substitutes have been served up to her. As a result, theological and biblical malnutrition has afflicted the very generation that has taken such giant steps to make sure its physical health is not damaged by using foods or products that are carcinogenic or otherwise harmful to their physical bodies.⁵

Contemporary models of church growth and practice demonstrate a need for biblical discipleship practices. Many contemporary practices disregard the discipleship patterns set forth in the Scripture or simply ignore them altogether. While one should certainly use wisdom in refusing newer methods, many are quick to refuse the old and tried. Yet as Joel Beeke explains, “Puritan evangelism was marked by a discriminating application of

⁴J. Packer, *A Quest for Godliness* (Wheaton: Crossway, 1990), 65.

⁵Walter Kaiser, Jr., *Toward an Exegetical Theology* (Grand Rapids: Baker, 1981), 7-8.

truth to experience.”⁶ The discriminating application of biblical truth to life experience marked Puritan discipleship and should also mark the lives of the congregation of Mountain Community Fellowship.

In addition to having a practical aim, the Puritans sought practical means as well. The Puritans would have expressed glad agreement with Cornelius Van Til who wrote, “The Bible is thought of as authoritative on everything of which it speaks. Moreover, it speaks of everything.”⁷ It should be no surprise then, to find that the Puritans found the ways and means of ministry in the Bible as well.

Biblical Preaching

A return to Puritan discipleship and evangelism must begin with preaching. Puritan pastor Thomas Hall wrote, “ministers must be preachers and not only may they, but they must preach. There is a necessity backed with a woe (1 Cor. 9:16) so they must either preach or perish: this must be done or they are undone.”⁸ The fountainhead of all ministry practice from the standpoint of the Puritan minister was the pulpit. John Owen describes the importance of this issue as it relates to spiritual growth in a congregation by arguing, “The preaching of the word is as the motion and beams of the sun, which actually and effectually communicate that light and heat unto all creatures, which are essentially (essentially and energetically) in the sun itself.”⁹

⁶Joel Beeke, *Puritan Evangelism* (Grand Rapids: Reformation Heritage, 2007), 25.

⁷Cornelius Van Til, *Christian Apologetics* (Phillipsburg, NJ: Presbyterian and Reformed, 1976), 2.

⁸Lewis, *The Genius of Puritanism*, 38.

⁹John Owen, *Hebrews* (Edinburgh: Banner of Truth, 1991), 4: 245.

The main theoretical issue surrounding the Puritan pulpit was the clarity of God's Word preached. Richard Baxter aptly summarized Puritan thought on the matter when he wrote, "If you would not teach men, what do you in the pulpit? If you would, why do you not speak as to be understood?"¹⁰ Clarity in preaching remains necessary to produce biblical disciples in the church especially as it relates to Mountain Community Fellowship. Speaking plainly about important matters is contrasted with the contemporary method of speaking entertainingly about important matters. Life and death are weighty issues, and not always best presented through entertaining means. One primary goal of implementing clarity in the pulpit of Mountain Community Fellowship is that the people might be impressed upon by the Word of God. The Puritans would have rejected much of what is done to entertain congregants today, but they would also have also considered much of what is done boringly in the name of exposition equally worthy or rejection. Baxter advised ministers that

truly, brethren, there are great works which have to be done, and you must not think that trifling will dispatch them. You cannot break men's hearts by jesting with them, or telling them a smooth tale, or pronouncing a gaudy oration. Men will not cast away their dearest pleasures at the drowsy request of one that seemeth not to mean as he speaks, or to care much whether his request be granted or not.¹¹

The issues of clarity and focus marked Puritan preaching, and ought to mark today's preaching as well.

The role of preaching for the application of Puritan evangelistic methods remains important in the modern context as well. Contemporary theologian Graeme

¹⁰Richard Baxter, *The Reformed Pastor* (London: Parkhurst, 1693; reprint, Edinburgh: Banner of Truth, 2001), 123.

¹¹Richard Baxter, *A Call to the Unconverted* (Lafayette, IN: Sovereign Grace, 2000), 42.

Goldsworthy echoes Puritan thought on the role of preaching in making disciples when he writes, “we believe that preaching is not some peripheral item in the program of the local church, but that it lies at the very heart of what it is to be the people of God.”¹² The preaching of the Word of God is where evangelism starts in Puritanism. Though there may be occasions to evangelize those not sitting under one’s preaching, pastoral preaching remains the normal course. The presence of a vital preaching ministry weighs heavily in the application of the Puritan model into the life of Mountain Community Fellowship because there must be a consistent, ongoing declaration of truth for transformation to take place. The core tenets of gospel clarity and gospel centrality are achieved where biblical preaching reigns.

Biblical Exegesis

In the mind of the Puritans, the preaching of the Word of God was only as good as the exegetical work which produced it. J. I. Packer says of Puritan exegesis, “Puritans exegeted Scripture in order to apply it, and as application was the focus of their concern so it was the area of their special strength.”¹³ Therefore, the practice of biblical exegesis is another practical issue in Puritan pastoral evangelism. Through careful exegesis, the Puritans were able to provide a model for studious devotion and biblical scholarship.

Perhaps there is no greater proof to support the importance of applied biblical exegesis than to point out that the most influential Puritan theologians were also pastors,

¹²Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture* (Grand Rapids: Eerdmans, 2000), 1.

¹³J. Packer, *A Quest for Godliness*, 98.

and the act of preaching in the service to the church was their paramount concern. Puritanism's theologian *par excellence*, John Owen, served as both a pastor and vice-chancellor of Christ College, Oxford. His comments on the application of biblical exegesis are helpful when considering the practical concerns of biblical exegesis in discipleship. Owen wrote, "when the heart is cast indeed into the mould of the doctrine that the mind embraceth, then shall we be garrisoned, by the grace of God in the doctrine we contend for."¹⁴ Owen reflects the practical concern that doctrinal truth remains ungrasped because it remains unfelt. In other words, doctrine is meant to be experienced in daily life, and if one remains without experience then one remains without a true knowledge of the biblical doctrine. This is particularly important in the context of the local church in Appalachia where doctrinal knowledge is viewed as "book learning" reserved for educated pastors. However, Puritanism speaks directly to this false view because the Puritans dealt with similar thoughts among the uneducated laity. Owen's answer is that the emotive aspect of grasping a doctrine is as important as the intellectual aspect, thereby making theology accessible to the laity, educated and uneducated alike.

The theoretical issues of biblical exegesis naturally originate first out of one's view of the Bible. The issue of exegesis is important because it is exegetical work which drives the application of truth to life. Exegesis is important for discipleship because only through exegesis can we discover exactly what we are to do and how we are to do it. Goldsworthy notes that "a biblical theology of preaching is a specific aspect of a broader

¹⁴John Owen, *The Works of John Owen*, ed. Williams H. Gould, vol. 7 (London: Johnstone & Hunter, 1852; reprint, Edinburgh: Banner of Truth, 1959), 52.

biblical theology of the Word of God, and it will only make sense in that context.”¹⁵ Any application of Puritan discipleship practices takes biblical exegesis into account, not only in the formation of sermon material but also in the application of biblical truth. For instance, family worship is included in Puritan evangelism and discipleship because biblical exegesis supports it. Likewise, catechetical evangelism as a discipleship practice is important primarily because biblical exegesis attests to its role in teaching biblical truth.

Practical Evangelism and Discipleship

Puritan evangelism and discipleship depended upon a biblical understanding of the gospel. The Puritan pastor sought to teach biblical categories, thereby providing a biblical understanding of the gospel. Richard Baxter’s outline for this form of discipleship provides a view on how the Puritans sought to develop their practices along biblical categories:

1. That God’s oracles must be a man’s lessons.
2. Ministers must teach these, and people must learn them from them.
3. The oracles of God have some fundamental principles, which all must know who wish to be saved.
4. These principles must be first learned: that is the right order.
5. It may be reasonably expected that people should thrive in knowledge, according to the means of instruction which they possess; and if they do not, it is their great sin.
6. If any have lived long in the church, under the means of knowledge, and yet are ignorant of these first principles, they have need to be yet taught them, how old soever they may be.¹⁶

¹⁵Goldsworthy, *Preaching the Whole Bible as Christian Scripture*, 134.

¹⁶Baxter, *The Reformed Pastor*, 234.

Note in Baxter's outline, the particular emphasis on the oracles or the Word of God in the position of importance. One can easily infer from Baxter's outline that the Bible itself was to be the source of discipleship. This is the most practical issue in the implementation of Puritan discipleship practices. The position of the Word of God in the process is paramount and necessary to provide biblical categories for an understanding of the gospel and doctrine.

A Trinitarian Understanding

Just as today, the Puritan pastor often found himself fighting against divergent views of the nature of God. However, because of their emphasis on the Bible as the source of faith and practice, the Puritans developed a practical understanding of the nature of God. According to them, mankind was made to relate to God. In John Owen's work *Communion with God*, we see an example of Puritan thought on the matter. Here, Owen masterfully unfolds the reality that man was meant to commune with God in the Trinity. His theocentric views on our relationship to God are based upon the role of the Trinity in salvation. Owen wrote that "there is communion and fellowship with all the persons, Father, Son, and Holy Ghost, and their loves, severally and distinctly."¹⁷ J. I. Packer, commenting on Owen's views noted that "this should be the pattern of our regular communion with the three persons of the Godhead, in meditation, prayer, and a duly ordered life we are to maintain a full orb'd communication with God."¹⁸ One again sees the experiential nature of Puritan theology at its most basic levels.

¹⁷John Owen, *Communion with God*, in *The Works of John Owen*, ed. Williams H. Gould, vol. 2 (London: Johnstone & Hunter, 1852; reprint, Edinburgh: Banner of Truth, 1959), 24.

¹⁸Packer, *A Quest for Godliness*, 207.

The practical issues which emerge out of a Trinitarian view of our communion with God are immense because, in the context of modern evangelicalism, the idea of a personal, Trinitarian communion with God is altogether absent. What does this mean for the modern application of Puritan discipleship practices? Owen answers this question himself. First, we must respond to the Father's love by expression of "love in return".¹⁹ Owen describes this love by noting that it comes, "by a peculiar delight and acquiescing in the Father, revealed effectually as love unto the soul."²⁰ Secondly, he wrote that we must respond to the conjugal affection and loyalty of Christ towards us by maintaining marital chastity towards him and through daily deliberate submission to him as gracious Lord.²¹ Finally, Owen advised Christians that we are to maintain communion with the Holy Spirit through taking care not to ignore sin, or resist the Word of God.²²

A Trinitarian Gospel

The Puritan practice of evangelism involved the whole economy of redemption by focusing on the saving work of all three persons of the Trinity. The theoretical issues involved in the implementation of this type of evangelism begin with the fact that Puritan evangelism was theocentric rather than anthropocentric, meaning that the priority was given to the decision of God to save men and not the decision of men to be saved by God.²³ Owen stated that, "our communion, then, with God consisteth in his

¹⁹Ibid., 205.

²⁰Owen, *Communion With God*, 24.

²¹Packer, *Quest for Godliness*, 206.

²²Ibid., 207.

²³Ibid.

communication of himself unto us, with our returnal unto him of that which he requireth and accepteth.”²⁴

The practical issues of this Trinitarian understanding can be seen in what Owen calls God’s “communication of himself [God as Trinity] unto us.” Sinclair Ferguson noted,

The electing grace of God, the dying love of Jesus Christ and the applicatory sovereign pursuit of the Holy Spirit are not done in any sense whatsoever individualistically, but within the common eternal bond of the Trinity. They [the Puritans] took some of the glories of Calvin's understanding of the unity of the Trinity in the Godhead and saw how that worked out in the unity of the work of the Father, Son, and Holy Spirit in the pursuit of salvation and in the life of the believer.²⁵

The practical issues surrounding this view of evangelism are best examined along the aforementioned Trinitarian structure.

Gospel obedience to the Father. The Puritans believed that just as Jesus came from the Father, so does our understanding of evangelism. In speaking of the role attributed to God the Father in evangelism, Harold Ockenga noted that we must emphasize the decrees of God, the election of God, and predestination by God.²⁶ This is achieved in Puritan evangelistic practices through the use of catechism and plain preaching. A basic theoretical understanding of the nature and decrees of God is necessary to understanding the biblical gospel. Many contemporary evangelistic methods

²⁴Owen, *Communion with God*, 8.

²⁵Sinclair Ferguson, “The Puritans, Can They Teach Us Anything Today?” *The Puritan Reformed Theological Seminary Update* 2 (2005): 4.

²⁶Harold Ockenga, “The Basic Theology of Evangelism” (sermon delivered at the World Congress of Evangelization, Berlin, Germany, 1966) [on-line]; accessed 11 May 2011; available from Internet.

have begun to catch on to this aspect which has been lacking in modern evangelistic gospel presentations.²⁷

Gospel obedience to the Son. The role of the Son in evangelism is central, as the free offer of salvation is given in the person of Christ. Puritan evangelism emphasized the need for sinners to “close” or appropriate Christ by faith, sometimes even to the point of signing documents or covenants by which they would pledge their entire lives to God.²⁸ Here the need for pastoral evangelism is emphasized in order to present Christ clearly and examine individual views on the gospel.

Gospel obedience to the Spirit. Finally, a humble dependence on the role of the Holy Spirit is necessary in order to apply Puritan evangelistic practice and see conversion and growth as a result. According to Puritan Thomas Goodwin, The Holy Spirit’s role in applying the gospel to the life of the converted is to first “give us a new understanding, a new eye to see Christ with,” and then to “himself come with a light upon this new understanding, thus bestowing spiritual sight of spiritual realities.”²⁹ The spiritual reality gained by new believers is something to then take and foster into growth and spiritual maturity. Obedience to the leading of the Holy Spirit is necessary in order for fruitful evangelism to occur.

²⁷Phillip Jensen, *Two Ways to Live* (Kingsford, NSW, Australia: Matthais Media, 2008), 2.

²⁸Joel Beeke, *Puritan Evangelism* (Grand Rapids: Reformation Heritage, 2007), 20-21.

²⁹Thomas Goodwin, *The Works of Thomas Goodwin* (London: James Nichols, 1861; reprint, Grand Rapids: Reformation Heritage, 2006), 8:260.

Pastoral Evangelism and Discipleship

The Puritans held a supremely high view of the office of pastor. Peter Lewis noted that, “wherever Puritanism was strong, the Puritan pulpit was very much in evidence, and the office of preacher and teacher was elevated to a place of dignity and prominence.”³⁰ The Puritans knew in their day what church growth experts have found in our own: that unless the pastor is serious about evangelism and discipleship, it is unlikely to happen in the church. The Puritans viewed the pastoral office as one to be treated with seriousness and skill. Again Lewis notes that the Puritans

were physicians of the soul, skilled enough to avoid that vagueness and subjectiveness which leaves the anguished mind clutching at uncertain straws with uncertain hope. They believed the Word of God in Scripture to be comprehensive enough to cover every basic human situation and need, and knew their Scriptures well enough to apply, with responsible authority, the available salve to the exposed sore.³¹

The work of a soul physician was their unique office, and their trust from God to perform with diligent care.

The Puritan view of the pastoral office has much to contribute to the contemporary context. Mark Deckard noted the Puritan propensity of applying truth to life by noting that they “have much to offer believers today for their spiritual growth, especially those involved in peer, lay, or professional counseling ministries.”³² The Puritans were well versed in theology, but they were equally well versed in the lives of the people they were spiritually responsible for and their methods reflected this. Ken

³⁰Lewis, *The Genius of Puritanism*, 37.

³¹Ibid., 65.

³²Mark Deckard, *Helpful Truth in Past Places* (Fearn, Scotland: Mentor, 2010), 9.

Sarles provides an example for how Puritan practices help us understand other people as well as personal struggles and trials in our own context. Commenting on the difference between Puritan self-image and the concept of self-image today, Sarles wrote, “their [the Puritans] view of how sin dominates the life provides the key to understanding addictive behavior. Their God-centeredness established the framework for a proper approach to self-image.”³³ At this point, the Puritan style of discipleship differs from most modern approaches in that it requires pastors to invest in multiple relationships and to apply the Word of God to the lives of congregants on an individual basis. This role was included in their definition of what it meant to be a shepherd of God’s sheep.

Pastoral Investment

Pastoral evangelism and discipleship in the Puritan manner must include investing in the lives of other individuals. Thomas Boston’s words reflect common Puritan thought on the matter of pastoral evangelism. He proclaimed,

If a man had a servant that would go out and sow his seed very diligently and faithfully; but would come in, and sit down idle when it is sown, and forget to harrow it and hide it with the earth; would the master be pleased with him? Yea, would he not be highly displeased, because the fowls would come and pick it up? So, O my soul, if thou shouldst be never so much concerned to get good seed, and never so faithful and diligent in sowing it; yet if after thou turn careless and take not the way to cover it, by serious seeking to the Lord that he may keep it in the hearts of people and make it to prosper, the devil may pick it all up; and where is thy labour then; and how will the Lord be pleased with thee?³⁴

³³Ken L. Sarles, “The English Puritans; A Historical Paradigm of Biblical Counseling,” in *Introduction to Biblical Counseling*, ed. John F. MacArthur, Jr. (Dallas: Word, 1984), 28.

³⁴Thomas Boston, *The Art of Manfishing* (Fearn, Scotland: Christian Focus, 1998), 89-90.

Most pastoral models today focus on the outward results of pastoral ministry, such as church attendance and the number of baptisms. Certainly church attendance and baptismal success can be markers of genuine progress in biblical evangelism; however, Puritan pastoral evangelism instead focused on faithfulness to the Bible and substantial life change through a clear proclamation and understanding of the gospel. Puritans found it difficult to accurately define Christendom, and today's measures do not provide much more accuracy. For instance, in the Southern Baptist Convention alone, we are beginning to see evidence that a focus on attendance and baptism figures has failed to bring life to the largest protestant denomination in the United States.³⁵ The emphasis on revivalistic tactics has led to a shallow understanding of the gospel and a misunderstanding of the pastor's scriptural role in evangelism. The Puritans would have simply seen this as investment in the wrong place, and would have eschewed the modern emphasis on programs for a biblical emphasis on people. In its pursuit of a more biblical form of ministry, this project will define success as faithfulness to forms of ministry which are clearly outlined in God's Word.

The difference can be seen noticeably in the way Puritan pastors relied upon relationships for a clear gospel presentation and closed with Christ instead of a system of invitation with minimal counsel. J. I. Packer noted that "to their minds, it would be the worst advice possible to tell a troubled person to stop worrying about his sins and trust Christ at once when that person had not yet faced the specifics of his or her sinfulness."³⁶

³⁵Peter Smith, "Baptist Numbers Down Again," *Louisville Courier-Journal*, 15 June 2011, sec. D, p. 1.

³⁶Packer, *A Quest for Godliness*, 298.

It is worth pointing out that there is no possible way to know the sins of those who come without personal pastoral investment. Tom Nettles describes the current situation in

Baptist churches:

devices for decision that simply raise the statistics of the number being baptized will not help. Both church purity and theological integrity suffer under unreformed, uninformed zeal. Souls of sinners are deluded and the world is convinced that no difference is made by supposed Christian conversion.³⁷

A good pastoral evangelist understands that conversion normally does not come through the manipulation of emotions and patterned prayers. J. I. Packer helpfully points out that “Puritan evangelism, as carried on by preaching and pastoral admonition, took time, and was expected to take time.”³⁸ The objective is more than numerical success, but real substantial gospel conversion. Peter Lewis added that, to the Puritan minister, “Pastoral visitation was not regarded as something conventional or socially desirable, but was regarded as a matter of sacred and downright business.”³⁹

Pastoral Application

Doctors treat wounds, and the Puritan soul physician treated wounds with the salve of the gospel. For the Puritan minister, the gospel carried implications for all of life. Mark Deckard says of the Puritans, “they were sound theologically but did not stop with just propounding theological truth or doctrine, rather they made those doctrines

³⁷Tom Nettles, *Ready for Reformation* (Nashville: Broadman & Holman, 2005), 62.

³⁸Boston, *The Art of Manfishing*, 14.

³⁹Lewis, *The Genius of Puritanism*, 63.

functional in the day to day struggles of the people they taught.”⁴⁰ The task of making doctrine functional is central to exercising of Puritan methods. In fact, when the Puritan minister took up his pen, he did so most often for this very reason. Treatise after treatise reveals a heart to see doctrine come alive and make a difference in the life of one’s parishioners. John Flavel’s *The Mystery of Providence*, Owen’s *Mortification of Sin*, and most famously John Bunyan’s *Pilgrim’s Progress* all stand as strident examples of the application of biblical doctrine to real life circumstances. While the outcome of Puritan pastoral evangelism need not be a work of such magnitude as these, it must involve pastoral application. Only through the pastoral application of doctrinal truth to the life of one’s congregants can one stand in the heritage of Puritanism. The manner of pastoral evangelism exemplified by the Puritans was that of simply learning who their people were and teaching the Scripture in ways which would help them get through their struggles.⁴¹ Richard Baxter commented that, “familiarity will tend to beget those affections which may open their ears to further instruction. Besides, when we are familiar with them, they will be encouraged to open their doubts to us and deal freely with us.”⁴² This pastoral care and familiarity is one of the primary goals in the implementation of Puritan pastoral ministry at Mountain Community Fellowship. Puritan evangelism was incarnational in the sense that the saving message of Jesus Christ was brought to their people in plain and straightforward language.

⁴⁰ Deckard, *Helpful Truth in Past Places*, 11.

⁴¹ Ibid.

⁴² Baxter, *The Reformed Pastor*, 177.

Other contemporary methods of evangelism come from a more anthropomorphic, or man-centered, view. Common questions imbedded in modern evangelistic presentations often result in quick decisions which are more of a reaction against consequences than a choice to live under the Lordship of Jesus Christ. The results of our modern approaches are churches full of people who once made decisions but have little desire for Jesus Christ. Puritan evangelism involves much more than immediate decisions. The Puritan view of evangelism was out to settle eternal issues that had immediate and lasting life change.

Family Oriented Evangelism and Discipleship

The Puritan theocentric view of life meant that they sought to bring glory to Christ in all things, especially in the family. Peter Beck has written of the Puritan emphasis on family religion,

Having attended to the needs of their own souls, parents must turn to the spiritual nurture of their children. Such care begins with the process of making disciples, calling their children to the Savior. The process, however, does not stop with conversion. The parent as a maker of disciples – by the blessing of the Holy Spirit – must also tend to the cultivation of those tender hearts, seeing that they become ever more like the Savior.⁴³

This ideal of the committed disciple-making parent they took straight from the biblical text which commands God-fearing parents to “bring them [children] up in the training and admonition of the Lord” (Eph 6:4).

The theoretical issues behind the Puritan practice of family worship are difficult to understand properly from a contemporary perspective. The Puritans did not

⁴³Peter Beck, “Raising a Spiritual Family with Jonathan Edwards,” *Puritan Reformed Journal* 2 (2010): 346.

practice family worship merely because they viewed family life as important, but because they viewed all of life as important when it came to the glorification of God. Because of their theocentric world view, the contemporary dichotomistic views of “church life” and “home life” were altogether absent from their understanding. The influence of ecclesiastical matters on the home and the home on ecclesiastical matters was so strong that it led Puritan James Fitch to conclude, “as such as families are, such at last the Church and Commonwealth must be.”⁴⁴ Fitch’s assertion is as true today as it ever has been. The impact of the Puritan ethos of strong family values continues to be felt in conservative Protestantism over three hundred years later. W. Bradford Wilcox’s recent research on the impact of faith on family health supports this view, at least in the area of conservative Protestant patriarchs. Wilcox says,

Compared to their unaffiliated and mainline counterparts, conservative Protestant married men with children are consistently the most active and expressive fathers and the most emotionally engaged husbands; they are also the strictest disciplinarians and the fathers least involved in household labor. Their neo-traditional family behavior largely corresponds to the strong note of familism and the accompanying gender role traditionalism characteristic of the conservative Protestant subculture. Active conservative Protestant family men consistently have the highest levels of practical and emotional engagement in fatherhood and marriage and the strictest approach to discipline of all the groups of men included in this study.⁴⁵

One positive practical consideration when considering the implementation of Puritan methods of family discipleship is that when it comes to the family, contemporary conservative evangelicalism is in hearty agreement.

⁴⁴Edmund S. Morgan, *The Puritan Family* (New York: Harper and Rowe, 1966), 143.

⁴⁵W. Bradford Wilcox, *Soft Patriarchs, New Men* (Chicago: University of Chicago, 195), 2004.

Family as a Biblical Discipleship Structure

The Puritans viewed the family as the church's partner in the discipleship process. Corporate worship was to function in tandem with family worship.⁴⁶ J. I. Packer noted that "the Puritans crusaded for a high view of the family, with the husband as its pastor and his wife as his assistant – subordinate indeed in the chain of command, but a key figure in the ongoing pastoral process nonetheless."⁴⁷ The effectiveness of the family as a basic discipleship structure depends largely upon the effectiveness of the parents in the process. Implementing Puritan methods of family discipleship will require parents to re-learn what it means to be a parent in the biblical sense of the word. However, the dividends of doing so are documented. The research of W. Bradford Wilcox reveals that "paternal involvement [in religious activities] is positively associated with the educational attainment, economic achievement, emotional well-being, and the social competence of children."⁴⁸ Elsewhere, Loren Marks has noted, "research has indicated that active church attendance correlates with lower rates of unwed teen paternity and with warm, affectionate parenting," as well as shaping "men's commitments to their children."⁴⁹ Contemporary research continues to prove that the effectiveness of the family as the church's partner in discipleship produces fruit in real

⁴⁶Beck, "Raising a Spiritual Family with Jonathan Edwards." 347. Beck notes that much of the partnership (at least in Edwards' Northampton) was to be found in the preparation for and follow up of corporate worship in the home.

⁴⁷Packer, *A Quest for Godliness*, 270.

⁴⁸W. Bradford Wilcox, "Religion, Convention, and Paternal Involvement," *Journal of Marriage and Family* 64 (2002): 781.

⁴⁹Loren Marks, "Religion and Family Relational Health: An Overview and Conceptual Model," *Journal of Religion and Health* 45 (2006): 613.

lives. In this type of church and family partnership, one finds the essence of Puritan discipleship practice: biblical methodology producing experiential results.

Family Evangelism and Discipleship

Pastoral leadership is key in the introduction of discipleship into the family structure. The work of Richard Baxter helps one see just how serious of a pastoral concern the government of one's family was to Puritan pastors. In Baxter's *Christian Directory*, he dedicates no less than eighty four pages to Christian economics (the government of the home). In these pages, he deals with every imaginable issue that might arise within a family, but more importantly he discusses the religious duties of Christian parents. Baxter wrote of the partnership between the minister and the family:

Ordinarily it is the safest, humblest, wisest, and most orderly way for the master of the family to let controversies and obscure Scriptures alone, and to teach the plain, few necessary doctrines commonly contained in catechisms, and to direct in matters of necessary practice. Family teaching must stand in a subordination to ministerial teaching, as families are subordinate to churches; and therefore family teaching must give place to ministerial teaching, and never be set against it; you must not be hearing the master of a family, when you should be in church hearing the pastor; and if the pastor come into a family, the master is to give place, and the family to hear him first.⁵⁰

The rationale for Baxter giving the preference of the minister over the family head is partly contextual and partly biblical. The contextual issue of Baxter's day lay in the fact that a much greater number of the laity were functionally illiterate and theologically uneducated. A further issue lay in the fact that, where a high priority is placed on the

⁵⁰Richard Baxter, *A Christian Directory* (London: R. White, 1673; reprint, Grand Rapids: Soli Deo Gloria, 2008), 414.

family, there is also an inclination to promote the family over the church. Unfortunately, this issue remains with us today.⁵¹

The Puritan model of family discipleship places a high priority on the role of the pastors of the church leading families through biblical truth. In this model, pastors are actively involved in the spiritual lives of families, and are invested enough in them as individuals to know their particular spiritual health. This shepherding role is the nature of Puritan evangelism and discipleship to families.

Pastoral Discipleship in Families

How does discipleship take place in families? What must be done for families to be faithful according to the Puritan method of evangelism and discipleship? Puritan family discipleship takes two main forms wherever it is found: family worship and catechizing.

Family worship. The effectiveness of family discipleship rises or falls based upon the priorities of the parents. If parents place a high priority on inviting Christ into their home, the dividends are numerous. If they do not, one cannot reasonably expect the state of the church or family to change. Puritan discipleship sought to take advantage of the natural environment of the home for the spread of the gospel. Speaking of the contemporary situation, George Barna states that

a majority of parents don't spend any time during a typical week discussing religious matters or studying religious materials with their children... Parents

⁵¹The tendency to promote the family over the church is found most clearly today in the family-integrated church model. In this model the church is composed of families, and the church is in practice subordinate to the needs of the family.

generally rely upon their church to do all of the religious training their children will receive.⁵²

The most effective vehicle for this change is family worship. Donald Whitney argues that “it is unlikely that exposure to the church once or twice a week will impress your children enough with the greatness and glory of God that they will want to pursue Him once they leave home.”⁵³ In fact, exposure to church once or twice a week may encourage children to abandon belief in God if their parents’ beliefs never leave the doors of the church.

The elements of family worship can be diverse and should be tailored to the stage and spiritual maturity of each family. However, certain core elements should always be present, namely the reading of the Bible and prayer.

Practical issues surrounding Bible reading in family worship concern the place of the Bible in the homes, and the maturity level of the participants. For instance, it may be necessary for parents to use a children’s Bible to include smaller children in meaningful family worship. However, it is important to always use God’s Word in family worship. The reason for this is that by doing so we teach children an important lesson, namely that the inerrant and authoritative Word of God has no rival.

The inclusion of prayer in family worship is important for two reasons. First, it is our duty to pray to God for forgiveness daily. Prayer during family worship models

⁵²George Barna, “What Americans Believe,” *Current Thoughts and Trends* 19 (2003): 21.

⁵³Donald Whitney, *Family Worship, In the Bible, in History, and In Your Home* (Louisville: The Center for Biblical Spirituality, 2006), 8. The truth of Whitney’s admonishment is reflected in W. Bradford Wilcox and Loren Mark’s work (see p. 69). Both Wilcox and Marks indicate that strong, pious leadership in the home often results in positive outcomes for children. The data that Wilcox has collected especially contradicts the thought that parents aren’t imposing beliefs on their children by remaining silent on religious issues. In fact, what appears to be happening is that by pursuing a “hands off” approach, many parents are actually imposing non-belief.

the biblical necessity of repentance and reliance upon God for all things. Secondly, praying during family worship models what a relationship with God should look like. Children hearing their father and mother praying for their lost family members are less likely to pray for the proverbial red corvette.

Catechism. The Puritan pastor believed that the formal means of delivering the gospel through preaching should necessarily be followed up by the informal means of catechism. Joel Beeke says that the goal of catechism is to

explain the fundamental teachings of the Bible, to help young people commit the Bible to memory, to make sermons and sacraments more understandable, to prepare covenant children for confession of faith, to teach them how to defend their faith against error, and to help parents teach their own children.⁵⁴

This commitment to home based instruction drives home the Puritan emphasis on developing life-long commitment for Jesus Christ. After all, who better to teach doctrine and the application of doctrine than parents whose influence is consistent throughout their child's life?

The method of catechizing varied throughout the parishes occupied by Puritan ministers; however, the most common method used is illustrated by Richard Baxter. In *A Christian Directory*, Baxter outlines the steps that parents ought to take when teaching catechism:

When you have opened the baptismal covenant to them, and the essentials of Christianity, cause them to learn the creed [the Apostle's Creed], the Lord's prayer, and the ten commandments. Next each them a short catechism by memory which openeth these a little more fully.⁵⁵

⁵⁴Beeke, *Puritan Evangelism*, 64.

⁵⁵Baxter, *A Christian Directory*, 481. The paedobaptist position of Baxter is seen in his reference to the baptismal covenant. He continues in the passage to promote use of the Westminster Shorter and Larger Catechisms which are both paedobaptist in nature. The paedobaptist belief was nearly unanimous among the Puritans with the English Baptist Separatists being the notable exception.

The work of catechism was to be followed by the pastor who would deal with the catechism point by point. In these sessions, the pastor and the catechumen would deal with the truths presented in a personal discussion tailored to the individual's spiritual, educational, and emotional situation.⁵⁶

Conclusion

There is no shortage of ideas on evangelism and discipleship in our contemporary church culture. Many of the ideas promoted today are promoted on the basis of pragmatic means, and the confusion between what is successful and what is faithful permeates the church. Puritan evangelism and discipleship avoids this question altogether. Instead, it asks a different question: "What sayeth the Word of God?" and proceeds along those lines.

In this chapter, the practical and theoretical issues related to Puritan discipleship were given around four distinct marks: the biblical, practical, pastoral, and family oriented nature of Puritan discipleship. These marks are not meant to be exhaustive but distinguishing marks which help set Puritan discipleship apart from other methods. When taken together, these marks reveal the theocentric nature of Puritan methods. In chapter 4, the congregation of Mountain Community Fellowship will engage in the implementation of these discipleship practices where they will learn how to lead

⁵⁶Richard Baxter's *The Reformed Pastor* outlines numerous situations concerning the behavior of the catechist in relation to the catechumen. Baxter argues that pastors should be careful how they engage in catechetical discussion, with grace and encouragement. He also notes that the pastor should have spiritual authority over the catechumens even in their very own homes. He argues that it is the unique office of the ministry that provides pastors with the authority to be the foremost spiritual leader in the lives of all congregants.

and be taught through the use of catechism, and how to lead and participate in family worship.

CHAPTER 4

IMPLEMENTING PURITAN DISCIPLESHIP

The purpose of chapter 2 was to present Puritan pastoral evangelism and discipleship practices and provide a biblical analysis. In doing so, it was apparent that the Puritans sought to respect the authority of the Bible not only in their teaching but in their ministerial methodology as well. The research examined in chapter 3 demonstrated that Puritan evangelism and discipleship practices were effective because they were theologically and experientially biblical. Furthermore, the reasons for applying their methodology in the present ministry context were presented, and the practicality of timeless Puritan practices was displayed. Chapter 4 now presents the implementation of these enduring principles of Puritan pastoral evangelism and discipleship at Mountain Community Fellowship.

Introduction

In January of 2012, I began working with leaders and members of Mountain Community Fellowship to institute a fundamental change in how pastoral ministry was carried out. The Puritan model of pastoral leadership that I chose to institute was one that would have top-to-bottom ramifications for the life of the church, and especially the work of the ministry.

This project had four main elements to establish: (1) the instituting of catechetical training as a normal method of discipleship, (2) the institution of regular family worship

among church members, (3) the preaching of a six week sermon series based upon the heads of doctrine contained in the catechism, and (4) the establishment of my competency as a pastoral evangelist and disciple maker.

The project began with a Family and Home Worship Summit aimed at jumping the project in gear and taking these discipleship practices into the homes of church members. This summit allowed participants to ask questions, and helped to expose much of the church to important ideas which many had never thought of before. In preparation for the summit, I was able to enlist the help of several key volunteers who were critical in the implementation of these discipleship structures in the church.

The next phase of the project was helping the families establish a family altar through teaching and visitation. The key components of prayer, Bible reading, and catechism were put forth as simple ingredients to make family worship a success. Many of my visits were concerned with helping families of all types and sizes do this, and finding ideas to keep children of various ages engaged in the process. I found out quickly that much of what I needed to do was to help families set realistic expectations and goals.

The fourth phase was the preaching of a six-week sermon series which aligned with the catechism used in the family and home discipleship. This sermon series followed a personal revision of the *Shorter Catechism: A Baptist Version* that each participant received in their *Family and Home Worship Resource Book*. The series focused on the rationale for catechetical instruction, summarizing the major heads of doctrine included in the catechism. Beginning with the use and importance of catechetical instruction from Deuteronomy 6:20-25, the sermon series then examined other major texts in order to provide the rationale for catechetical instruction. Great emphasis was placed upon the

experiential side of the doctrinal instruction. The preaching series was helpful to the application of the catechism's biblical truth to church members' daily lives. The sermon series concluded with recognizing evidence of growth among the congregation, and a public recognition of students who had learned large portions of the catechism.

Finally, the last major goal of the project was to establish some competency as a pastoral evangelist and disciple maker. This was achieved through two scheduled pastoral visits, one in the beginning of the project and one toward the end. These visits helped confirm the practices of families in their family worship and catechetical instruction, and on several occasions actually led to the conversion of family members.

Training Church Leaders in Puritan Pastoral Practices

A project of this scope and magnitude required many volunteers. In the three weeks before the start of my project, I met with specific key leaders in our church in order to train each one in the components of family worship and catechetical instruction. The group of leaders whom I selected represented a cross-section of the congregation; however, each of them was already a proven leader among the church.

The leaders for the initial phase of the project consisted of three couples, each of them long time members of Mountain Community Fellowship, as well as my wife and I. Along with these couples I also enlisted the help of two elders among the congregation. The ages of the leaders ranged from 26 to 74 and reflected a variety of life experiences and theological expertise, ranging from no theological education to a former missionary and Bible college professor.

The training of these leaders involved taking them through the key components of the project, beginning with the use of a catechism and family worship. The three families

that were selected had various levels of experience, but each had at least some prior knowledge of both components. In order to instruct them, I met with each volunteer individually and took them through the *Family and Home Worship Resource Book* (see Appendix 1) while explaining how it would be used in the establishment of home worship among the church family. I also explained why they had been chosen, and the unique expertise that I desired them to share. During this initial meeting, I also shared an abstract of the material that I desired them to cover. This material is presented in the *Family and Home Worship Summit Breakout Guide* (Appendix 2). This training was vital in order to carry out the beginning phase of the project, the Family and Home Worship Summit.

Phase 1: Family and Home Worship Summit

I began the application of the Puritan pastoral practices in January of 2012, with the help of my assistant pastor and the other trained leaders and couples within our church family. The first phase of implementing these practices began with Mountain Community Fellowship's Family and Home Worship Summit on Sunday, January 15. At this summit I explained the project to the church body and in addition, shared the motive behind the project to the many visitors present as well.

Pre-Catechism Exam

The first activity of the summit was a pre-catechism exam (Appendix 3). The purpose of this exam was to gauge the current state of doctrinal knowledge among members and normal attendees of Mountain Community Fellowship. The basis of the exam was an adaptation of *The Shorter Catechism: A Baptist Version* which would also

serve as the basis for all catechesis done during this project.¹ This exam was given through the church's several Sunday school classes by teachers who had been pre-trained as administrators and proctors for the exam. The pre-catechism exam was also given the following weekend for those unable to attend the Family and Home Worship Summit. Before each exam, the individuals (or parents of the individuals) were given the opportunity to sign an agreement to participate, and were given a detailed explanation of how their answers would be used in this project. Approximately one hundred individuals took the pre-catechism exam, though ultimately only 74 were able to fully participate in the project from the beginning to the ending stage. Individuals that were not able to take the exam during the Sunday school hour were given a short time to take the exam before the breakout seminars which began later in the day. The results of the exam were not surprising and presented what I perceived as a fair reflection of where the congregation appeared to be doctrinally. Results of the exam will be explored in greater depth in chapter 5; however, they are presented here to illustrate the fact that they gave me definite items to address for my pastoral visits. The results of the pre-catechism exam are noted in Table 1 below. A quick glance at the data reveals that the participants had great difficulty with the areas of bibliology (question 1), the doctrine of God (question 10), and the doctrine of creation ex-nihilo (question 11). This data would provide a launching pad for later visits with participants. The data also exposed the fact that many in the congregation were buying into many common theological errors.

¹*The Shorter Catechism, A Baptist Version* (Avinger, TX: Simpson Publishing, 2003).

Table 1. Results of the Pre-catechism Exam

<i>Pre-catechism Scores</i>	
Question #	Pre-catechism Exam Scores
1	38
2	3
3	12
4	2
5	7
6	12
7	16
8	0
9	7
10	15
11	17
12	14
13	13
14	8
15	6
16	9
17	3
18	3
19	9
20	11
21	6
22	8
23	6
24	9
25	9

Note: Tabulations on the right column indicate the number missed out of a possible 74.

Family and Home Worship Resource Book

The second activity of the Home and Family Worship Summit was the worship service itself. During the service, each member received the *Family and Home Worship Resource Book*, which included an outline of family worship, a catechism, several simple

worship songs to be used in family worship, a Bible reading schedule, and a guide for listening to sermons for younger children.

The *Family and Home Worship Resource Book* was developed many months prior to the actual project so that Mountain Community Fellowship might have its very own resource, and participants would not be required to purchase resources. The resource books covered the four basic areas I would later cover during home visits: family worship, catechism, prayer, and Bible reading. In addition to helping them with resources in these four areas, I also included a small selection of hymns and praise songs which would be appropriate for family and home worship. Along with including the song lyrics there was also an internet link to the song itself for those not musically gifted.

Sermons: Connecting Church and Home

During the summit I also began a six-week sermon series, “Connecting Church and Home,” concerned with helping families develop positive discipleship practices in the home and explaining major heads of doctrine covered in the *Baptist Catechism*. These included messages on what it means to truly teach our children, our role as humans made in God’s image, the authority of the Bible, the mighty works of God, and how the law and the gospel relate to one another. The sermon series was an attempt to give a general overview of doctrinal points that were contained in the catechetical instruction. Finally, to conclude the series I preached a sermon which reviewed each of these subjects and challenged our people to consider the resulting change if we genuinely sought to implement these changes in our homes.

Breakout Sessions

As explained earlier, in order to establish a clear understanding of where I was taking the church, I enlisted three couples and two individuals who had a history of either family worship or personal Bible study in the home. These couples and individuals had two goals at the summit: (1) to clearly explain the importance of establishing a family altar, and (2) to share from their personal experience how this might work in the homes of the participants.

The breakout sessions during the summit covered five different areas specifically related to implementing family based discipleship structures at Mountain Community Fellowship (see Appendix 4). These were,

1. Conducting Family Worship – How to Use Your Family Worship Resource Book
2. Worshipping as Families in Single Parent Homes
3. How God Reigns in Every Home Regardless of Size
4. Everyone Engaged – Teaching Young Men and Women to Toddlers
5. A Call to Accountability – Leading Teens and Young Adults in Devotion

Each of the sessions were successful beyond expectation, especially the session aimed at implementing worship in homes represented by singles or couples without children in the home. During this session we decided to employ the term “home worship” as opposed to “family worship” and, by doing so, were able to carry over the same basic principles to the audience.

The final stage of the Family and Home Worship Summit was a time of fellowship at my house. We had food and games in order to help families understand that connecting church with home ought to be fun and exciting just as it is instructional.

Phase 2: Family and Home Based Discipleship

During the Family and Home Worship Summit, many families signed up for pastoral visits; in the beginning of February, I was able to follow up with most of the families who participated in the project. During these initial visits, which took place from February 1 to March 7, 2012, I tried to accomplish five main objectives: (1) to review the family's pre-catechism exam scores with the head of the household, (2) to meet with each individual in the home, with the head of the household present, to explain any corrections needing to be made, (3) to clearly present the gospel (usually through the use of the catechism), (4) to ask for prayer requests and pray with the family, and (5) to gather information about the family and individual discipleship practices.

The first step that I took in the homes was to review the material on the pre-catechism exam with the head of each household. By doing so, I found that these initial visits allowed me numerous opportunities to present the gospel clearly to individuals who made significant errors on the pre-catechism exam, specifically in the area of soteriology. The visits also allowed me to clear up many misconceptions in regard to other doctrine as well.

These initial visits also allowed people to ask questions concerning doctrines such as perseverance, repentance, and the use of the law in Christian life. I was often surprised by the level of theological interest among adults, but more often by the theological depth of many teenage participants. On one of the first pastoral visits of the project, I engaged in a discussion with a 16-year-old female participant on the importance of the Old Testament law in presenting the gospel. I also had several discussions with young people on the sacraments, and why the practice of foot washing was not a

sacrament.² In addition, the visits provided me with the opportunity to engage in dialogue with family members or friends who did not go to church, which allowed me the opportunity to present the gospel.

The next step in these pastoral visits was to counsel family members in different areas where the pre-catechism test showed a deficiency. A common question that was broached during the visits concerning the pre-catechism results had to do with the first question of the exam, which asks participants where they learn about God. As the data illustrates, at least half of the participants got that question wrong on their pre-catechism exam (see Table 1). The typical responses were parents, church, Pastor Jason, and sermons. Because the exam was based on the catechism, I was able to point them to the reality that the Bible and the Bible alone is where we learn about God, and all other sources must rely upon the Bible. Not only was this a positive opportunity to explain the paramount importance of the Bible in our understanding of who God is, but it also allowed me an opportunity to explain why the Bible was of great importance in their home discipleship. Other common mistakes revolved around the biblical definition of baptism and the effectual calling of the Holy Spirit (see Table 1).

The third step in my visit was to move toward a clear presentation of the gospel. Ultimately I discovered that the pre-catechism exam had not only provided information concerning where my church was doctrinally, but had actually provided an open door to scores of discussions on the gospel and numerous other important points of

²This view is very prevalent in Appalachia, and discussing the error of this view was often an open door to the gospel. I was able to explain that elevating foot-washing (which is something that one person does for another) to the level of a sacrament is placing it alongside other sacraments that illustrate what Christ alone has done for us. In other words, it places an act of one man for another next to the work of Christ for sinners.

doctrine. These open doors occurred when the pre-catechism exams were explored with participants, and issues of error would allow for avenues of discussion.

In addition to presenting the gospel, another important part of the discussion concerned the current state of the participants' discipleship practices. The discussion of discipleship practices was the fourth step in my initial visit with participants. This talk revolved around four biblical Puritan practices: consistent personal and family prayer, consistent personal and family Bible reading, consistent catechizing, and consistent family worship. Discussions were held around each of these practices, and data was gathered as to how the household was doing currently in each of those areas from a questionnaire asking them to rate or explain their current discipleship practices on a range from 1 to 5 (see Appendix 5). The data gathered from the first visit is represented in Table 2 below. Note that scores range from (1) signifying that participants are not currently practicing the discipline to (5) which indicates daily practice of the discipline in question.

Table 2. Data on Pre-Project Discipleship Practices

<i>Overall Component Scores</i>				
Component	Family Worship	Prayer	Bible Reading	Catechism
Pre-project Score	1.5	3.1	3.1	2.7

Note: Scores range from a (1) = never, to (5) = daily

As one might imagine, there was some initial discomfort and surprise in these discussions. By asking these questions, I was able to see where I was failing as a pastor. Initially I found that very few individuals and families had a consistent prayer life (3.1

signifying “sometimes”), most did not have a time of daily Bible reading, and very few had practiced catechism or family worship. While finding a lax state among church members concerning the latter two practices, I was quite surprised at the weak state of Bible reading and prayer. Finally, often the last thing that I did in these visits was to pray with the family and try to model an appropriate prayer for family worship.

In my second round of pastoral visits, which began on February 26, and concluded on March 18, I focused on re-visiting many of the truths that were of concern during my first visit. Interestingly, these visits were often much shorter than the previous visits, and the questions were much more concerned with methodological concerns rather than theological confusion. For instance, issues such as tailoring catechism to best benefit individuals, or helping couples find a way to study catechism together were much more common now that participants were actually engaging in family worship and discipleship. Problems that I thought that I would face reflecting theological confusion were much less common.

In addition, I found that I rarely had to cover the same material with the same individuals, but that in most cases catechetical instruction was being carried out on a fairly routine basis and the families and individuals were beginning to progress in their knowledge of the Lord. Positive examples of mothers, fathers, and older siblings leading the young in catechetical instruction abounded. The data gathered evidences that well over 90 percent of families had an increase in every area of instruction. This is illustrated by comparing the scores gathered from both the beginning and ending visits in Table 3 below.

Table 3. Data illustrating change of discipleship practices among participants

<i>Overall Component Scores</i>				
Component	Family Worship	Prayer	Bible Reading	Catechism
Pre-project Score	1.5	3.1	3.1	2.7
Post-project Score	3.5	3.8	3.9	3.8
Shift	+2	+7	+8	+9

Note: Scores range from a (1) = never, to (5) = always.

Phase 3: Connecting Church and Home Sermon Series

As mentioned previously, concurrent with the establishment of home and family worship was a sermon series geared towards helping others apply the teaching of the Bible. Beginning the second week of January, Connecting Church and Home was preached as a sermon series to awaken Mountain Community Fellowship to the need for more direct involvement in their personal growth and the discipleship of their children and families. The sermon series ended after six sermons on February 19, 2012. An outline of the series is provided in Appendix 6.

As part of the sermon series, I asked several families to join together in reading the sermon text for each Sunday, as well as having others do responsive readings. In addition, I asked several families that were skilled at leading worship to join together to lead us during the emphasis on connecting church and home. These acts were well received by the church, so much so that we continued these practices after the end of the project.

The sermon series was composed of six sermons which covered the major heads of doctrine found in the catechism. During the first sermon, I examined the true teaching behind Proverbs 22:6, and Jesus' admonishment to be as wise as serpents in Matthew 10:16. This sermon was targeted to the idea that merely taking children to religious services, or teaching them to do religious acts does not constitute the kind of leadership that the Lord desires for us to exercise as leaders of the church and home. I also discussed the importance of developing a gospel centered worldview in the home through catechetical instruction. This sermon allowed me the opportunity to demonstrate how catechesis help children and adults recognize error more easily.

The second sermon addressed the role of man in enjoying God and glorifying him forever based upon 1 Corinthians 10:31, Romans 11:36, and Psalm 73:25-28. The idea of enjoying God was brought forth as something that was not often considered by Christians as much as "pleasing" and "obeying" were. This sermon provided me with the opportunity to share the fact that Jesus Christ is the greatest treasure that believing parents can pass down to their children.

The third sermon concerned the teaching of the catechism on the authority of the Bible in the life of believers. The sermon text was 2 Timothy 3:15-16, and focused upon the authority of the Scriptures as the standard for faith. This teaching was applied to the idea of the necessity of believers having a theocentric worldview versus an anthropocentric worldview.

Next in the series we examined the Bible's teaching concerning the mighty works of God through Daniel 4:35, and Romans 11:36. Here, we examined the idea that God has done all things to his glory and for the good of his people. A general overview

of God's work of salvation was given in order to help the church see the Bible as a display of God's work to save sinners.

The fifth sermon continued with this theme and concerned the relationship between of the Old Testament law and the New Testament gospel. The message came primarily from Romans 5:17-19. In this sermon, I shared how the truth of God's Word reveals that we are under condemnation because we have broken God's law, and that the work of Christ on the cross was not merely to show us that he loved us, but to atone for our sin.

Finally, the series concluded with a sermon which examined the key doctrines discussed and the importance of having a faith grounded in the truth of the Bible as opposed to the shifting opinions of men. In addition, I reviewed each of the previous topics and challenged the church to consider the potential if we took each one of these areas seriously.

Phase 4: Puritan Pastoral Evangelism

The fourth major goal of my Doctor of Ministry project was that of pastoral evangelism carried out within a Puritan framework. By that, I set out to carry out evangelism in the biblical form of Richard Baxter's *Reformed Pastor*, which is defined by catechetical instruction, pastoral evangelism, and the establishment of a family altar. This type of evangelism brings the truth of God's Word into the lives of believers by taking it home (Acts 5:42, Deut 6), and by equipping the heads of families to carry on the work of discipleship in the everyday life of their family. Pastoral evangelism took place throughout this project, but the major focus of pastoral evangelism occurred in weeks two through seven, and later in weeks nine through twelve. Overall, during the project

Mountain Community Fellowship saw at least 6 project participants people come to faith in Christ.

As stated previously, the catechism provided numerous avenues to explore the gospel with participants. Some of the opportunities came because the pre-catechism exam revealed that there were some individuals who believed themselves to be saved but had no functional knowledge of the biblical gospel. Unfortunately, during the time of visitation those individuals did not come to grasp the gospel. Despite this disappointing result, the project provided a clear avenue of discussion, and has also helped me to develop a rapport with some individuals who I otherwise may never have known on a personal basis. It also has provided opportunity to follow up with those who had questions previously but have stopped coming to services. The catechism and family worship material have provided numerous open doors and have functioned as a discussion starter with those who are without Christ.

Phase 5: Post Catechism Exam

Following the completion of the visits, the project wrapped up with the post-catechism exam on April 15, 2012. As with the pre-catechism exam, participants took their exams in their Sunday school classes, and those unable to finish in class were given an opportunity to complete their exams after the morning service. Approximately 92 people completed the post project exam, providing information concerning their knowledge of the catechism and frequency of family worship. Several more indicated that they were participating in the project but were unable to take the pre-project exam. In spite of the large number, only 74 individuals took both the pre and post exams. Therefore, out of the total project pool, hard data was gathered on 74 individuals, which

constitutes roughly half of the average attendance and 70 percent of church membership. Nevertheless, 74 individuals was an adequate sample population.. This data will be discussed at greater length in chapter 5, but is presented here in Table 4 in order to show the general outcome of the work.

Table 4. Post-project results on the post-catechism exam

<i>Pre- and Post- Catechism Exam Results</i>		
Question #	Pre-catechism Exam Scores	Post-catechism Exam Scores
1	38	13
2	3	8
3	12	6
4	2	5
5	7	5
6	12	11
7	16	4
8	0	3
9	7	4
10	15	7
11	17	5
12	14	4
13	13	6
14	8	5
15	6	1
16	9	5
17	3	7
18	3	1
19	9	1
20	11	3
21	6	2
22	8	2
23	6	1
24	9	4
25	9	4

Following the post-catechism exam, participants were also given an opportunity to write suggestions concerning the project. This was done in order to help tailor future ministry to be helpful to the families and individuals of Mountain Community Fellowship. By far, the most common suggestion was to continue to carry out the family and home ministry emphasis.

Conclusion

As part of the post-catechism exam, it was also my responsibility to update the church on the overall results of comparing the pre-and post-catechism results, as well as the information concerning the frequency of family worship. The overall results were cause for celebration as the church had an overall increase of home and family worship from 1.5 to 3.5 times a week, and the church had a nearly 10% increase in doctrinal knowledge. Also apparent in the data was their growth in several critical areas of doctrine, such as justification by grace through faith and the authority of the Bible.

After the church had an opportunity to complete their post-project exams and hear the results of their hard work, I rejoiced with them to see such progress in our church family. The fact that there was actual hard evidence of the benefit of this ministry model has been a very significant mark in the church buying into Puritan practices. This has been especially true with the elders of Mountain Community Fellowship, many of whom simply placed blind trust in their pastor. The substantial change that has taken place in many families has been a cause for celebration, as well as a cause for examination of our past discipleship practices.

The success of this project, while it has brought positive change, has also brought anxiety to the church as well. Mountain Community now faces questions concerning youth discipleship which were left to a youth leader before, yet now we have solid evidence that family instruction combined with pastoral care is far more effective at Mountain Community Fellowship. Where before we simply ignored male members who refused to lead their families, we must now prod, encourage, and, if need be, discipline. Where previously evangelism was the pastor's job alone, it has become clear that moms and dads, brothers and sisters, and friends are much more effective at leading people to Jesus. While none of these challenges are negative or unwelcome, they remain challenges nonetheless.

CHAPTER 5

PROJECT EVALUATION

Introduction

This project impacted my life and the life of Mountain Community Fellowship in fundamental ways. When I began this project I had questions in my mind as to whether or not Puritan pastoral discipleship practices could be as effective now as they were for the English Puritans. The differences such as distance of time and pace of life appeared to be daunting obstacles to the application of this type of evangelism and discipleship. Nevertheless, as I conclude this project, I have been gratified to find that Puritan pastoral practices remain effective and, given more time and dedication on the pastoral side of things, I feel that they could be as effective as ever.

Today we consider many factors in the use of discipleship practices. Time and effort seem to be the two biggest concerns. We as members of a modern society all seem to be pressed by time and limited in our effort, so we have begun to tailor our evangelism and discipleship accordingly. One of the greatest realizations in this project has been the discovery that we have been busy matching our practices to suit their tastes of our congregants, while largely neglecting to look at our own practice as ministers.

Personally, arriving at this conclusion was a profound and unsettling discovery. Through this effort to implement Puritan pastoral practices, I found that when I adjusted my life to accomplish the needs of this project, the congregants' pace of life was not the issue as

much as the fact that I needed to make them a greater priority in my life. The haunting admonitions of Richard Baxter still ring true.

There are three overarching principles that will become apparent as the results of this project are examined. First, time spent with congregants matters. One of the results of this project was that spending time with congregants did not just matter for the people themselves but for the lost around them as well. Nearly every visit was concluded with words of appreciation from participants as well as their un-churched family members. I found that a minister's active presence in the home and life of believers helped them address the simple concerns of practical piety that we so often ignore with shallow excuses. I also discovered that practical piety led to the gospel being shared in the home, and that led to conversion in several instances. Second, I learned that doctrine has enormous practical impact. While the impact of doctrine on one's personal life was assumed by many in the Puritan era as they sought to rid society of the vestiges of Rome, people of this age are largely oblivious to the relationship between biblical truth and worldview which are necessary to shake off the impact of secular humanism. Thirdly, the hard work of simple catechetical training pays off. One of the greatest lessons learned through this project is that the bare simplicity of catechetical training accomplishes what most programs have failed to accomplish. It is not flashy and it demands time and effort. Nevertheless, this biblical form of discipleship produced true change in the lives of God's people.

Review and Evaluation of Purpose

The stated purpose of this project was to encourage conversion and spiritual growth among the families of Mountain Community Fellowship through the application

of a Puritan model of evangelism and discipleship. Other than reported conversion experiences, the four main components tracked in order to judge the success of the project were the frequency of family worship, bible reading, prayer, and the use of the catechism as a learning tool. The results were tracked through the use of data gathered throughout the project by a pre-catechism exam (see Appendix 3), a post-catechism exam (see Appendix 6), and a visitation questionnaire to gauge the use of spiritual disciplines that was filled out during each visit (see Appendix 5).

The overall statistics confirmed that the implementation of a Puritan model of evangelism and discipleship did indeed encourage conversion and spiritual growth among families of Mountain Community Fellowship. Of the twenty seven family units represented among the project population, there were a total of six conversions, resulting in the fact that 22 percent of the families represented saw the gospel bear fruit in their homes. As stated previously, all of the conversion growth during the project took place in the lives of people who were actively engaged in the project itself.

Overall spiritual growth was also evidenced by the data gathered through two different instruments. First, doctrinal knowledge was gauged by the use of pre- and post-catechism exams. The general data of gathered from the pre- and post-catechism exams is presented below in Table 5. The results reveal a total shift of 126 questions corrected from the pre- to post-exam, meaning that participants had an average increase of doctrinal knowledge by 8 percent.

Particular growth is evidenced on questions 1, 7, 11, and 12, with participants answering correctly over 60 percent of the time on the post-catechism exam. These questions dealt with the doctrine of the Bible (1), the love of Christ for the world (2), and

the work of creation (11 and 12). Participants' scores showed more growth on these questions than any other, resulting in an increase of 30.1 percent.

Table 5. Pre-and Post-Catechism Test Results

<i>Pre- and Post- Catechism Exam Results</i>			
Question #	Pre-catechism Exam Scores	Post-catechism Exam Scores	Change
1	38	13	25
2	3	8	-5
3	12	6	6
4	2	5	-3
5	7	5	2
6	12	11	1
7	16	4	12
8	0	3	-3
9	7	4	3
10	15	7	8
11	17	5	12
12	14	4	10
13	13	6	7
14	8	5	3
15	6	1	5
16	9	5	4
17	3	7	-4
18	3	1	2
19	9	1	8
20	11	3	8
21	6	2	4
22	8	2	6
23	6	1	5
24	9	4	5
25	9	4	5

Interestingly, there were also four statements where participants scored lower than on the pre-test. This was surprising in light of the evidence of an increase in discipleship in all four component areas. The questions 2, 4, 8, and 16 presented trouble for participants in the post-test. These questions had to do with the triune nature of God (2), the nature of sin (3), man's chief end or purpose (8), and salvation by grace through faith alone (16). The respondents who missed these questions were nearly all in the under 15 age range, and several were also in homes where family worship or catechism was not being practiced on a consistent basis.

In addition to doctrinal knowledge, the church also showed positive gains in of the use of spiritual disciplines. The four areas of family worship, prayer, bible reading, and catechism were examined through the use of a visitation questionnaire (Appendix 5), and data was tabulated revealing an overall increase in the practice of spiritual disciplines across the board. The data revealed that the greatest increase occurred in the area of family worship, indicating that families on average went from not practicing family worship to practicing sometimes (see Appendix 8, Table A2).

Review and Evaluation of Project Goals

As previously stated in chapter 1, the first and most important goal of this project has been to disciple the families of Mountain Community Fellowship to a deeper level of understanding and application of the truths of the Bible through home based catechetical training. The data shown on the both the pre- and post-project exams illustrates that there was an 8 percent increase in doctrinal knowledge overall (Appendix 7, Table A1).

In addition, data gathered from the visitation questionnaire indicated significant growth in the use of spiritual disciplines as well (Appendix 8, Table A2). The information showed growth in all areas and especially significant growth in the area of family worship, thereby meeting the second major goal of the project. The final tally indicated that Mountain Community Fellowship families went from almost never practicing home worship (1.5 on a scale of 1-5) to practicing family worship regularly (3.5 on a scale of 1-5).

I am convinced one of the factors which made spiritual disciplines a success was the participants having the *Family and Home Worship Resource Book* (Appendix 1). In order to continue making family worship a normal part of the life of Mountain Community Fellowship, we have now begun to make this resource a gift for new members during our new member class. It is our hope that through providing this gift we will show a firm commitment to Puritan methods of evangelism and discipleship from the beginning of one's journey as a church member.

Together with these positive results, I was also able to complete a six week Connecting Church and Home sermon series. The sermon series was the third major goal of the project. The sermons, consisting of preaching through the heads of the catechism, provided a good accompaniment to the visitation that occurred during the project. The content of the sermons was often helpful in discussions with participants concerning doctrine, catechizing and the importance of family worship.

Though preaching this sermon series helped to complete a goal of the project, I feel that it could have been more useful if it had centered around the rationale for the Puritan forms of discipleship and evangelism rather than on the heads of doctrine. In

retrospect, I believe the sermons would have contributed more to the main idea of the project if I would have slated the more doctrinal matters for face to face dialogue rather than preaching. I believe that if the sermons had been focused on establishing the grounds for catechism, family worship, and pastoral evangelism, instead of the doctrine contained in the catechism they would have contributed more to the project's success overall.

The last major goal of this project was that of developing competency in Puritan pastoral evangelism. I feel this goal was met due to the fact that six individuals were converted during the project. While six may not seem like a large number, these individuals were saved out of a total of seventy four individuals engaged in this project, supporting the fact that Puritan methods of evangelism and discipleship are effective in conversion and Christian growth. Thus, the general data shows hard evidence of the usefulness of Puritan pastoral methodology for discipleship at Mountain Community Fellowship. The data becomes even more convincing when it is examined for those in particular age ranges.

Review and Evaluation of Project Methodology

The success of the application of Puritan methods of evangelism and discipleship can be found in a closer evaluation of the project's methodology. While the data of the project showed positive results overall, some groups in the church benefited more than others.

The most positive results can be seen by examining the results among the younger age groups. The fact that some groups benefited more than others can be seen most clearly by examining the data for children in the 7-10 and 11-15 age brackets. Both

of these age groups saw marked improvement in every area of the project, but especially so in catechetical knowledge. Table 6 presents the pre-catechism and post-catechism percentages for age groups 7-10 and 11-15 combined. What becomes evident upon first glance is that all participants but one were able to increase their score from the pre-catechism exam to the post-catechism exam. What was apparent in the discussions among these families was that these groups often worked together, and many teens who had younger siblings were serving as tutors for their younger siblings. The data illustrates participants in the 7-10 and 11-15 ages brackets scored a full 15 percentage points higher on their post-catechism exam, revealing significant improvement in their understanding of doctrinal matters.

Table 6. Pre- and Post-Catechism Percentages for Children Ages 7-15

<i>Pre- and Post-Catechism Exam Score Ages 7-15</i>			
Participant #	Age	Pre	Post
6	7-10	56%	73.33%
7	7-10	48%	73.33%
8	7-10	48%	80.00%
9	11-15	72%	95%
13	11-15	92%	95%
14	11-15	80%	87.50%
15	11-15	84%	93.33%
16	11-15	72%	92.50%
17	11-15	92%	97.50%

Table 6. Pre- and Post-Catechism Ages 7-15 – Continued.

18	11-15	76%	95%
19	7-10	68%	100%
20	7-10	72%	100%
25	11-15	80%	80%
30	7-10	46%	66%
31	11-15	80%	85%
46	11-15	88%	90.00%
47	11-15	88%	87.50%
51	7-10	84%	100%
59	7-10	40%	60%
60	11-15	66%	80%
64	11-15	82%	87.50%
68	11-15	76%	100%
69	11-15	56%	75%
73	11-15	84%	84%
Percentage Score	7-15	72%	87%

Data also reveals that most families with children in this age bracket saw a significant increase in the use of spiritual disciplines. Table 7 below illustrates the frequency change for children in the 7-10 and 11-15 age ranges. Note that there was a significant increase in the practice of spiritual disciplines across the board in the entire

age range, with responses ranging from 1, meaning that participants never practiced the spiritual disciplines to 3, meaning sometimes. Table 7 also reveals that students and families went from sometimes using the catechism to often using the catechism in their homes.

Table 7. Spiritual Disciplines Ages 7-15

<i>Spiritual Disciplines Ages 7-15</i>									
Participant #	Age	FW	PFW	P	PP	PBR	BR	C	PC
9	11-15	0	3	4	5	3	4	5	5
15	11-15	2	4	3	4	4	4	3	4
16	11-15	2	4	3	4	2	4	3	4
17	11-15	2	4	3	4	2	4	3	4
18	11-15	1	1	2	3	2	3	3	4
19	11-15	0	3	4	4	4	4	4	5
20	11-15	0	5	1	3	2	4	4	5
25	11-15	0	0	1	3	2	3	1	3
31	11-15	1	1	2	2	2	3	1	4
46	11-15	3	5	3	3	2	3	1	3
47	11-15	3	5	2	2	2	4	1	3
60	11-15	0	3	1	2	2	3	1	3
63	11-15	2	4	3	4	4	4	3	4
67	11-15	0	3	2	4	3	4	4	4
68	11-15	0	3	1	2	3	2	4	4
72	11-15	2	2	2	3	2	3	3	4
6	7-10	0	3	2	3	1	2	5	5
7	7-10	0	3	2	2	1	1	5	5
8	7-10	0	3	2	3	1	2	5	5
19	7-10	0	5	2	3	2	3	4	5
20	7-10	0	5	2	3	2	3	4	5
51	7-10	1	1	2	3	1	3	1	4

FW = Family Worship, PFW = Post Project Family Worship, P= Prayer, PP = Post Project Prayer, BR = Bible Reading, PBR = Post Project Bible Reading, C= Catechism, PC = Post Project Catechism

The data shows that there was significant progress in every area of spiritual disciplines among the 7-15 ages range, with the greatest difference coming in the area of family worship. This is significant for the further progress of this population for several reasons. One, it illustrates a growing commitment to make faith a more central part of the life of the family overall. Second, it also illustrates that the parents of the children in this age range have taken an active role in the discipleship of their own children. Such results, while they are good for the project data provide promising ground for the future of Puritan methods at Mountain Community Fellowship as well.

One of the more surprising developments in this project was the growth of the use of spiritual disciplines among the 71-80 year old age bracket. In most churches, this is the group containing the revered saints who are generally more faithful at pursuing the spiritual disciplines than others. Mountain Community Fellowship has been no different in this regard. The data indicated that while our seniors began the project more active than the rest of the congregation in the practice of spiritual disciplines, they also grew significantly in two areas. Table 8 below indicates that there was an average growth in the practice of spiritual disciplines among the 71-80 age range from very rarely practicing such things as family worship (1.7) and catechism (2.7) to nearly daily participation in both areas. The data also indicated that their practice of the other spiritual disciplines also remained steady as they incorporated the practice of newer spiritual disciplines. The willingness of our older population to engage in catechism and family worship came as a pleasant surprise. I was encouraged by their participation and encouragement throughout the project because it is often this age demographic that is most uncomfortable with

change when it is introduced in the church. Instead, our seniors at Mountain Community Fellowship set the bar higher for the participation of their younger peers in the practice of spiritual disciplines and family worship in the home. Table 8 below presents the data gathered from the 71-80 age grouping.

Table 8. Spiritual Disciplines Ages 71-80

<i>Spiritual Disciplines Ages 71-80</i>									
Participant #	Age	FW	PFW	P	PP	BR	PBR	C	PC
34	71-80	2	4	5	5	5	5	3	5
35	71-80	2	4	5	5	5	5	3	5
40	71-80	1	5	4	4	3	5	3	4
41	71-80	1	5	4	4	3	5	3	4
53	71-80	2	3	5	5	5	5	2	3
54	71-80	2	3	5	5	5	5	2	3
Sp. Disciplines		1.7	4	4.7	4.7	4.3	5	3	4

Strengths of the Project

The evaluation of the strengths of this project will focus on the project's four main phases indicated in chapter 4. These phases were the Family and Home Worship Summit, the implementation of family and home worship, the preaching of the Connecting Church and Home sermon series, and the practice of Puritan pastoral discipleship and evangelism. The evaluation of these phases comes from the results of the pre- and post-catechism exams (see Appendix 7), information gathered on spiritual disciplines from the visitation questionnaire (see Appendix 8), as well as the conversion growth among the population of project participants.

The Family and Home Worship Summit ended up being absolutely crucial to the success of the project for many reasons. First, it allowed for the congregation to get a firm grasp on exactly what “family and home worship” was all about. Like most churches, most of Mountain Community Fellowship’s members had no prior knowledge of family worship or how it was done. A few were diligent in devotions, and some even family devotions, but very few had ever practiced family worship as a consistent spiritual discipline. Secondly, it was made successful through the gracious efforts of other key leaders in the congregation. By using other key leaders, the project had an automatic “buy in” factor that would have been difficult to achieve otherwise.

Two of the major goals of the Family and Home Worship Summit were to (1) enlist leaders to help explain the process to the congregation, and (2) help kick off family worship in the homes of the congregation. There is no doubt, evidenced by the growth of family worship among the participants (see Appendix 8, Table A2), that the Family and Home Worship Summit helped a great deal in the implementation of this new idea to Mountain Community Fellowship.

Phase 2 of the project involved the actual implementation of Puritan discipleship practices in the home. This involved establishing the components of consistent family worship, prayer, bible reading, and catechetical training. The practice or non-practice of these components was tracked using the visitation questionnaire (see Appendix 5), and the scores were tallied throughout the project to aid in the pastoral counsel, and tallied again at the end of the project (Appendix 8). The evidence revealed positive growth across the board in the area of spiritual disciplines. The most significant gains were in the overall practice of family worship which grew from 1.5 (never) to 3.5

(sometimes). The next area revealing growth concerned the usage of the catechism which grew from 2.7 (sometimes) to 3.9 (often). The last two spiritual disciplines of prayer and Bible reading both revealed modest growth, climbing from around 3 to 4 on a scale of 1-5.

The next phase of the project was the preaching of the Connecting Church and Home sermon series. As indicated previously, though I wish I had constructed the sermons differently, the series could be considered one of the strengths of the project in that it provided me with a basis to explain doctrine at a greater depth while doing pastoral visitation.

A specific instance of this occurred when we were able to visit a mother and her two teenage children. The mother was new to Mountain Community Fellowship and had never been actively engaged in church. During our initial visit, she indicated that she was having difficulty fielding many of the questions that her children were asking. She had noted that by hearing the messages on what she was trying to teach, she was able to refer her children to what they were hearing on Sunday mornings. In addition, the visits provided me and the other leaders an opportunity to explain the teaching as well as an opportunity to be asked more questions in a comfortable environment.

Phase 4 of the project was to develop competency as a pastoral evangelist through the implementation of Puritan pastoral methodology. Scoring competency as a pastoral evangelist for the project can be defined by two different standards. First, by defining competency in conversion growth, the numbers speak for themselves. Conversion occurred in six out of twenty-eight family units. For a church composed of around thirty five family units, the results were very positive. As stated previously, I was

able to lead two of the individuals to the Lord and the others came to the Lord directly through the implementation of these methods in their homes. The elders and I were able to follow up and baptize each of the converts as a result.

A second way that I evaluated the strength of this method was whether or not catechizing and visitation lent itself to actually sharing the gospel message. I am glad to say unequivocally, it does. I found that the catechism provided a massive open door to the gospel message. It was natural and easy to take one's conversation from the doctrinal truths contained in the questions straight to the cross and the gospel of Jesus Christ. The hallmark of Puritan pastoral evangelism was being able to make doctrine come alive in the lives of their people, and pressing the gospel home through doctrinal application. Catechism accomplishes this like no other method I have tried. While tracts present the gospel message, the catechism in the hands of a soul physician displays the sinfulness of man, the glory of God, and the free grace of God for unworthy sinners.

Weaknesses of the Project

The greatest weakness of this project was the failure of its application in the lives of single mothers. At the beginning of this project, I was aware that this might be a significant hurdle and took two steps in order to try to overcome it. First, I personally talked about the importance of family worship with the mothers and offered my help in order to see it established. Secondly, I talked to the children of single mothers personally about the importance of establishing family worship in their homes and tried throughout the project to keep them accountable to their practice of spiritual disciplines.

What I found rather quickly was that single mothers were not attempting to carry out family worship in their homes. Many expressed that they felt powerless to do

so, and that their children often used the occasion as an opportunity to condemn their parents for failing to lead in the home. While I and other staff continued to address issues of disrespect and disobedience in these homes, more often than not our counsel went unheeded by these mothers and their children. It appeared, at least in our ministry context, that most of these mothers perceived their ability to lead spiritually as hopeless. In order to help in one situation, my wife Jennifer and I took in a teenage boy of one of these families for several months and helped to redirect him from patterns of disrespect and non-participation. While I am pleased to say that he is now actively involved in ministry at the church and is living peacefully in his mother's home, he still remains unengaged in home-based discipleship. As a result of the difficulty of discipline, at least 3 of the family units that began participating in this project but were unable to finish. As leaders and pastors of these women, we are still seeking to a way to positively support discipleship in the home and overcome the obstinate hopelessness of these single mothers.

Another weakness of the project developed because of the nature of the project being church-wide. Some families were unable to participate in the project, either willfully neglecting or being unable for other reasons. While this small group of individuals respectfully weathered three months of ongoing emphasis on Puritan methods, they were essentially out of the loop concerning the congregation's activities. In gradually coming to realize that some simply did not participate, I began to emphasize other avenues of discipleship open to the congregation.

Finally, I think that one of the greatest weaknesses of the project was the Connecting Church and Home sermon series. The first sermon was helpful in that it

helped provide a rationale for implementing family and home worship. Unfortunately, I felt that the rest of the series seemed to float off without purpose. As previously stated, there was some redeeming value but I feel like it was a scattered approach that if more focused on the goals of the project, would have been much more effective.

Theological Reflection

The Puritans saw pastoral evangelism as the key that linked divinity to the lives of God's people.¹ One main reason is that Puritan pastoral evangelism sought to reach into the recesses of our hearts, into the hiding places where outward compliance often masks indwelling sin. By literally bringing the gospel to bear on the hearts of believers in their natural environment, Puritan ministers were able to see vast reformation, for it is in the home where people are least likely to pretend to be someone that they are not.

One key tenant of Puritan pastoral evangelism that I was able to see on display was the impact of doctrine on personal piety. In Mark 12:30, Jesus says, "And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength." Typically, in modern evangelistic approaches we concentrate on God's love for us and ask for a mental assent to a few soteriological truisms. Against that kind of simplistic reductionism, Mark 12:30 indicates that the biblical gospel calls for a radical re-affiliation of our whole being. Literally, God calls us to repent from our anthropocentric lifestyles in obedience to Christ. What implementing Puritan pastoral evangelism achieved was to minister to participant's hearts, souls, and minds, bringing

¹Richard Baxter, *The Reformed Pastor* (London: Parkhurst, 1692; reprint, Edinburgh: Banner of Truth, 2001), 45.

about a holistic change and solid conversion. The model illustrates perfectly that truth brings results and, through faithfulness to the Bible and love for God's people, true and lasting change can occur. As Terry Johnson has noted, "Daily family worship forces the issues of Christian piety before the family every 24 hours. It forces the parents in the roles of preachers, evangelists, worship leaders, intercessors, and pastors."² In other words, it forces us to live out our confession where it matters most.

Another important theological reflection concerns the fact that believers are called to proclamation of the simple gospel of Jesus Christ. Paul says in 2 Corinthians 4:2 that "we have renounced disgraceful, underhanded ways. We refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God." More than any other modern evangelistic methodology, the open proclamation of God's truth is what brings substantial change. In light of this truth, a key component of this project was to deliver solid biblical truth into the lives of the participants, regardless of their stage of spirituality, through catechetical training. By doing so, I discovered that I was able to minister to people across the board regardless of whether they were Christians or non-believers, mature or immature. By leaning upon God's Word over gimmicks, I discovered it was entirely sufficient to address the needs of every believer. I believe that this has caught on among the congregation as families began learning how to use their Bibles in discipleship opportunities among their families.

²Terry L. Johnson, *The Family Worship Book* (Fearn, Scotland: Christian Focus, 2004), 45.

Finally, through this project I also learned the important theological truth that God has promised to bless his ways. Matthew 29:19 reminds us that, through the great commission, we follow Jesus as the “Great Catechist,” who came into the world to disciple, and teach others to follow.³ Therefore, in simple obedience to the commands of Christ, we open God’s Word and humbly ask him to bless his word and his ways with the Holy Spirit.

The theological brilliance of Puritan discipleship is that its biblical simplicity frees a minister to perform his duties in obedience to God for the glory of God alone. Therefore, while there may be many adjectives floated about the implementation of Puritan pastoral discipleship practices, words such as “creative,” “inventive,” or “cutting edge” will not be among them. Instead, “faithful,” “biblical,” and “effective” take their place, for it is not the delivery but the message that God has bound himself to bless, and he has done this at Mountain Community Fellowship.

Personal Reflection

It has been eight years since Dr. Timothy Beougher required me to read about Richard Baxter of Kidderminster. On that day my heart began burning and it has yet to stop. What I found when I travelled down the road of the reformed pastor, was a man along with scores of other faithful men hard at work among people unknown by most of the world, the church, and the academy. Forgotten by their own traditions, many of the men impacted my life in similar ways. They impacted me most profoundly when I considered their words and then looked upon my own situation in ministry. It seemed

³G. Gerberding, “Catechist: Catechumen,” in *International Standard Bible Encyclopedia* (Grand Rapids: Eerdmans, 1988), 1:622.

there was so much right about what I was doing: sharing the gospel, preaching expository messages, and growing a church through creative means. Yet somewhere I was missing it. This project has been an attempt to rectify what I was missing.

First, I learned that my calling was higher than I realized. Richard Baxter described the work of the ministry by saying that

we are seeking to uphold the world, to save it from the curse of God, to perfect the creation, to attain the ends of Christ's death, to save ourselves and others from damnation, to overcome the devil, and demolish his kingdom, to set up the kingdom of Christ, and to attain and help others to the kingdom of glory.⁴

His description of the ministry forced me to examine my motives and discover that I was focused on petty ministerial accomplishments as opposed to real substantial spiritual change. The project has helped me repent of ministerial pride that I had developed by judging my ministry by worldly means. I was encouraged throughout the project to see that, as I worked from a higher understanding of calling, the church reciprocated by responding to a higher understanding of their calling as well.

Second, I learned that God called me to pastor in an honest and practical way. The character of Puritan ministry was grace-filled honesty. Puritan ministers were honest about what the Bible had to say and honest about the realities of the human heart, including their own. By delivering the message of the Bible to people through the lens of true human experience, the Puritans helped it come alive to those who sat under their teaching. Thomas Watson's ability to put complex theology into vibrant word pictures, and Richard Sibbes' ability to wrap exposition around human experience are matters upon which most contemporary pastors remain ignorant. Nevertheless, as these men

⁴ Richard Baxter, *The Reformed Pastor*, 112.

ministered to me through their writings, I considered my own approach to delivering truth, and have learned much about what it means to preach and teach the truth in love. In light of this, I am also indebted to the elders of Mountain Community Fellowship who allow me to minister in this way. Doing this project has allowed me to understand what a privilege it is to serve with brothers in Christ who exhibit such grace and support, and who desire honest biblical teaching. It has also opened my eyes to the grace of God in being able to preach to a congregation that has been fed upon the truth of God such that they desire no substitute.

Implications for Further Study

This project revealed several different avenues that might be considered for further study. First, through interacting with families who make frequent use of modern technology, I realized that the applications of family worship and catechism could possibly be enhanced through technological means. It was a common occurrence throughout pastoral visits for family members to use tablets, laptops, or smart phones at some point during our discussion. Initially, I perceived these as possible distractions, but they were not.

As applications are developed for innumerable tasks, it would seem that a computer program which included catechism, Bible reading, and perhaps even music selections for family worship would be extremely helpful for today's tech-savvy families. Developing a more technological approach would also provide a more attractive way to engage the teenage demographic that is typically harder to involve in the process.

Another important implication for further study would be the use of the catechism and family altar on the mission field. As I neared the end of this project,

Jennifer and I felt called to the foreign mission field and are now in the process of application with the International Mission Board. In considering this calling, I have also considered how the Lord might use the tenants and values of this project as well.

One implication is that as new cultures are reached with the gospel of Jesus Christ, catechism could be taught and tailored to the unique needs of each culture. In addition, the establishment of a family altar could combat the syncretistic nature of the Christianity of animistic cultures, and solidify the gospel's presence in the heart of a people. The application of both of these tools by indigenous clergy could go a long way in the establishment of biblical Christianity among the nations. Whatever the case, there are solid implications for further study in both areas.

Conclusion

Godly ministers attained the name "Puritan" from men and women who were decidedly not so. Originally intended to cast aspersion onto the reform-minded ministers of the clergy in England, the name became synonymous with gospel preaching and a manner of life which glorified God. In spite of their historic struggle against the established church and persecution at the hands of royalty, the Puritan legacy lives on wherever men and women of the church seek a better path. Baxter, Manton, Owen, and others like them fought the fight that lasts throughout each generation. They taught mankind that his greatest problem was his own sin and, though the foe comes in many forms, it is sin nevertheless. The Bible was their weapon, and Christ their Great Captain. Today we fight the same fight, against the same foe, for the same great cause. We can learn a great deal from our past brothers, and it is my hope that this project

illustrates that fact. The Puritans left behind a brilliant legacy and a great hope that man in his lifetime might truly live to “glorify God and enjoy Him forever.”⁵

⁵*The Westminster Confession of Faith* (Glasgow: Free Presbyterian Press, 2003), 2

APPENDIX 1
FAMILY AND HOME WORSHIP RESOURCE BOOK

The following pages present a copy of the Family and Home Worship Resource Book that was presented to each member of Mountain Community Fellowship on January 15, 2012.

Family and Home Worship Resource Book

Mountain Community



"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." Deuteronomy 6:6-7 (ESV)

Family & Home Worship

What is “family worship” and why should it matter?

The idea of family worship is at once both attractive and intimidating. Believers may hear encouraging testimonies of the benefits of family worship from others, but the thought of beginning a new pattern of worship in the home can be overwhelming for those just beginning. This guide is written to address some of the most basic questions concerning family worship. We pray that you will feel more emboldened and more equipped to lead your family in worship through using this guide.

What does the Bible say about family worship?

Family worship as we know it is not explicitly commanded in the Bible, but the importance of the home in discipleship is prominent throughout the Scriptures. In the Old Testament, fathers are commanded to teach their children throughout the day, even if that training is informal: “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” (Deut. 6:6-7). But more formal instruction is evident in passages such as Ps. 78:5-7: “He established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers to teach to their children, that the next generation might know them, the children yet unborn, and arise and tell them to their children, so that they should set their hope in God and not forget the works of God, but keep his commandments.” Clearly, the family is central in passing along the faith.

When we turn to the New Testament, fathers are given the command to bring their children up in the discipline and instruction of the Lord (Eph. 6:4). Timothy, a disciple of Paul, was disciplined first by his mother, Eunice, and his grandmother, Lois (2 Tim. 1:5). Their impact went beyond mere example. Paul encouraged Timothy to continue in the faith found in the Scriptures. These Scriptures, Paul said, Timothy had learned from childhood (2 Tim. 3:15).

In summary, family worship in the Bible is rooted in the idea of responsibility. Parents, especially fathers, are primarily responsible for the spiritual instruction and vitality of their families. The task is great and weighty, but God’s grace is greater and the eternal rewards are beyond anything this world can offer.

What are the benefits of family worship?

Isn’t it enough to take my family to worship on Sundays?

How can I do something in my home that exceeds what takes place on the Lord’s Day? Quite simply, we can’t replace what we do on Sundays. Indeed, that is not the point. Framing the question in this way obscures the many benefits of family worship that enhance (not replace) the value of what believers do on the Lord’s Day. Among these benefits are the following:

Family worship brings glory to God

The ultimate goal of family worship is the glory of God. God is most glorified when His people value Him above all other things. Family worship is a visible reminder for all in the home that God is worthy of our time, attention, and affection. Furthermore, family worship glorifies God as His followers are conformed more and more into the image of Christ.

Family worship produces joy in the home

Jesus is an inexhaustible source of delight. The joy He brings to individuals He will bring to families who delight in His worship together. Furthermore, the love of Christ will more easily abound in a home where worship is central. As one 19th century pastor noted, family worship will “give true love toward those with whom we have to live: not an exacting, sensitive love, but a merciful love, which excuses and forgives, like that of God Himself, not a proud love, but a humble love, accompanied by a sense of one’s own faults and weakness; not a fickle love, but a love unchangeable.” That is the kind of love that produces lasting joy among husbands and wives, fathers and sons, mothers and daughters.

Family worship effects change in the world

Any change effected is by the grace of God, but consider both the short-term and long-term impact of family worship. In the short-term, God may be pleased to work through the prayers of a family that prays nightly for the needs of people near and far. God may hear and answer the prayers of a four-year-old girl asking for the spread of the gospel among an unreached people group. In His sovereign response, missionaries may be sent, the Bible may be translated, and churches may be started. All because God determined to use the prayers prayed in a particular home by a particular family engaged in family worship.

adapted from *A Simple Guide to Family Worship*,
www.thechurchatbrookhills.com

The Three Components of Family & Home Worship



FAMILY AND HOME WORSHIP

1. CATECHISM AND BIBLE READING

HOW DOES THE BIBLE FIT TOGETHER? WHAT DOES IT SAY ABOUT SALVATION AND WHERE DOES IT SAY THOSE THINGS? THROUGH CATECHISM AND BIBLE READING FAMILIES WILL EXPLORE THEIR FAITH TOGETHER IN GOD'S WORD.

2. SINGING

SINGING IS A BIBLICAL RESPONSE TO GOD'S WORD. FAMILIES WILL SING IN RESPONSE TO GOD'S WORD.

3. PRAYER

PRAYING IS ESSENTIAL TO OBEDIENCE. FAMILIES WILL MODEL OBEDIENCE TO THE GOSPEL THROUGH PRAYING TOGETHER.

The What and How of

Family and Home Worship

Have you ever wondered about all of the animals in the zoo? Have you ever taken a minute to dwell upon where they were taken from, or whether or not they would care to be "back home", wherever that is.

The truth is, it is extremely difficult for zoologists to get wild animals to act natural in captivity. Difficulty with birth is common, as well as maintaining a proper diet, along with a thousand other issues that go with taking an animal out of its natural habitat. All of these things are simply symptoms of one big overarching issue. No matter how we try to imitate the real world, the zoologist is at a loss. Sooner or later, problems emerge, because God has a home for all of his created beings, and it isn't the zoo (not that I'm against the zoo, but we all know that the rhinos are happier in Africa than in Pittsburgh!)

Family worship is about doing what God has commanded us to do in our natural habitat, using what comes natural to us all.

Like it or not, as children, we learned most everything from our parents. That is why God wants discipleship to begin in the home. He tells us this in the Old Testament (Deuteronomy 6) and in the New Testament (Ephesians 6). Throughout the Bible, there are certain behaviors that are common to disciples of Christ. It is these natural behaviors that we seek to emulate in family worship.

They are:

- (1) Catechism and Bible Reading
- (2) Singing
- (3) Praying

As a church of committed disciples, we seek to do these three things in the natural habitat of our families.

Catechism and Bible Reading

Most of us have never heard the word "catechism" before. However, if you were readers of Luke's gospel in its original language, you would have heard it right out of the gate. Luke says that he is writing to Theophilus about the things, "you have been taught". The word Luke uses? *katecheo*, meaning "that which you have been orally instructed about." Teaching basic Bible truth helps to provide a basket for weightier things, and helps believers get beyond the milk stage.

Singing

While singing might not be your strong suit, it is an appropriate way to respond to the Word of God. Lifting up our voices to God brings joy to our home, and helps us to have a constant reminder of God's glory and worth. It is a natural response of man to the feeling of joy, and therefore ought to be directed toward our God of Joy!

Prayer

Prayer is conversation with God. We need to show our families who is boss - and there is no better way to show them that God is in charge than by humbling coming before His throne and modeling prayer.

CATECHISM AND BIBLE READING

I am persuaded that the use of a good Catechism in all our families will be a great safeguard against the increasing errors of the times....

C. H. Spurgeon

Q & A

Tips for using the catechism in family worship:

1. Don't bite off more than you (or your family) can chew.

2. Don't get hung up on theological words. (But don't ignore them either!)

3. Don't forget the Bible passages.

The end goal of using a catechism is to come away with a better understanding of the Bible and how God works to save sinners like us. Memorizing statements doesn't help if you don't understand what the Bible is saying about them.

4. Listen for how the sermons you hear relate to the catechism and it's questions.

5. Discuss how these questions and answers relate to life.

This accounts for the unique nature of Mountain Community Fellowship as a church, and why we do what we do.

6. Use Your Bibles, Use Your Bibles, Use Your Bibles.

Catechism helps us know where to look in our Bibles for the answers we need in life. Using our Bibles to look up verses helps us to develop a working knowledge of God's Word. Use your Bibles!



Using
Your
Catechism

A Sample Catechism Lesson:

1. Pray

Pray that the Holy Spirit would open minds and hearts to understand the truth of the Bible, and better understand God's love.

2. Review previous questions.

Always review and answer questions about the previous catechism lesson. It is important that teachers not require word for word answers, but instead a simple understanding of the previous lesson.

3. Ask application questions.

Each time one should ask questions about how the truth contained in the previous lesson can be applied to life. For instance, Question #1 is, "Who made you?". The answer: "God made me." The application of this truth is immense. Drawing out application is the most important part of catechesis. The questions help provide starting points for discussion, and for creating drawers in our hearts that store the treasure of God's Word.

4. Introduce new questions.

Introduce new questions at a rate at which the participants can grasp the information. For instance, if one is catechizing a three year old, one question per session is sufficient. For others, two or three might be appropriate. However, it is not advised for anyone (even adults) to exceed four questions per session. Introducing new questions can be done in the following manner:

- a. Read the question. You may at this point want to allow participants to attempt to answer the question without providing the answer.
- b. Read the answer.
- c. Have participants repeat the answer.
- d. Have participants read the scripture references aloud.
- e. Discuss the scripture references.
- f. Review both question and answer multiple times. During this part of the catechism training one should look for rudimentary knowledge of the items discussed.
- g. Answer questions associated with the question/answer.

5. Pray in closing.

FAMILY WORSHIP RESOURCE BOOK - THE CATECHISM

Questions About God

Questions about God, Man, and Sin

1. Q. Who made you?

A. God made me (Gn 1:26, 27; 2:7; Ec 12:1; Acts 17:24-29).

2. Q. What else did God make?

A. God made all things (Gn 1, esp. verses 1, 31; Acts 14:15; Rm 11:36; Col 1:16).

3. Q. Why did God make you and all things?

A. For his own glory (Ps 19:1; Jer 9:23, 24; Rv 4:11; 4:15).

4. Q. How can you glorify God?

A. By loving him and doing what he commands (Ec 12:13; Mk 12:29-31; In 15:8-10; 1 Cor 10:31).

5. Q. Why ought you to glorify God?

A. Because he made me and takes care of me (Rm 11:36; Rv 4:11; cf. Dan 4:39).

6. Q. Are there more gods than one?

A. There is only one God (Deut 6:4; Jer 10:10; Mk 12:29; Acts 17:22-31).

7. Q. In how many persons does this one God exist?

A. In three persons (Mt 3:16, 17; Jn 5:23; 10:30; 14:9, 10; 15:26; 16:13-15; 1 In 5:20, 2 In 9; Rv 1:4, 5).

8. Q. Who are they?

A. The Father, the Son and the Holy Spirit (Mt 28:19; 2 Cor 13:14; 1 Pet 1:2; Jude 20, 21).

9. Q. Who is God?

A. God is a Spirit, and does not have a body like men (Jn 4:24; 2 Cor 3:17; 1 Tim 1:17).

10. Q. Where is God?

A. God is everywhere (Ps 139:7-12; Jer 23:23,24; Acts 17:27,28).

11. Q. Can you see God?

A. No. I cannot see God, but he always sees me (Ex 33:20; Jn 1:18; 1 Tim 6:16; Ps 139 esp. vv. 1-5; Pr 5:21; Hb 4:12, 13).

12. Q. Does God know all things?

A. Yes. Nothing can be hidden from God (1 Chron 28:9; 2 Chron 16:9; Lk 12:6, 7; Rm 2:16).

13. Q. Can God do all things?

A. Yes. God can do all his holy will (Ps 147:5; Jer 32:17; Dan 4:34, 35; Eph 1:11).

14. Q. Where do you learn how to love and obey God?

A. In the Bible alone (Job 11:7; Ps 119:104; Is 8:20; Mt 22:29; 2 Tim 3:15-17).

15. Q. Who wrote the Bible?

A. Holy men who were taught by the Holy Spirit (1 Pet 1:20, 21; Acts 1:16; 2 Tim 3:16; 1 Pet 1:10, 11).

FAMILY WORSHIP RESOURCE BOOK - THE CATECHISM

16. Q. Who were our first parents?

A. Adam and Eve (Gn 2:18-25; 3:20; 5:1, 2; Actr 17:26; 1 Tim 2:13).

17. Q. Of what were our first parents made?

A. God made the body of Adam out of the ground, and formed Eve from the body of Adam (Gn 2:7; 21-23; 3:19; Ps 103:14).

18. Q. What did God give Adam and Eve besides bodies?

A. He gave them souls that could never die (1 Cor 15:45; Eccl 12:7; Zech 12:1).

19. Q. Have you a soul as well as a body?

A. Yes. I have a soul that can never die (Mt 10:28; Mk 8:34-38; 12:30).

20. Q. How do you know that you have a soul?

A. Because the Bible tells me so (Mt 10:28; Mk 8:34-38; 12:30).

21. Q. What is your soul?

A. My soul includes all of me that should know and love God (Mk 8:34-38; Ep 3:16-19).

22. Q. In what condition did God make Adam and Eve?

A. He made them holy and happy (Gn 1:26-28; Ps 8:4-8).

23. Q. Did Adam and Eve stay holy and happy?

A. No. They sinned against God (Gn 3:1-7; Eccl 7:29; Hos 6:7 where "men~ = Adam). 24.

24. Q. What was the sin of our first parents?

A. Eating the forbidden fruit (Gn 2:16, 17; 3:6).

25. Q. Why did they eat the forbidden fruit?

A. Because they did not believe what God had said (Gn 3:1-6; cf. Hb 11:6).

26. Q. Who tempted them to this sin?

A. The devil tempted Eve, and she gave the fruit to Adam (Gn 3:1-13; 2 Cor 11:3; 1 Tim 2:13, 14; cf. Rv 12:9).

27. Q. What happened to our first parents when they had sinned?

A. Instead of being holy and happy, they became sinful and miserable (Gn 3:14-24; 4:1-24; Jm 1:14, 15).

28. Q. What effect did the sin of Adam have on all mankind?

A. All mankind is born in a state of sin and misery (Ps. 5 1:5; Rm 5:12, 18, 19; 1 Cor 15:21, 22; 1 In 5:19).

29. Q. What do we inherit from Adam as a result of this original sin?

A. A sinful nature (1 Kings 8:46; Ps 14:2, 3; 58:3; Eccl 9:3; Mt 15:18-20; In 2:24, 25; Rm 8:7).

30. Q. What is sin?

A. Sin is any transgression of the law of God (1 In 3:4; Rm 3:20; James 2:9-11).

31. Q. What is meant by transgression?

A. Doing what God forbids (1 Sam 13:8-14; 15:22, 23; Hos 6:7; Rm 1:21-32).

32. Q. What does every sin deserve?

A. The anger and judgment of God (Deut 27:26; Rm 1:18; 2:2; Gal 3:10; Eph 5:6).

33. Q. Do we know what God requires of us?

A. Yes, he has given us his law both in our hearts and in writing (Rm 2:14-15)

Questions about The Ten Commandments

34. Q. How many commandments did God give on Mt. Sinai?

A. Ten commandments (Ex 20:1-17; Deut 5:1-22).

35. Q. What are the ten commandments sometimes called?

A. God's moral law (Lk 20:25-28; Rm 2:14, 15; 10:5).

36. Q. What do the first four commandments teach?

A. Our duty to God (Deut 6:5, 6; 10:12, 13).

37. Q. What do the last six commandments teach?

A. Our duty to our fellow men (Deut 10:19; Mic 6:8; cf. Gal. 6:10).

38. Q. What is the sum of the ten commandments?

A. To love God with all my heart, and my neighbor as myself (Deut 6:1-15; 11:1; Mt 22:35-40; James 2:8).

39. Q. Who is your neighbor?

A. All my fellow men are my neighbors (Lk 10:25-37; 6:35).

40. Q. Is God pleased with those who love and obey him?

A. Yes. He says, 'I love them that love me' (Pr 8:17; Ex 20:6; 1 In 4:7-16).

41. Q. Is God pleased with those who do not love and obey him?

A. No. 'God is angry with the wicked every day' (Ps 7:11; Mal 2:17; Pr 6:16-19; 1 Cor 16:22).

42. Q. What is the first commandment?

A. The first commandment is, Thou shalt have no other gods before me (Ex 20:3; Deut 5:7).

43. Q. What does the first commandment teach us?

A. To worship God only (Is 45:5, 6; Mt 4:10; Rv 22:8, 9).

44. Q. What is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them: for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments (Ex 20:4-6; Deut 5:8-10).

45. Q. What does the second commandment teach us?

A. To worship God in the right way, and to avoid idolatry (Is 44:9-20; 46:5-9; In 4:23, 24; Acts 17:29).
takeh his name in vain (Ex 20:7; Deut 5:11).

46. Q. What is the third commandment?

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain (Ex 20:7; Deut 5:11).

47. Q. What does the third commandment teach us?

A. To reverence God's name, word, and works (Is 8:13; Ps 29:2; 138:2; Rv 15:3, 4).

48. Q. What is the fourth commandment?

A. The fourth commandment is, Remember the Sabbath day to keep it holy: Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it (Ex 20:8-11; 23:12; Deut 5:12-15).

49. Q. What does the fourth commandment teach us?

A. To keep the Sabbath holy (Lv 19:20; 23:3; Is 58:13, 14).

50. Q. What day of the week is the Christian Sabbath?

A. The first day of the week, called the Lord's Day (Acts 20:7; Rv 1:10).

51. Q. Why is it called the Lord's Day?

A. Because on that day Christ rose from the dead (Mt 28:1; Mk 16:9; Lk 24:1-6; In 20:1).

52. Q. How should the Sabbath be kept?

A. In prayer and praise, in hearing and reading God's Word, and in doing good to our fellow men (Is 58:13, 14; Acts 20:7; 1 Cor 16:2; Lk 4:16; Mt 12:10-13).

53. Q. What is the fifth commandment?

A. The fifth commandment is, Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee (Ex 20:12; Deut 5:16).

54. Q. What does the fifth commandment teach us?

A. To love and obey our parents (Mt 15:3-6; Ep 6:1-3; Co 3:20).

55. Q. What is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill (Ex 20:13; Deut 5:17).

56. Q. What does the sixth commandment teach us?

A. To avoid hatred, all that leads to it, and all that follows from it. (Mt 5:21-24; 1 In 3:15; Jm 4:1-3).

57. Q. What is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery (Ex 20:14; Deut 5:18).

58. Q. What does the seventh commandment teach us?

A. To be pure in heart, language and conduct (Mt 5:27, 28; Ep 5:3-5; Ph 4:8, 9).

59. Q. What is the eighth commandment?

A. The eighth commandment is, Thou shalt not steal (Ex 20:15; Deut 5:19).

60. Q. What does the eighth commandment teach us?

A. To be honest and not to take the things of others (Ex 23:4; Pr 21:6, 7; Ep 4:28).

62.Q. What does the ninth commandment teach us?

A. To tell the truth and not to speak evil of others (Ps 15:1-3; Zech 8:16; 1 Cor 13:6; James 4:11).

63.Q. What is the tenth commandment?

A. The tenth commandment is, Thou shalt not cover thy neighbor's house, thou shalt not cover thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's (Ex 20:17; Deut 5:21; Rm 7:7).

64.Q. What does the tenth commandment teach us?

A. To be content with what we have (Phil 4:11; 1 Tim 6:6-8; Hb 13:5).

65.Q. Can any man keep these ten commandments?

A. No mere man, since the fall of Adam, ever did or can keep the ten commandments perfectly (Pr 20:9; Ec 7:20; Rm 3:19, 20; James 2:10; 1 Jn 1:8, 10).

66.Q. Of what use are the ten commandments to us?

A. They teach us our duty, make clear our condemnation, and show us our need of a Saviour (1 Tim 1:8-11; Rm 3:20; Gal 3:24).

67.Q. Does God condemn all men?

A. No. Though he could justly have done so he has graciously entered into a covenant to save many (Rm 3:19, 20, 23-25; Jn 17:11, 12; Is 53:11).

Questions About Salvation

68.Q. What is a covenant?

A. A covenant is an agreement between two or more persons (e.g., 1 Sam 18:3; Mt 26:14, 15).

69.Q. What is the covenant of grace?

A. It is an eternal agreement within the Trinity to save certain persons called the elect, and to provide all the means for their salvation (Gn 17:1-8; Rm 11:27; Hb 10:16, 11; 13:20, 21; Jer 31:31-34; Ez 36:25-28).

70.Q. What did Christ undertake in the covenant of grace?

A. Christ undertook to keep the whole law for his people, and to suffer the punishment due to their sins (1 Tim 8:3, 4; Gal 4:4, 5; Hb 6:17-20; 7:22; 9:14, 15; 13:20, 21).

71.Q. Did our Lord Jesus Christ ever sin?

A. No. He was holy, blameless and undefiled (Hb 7:26; Lk 23:47; 1 Jn 4:15; 1 Pet 2:22; 1 Jn 3:5).

72.Q. How could the Son of God suffer?

A. Christ, the Son of God, took flesh and blood, that he might obey and suffer as a man (Jn 1:14; Rm 8:3; Gal 4:4; Phil 2:7, 8; Hb 2:14, 17; 4:15).

73.Q. What is meant by the atonement?

A. The atonement consists of Christ's satisfying divine justice, by his sufferings and death, in the place of sinners (Mk 10:45; Acts 13:38, 39; Rm 3:24-26; 5:8, 9; 2 Cor 5:19-21; Gal 3:13; 1 Pet 3:18).

74.Q. For whom did Christ obey and suffer?

A. Christ obeyed and suffered for those whom the Father had given him (Is 53:8; Mt 1:21; Jn 10:11, 15, 16, 26-29; 17:9; Hb 2:13).

75.Q. What kind of life did Christ live on earth?

A. Christ lived a life of perfect obedience to the law of God (Mt 5:17; Rm 10:4; 1 Pet 2:21, 22).

76.Q. What kind of death did Christ die?

A. Christ experienced the painful and shameful death of the cross (Ps 22; Is 53; Gospel records).

77. Q. Who will be saved?

A. Only those who repent of sin and believe in Christ will be saved (Mk 1:15; Lk 13:3,5; Acts 2:37-41; 16:30,31; 20:21; 26:20).

78. Q. What is it to repent?

A. Repentance involves sorrow for sin, leading one to hate and forsake it because it is displeasing to God (Lk 19:8-10; Rm 6:1, 2; 2 Cor 7:9-11; 1 Thes 1:9, 10).

79. Q. What is it to believe in Christ?

A. A person believes who knows that his only hope is Christ and trusts in Christ alone for salvation (Jn 14:6; Acts 4:12; 1 Tim 2:5; 1 In 5:11, 12).

80. Q. How were godly persons saved before the coming of Christ?

A. They believed in the Saviour to come (Jn 8:56; Gal 3:8, 9; 1 Cor 10:1-4; Hb 9:15; 11:13).

81. Q. How did they show their faith?

A. They offered sacrifices according to God's commands (Ex 24:3-8; 1 Chron 29:20-25; Hb 9:19-23; 10:1; 11:28).

82. Q. What did these sacrifices represent?

A. They were symbolic of Christ, the Lamb of God, who was to die for sinners (Ex 12:46 cf. In 19:36; Hb 9 & 10; In 1:29; 1 Cor 5:7; 1 Pet 1:19).

83. Q. What does Christ do for his people?

A. He does the work of a prophet, a priest and a king (Hb 1:1-3; Rv 1:5; Mt 13:57; Hb 5:5-10; Jn 18:37).

84. Q. How is Christ a prophet?

A. He teaches us the will of God, reveals God to us, and really was God in human flesh. (Deut 18:15, 18; In 1:18; 4:25; 14:23, 24; 1 In 5:20).

85. Q. Why do you need Christ as a prophet?

A. Because I am ignorant (Job 11:7; Mt 11:25-27; In 6:67-69; 17:25, 26; 1 Cor 2:14-16; 2 Cor 4:3-6).

86. Q. How is Christ a priest?

A. He died for our sins and prays to God for us (Ps 110:4; 1 Tim 2:5, 6; Hb 4:14-16; 7:24, 25; 1 In 2:1, 2).

87. Q. Why do you need Christ as a priest?

A. Because I am guilty (Pr 20:9; Ec 7:20; Rm 3:19-23; Hb 10:14, 27, 28; 1 In 1:8, 9).

88. Q. How is Christ a king?

A. He rules over us and defends us (Ps 2:6-9; Mt 28:18-20; Eph 1:19-23; Col 1:13, 18; Rv 15:3, 4).

89.Q. Why do you need Christ as a king?

A. Because I am weak and helpless (In 15:4, 5; 2 Cor 12:9; Phil 4:13; Col 1:11; Jude 24, 25).

90.Q. What did God the Father undertake in the covenant of grace?

A. By His goodness and mercy, God the Father elected, and determined to justify, adopt and sanctify those for whom Christ should die (Ex 33:18, 19; Eph 1:3-5; Rm 8:29-33; Gal 4:4-7; Hb 10:9, 10; 1 Cor 1:8, 9; Phil 1:6; 1 Thes 4:3, 7; 5:23, 24).

91.Q. What is election?

A. It is God's goodness as revealed in his grace by choosing certain sinners for salvation (Eph 1:3, 4; 1 Th 1:4; 1 Pet 1:1, 2).

92.Q. What is justification?

A. It is God's regarding sinners as if they had never sinned and granting them righteousness (Zech 3:1-5; Rm 3:24-26; 4:5; 5:17-19; 8:33; 2 Cor 5:21; Hb 8:12; Ph 3:9).

93.Q. What is righteousness?

A. It is God's goodness as revealed in his law, and as honored in Christ's perfect obedience to that law (Ex 33:19; 34:6; Ps 33:6; Hos 3:5; Rm 11:22).

94.Q. Can anyone be saved by his own righteousness?

A. No. No one is good enough for God (Pr 20:9; Ec 7:20; Rm 3:10-23; Ep 2:8-10; Ph 3:8, 9).

95.Q. What is adoption?

A. It is God's goodness in receiving sinful rebels as his beloved children (John 1:12; Ep 1:5; Ep 5:1; Gal 4:7, 31; 1 John 3:1-3).

96.Q. What is sanctification?

A. In sanctification God makes sinners holy in heart and conduct so that they will demonstrate his goodness in their lives (In 17:17; Ep 2:10; 4:22-24; Ph 2:12-13; 1 Thes 5:23).

97.Q. Is this process of sanctification ever complete in this life?

A. No. It is certain and continual, but is complete only in heaven (Ph 3:12-15; 2 Pet 1:4-8; 1 In 3:1-3).

98.Q. What hinders the completion of sanctification in this life?

A. The Scripture says "The flesh lusts against the Spirit so that you cannot do the things you would" (Ga 5:17).

99.Q. Since we are by nature sinful, how can one ever desire to be holy and to gain heaven where God lives?

A. Our hearts must be changed before we can be fit for heaven (Ep 4:17-24; Col 3:5-12).

100.Q. Who can change a sinner's heart?

A. Only the Holy Spirit can change a sinner's heart. (In 3:3; Rm 8:6-11; 1 Cor 2:9-14; 2 Thes 2:13, 14; Titus 3:5-6).

101.Q. What did the Holy Spirit undertake in the covenant of Grace?

A. He regenerates, baptizes, and seals those for whom Christ has died (Ep 2:1-8; 1 Cor 12:13; Ep 1:13, 14; Ep 4:30; 2 Cor 1:22).

102.Q. What is regeneration?

A. It is a change of heart that leads to true repentance and faith (Gal 5:22; Ep 2:5-8; 2 Thes 2:13).

103.Q. Can you repent and believe in Christ by your own power?

A. No. I can do nothing good without God's Holy Spirit (In 3:5, 6; 6:44; Rm 8:2, 5, 8-11; 1 Cor 2:9-14; Gal 5:17, 18; Ep 2:4-6).

104. Q. How does the Holy Spirit baptize believers?

A. He puts them into the body of Christ by making them a living part of all those who truly believe in Him (1 Cor 12).

105. Q. How does the Holy Spirit seal believers?

A. He comes to live within them to guarantee that they will receive the wonders God has promised those who love Him (Rm 8:9-11; Ep 1:13, 14; Ep 4:30; 2 Tim 1:9; 2 Cor 1:22).

106. Q. How can you receive the Holy Spirit?

A. God has told us that we must pray to him for the Holy Spirit (Lk 11:9-13; In 4:10; 16:24); but the evidence of His presence is seen most clearly in our trusting and loving the Lord Jesus Christ. (Lk 12:8-10; In 3:3-5, 16, 20, 21; 14:17-21; 1 Cor 12:3; 1 Pet 1:2; 1 In 5:6-12). Part 117

Questions about Prayer

107. Q. What is prayer?

A. Prayer is talking with God (Gn 17:22; 18:33; Neh 1:4-11; 2:4; Mt 6:6; Rm 8:26, 27).

108. Q. In whose name should we pray?

A. We should pray in the name of the Lord Jesus (John 14:13, 14; 16:23, 24; Hb 4:14-16).

109. Q. What has Christ given to teach us how to pray?

A. The Lord's Prayer (Mt 6:5-15; Lk 11:1-13).

110. Q. Can you repeat the Lord's Prayer?

A. "Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, the power, and the glory, for ever and ever. Amen."

111. Q. How many petitions are there in the Lord's Prayer?

A. Six.

112. Q. What is the first petition?

A. "Hallowed be thy name" (Mt 6:9; Lk 11:2).

113. Q. What do we pray for in the first petition?

A. That God's name may be honored by us and all men (Ps 8:1; 72:17-19; 113:1-3; 145:21; Is 8:13).

114. Q. What is the second petition?

A. "Thy kingdom come" (Mt 6:10; Lk 11:2).

115. Q. What do we pray for in the second petition?

A. That the gospel may be preached in all the world, and believed and obeyed by us and all men (Mt 28:19, 20; In 17:20, 21; Acts 8:12; 28:30, 31; 2 Thes 3:1).

116. Q. What is the third petition?

A. "Thy will be done in earth, as it is in heaven" (Mt 6:10; Lk 11:2).

117. Q. What do we pray for in the third petition?

A. That men on earth may serve God as the angels do in Heaven (Ps 67; 103:19-22; In 9:31; Rv 4:11).

118. Q. What is the fourth petition?

A. "Give us this day our daily bread" (Mt 6:11; Lk 11:3).

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119. Q. What do we pray for in the fourth petition?

A. That God will give us all things needful for our bodies (Ps 145:15, 16; Pr 30:8, 9; 1 Tim 4:4, 5).

120. Q. What is the fifth petition?

A. 'And forgive us our trespasses, as we forgive them that trespass against us' (Mt 6:12; Lk 11:4).

121. Q. What do we pray for in the fifth petition?

A. That God will pardon our sins, and help those who have sinned against us (Ps 51; Mt 5:23, 1 In 4:20, 21). us to forgive 24; 18:21-35;

122. Q. What is the sixth petition?

A. 'And lead us not into temptation, but deliver us from evil' (Mt 6:13; Lk 11:4).

123. Q. What do we pray for in the sixth petition?

A. That God will keep us from sin (1 Chron 4:10; Ps 119:11; Mt 26:41).

Questions about the Word, the Church and the Ordinances

124. Q. How does the Holy Spirit bring us to salvation?

A. He uses the Bible, which is the Word of God (1 Thes 1:5, 6; 2:13; 2 Tim 3:15, 16; James 1:18; 1 Pet 1:22, 23).

125. Q. How can we know the Word of God?

A. We are commanded to hear, read and search the Scriptures (1 Pet 2:2; Rv 3:22; Mt 21:42; 22:29; 2 Tim 3:14-17).

126. Q. What is a church?

A. A church is an assembly of baptized believers joined by a covenant of discipline and witness who meet together regularly under the preaching of the Word of God (Mt 18:20; Acts 2:42).

127. Q. What two ordinances did Christ give to his Church?

A. Baptism and the Lord's Supper (Mt 28:19; 1 Cor 11:24-26).

128. Q. Why Did Christ give these ordinances?

A. To show that his disciples belong to him, and to remind them of what he has done for them (Mt 28:19; 1 Cor 11:24-26).

129. Q. What is Baptism?

A. The dipping of believers into water, as a sign of their union with Christ in his death, burial, and resurrection (In 3:23; Acts 2:41; 8:12, 35-38; Col 2:12).

130. Q. What is the purpose of baptism?

A. Baptism testifies to believers that God has cleansed them from their sins through Jesus Christ (Acts 22:16; Col 2:11-14).

131. Q. Who are to be baptized?

A. Only those who repent of their sins, and believe in Christ for salvation should be baptized (Acts 2:37-41; 8:12; 18:8; 19:4, 5).

132. Q. Should babies be baptized?

A. No, because the Bible neither commands it, nor gives any example of it.

133. Q. What is the Lord's Supper?

A. At the Lord's Supper, the church eats bread and drinks wine to remember the sufferings and death of Christ (Mk 14:22-24; 1 Cor 11:23-29).

134. Q. What does the bread represent?

A. The bread represents the body of Christ, broken for our sins (Mt 26:26; 1 Cor 11:24).

135. Q. What does the wine represent?

A. The wine represents the blood of Christ, shed for our salvation (Mt 26:27, 28; 1 Cor 11:25).

136. Q. Who should partake of the Lord's Supper?

A. The Lord's Supper is for those only who repent of their sins, believe in Christ for salvation, receive baptism, and love their fellow men (Mt 5:21-24; 1 Cor 10:16, 17; 11:18, 20, 27-33; 1 In 3:24-27; 4:9-11).

Questions about the Last Things

137. Q. Did Christ remain in the tomb after his crucifixion?

A. No. He rose from the tomb on the third day after his death (Lk 24:45-47; 1 Cor 15:3, 4).

138. Q. Where is Christ now?

A. Christ is in heaven, seated at the right hand of God the Father (Rm 8:34; Col 3:1; Hl 1:3; 10:12; 12:2).

139. Q. Will Christ come again?

A. Yes. At the last day he will come to judge the world (Mt 25:31-43; 2 Thes 1:7-10; 2 Tim 4:1).

140. Q. What happens to men when they die?

A. The body returns to dust, and the soul goes to be with God or to a place of suffering and waiting for judgment (Gn 3:19; Ec 12:7; 2 Cor 5:1-6; Hb 12:22,23; Ph 1:23; 2 Pet 2:9; Rm 2:5).

141. Q. Will the bodies of the dead be raised to life again?

A. Yes. 'There shall be a resurrection of the dead, both of the just and unjust' (Acts 24:14, 15; In 5:28, 29; Dan 12:2).

142. Q. What will happen to the wicked in the day of judgment?

A. They shall be cast into hell (Ps 9:16, 17; Lk 12:5; Rm 2:8, 9,12; 2 Th 1:8, 9; Rv 20:12-15).

143. Q. What is hell?

A. Hell is a place of dreadful and endless punishment (Mt 25:46; Mk 9:43-48; Lk 16:19-31).

144. Q. What will happen to the righteous in the day of judgement?

A. They shall live with Christ for ever, in a new heaven and a new earth (Is 66:22; 1 Thes 4:16, 17; 2 Pet 3:10-13; Rv 21:1-4).

145. Q. In light of these truths, what should you do? I

A. I should strive with all my energy to repent of sin and believe savingly in the Lord Jesus Christ (Lk 13:23, 24; Jn 6:27; Acts 16:31).

MUSIC

"Music is a blessing, a gift from God, not a gift from man. It drives away the devil and makes people cheerful. Music helps us forget anger, pride, and other vices. I place music next to theology and give it the highest praise. See how David and all the saints put their pious thoughts to verse, rhyme, and songs. Because music reigns in times of peace."

- Martin Luther



Instructions for Including Music in Family Worship:

We Sing

We sing about what captures our hearts. If you are like most people, your thoughts about singing center around the idea that you "can't" sing (which means you won't), and that others don't want to hear you sing. Both of which are not entirely true. Have you ever considered that some people need to hear you sing? Have you ever considered that if there is something to sing about, it is the Gospel of our Lord Jesus Christ? A major part of having God at the center of your home and life is worship through music. So - first things first. Sing. If you "can't sing", sing anyway. If the kids don't want to sing, sing anyway. If you've had an awful day, sing anyway. The Lord deserves your praise, and you need to be reminded of who He is every single day.

Old and New

The songs in the *Family Worship Resource Book* are a mixture of old and new songs for both younger and older audiences. Accept the challenge to sing all of the songs. If you don't know the tune to some, a quick internet search, or youtube search will help you discover the melody. These songs have been selected for simplicity, message, and ultimately, the glorification of God and His Word in your home.

Start Simple

One song each session is appropriate for family worship. If you (or your families) decide that more is desired, then by all means sing away! However, don't feel like you need to push the limits. This is not a full on church worship service, but a short and simple time to remind ourselves and our families just how wonderful our God is!

PRAYER

"A man is what He is on His knees before God - that he is, and he is no other"

- John Owen



Including Prayer in Family Worship

You Pray

Family worship is not just about children. In fact, many families may not have children in the home. Family worship is about the family growing as disciples. That includes the parents. There simply is no substitute for your children hearing you pray. They must hear you pray. To be honest, this is not something that you can afford to hedge on. Your wife (or husband) needs to hear you pray, and your children need to hear you pray, period.

Pray About the Gospel

The gospel message is the most important thing that we can teach our children, our spouse, and ourselves. Therefore, it makes sense that when we pray, we mention the gospel often. "Thank you Jesus for dying on the cross for a sinner like me" is all it takes to drive home the gospel when the Spirit of God is at work in the hearts of those in our homes.

Let Kids Pray About Anything and Everything

Be careful to correct your children in their prayers. If they pray for material things that they don't need, allow the

Holy Spirit to correct that with time. The important thing is that they are communicating with God.

Short Prayers vs. Long Prayers

Like it or not, the children of today will not stay engaged for 10 minute prayers. There may be times when these are necessary, but short meaningful prayers are more appropriate for family worship.

Reading Prayers

If you have difficulty praying, then read the prayers that are provided for you in this material. You may also want to write out your own prayers. There is absolutely nothing wrong or unbiblical about doing either of these things. Sometimes, even when you feel like you are doing fine praying in an extemporaneous manner, written prayers (such as those included in the Valley of Vision) can be tremendously helpful, and can help you put words to feelings that you have trouble talking about on your own.

The Lord's Prayer

Our Father in heaven, hallowed be your name
 Your kingdom come, your will be done
 On earth as it is in heaven
 Give us today our daily bread
 And forgive us our sins as we forgive those who sin against us
 Lead us not into temptation
 But deliver us from evil
 For the kingdom, the power and the glory
 Are yours, now and forever, Amen

Prayers for People

For the President [of the United States] and all in Civil Authority

O Lord our Governor, whose glory is in all the world: We commend this nation to your merciful care, that, being guided by your Providence, we may dwell secure in your peace.
 Grant to [the President of the United States], the Governor of this State [or Commonwealth], and to all in authority, wisdom and strength to know and to do your will. Fill them with the love of truth and righteousness, and make them ever mindful of their calling to serve this people in your fear; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, world without end. Amen.

For those in the Armed Forces of our Country

Almighty God, we commend to your gracious care and keeping all the men and women of our armed forces at home and abroad. Defend them day by day with your heavenly grace; strengthen them in their trials and temptations; give them courage to face the perils which face them; and grant them a sense of your abiding presence wherever they may be; through Jesus Christ our Lord. Amen

O Eternal God, bless all schools, colleges, and universities [and especially _____], that they may be lively centers for sound learning, new discovery, and the pursuit of wisdom; and grant that those who teach and those who learn may find you to be the source of all truth; through Jesus Christ our Lord. Amen.

For our Vocation in Daily Work

Almighty God our heavenly Father, you declare your glory and show forth your handiwork in the heavens and in the earth: deliver us in our various occupations from the service of self alone, that we may do the work you give us to do in truth and beauty for the common good; for the sake of him who came among us as one who serves, your Son Jesus Christ our Lord, in whose name we pray. Amen.

For the Poor and the Neglected

Almighty and most merciful God, we remember before you all poor and neglected persons whom it would be easy for us to forget: the homeless and the destitute, the old and the sick, and all who have none to care for them. Help us to heal those who are broken in body or spirit, and to turn their sorrow into joy. Grant this, Father, for the love of your Son, who for our sake became poor, Jesus Christ our Lord. Amen.

On Sunday

O God our King, by the resurrection of your Son Jesus Christ on the first day of the week, you conquered sin, put death to flight, and gave us the hope of everlasting life: Redeem all our days by this victory; forgive our sins, banish our fears, make us bold to praise you and to do your will; and steel us to wait for the consummation of your kingdom on the last great Day; through the same Jesus Christ our Lord. Amen.

Grace at Meals

Give us grateful hearts, our Father, for all your mercies, and make us mindful of the needs of others; through Jesus Christ our Lord. Amen. Bless, O Lord, your gifts to our use and us to your service; for Christ's sake. Amen. Blessed are you, O Lord God, King of the Universe, for you give us food to sustain our lives and make our hearts glad; through Jesus Christ our Lord. Amen.

For these and all his mercies, God's holy Name be blessed and praised; through Jesus Christ our Lord. Amen.

For the Mission of the Church

Almighty God, you sent your Son Jesus Christ to reconcile the world to yourself: We praise and bless you for those whom you have sent in the power of the Spirit to preach the Gospel to all nations. We thank you that in all parts of the earth a community of love has been gathered together by their prayers and labors, and that in every place your servants call upon your Name; for the kingdom and the power and the glory are yours for ever. Amen.

For Missionaries/Special Ministries

Almighty God, we thank you for your servant _____, whom you called to proclaim the Gospel to the people of _____. Raise up in this and every land/place evangelists and leaders of your Kingdom, that your Church may proclaim the unsearchable riches of our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen

Prayers for Family and

Personal Life

For Families

Almighty God, our heavenly Father, who sets the solitary in families: We commend to your continual care the homes in which your people dwell. Put far from them, we beseech you, every root of bitterness, the desire of vainglory, and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who, in holy wedlock, have been made one flesh. Turn the hearts of the parents to the children, and the hearts of the children to the parents; and so enkindle fervent charity among us all, that we may evermore be kindly affectioned one to another, through Jesus Christ our Lord. Amen.

For Our Family

Lord Jesus, we would thank you that you have blessed our home with the gift of young life, for we know that through our children you will remind us of God.

We do resolve, by your help, to honor you in all our relationships – in our home, so that it may be your temple; in our hearts, where you do love to dwell; in our place of business, that it may become an adventure in living our faith.

And now, Lord, we place every member of our family in your care and keeping. We think of

_____ and

_____ and

_____. Bless them every one. Be with us this day – in our work and in our play. In Jesus' name. Amen.

For the Care of Children

Almighty God, heavenly Father, you have blessed us with the joy and

care of children: Give us calm strength and patient wisdom as we bring them up, that we may teach them to love whatever is just and true and good, following the example of our Savior Jesus Christ. Amen.

For Young Persons

God our Father, you see your children growing up in an unsteady and confusing world: Show them that your ways give more life than the ways of the world, and that following you is better than chasing after selfish goals. Help them to take failure, not as a measure of their worth, but as a chance for a new start. Give them strength to hold their faith in you, and to keep alive their joy in your creation; through Jesus Christ our Lord. Amen.

For Our Young People

Lord Jesus, we pray for youth in careless abandon, in love of liberty, and in joy of life, especially those particular young people whom we name now before you:

[_____]. Help them to find that discipline by which life can alone be successfully lived, and character achieved. May they learn that just as steam is effective when contained in the walls of a cylinder, so will youthful energies be effective when controlled.

We ask you to:

Protect them physically; throw around them the golden aura of your protecting presence;

Be their Teacher; be their Guide; Send into their lives the specially chosen companions and friends you want them to have;

Save them from any costly blunders that would haunt them down the years.

Give to them that joy and happiness that shall enable them to go out and meet life, bearing with them those lasting satisfactions which

only you can bestow. We thank you, Lord. Amen.

For Those Who Live Alone

Almighty God, whose Son had nowhere to lay his head: Grant that those who live alone may not be lonely in their solitude, but that, following in his steps, they may find fulfillment in loving you and their neighbors; through Jesus Christ our Lord. Amen.

For the Aged

Look with mercy, O God our Father, on all whose increasing years bring them weakness, distress, or isolation. Provide for them homes of dignity and peace; give them understanding helpers, and the willingness to accept help; and, as their strength diminishes, increase their faith and their assurance of your love. This we ask in the name of Jesus Christ our Lord. Amen.

Prayer for Me and My Family

May the mind of Christ, my Saviour, live in me from day to day
By his love and power controlling all I do and say.

May the Word of God dwell richly in my heart from hour to hour,
So that all may see I triumph only through his power.

May the peace of God, my Father, rule my life in everything,
That I may be calm to comfort sick and sorrowing.

May I run the race before me, strong and brave to face the foe,
Looking only unto Jesus as I onward go.

RESOURCES

Included are resources that will help in the continuation of family worship as an ongoing reality in your home. Our hope and desire for your family is that you would continue to experience the transforming power of God's Word as you continue to seek Him together.

The resources included are gathered from several different sources. A detailed bibliography is included for those who wish to study further.



Internet Resources:

Articles on Tips for doing Family Devotions

Desiring God:

http://www.desiringgod.org/ResourceLibrary/AskPastorJohn/ByTopic/162/2592_How_do_you_do_family_devotions/ (A must read!)

http://www.childrensdesiringgod.org/pdf/rif_sample_devotional.pdf

Council of Biblical Manhood and Womanhood:

<http://www.cbmw.org/Resources/Articles/Family-Worship>

<http://www.cbmw.org/Journal/Vol-9-No-1/A-Call-to-Family-Worship>

Helpful Blog links:

<http://www.irishcalvinist.com/?p=752#more-752>

<http://www.wholesomewords.org/family/famaltar.html>

<http://www.maninthemirror.org/alm/alm117.htm>

<http://www.evergoodpath.net/FamilyDevotionIdeas>

Actual Family Worship Outlines/Programs:

<http://cdn.www.ministry-to-children.com/wp-content/uploads/2010/03/family-worship-guidebook.pdf>

<http://sojournkids.com/wp-content/uploads/2008/10/fwz-age-by-age-revision.pdf>

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APPENDIX 2

BREAKOUT SESSION LEADERS GUIDE

Breakout Sessions

Conducting Family Worship - How to Use Your Family Worship Resource Book

Breakout Sessions 12:45 - 1:15, 1:20 - 1:50

Abstract: Pastor Jason will discuss the Family and Home Worship Resource Book and how families can use it as a resource to establish and continue with family worship in their homes. In addition, we will have a short modeling session where we will actually conduct a 10 minute session of family worship with volunteers.

Worshipping as Families in Single Parent Homes- Jason Hutchinson, Darrell Hahn

Abstract: How can you make the desires of your heart and the reality of your life happen in regard to the discipleship of your children? Your pastors want to share how they are going to partner with you to make discipleship happen in your home. If you are a single parent, or if you are the Christian spouse in the home, then we want to help you in raising up fearless followers of Jesus.

How God Reigns in Every Home Regardless of Size - Bob Bowman and Judy Bowman

Abstract: What should worship look like in a home without children? How can I use the same resources to grow in my faith? The importance of worshipping God in your “natural environment” will be explained as you receive practical instruction on glorifying God in every stage of life.

Everyone Engaged - Teaching Young Men and Women to Toddlers - Harold and Lori Underwood

Abstract: How do I teach 16 years old young men and 2 year old toddlers the same things? Harold and Lori Underwood will share lessons they have learned teaching across a wide spectrum of ages, and how worshipping together brings untold blessings to our families.

A Call to Accountability - Jennifer Hutchinson, Stephen Saulton, Bill Mills

Abstract: One of the most difficult things in home and family ministry is the inclusion of teens and young adults into the process. Our respected and trusted adult youth leaders will speak to the youth of our church about how their involvement in home and family ministry is critical to their walk with God.

APPENDIX 3

PRE-CATECHISM EXAM

Agreement to Participate

The research in which you are about to participate is designed to evaluate the level of understanding you have as Mountain Community Fellowship is about to begin the practice of catechizing and family worship. The research is being conducted by Jason R. Hutchinson for his Doctor of Ministry project involving the implementation of a Puritan model of evangelism and discipleship at Mountain Community Fellowship. In this research, you will answer doctrinal questions of varying degree of difficulty. These questions are drawn from the *Baptist Catechism*, and are questions will be addressed throughout the course of catechesis and family worship. Any information that you provide will be understood to be *strictly confidential*, and at no time will your name be reported, or your name identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from this project at any time.*

Parents for children under the age of 18: You must sign consent for each of your children to be involved in the pre, and post-project exams.

The first questionnaire focuses on obtaining the necessary demographic information about those involved in catechesis and family worship. *Children who cannot read will have a trained proctor administer the information and exam portion of this assessment.*

1. Please write your name: _____.
For small children (What is your name? _____).

2. What is your age?
 6 or under
 7 -10
 11-15
 16-20
 21-30
 31-40
 41-50
 51-60
 61+

The following exam will test your understanding of basic bible knowledge contained in the Baptist Catechism. This is a pre-project exam. Please complete all

questions on the exam, and provide your answer in the space provided. *Questions one through seven are questions that will compose the entirety of the exam for children 6 and under.* For children 6 and under, the exam will be proctored by a trained member of the ministry team.

Pre-Catechism Exam

1. I learn about God mostly from _____ .
2. Are there more God's than one? Yes or No
3. In how many persons does God exist?
 - a. One
 - b. Two
 - c. Three
 - d. Too many to count
4. What is sin?
 - a. Sin is being bad
 - b. Sin is breaking God's law
 - c. Sin is doing good things
 - d. Sin is not doing my best
5. What day of the week does God want us to rest on?
 - a. Tuesday
 - b. Saturday
 - c. Friday
 - d. Sunday
6. How many books of the bible are there?
 - a. 39
 - b. 27
 - c. 66
 - d. 7
7. What does the bible teach about Jesus love for people?
 - a. That Jesus loves those who love him first
 - b. That Jesus loves the world
 - c. That Jesus only loves his friends
 - d. That Jesus doesn't love people
8. What is the main goal of life?
 - a. To enjoy yourself
 - b. To be a good person

- c. To glorify God and enjoy him forever
- d. To be as comfortable as possible

9. What do the Scriptures mainly teach?

- a. How to be a good person
- b. What man should believe about God
- c. What God requires from men
- d. Both b and c

10. What is God?

- a. God is spirit
- b. God is unknowable
- c. God is experience
- d. All of the above

11. What is the work of creation?

- a. The big bang theory
- b. God making all things from space dust
- c. God speaking all things into existence from nothing
- d. God creating new galaxies

12. In what condition did God make man?

- a. Dependent upon creation
- b. Holy and happy
- c. Sinful
- d. Both a and b

13. The fall of man means that _____.

- a. Men now have to listen to their wives
- b. All men are unable to do good
- c. All men are more inclined to sin than to good works
- d. Mankind has totally lost the image of God

14. Who did God send to redeem mankind from their sin?

- a. Moses
- b. Abraham
- c. Paul
- d. Jesus

15. How are people brought to experience salvation?

- a. Through praying the sinner's prayer
- b. By going to church
- c. By the work of the Holy Spirit
- d. All of the above

16. What must men do to be saved?

- a. We must keep the law contained in the bible
- b. Nothing
- c. Repent and believe in Jesus
- d. Be baptized

17. What happens to the wicked at their death?

- a. They stay in their graves forever
- b. They become spirits
- c. They suffer in Hell for eternity
- d. They go to purgatory until their sins are cleansed

18. What happens to the saved at their death?

- a. They stay in their graves forever
- b. They become spirits
- c. They become angels
- d. They enjoy eternity in the presence of God

19. Where does one find God's moral commands?

- a. In the church doctrinal statement
- b. In the Ten Commandments
- c. In the Letters of Paul
- d. In the Psalms

20. Is man able to keep all the Ten Commandments?

- a. Yes
- b. No
- c. It depends upon how you interpret the commandments
- d. God doesn't demand that men keep the commandments

21. Can men repent and believe in Christ through their own power?

- a. Yes
- b. No, the Holy Spirit must work in the heart of unbelievers.
- c. Yes, if they have been told the gospel.
- d. No

22. What are the two ordinances of the church?

- a. Feet washing and communion
- b. Baptism and communion
- c. Marriage and church membership
- d. Communion and the Lord's Supper

23. What is baptism?

- a. Sprinkling infants with holy water
- b. Baptizing infants through immersion
- c. Baptizing of believers only
- d. All of the above

24. Who should receive the Lord's Supper?

- a. Anyone who desires
- b. Only believers
- c. Believers and their children
- d. All of the above

25. What is the Lord's Prayer?

- a. Jesus' prayer in the Garden of Gethsemane
- b. Jesus' model prayer for his disciples
- c. Paul's prayer for the churches of Asia minor
- d. None of the above

APPENDIX 4

OUTLINE OF FAMILY AND HOME MINISTRY DAY

Sunday School 10:00 - 11:00

Pre-Catechism Test and Agreement to Participate

Sunday A.M. Service 11:00 - 12:10 (Family and Home Worship Resource Books Distributed)

Biblical Call to Family and Home Worship and Three Components of Family and Home Worship

Pray - Bag Lunch 12:15 - 12:30

Breakout Sessions

Conducting Family Worship - How to Use Your Family Worship Resource Book
Breakout Sessions (choose two) 12:45 - 1:15, 1:20 - 1:50

Worshipping as Families in Single Parent Homes - Jason Hutchinson, Darrell Hahn

How God Reigns in Every Home Regardless of Size - Bob Bowman and Judy Bowman

Everyone Engaged - Teaching Young Men and Women to Toddlers - Harold and Lori Underwood

A Call to Accountability - Jennifer Hutchinson, Stephen Saulton, Bill Mills

APPENDIX 5

VISITATION QUESTIONNAIRE

Name _____

1. How often do you currently pray?

- 1 – Never
- 2 – Rarely
- 3 – Sometimes
- 4 – Often
- 5 – Always

2. How often do you currently read your Bible?

- 1 – Never
- 2 – Rarely
- 3 – Sometimes
- 4 – Often
- 5 – Always

3. How often do you currently practice your catechism?

- 1 – Never
- 2 – Rarely
- 3 – Sometimes
- 4 – Often
- 5 – Always

4. How often do you currently engage in family worship?

- 1 – Never
- 2 – Rarely
- 3 – Sometimes
- 4 – Often
- 5 – Always

Questions or Suggestions:

APPENDIX 6

POST-CATECHISM EXAM

The following exam will test your understanding of basic bible knowledge contained in the *Baptist Catechism*. This is a post-project exam. Please complete all questions on the exam, and provide your answer in the space provided. *All of the questions in bold will be proctored to children six and younger by a member of the ministry team.*

1. I learn about God mostly from _____ .

2. Are there more God's than one? Yes or No

3. In how many persons does God exist?

- a. One
- b. Two
- c. Three
- d. Too many to count

4. What is sin?

- a. Sin is being bad
- b. Sin is breaking God's law
- c. Sin is doing good things
- d. Sin is not doing my best

5. What day of the week does God want us to rest on?

- a. Tuesday
- b. Saturday
- c. Friday
- d. Sunday

6. How many books of the bible are there?

- a. 39
- b. 27
- c. 66
- d. 7

7. What does the bible teach about Jesus love for people?

- a. That Jesus loves those who love him first

- b. That Jesus love the world
- c. That Jesus only loves his friends
- d. That Jesus doesn't love people

8. What is the main goal of life?

- a. To enjoy yourself
- b. To be a good person
- c. To glorify God and enjoy him forever
- d. To be as comfortable as possible

9. What help has God given us to know our main goal in life?

- a. Nature
- b. Human relationships
- c. The bible
- d. The church

10. What do the Scriptures mainly teach?

- a. How to be a good person
- b. What man should believe about God
- c. What God requires from men
- d. Both b and c

11. What is God?

- a. God is spirit
- b. God is unknowable
- c. God is experience
- d. All of the above

12. What is the work of creation?

- a. The big bang theory
- b. God making all things from space dust
- c. God speaking all things into existence from nothing
- d. God creating new galaxies

13. In what condition did God make man?

- a. Dependent upon creation
- b. Holy and happy
- c. Sinful
- d. Both a and b

14. The fall of man means that _____.

- a. Men now have to listen to their wives
- b. All men are unable to do good
- c. All men are more inclined to sin than to good works
- d. Mankind has totally lost the image of God

15. Who did God send to redeem mankind from their sin?

- a. Moses
- b. Abraham
- c. Paul
- d. Jesus

16. How are people brought to experience salvation?

- a. Through praying the sinner's prayer
- b. By going to church
- c. By the work of the Holy Spirit
- d. All of the above

17. What must men do to be saved?

- a. We must keep the law contained in the bible
- b. Nothing
- c. Repent and believe in Jesus
- d. Be baptized

18. What happens to the wicked at their death?

- a. They stay in their graves forever
- b. They become spirits
- c. They suffer in Hell for eternity
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19. What happens to the saved at their death?

- a. They stay in their graves forever
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- a. In the church doctrinal statement
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21. Is man able to keep all the Ten Commandments?

- a. Yes
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- c. It depends upon how you interpret the commandments
- d. God doesn't demand that men keep the commandments

22. Can men repent and believe in Christ through their own power?

- a. Yes
- b. No, the Holy Spirit must work in the heart of unbelievers.
- c. Yes, if they have been told the gospel.

d. No

23. What are the two ordinances of the church?

- a. Feet washing and communion
- b. Baptism and communion
- c. Marriage and church membership
- d. Communion and the Lord's Supper

24. What is baptism?

- a. Sprinkling infants with holy water
- b. Baptizing infants through immersion
- c. Baptizing of believers only
- d. All of the above

25. Who should receive the Lord's Supper?

- a. Anyone who desires
- b. Only believers
- c. Believers and their children
- d. All of the above

26. What is the Lord's Prayer?

- a. Jesus' prayer in the Garden of Gethsemane
- b. Jesus' model prayer for his disciples
- c. Paul's prayer for the churches of Asia minor
- d. None of the above

27. What is the main petition of the Lord's Prayer?

- a. For God to part the waters of the Red Sea
- b. For God the Father to remove the cup of suffering from Jesus
- c. For the Father's will to be done on earth as it is in Heaven
- d. For God to multiply the fishes and loaves

TRUE or FALSE

28. _____ Sins are all the same in God's eyes. The penalty for each is the same: death.

29. _____ Babies are all born sinful. In fact, from the moment of conception everyone is a sinner.

30. _____ **Generally speaking, people are by nature good.**

31. _____ **I (you personally) have sinned and fallen short of the glory of God and am in need of His forgiveness.**

32. _____ **My sins are my own fault. No one else is to blame but me.**

33. _____ Gossiping is primarily a violation of the eighth commandment.
34. _____ God gave us the 10 commandments because He wants us to live long, safe, and holy lives.
35. _____ To really be saved, you have got to try your best to be a good person and go to church often.
36. _____ The first purpose of the Law is to curb violent outbursts of sin and keep order in the world.
37. _____ Without Jesus Christ, I (*you personally*) would be lost forever, condemned, and heading toward hell.
38. _____ The Law teaches us how to recognize sin.
39. _____ Because Jesus will always love and forgive me (*you*), I am (*your are*) free to do whatever I want with my (*your*) life.
40. _____ Being a Baptist will assure my place in Heaven.

Fill in the Blank

41. You shall have no other _____.
42. You shall not _____ the _____ of the Lord Your God.
43. Remember the _____ day and keep it _____.
44. Honor your _____ and your _____.
45. You shall not _____.
46. You shall not commit _____.
47. You shall not _____.
48. You shall not give false _____ against your _____.
49. You shall not _____ your neighbor's _____.
50. You shall not _____ your neighbor's _____, or his man _____ or maid _____, his _____, or donkey, or anything that _____ to his _____.

APPENDIX 7

PRE- AND POST-CATECHISM EXAM RESULTS

The table on the following pages indicates the pre- and post- exam results from the catechism exams administered on January 14, 2012, and May 11, 2012, respectively. Material is presented in tabular form, with the percentage of change indicated at the bottom of the table. The tables are arranged to show the progress of the church overall.

Table A1. Pre- and post-project exam scores

<i>Post- and Pre-Project Exam Scores</i>			
Participant #	Age	Pre-Cat Exam	Post-Cat Exam
1	21-30	96%	100%
2	21-30	96%	100%
3	16-20	80%	90%
4	41-50	96%	97.50%
5	16-20	72%	82.50%
6	7-10	56%	73.33%
7	7-10	48%	73.33%
8	7-10	48%	80.00%
9	11-15	72%	95%
10	41-50	96%	95%
11	41-50	92%	97.50%
12	16-20	96%	97.50%
13	11-15	92%	95%
14	11-15	80%	87.50%
15	11-15	84%	93.33%
16	11-15	72%	92.50%
17	11-15	92%	97.50%
18	11-15	76%	95%
19	7-10	68%	100%
20	7-10	72%	100%
21	41-50	76%	100%
22	41-50	84%	95%
23	51-60	92%	100%
24	16-20	100%	100%
25	11-15	80%	80%
26	41-50	92%	100%
27	41-50	92%	100%
28	6 and Under	66.66%	86%
29	31-40	88%	95%
30	7-10	46%	66%
31	11-15	80%	85%

Table A1- Continued. Pre- and post-project scores

32	51-60	92%	100%
33	71-80	96%	100%
34	71-80	96%	100%
35	51-60	96%	100%
36	51-60	96%	100%
37	21-30	100%	100%
38	21-30	100%	100%
39	71-80	100%	100%
40	71-80	96%	100%
41	41-50	88%	97.50%
42	41-50	92%	97.50%
43	41-50	88%	90%
44	61-70	92%	100%
45	41-50	92%	97.50%
46	11-15	88%	90.00%
47	11-15	88%	87.50%
48	41-50	92%	97.50%
49	31-40	100%	100%
50	6 and Under	66.66%	93.33%
51	7-10	84%	100%
52	71-80	100%	100%
53	71-80	100%	100%
54	51-60	92%	100%
55	51-60	80%	95%
56	61-70	85%	85%
57	61-70	100%	100%
58	31-40	72%	80%
59	7-10	40%	60%
60	11-15	66%	80%
61	41-50	100%	100%
62	41-50	95%	100%
63	16-20	100%	100%
64	11-15	82%	87.50%

Table A1 – Continued. Pre- and post-project scores

63	16-20	100%	100%
64	11-15	82%	87.50%
65	16-20	88%	95.00%
66	16-20	80.00%	87.50%
67	41-50	88%	95%
68	11-15	76%	100%
69	11-15	56%	75%
70	51-60	95%	97.50%
71	41-50	100%	100%
72	41-50	100%	100%
73	11-15	84%	84%
74	16-20	84%	90%
Total Score %		85%	93%

APPENDIX 8

PRE- AND POST-PROJECT SPIRITUAL DISCIPLINE RESULTS

The table on the following pages indicates the pre- and post-project results on the practice of spiritual disciplines among participants in the project. Results are presented in order to provide an indication of the shift among all age groups represented.

Table A2. – Measurement of the practice of spiritual disciplines

<i>Measurements of Project Goals</i>									
Participant #	Age	Family Worship 1	Family Worship 2	Pray Pre-	Pray Post-	Bible Pre-	Bible Post-	Catechism Pre-	Catechism Post-
1	21-30	2	4	4	5	3	4	3	3
2	21-30	2	4	4	5	3	4	3	3
3	16-20	0	3	2	4	2	4	3	3
4	41-50	0	3	3	5	4	4	5	5
5	16-20	0	3	3	4	2	4	5	5
6	7-10	0	3	2	3	1	2	5	5
7	7-10	0	3	2	2	1	1	5	5
8	7-10	0	3	2	3	1	2	5	5
9	11-15	0	3	4	5	3	4	5	5
10	41-50	2	5	4	5	3	5	3	4
11	41-50	2	5	5	5	3	5	3	4
12	16-20	2	4	3	4	4	4	3	4
13	11-15	2	4	3	4	4	4	3	4
14	11-15	2	4	3	4	2	4	3	4
15	11-15	2	4	3	4	2	4	3	4
16	11-15	1	1	2	3	2	3	3	4
17	11-15	0	3	4	4	4	4	4	5
18	11-15	0	5	1	3	2	4	4	5
19	7-10	0	5	2	3	2	3	4	5
20	7-10	0	5	2	3	2	3	4	5
21	41-50	0	5	3	5	4	5	4	5
22	41-50	0	5	4	4	3	3	4	5
23	51-60	2	5	5	5	4	5	1	3
24	16-20	2	5	2	4	3	4	1	3
25	11-15	0	0	1	3	2	3	1	3
26	41-50	0	3	5	5	4	4	1	3
27	41-50	0	3	5	5	4	4	1	3

Table A2 – Continued. Measurement of the practice of spiritual disciplines

28	6 and Under	0	3	2	3	2	3	2	3
29	31-40	1	1	4	4	4	4	1	4
30	7-10	1	1	2	3	1	3	1	4
31	11-15	1	1	2	2	2	3	1	4
32	51-60	4	4	5	5	4	5	1	5
33	71-80	2	4	5	5	5	5	3	5
34	71-80	2	4	5	5	5	5	3	5
35	51-60	2	4	5	5	5	5	2	2
36	51-60	2	4	5	5	5	5	2	2
37	21-30	3	5	3	4	3	4	4	5
38	21-30	3	5	3	4	3	4	4	5
39	71-80	1	5	4	4	3	5	3	4
40	71-80	1	5	4	4	3	5	3	4
41	41-50	0	2	3	4	3	5	1	3
42	41-50	0	3	2	5	3	4	1	4
43	41-50	0	3	2	4	4	4	1	4
44	61-70	3	5	4	4	4	4	2	4
45	41-50	0	2	3	4	4	4	1	3
46	11-15	3	5	3	3	2	3	1	3
47	11-15	3	5	2	2	2	4	1	3
48	41-50	3	5	3	4	3	4	1	3
49	31-40	3	5	3	3	3	4	3	4
50	6 and Under	3	5	1	3	2	3	3	4
51	7-10	3	5	4	4	3	4	3	4
52	71-80	2	3	5	5	5	5	2	3
53	71-80	2	3	5	5	5	5	2	3
54	51-60	2	4	4	4	4	4	3	4
55	51-60	2	4	4	4	4	4	3	4
56	61-70	4	4	4	4	4	5	3	1
57	61-70	4	4	4	4	4	5	3	1
58	31-40	0	3	1	3	2	3	1	3
59	7-10	0	3	1	1	1	3	1	3
60	11-15	0	3	1	2	2	3	1	3

Table A2 – Continued. Measurement of the practice of spiritual disciplines

59	7-10	0	3	1	1	1	3	1	3
60	11-15	0	3	1	2	2	3	1	3
61	41-50	2	4	5	5	4	5	3	4
62	41-50	2	4	5	5	4	4	3	4
63	16-20	3	3	4	5	5	2	3	3
64	11-15	2	4	3	4	4	4	3	4
65	16-20	0	0	1	2	2	4	2	3
66	16-20	0	2	1	2	3	4	2	3
67	41-50	0	3	3	4	4	4	4	4
68	11-15	0	3	2	4	3	4	4	4
69	11-15	0	3	1	2	3	2	4	4
70	51-60	4	4	4	5	5	5	4	4
71	41-50	1	2	3	4	3	4	3	4
72	41-50	2	2	3	4	3	4	3	4
73	11-15	2	2	2	3	2	3	3	4
74	16-20	0	0	2	3	2	3	3	4

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ABSTRACT

IMPLEMENTING A PURITAN MODEL OF PASTORAL EVANGELISM AND DISCIPLESHIP AT MOUNTAIN COMMUNITY FELLOWSHIP, PAINTSVILLE, KENTUCKY

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This project concerns the contemporary application of Puritan discipleship practices at Mountain Community Fellowship, Paintsville, Kentucky. Chapter 1 defines a Puritan model of evangelism and discipleship. Details concerning the mode, effectiveness, and biblical nature of the model are examined in order to present a clear definition.

Chapter 2 discusses the biblical and theological rationale for the Puritan methods of practicing the Christian faith. Exegetical evidence is offered in order to present this model as being faithful to Scripture, and the writings of the Puritans themselves are examined in order to present a biblical argument for their application.

Chapter 3 addresses the theoretical and practical issues related to applying Puritan practices to the modern church context. An analysis of culture and practice are dealt with in order to present difficulties and advantages of the model.

Chapter 4 presents the application of Puritan pastoral practices at Mountain Community Fellowship. Data is presented in order to reflect the impact of the model upon the church.

Chapter 5 contains a final evaluation of the project. This chapter also presents an argument for continued application of a Puritan model of pastoral evangelism and discipleship in the local church context.

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