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EQUIPPING PARENTS AT EUNHYE KOREAN PRESBYTERIAN
CHURCH, INDIANAPOLIS, INDIANA, TO BE THE
PRIMARY DISCIPLE MAKERS
OF THEIR CHILDREN

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To Kyungeun Jung, my loving wife;
to Eunsu and Hyunseong, gifts from God,
my potential sister and brother in Christ;
and to Eunhye Korean Presbyterian Church,
my amazing family in Christ

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PREFACE

While having done the project found in this writing, there are some people to whom I am eternally grateful. Above all, I am grateful to Dr. Shane Parker, who served as my supervising professor, for his guidance and direction along the progression of this paper.

I am truly grateful to Dr. Timothy Paul Jones, who has taught Christian Education and Family Equipping Ministry at the Southern Baptist Theological Seminary, for inspiring me to determine and pursue the project's subject. He was the crucial developmental spark in this project through his insight that every parent is biblically called to be the primary disciple makers, and the church must train, involve, and equip parents to fulfill their biblical parental role. And I wish also to say that I am indebted to Whitney Bozarth and Elizabeth Lumbrix, who assisted me in writing, proofreading, editing this project.

While I am the writer of this project, the greatest participant in this research is the Eunhye Korean Presbyterian Church. I wish to say thank you for all your support and prayers. And I would like to express my love and gratitude to the senior pastor, Rev. Paul E. Cho, who always encouraged me, and prayed for me and my project.

I am blessed to be married to the love of my life, Kyung-eun. She has patiently endured with me through this project for many years, never giving up on me. It was her quiet, yet certain acts of encouragement that helped me finish this work. She truly is a partner in ministry, and for her I am grateful.

Finally, I thank God for His provision of grace through Jesus Christ, who offered the supreme price by which I am offered His gift of eternal salvation and the privilege of being called one of His own. I believe and confess, "You see that his faith

and his actions were working together, and his faith was made complete by what he did”
(James 2:22). To Him, be all the glory!

Choonghyun Lee

Louisville, Kentucky

May 2015

CHAPTER 1

INTRODUCTION

Purpose

The purpose of this project was to equip the parents at Eunhye Korean Presbyterian Church (EKPC), Indianapolis, Indiana, to be the primary disciple makers of their children.

Goals

The first goal of this project was to evaluate the parents of a Sunday School class at Eunhye Korean Presbyterian Church, Indianapolis, Indiana, as the primary disciple makers of their children. Family ministry seminar and discipleship practices were designed to equip the parents in the target group on Sundays to become the primary disciple makers. The target group was taught the biblical foundation of family ministry and executed six weekly lessons at their home. This goal was measured by pre- and post-surveys that gauged each parent's knowledge and attitude as the primary disciple makers for their children's spiritual development.

The second goal of this project was to develop a Sunday School curriculum for a Sunday class of parents at EKPC that enabled them to be the primary disciple makers of their children. A curriculum was developed and then taught to participants in the Sunday class at EKPC under pastoral supervision. The pastoral staff included the senior pastor, one children's ministry pastor, one elder, one deacon, and one Bible teacher. This goal was carefully measured by the pastoral staff who partook in questionnaires in order to

evaluate the effectiveness and impact of the project's curriculum.

The third goal of this project was to implement a Sunday School curriculum that would help parents establish their homes as a discipleship center for their children. Parents at EKPC purposefully executed discipleship practices at home to lead their children every week during six weeks, starting at the seventh week of the project. Parents placed special emphasis on teaching God's redemptive story to their children by using six lesson guides proposed in this project. Ultimately, parents were expected to continue discipleship of their children at home following the completion of this project. Pre- and post-surveys measured and evaluated each parent's confidence and willingness as the primary disciple makers of their children.

Ministry Context

One must first understand the unique family structure of EKPC since it is a Korean American immigrant church. EKPC members regard Indianapolis as a very popular city because it hosts eight universities and various colleges. In particular, educational institutes like Indiana University-Purdue University Indianapolis (IUPUI), Ivy Tech Community College of Indiana, and Anderson University are located near EKPC. More than 40 percent of EKPC members have children living in Indianapolis who receive financial support from their families for their education. A considerable number of EKPC members live in Indianapolis for work, and their children's future education. This project will motivate parents to assume the primary role in their children's spiritual development by equipping them to teach their children at home.

Next, EKPC has never had a consistent strategy for equipping parents to disciple their children. In 2007, the senior pastor, Paul E. Cho, introduced discipleship training to equip people to be lay leaders for church ministries. By developing small groups and discipleship training for adults under Pastor Cho's leadership, EKPC

gradually became stable and grew in membership to approximately 200 people, including children and youth. EKPC has focused on adult discipleship to help with individual spiritual life in God's Word.

The ecclesiastical structure of EKPC separates children from the adult world. EKPC has a Sunday School, and a separate youth group. Services for adults, children and youth are held in separate spaces at the same time on Sundays. Many fellowship programs follow the services, but these are also generationally designated.

The ecclesial separation between generations at EKPC may have caused an unintended gap among members. In particular, generational gap between parents and children seems to have formed because of insufficient time for communication. The majority of parents spend too little time communicating with their children. The separation of a parent-child spiritual relationship may also be due to the lack of communication between the two groups while in church. If EKPC were to implement a curriculum to motivate or equip parents to instruct their children toward spiritual growth, perhaps EKPC might have grown in spirit as well as in number.

In addition, parents with children at EKPC have thoroughly relied on youth ministers for their child's spiritual development. Parents no longer believe they need to share the gospel with their children or communicate about spiritual concerns because ministers do that job. The need for parental involvement in the children's and youth ministry is not small. The pastoral staff at EKPC is concerned about the lack of teachers and teaching that the children and youth experience whenever ministers leave. Seven different children and youth ministers passed through EKPC from 2005 to the present. Currently, the children's ministry has five teachers, while the youth ministry has only three. Each of these ministries is heavily dependent on a few teachers.

Frequent ministerial changes have caused confusion for the children and youth ministries. These ministries must establish a stable educational strategy to compensate for

the frequent leadership change. The church needs to encourage adult members to be involved with the children and youth ministries lest inconsistency remains. Parents at EKPC must especially be equipped to become the primary disciple makers for helping their children to grow spiritually into adulthood.

Parents with children at EKPC may have failed to teach their children at home because of the cultural differences between generations. Children face the challenge of experiencing two different cultures: American and Korean. Due to language problems and cultural gaps between generations parents are unmotivated to take responsibility for their children's spirituality. Equipping parents as primary disciple makers should help bridge the communication gap between generations.

Lastly, EKPC has never had a Sunday School curriculum that trains parents to deliver the gospel for their children's salvation and growth. Nonetheless, the pastoral staff and families of EKPC agree that the gospel is a central theme in their lives. For years, Pastor Cho has managed small groups to teach the Bible for adult spiritual growth. Families at EKPC have a passion to follow the church's teaching. By equipping parents to become their children's primary disciple makers, EKPC can be built as gospel-centered church. Therefore, the church needs to develop a gospel-centered curriculum for Sunday School to equip parents to become the primary disciple makers of their children.

Rationale

Parents are the most influential people in their children's spiritual, social, and behavioral development.¹ Children and teenagers value not only spending significant, but much time with their parents. Furthermore, they want to imitate and follow their parents' example. Amazingly, over the past few years, it has been reported that somewhere between 65 to 94 percent of church youth dropped out of church before their

¹Steve Wright, *ApParent Privilege* (Raleigh, NC: InQuest, 2009), 19.

sophomore year of college.² Approximately 35 percent of young adults who dropped out of church returned within a few years. In order to prevent children and youth from leaving the church, the church and the parents should seek to influence the children and youth toward spiritual growth. Research says that “even though parents are the most influential people in their children’s lives, only 10 percent of children reportedly read the Bible with their parents very often.”³ Parents must not depend on programmatic education or sermons delivered by the minister. Instead, parents must be equipped as the primary disciple makers, rooted in a theologically and scripturally grounded perspective. Therefore, parents must be equipped and apply their knowledge to disciple their children.

The Bible commands parents to teach their children at home for their spiritual development. God calls parents to have the primary responsibility for their children’s spiritual development. Moses commanded parents to instruct their children in the Word of God in Deuteronomy 6:7: “[W]hen you sit at home and when you walk along the road, when you lie down and when you get up.” Parents are crucial in shaping the spiritual lives of their children because they are biologically connected and are able to spend a lot of time with them. In God’s creation order (Gen 2:18-24), the family is the basic context for human development.

God has ordained the church to support and equip families (Eph 4:12). Jesus established the church as a community of faith to care of those who have been recreated through faith in him (Matt 16:18). The church equips parents to function as the primary disciple makers in their children’s lives. In Ephesians 5:18-6:4, the covenant relationship of a husband and wife is said to reflect Christ’s relationship with his church. The church is God’s ordained institution to equip parents as the primary disciple makers of their

²Timothy Paul Jones and Randy Stinson, *Trained in the Fear of God* (Grand Rapids: Kregal Academic, 2011), 17-18.

³Wright, *ApParent Privilege*, 24.

children. Parents must intentionally help their children know, realize, and confess God's desire for their salvation and spiritual growth by teaching them at home. It is very important for children to hear the gospel because The Great Commission is fulfilled through maturity in spiritual life (Matt 28:18-20).

Therefore, the Sunday School curriculum for this project was developed for parents at EKPC and implemented at the same for the benefit their children's physical, spiritual, and moral development. Through this project, parents were motivated to emphasize the familial context for a child's spiritual education. Also, this project not only increased each parent's participation in making disciples of their children, but it also reduced high dependence upon ministers and compensated for the lack of intergenerational education. This project provided an educational correlation between the church and the home, thus benefiting the spiritual development of children at EKPC. This project also helped the children live in a personal relationship with Jesus Christ as their Redeemer and Savior. As a result of this project, parents would continue the role of the primary disciple makers for their children at home.

Definitions

The following definitions were be used within this project.

Curriculum. The term *curriculum* is defined as “the planned and guided learning experiences and intended outcomes, formulated through the systematic reconstruction of knowledge and experiences under the auspices of the school, for the learners' continuous and willful growth in personal competence.”⁴

Family. The term *family* is defined as “any adult over the age of eighteen who

⁴Danies Tanner and Laurel N. Tanner, *Curriculum Development: Theory into Practice* (New York: Macmillan, 1980), 13.

has at least one child, under the age of eighteen, living in the home.”⁵ Grandparents who serve as the primary caregivers to their grandchildren under the age of eighteen are included in this definition.

Family ministry. Timothy Paul Jones defines the term *family ministry* as “the process of intentionally and persistently coordinating a ministry’s proclamation and practices so that parents are acknowledged, trained, and held accountable as primary disciple makers in their children’s lives.”⁶ In this project, family ministry is distinct from other concepts such as programs for counseling troubled families or for developing family-like relationships in the church.⁷ I adopted this term as a process of equipping parents as primary disciple makers in their children’s lives.

Spiritual development. The term *spiritual development* can be defined as spiritual growth for reaching Christ-likeness, including personal changes toward spiritual salvation and maturity. James Estep states that “spiritual development aims at growth in grace toward Christian maturity.”⁸

Family discipleship. The term *family discipleship* is used to describe the process by which parents lead their children in the discipline and instruction of the Lord (Eph 6:4). Timothy Paul Jones defines discipleship as “a personal and intentional process in which one or more Christians guide unbelievers or less mature believers to embrace and apply the gospel in every part of their lives.”⁹ Discipleship is a process that includes

⁵Tad Dale Thompson, “The Development of a Family Discipleship Model at Harvard Avenue Baptist Church, Siloam Spring, Arkansas” (D.Min. project, The Southern Baptist Theological Seminary, 2009), 11.

⁶Timothy Paul Jones, *Family Ministry Field Guide: How Your Church Can Equip Parents to Make Disciples* (Indianapolis: WPH, 2011), 33.

⁷Ibid.

⁸James R. Estep and Jonathan H. Kim, *Christian Formation: Integrating Theology & Human Development* (Nashville: B&H, 2010), 241.

⁹Jones, *Family Ministry Field Guide*, 17.

a personal profession of faith in Jesus Christ, as he has been revealed to us in Scripture. Jones emphasizes that “the gospel is the central point of discipleship; conformity to Jesus Christ is the goal of discipleship.”¹⁰

Faith talk. The term *faith talk* is defined as “intentional times set aside each week for conversation based on Scripture.”¹¹

Faith walk. The term *faith walk* is defined as “a discussion in the course of daily life that turns a child’s attention toward the presence of the gospel and the providence of God in every part of life.”¹²

Limitations and Delimitations

The first limitation of this project was its length. This project was intentionally limited to fifteen weeks, which included conducting a teaching seminar and lesson guides as well as participating in pre- and post-project surveys. This limitation was put in place by the Professional Doctoral Studies office of the Southern Baptist Theological Seminary. Whereas the short-term effects of the training can be measured initially, the long-term effects of a Sunday curriculum to equip parents as the primary disciple-makers would not be measurable within the time allotted for his project. A long-term project can be performed in the future to evaluate the effectiveness of project results.

The second limitation of this project was the subject and the educational methods for executing family discipleship. The subject of the gospel family discipleship would be beneficial for parents at EKPC to lead their children into salvation and spiritual growth. In order to deliver the gospel effectively, storytelling and discussion were the educational methods when parents engage in a faith talk or faith walk with their children.

¹⁰Ibid.

¹¹Brian Haynes, *Shift: What It Take to Finally Reach Families Today* (Loveland, CO: Group, 2009), 43.

¹²Jones, *Family Ministry Field Guide*, 162.

As for the delimitation of this project, the target group was related to the volunteers for a Sunday class of parents at EKPC. The process and the conclusions were primarily delimited to participants of a Sunday class of parents at EKPC. However, the methods and procedures of this project are applicable to other groups of parents in other churches.

Research Methodology

This project was designed to achieve three goals, namely, to evaluate parents as the primary disciple makers for their children's lives, to develop a Sunday School curriculum to equip participants to lead their children toward spiritual growth in the gospel, and to implement a curriculum that helped participants establish their home as a discipleship center. The process of conducting the project and measuring the above goals are outlined below.

Four weeks prior to this project, invitations were posted on the bulletin board at EKPC. Two weeks later, a formal announcement regarding the fifteen-week project was given to all adults at EKPC who had children. Participants then filled out an application for seminar enrollment and at the first session, entered a written agreement to promise faithful attendance.

During the first week of the project, participants were invited to attend an orientation for this project. In the second week, the target group was given pre-project surveys designed to measure each parent's knowledge and attitudes, and to give insight into the effectiveness of the seminar's goals.

In the thirteenth week of the project, participants were asked to complete post-project surveys. The target group was asked to complete the same questionnaires used in pre-project surveys. The results were analyzed to determine if the first goal of this project was achieved.

The second goal of this project was to develop a Sunday School curriculum for a Sunday class of parents at EKPC that enabled them to be the primary disciple makers of their children. An evaluative questionnaire by the pastoral staff measured the effectiveness and appropriateness of the curriculum used in this project. The pastoral staff consisted of a senior pastor, one children's minister, one elder, one deacon, and one Bible teacher. The curriculum for this project consisted of six instructional sessions aimed at teaching and motivating parents to become the primary disciple makers in their children's lives. The curriculum also included six lesson plans for parents to execute for family discipleship at home. In the fourteenth week of this project, the pastoral staff responded to eight questions evaluating the curriculum's content and material. Each question asked about the effectiveness and usefulness of the curriculum. Finally, I evaluated the results of the questionnaires.

The third goal of this project was to implement lesson guides for family discipleship for parents to establish their home as a discipleship center. The method for evaluating each parent's competencies in family discipleship was achieved through a pre- and post-project survey. The process was the same as that of the previous surveys, in that participants were given a questionnaire to measure its goal. The questions included items about participant competency, willingness and confidence to continue their roles as the spiritual leader of family discipleship. The results were analyzed to determine if the third goal of this project is achieved.

The questions in the pre- and post- project surveys used a six-point Likert-type scale. In the actual survey, items were arranged numerically.

CHAPTER 2

BIBLICAL AND THEOLOGICAL SUPPORT

Introduction

This chapter is concerned with the question of what Scripture teaches about parents' responsibility for discipling their children. Since the purpose of this project was to develop and implement a Sunday School curriculum to equip the parents as disciple makers, it is necessary to know what the Bible teaches about the role of parents in making disciples of their children. Since Scripture is the only source for infallible principles regarding family discipleship, this chapter focuses on biblical foundations for parents' roles in teaching the next generations.

Before exploring the selected passages in the Old and New Testament, one must examine what God says about family discipleship within the order of creation. In God's creative order, the basic context for human development is the family, and the basic distinction between human beings is "male and female." God created the first family when He created man and woman (Gen 2:18-24). God then tells the first family to be fruitful and multiply and fill the earth (Gen 1:28). Though Adam failed to obey God, he and Eve did procreate. This was followed by God's covenant promise to the family as a perfect unit created in His image; God instituted the system of the family. God set a condition of inheriting His purpose of creation in the context of the family. When Christian marriage functions as God intended, men and women are fulfilled in their roles and children are brought into and raised by a loving family. God gave parents the primary role as the primary disciple-makers of their children.

Biblical Support in the Old Testament

In the Old Testament, a number of clear passages point to parents' responsibility, specifically to fathers, as the disciplers of their children.¹ The Old Testament clearly speaks of the need for family discipleship by the exegesis and the exposition of the selected passage of the book of Deuteronomy, Genesis and Psalms. This study supports that thesis by showing God's design for what parents' responsibilities are and what it is they should teach about at home.

Deuteronomy 6:4-9

Deuteronomy 6:4-9 clearly demonstrates God's command for family discipleship, and in order to understand this more fully, we need to briefly introduce the structure of the book of Deuteronomy.

The structure of Deuteronomy. The book of Deuteronomy can be divided into three major addresses that Moses delivered to the Israelites just prior to his death on the plains of Moab before they enter the Promised Land.² Moses' first address, found in chapter 1:1-4:49, is about remembering the historical grace of Yahweh, particularly in the Israelites journey through the wilderness. The second and longest address, found in chapter 5:1-28:68, gives detailed explication of the Horeb covenant through a series of regulations and case law examples. Moses' third address, found in chapter 29:1-34:12, is about covenantal renewal in Moab and preparations for Moses' passing.

In the second address of 5:1-28:68, Deuteronomy 6:4-11:32 constitutes the original introduction to the detailed explication found in chapters 12-26, which follows the giving of the Ten Commandments (Deut 5:1-6:3).³ As a result, Deuteronomy 6:4-

¹See Gen 1-3; 12:2; 17:4-6; 18:16-19; 46:3; Exod 12:25-27; Deut 6:1-15; 26:5; 32:45-47; Ps 78:1-8; Prov 1:7-9; 13:1; 22:6; Mal 2:15.

²Mark E. Biddle, *Deuteronomy*, Smyth & Helwys Bible Commentary (Macon, GA: Smyth & Helwys, 2003), 5.

³Biddle, *Deuteronomy*, 123.

11:32 focuses on the first commandment which states the condition for Israel's proper relationship to God.

Prior to Deuteronomy 6:4-9, God directed Moses to teach the Israelites His commands so that their children and their children's children may fear the Lord their God as long as they live by keeping all his decrees and commands (6:2a). Verse 20 confirms the requirement for the parents' obedience so that the children will likewise fear and obey YHWH.

Deuteronomy 6 constitutes "God's pivotal command to Israel (vv. 1-9), a warning against forgetful disobedience (vv. 10-19), and a model for instruction of the young" (vv. 20-24).⁴ Structurally, Deuteronomy 6:4-9 provides the fundamental statement of Moses' second address.⁵ Ultimately, verses 4-9 addresses a fundamental command to keep faith in God in this and future generations.⁶

God's command to love and obey His Word is to be implemented by parents teaching and modeling these things to their children at home. The Israelites' faithfulness to the commandments, decrees, and laws of God was important so that their lives would be prolonged and would allow them to possess the land of milk and honey (Deut 6:1-3). Verses 4-5, "Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength," is the main command of Deuteronomy 6 which is to be implemented in accordance with verses 6-7.⁷

These commandments that I give you today are to be upon your ears. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. (Deut 6:6-7)

⁴Walter Brueggemann, *Deuteronomy*, Abingdon Old Testament Commentaries (Nashville: Abingdon, 2001), 82.

⁵Gary Harlan Hall, *Deuteronomy*, The College Press NIV Commentary, Old Testament Series (Joplin, MO: College, 2000), 133.

⁶J. G. McConville, *Deuteronomy*, Apollos Old Testament Commentary (Downers Grove, IL: InterVarsity, 2002), 139.

⁷Brueggemann, *Deuteronomy*, 83.

The Command of Wholehearted Love and Obedience to God. In verse 4, the imperative “hear,” as the Hebrew word *שמע*, is a fundamental understanding in order to have a faithful relationship with God.⁸ The phrase “Hear O Israel” is a stereotyped formula that occurs regularly in Deuteronomy.⁹ The Hebrew verb *שמע* denotes the speaker’s intention of emphasizing not only the physical act of hearing, but also emphasizing an honest request to obey God’s commands. Therefore, when God’s people wholeheartedly hear and obey His Words, they will keep a faithful relationship with Him.

God called the Israelites to love Him with their heart, soul, and strength. YHWH is the only one true God, and He is to be the primary object of love (vv. 4-5). The central confession of “the Lord our God, the Lord is one” in verse 4 clearly means that Yahweh is “to be the sole object of Israel’s worship, allegiance and affection.”¹⁰ The phrase of “Love the Lord your God” declares that “Yahweh alone is worthy of love.”¹¹ This emphasizes how the Israelites are to love God with their whole being (v. 5). The Israelites expressed gratitude to YHWH for His special love and deliverance as a faithful loyalty to Him (Deut 6:10-11, 21-23; 10:12, 15).¹² McConville stated, “Gratitude is to be expressed in obedience to his commands (Deut 6:6-9; 10:12-13; 11:1) based in deep and wholehearted commitment.”¹³

In verse 5, the emphasis to love is further intensified by the use of the phrase ‘with all your heart and with all your soul and with all your strength.’ McConville states

⁸Ibid.

⁹See Deut 4:1; 5:1; 9:1; 20:3; 27:9; 33:7.

¹⁰McConville, *Deuteronomy*, 137.

¹¹Ibid., 141.

¹²Ibid., 142.

¹³Ibid.

that ‘heart’ in Deuteronomy is typical for penetrating to the seat of the will.¹⁴ Hall points out, “In the Hebrew mentality, ‘heart’ was equal to what we associated with the mind, that is, the intellect, the will, and the intention.”¹⁵ ‘Soul’ included the whole inner self with all its emotions, desires, and personal character (Ps 103:1).¹⁶ ‘Strength’ means “the idea of a person’s full capacities.”¹⁷ Therefore, the phrase ‘with all your heart and with all your soul and with all your strength’ is an expression of “the uttermost of personal devotion, a total commitment.”¹⁸

In Matthew 22:37, Jesus says, “Love the Lord your God with all your heart and with all your soul and with all your mind.” In answering a lawyer’s question of which commandment is the greatest, he stated that verse 5 was “the greatest and first commandment.” Jews in the first century had already discerned that the Shema was the fundamental principle of their law.¹⁹ Identically, Jesus reaffirms the wholehearted love to God as a greatest and first commandment. Therefore, wholehearted love and obedience to God is the fundamental command for God’s people to pass on to their children and the generation to come.

The call to parents as primary disciple-makers. Verses 6-9 express Israel's obligation to give continual attention to the Shema and its demand.²⁰ In verse 7, God commands Israel to impress His Words on their children. The commandments are to be ‘upon your heart,’ which means “to be internalized, memorized, and made a part of the

¹⁴Ibid.

¹⁵Hall, *Deuteronomy*, 138.

¹⁶Ibid.

¹⁷McConville, *Deuteronomy*, 142.

¹⁸Hall, *Deuteronomy*, 138.

¹⁹Ibid.

²⁰McConville, *Deuteronomy*, 142.

will” (11:18; 30:14; 32:46).²¹ God’s words must be impressed into the hearts and minds of children by “inscribing them with indelible sharpness and precision.”²²

While sitting at home or walking in the pathway, and while lying down to sleep or rising for the tasks of a new day, Israel’s parents were to be occupied with covenant concerns and their faithful transmission of God’s message (v. 7). The commandments were to be spoken and repeated wherever they went and passed on to the next generation, “not simply by enforcing them as law code but by making the fabric of life and conversation.”²³ In the ancient Hebrew world, the day began at sunset as the Jewish ritual day still does.²⁴ Jewish families were devoted to repeating the Shema in bed in the evenings and while standing in the morning.²⁵ The acts of sitting, walking, lying, and rising up encompass the totality of human life and effort. Thus, love and faithfulness for God is considered to be at the center of His people’s labor and life.²⁶

The Israelites, especially parents, are given a clear mission to deliver God’s commandments to their children, teaching and modeling wholehearted love and obedience for God. God wants parents, their children, their grandchildren, and many future generations to love and fear Him with all their heart, soul, and strength, that they may live prosperous lives. Through parents’ instructions, God’s Word is to be instilled in the hearts and minds of the coming generation. Therefore, we see in the model given to us in Deuteronomy that God has called parents to be the primary disciple-makers of their children.

²¹Hall, *Deuteronomy*, 138.

²²Eugene H. Merrill, *Deuteronomy*, The New American Commentary, vol. 4 (Nashville: Broadman & Holman, 1994), 167.

²³McConville, *Deuteronomy*, 142.

²⁴Biddle, *Deuteronomy*, 127.

²⁵Ibid.

²⁶Merrill, *Deuteronomy*, 167.

Genesis 18:16-19

Through the account in Genesis 18:16-19, we see how God chose parents, especially fathers, to direct their households to keep the way of the Lord by doing what is right and just.

The structure of Genesis 18 can be divided into three accounts: 1) the three visitors' reminder of Abraham's promised son in verses 1-15, 2) the destruction of Sodom and Gomorrah in verses 16-21, and 3) Abraham pleading for Sodom in verses 22-33. In Genesis 18:16-19, the three visitors remind Abraham of Yahweh's promise to bless him before they speak to him about the possible punishment of Sodom and Gomorrah.

Verses 16-19 serves as a reminder of the original covenantal promise that Abraham will become "a great nation" (12a) and that "all nations on earth will be blessed through him" (12:3b).

After the visitors accomplish their primary purpose of delivering the message to Abraham and Sarah of the promised birth of their son, Isaac, they set out on their journey (v. 16). Abraham walks along with them for a while to see them on their way. The three visitors look down toward Sodom; Abraham knows that this is an indication of their interest in overtaking the city. This understanding supports what Yahweh decided to reveal to Abraham regarding his judgment on the city of Sodom (v. 17).

Yahweh decided to reveal to Abraham his plans for Sodom and Gomorrah (v. 17), all the while reminding Abraham of the original covenantal promise by restating his promise of blessing Abraham to in verse 18. Wenham summarizes 12:2-3 in this way: "For Abraham is indeed to become a great and powerful nation, and all the nations of the earth will find blessing in him" (v. 18).²⁷ Wenham adds, "The addition of the adjective 'powerful' and the substitution of 'nations' for 'families' and 'clans' seem to enhance the

²⁷Gordon J. Wenham, *Genesis 16-50*, Word Biblical Commentary, vol. 2 (Dallas: Word Books, 1994), 50.

original promise.”²⁸ When God decided to reveal His plan to Abraham, we can infer two reasons why He would do this. First, all nations would be blessed through Abraham; therefore, God told him that one city was to be removed (v. 21) before it had a chance to be blessed through him (vv. 22-33). Second, Abraham was to teach his offspring God’s righteousness and justice so that they might honor Him. By sharing His plan with Abraham, Yahweh was implementing “the dimension of the promise that the nations would find blessing through Abraham.”²⁹

Yahweh commands Abraham to direct his household to do “what is right and just” (v. 19), with a reminder of the original covenantal promise (v. 18) when He revealed his judgment to Abraham (v. 16). God fulfilled His covenantal promise when His people obey His commandment to teach their households.

God’s covenantal promise would be fulfilled by one’s obedience. Hartley says, “When they are obedient to God, God may work through them dynamically to achieve what he had promised Abraham.”³⁰ Wenham states, “‘So that the Lord may bring on Abraham what he has spoken about’ (v. 19b) makes the fulfillment of the promise contingent on Abraham’s obedience.”³¹ Longman indicates,

The notion of an internalized obedience is close in meaning to the terms of the ‘new covenant’ found in Jer 31:33, stating that ‘I will put my law in their minds and write it in their hearts,’ and is deeply rooted in the theology of Deuteronomy, stating that ‘the Lord your God will circumcise your hearts and the hearts of your descendants, so that you may love him with all your heart and all your soul, and live’ (30:6).³²

Abraham and his descendants are to be obedient to teach their children what is

²⁸Ibid.

²⁹John E. Hartley, *Genesis*, New International Biblical Commentary (Peabody, MA: Hendrickson, 2000), 180.

³⁰Ibid., 181.

³¹Wenham, *Genesis 16-50*, 99.

³²Tremper Longman and David E Garland, *Genesis - Leviticus*, The Expositor’s Bible Commentary (Grand Rapids: Zondervan, 2008), 191.

right and just so that they too might do what is right and just.

Having chosen Abraham, God charged him with the responsibility of directing his children and his descendants to follow and keep the way of Yahweh.³³ Yahweh described Abraham as the one He had chosen, literally “known” in verse 19. Abraham is a representative for his household to deliver God’s will and His ways to his children. McKeown emphasizes the representative nature of Abraham, stating, “The reason for informing Abraham about the destruction before it happens links directly with his role of bringing blessing to the nations.”³⁴ Abraham is the chosen one in his household, responsible for teaching Yahweh’s love and righteousness to his children. Abraham is an example of righteousness and justice for his household, and he serves as an example of one who walks closely with God. This secures blessings not only for Abraham, but for his family and the entire world. Yahweh wants children to know of God’s kindness and righteousness by learning through the father in the household.

The obligation of instructing children is constantly reiterated in the law (Exod 12:25-27; Deut 6:1-3, 6-7, 20-25) and in the wisdom literature (Prov 1:7; 13:1).³⁵ Each generation of parents is to teach the next generation of children the meaning of Passover, which memorialized the deliverance from Egypt (Exod 12:25-27).³⁶ The immediate instruction to children about the Passover ceremony would help establish each generation as God’s people throughout the historical continuum of the people of Israel until the New Testament’s time.³⁷ As parents relayed the instructions and meaning of Passover, it

³³Hartley, *Genesis*, 181.

³⁴James McKeown, *Genesis*, The Two Horizons Old Testament Commentary (Grand Rapids: William B. Eerdmans, 2008), 105.

³⁵Wenham, *Genesis 16-50*, 99.

³⁶Douglas K. Stuart, *Exodus*, The New American Commentary, vol. 2 (Nashville: Broadman & Holman, 2006), 289.

³⁷*Ibid.*

prepared the next generation to expect and long for a Messiah who would bring about their escape from death.

In summary, God chose Abraham to be the representative for his household, as well as the one to whom He would reveal His plans. Also, God commanded Abraham to direct his households in God's ways of righteousness and justice. Abraham's obedience is how the covenantal promise was to be kept. Likewise, God chooses the father in each household to be ones to whom He reveals His plans. Parents, specifically fathers, are responsible for directing their children towards what is right and just. Parents' faithfulness in fulfilling this role is the way to keeping the covenantal relationship with God.

Psalm 78:1-8

Psalm 78 can be summarized in this way: God's people must teach their children to pass on the history of God's marvelous works to the next generations. This psalm reports the narrative accounts of aspects of God's relationship with Israel from Egypt through to the time of David.³⁸ The Psalm alternates between Israel's rebellion and God's faithfulness. The Psalm reminds God's people of the danger of disobedience and rebellion. The psalmist Asaph implores his generation to keep the Law and not to forget God's works or rebel against Him. Although Psalm 78 describes how their ancestors forgot God's works, it also teaches how the Lord graciously delivered them despite His people's unfaithfulness.

Psalm 78 begins with an invitation to hear, using the Hebrew word אָזַן [azan], which means to "hear to understand," and basically implies "to be obedient."³⁹ The

³⁸John Goldingay, *Psalms 42-89*, Baker Commentary on the Old Testament, vol. 2 (Grand Rapids: Baker Academic, 2007), 479.

³⁹James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)*, electronic ed. (Oak Harbor, WA: Logos Research Systems, 1997).

phrase “O my people, hear my teaching” in verse 1 reminds God’s people of the covenantal commands, known as the Shema (Deuteronomy 6). The psalmist intends to emphasize the continuity of the covenant from generation to generation.⁴⁰ This psalm implores fathers to transmit to their sons the gift of the law and the knowledge of the marvelous works of God and His people.

Yahweh has shown Himself to Israel in two ways.⁴¹ One way is through God’s Word, or the Law, which He established for Israel. The other way is through divine action. The Israelites experience the exodus before they are given the covenant. The psalmist implores God’s people to listen to His words and to obey Him by exploring what they have done in the past. Verse 2 says that the Israelites should teach “dark sayings of old,” which properly refer to “riddles or enigmas” handed down from previous generations.⁴² “The riddles are not explicitly stated, but apparently its solution lies in telling the ‘story’ of Yahweh’s wonderful deeds and Israel’s failures.”⁴³

The Israelites must obey God’s instruction, which is translated in Hebrew as תּוֹרָה [tô·rā(h)] in verse 5. The Hebrew word תּוֹרָה for “law” originally meant instruction from the verb “to teach.”⁴⁴ The word תּוֹרָה refers to the giving of the Law at Sinai. In short, the psalmist seeks to pass on the commands that are part of תּוֹרָה as well as the marvelous works of God and Israel.⁴⁵

⁴⁰Samuel Terrien, *The Psalms, Strophic Structure and Theological Commentary* (Grand Rapids: Eerdmans, 2003), 565.

⁴¹Marvin E. Tate, *Psalms 51-100*, Word Biblical Commentary, vol 20 (Dallas: Word, 1990), 289.

⁴²Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*, electronic ed. (Oak Harbor, WA: Logos Research Systems, 2000), 295.

⁴³Tate, *Psalms 51-100*, 289.

⁴⁴Terrien, *The Psalms*, 565.

⁴⁵Tate, *Psalms 51-100*, 288.

God wants His people to deliver the story of what He has done for His people to the next generations (vv. 4-6). God's words and instructions are to be the subject of discourse among God's people. Tote stated, "The commandments are understood in the context of the story and the story is incomplete without the commandments."⁴⁶ In Deuteronomy 6, immediately after the giving of the Ten Commandments, Moses tells Israel, "These are the commands, decrees and laws the Lord your God directed me to teach you to observe in the land that you are crossing the Jordan to possess" (v 1). The people are told to "teach [the words] carefully to your children and speak them when you sit in your home and when you walk along the way and in your lying down and in your rising up" (v 7). Deuteronomy 6:20-21 links the Torah with the tradition of the signs and wonders of God performed.

In the future, when your son asks you, "What is the meaning of the stipulations, decrees and laws the Lord our God has commanded you?" tell him: "We were slaves of Pharaoh in Egypt, but the Lord brought us out of Egypt with a mighty hand" (Deut 6:20-21)

The Torah is a combination of stories and commandments. Without understanding God's active love, God's commands would be incomplete. God's love gives context for His commands for His people. Psalm 78 shows the mystery of God's saving work through Israel's history and their sinful behavior. The psalm includes accounts of Yahweh's people lacking faith, disobeying, and then receiving the consequences.⁴⁷ By understanding the marvelous works of God in the past, as well as knowing the sins of Israel, the present and future generations can learn from Israel's disobedience and avoid the sins of the previous generations.

Parents are to pass on to their children the accounts of the great acts of Yahweh and His teaching so that this influence can continue for generation to come (vv. 4-8). God

⁴⁶Ibid., 289.

⁴⁷Ibid., 295.

wants parents to “tell the next generation the praiseworthy deeds of the Lord, his power, and the wonders he has done” (v. 4). God established the law in Israel which “He commanded our ancestors to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children” (vv. 5-6). Its purpose is so that each generation of Israelites will “put their confidence in God and forget not the deeds of God, but keep his commandments” (v. 7 ESV).

Each generation must also hear the story of salvation and so choose to trust God. Broyles summarized the story of salvation that each generation must hear in Psalm 78.

God has revealed his deeds (vv. 4, 7, 11), wonders (vv. 4, 11, 12, 32, 43), power (v. 4), and signs (v. 43). God has established his law (vv. 5, 10), statutes (vv. 5, 56), covenant (vv. 10, 37), and his commands (v. 7). He has guided (vv. 14, 53, 72) and redeemed (vv. 35, 42) his people. Also, he has provided them with water and bread (vv. 15-16, 23-25), shepherded them (vv. 52, 70-72), and settled them in the land (vv. 54-55). He has plagued their enemies in Egypt (vv. 12, 43-51) and delivered them through the sea (vv. 13, 53). And he was merciful and atoned for their iniquities, even though their repentance was phony (vv. 34-39).⁴⁸

Psalm 78 also gives a word of caution, to heed the commands and decrees of God and not to follow the disobedience of their forefathers by forgetting and forsaking the Lord’s ways (vv. 4-8). Psalm 78 in detail describes the disobedience and unfaithfulness of their forefathers.

In spite of God’s instructions and the great works for His people, “they responded by being stubborn and rebellious (vv. 8, 17, 40, 56). They forgot (v. 11) and did not remember God’s deeds (v. 42). They did not believe or trust him (vv. 22, 32). And so they continued to sin (vv. 17, 32) and put willfully God to the test (vv. 18, 41, 56). They were not loyal or faithful (vv. 8, 37) to his covenant. God became very angry (vv. 21, 31, 58, 59, 62) and slew His people (vv. 31, 34) and gave them over to destruction (v. 62). And so he rejected them and abandoned the sanctuary (vv. 59-60).”⁴⁹

Parents must not hide these truths from their children, but rather share both the

⁴⁸Craig C. Broyles, *Psalms*, New International Biblical Commentary (Peabody, MA: Hendrickson, 1999), 319-20.

⁴⁹Ibid.

awesome acts of God and the sins of Israel that their children may learn from their history. When parents fail to tell their children about the truth and works of God, they are in essence hiding God's truth from their children rather than letting Him be a light to their paths.

In summary, God calls parents to pass on His truths to their children so that they will pass on these same truths to the next generation. The purpose of psalm 78:1-8 is clear: parents, especially fathers, are to teach and model trust in God, remembering what He has done, and obeying His law (v. 7). The psalmist teaches that parents' instructing their children is one of the greatest missions of God's people. The Bible commands for parents to teach their children and train up them in the way they should go.⁵⁰ Each generation can learn of God's saving activity for His people by observing God's love and past faithfulness. By observing Israelite's failure to follow God's instructions, generations may learn from Israel's disobedience and consequences, and take heed to remember and keep the ways of God and His commands.

Biblical Support in the New Testament

We can also find clear biblical support about the main purpose and content of family discipleship in the New Testament. The New Testament echoes the call to discipleship in the Christian home.⁵¹ Although a variety of passages exist to support this thesis, three New Testament passages lay the groundwork for the claim that Jesus' Great Commission calls for parents to pass on the gospel to their children through family discipleship.

Matthew 28:16-20

Matthew 28:18-20 supports the idea that the whole church, including the

⁵⁰See Deut 4:9; 6:6-9; Prov 22:6.

⁵¹See Matt 28:16-20; Eph 6:2-4; Col 3:21; 1 Tim 3:4-5, 12; 2 Tim 1:3-10.

children, is called to make disciples. Parents' intentional and consistent teaching of God's Word is the way to fulfill the Great Commission within the home.

At first, the structure of Matthew 28:16-20 can be simply described as the following:

1. The disciples go to Galilee as commanded and see Jesus (vv. 16, 17).
2. Jesus appears to the disciples and declares his power (v. 18).
3. Jesus commissions the disciples (vv. 19, 20a). The two following elements are essentials: (a) the goal of the commission is to make disciples and (b) the characteristics of making disciples are baptizing and teaching.
4. Jesus promises his disciples that he will be with them (v. 20b).

Jesus gives the Great Commission to his disciples on top of a mountain in Galilee (Matt 28:16). Matthew describes the responses of two different groups amongst the circle of the eleven. Some of them who heard worshipped Jesus, but others in the group doubted. The word *διστάζω* (*distazo*) in verse 17 would not mean "unbelief," but rather "hesitation."⁵² Matthew does not seem to be saying that they doubted this really was Jesus, but rather it is likely that some of them were still confused.

Despite the hesitation of the eleven disciples, Jesus approaches them. Before the commission is given to the disciples in verse 19, he assures them of his sovereignty over heaven and earth in verse 18. Jesus' authority forms the basis for making disciples of the nations, as Matthew has frequently introduced Jesus throughout his book as one who has authority.⁵³ Nolland sees Jesus' authority in verse 18 as "a newly acquired authority" as the result of the reality of the Passion events.⁵⁴ Jesus achieves a new level of authority through his death on the cross and his resurrection. The disciples would soon

⁵²Grant R. Osborne, *Matthew*, Exegetical Commentary on the New Testament (Grand Rapids: Zondervan, 2010), 1077.

⁵³See Matt 7:29; 8:9; 9:6, 8; 21:23, 24, 27.

⁵⁴John Nolland, *The Gospel of Matthew: A Commentary on the Greek Text*, New International Greek Testament Commentary (Grand Rapids: W. B. Eerdmans, 2005), 1264.

see that everything is different after Jesus' death and resurrection. Therefore, Jesus' newly confirmed authority implies a sense of a new beginning for his disciples to follow the Great Commission.

The commission in verses 19-20a consists syntactically of the main verb μαθητεύσατε, "make disciples," with three parallel subordinate participles: πορευθέντες, "going," βαπτίζοντες, "baptizing," and διδάσκοντες, "teaching." Each participle functions as an imperative when linked with the imperative verb.⁵⁵ The commission is preceded by the assertion of Jesus' authority (v. 18) and followed by the promise of Jesus' presence (v. 20b). Therefore, Jesus' authority and his presence empower those who follow the command to "make disciples."

The phrase "make disciples" in verse 19 is the only imperative in the Great Commission. In 13:52, Matthew has already introduced the idea of "being disciplined," and now, in verse 19, the eleven disciples are known as "a discipling disciple."⁵⁶ Although the Greek word πορευθέντες (*poreuthentes*) for "go" is in a participle's tense, it can also function in an imperative sense; however, it is not a main verb in verse 19. Blomberg indicates, "Matthew frequently uses 'go' as an introductory circumstantial participle that is rightly translated as coordinating to the main verb - here 'Go and make' (cf. 2:8; 9:13; 11:4; 17:27; 28:7)."⁵⁷ Therefore, the word πορευθέντες is subordinate to the main verb μαθητεύσατε (*matheteusate*) of "make disciples." Blomberg adds that making disciples of all nations requires many people to leave their homelands, but "Jesus' main focus remains on the task of all believers to duplicate themselves wherever they may be."⁵⁸

⁵⁵Donald A. Hagner, *Matthew 14-28*, Word Biblical Commentary, vol. 33b (Dallas: Word, 1995), 878.

⁵⁶Nolland, *The Gospel of Matthew*, 1265.

⁵⁷Craig Blomberg, *Matthew*, The New American Commentary, vol. 22 (Nashville: Broadman & Holman, 1992), 431.

⁵⁸Ibid.

Making disciples in verse 19 would not only include carrying out the mission from the Jews to the Gentiles, but, rather it stretches out to include “all the nations.” Since the main verb has for its object πάντα ἔθνη, “all the nations,” it is implied that the disciples are to go into the entire world. Nolland stated, “Matthew never fully clarifies how one can get from the restricted situation of ‘going among Gentiles or to the town of the Samaritans’ in 10:5 to the universal mission of 28:19-20.”⁵⁹

The command to make disciples given in the Great Commission is not only for the context of missions and evangelism for the church, but additionally the principles found in this passage provide biblical basis and support for parents making disciples of their children at home. Christian parents are disciples of Jesus and are therefore called to make disciples, and this includes their children at home. Parents are commanded to proclaim the gospel and teach Jesus’ commands to their children. For the Christian parent, parenting is about making disciples of their children, and the Great Commission gives the assurance to the Christian parent that they will be strengthened by Jesus’ authority and His presence with them.

The truly subordinate participles in verse 19 explain what making disciples involves: “baptizing” and “teaching” others to obey all of Jesus’ commandments. The Greek words βαπτίζοντες, “baptizing,” and διδάσκοντες, “teaching,” function as supplementary imperatives when they are linked with the imperative verb. Osborne states that baptism and teaching “beautifully describe both the sacramental and experiential sides of discipleship which are essential aspects of ecclesiology.”⁶⁰

Baptism proves that one is a member of the local church, and teaching proves that one is being educated for spiritual growth in a church community.

⁵⁹Nolland, *The Gospel of Matthew*, 1266.

⁶⁰Grant R. Osborne, *Resurrection Narratives: A Redactional Study* (Grand Rapids: Baker, 1984), 92.

At first, the disciplers are commanded to baptize the new believers. When Jesus adds baptism as an essential component of discipleship, it means that baptism brings the believer into the name of the triune Godhead (v. 19b). Baptism will be the first step that initiates new disciples into the local church, and is done with Trinitarian formula invoking the Father, Son, and the Holy Spirit.⁶¹ Osborne states that baptism leads the believer into a new relationship, into a new fellowship or into the lordship of the Godhead.⁶²

Next, the disciples are to teach those who are baptized not only to know all of Jesus' commands but also to obey all of them (v. 20a). Jesus' own teaching ministry is based on the church's teaching ministry in the discipleship process.⁶³ It implies the discipleship process is not merely an intellectual process, but the intention is to end in spiritual formation. The emphasis on obeying "everything I have commanded you" shows that whatever is learned should practically be lived. Osborne emphasizes that the aorist verb ἐνετείλαμην, "I have commanded," encapsulates all of Jesus' teaching as the commands to be followed in life.⁶⁴ In the discipleship process, it is essential for disciples to teach all of Jesus' teachings and help others to apply His Word to their lives.

In essence, to be a Christian is to be a disciple of Jesus, and as His disciple, one is called to carry out His commission and follow His teaching to make disciples themselves. Making disciples is not only helping to bring a person into Christian community and a personal relationship with Jesus Christ, but part of the disciple-making process involves helping that person grow and learn in their walk with Christ. As parents seek to make disciples of their children, they should likewise seek their children's belief

⁶¹David L. Turner, *Matthews*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2008), 670.

⁶²Osborne, *Matthew*, 1081.

⁶³See Matt 4:23; 5:2; 7:29; 9:35; 11:1; 13:54; 21:23; 22:16; 26:55.

⁶⁴Osborne, *Matthew*, 1082.

in Christ as their Lord, help them grow in spiritual maturity, and guide them to be committed to Jesus' Great Commission.

In summary, disciple making is what Jesus has called Christians to do in giving us the Great Commission. The specifics of making disciples include baptizing others and teaching them the Word of God. This is not limited to missions or ministry done at church, but also carries over into the home, to families. Jesus' command to make disciples extends parents, as He has given them children to teach and train in the ways of the Lord. For the Christian parent, parenting is about making disciples. Therefore, Christian parents should strive to carry out the Great Commission in the context of their home, as well as reaching the world.

Ephesians 6:4 and Colossians 3:21

The structure of the two paragraphs of Ephesians 6:1-4 and 5-9 have close parallels with Colossians 3:20-4:1, similarly presenting instructions to children and parents.⁶⁵ Both texts have the same structure with a slight difference in the terminology of choice regarding the father's responsibility.

In Ephesians 6:1-4, Paul addresses the relationship between children and their parents. He instructs children to obey their parents, while charging fathers to instruct and admonish their children with the teachings of the Lord Jesus. The power of the father is not limitless but is to be kept within the boundaries of instructing, admonishing and teaching "in the Lord."⁶⁶

Paul clearly exhorts that God calls parents, specifically fathers, to lead their children in the ways of the Lord. As Paul lays out in these passages, he places emphasis

⁶⁵F.F. Bruce, *The Epistles of the Colossians, to Philemon, and to the Ephesians*, The New International Commentary On the New Testament, vol. 9 (Grand Rapids: William B. Eerdmans), 398.

⁶⁶Peter Thomas O'Brien, *The Letter to the Ephesians*, The Pillar New Testament Commentary (Grand Rapids: Apollos, 1999), 445.

on children obeying their “parents,” and he ensures the term parents to be father and mother (v. 2). He then specifically exhorts fathers, in verse 4, to bring their children up in the training and instruction of the Lord. After using parents in verse 2, the mention of mothers is not used again in verse 4. This may be to emphasize the father’s responsibility for educating their children. Melick states, “Paul used the term fathers in addressing the parents. The term may easily encompass both father and mother, as it does here, but it also served to remind them that the fathers bore a primary responsibility for the children in the home.”⁶⁷

In both the Greco-Roman and Jewish period, fathers in particular are held responsible for the education of the children.⁶⁸ Lincoln describes how Ephesians is in conformity with this way of thinking, addressing male heads of households in their role as fathers. In later Judaism, the following point was expressed: “All the obligations of a father toward his son enjoined in the Law are incumbent on men but not on women, and all obligations of a son toward his father enjoined in the Law are incumbent both on men and on women.”⁶⁹ One can, therefore, conclude that parents, specifically fathers, are primarily responsible for the spiritual education of their children.

The first part of Ephesians 6:4 has a similar meaning to the exhortation to fathers as Colossians 3:21, but Ephesians employs different terminology.

Paul exhorts fathers to not “exasperate his children” (Eph 6:4). The exhortation to fathers in Colossians 3:21 is stated in the negative: “Do not provoke your children, lest they become discouraged.” Fathers must take great caution to not provoke anger in their children. Lincoln explains, “This involves avoiding attitudes, words, and actions which

⁶⁷Richard R. Melick, *Philippians, Colossians, Philemon*, The New American Commentary, vol. 32 (Nashville: Broadman & Holman, 1991), 315.

⁶⁸Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42 (Dallas: Word, 1990), 406.

⁶⁹*Ibid.*

would drive a child to angry exasperation or resentment and thus rules out excessively severe discipline, unreasonably harsh demands and condemnation, subjecting a child to humiliation, and all forms of gross insensitivity to a child's needs and sensibilities."⁷⁰ As O'Brien indicates, "In Hellenistic Judaism severe punishment could be meted out to disobedient children."⁷¹ However, Paul warns against the abusive use of the father's authority because parents' teaching should follow this pattern but rather be given "in the Lord." Thielman states, "Paul urges fathers not to abuse their authority by treating their children in harsh, unfair ways that create resentment and bitterness."⁷²

Instead, fathers should correct a child not by hurting him but rather by persuading him. As Hendriksen states, "Fathers should create an atmosphere which will make obedience an easy and natural matter, namely, the atmosphere of love and confidence."⁷³ Children are human beings who have dignity and worth. Fathers should spend time with their children, teaching, entertaining, and encouraging them. Fathers should teach their children by way of example as well as by verbal instruction in leading their children to Christ.

Paul calls on fathers to bring up their children in a distinctively Christian way. The Greek verb ἐκτρέφω "to bring up" had already been used in 5:29 with the meaning "to nourish," but it uses the more general sense, "to rear, bring up" a child in Ephesians 6:4.⁷⁴ Wuest says, "The word ἐκτρέφω is not confined to the nourishing of a child

⁷⁰Ibid.

⁷¹O'Brien, *The Letter to the Ephesians*, 445.

⁷²Frank Thielman, *Ephesians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2010), 401.

⁷³William Hendriksen, *Exposition of Colossians and Philemon*, New Testament Commentary (Grand Rapids: Baker, 1964), 172.

⁷⁴James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)*, electronic ed. (Oak Harbor, WA: Logos Research Systems, 1997).

physically, but includes its bringing up or rearing in the various departments of its life.”⁷⁵ In other words, Christian parents should not only provide their children with spiritual properties, but with food, clothing, and shelter as well. Therefore, children in a Christian home should be both physically and spiritually reared up under their parents’ education and influence.

In particular, Paul exhorts fathers to bring up children in the distinctive ways of παιδεία (*paideia*) and νοουθεσία (*nouthesia*), which means “training” and “instruction.” Although in their broader Greek usage, the two Greek terms παιδεία and νοουθεσία refer to education in general and to the goal of learning culture, the Bible uses each term with a slightly different meaning.⁷⁶ Here, they have slightly different connotations.

To begin with, the Greek term παιδεία (*paideia*) is translated as “training” (NIV), “discipline” (NASB and ESV), and “nurture” (KJV). The term “training” (παιδεία) was commonly used in the Greco-Roman world for the training of children, which is consistent with the fact that it is formed on the basis of the word for “child” (παις). In fact, the common words for “tutor” (παιδαγωγος) and “educator” (παιδευτής) are cognates of this term.⁷⁷

The term παιδεία has a broad range of meaning, including physical, mental, and spiritual training. In the Bible, the Greek term παιδεία is used to provide instructions, with the intent of forming the proper habits of behavior. Acts 7:22 says, “Moses was trained in all the wisdom of the Egyptians. Paul says that “the Bible is useful for instruction in right living” in 2 Timothy 3:16. Additionally, the term παιδεία means “to

⁷⁵Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament: For the English Reader* (Grand Rapids: Eerdmans, 1997), Eph 6:4.

⁷⁶ Lincoln, *Ephesians*, 407.

⁷⁷Clinton E. Arnold, *Ephesians, Exegetical Commentary on the New Testament* (Grand Rapids: Zondervan, 2010), 418.

train someone in accordance with proper rules of conduct and behavior.”⁷⁸ Paul exhorts to Timothy in 2 Timothy 2:24-25, “the Lord’s servant . . . must be gentle as he disciplines (παιδεύοντα) his opponents or those who oppose what he says.” Lastly, the term παιδεία is used “to punish for the purpose of improved behavior.” Luke 23:15-16 says, “This man has done nothing to deserve death; I will therefore (παιδεύσας) him and let him go.” Hebrew 12:11 says, “All punishment (πᾶσα δὲ παιδεία) seems at the time not to make (us) glad, but rather sad.” Therefore, the verb ἐκτρέφω with παιδεία are associated with education, indicating the general and comprehensive sense of training or discipline for the purpose of forming and improving proper habits of behavior with the methods of instruction, training, and punishment.

Next, the Greek term νοουθεσία (*nouthesia*) is translated as “instruction” (NASB, ESV, and NIV) and “admonition” (KJV). This term means “to provide the concrete instructions as to correct behavior and belief.”⁷⁹

The term νοουθεσία could refer to an appropriate set of instructions for the purpose of influencing or correcting one’s behavior or attitude. Paul uses the term νοουθεσία for spiritual leaders to give strong concrete words to correct or warn others. Paul admonishes the Thessalonian believers “to pay proper respect to those who work among them, who are over you in the Lord and who instruct (νοουθετοῦντας) you” (1 Thess 5:12). To be more specific, the term νοουθεσία means “to advise someone concerning the dangerous consequences of some happening or action.”⁸⁰ As Paul writes a warning (νοουθεσίαν) to the Corinthians, he specifically cautions them against all idolatrous and other sinful practices recorded in Israel’s history (1 Cor 10:11). Regarding

⁷⁸Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, electronic ed. of the 2nd ed. (New York: United Bible Societies, 1996), 1: 466.

⁷⁹Ibid., 414.

⁸⁰Ibid., 436.

the use of the term *νουθεσία*, Lincoln states, “Here in Ephesians 6:4 it denotes the more specific aspect of the training that takes place through verbal admonition or correction.”⁸¹

Arnold says, “By means of admonition, advice, warning, reminding, teaching and spurring on, a person can be redirected from wrong ways and his behavior corrected.”⁸²

Therefore, the term *νουθεσία* should be understood in this way: “to admonish by the appropriate instructions for the purpose of influence or correct one’s behavior or attitude.”

When parents, specifically fathers, bring up their child in the training and instruction of the Lord in Ephesians 6:4, the word “training” (*παιδεία*) includes the more comprehensive meaning of education or discipline, and the word “instruction” (*νουθεσία*) denotes the more specific aspect of the training that takes place through verbal admonition or correction.⁸³ In short, parents should bring up their children by appropriate instructions and advice of the term *νουθεσία*, while allowing the term *παιδεία* to provide the basis for bringing correction to one one’s behavior or mind.

How do parents achieve the balance of training and instructing, of nurturing and admonishing? Paul instructs fathers to raise their children in the training and instruction “of the Lord” at the end of Ephesians 6:4. The genitive noun *κύριος* (*kyrious*) is subjective: Paul is referring to the training and instruction that the Lord gives. Thielman states, “Paul probably had especially in mind the sort of training and instruction about “the truth in Jesus” (4:21) that he had already mentioned in 4:20-24.”⁸⁴ O’Brien indicates, “Ultimately, the concern of parents is not simply that their sons and daughters will be obedient to their authority, but that through godly training and admonition their

⁸¹Lincoln, *Ephesians*, 407.

⁸²Arnold, *Ephesians*, 419.

⁸³Lincoln, *Ephesians*, 407.

⁸⁴Thielman, *Ephesians*, 402.

children will come to know and obey the Lord himself.”⁸⁵ Therefore, by fathers faithfully teaching their children God’s truth, they are encouraging their children towards obedience and faithfulness towards God as well as their parents.

In summary, Paul exhorts parents, specifically fathers, to be primarily responsible for the spiritual growth of their children by setting an appropriate instruction based on a comprehensive discipline. A parent’s primary concern should be their children coming to know and obey the Lord himself, and family discipleship plays a very influential role in this process. In the New Testament, the terms παιδεία “training” and νοουθεσία “instruction” can have the more comprehensive meaning of education or training, while παιδεία in Ephesians 6:4 is used in a more specific aspect that occurs through verbal admonition or correction. Therefore, much thought and attention should be given by parents in seeking to train their children through practicing comprehensive discipline, though ultimately, parents must teach the truth of God to their children by setting an example of obedience and faithfulness to the Lord.

2 Timothy 1:3-10

In 2 Timothy 1:3-10, Paul first prays for thanksgiving with his assurance of Timothy’s sincere faith. Then Paul exhorts Timothy to join with him in suffering for the gospel in the power of the spirit and urges him to live out his faith in service. (vv. 8-9) From this passage, we can find that the gospel is the central point of discipleship and conformity to Jesus is the goal of family discipleship.

Paul remembers how Timothy first came to believe in Jesus Christ by the example and teaching of his parents, and Paul shows gratefulness to God for Timothy’s genuine trust in God from that time until now.

Paul begins by addressing Timothy’s personal history to establish his heritage

⁸⁵O’Brien, *The Letter to the Ephesians*, 446.

of the faith (1:3-5). Paul assured that Timothy's sincere faith is traced back to his grandmother and mother: "Which [faith] first lived in your grandmother Lois and in your mother Eunice, and, I am persuaded, now lives in you also" (v. 5). Knight comments that Paul finds that "Timothy's faith dwelled first as a spiritual reality in his grandmother and his mother."⁸⁶ Both Timothy's grandmother and his mother had the same real faith in God, but we know nothing of the two women, except that his mother is "a Jewish woman who was a believer" (Acts 16:1). Apparently it meant that she was a Christian. Timothy's grandmother and mother taught him the Bible from Timothy's young age (3:14). Most significantly, we know that "Timothy's grandmother and mother apparently came to faith in the Messiah prior to Timothy and provided an environment crucial to his conversion and spiritual development" (3:15).⁸⁷

Paul seems convinced about Timothy's faith because he writes, "And I am persuaded, [the faith] now lives in you also (v. 5b)." The perfect passive sense of the Greek verb *πειθω* expresses conviction, or certainty.⁸⁸ One can find the same Greek verb used in v. 12, where it is interpreted as "I am convinced."⁸⁹ Therefore, Paul is convinced that Timothy's sincere faith was influenced by his grandmother and his mother's teaching from a young age. In other words, Paul seems to be certain that "a genuine faith is a continuing spiritual reality in Timothy."⁹⁰ It was evident to Paul that Timothy believed in the Lord Jesus with genuine faith as did his family.

Paul's confidence in Timothy's faith (vv.3-5) serves as the basis for the

⁸⁶George W Knight, *The Pastoral Epistles: A Commentary on the Greek Text* (Grand Rapids: W.B. Eerdmans, 1992), 369.

⁸⁷Philip H. Towner, *The Letters to Timothy and Titus*, *The New International Commentary on the New Testament* (Grand Rapids: Eerdmans, 2006), 454.

⁸⁸*Ibid.*

⁸⁹See Rom 8:38; 14:14.

⁹⁰Knight, *The Pastoral Epistles*, 369.

commands to service his ministry. What is the main point of “Timothy’s sincere faith”? The central solution appears in verse 10: “But it has now been revealed through the appearing of our Savior, Christ Jesus, who has destroyed death and has brought life and immortality to light through the gospel.” Timothy’s faith and heritage is based on the Gospel. Only after stating his confidence in Timothy’s sincere faith does Paul urge Timothy to join in his ministry as the co-worker of the Lord (v. 8).

Towner indicates, “Structurally, verses 6-14 should be regarded as a single unit.”⁹¹ Additionally, he addresses that the main connection is the gospel. Verses 6-8 create a connection between the Spirit and participation in suffering for the gospel and also provide an alternative to being ashamed of the gospel. This theme is repeated in vv. 12-14, where Paul exemplifies the way of suffering for the gospel and explains the task that Timothy is to carry out in the Spirit. Between these thematic verses, the content of the gospel is presented “in a carefully structured exposition” (vv. 9-10).⁹² The gospel is the central issue in Paul’s role as he relates to Timothy and the church.

If the Gospel is of most importance and central to Paul and Timothy and their mission, then what is it exactly, and how does one live their life in accordance with it? In verse 8, as Paul encourages Timothy to live out the gospel through suffering, he leads him to discuss the gospel in more detail. Mounce describes that the aspects of the gospel are enumerated in verses 9-10: “The sovereign call of God on Timothy’s life based on God’s purpose and grace, a salvation made available through Christ, God who has control over death and immortality.”⁹³ Knight addresses, “Christ’s work as Savior abolished death and brought life and immortality to light.”⁹⁴ Paul emphasizes, “If God has been

⁹¹Towner, *The Letters to Timothy and Titus*, 456.

⁹²Ibid.

⁹³William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Thomas Nelson, 2000), 481.

⁹⁴Knight, *The Pastoral Epistles*, 373.

able to save Timothy, then he can empower Timothy as he lives out his holy calling in the midst of suffering.”⁹⁵ In verses 9-10, it is God who has not only saved Timothy and Paul, calling them away from a life of sin to a life of holiness, but He will also empower Timothy to suffer with Paul for the gospel. The gospel leads believers to a salvation, drives believers to live a holy life, and empowers believers in the midst of suffering.

To be sure, Paul reminds Timothy of God’s calling to live a holy life and reminds him of his salvation through Jesus in verse 9. Paul draws on Timothy’s sense of loyalty and responsibility to the faith by reminding Timothy to renew his calling. Timothy will find strength as the appointed leader in the church by remembering Jesus and what he accomplished (1 Tim 4:14). Knight describes that “by the gospel” means the entire revelation of God in Christ.⁹⁶ Therefore, Timothy’s life must be understood in the light of Christ’s life and death and teaching since “the channel of the revelation is the gospel.”⁹⁷

In summary, Paul recalls Timothy’s sincere faith, which was also taught by his grandmother and mother. On the basis of this sincere faith of the gospel, Paul urges Timothy to join in his ministry as the co-worker of the Lord. The gospel was the main point in Timothy’s faith, and Paul is convinced that the gospel will empower him to serve the Lord in the midst of persecution and suffering. The gospel is the central point of discipleship and conformity to Jesus is likewise the goal of family discipleship. Parents can encourage their children with the truth of the continued power of the gospel and that it will empower them to live godly lives and stand strong even in the midst suffering.

⁹⁵Ibid., 481.

⁹⁶Donald Guthrie, *The Pastoral Epistles: An Introduction and Commentary*, Tyndale New Testament Commentaries (Grand Rapids: William B. Eerdmans, 1999), 143.

⁹⁷Ibid.

Conclusion

This chapter has considered biblical and theological support for family discipleship. The following conclusions have resulted from studying these various texts giving support for family discipleship.

First, the Bible clearly teaches that God calls parents to be the primary disciple-makers of their children. God chose to reveal His words for the next generations to parents, particularly fathers. He chose Abraham as a representative in his households to reveal his plans. Parents are called to remind and teach their children of the saving work God has done for His people throughout history. Christian parenting is the primary way to maintain the covenantal relationship with God within the household. Through family discipleship each generation has opportunity to know and experience God's grace, love, and faithfulness.

Second, the gospel is the central point of discipleship, and conformity to Jesus is the goal of family discipleship. When a child comes to saving faith, the gospel will empower them to live in the midst of suffering and live a godly life. Also, the Bible teaches that parents should teach and model for their children a wholehearted love and obedience to God. God wants parents, their children, and the next generations to love and fear God with all their heart, soul, and strength. Parents are responsible for directing their children to keep what is right and just. By parents' instruction, the covenantal faith will be internalized and memorized, and be passed on to the next generation.

Thirdly, disciple making is what Jesus has commanded in the Great Commission, and parents are given the responsibility and opportunity to make disciples of their children. Jesus commanded his disciples to go all the nations to make disciples, and as followers of Jesus, Christian parents are to carry out this command in their home. Therefore, Christian parents should strive to make disciples of his/her children in accordance with the Great Commission.

Lastly, Paul exhorts that parents, specifically fathers, are responsible for the

spiritual growth of their children by setting appropriate instructions based on a comprehensive discipline. Therefore, parents should bring up their children in the concrete instruction (νουθεσία) as well as comprehensive circumstances of discipline (παιδεία) for the purpose of their spiritual in Christ, though ultimately parents must teach the truth of God to their children by setting examples of obedience and faithfulness to God.

This chapter is concerned with the question of what Scripture teaches about parents' responsibility for discipling their children. Since the purpose of this project is to develop and implement a Sunday School curriculum to equip the parents as disciple makers, it is necessary to know what the Bible teaches about the role of parents in making disciples of their children. Since Scripture is the only source for infallible principles regarding family discipleship, this chapter will therefore focus on biblical foundations for the parent's teaching to the next generations.

Finally, it is necessary to remind of what God says about family discipleship within the order of creation before exploring the selected passages in the Old and New Testament. In God's creative order, the basic context for human development is the family, and the basic distinction between human beings is "male and female." God created the first family when He created man and woman (Gen 2:18-24). God then tells the first family to be fruitful and multiply and fill the earth (Gen 1:28). Though Adam did fail to obey God, he and Eve did procreate. This was followed by God's covenant promise to the family as a perfect unit created in the image of God; God instituted the system of the family. God set a condition of inheriting His purpose of creation in the context of the family. When Christian marriage functions as God intended, men and women are fulfilled in their roles and children are brought into and raised by a loving family. God gave parents the primary role as the primary disciple-makers of their children.

CHAPTER 3

HISTORICAL AND THEORETICAL SUPPORT

Introduction

The word *discipleship* refers to a deliberate process in which a disciple, the obedient follower of Jesus, grows and becomes more like Jesus Christ. Jones specifically defines discipleship as “a personal and intentional process in which one or more Christians guide unbelievers or less mature believers to embrace and apply the gospel in every part of their lives.”¹ The Bible clearly teaches that the church is called and directed to make disciples in Matthew 28:19-20.

Family discipleship can be defined as the process by which parents lead their children in the discipline and instruction of the Lord (Eph 6:4) and gives the implication that parents are called to the intentional role as primary disciplers of their children’s spiritual lives. If the central focus of family discipleship is the gospel, then the goal of discipleship will be conformity to Jesus Christ.

Throughout Christian history, the parents’ role as the primary disciplers of their children has been emphasized and implemented in the church. In chapter 2, I examined that the concept of training children has been echoed throughout the Old Testament and the New Testament. This chapter will address how historical theologians and pastors have embraced and implemented this concept.

¹ Timothy Paul Jones, *Family Ministry Field Guide: How Your Church Can Equip Parents to Make Disciples* (Indianapolis: WPH, 2011), 17.

A Historical Survey of Family Discipleship

The Early Church Fathers

Clement wrote the letter *The First Epistle of Clement to the Corinthians* in the name of the Church of Rome to the church at Corinth. This letter was highly valued by the early church and contained the following commentary on the father's religious duty to his households as follows:

Ye enjoined young men to be of a sober and serious mind; ye instructed your wives to do all things with a blameless, becoming, and pure conscience, loving their husbands as in duty bound; and ye taught them that, living in the rule of obedience, they should manage their household affairs becomingly, and be in every respect marked by discretion.²

Clement indicated that a husband must instruct his wife and his children to live in the rule of obedience to the Lord. He knew the importance of the father's responsibility for managing his family's spiritual lives, to help his children to earnestly and sincerely fear God. In his writing *The First Epistle of Clement to the Corinthians*, he emphasized that the father must teach his children as "the partakers of true Christian training." He states as follows:

Let your children be partakers of true Christian training; let them learn of how great avail humility is with God-how much the spirit of pure affection can prevail with Him-how excellent and great His fear is, and how it saves all those who walk in it with a pure mind.³

In *the Epistle of Ignatius to the Philadelphians*, Ignatius of Antioch exhorted fathers to teach their children the Holy Scripture so that they may not indulge in idleness. He recognized, "A righteous father educates his children."⁴

Polycarp, bishop of Smyrna, was a Christian leader and recorded martyr during

²Clement of Rome, "The First Epistle of Clement to the Corinthians," in *The Ante-Nicene Fathers*, vol. I, *The Apostolic Fathers with Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe (Buffalo, NY: Christian Literature Company, 1885), 5.

³Ibid., 11.

⁴Ignatius of Antioch, "The Epistle of Ignatius to the Philadelphians," in *The Ante-Nicene Fathers*, vol. 1, *The Apostolic Fathers With Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe (Buffalo, NY: Christian Literature Company, 1885), 81.

the first half of the second century. He led the Churches of God in the Asia Minor area for decades in the second century. He revealed the duty of the fathers in his letter *The Epistle of Polycarp to the Philippians* in this way:

Next, [teach] your wives [to walk] in the faith given to them, and in love and purity tenderly loving their own husbands in all truth, and loving all [others] equally in all chastity; and to train up their children in the knowledge and fear of God. Teach the widows to be discreet as respects the faith of the Lord, praying continually⁵

Pseudo-Ignatius of Antioch was an unknown author of the late fourth century who expanded the genuine letters of Ignatius of Antioch. He referred to the father's teaching to his household as "a holy training."⁶ He emphasized that children must be taught in the knowledge and fear of God.

The Pastor of Hermas was one of the most popular books of its time and instructed the Christians of the second and third centuries. The author, however, is not known. This book introduced the possibility of the sons' and daughters' conversion by means of the father's faithful teaching in his home and particularly exhorted the fathers to teach their families the Word of God so that they might not fall into sin. This book contains that the fathers would admonish their sons to repent with all their hearts as follows:

But God is not angry with you on account of this, but that you may convert your house, which have committed iniquity against the Lord, and against you, their parents. And although you love your sons, yet did you not warn your house, but permitted them to be terribly corrupted. On this account is the Lord angry with you, but He will heal all the evils which have been done in your house. For, on account of their sins and iniquities, you have been destroyed by the affairs of this world. But now the mercy of the Lord has taken pity on you and your house, and will strengthen you, and establish you in his glory. Only be not easy-minded, but be of good courage and comfort your house. For as a smith hammers out his work, and accomplishes whatever he wishes, so shall righteous daily speech overcome all

⁵Polycarp of Smyrna, "The Epistle of Polycarp to the Philippians," in *The Ante-Nicene Fathers*, vol. 1, *The Apostolic Fathers With Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe (Buffalo, NY: Christian Literature Company, 1885), 34.

⁶Pseudo-Ignatius of Antioch, "The Epistle of Ignatius to the Antiochians," in *The Ante-Nicene Fathers*, vol. 1, *The Apostolic Fathers With Justin Martyr and Irenaeus*, ed. Alexander Roberts, James Donaldson, and A. Cleveland Coxe (Buffalo, NY: Christian Literature Company, 1885), 111.

iniquity. Cease not therefore to admonish your sons; for I know that, if they will repent with all their heart, they will be enrolled in the Books of Life with the saints.”⁷

In *The Confessions*, author Augustine, bishop of Hippo (A.D. 354-430), gives a detailed description of the role of his parents in his childhood development. His mother Monica raised him under the teaching of the Apostles’ Creed or the reading Scripture. C. Michael Jr. stated, “Monica’s prayers, dreams, and confidence in God’s sovereignty had an obvious impact upon Augustine’s pilgrimage to faith.”⁸

Augustine recalled Monica’s warning of spiritual teaching in adolescence. Addressing God, he writes: “But though I did not know it, these warning came from you. I thought you were not silent, you spoke to me through her, and in despising her, I was despising you.”⁹ Augustine was convinced of God’s providence in his conversion through Monica’s care and prayers for her son. He confesses, “In my mother’s soul, however, you had already begun to build your temple and prepare for your holy indwelling, whereas my father was still a catechumen, and a recent one at that. She therefore started up in devout fear and trembling, for she was afraid for me even though I was not yet a Christian.”¹⁰

Throughout some of Augustine’s works, he frequently emphasizes the important role that a parent plays in the discipleship of their children. According to Augustine, the primary purpose of marriage is to have children for the kingdom of God. Wilcox emphasizes, in the “introduction” of *The Good of Marriage* of St. Augustine,

⁷Hermas, “The Pastor of Hermas” trans. F. Crombie in *The Ante-Nicene Fathers, Volume II: Fathers of the Second Century: Hermas, Tatian, Athenagoras, Theophilus, and Clement of Alexandria (Entire)*, ed. Alexander Roberts, James Donaldson and A. Cleveland Coxe (Buffalo, NY: Christian Literature Company, 1885), 10.

⁸C. Michael Wren Jr., “Among Your Company At Home: Family Discipleship in Late Ancient and Medieval Households,” in *Trained in the Fear of God: Family Ministry in Theological, Historical, and Practical Perspective*, ed. Randy Stinson and Timothy Paul Jones (Grand Rapids: Kregel, 2011), 103.

⁹Augustine, “The Confessions,” in *The Works of Saint Augustine: A Translation for the 21st Century*, part 1, vol. 1, trans. Maria Boulding, ed. John E. Rotelle (Hyde Park, NY: New City, 1997), 64.

¹⁰*Ibid.*, 65.

“When Augustine spoke of the procreation of children, he was thinking also of their moral or spiritual procreation and education.”¹¹

In the *Sermon on Christian Discipline*, Augustine describes that although the house of discipline is the Church of Christ, there are many people who don't want to accept discipline in the house of discipline. He warns Christians of excuses in their role of discipline in the house of Christ, as well as in their own homes in his sermon:

While the reason they ought to accept discipline in the house of discipline is so that they might keep it in their own homes; they, on the contrary, want not only to indulge to give way to indiscipline in their homes, but also to bring it with them even into the house of discipline.¹²

Additionally, Augustine exhorts parents to lead their children to learn the divine scriptures by encouraging their children's pursuit of worldly success through education of the school.¹³

The Reformers

At the beginning of the sixteenth century, no formal school system existed. Education was often limited to children of wealthy merchants and city rulers. Mostly, the Roman Catholic Church supervised the training of the youth in monasteries, cloisters, and other church institutions, but the leaders often fell into disrepute, corruption and abuses among the clergy. In addition, parents preferred to direct their children to the work place and invest in the immediate material rewards rather than investing in their spiritual development.

The Reformers, in particular Luther and Calvin, developed a clear vision of Christian education for training children and the youth in the household. Reformers

¹¹Augustine, *The Fathers of the Church: St. Augustine Treatises on Marriage and Other Subjects*, trans. Charles T. Wilcox., ed. Roy J. Deferrari (New York: Fathers Of The Church, 1955), 4.

¹²Augustine, “Sermons,” in *The Works of Saint Augustine: A Translation for the 21st Century*, part 3, vol. 10, Sermons 341-400, trans. Edmund Hill, ed. John E. Rotelle (Hyde Park, NY: New City, 1995), 458.

¹³Ibid., 466.

insisted that the home must be the primary ground for the proclamation of the gospel. In each home, parents would hold the role of priest for leading their children to fear and worship God.

Martin Luther (1483-1546) defines a Christian home as “the divinely ordained and blessed primary context for human existence.”¹⁴ Luther refused to view marriage solely as a sacrament as the Roman Catholic Church did, but rather he saw marriage and the family as a divine gift and as one of the three basic institutions ordained by God alongside the church and the state.¹⁵ Luther insists, “Marriage is strictly commanded by God and parents to take seriously their responsibility to educate their children.”¹⁶

Luther was severely trained in the home under his parents when he was young. As both of Luther’s parents were very religious, prayers and hymns were very common in his home, learning early on some simple prayers and hymns at his mother’s knee. Kostlin, the great Luther scholar, demonstrates that “he [Luther] was instructed and trained up from childhood in that narrowing conception of Christianity, and that outward form of religiousness, against which, more than anything, he bore witness as a Reformer.”¹⁷

Luther fundamentally emphasizes the responsibility of parents’ teaching in the home, although he insists the importance of establishing and maintaining Christian schools. In the sixteenth century, the disposition of most parents toward their children was to see them as workers who would help financially support the family rather than

¹⁴Martin Luther, “Preface to Justus Menius, *Oeconomia Christiana: On the Christian Household, 1529*,” in *Luther’s Works*, vol. 59, Prefaces 1, trans. and ed. Christopher Boyd Brown (St. Louis: Concordia, 2012), 240.

¹⁵C. Jeffrey Robinson Sr., “The Home is an Earthly Kingdom: Family Discipleship among Reformers and Puritans,” in Randy Stinson and Timothy P. Jones, *Trained in the Fear of God: Family Ministry in Theological, Historical, and Practical Perspective* (Grand Rapids: Kregel, 2011), 116.

¹⁶Luther, “Preface to Justus Menius, *Oeconomia*,” 243.

¹⁷Gustav M. Bruce, *Luther As an Educator* (Eugene, OR: WIPF and STOCK, 2002), 59

seeing them as a spiritual investment. Luther maintained that education is necessary for the spiritual growth of both boys and girls, and is equally essential if they are to become useful citizens.¹⁸ He also warned parents about the dangers of neglecting their spiritual responsibility of educating their children. He writes in his writing *A Sermon on Keeping Children in School*:

He [God] has not given you [parents] your children and the means to support them simply so that you may do with them as you please, or train them just to get ahead in the world. You have been earnestly commanded to raise them for God's service, or be completely rooted out - you, your children, and everything else, in which case everything you have done for them is condemned, as the first commandment says, "I visit the iniquities of the fathers upon the children to the third and fourth generation of those who hate me" (Exod 20:5). But how will you raise them for God's service if the office of preaching and the spiritual estate have fallen into oblivion?¹⁹

Luther recognized that children are sinners living in a fallen world, but parents could potentially be devourers and destroyers of children if they, as parents, fail to fulfill their duty to teach their children, and therefore, neglect to prepare them for the world. In the writing of "Sermon on Keeping Children in School" (1530), Luther recorded the disappointing results of a survey regarding the needed improvement of life in church, home and school²⁰ and addressed the problem of the little concern parents seem show for the spiritual well-being of their children.²¹ In the preface of the letter of Justus Menius, *To the Councilmen of all cities in Germany that they establish and maintain Christian schools*, Luther indicates parents' ignorance of how children should be brought up and taught. Additionally, even if parents had the ability and desire to do it themselves, they

¹⁸Martin Luther, "To the Councilmen of All Cities in Germany that They Establish and Maintain Christian Schools," (1524) in *Luther's Works*, vol. 45. ed. Helmut T. Lehmann (Philadelphia: Fortress Press, 1962), 343-44.

¹⁹Martin Luther, "A Sermon on Keeping Children in School," in *Luther's Works*, vol. 46, Trans. C. M. Jacobs (Philadelphia: Fortress Press, 1967), 222.

²⁰Ibid, 209-58.

²¹Ibid., 219.

have neither the time nor the opportunity for it.²²

As Luther emphasized the ideals of married life and exalted the serious responsibilities of parenthood, he exemplified what he taught in the example he set of a Christian husband and father, having had six children of his own and in addition had the responsibility of bringing up eleven orphaned nephews and nieces. Bruce wrote about Luther's example as a husband and father in his book *Luther As an Educator*:

When he married and established his own home and family life, Luther began to exemplify what he had himself taught, re-enforcing his teachings by his own example of a Christian husband and father and building together with his good and faithful wife, Katharina von Bora, an exemplary home and family life. In the most intimate relation with his pious and prudent wife, he brought up his children in holy zeal and Christian love, and his beautiful family life. Through his affectionate relations with his own children, he attained a deeper appreciation of child nature as well as of the whole process of education.²³

Specifically, Luther emphasized parents' role in the education of the children and urged fathers to instruct their children in religion at least once a week. With this responsibility upon the parents' shoulders, they must be prepared to train their children. Luther commented the father's responsibility by quoting the commands in the Bible as follows:

The third consideration is by far the most important of all, namely, the command of God, who through Moses urges and enjoins parents so often to instruct their children that Psalm 78 says: How earnestly he commanded our fathers to teach their children and to instruct their children's children (Ps 78:5-6). This is also evident in God's fourth commandment, in which the injunction that children shall obey their parents is so stern that he would even have rebellious children sentenced to death (Deut 21:18-21). Indeed, for what purpose do we older folks exist, other than to care for, instruct, and bring up the young? It is utterly impossible for these foolish young people to instruct and protect themselves. This is why god has entrusted them to us who are older and know from experience what is best for them. And God will hold us strictly accountable for them. This is also why Moses commands in Deuteronomy 32:7, "Ask your father and he will tell you; your elders, and they will show you."²⁴

John Calvin (1509-64) was a French theologian and pastor during the

²²Luther, "To the Councilmen," 343.

²³Bruce, *Luther As an Educator*, 86-87.

²⁴Luther, "To the Councilmen," 353.

Protestant Reformation in the sixteenth century. While pastoring in Geneva, Switzerland, Calvin created a college with the firm belief in the religious training of children. Calvin and other reformers thought highly of religious education in the home, promoting private family devotions and exhorting parents to lead the religious education of their children.

Like Luther, Calvin emphasized the father's responsibility to provide for his family, but also to oversee prayers and religious education at home, ensuring that both children and servants attended catechism.²⁵ Jeffrey Watt states that Calvin and his fellow reformers "obviously wanted to enhance the role of the patriarch in the religious education of the household."²⁶ Such a paternal responsibility of religious education of the household is a clear example of sixteenth-century patriarchal thinking. This model assumed that "children were vital to the success of any attempt to establish a Reformed church."²⁷ He also believed that it was only through parents that children were included in the covenant and thereby qualified for baptism. Calvin also believed that society had an obligation "to provide the right conditions for raising children to be godly."²⁸ In Geneva, the stability of the church and city was closely connected with the responsibility of faithful parents to raise mature Christian children.

In his biblical commentaries, Calvin frequently addresses parents' obligation to teach their children. In his commentary of 1 Timothy 2:15, he describes the parental calling as having children and bringing them up before God, believing that the primary

²⁵Gerald Strauss, *Luther's House of Learning: Indoctrination of the young in the German Reformation* (Baltimore, MD: The Johns Hopkins University Press, 1978), 124-31.

²⁶Jeffrey R. Watt, "Calvinism, Childhood, and Education: The Evidence from the Genevan Consistory," *The Sixteenth Century Journal* 33, no 2 (Summer 2002): 447.

²⁷Karen E. Spierling, "Making Use of God's Remedies: Negotiating the Material Care of Children in Reformation Geneva," *The Sixteenth Century Journal* 36, no. 3 (Fall 2005): 788.

²⁸Barbara Pitkin, "'The Heritage of the Lord': Children in the Theology of John Calvin," in *The Child in Christian Thought*, ed. Marcia J. Bunge (Grand Rapids: Eerdmans, 2001), 180.

obligation of both fathers and mother is “to teach godliness.”²⁹ Pitkin describes as follows:³⁰

For example, in his interpretation of Genesis 18:19, Calvin claims that God spoke to Abraham concerning Sodom and Gomorrah because Abraham “would faithfully fulfill the office of a good householder, in instructing his own family.” Although all parents have the duty of communicating what they have learned from the Lord to their children, many stifle this knowledge.³¹ Similarly, in his comments on Psalm 78:3-6, Calvin remarks that even the unlearned and babes can benefit from the Word of God. He stresses paternal obligation to fulfill God’s command and diligently instruct the children in the family.³² Linked to this is the duty of Christian parents to baptize their children. In the *Institutes*, Calvin concludes his discussion of baptism by arguing that the sacrament assures parents by word and sight that their offspring are in God’s grace. Without this testimony of God’s grace, parents would become ungrateful toward God and negligent in instructing their children in piety.³³

In his sermon *the Coming Judgment on Sodom and Gomorrah (Gen 18:16-21)*, Calvin states, “When a father has children, his responsibility is not only to feed and clothe them, but his principal responsibility is to guide them so that their lives will be well regulated, and he will dedicate his full attention to that.”³⁴ Calvin emphasized that God’s instructions should be delivered beyond death and that Christian parents must not forget or negligently pass over what was learned in God’s Word, which is as follows:

Abraham will teach his family to walk in the fear of the Lord after his death, just as if it were said that the faithful man is not only to get honor for God and live tomorrow, but that he leaves good seed after his death. For God’s word is the incorruptible seed of life; it endures forever. And even though heaven and earth tend

²⁹Pitkin, “The Heritage of the Lord,” 171.

³⁰Ibid.

³¹John Calvin, *Commentaries on the Book of Genesis*, vol. 1, trans. John King, *Incumbent of Christ’s church* (Grand Rapids: Baker, 1996), 481.

³²John Calvin, *Commentaries on the Psalms 36-92*, vol. 5, trans. James Anderson (Grand Rapids: Baker, 1996), 228-32.

³³John Calvin, “Institutes of the Christian Religion,” in *The Library of Christian Classics*, vol. 11, ed. John T. McNeill, trans. Ford Lewis Battles (London: S.G.M Press, 1961), 1359.

³⁴John Calvin, *John Calvin’s Sermons on Genesis, Chapters 11-20: Forty-eight Sermons delivered in Geneva between 24 January 1560 and 15 May 1560*, trans. Rob Roy McGregor (Carlisle, PA: The Banner of Truth Trust, 2012), 681.

to corruption and will pass away, the word of God must always retain its power.³⁵

Protestant leaders regarded teaching as a major function of the church. Church leaders bore a responsibility to equip parents and partner with parents in the children's instruction:

It has ever been the practice of the Church, and one carefully attended to, to see that children should be duly instructed in the Christian religion. That this might be done more conveniently, not only were schools opened in old time, and individuals enjoined properly to teach their families, but it was a received public custom and practice, to question children in the churches.³⁶

Calvin was convinced of the need for catechetical instruction for children. He valued the functions of the Church for equipping laypersons and parents for the service of God, and admonished that the church must teach children in good catechism. Calvin insisted that catechism was the primary text for the study of Christian doctrine as follows:

The church of God will never preserve itself without a catechism, for it is like the seed to keep the good grain from drying out, and causing it to multiply from age to age.... if you desire to build an edifice ... of long duration, ... make provision for the children being instructed in a good catechism, which may show them briefly and in a language level to their tender age wherein true Christianity consists.³⁷

Calvin maintained that catechesis is the basic form of Christian religious education. Each parish in Geneva conducted catechism classes every Sunday. Although catechesis was mainly intended for children, some adults apparently attended as well upon converting to Christianity. For reformers, catechesis was an effective means to help children see their need of Christ and to prepare them to confess their faith. Thus, parents have the primary obligation for such instruction at home, while pastors are responsible for providing it in the church.

Anthony J. Guerra summarized well about the Protestants' child-rearing in the

³⁵Ibid.

³⁶John Calvin, *Tracts and Letters*, vol. 2, trans. Henry Beveridge (Edinburgh: Banner of Truth Trust, 2009), 33.

³⁷John Calvin, "Letter of October 22" (1548), in *Selected Works of John Calvin Tracts and Letters*, ed. Henry Beveridge, Jules Bonnet, and David Constable (1858; repr., Grand Rapids: Baker, 1983), 191.

sixteenth through eighteenth centuries:

Protestants effected more immediately the spiritualization of the household. Believing that the family was the training ground for successful participation in all other social organizations, including the church and the state, Protestants promoted a new focus on the family. Prayers and Bible readings became part of the daily routine of the family. As has been widely noted, the role of authority of the father of the family was augmented, perhaps in part as a reaction to the displacement, in Protestantism, of the Catholic priest or “father.” Already with the religious humanism of Erasmus, the father’s responsibility to educate his children, especially the males, was greatly emphasized; with the rise of Protestantism, however, the father assumed an additional role, that of spiritual leadership. It was he who was to read Scripture and offer prayer.³⁸

The Puritans

In his book *Bring Up Children in the Christian Faith*, John H. Westerhoff writes, “The responsibility of parents for the nurture of their children was taken seriously by the Puritans of both England and New England.”³⁹ Frustrated in their effort to reform the church and state in England, the Protestants ultimately immigrated to North America and carried with them a strong commitment to education, both secular and religious, for all people. The Puritans of New England particularly emphasized the responsibility of parents to nurture their children into the faith as follows:

In 1642 Massachusetts enacted a law requiring parents to catechize their children in the principles of religion at least once each week. They taught that if parents who had received the covenant of grace did not help their children receive it also, they would fail to fulfill the terms of covenant and might lose its benefits themselves.⁴⁰

Anthony J. Guerra states in his book *Family Matters*, “Puritans conceived of the family as the original church and state. Within a family, its members would learn all what is needed for rightful participation in the world economically, socially and

³⁸Anthony J. Guerra, *Family Matters: The Role of Christianity in the formation of the Western Family* (St. Paul, MN: Paragon House, 2002), 66-67.

³⁹John H. Westerhoff, *Bring Up Children in the Christian Faith* (Minneapolis: Winston, 1980), 86.

⁴⁰*Ibid.*, 86

religiously.”⁴¹ Lawrence Stone notes, “The Puritans propagated the family as a partial substitute for the parish.”⁴² The Puritans viewed marriage as a divinely ordained society by “the result of God’s original intention expressed at the time of the creation of Adam and Eve.”⁴³ Just as Abraham responded by promising on behalf of not only himself, but also his entire family, the Puritan fathers believed that all members of the family, including servants, were members of the church. They also believed that the father was to be the spiritual and secular head of the household, based on the Protestant doctrine of the priesthood.⁴⁴

For the Puritans, the role of parents had a strong effect on preparing children for gainful employment and finding suitable spouses. They believed that children’s marriages should be primarily arranged by the parents. Although parents could not force their children to oblige, they believed that God gave the restricted authority to parents with respect to their children’s marriage partner.⁴⁵

The Puritans held to the belief that parents had the responsibility of the spiritual and the physical well-being of the children. Richard Baxter recommended in his *Christian Directory* that family worship should be followed twice daily, seeing the great influence family worship can have; he went as far as to say: “You think the calling of ministers honorable and happy, and so it is, because they serve Christ in so high a work; but if you will not neglect it, you may do for your children more than any minister can do.”⁴⁶

⁴¹Guerra, *Family Matters*, 42

⁴²Lawrence Stone, *The Family, Sex, and Marriage in England: 1500-1800* (New York: Harper & Row, 1977), 123.

⁴³Guerra, *Family Matters*, 37.

⁴⁴Stone, *The Family, Sex, and Marriage in England*, 155.

⁴⁵Guerra, *Family Matters*, 41.

⁴⁶Richard Baxter, *A Christian Directory*, 2nd ed., (London, 1678), 39.

Lawrence Stone observes that Puritan parents were “profoundly concerned about their children, loved them, cherished them, prayed over them and subjected them to endless moral pressure. At the same time they feared and even hated them as agents of sin within the household, and therefore beat them mercilessly.”⁴⁷ Puritan parents reinforced the authoritarian role of the family. They believed that a crucial role of parents was to break the young child’s will by teaching the Word of God and applying harsh punishments at home.

William Gouge (1575-1653), a Puritan minister who served for forty-five years at St. Ann Blackfriars in London, explains parental duty towards their children in his book *Building a Godly Home: A Holy Vision for Family Life*. Gouge explains, “The family is a seminary of the church and nation.”⁴⁸ He viewed the family as the “the first beginning of mankind and of his increase was out of a family.”⁴⁹

Gouge gives an overview of matters such as the parents’ duty with children, provoking children, seeking the good of children, nurturing children, and discipline” by the exposition of Ephesians 6:4. Gouge premises “[t]hough parents are over their children and cannot be commanded by them, they are under God.”⁵⁰ Therefore, “[p]arents must be so watchful over their children, that they do not make the children to sin by abuse of their authorities.”⁵¹ He continues to explain that the duty of parents must seek the good of their children by their discipline and admonition and direct them in the fear of God.

In his treatise *Duties of Parents*, Gouge explains that the source and motive behind parental responsibility is love, stating, “affection should be fixed in the heart of

⁴⁷Stone, *The Family, Sex, and Marriage in England*, 9.

⁴⁸William Gouge, *Building a Godly Home: A Holy Vision for Family Life* (Grand Rapids: Reformation Heritage, 2013), 1:19.

⁴⁹Ibid.

⁵⁰Ibid., 185.

⁵¹Ibid., 188.

parents towards their children.”⁵² Then Gouge suggests that parents must continually apply their general duties of “faithful prayer to God and upright walking with God”⁵³ according to their children’s ages. With the assurance of the promised Word, parents may call upon God for their children’s sake and pray for His blessing on them in addition to their own endeavors for their children to walk uprightly before God and to please Him. God promises the blessing of the generation of the upright (Ps 112:2).

Richard Baxter (1615-91) revealed his comprehensive understanding of the duties of the father in family worship in his book *Christian Directory* (1673). The entire section on family, including the duties of fathers, mothers and children was recently published in a single book, *The Godly Home*. Baxter called parents’ instruction “the holy education,” “godly education,” and “the pious education” of their children because he considered that the chief part of family care and government consists of the right education of children.⁵⁴ Additionally, he urges parents to diligently and carefully train their children up in the fear of God, or otherwise, “you [parents] rob God of his own creatures and rob Christ of those for whom he died, and his is to give them to the Devil, the enemy of God and them.”⁵⁵ For Baxter, as well as for all the Puritans, a godly education in every household is “God’s first and appointed means for causing actual faith in the children of believers,”⁵⁶ therefore placing special emphasis on the belief that before they come to public ministry, parents are called to teach their children the doctrine of the

⁵²“Treatises 4-8,” in *Domestical Duties Part 2*, 75, accessed 10 February 2014, <http://www.chapellibrary.org>.

⁵³*Ibid.*, 74.

⁵⁴Richard Baxter, *The Godly Home*, ed. Randall J. Pederson (Wheaton, IL: Crossway, 2010), 115.

⁵⁵*Ibid.*, 118.

⁵⁶*Ibid.*, 119.

Holy Word.⁵⁷

Baxter claims that “holy families are the seminaries of Christ’s church on earth.”⁵⁸ He then explains that children should receive holy instructions from their parents as they did, thereby calling parents to be faithful teachers training up a child.

Baxter addresses the importance of a child’s godliness by parent’s instruction at home as follows:

Though learning be found in schools, godliness is oftener received from the education of careful parents. When children and servants come to the church with understanding, godly, prepared minds, the labours of the pastor will do them good; they will receive what they hear with faith, love, and obedience. It will be a joy to the minister to have such a flock: and it will be joyful to the people that are such, to meet together in the sacred assemblies, to worship God with cheerful hearts: and such worshippers will be acceptable to God.⁵⁹

Baxter explains that family teaching, worship, and discipline have many strong points which churches do not have. Children and their parents are closer in love by relation, affection and covenant; more so than pastors and ministers. No one can care for children’s souls like their own parents. Therefore, having this premise of love and relational affection, parents must devote their children to God, teach them His Word, educate them in holiness, restrain them from sin, and prepare them for salvation.⁶⁰

Baxter also suggests the special duties of wives relating to the home. The first is to excel in love and obey their husbands, setting examples therein to the rest of the family. A wife’s love must chiefly work toward her children’s salvation, teaching daily the catechism to know God, and speaking to children of holiness. Above all, wives would be the constant helpers of the holy education of their children while husbands would be the faithful teachers. Baxter gives overall emphasis that children must submissively learn

⁵⁷Ibid.

⁵⁸Richard Baxter, “The Reformed Pastor” (1673), in *The Practical Works of Richard Baxter*, vol. 4, (repr., Morgan, PA: Soli Deo Gloria, 2000), 231.

⁵⁹Ibid.

⁶⁰Ibid.

the doctrine of salvation at home.⁶¹

Therefore, the primary duty of parents, for the Puritans, was the training of children to love and obey God. The Puritan fathers were expected to teach their children to know the words of the Covenant, the Creed, the Lord's Prayer, the Commandments, and the Catechism of dedicating them to God in Infant Baptism. The Puritan fathers generally led their families in prayers twice each day and taught the catechism and Scripture text to their families every Lord's Day.

Four Models for Ministry to Families in the Twentieth Century

Historically, children and young people have been integrated with the rest of the family in the corporate worship setting. Children and youth worked in the church without disengaging from the body of the church. Parents, especially the fathers, engaged in teaching their children as the primary disciplers in the home. However, this began to change in the mid of 19th century as an effect of the Industrial Revolution. Children's and youth ministry became organized groups within the church and separated from the main corporate gathering. This was in part an effect of the campaign for equal education through public schools. As a result, Christian parents have gradually become dependent on specialists for children's religious education, resulting in many Christian parents to disengage from their children's spiritual development. Although nineteenth century pastor Samuel W. Dike founded the Home Department to equip parents to imprint biblical truths in their children's lives, the foundation of "the faith training of children occurred both in classes at church and in the daily contexts of their households"⁶² has been forgotten that. Throughout the twentieth century, more segmented ministries began

⁶¹Richard Baxter, "The Poor Man's Family Book" (1673), in *The Practical Works of Richard Baxter*, vol. 4, (repr., Morgan, PA: Soli Deo Gloria, 2000), 235.

⁶²Randy Stinson and Timothy P. Jones, *Trained in the Fear of God: Family Ministry in Theological, Historical, and Practical Perspective* (Grand Rapids: Kregal Academic, 2011), 19.

to occupy the church.

Segmented Programs for Each Family Member

A segmented-programmatic approach of family ministry in churches could have been affected by the public education system which clustered the children and youth in graded classes. With the economic development after the Second World War, adults worked and children were generally subordinated to age-organized schools. Likewise, churches set age-organized ministries and solidified segmented-programmatic practices with age-focused ministers. In less than two centuries, the segmented-programmatic ministry became the dominant model in American churches.

When the segmented-programmatic model dominates a church's ministries, parents may begin to believe they do not have the primary responsibility for the spiritual growth of their offspring. While churches and parents have relied on paid professionals to take the primary role in the discipleship of children in a segmented-programmatic ministry, the reality is that children's and youth ministers may do little to transform parents' relationships with their offspring.⁶³ Additionally, this model isolates student from other generations by program-oriented ministries in Sunday School and youth worship. "Despite the popularity of this model, it does not seem biblical, and the results of this approach have not consistently reflected God's intentions for His people."⁶⁴

Timothy P. Jones, in his book *Trained in the Fear of God*, indicated the absence or lack of parental engagement in the children's discipleship of this model;

In less than two centuries, the segmented-programmatic paradigm became, at least in people's perceptions, "traditional." It would be a flagrant overgeneralization to blame parental abdication on segmented church programming. At the same time, the growth of professional, age-focused ministers may have made it easier for parents to perceive that the training of their children in the fear of God must be someone else's

⁶³Ibid., 22.

⁶⁴Timothy Jones, "Why Every Church Needs Family Ministry," in *Perspectives on the Family Ministry: 3 Views* (Nashville: Academic, 2009), 13.

responsibility.⁶⁵

Randy Stinson writes in the forward of the book *Perspectives on Family Ministry*: “A significant number of children fail to make the transition from youth ministry to mature even though churches offer more youth camps, conferences, Christian music, sophisticated technology, books, and trained leaders than ever before.”⁶⁶ It has been reported that the majority of young people leave their church at the age of 18.⁶⁷ David Kinnaman stated, “The reality of the dropout problem is not about a huge exodus of young people from the Christian faith. In fact, it is about the various ways that young people become disconnected in their spiritual journey.”⁶⁸ Kinnaman suggests that church leaders and parents must first understand the reasons for the youth leaving their church in order to effectively help the next generation in their spiritual development.⁶⁹ Brandon Shields asserts, “Age-organized ministry is not the sole or primary cause of post-graduation church dropouts.”⁷⁰

⁶⁵Stinson and Jones, *Trained in the Fear of God*, 20.

⁶⁶Randy Stinson, “Foreward: Family Ministry and the Future of the Church,” in *Perspectives on the Family Ministry: 3 Views* (Nashville: Academic, 2009), 2.

⁶⁷“How Many Youth are Leaving,” accessed 19 February 2014, <http://dbablogs.com/2011/11/21/how-many-youth-are-leaving/#sthash.3VpKiavr.dpuf>. Additionally, in 2002 the Family Life Council of the SBC presented the following quote, “88 percent of the children raised in evangelical homes leave church at the age of 18, never to return.” accessed 19 February 2014, <http://www.bpnews.net/BPFirstPerson.asp?ID=13591>.

⁶⁸“Five Myths About Young Adult Church Dropouts,” accessed 19 February 2014, <http://www.barna.org/teens-next-gen-articles/534-five-myths-about-young-adult-church-dropouts>. Additionally, David Kinnaman, the author of the book *You Lost Me: Why Young Christians Are Leaving Church and Rethinking Faith* (Grand Rapids: Baker, 2011). He addresses that most people lose their faith when they leave high school a myth. He identifies three distinct patterns of loss: prodigals, nomads, and exiles. *Prodigals* are young people who grew up with a Christian background and say they have lost their faith. Kinnaman found that one in nine (11 percent) of evangelical youth become prodigals. *Nomads* are young people who grew up with a Christian background but have wandered away from the institutional church. Forty percent of young Christians fall into this category. Exiles represent 20 percent of young Christians. *Exiles* “feel lost between the ‘church culture’ and the society they feel called to influence.” They seek to find ways of traditional church to follow Jesus. Accessed 19 February 2014, <http://www.barna.org/teens-next-gen-articles/534-five-myths-about-young-adult-church-dropouts>.

⁶⁹*Ibid.*

⁷⁰Brandon Shields, “Family-Based Ministry,” in *Perspectives on the Family Ministry* (Nashville: Academic, 2009), 106.

Nonetheless, in the late twentieth century, the need for biblically motivated parental engagement in children's discipleship became very apparent to many evangelical pastors and scholars. Based on ancient biblical truths that call parents to function as primary faith-trainers in their children's lives, three identifiable family ministry models have emerged: family-based, family-integrated, and family equipping.⁷¹ Timothy Paul Jones, in his book *Trained in the Fear of God*, writes about the comprehensive features of these models.

None of these three family ministry models is absolutely exclusive of the others. The worship celebration in a family-integrated congregation, for example, might look a lot like the intergenerational worship in a family-equipping church. Much of the programming in a family-based congregation likely looks like the segmented-programmatic models of previous decades, though family-based churches will involve parents in as many events as possible. Still, each model of family ministry represents a distinct and identifiable approach to the challenge of drawing the household and the church into a life-transforming partnership.⁷²

Evidently, each model of family ministry biblically seeks to engage parents in their role of discipling their children and likewise sees the family as a fundamental context for the discipleship of children. Each of these models emphasizes a biblically grounded partnership between churches and families in which the church plays an important role in equipping parents to be the primary faith-trainers in their children's lives. While these are beneficial ministry models to consider, no single model of family ministry will be the absolute, ultimate life-changing ministry because family ministry itself will not transform the heart of people; only the gospel changes people.

⁷¹Stinson and Jones, *Trained in the Fear of God*, 22.

⁷²Ibid.

The Family-Based Model for Church Ministry

The family-based ministry model takes seriously “the biblical mandate for the church to partner with parents and build into the spiritual life of kids together.”⁷³ This model maintains the segmented-programmatic structures such as youth ministry, children’s ministry, singles ministry, etc., yet each ministry seeks to draw generations together.

Timothy Jones explained the family-based approach with an illustration of a sunflower.⁷⁴

One way to envision the family-based approach would be to think of a sunflower. Each petal remains separate, yet all the petals come together at the central disk. In the same way, each ministry in a family-based congregation remains separate. Central to the congregation’s mission, however, is the expectation that every ministry will consistently plan events and learning experiences that draw families and generations together.

Mark DeVries pioneered the family-based youth ministry resulting in “a shift from traditional youth programming to a more parent-focused approach.”⁷⁵ DeVries, in his book *Family Based Youth Ministry*, premised that “there is no such thing as successful youth ministry that isolates teenagers from the community of faith.”⁷⁶ DeVries aimed to equip young people to grow toward a mature Christian adulthood, rather than focusing on building a strong youth program.⁷⁷ Family-based youth ministry works effectively over the long haul because it gives priority to equipping parents and the extended Christian family. Parents are trained to be equipped as the primary nurturers of their children. Also, the extended Christian family of the church provides the youth with

⁷³Jim Burns and Mark Devries, *Partnering with Parents in Youth Ministry: The Practical Guide to Today’s Family-Based Youth Ministry* (Ventura, CA: Gospel Light, 2003), 12.

⁷⁴Jones, “Foundations for Family Ministry,” in *Perspective on the Family Ministry* (Nashville: Academic, 2009), 43.

⁷⁵Burns and DeVries, *Partnering with Parents in Youth Ministry*, 111.

⁷⁶Ibid., 103.

⁷⁷Ibid., 116.

the spiritual benefits of relationship with other adults that extend beyond the home.

Reggie Joiner developed a biblical strategy to maximize the influence of both the church and parents. In his role as the executive director of family ministry for eleven years at North Point Community, Joiner developed the concepts of ministry for preschoolers, children, students, and married adults. In his book *Parenting Beyond your Capacity*, Joiner introduced the idea of combining two influences that would be maximized to build the kingdom of God as follows:

There are two powerful influences on the planet-the church and the home. They both exist because God initiated them. They both exist because God desires to use them to demonstrate His plan of redemption and restoration. If they work together they can potentially make a greater impact than if they work alone. They need each other. Too much is at stake for either one to fail. Their primary task is to build God's kingdom in the hearts of men and women, sons and daughters.⁷⁸

At first, Joiner showed concern for the ineffectiveness of the role of the church as God's light to their communities, as demonstrated in his book *Think Orange*. He indicated that "the church is not called to illuminate everything; its light should be concentrated on showing others who God is."⁷⁹ The church must focus on illuminating Christ as God has demonstrated His redemptive story to the world.

Joiner argues that church leaders need to partner with parents while families need to know about partnering with the church. The family has been God's primary conduit to display the heart of God to every generation.⁸⁰ Since the primary role of parents is to impress the love and character of God on their children, the church and its families should work together to pass God's love to the next generation.

⁷⁸Reggie Joiner and Carey Nieuwhof, *Parenting Beyond Your Capacity: Connect Your Family to a Wider Community* (Colorado Springs: David C. Cook, 2010), 33.

⁷⁹Reggie Joiner, *Think Orange: Imagine the Impact When Church and Family Collide ...* (Colorado Springs: David C. Cook, 2009), 31.

⁸⁰*Ibid.*, 49.

The Family-Integrated Model for Church Ministry

The family-integrated ministry model is also known as a *family-driven* or *family discipleship* approach. The feature of this model is noticeably different when compared to the other models. This model rejects any kind of age-segmented structures or activities. In a family-integrated church, all age-graded classes and events are eliminated. There are no youth groups, no children's church, or grade-segmented Sunday School classes. All members of the community worship together and the church teaches parents to evangelize and disciple their children and neighbors through their homes. They believe that "the home is the best context for discipleship, and the family is also best context for the evangelism of persons outside the church."⁸¹

Paul Renfro, pastor of discipleship at Grace Family Baptist Church, described the universal distinctive of family-integrated churches. Renfro states:

Despite range of locations and congregations, there are three distinctive commitments that every family-integrated church shares: First is a commitment to age-integrated ministry. Second, there is a commitment to evangelism and discipleship in and through the home. And third, the churches are committed to calling church leaders who meet the biblical qualification of managing their homes in a godly way (1 Tim 3:4; Titus 1:6).⁸²

Voddie Baucham, pastor of Grace Family Baptist Church, is one of the leading proponents of family-integrated ministry. Baucham wrote, in his book *Family Driven Faith*, "Discipleship and multi-generational faithfulness begins and ends at home."⁸³ He added that the role of the church is to support and "to equip the saints for the work of ministry."⁸⁴ Grace Family Baptist Church actually ministers with a family-integrated model by worshipping with their families together and not having activities of any

⁸¹Paul Renfro, "Family-integrated Ministry," in *Perspective on the Family Ministry* (Nashville: Academic, 2009), 63.

⁸²Ibid., 62.

⁸³Voddie Baucham Jr., *Family Driven Faith: Doing What It Takes to Raise Sons and Daughters Who Walk with God* (repr., Wheaton, IL: Crossway, 2011), 7

⁸⁴Ibid.

systematic age segregation.⁸⁵

The National Center for Family Integrated Churches (NCFIC) used the phrase *family of families* to explain the complementary roles of church and family.⁸⁶ Voddie Baucham likewise used the phrase in his book *Family Driven Faith*. Baucham states:

Our church has no youth ministers, children’s ministers, or nursery. We do not divide families into component parts. We do not separate the mature women from the young teenage girls who need their guidance. We do not separate the toddler from his parents during worship. In fact, we don’t even do it in Bible study. We see the church as a family of families.⁸⁷

Scott T. Brown, the director of the NCFIC and elder at Hope Baptist Church, along with Voddie Baucham, explains that the phrase *family of families* does not mean the nature of the church.⁸⁸ They used the phrase to clarify a commitment of church leaders to not only equip individuals, but also family members. The phrase *family of families* as the distinctive of the church indicates coming to church as fathers and mothers and children.

In December 2008, the NCFIC removed the use of the phrase *family of families* and replaced them with this statement: “The church is a family of believers that includes families.” The following statement, one of sixteen articles, supports the idea:

We affirm that local churches are spiritual households that include individual family units which are separate and distinct jurisdictions that should be cared for and strengthened to fulfill their God ordained roles, not only as individuals but also as families (1 Tim 3:15, Eph 5:22-33, 6:1-4). We deny/reject the current trend in churches that ignores the family unit, is blind to strengthening it, systematically fragments it and does not actively work to equip her members to be faithful family

⁸⁵It can be found at The homepage of Grace Family Baptist church. Accessed 2 March 2014, <http://www.gracefamilybaptist.net/about>.

⁸⁶Scott T. Brown, “Is the church a family of families,” accessed on 17 March 2014, <https://ncfic.org/resources/view/is-the-church-a-family-of-families1>.

⁸⁷Baucham, *Family Driven Faith*, 191.

⁸⁸Voddie Baucham, “Is the Church a Family of Families?,” Part 1, accessed 17 March 2014, <http://www.gracefamilybaptist.net/topics-and-issues/church-family-families-part-1>; Scott Brown, <https://ncfic.org/resources/view/is-the-church-a-family-of-families1>.

members.⁸⁹

The Family-Equipping Model for Church Ministry

The family-equipping ministry model basically expects to “co-champion” the church’s ministry and the parent’s responsibility. Proponents of the family-equipping ministry believe that parents are called to be the primary disciple-makers of their children and that the church must equip parents to engage actively in the discipleship of their children.⁹⁰ In his book *Trained in the Fear of God: Family Ministry in Theological, Historical, and Practical Perspective*, Timothy Jones, professor of leadership and church ministry at The Southern Baptist Theological Seminary, states that “family-equipping churches cultivate a congregational culture that coordinates every ministry to champion the role of the parents as primary faith-trainers in their children’s lives.”⁹¹ Jones depicted this model in the following way:

To envision the family-equipping model in action, imagine a river with large stones jutting through the surface of the water. The river represents the Christian growth and development of children in the church. One riverbank signifies the church, and the other connotes the family. Both banks are necessary for the river to flow forward with focus and power. Unless both riverbanks support the child’s development, you are likely to end up with the destructive power of a deluge instead of the constructive possibilities of a river. The stones that guide and redirect the river currents represents milestones or rites of passage that mark the passing of key points of development that the church and families celebrate together.⁹²

Family-equipping churches retain age-organized ministries, but redevelop them to champion the parent’s role as primary disciple-makers in their children’s lives. Every program and activity for children or youth will be resourced to train or directly

⁸⁹“Confession,” accessed on 17 March 2014, www.ncfic.org/confession.

⁹⁰Proponents of the family-equipping ministry: Randy Stinson and Timothy P. Jones, *Trained in the Fear of God: Family Ministry in Theological, Historical, and Practical Perspective* (Grand Rapids: Kregel, 2011); Jay Strother, “Family-Equipping Ministry: Co-champions with a Single goal,” in *Perspectives on Family Ministry: 3 Views*, ed. Timothy Paul Jones (Nashville: B&H, 2009); Haynes, *Shift*; Steve Wright with Chris Graves, *reThink: Decide for Yourself, is Student Ministry Working* (Wake Forest, NC: InQuest Publishing, 2007).

⁹¹Stinson and Jones, *Trained in the Fear of God*, 27.

⁹²*Ibid.*, 28-29.

involve parents in the discipleship of their children. Jay Strother, minister to emerging generations at Brentwood Baptist Church, along with Timothy Jones, emphasizes that family-equipping churches and parents within those churches are acknowledged, equipped or trained, and held accountable as the primary disciple-makers of their children.⁹³

Jones gives three suggestions of practices that family-equipping churches should consider encouraging the parents in their churches to implement: *faith talks*, *faith walks* and *faith process*.

Jones defines *faith talks* as “a designated time, at least once per week, for the household to gather for prayer and to study a biblical truth together.”⁹⁴ In Ephesians 6:4, Paul specifically commands fathers not simply to be good examples for their children, but to bring them up in the training (παιδεία) of the Lord. Paul uses here the Greek term παιδεία [*paideia*] to mean the planned and intentional teaching of particular content.⁹⁵ Faith talks lead parents to assume the role as spiritual teachers of God’s Word in their children’s lives.

Faith walks are defined as “a discussion in the course of daily life that turns a child’s attention toward the presence of the gospel and the providence of God in every part of life.”⁹⁶ If faith talks are formal times to teach God’s Word, then faith walks can be understood as informal times when parents to talk with their child. Faith talks focus on teaching God’s Word “diligently to your children” (Deut 6:7), but faith walks are simply spiritual conversations “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). Faith walks seek to grow in an

⁹³Strother, “Family-Equipping Ministry,” 144, and Stinson and Jones, *Trained in the Fear of God*, 27.

⁹⁴Jones, *Family Ministry Field Guide*, 154.

⁹⁵Ibid., 153.

⁹⁶Ibid., 162.

awareness of God’s presence in the context of your daily life.

Faith process is “a plan that involves parents in a child’s spiritual growth by partnering with parents to address the child’s particular needs at each stage of life.”⁹⁷ Faith process directs one child to another to help him or her grow in faith. Faith process aims for parents to be able to answer simple questions regarding their children. Brian Haynes, lead pastor of Bay Area First Baptist Church, designed seven “Legacy Milestones” as our spiritual formation process beginning in infancy and continuing through senior adulthood.⁹⁸ Legacy Milestones is a kind of path for parents to walk along as they train their children for growing in faith. Therefore, faith process is based on the church’s ministry to equip parents for teaching their child throughout life stages, working toward Christian maturity. The church can simply help parents invest “individual discipleship time with each of their children on a consistent basis.”⁹⁹

How can family-equipping ministers effectively implement the ministry to equip parents for formal faith talks, informal faith walks, and comprehensive faith processes? Jones suggests the TIE strategy.¹⁰⁰ In a family-equipping church, every aspect of ministry with children or youth actively leads toward training, involving, or equipping parents as primary disciple-makers in their children’s lives. Parents need the training to encourage and help them become active partners in every aspect of their children’s spiritual development. Family-equipping ministers can give opportunities for parents to be trained during events or camps for children or youth so that they lead faith talks at home during the months that follow. In a family-equipping church, involving parents goes beyond inviting parents to a given event. Parental involvement in the event is a

⁹⁷Ibid., 166.

⁹⁸Brian Haynes, “Legacy Milestones,” accessed 20 March 2014, <http://www.legacymilestones.com/about>.

⁹⁹Jones, *Family Ministry Field Guide*, 166.

¹⁰⁰Ibid., 179-92.

crucial role in serving not only their child but also other children whose families are not present. Family-equipping ministers equip parents with resources that recognize their household as the primary context for discipling their children.

The History and Challenges of Family Ministry in Korean Churches In the United States

It is difficult to trace the history of family ministry in the Korean American churches, or Korean immigrant churches because the model for parents to teach their children spiritually has not been in place. Like as most American Churches, Korean parents have relied on ministers and specialists to teach their children in the church. However, the history of the Korean immigrant churches in the United States provides the attempt or the need for equipping parents as the primary disciple makers of their children.

Korean immigrant churches were first formed upon the arrival of 102 Koreans in Honolulu, Hawaii on 1903.¹⁰¹ A significant number of Korean emigrants were Christians who were converted by the early Protestant missionaries in Korea. Surveys in the 1980s show that almost three-quarters of the Korean immigrant population in the United States identified themselves as Christians and attended mostly Protestant churches.¹⁰² The early Korean emigrants had to struggle in settling in a new country with language limitations, cultural unfamiliarity, and other disadvantages. Those kinds of struggles for the first generations have remained unchanged until today. Additionally, one characteristic of the Korean American's religion is the syncretism between traditional Korean culture and Protestant Christianity. The Korean churches' stance against moral depravity and the importance of honoring and obeying one's parents and the promotion of male domination are in many ways congruent to patriarchal Confucianism.¹⁰³

¹⁰¹Rebecca Y. Kim, *God's New Whiz Kids?* (New York, NY: New York University Press, 2006), 35-36.

¹⁰²Ibid., 39.

¹⁰³Ibid., 41. Additionally, Oh-Hwang addressed the effects of Confucianism in Korean society,

There is a growing struggle between the Korean-speaking and English-speaking members. Most Korean immigrant churches have a worship service with adults who speak only Korean lead by pastors who speak only or mostly Korean. The first generation's religious beliefs and practices no doubt influence those of the second generation, but they do not guarantee that the second generation will follow and participate in religious beliefs and practices of the first generation because of the cultural and linguistic gaps between generations. Korean immigrant adults in the church still preserve Korean customs and culture, and they speak to each other using more Korean than English. In contrast, their children were typically born and raised in the United States and are, therefore, familiar with American lifestyles. Whether the second generation is raised or born in the U.S.A, it easier for children to learn and speak English. Preschool through college age services are often in English. Most Korean pastors explain that the second generation is more Americanized while the first generation is more hierarchical and conservative.¹⁰⁴

The division between the first and the second generation resulted in the separate worship for each generation in the Korean American Churches. Sharon Kim addressed in the book of *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches* that beginning in the late 1980s, the new ministry styles emerged for the second generation as follows:

First, many of the larger immigrant churches wanted to retain the younger generation, so they offered a worship service in English. Second, they developed what are generally known as townhouse churches, where an independent English-speaking congregation exists side-by-side in the same facility as a Korean-speaking

pointed out, "Korea has traditionally been heavily influenced by Confucianism. It is present in every aspect of Korean society, including home, school, community, and politics. Korean are taught that filial piety is the basis of all conduct." Oh-Hwang, Y., *Gifted International*. 35. Reagan indicated that Confucian moral thought is grounded in the concept of five basic hierarchical human relationships: ruler and subject; father and son; husband and wife; older brother and younger brother; between friends. T. Reagan, *Non-Western Educational Traditions: Alternative Approaches to Educational Thought a Proactive* (Mahwah, NJ: Lawrence Erlbaum Associates, 1996).

¹⁰⁴Kim, *God's New Whiz Kids?*, 44.

congregation. Finally, several younger pastors, convinced that ministry to the next generation would be most fruitful apart from the first generation context, left immigrant churches to start their own churches.¹⁰⁵

When independent churches first began to emerge in the early to mid 1980s, the majority of first generation pastors opposed them. At the time, some argued that “it is essential for family units to worship together in one church, and that independent churches are exacerbating existing generational conflicts between immigrant parents and their children.”¹⁰⁶ It is estimated that more than 80 percent of the second generation leave their parents’ church in the Korean American Churches.¹⁰⁷ This reveals that while the Korean American churches grew in number in the United States, the gaps between generations deteriorated.

Today, most Korean American Church trends establish the independent church for the second generation. Korean parents in the church tend to fully rely on pastors and ministers in spiritually teaching their children because of cultural and linguistic gaps between generations. Korean parents have little done to their children’s spirituality because they did not involve in ministry for the second generation. Although many second-generation Koreans are religiously involved, their parents do not recognize their children’s growth in spirituality because the second generation are taught in the independent English service.

A family-equipping ministry encourages parents to embrace the primary responsibility for their children’s spirituality. For the Korean American churches, family-equipping ministry can help Korean parents grasp spiritual relationships with their children. The Korean second generation would experience a mutual loving relationship

¹⁰⁵Sharon Kim, *A Faith of Our Own: Second-Generation Spirituality in Korean American Churches* (New Brunswick, NJ: Rutgers University Press, 2010), 35.

¹⁰⁶*Ibid.*, 42.

¹⁰⁷Karen Chai, “Beyond Strictness to Distinctiveness: Generational Transition in Korean Protestant Churches” in Ho-youn Kwon, Kwang Chung Kim, and R. Stephen Warner, *Korean Americans and Their Religions: Pilgrims and Missionaries from a Different Shore* (University Park: Pennsylvania State University Press, 2001), 157-80.

with their parents as well as spiritual growth.

Conclusion

Throughout Christian history, pastors have emphasized God's intention for the household to be the primary training grounds for discipling children, as parents are called to train their children in the fear of God. Jones described, "Training in the fear of God is disciplined guidance that calls persons to seek the unseen working of God in ways that lead to lives of growing contentment, holiness, and centeredness in the gospel."¹⁰⁸ Parents are responsible for guiding their children to seek the Word of God in their lives.

Church-based family ministry has been prominent over the past few years. This does not mean that there was no emphasis in the past on family discipleship in the ministries of the church. However, with the radical changes of social and cultural norms, a majority of parents have spent too little time communicating with their children and have become heavily reliant on ministers for their children's spiritual development. Although the church has employed specialists in areas of student ministry, and developed many programs and activities for children's and student ministry, those have all merely been a temporary remedy. Ultimately, these "remedies" have led to the problematic separation of children and student ministries from the body of the church.

Family-equipping ministry is designed to help parents embrace their principal responsibilities of family discipleship for their children's spiritual growth. However, family-equipping ministry does not guarantee that every aspect of the church's problems will be solved. Family-equipping ministry reminds us of God's original vision for parents as the primary disciple-makers of their children. The home and the church that God has instituted needs to somehow stay connected in order to work together towards the goal of children's and youth growing in the gospel of Christ. A family-equipping church

¹⁰⁸Stinson and Jones, *Trained in the Fear of God*, 17.

encourages parents to be the primary disciple makers of children in their home. Based on the contributions of pastors throughout history, this project will encourage parents to grasp the theologically-supported and scripturally compelled responsibility for discipling their children.

CHAPTER 4

THE IMPLEMENTATION OF MINISTRY PROJECT

Introduction

After completing the primary research as discussed in chapters 2 and 3, the fifteen week project was carried out. The project was conducted at Eunhae Korean Presbyterian Church in Indianapolis, Indiana. This chapter describes the target group, questionnaire, and a week by week process, including the six teaching sessions and six lesson guides, as well as the pre-and post-project questionnaires. The project took place during the fall of 2014.

The Target Group

After the Ethics Committee of the Southern Baptist Theological Seminary approved the proposed research instrument, the project launched. The target group in this project was designated for participants of a Sunday class for parents at EKPC consisting of parents with children below the age of 18 years.

More than 40 percent of EKPC members are parents, approximately 50 people. For the project, nearly 35 parents participated at least once in this project. Only 25 people completed the entire family ministry seminar and family discipleship, implementing six lesson guides at home and answering both pre- and pro-survey of the project. This project is an evaluation of the 25 completed surveys.

Questionnaire

During the class of Project Methodology in the winter semester of 2013 at the Southern Baptist Theological Seminary, I developed the research method for evaluating

the goals of the project. The research method consists of an evaluation on how this project equips parents to be the primary disciple makers of their children. The questionnaires used in this project dealt with the following themes: (1) parents' knowledge and attitudes regarding their roles as the primary disciple makers of their children; (2) parent's competency, willingness and confidence of conducting family discipleship; and (3) the curriculum's usefulness and effectiveness. The Professional Doctoral Studies office of the Southern Baptist Theological Seminary approved the project proposal including this research method on December of 2013.

The first eight questions were designed to measure each parent's knowledge and attitude, and to give insight into the effectiveness of the seminar's goals (see appendix 1). During the first week of the project, participants were invited to participate in pre-project surveys. In the fourteenth week of the project, participants were asked to complete post-project surveys. The results were analyzed to determine if the first goal of this project was achieved. An explanation of the questions in the pre- and post- project surveys was given using a six point Likert-type scale. In the actual survey, items were arranged numerically, consisting of 6 potential responses: "Strongly agree," "Agree," "Somewhat Agree," "Somewhat Disagree," "Disagree," "Strongly Disagree."

The questions are listed below (also see appendix 1).

1. Church leaders are primarily responsible for discipling my children and teaching them to share the gospel with others. [reversed]
2. A parent's example is the most important influence in a child's spiritual development.
3. The church is the basic context to spiritually train children. [reversed]
4. Parents, and particularly fathers, have a responsibility to lead each of their children in spiritual matters at home.
5. My church gives a clear plan and guide for parents to lead family discipleship or family devotions at home.
6. My family has regular times together to talk about God, to read the Scriptures, to pray, or engage in other spiritual matters.

7. I have a clear sense of what needs to happen for my child to grow as a Christian.
8. I have talked with my child about biblical, theological, or spiritual issues in the past month.

Regarding the third goal of this project, the second 8 questions were designed to evaluate each parent's competencies of family discipleship using the same process as the previous survey. The questions consisted of the items regarding participants' competency, willingness and confidence to continue their roles as the spiritual leader of family discipleship. The results were analyzed to determine if the third goal of this project was achieved. The questions are listed below (also see appendix 1).

1. When my children ask a biblical or theological question, I wish they would ask a minister or church leader instead of me. [reversed]
2. I prioritize a weekly time of family worship or devotions in our home.
3. I think that sharing the gospel with children is a parent's primary responsibility in their lives.
4. Other than mealtimes, I would like to talk regularly with my child about the scriptures or spiritual issues, but I am too busy for that right now. [reversed]
5. I would like to lead a family discipleship time in the home, if the church provides guides to lead it.
6. Church leaders and ministers must be the primary disciplers for my children's spiritual development. [reversed]
7. My children feel at ease sharing their religious concerns with me.
8. My family loves to spend time praying and reading the Bible together.

Next, to measure the effectiveness of the curriculum used in this project, the monitoring group, namely the pastoral staff, was necessary. The curriculum for this project consisted of six teaching sessions to teach and motivate parents to become the primary disciple makers in their children's lives. In addition, there were six lesson guides for parents to execute in family discipleship at home. The pastoral staff consisted of the senior pastor, Paul E. Cho; one elder, Kwang Sik Noh; one children's minister, Woo Sup Kim; one Bible teacher for children, Sue Cho; and one deacon, Sung Soo Na. In the fourteenth week of this project, the pastoral staff responded to eight questions to evaluate

the curriculum's content and material (see appendix 2). Alike, the questions were tabulated on a Likert scale with 1 being a response of "strongly disagree" and 6 being a response of "strongly agree." The questions are listed below (see appendix 2). After completing 8 questions, the pastoral staffs were asked to subjectively state the strengths and weaknesses of both teaching sessions and lesson guides (see appendix 2).

1. The six teaching sessions are easy to use.
2. The learning activities in the curriculum (i.e., group discussion, group presentation, sharing their life, etc.) are appropriate for the target group.
3. The visual aids (i.e., video, illustration, PPT, etc.) are easy to understand.
4. The six-week lesson guides for executing family discipleship are easy to use.
5. The curriculum is biblically accurate.
6. The curriculum is glorifying to Christ.
7. The curriculum is supportive of our church's faith and tradition.
8. The curriculum is applicable and appropriate for all ages.

The Week-By-Week Process

Four weeks prior to this project, invitations were posted on the bulletin board of EKPC. Two weeks later, the announcement was given to all congregants who attended the Sunday worship of EKPC.

Week 1 – Preparation

In the first week of the project, participants filled out an application for seminar enrollment and a written agreement promising faithful attendance of the project.

Week 2 – Orientation

In the second week of the project, the purpose and planned execution of the project was explained. Naturally, parents communicated some of their parenting difficulties regarding spiritual concerns for their children, and the group discussed the

need for biblically based parenting. At this meeting, permission was granted to begin the family ministry seminar on a Friday and Saturday night which was the fifth week of the project.

Week 3 – Pastoral Staff Meeting

In the third week of the project, a pastoral staff meeting was held. The pastoral staff consisted of five persons: a senior pastor, one children's minister, one elder, one deacon, and one Bible teacher. The pastoral staff was designed to evaluate the usefulness and appropriateness of the curriculum's contents and materials of the project. They were informed that they would receive all contents and materials of the curriculum prior to the family ministry seminar, and that they would likewise receive lesson guides with which to execute family discipleship at home. They would complete the questionnaire on the fourteenth week of the project.

Week 4 – Pre-Project Questionnaire

In the fourth week of the project, each parent received a questionnaire regarding the project. The parents were informed of how the questionnaire would be used and that the results would be reflected in the present dissertation regarding the project. They were given instructions on how to use the response scale provided in the questionnaire, and to circle the items that corresponded to the answer that most closely represented their belief on each question. After hearing these detailed instructions, parents completed the questionnaire. Those who were absent but had promised to attend were emailed the questionnaire. They completed the questionnaire with an honest assessment and returned it the following week.

Week 5 – Family Ministry Seminar

In the fifth week of the project, the family ministry seminar was held for two days for parents at EKPC. A total of 35 parents participated in the seminar. The seminar

consisted of six teaching sessions. Snacks and drinks were provided.

The first teaching session was entitled *What is Family Ministry?* This consisted of a lecture on the role of parents in discipling their children, TIE strategy, core values in family-equipping ministry, and the definition of faith talk, faith walk, and faith process (see appendix 3). An overview was given for all the following teaching sessions in Chapters 2 and 3.

The second teaching session entitled *What the Bible Says about Parents' Responsibility* (see appendix 4) explored Genesis 18:16-18; Psalms 78:1-8; Ephesians 6:4; and 1 Tim 1:3-10, and explained that God calls parents to be the primary disciplinarians of their children at home.

The third teaching session entitled *Who Children Really Are* (see appendix 5) taught that children are potential brothers and sisters in God, because a Christian family's children have been promised to inherit God's kingdom. The main idea of this session was that parents are responsible for leading their children spiritually because their children are the potential and actual brothers and sisters in the gospel of Jesus Christ.

The fourth teaching session, entitled *Where Family Ministry Has Been* (see appendix 6) taught about the history of family discipleship from the age of the early church to the age of the nineteenth century and introduced four models for ministry to families developed in the twentieth century. Specifically, emphasis was given to the family-equipping model, which encourages churches and families working together to raise their children in the gospel of Jesus Christ.

The fifth teaching session, *The Understanding of Human Development* (see appendix 7), included explanations of the physical, emotional, intellectual, and spiritual features of each stage in human development, including infants, toddlers, preschoolers, children, and youth.

The last teaching session entitled *Gospel Centered Parenting* (see appendix 8)

provided an explanation of the goal of spiritual growth, the Great Commandment, and gospel-oriented parenting. The core elements of the gospel—God’s creation, the Fall, redemption through Christ, and consummation—should be the power that gives life to every believer. Gospel-centered parents focus on teaching their children spiritually so that they live a life with a goal of discipleship, namely becoming more like Jesus.

Week 6 – Parents’ Meeting for Family Discipleship

For the sixth week of the project, there was a meeting for parents to introduce the lesson guide to help execute family discipleship at home. The main subject for family discipleship was *Salvation*. This was chosen in order to give a chance for parents to share their own experiences of saving grace and to deliver the contents of the gospel of Jesus Christ. Upon relying on the power of the Holy Spirit, parents would experience a great spiritual relationship with their children.

The lesson guide consisted of the following: the title for the lesson, objectives, related Scripture passages, opening prayer, an ice breaker, preliminary studies for knowing God’s Words, faith talk, prayer for the next session, and tips for both parents and children. The title and chapter objectives help parents understand the main idea of the lesson. The segment *Pray Before Going Ahead* emphasizes that parents should wholly rely on the Holy Spirit’s help, ask for wisdom and grace, and be honest and faithful in front of their children. The *Ice Breaker* is a time to build the relationship with each other by opening their minds by sharing each of their personal spiritual experiences.

Preliminary Study to Know God’s Words introduces the biblical doctrine contained in each chapter. Parents would learn contents of the chapter prior to faith talk with their children. During *Faith Talk*, parents would intentionally have a significant time to talk about the main topic of the chapter using a variety of educational materials such as drawing, a picture book, an activity, and case study, as well as theological and doctrinal contents based on the Bible. I added educational methods per chapter based on each

generation.

Week 7 – Lesson 1 God and His People

From week 7-12, parents received the lesson guide via e-mail each week for family home discipleship. E-mail allowed for feedback about how the project was going in different families' homes.

The first lesson guide entitled *God and His People* concentrated on explaining the origin of humanity and the objective of their existence (see appendix 9). God is the Creator who created mankind in His image.¹ The purpose of human existence is to glorify to God for all eternity and to rejoice in Him.² John Piper explains, “When God says he made us for his glory, he does not mean he made us so that he could become more glorious in himself. Instead, He created us to display His glory, that is, that his glory might be known and praised.”³ People will find the greatest joy when they know God and live to glorify Him.

During *Faith Talk* presented the opportunity for parents to share what God has done in their lives, as well as explaining the purpose of the existence of humanity with reference to the related verses in the Bible. Lastly, parents make lists of what can be done within the family for God's glory and joy.

Week 8 – Lesson 2 The Fall and Its Consequences

The second lesson guide, *The Fall and Its Consequences* (see appendix 10), teaches on Adam's sin and the fall of humanity and how this affected man's intimate relationship with God. Romans 5:19a says, “For just as through the obedience of the one

¹See Gen 1:1; 1:27.

²See Ps 86; Judg 60:21; Isa 43:21, Rom 11:36; 1 Cor 6:20, 10:31; Rev 4:11; Ps 15:5-11, 144:15; Judg 12:2; Luke 2:10; Phil 4:4; Rev 21:3-4.

³John Piper, “God Created Us for His Glory,” accessed on 10 September 2014, <http://www.desiringgod.org/sermons/god-created-us-for-his-glory>.

man the many were made sinners.” Death was to be the punishment of disobedience because God is just. However, the God of justice who must judge promised a Messiah to save sinners from the punishment of the death. God’s righteousness was demonstrated by Christ’s death on the cross. By the sacrificial death of Jesus, everyone who trusts in Him is saved from God’s wrath (Rom 8:1).

During *Faith Talk*, parents share the consequences of Adam and Eve’s sin, and parents and their children recognize that they are sinners. By closing prayer, both parents and their children repent of their sins to God and ask God to reveal his love towards sinners.

Week 9 – Lesson 3 Jesus Fulfills God’s Promise

The third lesson guide is entitled *Jesus Fulfills God’s Promise* (see appendix 11). The objective of this lesson is to know that God promised and planned salvation for His people and fulfilled it through the life, suffering, death, and resurrection of Jesus Christ. In the Bible, Noah’s ark, God’s selection of Abraham, Abraham’s obedience at Mt. Moriah, the giving of the Ten Commandments at Mt. Sinai, rituals of sacrifice and purification, and freedom from Babylon’s captivity are some examples that foretold the coming of the Messiah Jesus Christ. The gospel of Jesus Christ is the fulfillment of God’s redemptive promise.

During *Faith Talk*, parents share the meaning of God’s promise of salvation through the story of Noah’s ark. Parents share about their experience with saving grace through what Christ has done for them. At the time of closing prayer, parents and their children thank God for sending his only son, Jesus Christ, and fulfilling his promise of salvation.

Week 10 – Lesson 4 Gospel of Jesus

The fourth lesson guide, *Gospel of Jesus Christ*, concentrates on the fulfillment

of God's salvation by Jesus' death on the cross to save sinners and his resurrection from the dead on the third day (see appendix 12). God loved his people, and so he allowed his only Son, Jesus, to accept the penalty on behalf of sinners by allowing Jesus to suffer and die on the cross. Jesus carried our sin through the price of his body on the cross.⁴ The message of the gospel of Jesus Christ is that Christ died for our sins, was buried, and was resurrected on the third day (1 Cor 15:1-4). Salvation is received only by faith within God's grace (Eph 2:8-9); human effort and actions do not bring salvation (Titus 3:5). God promised that those who accept Jesus in their hearts as Savior will become God's children (John 1:12). People who individually accept that they are sinners and testify with faith that Jesus died for sinners and rose again on the third days will receive eternal life (Rom 10:9). Just as those who saw the brass serpent that Moses was holding in the wilderness were saved, those who see that Jesus was crucified on the cross and believe and repent will receive eternal life (John 3:14-15).

During *Faith Talk*, parents proclaim the gospel of Jesus to their children. Parents explain how those who believe that Jesus died for their sins will receive salvation with the exact basis on the promise of God's Words. Parents and their children give thanks for the free gift of salvation.

Week 11 – Lesson 5 Assurance of Salvation

The fifth lesson guide entitled *Assurance of Salvation* teaches that God's children can be convinced of having been saved by the testimony of the Word of God and of their lives (see appendix 13). The Bible clearly says that salvation comes from believing in Jesus. God promised to save His people from their sins, and that is why it cannot be changed depending on people's mood, feelings, or environment. God confirms and proves that we are children of God by sending the Holy Spirit to dwell in our hearts

⁴See 2 Cor 5:21; 1 Pet 2:24; Rom 8:3-4.

(2 Cor. 1:22). Therefore, people who have accepted Jesus by faith should not doubt God's promise and should believe firmly that they have become God's children. Salvation brings about change in our lives. This means a change in our words, interests, and character. Also, those who are born-again (saved) possess the fruit of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal 5:22-23). All these are part of the process that leads to growth and to Christ-likeness.

During *Faith Talk*, parents and children spend time memorizing Bible verses together (John 1:12 or John 5:24) and parents share about the assurance of salvation through these verses.

Week 12 – Lesson 6 Life as God's Children

The sixth lesson guide, *Life as God's Children* (see appendix 14), aims to teach that God's children should grow in Christ through life in the Word and in prayer. God wants his children to grow in the Word of Christ.⁵ We need to be like newborn babies and love the Word and love to grow in the Word. The Word of God provides wisdom for salvation because it contains lessons, it rightly rebukes, and it is useful for training in righteousness (2 Tim 3:16-17). Also, God's Word becomes the light that leads His children throughout their lives (Ps 19:7-8).

Prayer is a conversation with God and the breath of the soul. God allows his children to discover his might and his secrets during their time of prayer (Jer 33:3). Through prayer, God lets his children put down their anxiety and worries, and he pours Christ's peace upon the hearts of his children (Phil 4:6-7). God's children should not pray to seek their greedy desires but should pray to follow his will (1 John 5:14-15). Also, God's children must first seek his kingdom and his will (Matt 6:33). Lastly, it is important to be careful not to ask and pray in the midst of sin and lust (Ps 66:18; Jas 4:3).

⁵See Eph 5:8; Col 2:6; 1 Pet 1:14, 19.

During *Faith Talk*, parents share benefits of loving the Word of God and regularly being in prayer with Him. By praying together, parents and children commit to a life of reading the Word and prayer.

Week 13 – Post-Project Questionnaire

For the thirteenth week of the project, a post-project questionnaire was conducted after the project was completed. The same instructions and procedure used for the pre-project questionnaire were used for the post-project questionnaire. The post-project survey responses indicated that each participant had a better understanding of family ministry and a greater awareness of their responsibility for teaching their children spiritually. The survey also indicated a need for a change in the present Sunday School curriculum.

After completion of the post-project questionnaire, some participants expressed a desire to continue family ministry, and some participants raised an opinion that the church needed to change to a curriculum incorporating intergenerational integration.

Week 14 – The Pastoral Staff Survey

In the fourteenth week of the project, a questionnaire was distributed to each person of the pastoral staff (see appendix 3). These questions were designed to evaluate the usefulness and appropriateness for using this project in the church in the future. Each one answered each question positively. One of the pastoral staff members stated that a point to improve upon was to include more time to communicate with parents and to hear parents' opinions at the time of the family ministry seminar. They all agreed to seek to develop family discipleship training to consistently use at the church.

Week 15 – Conclusion

This project was a necessary process of equipping parents to be the primary disciple makers of their children. It was helpful to open the eyes to the parents'

responsibilities to teach their children spiritually at home. This project provided guidance and direction that helped motivate participants to continually execute family discipleship at home.

I thanked parents at EKPC for all the work they put in over the previous fifteen weeks. I spent the rest of this week processing the evaluation of the project and organizing the findings for future use in the church.

CHAPTER 5

EVALUATION OF THE PROJECT

Introduction

A proper evaluation of the project is essential to determine the fulfillment of its purposes. This chapter evaluates the purpose, goals, strengths, and weaknesses of the project and also includes both theological and personal reflections. This chapter ends with general conclusions including possible suggestions for future study.

Evaluation of the Project's Purpose

The purpose of this project was to develop and implement a Sunday School curriculum to equip the parents at Eunhye Korean Presbyterian Church (EKPC), Indianapolis, Indiana, to be the primary disciple makers of their children. Successfully, I invented a Sunday School curriculums: family ministry seminar (see appendixes 3-8) and family discipleship (see appendixes 9-14). This purpose was achieved by educating parents at EKPC through a family ministry seminar with six teaching sessions and family discipleships with six lesson guides. Both Sunday School curriculums were measured by a team of pastoral staff (see appendix 2).

Exactly twenty-five people completed the pre-and post-project questionnaire. The data collected from the pre- and post-project questionnaire allowed me to assess whether scores increased regarding each parent's knowledge, attitude, confidence, and willingness as the primary disciple-makers of their children (see appendix 15). A paired-samples t-test was conducted to compare the scores on pre-and post-project test. The result revealed that the mean score of the test after training the family ministry seminar and the conducting the family practices ($m = 75.52$, $SD = 0.72$) is significantly greater

than that before training ($m = 62.8$, $SD = 0.72$). Developing and implementing a Sunday School curriculum to the target group of parents at EKPC made a statistically significant difference. It resulted in the increase of the mean of the scores of the pre- and post-project questionnaire regarding parents' knowledge, attitude, confidence, and willingness as the primary disciple-makers of their children ($t(24) = 2.063$, $p = .00000002$).

Table 1. Pre- and post-project questionnaire answer statistics

	<i>Pre-test</i>	<i>Post-test</i>
Mean	62.8	75.52
Variance	86.75	116.42
Observations	25	25
Student Deviation	0.716260465	
Hypothesized Mean Difference	0	
Df	24	
t Stat	-8.26531834	
P(T<=t) one-tail	0.00000001	
t Critical one-tail	1.71088208	
P(T<=t) two-tail	0.00000002	
t Critical two-tail	2.06389856	

Evaluation of the Project's Goals

The first goal of this project was to evaluate the parents in the target groups at Eunhye Korean Presbyterian Church, Indianapolis, Indiana, as the primary disciple makers of their children. To achieve this goal, I executed the family ministry seminar with six teaching sessions. I designed the seminar to motivate parents of the target group to spiritually teach their children, and participants were taught the biblical foundation of

family ministry. This goal was measured by pre- and post-surveys with eight questions that gauged each parent’s knowledge and attitude as the primary disciple makers for their children’s spiritual development (see appendix 1).

A paired-samples t-test was conducted to compare the mean score before and after participants learned the family ministry seminar (see appendix 16). The result revealed that the mean score of the test after the family ministry seminar ($M = 38.2$, $SD = 0.56$) is significantly greater than before ($m = 31.12$, $SD = 0.56$). The family ministry seminar with six teaching sessions made a statistically significant difference resulting in the increase of the mean scores of the pre- and post-project questionnaire regarding the parents’ knowledge and attitude as the primary disciple-makers of their children ($t(24) = 2.063$, $p = .00000001$).

Table 2. The statistical results of the family ministry seminar

	<i>Pre-test</i>	<i>Post-test</i>
Mean	31.12	38.2
Variance	26.11	25.58333
Observations	25	25
Student Deviation	0.56167475	
Hypothesized Mean Difference	0	
Df	24	
t Stat	-7.43658094	
P(T<=t) one-tail	0.00000006	
t Critical one-tail	1.71088208	
P(T<=t) two-tail	0.00000011	
t Critical two-tail	2.06389856	

The results suggest that parents who were trained with the six teaching sessions regarding the biblical foundation for the family ministry were more motivated and equipped as their primary disciple-makers of their children than before training.

The second goal of this project was to develop a Sunday School curriculum for a Sunday class of parents at EKPC that would enable them to be the primary disciple makers of their children. A curriculum was developed and then taught to participants in the Sunday class at EKPC under pastoral supervision. The pastoral staff, consisting of the senior pastor, one children's minister, one elder, one deacon, and one Bible teacher, evaluated the effectiveness and impact of the project's curriculum by answering eight questions (see appendix 2). Then they were also asked to write the strengths and weaknesses of the teaching sessions and the lesson guides.

All pastoral staff members answered very positively with almost six points for each question. The results gathered from the pastoral staff's evaluation show that the researcher accomplished the second goal of developing the curriculum of the project (appendix 18). Questions were aimed at determining the curriculum's ease of use, appropriateness for the target group, biblical accurateness, support for the church's faith and tradition, and application for all ages. As to the teaching sessions in particular, the senior pastor, Paul E. Cho, stated that he was challenged and convinced that God demands that every Christian parent is responsible for teaching their children spiritually. The elder, Kwang Sik Noh, gave the strengths of the teaching sessions, saying it was well presented and easy to follow with the aid of power point slides. The children's minister, Woo Sup Kim, indicated that the lecturer did a good job interacting with the parents. The deacon, Sung Soo Na, stated the strengths of the teaching sessions as follows:

The most important aspect of the teaching sessions may be to teach parents that they should be the first and primary guide for their child's spiritual growth. I learned a lot from the teaching sessions and they helped me tremendously how we as a family get close to Jesus.

A Bible teacher, Sue Cho, reflected upon the teaching sessions as follows:

The strengths of the teaching sessions are much like those of the lesson guides, in that the focus of the teaching sessions is clear and biblical without compromising the content to make it relevant to the age of the child/children. Often the big idea of the session may lead to other questions or concerns so that the child becomes more spiritually sensitive and inquisitive. Weakness, if any, may be that it is often difficult to manage time or to finish in time, given the wide scope open for discussion. The personal examples offered, often were helpful in learning creative ways to apply the teaching.

As stated above, one of weaknesses of the teaching sessions was finishing the lessons on time. After completing the six teaching sessions, the pastoral staff commonly asked to have future supplementary lectures on family ministry.

Regarding discipleship practices, the deacon, Sung Soo Na, stated that all the lesson guides were easy to follow. He especially liked the age-appropriateness of the materials for young children. The children's minister, Woo Sup Kim, indicated that one of the lesson guides' strengths was the way they dealt with the subject of salvation, starting from creation to the sanctification of God's people. It helped Christian parents understand their lives within God's redemptive story. He added that each lesson was well supported by strong biblical references. The senior pastor, Paul E. Cho, gave the following statement about the curriculum lesson guides:

The contents of the lessons were thoroughly guided that any parents could follow through the materials without much difficulty. The lessons were practically applicable and very Christ-centered. The lesson guides were geared toward stronger relationship between parents and child as well as teaching important spiritual truth of God.

A Bible teacher, Sue Cho, impressively stated the reflection on the curriculum of the discipleship practices as follows:

The strengths of the lesson guides are many. They are laid out clearly and are well organized. The title of each lesson followed by objective, scriptures, and specific steps for conducting the actual lesson are easy to follow. Each lesson can be tailored to the age (physical) and maturity (spiritual) of the child/teenager/young adults. Some of the questions and suggestions under *Ice Breaker* sets the tone for how the rest of the lesson can be conducted. *Faith talk* and *faith walk* are nice ways of dividing the lesson into study and application. No significant weaknesses to note.

The pastoral staff gave a positive evaluation on the lesson guides. They encouraged me to further develop the materials of the subject for the young generation's spiritual education in the church.

With the pastoral staff's evaluation of the curriculum for the teaching sessions and the lesson guides, I am convinced that the curriculum I developed was very effective and useful to motivate and strengthen parents as the primary disciple-makers of their children.

The third goal of this project was to implement a Sunday School curriculum that would help parents establish their homes as a discipleship center for their children. Participants in the target group intentionally executed six discipleship practices at home to lead their children for six weeks. In particular, parents used the exercises *faith talk*, *faith walk*, or *faith process* regarding the subject of salvation found in the six lesson guides proposed in this project (see appendixes 9-15). This goal was measured by pre- and post-project surveys regarding each parent's confidence and willingness as the primary disciple makers of their children.

Table 3. The statistical results of the discipleship practices

	<i>Pre-test</i>	<i>Pro-test</i>
Mean	31.68	37.8
Variance	23.9766667	31.83333
Observations	25	25
Student Deviation	0.73508713	
Hypothesized Mean Difference	0	
df	24	
t Stat	-7.85045617	
P(T<=t) one-tail	0.00000002	
t Critical one-tail	1.71088208	
P(T<=t) two-tail	0.00000004	
t Critical two-tail	2.06389856	

A paired-samples t-test was conducted to compare the mean score before and after participants implemented the six discipleship practices at each home (see appendix 17). There was a significant difference in the mean scores before conducting family discipleship practices ($M = 31.68$, $SD = 0.74$) and after that ($M = 37.8$, $SD = 0.74$) conditions $t(24) = 2.06$, $p = 0.00000004$.

The results suggest that participants implemented discipleship practices at their homes with confidence and willingness to be responsible for teaching spiritually their children. Parents realized that a parents' example was the greatest influence in their own child's spiritual development and would like to continue to lead a family discipleship time in their homes if the church provides discipleship guides in the future.

Strengths of the Project

The project demonstrated several strengths. First, the content presented was biblically based. This project was designed to help parents learn what biblical parenting is, how to implement discipleship practices at home, and ultimately equip parents to be the primary disciple-makers of their children. This project was not program-driven. I tried to reveal the truths of biblical parenting with an accurate exposition of what the Bible says on the topic, and all pastoral staff members indicated that the contents of the teaching sessions were very biblically based. With the biblically based content, participants were supposed to be motivated as the primary disciple-makers. During the family ministry seminar, parents were trained by learning the purpose and contents of biblical parenting, and then they implemented the discipleship practices in their homes. Most participants said the feedback boosted their knowledge and confidence regarding what the Bible says about parents' responsibility in family discipleship.

Second, the curriculum used in the project positively equipped parents to be the primary disciple-makers of their children. Parents already knew of their responsibility

for spiritually teaching their children, but they had shifted their responsibilities to the church leaders because they were busy and did not know how to do this on their own. The project curriculum helped parents grasp their duties to teach their children spiritually and helped them implement the discipleship practices in their homes. Through the family ministry seminar and the discipleship practices, parents newly perceived their children as the actual and potential brothers and sisters in Christ, and were convinced to willingly continue family discipleship with the educational materials the church gave.

Third, this project was well presented in the practical application of the contents. The six teaching lessons were designed for participating parents to interact with each other through the *Ice Breaker*, studying the Bible as a group, and sharing reflections on each session. The discipleship lesson guides demonstrated that parents knew the contents of each lesson, and learned in advance the practical application of how they delivered the main idea and how they communicated with their child. Most of the pastoral staff members agreed that all the lesson guides were easy to follow and were very age appropriate. Specifically, each lesson of the discipleship practice was designed to deliver the gospel with the title of *Salvation*. Each lesson was developed to help parents practically and faithfully communicate with their children. Many of the participating parents in this project admitted that *faith talk* with their child resulted in meaningful time to talk about relevant topics in their actual lives. The project helped participants build their faith-based relationship with their children as well as deliver contents of the Bible.

Last, the biblical parenting model presented was intergenerational. This project was oriented to strengthen the faithful relationship between parents and their children. Beyond parents' mere participation in children's and youth ministry activities is the role to be the primary disciple-makers of their children. This means that adults in the church, acting as spiritual parents, are to actively engage in teaching the younger generation. The curriculum of the discipleship practices included practical guides for each generation:

babies, preschoolers, children, and the youth. I was convinced that the family equipping model for ministries could be a good example to help bridge the gap between generations.

Weaknesses of the Project

While the project had several strengths, weaknesses were evident as well. One weakness of the project was the research method. The questionnaire was used as a tool to measure change in the parents' knowledge, confidence, willingness, and attitudes as the primary disciple-makers of their children, but I do not know for sure if the numerical changes represented actual real life change, or if it represented a possible temporary fix, or even an emotional response. Using only sixteen questions to measure this change or progress is insufficient to provide a complete thorough assessment.

Another weakness of the project appeared in the recruitment of the participants. There were more than fifty parents with at least one child in the church. However, I conducted the project with around thirty-five participants. In the end, I used twenty-five people who completed pre- and post-project tests. A more detailed and planned strategy to announce the project and recruit more parent participants in the project was needed.

A third weakness was the need for a system that allowed parents' feedbacks each week of the six week period. I only had one opportunity to talk with parents about their experience with the family discipleship curriculum after the six week period had ended. Some of the parents confessed that they did not complete all of the lessons. If I was aware of this earlier in the six-week period, I would have given those parents an opportunity to repeat the discipleship practice. The use of a recording system to track the completion and feedback of each discipleship session was needed.

What I Would Do Differently

If given the opportunity, I would make several changes to this project. First, I would extend the time to share parents' reflections in a small group after each teaching session. This means that I would break the class up into small group after the main

lecture for a time of discussion and interaction in hopes to help. Parents become more motivated and convinced of their role as the primary disciple-makers of their children. The senior pastor, Paul E. Cho, likewise agreed that the teaching sessions needed more time to discuss the contents and allow parents to share their reflections.

Second, I would develop more questions for evaluation at the end of the project and a system to record feedback throughout the project. I focused on developing the curriculum in the project, but realized the need for more detailed results after completing the project. For more questions evaluating parents' knowledge, I would add questions regarding the content that they had learned in the family ministry seminar. With more detailed questions and scores, parents would have been measured a little more accurately. Also, I would add questions that required written answers. Written answers are very valuable for participants to express themselves more freely and fully.

Third, I would create opportunity to interact with the children about their experiences. Because I was not a minister for children or youth, there was no opportunity to interact with children or youth, and therefore, I relied on the statistical results and parents' comments for evaluating the project. If teachers of children or youth were included as the staff in the project, I would have been able to gather a more detailed evaluation of the project. Of course, this project aimed to equip parents as the primary disciple-makers of their children, but I, as the projector, would like to evaluate the actual changes in the lives of the participants – the children.

Theological Reflections

As I reflected on my experience working on this project, there were several key theological reflections. The first reflection was that God's Word and the power of the Holy Spirit are still the core values of what I developed and implemented in the Sunday School curriculum. Parents in the target group were of different ages, sexes, occupations, income levels, and talents, and they had different experiences to spiritually teach their

children. The only way to motivate and transform people is through God's Word.

God's Word is sufficient for parents to change their minds and to enable them to implement family discipleship. Hebrews 4:12 says, "For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart." The Word of God moved the thoughts and attitudes of parents' hearts during the project. They focused on the biblical foundation of the family ministry, and they were motivated by the Holy Spirit to be the primary faith trainer of their children. The Word of God powerfully convinces, moves, and converts parents to do family discipleship and make disciples of their children. I developed this project to equip parents as the primary disciple-makers with a belief of the command of the Word of God, and the Holy Spirit led parents to be motivated, trained, and equipped as the followers of His command.

The second theological reflection from the project was that family discipleship is essential today. God created the family (Gen 1:28, 2:18-24), and he gives some very important instructions for Christian families to follow regarding how to live as a family and how to tend to their families. While I developed and implemented the project, the message of Great Commission (Matt 28:18-19) compelled my heart. Making disciples includes all people: babies, toddlers, preschoolers, children, youth, young adults, and adults. Parents are the most influential forces in their children's lives, and the home is the basic place to do family discipleship.

Parents are called to teach their children to love God and obey His Word, and parents are commanded to make disciples of their children, leading their children to follow Jesus and to grow in Christ-likeness. Of course, this cannot be completely fulfilled by going through only a fifteen-week class to learn about biblical family ministry and maintaining a daily relationship with Jesus. But by seeking training within the church, it can serve as a catalyst to motivate parents in their role of disciple-making. With the lifelong relationship between parents and their children, parents would be the most

important disciplers of their children

Family discipleship provides a solution to overcome the gap between generations today. Specifically, the educational structure of EKPC separates children from the world of the adults. Also, parents with children at EKPC are confronted with the communicational difficulties with their children because of the cultural differences between generations. Children face the challenge of experiencing two different cultures (American and Korean). For this reason, the separation between generations at EKPC may cause an unintended gap among members and among families. Throughout the project, some parents confessed that this was their first time having spiritual conversations with their children, though there were some parents who loved to talk intentionally with their child. Thus, the development of the curriculum of the family ministry would help improve the relationships and spiritual communication between generations.

The third theological reflection is that the local church is indispensable even though family discipleship is important for Christian families. The discipleship process is expected to be centered in the local church. Hebrews 10:23-25 indicates that believers should be encouraged to loyally attend church, and the church is a means of carrying out the Great Commission in New Testament history.

The family-equipping ministry model presented in the project suggests that the home and the church must work together in educating while the parents' role is to make disciples of their children. The church engages in developing theological education and provides educational materials and environments. Acts 14-23 witnesses that each local church was the key to spreading the gospel and serve as the formal training center in which to teach people. Paul declares in Ephesians 4:11-13 that Christ gave various leaders to the church (4:11), and their role is to equip God's people for works of service (4:12). In the family equipping ministry model, the church can equip parents to function as the primary disciple-makers in their children's lives and champion the parents' role

through significant adult mentors.

Personal Reflections

It was not an easy job to develop and implement the curriculum in the project. Whenever I felt incompetent and vulnerable in the process of the project, I asked God and sought His wisdom, “who gives generously to all without finding fault” (James 1:5). I have been privileged to work on this project and experience the sense of unity with theologians and pastors while I examined the parents’ roles as the primary disciples of their children by the exegesis and exposition of the related Bible verses, and researched the related historical books and materials. Above all, this project demonstrated how much love and faith Eunhye Korean Presbyterian Church had in me. Specifically, I realized that parents in the target group trusted me and faithfully followed my leadership.

Another personal reflection was that I also had to be a faith trainer for my children while I implemented the project as the author. My responsibility as the primary disciple-makers demanded the grace of God and an attitude of humility before Him. I, like other parents, can teach God’s Word and share what He has done for our families, but the transformation of the hearts of children is totally dependent on God’s sovereignty and love. I have learned that although I can train my child in the way he should go (Prov 22:6), the result comes from the Lord (Prov 16:1). While the project progressed, I sincerely prayed that all parents would learn to rely on the Immanuel and would be filled with His love and faithfulness.

The third personal reflection was that this project helped me see my children as potential brothers or sisters in the gospel of Christ. Paul says, “I kneel before the Father from whom his whole family in heaven and on earth derives its name” (Eph 3:15). If my children heard the gospel of Christ, confessed their sins, and accepted Jesus as their Savior and Lord of their lives, they would become children of God and they would be a brother and sister in God’s family. First John 3:1 says, “How great is the love the Father

has lavished on us, that we should be called children of God.” God’s family shares the same goals, beliefs, and life guidance, which are based upon the Bible. As a parent, I support my children and provide them with their basic physical needs for foods, clothes, and the shelter, but as the brother or sister in Christ, I share the goal of seeking first God’s kingdom and His righteousness. My children and I grow together into spiritual maturity to be more like Christ, and we work together in the service of the Lord. The perceptual transformation made me strongly aware of my responsibility for teaching and leading my kids based upon the Bible and the power of the Holy Spirit.

Finally, I was challenged to see my role as a provider of curriculum or materials that help parents conduct discipleship practices at home. I observed that although every parent realized that they are called to teach their children God’s truth in all areas of life, including inside the home, they need guidance to know exactly what to teach in the Bible and how to practically lead family discipleship. The process of developing the curriculum for family discipleship reminded me once again of our total dependence on the Holy Spirit as we seek to provide biblical and theological training for our children.

Conclusion

Through this project, I struggled to biblically explain and to theologically demonstrate that parents are primarily responsible for practically teaching their children for their spiritual growth at home. The family equipping ministry model values the cooperation of the church and the home for family discipleship. As a river flows forward with focus and power by its supporting river banks, the church and the home are necessary to support children for their spiritual growth. The model emphasizes that parents see their children as an actual or potential brother and sister in Christ and as the holy citizens in the kingdom of God. Therefore, parents must be engaged to be the primary disciplers of their children to serve His kingdom and growing into Christ

likeness.

God used these fifteen sessions to not only challenge me vocationally as the researcher, but also to encourage me to be equipped personally as the primary disciple makers of my children. I am certain that this project has not reached a conclusion; it has become a starting point in which all parents will be able to reach new heights for the kingdom of God.

Today, families face significant issues, some of which have been a source of much controversy. Issues, such as the collapse of the biblical concept of marriage, the ministerial gap between generations in the church, the communicational disconnection between families, the wandering and roaming of the youth, the young adults' alteration of identity, and the frustration of the biblical manhood and womanhood put tremendous pressure particularly on Christian families. It is in the face of these issues, and many others, that parents must see their responsibility as the primary faith trainers in their children's lives and instruct their children in the ways of the Lord. If every parent would be intentionally trained, involved, and equipped as the primary disciple makers of their children, every issue between families could probably be corrected, amended, or restored in the ways of the Lord.

APPENDIX 1
RESEARCH INSTRUMENT

- I. Pre- and post-project surveys for parents of a Sunday class at Eunhye Korean Presbyterian Church.

Agreement to Participate

The research in which you are about to participate is designed to measure your knowledge and attitude regarding your role for your children's spiritual development. This research is being conducted by Choonghyun Lee for the purposes of a ministry project at The Southern Baptist Theological Seminary in Louisville, Kentucky. For the purpose of this research, you will be asked to answer the following questions both before and after we provide you with training and guiding resources to lead family discipleship at home. Any information or responses that you offer will be kept confidential, and at no time will your name be used in this project. Participation in this project is voluntary, and you are free to withdraw at any time.

Please provide the following demographic information:

1. Please provide your date of birth in numeric form (Ex: 04051974 for April 05, 1974) to be used as identification during the project:

2. What is your marital status?
Married Separated Divorced single

3. Please circle the ages of your children living at home:
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22
Other:

4. How long have you been a member of Eunhye Korean Presbyterian Church?

Please answer the following statements regarding your perceptions of knowledge and attitudes to become primary disciple makers of your children.

1. Church leaders are primarily responsible for discipling my children and teaching them to share the Gospel with others.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

2. A parent's example is the most important influence in a child's spiritual development.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

3. The church is the basic context to spiritually train children.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

4. Parents, and particularly fathers, have a responsibility to lead each of their children in spiritual matters at home.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

5. My church gives a clear plan and guide for parents to lead family discipleship or family devotions at home.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

6. My family has regular times together to talk about God, to read the Scriptures, to pray, or engage in other spiritual matters.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

7. I have a clear sense of what needs to happen for my child to grow as a Christian.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

8. I have talked with my child about biblical, theological, or spiritual issues in the past month.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

Please answer the following statements about your confidence and willingness to be the primary disciple maker of your children's spiritual development at home.

1. When my children ask a biblical or theological question, I wish they would ask a minister or church leader instead of me.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

2. I prioritize a weekly time of family worship or devotions in our home.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

3. I think that sharing the gospel with children is a parent's primary responsibility in their lives.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

4. Other than mealtimes, I would like to talk regularly with my child about the scriptures or spiritual issues, but I am too busy for that right now.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

5. I would like to lead a family discipleship time in the home, if the church provides guides to lead it.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

6. Church leaders and ministers must be the primary disciplers for my children's spiritual development.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

7. My children feel at ease sharing their religious concerns with me.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

8. My family loves to spend time praying and reading the Bible together.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

Thank you for your sincere reply.

APPENDIX 2
 A QUESTIONNAIRES FOR THE PASTORAL STAFF

1. The six teaching sessions are easy to use.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

2. The learning activities in the curriculum (i.e., group discussion, group presentation, sharing their life, etc.) are appropriate for the target group.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

3. The visual aids (i.e., video, illustrations, PPT, etc) are easy to understand.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

4. The six-week lesson guides for executing family discipleship are easy to use.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

5. The curriculum is biblically accurate.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

6. The curriculum is glorifying to Christ.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

7. The curriculum is supportive of our church's faith and tradition.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

8. The curriculum is applicable and appropriate for all ages.

Strongly	Disagree	Somewhat	Somewhat	Agree	Strongly
Disagree		Disagree	Agree		Agree

What were the strengths and weaknesses of the teaching sessions?

What were the strengths and weaknesses of the lesson guides?

Thank you for your sincere reply.

APPENDIX 3
TEACHING SESSION 1

Family Ministry Seminar

What is Family Ministry?

“Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be on your hearts.⁷ Impress them on your children. Talk about them when you sit at home and when you talk along the road, when you lie down and when you get up.” (Deuteronomy 6:4-7)

CONTENTS OF THE SESSION

- 1 Whose responsibility?
- 2 TIE Strategy
- 3 Core Values for Family Ministry

Ice Breaker

As a parent, what do you expect from your children?

Why do parents not educate their children?

1. It is a matter of the parents. ()
 - 1) Lack of awareness?
 - 2) Lack of commitment?
 - a. The absence of time
 - b. The absence of training

2. It is a matter of the Church. ()
 - 1) Lead (Motivation)
 - 2) Train (Providing training)
 - 3) Equip (Practical parenting)

You first need to know that parents are basically responsible for educating their children in their faith. Parents often know about their spiritual responsibility well, but they do not practice it due to a lack of training in it. It is the heart of Christian family ministry that children grow in faith as God’s people through the cooperation of the church and the home.

Youth ministers are burdened with the full responsibility of develop children's spirituality while parents avoid their spiritual responsibility, instead just picking them up and off the church. In avoiding their direct responsibility for their children's spiritual growth, parents merely bring their children to the church and youth minister each week.

Steve Wright, *Rethink*

TIE Strategy

By Dr. Timothy Paul Jones

- 1) Training
- 2) Involving
- 3) Equipping

Parents must learn what God has a plan for the home. Also, parents, as the primary disciple makers, should know what their children are being taught in church and should also participate in ministry.

Family Equipping Ministry

“The process of intentionally and persistently coordinating a ministry's proclamation and practices so that parents are acknowledged, trained, and held accountable as primary disciple-makers in their children's lives.”

Dr. Jones,

Family Ministry Field Guide

Core Values in Family Equipping Ministry

- 1) Gospel-centered Parenting
Above all, FEM pursues the gospel of Jesus Christ as its core value, and proclaims the gospel to those who do not know Christ.
- 2) Partnership with parents
As the primary disciple makers, the church partners with parents in training and ministry.
- 3) Co-championship of the church and the family
FEM equally prioritizes the church and the family by co-championing the two communities that God ordained.
- 4) Biblically Qualified Children
FEM focuses on raising children not by providing them with activities and programs but by teaching them God's words.

Faith Talk, Faith Walk, Faith Process

1. Faith Talk

“Designated time, at least once per week, for the household to gather for prayer and to study a biblical truth together”

2. Faith Walk

“A discussion in the course of daily life that turns a child’s attention toward the presence of the gospel and the providence of God in every part of life”

3. Faith Process

“A plan that involves parents in a child’s spiritual growth by partnering with parents to address the child’s particular needs at each stage of life”

“Believers (The early church) regularly meet for fellowship and worship in one another’s homes as well as sacrificially sharing material resources (Acts 2:44-47)”

Robert L. Plummer, “Bring them up in the discipling and instruction of the Lord” in *Trained in the Fear*

APPENDIX 4
TEACHING SESSION 2

Family Ministry Seminar

What the Bible says about Parents' Responsibility

“So the next generation would know them, even the children yet to be born, and they in turn would tell their children. Then they would put their trust in God and would not forget his deeds but would keep his commands.”
(Psalm 78:6-7)

CONTENTS OF THE SESSION

- 1 Parents' Responsibility
- 2 D6 Shema
- 3 Bringing children up in the training and instruction of the Lord
- 4 ApParent Privilege

Parents' Responsibility

Got this material from Dr. David Richardson

1. Read 2 Samuel 13, and answer the following questions.
(2 Samuel 13:1-2, 6-14, 20-22, 28, 29, 37-39)
 - 1) How did Absalom take responsibility for the crisis?
 - 2) Was his father a good example in this crisis?
 - 3) How should parents teach teens who face this kind of responsibility?
 - 4) If these events occurred today, how would you deal with them?
2. Read 1 Samuel 1-2, and answer the following questions.
(1 Samuel 1:3; 2:12-17, 22-25)
 - 1) List some facts about Eli and his family.
 - 2) Who was Eli and what was he like?
 - a. Professionally
 - b. Spiritually
 - c. Personally
 - d.
3. What caused the destruction of Eli's home?
4. Imagine a father who is a famous preacher but is not a spiritual leader for his family. What could we do to help with this problem?

If our children are raised under their parents who pray, they will be more likely to be grown as children who hear God's Words because they are surrounded in an environment that prays.

According to research,

1. Josh McDowell reveals that the average teen in our churches spends only 2 minutes a day in meaningful dialogue with his dad. 25% of these teens say they have never had a meaningful conversation with their fathers – a talk centered on the teens' interests.
2. 76% of all teens who were interviewed by USA TODAY want to spend more time with their fathers.
3. 97 % of students surveyed want to pray with their parents as often or more often than they currently do. (ApParent Privilege, 23)
4. Teens spend an average of two hours a week at church. This is not even 2% of the total time in a week.

Parents' Responsibility

1. Genesis 18:16-18

God chose Abraham as the leader for his family and commanded him to teach God's covenant to his family members.

2. Psalm 78:1-8

God wants parents to teach their children not to forget His deeds on behalf of his people.

3. Ephesians 6:4; Colossians 3:21

Parents must not exasperate their children but should intentionally bring them up in the discipline and the instruction of the Lord.

4. 2 Timothy 1:3-10

Paul assured Timothy that from infancy he has learned God's Words for salvation through his grandmother Lois and his mother Eunice.

Deuteronomy 6 – The “Shema”

1. v. 4, “Hear (Shema) O Israel”: The one God commands that his people are to be taught from generation to generation.
2. v. 5: The main subject in the whole Bible is to love God and to obey his Words. This is the new commandment that Jesus gives in John 13:34-35 and Matthew 22:37-40.

“Jesus replied: ‘Love the Lord you God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment’” (Matthew 22:37-38)

3. vv. 6-7:
 - 1) The holy command is given to parents.
 - 2) It should be included in all areas of life.
 - 3) God wants His Words to be passed from generation to generation through the home.
4. vv. 8-9: Parents must build a godly home.

Ephesians 6:4

“Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.”

1. The Apostle Paul exhorts fathers specifically.
2. The phrase “do not exasperate your children” means that the father should not abuse his authority. Young children as human beings should be valued and treated with dignity.
3. Nurturing includes spiritual education as well as physical.
4. Training (*Paideia*) and instruction (*Nouthesia*)
 - 1) *Paideia* > contains a more comprehensive meaning of education or discipline
 - 2) *Nouthesia* > refers to a more specific aspect of the training that takes place through verbal admonition or correction.
5. “Spiritual maturity” is the center of education because parents should bring their children up in the training and instruction of “the Lord.”

Confession of Joshua

“But if serving the LORD seems undesirable to you, then choose for yourselves this day whom you will serve, whether the gods your ancestors served beyond the Euphrates, or the gods of the Amorites, in whose land you are living. But as for me and my household, we will serve the LORD.” Joshua 24:15

Six Foundations of the Theology of Family

- 1) God created man and woman in His image (Gen 1:27).
- 2) God blessed man and woman with the gifts of marriage, sex, and family (Gen 1:28; 2:24).
- 3) God gave parents the primary role of spiritually discipling their children (Deut 6).
- 4) God’s design is for marriage to be lifelong (Mal 2:16).
- 5) God seeks to use Christians families as a testimony of His love for His children (2 Cor 5:20).
- 6) God’s design is for families to unite and partner with the local church for the mutual purpose of discipleship (Eph 4:12).

Steve Wright, *ApParent Privilege*

APPENDIX 5
TEACHING SESSION 3

Family Ministry Seminar

Who Children Really Are

“The Spirit himself testifies with our spirit that we are God’s children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.” (Romans 8:16-17)

TOPICS OF THIS STUDY

- 1 Traditional aspect toward children.
- 2 God’s story line
- 3 The Mystery of the family secret in God’s story line
- 4 Viewing children from an evangelical perspective.
- 5 UNDERSTANDING God’s story

Ice Breaker

1. Do you remember the time when your child was born? How did you feel at that moment?
2. Do you remember the time when your child went to school for the first time? How did you feel then?

Who are your children?

Traditional aspect

A gift from God to families (Psalm 127)

Sinners that cannot help but die (Romans 3:23)

As parents, we believe that our children are gifts from God and we thank him for that. The psalmist states, “Children are a heritage from the LORD, offspring a reward from him. Like arrows in the hands of a warrior are children born in one’s youth.”

Before sin came into this world, God created families and gave them the blessing of being fruitful and prosperous.

However, through Adam and Eve’s original sin, our thoughts and nature became corrupted; even children cannot be freed from sin. Romans 3:23 states, “For all have sinned and fall short of the glory of God.” Our children are gifts and blessings from God, but we cannot deny that they are fallen sinners.

“Many parents aren’t discipling their children because they have never been disciplined. They’ve never learned how the gospel applies in their everyday lives, including their parenting practices”

Dr. Jones, *Family Ministry Field Guide*, 83.

God’s Story Line

- 1) Creation - Genesis 1:26-31; 2:15-16
- 2) Fall - Genesis 3:15-24
- 3) Redemption - Galatians 3:10-14; Romans 5:9-11; 1 Corinthians 15:20-28
- 4) Consummation - Revelation 19:16; 21:1-5

God created the world and He made man take care of it. By creating laws, He showed that He is the world’s ruler and the only God. But through man’s sin, the first family was exiled from the Garden of Eden and God revealed that He would save Eve’s descendants and rule the world. The time came, and God sent His only Son Jesus to be crucified and resurrected to end the curse of the law and the result of the fall. In God’s right time, Jesus Christ will come again to complete His reign.

“Children are wonderful gifts from God – But they are far more than that. Viewed from an eternal perspective, every child in a household is also a potential or actual brother or sister in Christ. Until parents perceive their children in this way, they fail to see who their children really are.”

Timothy P Jones, *Family Ministry Field Guide*.

The Mystery of the Family in God’s Story

1. Families and children are not the results of man’s fall.
2. Marriage and creating a family through childbirth and parenting please God.
3. It is the parents’ responsibility to discipline their children appropriately.

In God’s creation, children are gifts from God and parenting is a responsibility given to us that pleases us. However, due to the fall of man, meeting our children’s needs or nurturing them to do the right actions is not enough. Parents have to teach children how to know God the creator and about their need of the gospel in order to escape sin. This, however, is still not enough. Because a Christian family’s child has been promised an inheritance in God’s kingdom, he/she is potentially a brother or sister in God, God’s child, and an heir of the kingdom of God in Christ. Therefore, parents need to have an attitude of parenting their children as brothers and sisters in Christ.

Viewing children from an evangelical perspective

Children are a blessing and gifts from God. However, when you read God’s story line, you learn that **children are our potential and actual brothers and sisters in Christ**. If we think of our children as our siblings in Christ, we can understand the word of the Apostle Paul in which he told Timothy to encourage others as brothers and sisters. Also,

we realize that fathers should be discipliners and nurturers because “**parents are children’s most fundamental discipline caregivers.**”

The proclamation of the gospel and the discipleship must be executed in the Christian home. The home is not the only context to do them, but is certainly the primary context.

The Split in God’s Story Line

Our children are God’s gift (creation), sinners (the fall of man), people who need a savior (redemption), and our potential and actual brothers and sisters (completion).

However, because God’s Story Line is broken, parents must not only try to meet their children’s needs and be devoted to discipling them, and being responsible for teaching them to witness about Christ. As a church and family, we need to unite to help meet the needs of our children and raise them up as God’s disciples.

APPENDIX 6
TEACHING SESSION 4

Family Ministry Seminar

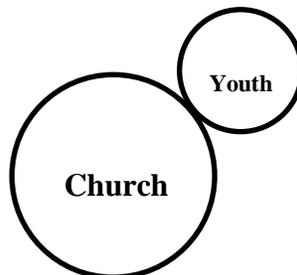
Where Family Ministry Has Been

“And Jesus grew in wisdom and stature, and in favor with God and man.”
(Luke 2:52)

CONTENTS OF THE SESSION

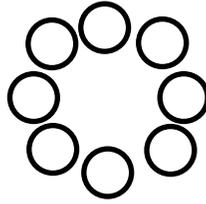
- 1 A One-eared Mickey Mouse
- 2 An Octopus without a Brain
- 3 Killing the One-eared Mickey Mouse
4. Types of family’s ministries

A One-eared Mickey Mouse



1. Since the mid-1900s, youth ministry and the church have been connected outwardly, but they have been separated in their mission and ministry.
2. The youth have developed their own activities and programs, and they have been disconnected from the other generations.
3. This relationship has separated the youth from the preschool, children’s, singles, and senior adult ministries.

An Octopus without a Brain



Ministries have been separated by age, sex, and generation, with each developing its own worship and programs; the whole church has become a church with no head.

Features of the church in the 20th century

1. Age-organized activities
 2. Program-oriented ministries
 3. Increasing generational gap
 4. Development of professional workers
-

Killing the one-eared Mickey Mouse

Do you think that dividing the children by their age, separated from adults, for them to receive discipleship with the help of professionals is a ministry that pleases God?

Jesus died on the cross and rose again in order to restore the relationship between God and sinners (Judges 59:2; 2 Corinthians 5:17-19). Jesus Christ's gospel goes beyond race, age, and generation to create a family. The Holy Spirit leads older men to nurture the children of the next generation, and creates a close relationship between believers of different generations (Titus 2:1-5).

Features of Ministry Models

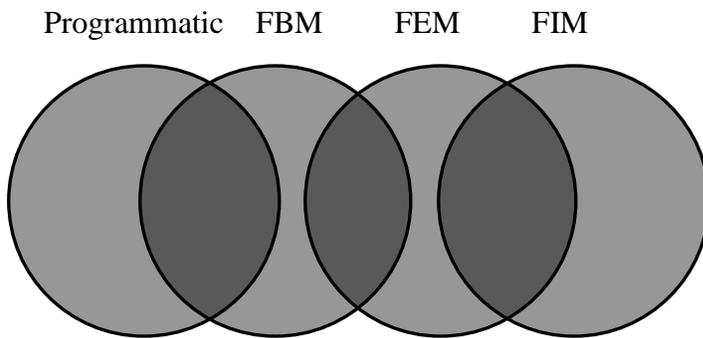
1. Programmatic Church
 - A) Development of specialized education
 - B) Gap between ministries to different generations
2. Family-Based Church
 - A) Development of training programs for each generation
 - B) Efforts to overcome differences between generations through various activities
3. Family-Equipping Church
 - A) Existence of generational ministry
 - B) Church and families work together

4. Family-Integrated Church

- A) Removal of all programs
- B) Generations integrated in worship

Relating the models to One another

1. Ministry oriented around programs
2. FBM (Family Based Ministry)
3. FEM (Family Equipping Ministry)
4. FIM (Family Integrated Ministry)



APPENDIX 7
TEACHING SESSION 5

Family Ministry Seminar

Understanding Human Development

“And Jesus grew in wisdom and stature, and in favor with God and man.”(Luke 2:52)

CONTENTS OF THE SESSION

- 1 Teaching Infants and Toddlers
- 2 Teaching Preschoolers
- 3 Teaching Children
- 4 Teaching Youth

Ice Breaker

1. What is your children’s strongest characteristic of your right now?
2. What is your biggest concern about your children’s actions?

Teaching Infants (0-1 yrs) and Toddlers (2-3 yrs)

1. Strongest characteristic
God gave children as gifts so that the parents can love them and teach them to praise God’s creation.
2. Other Basic characteristics
 - 1) Awareness through senses and movement for toddlers
 - 2) Complete reliance on their guardian/parent
3. For infants
 - 1) Give thanks before their meal
 - 2) Let them listen to praise and worship
 - 3) Teach them how to obey simply
4. For toddlers
 - 1) They can worship for about 10 minutes
 - 2) Read bible stories with appropriate pictures
 - 3) Teach them how to obey

Should we discipline a newborn child? The Bible says to teach a child in the way they ought to act (Proverbs 22:6) and that “whoever loves their child is careful to discipline them” (Proverbs 13:24). Therefore, parents need to ask for God’s wisdom to discipline their children and also to teach them about God’s love and forgiveness.

“If our children are raised by parents who pray, they are getting nurtured in an environment that continue to pray, and it is more likely for them to become children who listen to God’s Word.”

Teaching Preschoolers (4-6 yrs)

1. Strongest characteristic

Children from ages 0 to 5 are at the innocent stage because they are not completely exposed to things that are happening in this world. Therefore, when wise parents deliberately teach them about the word of God in their lives, their children can react sensitively and spiritually, and they will be able to imitate their parents.

2. Basic characteristics

- 1) Creativity and self-centeredness
- 2) Lack of understanding of other people
- 3) Physical development involving brain development as well
- 4) From ages 2 to 7, a desire to do things by themselves.
- 5) Asking a lot of questions
- 6) For three-year-olds, an ability to receive 5-10 minutes of teaching, for four-year-olds, 10-15 minutes, and for five-year-olds, 15-20 minutes.

3. What can you teach?

Bible, prayer, and offering

The church is willing to fill the needs of children’s nurturing that the parents cannot fill. However, this step comes after the parents have completed their responsibilities.

“God is looking for parents who follow his character, ministry, and word.”

“From all the believers in the United States, 43% of them accepted Jesus as their Savior before the age of 13.” From the George Barna Research

Teaching Children (7-10 yrs)

1. Strongest characteristic

They respond enthusiastically to knowledge and intellectual activities.

2. Basic characteristics

- 1) Rich imagination
- 2) Competitiveness
- 3) Desire for a sense of accomplishment
- 4) Easily influenced by activities with other peers

3. How can you teach?
 - 1) Tell stories based on one topic.
 - 2) Let them learn through hands-on activities.
 - 3) Frequently ask questions about their mistakes.
 - 4) Pray in every circumstance.
 - 5) Show them that the life of faith is better than their sense of accomplishment.

Warning:

“When children are widening their actions, they should be maintained in a safe environment with discipline.”

Teaching Youth (11-18 yrs)

“64% of the American Christians accept Jesus as their Savior before the age of 18, 77% before they are 20. This means that only 23% of them receive Christ as their Savior after the age of 21.” Also, “After graduation, only 20% of the youths continue their walk in faith like they did in high school.”

1. Strongest characteristics
 - 1) Teens question everything. They want to test what they believe in their lives. They are exposed to the culture of this world the most during this stage.
 - 2) Teens may forget the conversation but not the person they had the conversation with.
2. Other basic characteristics
 - 1) Often stuck between maturity and immaturity
 - 2) Desire to belong and a search for self-identity
 - 3) Applying truth in self-centered ways
 - 4) Pursuit of purpose and value
 - 5) They begin to develop abstract thinking.
 - 6) Viewing the relationship with their parents as the most important relationship.
 - 7) Tendency to be emotional
3. How can you teach them?
 - 1) No matter how difficult it is, try to communicate with them.
 - 2) Teach with your life
 - 3) Develop a deep relationship with positivity and willingness.
 - 4) Do not lose love, trust, and a welcoming atmosphere.
 - 5) Pursue a life of purpose and application of the Word.
 - 6) Help them develop a sense of belonging and deep relationships in the community of faith.

7 milestones (Legacymilestones.com)

by Brian Haynes

- 1) Milestone 1: Parent/Child Dedication
- 2) Milestone 2: Salvation & Baptism

- 3) Milestone 3: Preparing for Adolescence
- 4) Milestone 4: Purity for Life
- 5) Milestone 5: Rite of Passage
- 6) Milestone 6: High School Graduation
- 7) Milestone 7: Living as a disciple of Jesus Christ in every stage of adulthood

APPENDIX 8
TEACHING SESSION 6

Family Ministry Seminar

Gospel-Centered Parenting

“Now, brothers and sisters, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures,” (1 Corinthians 15:1-4)

THE CONTENTS OF THE SESSION

- 1 The goal of spiritual growth
- 2 The triangle of spiritual growth
- 3 The Great Commission
- 4 Gospel-centered parenting
- 5 Characteristics of Gospel-Powered Parenting

Ice Breaker

Share how believers grow spiritually.

The goal of spiritual growth

Christlikeness

“Becoming more like Jesus”

- 1) Spiritual growth should lead to resembling the life of Jesus Christ (John 13:34-35; Philippians 2:5).
- 2) It should produce maturity of personality and ministry (Philippians 2:12-15).
- 3) Obedience is an integral part of growth (John 14:21).

Christians are children of God who fear God. Fearing God starts with the gospel of Jesus Christ and is completed in the gospel. Thus, the goal of spiritual growth for Christians should be to resemble Jesus, who is the center of the gospel. Obedience is an integral part of growth. Obedience will lead us to maturity in our personality and ministry for the kingdom of God.

This goal should be applied to everyone in the Christian family. Parents should be witnesses of God through their lives, and children should not only live a life of patience but pursue resemblance of Jesus in their personality and ministry as brothers or sisters in Christ.

“And we all, who with unveiled faces contemplate the Lord’s glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit.”

(2 Corinthians 3:18)

Renovation of the Heart

by Dallas Willard



- 1) The work of the Holy Spirit (John 3:5; Romans 8:10-13; Galatians 5:22-26)
- 2) The work of everyday life: Temptation (James 1:2-4; Romans 5:1-5)
- 3) Intentional training in holiness (Colossians 3:12-17; 2 Peter 1:5-10)

Christians’ spiritual growth comes through the grace of the Holy Spirit. The Holy Spirit grows God’s people by helping them defeat temptation and pass tests in their everyday lives and through intentionally training them in holiness.

Simplicity

Just as Jesus loves us, Christians need to love God and their neighbors through our lives. “God’s great Commission has no exceptions. Parents are responsible for nurturing their children as God’s disciples.”

The Great Commission

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.” (Matthew 28:19-20)

The core message of this verse is to “make disciples.” Making disciples should be the Christian’s core ministry. Living the life of a disciple means walking the way Jesus did through evangelizing, baptizing and teaching others.

Gospel-Centered parenting

For many people, the gospel means spreading the good news to non-believers, while believers live a life with the goal of discipleship. This means that the gospel and discipleship are separated, and it limits the gospel's ability. This belief was wrong, but some people still have today.

However, the gospel should be a life-long goal and source of power for both non-believers and believers. The gospel is "the power of God that gives life to every believer." The gospel is the goal and power that needs to be implemented in the life of every believer. God's creation, the fall of man, and redemption through Christ are central elements of the gospel.

This kind of gospel should be the power for parents to disciple their children in their Christian families.

Child-centered parents are focused on fulfilling every need of their children, but gospel-centered parents are focused on glorifying God. Child-centered parents are interested in the moral behaviors of their child, but gospel-centered parents are interested in what God has done for his people.

Therefore, a Christian family's parenting should take place by voluntarily following God's will with the help of the Holy Spirit.

Parenting should only be based on 'God's justice and love'. Thus, God hated the sin and had to judge us, but he loved us and sent his only Son Jesus to die for our sins. Holiness requires training

Characteristics of Gospel-Powered Parenting

By William P. Farley

1. The gospel teaches parents to fear God.
2. The gospel leads parents to live life as an example for their children.
3. The gospel moves the man to be a servant leader in his family.
4. The gospel helps parents train their children in holiness.
5. The gospel makes parents the teachers of their children.
6. The gospel makes parents take care of their children with love and affection.
7. The gospel strengthens weak parents.

APPENDIX 9
LESSON GUIDE 1

Lesson guides for family discipleship, “Salvation”

Written by: Pastor David Lee

Lesson 1. God and His People

Objective

God created people, and the purpose for the existence of all who were created in God’s image is God’s glory and joy.

Scriptures

Genesis 1:26-28, “Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over the livestock and all the wild animals, and over all the creatures that move along the ground. So God created mankind in his own image, in the image of God he created them; male and female he created them. God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.”

Related scriptures: Gen 1:1; 1:3-31; 5:1-32; Judg 64:8; John 1:3; Col 1:15; 2 Cor 5:17; Ps 127:3

Pray Before going ahead

Parents (leaders) should

Decide on an adequate place and time for discipleship

Wholly rely on the Holy Spirit’s help and ask for wisdom and grace

Keep an honest and truthful attitude in front of the children

Ice breaker

1. Parents share the joy and anticipation that they get from participating on discipleship with their children.
2. Parents confess that they are weak and lacking even though they are appointed as spiritual leaders by God, and they honestly ask for God’s help and grace.
3. Parents listen to the children’s feelings and thoughts on doing discipleship

Preliminary Study to know God’s Words

1. Who is God?

God created the world (Gen 1:1) and he is the Creator who created mankind in His own image (Gen 1:27). Mankind being created “in God’s image” (*Imago Dei* in

Latin) refers to physical likeness as well as spiritual likeness. In other words, God made the nature of man to resemble the attributes that reveal Himself. People resemble God essentially, relationally, and functionally. God can't be seen through physical eyes (John 1:18; Col 1:15) because in essence He is a Spirit (John 4:24), but in His joyous ways through the word, God loves people, personally communicates with them, and leads them in fellowship with people. Also, God blessed mankind (Gen 1:28) and ordered them to subdue the earth. Man, as creation, was made to rule over the world by seeking God's wisdom.

Since God is the Creator, He is fully aware of everything in our hearts and lives (Ps 139:1-5; Acts 1:24; 1 John 3:20, Jer 9:23-24), has infinite power (Ps 25:3; Jer 32:27; Luke 1:37; Eph 3:20), and is the only one God who communicate and relate with people (Gen 2:18; Ps 8:4, 145:18; Col 1:17; Heb 1:3). God's relationship with people shows that He is alive, personal, and different from man-made idols.

2. What is the chief purpose of man?

The purpose of human existence is to give glory to God for all eternity (Ps 86; Judg 60:21; Rom 11:36; 1 Cor 6:20, 10:31; Rev 4:11), and to rejoice in Him (Ps 16:5-11, 144:15; Judg 12:2; Luke 2:10; Phil 4:4; Rev 21:3-4). Man was created by God so we have to follow His purpose for creation. Because we came from God, we need to give thanks to Him, rejoice in Him, and be glad. The purpose of creation was made before the fall of man, so God's plan and purpose is unchanging even after the fall of man. God's glory reveals His power, righteousness, holiness, goodness, and love. Above all, God's glory can be revealed only through Christians who are born-again in Jesus Christ because all human beings have fallen and all creatures are finite.

Additionally, God said in Isaiah 43:21 that His reason for creating His people is so that they may praise Him. In other words, God is glorified by working through people. Therefore people must know God and will find the greatest joy when living to glorify Him.

Faith Talk

1. The parents gave birth to the child but God is the Creator. Therefore, we must know God who is the Creator and live according His will (His words). Parents share what God has done in their lives.
2. Share with each other what we think resembling God's image means.
3. The worldly purpose of education is for success in wealth, honor, and power. But the purpose of Christian education is to give praise and glory to God through a life that follows God's calling and will. Discuss the difference between God's purpose and worldly purposes for life.
4. Share and discuss what can be done within the family for God's glory and joy and how to put it into practice.

Prayer for the next session... (Closing Prayer)

Parents give thanks to God who created, loves, and gives grace.

Parents commit to trust God more so that they can be responsible for their children's growth in spiritual discipleship.

Parents bless their children's lives and pray for the family to live a gospel-centered life.

Tips

For Babies (0-2 yrs)

Use pictures to convey how God made the world and mankind. Even during meal times, bath times, and play times, let them know that God created everything around them and that he loves people most within His creations.

>> For babies, the parents can hold them in their arms and pray for them, let them hear praise songs, and show them pictures related to God and His story. For those who just started walking and talking, picture books or drawings can be used to explain how God is our Creator and Father.

For Preschoolers (3-7 yrs)

Describe through storytelling how God created man and that we are God's greatest creation because we are made in His image. Give thanks that people are made in the image of God, just as children resemble their parents. Let the children know that God knows us best and provides us with the best because he created us. Encourage them to always live with love and gratitude towards God.

>> Preschoolers enjoy every moment of time spent with their parents. Conversation can happen while walking or riding a bicycle in the back yard or the park, and the time can be used for truthful conversation while explaining the meaning behind the faith talk. If the parents open up their hearts, the child is bound to participate and follow along.

For Children (8-12 yrs)

Share God's creation story (Gen 1-3) through pictures. Also explain how we are the greatest creation made in God's image. The reason God created the universe is so that people can rule over it. The parents can share and confess that they are created by God and that they are trying to live a life according to the purpose given by God.

>>Elementary children enjoy hearing stories from their parents and doing activities together. So, when parents explain faith talk and faith walk and explain how this designated time for the activity is really important to them, children will participate. For the long-term, it is better to create an enjoyable and bright atmosphere rather than a long and serious one.

For Youth (13-18 yrs)

Explain how people are created in God's image (the *Imago Dei*) and share God's almighty characteristics and testify about the relational and personal God through the parents' lives. Confess that being made in God's likeness means that human are the only creation able to spiritually communicate with God and that God rejoices in this relationship.

>>The relationship with youth is very important. Parents' effort to decrease the gap in the relationship is necessary. Therefore it is important to intentionally make time to be together. Parents can start by truthfully explaining family ministry in order to have conversations with the Scripture – related contexts. Ask for help and reach out as a friend

or a peer instead of having an authoritative attitude. Parents need to honestly open up about their lives. Be careful not to be impatient or angry.

For Young Adults (but still be unmarried)

Parents testify to God's plan and the love that they experienced throughout their lives while explaining how the Creator God has love, plans, and expectations for individuals.

>>For young adults, it is important to share life while conversing. In other words, it is important to reach out by sharing instead of teaching, coaching instead of leading, and being friendly instead of being authoritative. Even if parents treat them as friends, young adults will still respect and obey the parents.

APPENDIX 10
LESSON GUIDE 2

Lesson guides for family discipleship, "Salvation"

Written by: Pastor David Lee

Lesson 2. The Fall and Its Consequences

Objective

Through Adam's sin, humanity falls completely, and is separated from the intimate spiritual relationship with God.

Scriptures

2 Timothy 3:2-4, "People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God"

Related scriptures: Gen 3, 6:5; Judg 1:6; Jer 17:9; John 5:42; Rom 3:23, 6:23, 7:18, 7:23, 8:7; Eph 2:1-3, 4:18; 2 Tim 3:2-4; Titus 1:15; Heb 3:12

Pray Before going ahead

Parents (leaders) should

Decide on an adequate place and time for discipleship

Wholly rely on the Holy Spirit's help and ask for wisdom and grace

Keep an honest and truthful attitude in front of the children

Ice breaker

1. Parents share how meaningful the time spent with their children is and how thankful they are for it.
2. Parents ask about the enjoyable times the children had at school (or recently).
3. Parents encourage the children to share any bad or embarrassing events within the family or at school.

Preliminary Study to Know God's Words

3. What is man's sin and its consequences?

Sin is disconnection with God (2 Thess 1:9) and the denial to live for God. Sin leads people to seek their own desires and love the world by leaving God. Due to sin, human nature became evil, and the result of sin is death (1 Cor 12:3; Rom 6:23).

Adam and Eve did not obey God's word of promise. As a result, they avoided God and hid from Him. Adam and Eve died as the result of this sin. "Through the disobedience of the one man the many were made sinners" (Rom 5:16-19).

4. What is God's love and justice?

Even though Adam and Eve avoided God after sinning, God killed an animal for them and made garments with the skin to cover their shame (Gen 3:21). God also promised a deliverer through the Messiah, the descendent of the woman, for the people who were bound to die due to sin (Gen 3:15). The God of justice who must judge promised a Messiah to take on the judgment in our place. Thus God promised everlasting life through the obedience of one man. This man is Jesus Christ, the Son of God.

Faith Talk

1. Share the consequence of Adam and Eve's sin.
2. Ask about whether everyone, including both the parents and the children, recognize they are sinners.
3. Share the meaning of God's love and His judgment towards humanity's sin.

Prayer for the next session... (Closing Prayer)

Realize that everyone is a sinner in front of God and confess this sin to God. Parents should be vulnerable and show that they must trust only in God's Word and will.

Thank God for His love towards sinners.

Tips

For Babies (0-2 yrs)

Children are sinners from birth and parents can mourn for their children's sin while holding them in their arms. Parents can pray for the children's sins. For children who are able to communicate, parents can show how they don't like bad words and actions and relate it to how God hates sin in the same way.

For Preschoolers (3-7 yrs)

As you proceed with the faith talk, you could tell the story of the first sin committed by Adam and Eve (Gen 3). You can also proceed with the faith talk through enjoyable activities. During these activities, you can explain sin's dirty nature, God's hatred towards sin, our inability to completely wash our sins, and the fact that God is the only one who can clean us. You could put the children in a kid's pool and apply a mixture of sticky vanilla ice cream and mud to their skin. The children will frown and make faces due to the dirtiness and stickiness. You can explain how this mixture is an image of sin and how wiping with a tissue or towel doesn't bring complete cleanliness. By splashing water to clean the sticky dirt, explain how God's love does the same to sin.

(Refer to <http://www.churchleaders.com/children/childrens-ministry-how-tos/160571-6-ideas-for-teaching-kids-about-sin.html>.)

For Children (8-12 yrs)

Sin can be explained to elementary kids through giving examples of bad behaviors and actions. When parents give a punishment to or ground the children, they try to know children admit to their wrong actions and recognize them as sins. It is important to let them know that their wrongdoings come from the fallen (evil) desires

within their hearts (Matt 15:18-19). Explain that sin comes from an evil heart instead of just outward wrong doings and show that all mankind are sinners.

(Refer to <http://waynestocks.com/2009/09/21/5-things-kids-must-know-about-sin-1-what-is-sin>.)

For Youth (13-18 yrs)

With youth parents can share the story of the origin of sin. It is important to get across that humans are innately fallen beings. The Bible clearly states how a person is evil and sinful from the time of birth (Ps 51:5; Eph 2:2-3; Prov 22:15; Gen 8:21). Within a conversation with youth it is important to share the truth but a truthful attitude from the parent is also important. It is necessary for parents to carry on the conversation by honestly confessing past evil doings and by admitting that they are sinners. Parents and children can also spend time to open up and confess that they are sinners.

(Refer to <http://www.desiringgod.org/articles/what-is-the-biblical-evidence-for-original-sin>.)

For Young Adults (but still be unmarried)

Parents can share thoughts on current big issues such as homosexuality, drugs, pornography, or economic crimes. The greatest cause for these crimes is greed. Greed leads to idolatry and putting a distance in the relationship with God (Col 3:5; Jas 1:15). Sin inevitably leads to God's wrath. God hates sin and must judge because He is just, but God promised a Savior to sinners because He is love. Share this truth and give thanks.

APPENDIX 11
LESSON GUIDE 3

Lesson guides for family discipleship, “Salvation”

Written by: Pastor David Lee

Lesson 3. Jesus Fulfills God’s Promise

Objective

God promised and planned salvation for His people and fulfilled it through the coming, suffering, death, and resurrection of Jesus Christ.

Scriptures

Isaiah 53: 5-6, “But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all.”

Related scriptures: Matt 1:21; John 3:16; Gal 3:13; 2 Cor 5:21

Pray Before going ahead

Parents (leaders) should

Decide on an adequate place and time for discipleship

Wholly rely on the Holy Spirit’s help and ask for wisdom and grace

Keep an honest and truthful attitude in front of the children.

Ice breaker

1. Parents look back at their children’s lives and share both proud and disappointed moments.
2. Parents remember and honestly share humiliating memories and ask for forgiveness while confessing sin during prayer.
3. Parents can share how God still loves us even though we are incomplete.

Preliminary Study to know God's Words

1. What is God’s plan towards sinners?

God promised a Savior for people who were bound to die. The Savior had to carry our sins and receive God’s judgment. God faithfully kept this promise of salvation for thousands of years and fulfilled it through Jesus Christ.

Noah’s ark, God’s selection of Abraham, Abraham’s obedience at Mt. Moriah, the giving of the Ten Commandments at Mt. Sinai, rituals of sacrifice and purification, and freedom from Babylon’s captivity are some examples that foretold the coming of Jesus Christ.

2. What is the foreshadowing of God's salvation within Noah's flood story?

God saw that the world was filled with sinfulness and regretted creating mankind. So he selected Noah to build the ark and warned that there would be judgment through a flood. Regardless of God's warning of judgment, people did not repent or turn to God. In the time when everyone was about to die through God's judgment, the ark became God's passage of salvation. Those who went into the ark by believing in God's promise survived and did not receive judgment. The ark represents Jesus Christ at the judgment day. Today God gives salvation to those who believe in Jesus Christ, just as He did to those who went into the ark through faith.

Faith Talk

1. Share the meaning of God's promise of salvation through the story of Noah's ark
2. Share the ways that sinners can live and not receive judgment.
3. Share what God's love is like toward a sinner like yourself.

Prayer for next session... (Closing prayer)

Praise God for promising salvation for a sinner like you.

Thank God for loving sinners and waiting patiently for them to come back to Him.

Thank God for His plan of salvation since creation.

Tips

For Babies (0-2 yrs)

Show a picture of the ark and thank God for His love. Praise and thank God that He wanted His people to come back to Him through Jesus.

For Preschoolers (3-7 yrs)

Color a picture of the ark together and tell the story of Noah and the flood. Then explain how Jesus is our ark of salvation and lead children to believe in Jesus in their hearts.

For Children (8-12 yrs)

Review Noah's Ark story with the children. Children already know the ark story well. Relate the ark story to how Jesus became the ark of salvation through carrying the cross for sinners. The flood is the judgment for evildoers. God has made a salvation ark for all those who repent. Have a conversation to connect the story of the ark with the story of Jesus' cross.

For Youth (13-18 yrs)

Together, talk about God's plan for sinners. Complete the layout of God's salvation plan through compiling Bible stories. Let youth know about God's selection of Abraham and Abraham's sacrifice of Isaac at Mt. Moriah, the giving of the Ten Commandments at Mt. Sinai, rituals of sacrifice and purification, and Israel's freedom from Babylon's captivity are all examples of events that point towards the Messiah.

Specific explanation of details is not necessary. The main purpose is to understand that after Adam and Eve's sin, God provided a Messiah for His people and that the Messiah was Jesus Christ.

For Young Adults (but still be unmarried)

Parents share their testimony about how they received Jesus. Children will understand their parents' faith through listening to the testimony and also build a more trusting relationship with their parents. By learning about the parents' faith, children will be able to follow after their faith. The essence of the testimony should not only be about the parents' transformation, but be about God's plan of salvation and the proclamation of Jesus and His fulfillment of salvation.

APPENDIX 12
LESSON GUIDE 4

Lesson guides for family discipleship, “Salvation”

Written by: Pastor David Lee

Lesson 4. Gospel of Jesus Christ

Objective

Jesus died on the cross to save sinners and was resurrected on the third days to fulfill God’s salvation.

Scriptures

John 3:16, “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”

Related scriptures: John 3:16; Rom 10:9; Eph 2:8-9; Acts 4:12

Pray Before going ahead

Parents (leaders) should

Decide on an adequate place and time for discipleship.

Wholly rely on the Holy Spirit’s help and ask for wisdom and grace.

Keep an honest and truthful attitude in front of the children.

Ice breaker

1. Parents talk about who Jesus Christ is in their own lives.
2. Parents ask the children to share about how Jesus is important in their lives.
3. Parents and children share with each other about when they feel God’s love.

Preliminary Study to Know God's Words

1. What did Jesus do for sinners?

Mankind could not avoid God’s wrath towards sinners (Rom 1:18). But God loved His people and so He allowed His only Son, Jesus, to accept the penalty on behalf of sinners by allowing Jesus to suffer and die on the cross. Jesus carried our sin through the price of His body on the cross (2 Cor 5:21; 1 Pet 2:24; Rom 8:3-4). Jesus received the same trials and temptations as we did but was without sin. By becoming the sacrifice for sinners, Jesus saved people His people from sin (Heb 2:17; 4:15; Gal 3:13). Jesus died for our sins, was buried, and was resurrected on the third day (1 Cor 15:1-4). This is the gospel of Jesus Christ (Mark 1:1).

2. How can people be saved?

Salvation is received only by faith within God's grace (Eph 2:8-9). Human effort and actions do not bring salvation (Titus 3:5). Salvation is God's gift. God promised that those who accept Jesus in their hearts as Savior will become God's children (John 1:12). People who individually accept that they are sinners and testify with faith that Jesus died for sinners and rose again after three days will receive eternal life (Rom 10:9).

The Israelites blamed God when they had nothing to eat in the wilderness, and God sent fiery serpents who bit the people and many died. The people repented of blaming God, and God healed everyone who looked at the brass serpent hung on the pole (Deut 21:4-9). Just as those who saw the brass serpent that Moses was holding in the wilderness were saved, those who see Jesus who was crucified on the cross and believe and repent will receive eternal life (John 3:14-15).

Faith Talk

1. Tell the story of the brass serpent in the wilderness (Deut 21:4-9; John 3:13-14) and explain the meaning.
2. Proclaim the gospel of Jesus and explain the meaning of Jesus redeeming our sins.
3. Faith is 'trusting fully without a doubt.' Explain how all those who believe that Jesus died for their sins will receive salvation (eternal life).
4. Explain the gospel of Jesus Christ and listen to the children's story (decision) of faith.

Prayer for the next session... (Closing Prayer)

Give thanks for confidently understanding the gospel of Jesus Christ.

Give thanks for Jesus who died for our sins and was victorious.

Pledge to live only by faith in Jesus Christ.

Give thanks for the gift of salvation that God gave us without any price.

Tips

For Babies (0-2 yrs)

Pray and give thanks with the child and talk about how Jesus died on the cross for us.

For Preschoolers (3-7 yrs)

Explain Jesus' death on the cross and resurrection naturally through activities such as drawing the event of the brass serpent in the wilderness.

For Children (8-12 yrs)

Explain how the only way for people to become God's children is through Jesus Christ. Proclaim that we receive salvation only by believing Jesus died for our sins on the cross.

For Youth (13-18 yrs)

Make sure that your children have the gospel of Jesus Christ secure in their hearts. Parents also testify about their faith and how their life is one of thanks giving and believing in Jesus' death for our sins.

For Young Adults (but still be unmarried)

Share with each other about Jesus Christ's atonement, the meaning of redemption, and individual assurance of salvation.

APPENDIX 13
LESSON GUIDE 5

Lesson guides for family discipleship, “Salvation”

Written by: Pastor David Lee

Lesson 5. Assurance of Salvation

Objective

God’s children can be certain of their salvation through the testimony of the Word of God and of their lives.

Scriptures

Romans 8:14-16, “For those who are led by the Spirit of God are the children of God. The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, “Abba, Father.” The Spirit himself testifies with our spirit that we are God’s children.”

Related scriptures: John 5:24; 1 John 5:13; 2 Cor 1:22; 1 Cor 12:3; Rom 8:5; Gal 5:22-23

Pray Before going ahead

Parents (leaders) should

Decide on an adequate place and time for discipleship

Wholly rely on the Holy Spirit’s help and ask for wisdom and grace

Keep an honest and truthful attitude in front of the children.

Ice breaker

1. Share what changes will come after you believe in Jesus.
2. Share about the difference between the lives of those who believe in Jesus and those who don’t.
3. Share about people who seem to really believe in Jesus.

Preliminary Study to Know God's Word

1. What is the outward evidence (based on God’s promise) of those who saved?

The Bible clearly says that salvation comes from believing in Jesus. God promised to save His people from their sins. That is why it can’t be changed depending on people’s mood, feelings, or environment. Jesus promised to change death to life, give eternal life, and prevent judgment to those who believe in Him (John 5:24, 1 John 5:13). The Bible says only through the Spirit of God can God be called Father (Rom 8:14-17).

God confirms and proves that we are children of God by giving the Holy Spirit in our hearts (2 Cor 1:22). Therefore, people who have accepted Jesus by faith should not doubt God's promise and should believe firmly that they have become God's children.

2. What is the evidence in the lives of those who are redeemed?

Salvation brings about change in our lives. This means a change in our words, interests, and character. Now we call God father and confess Jesus to be the master of our lives (2 Cor 12:3). Through having Jesus become the Master of every part of our lives, our past interests turn into new spiritual interests (Rom 8:5). We fall in love with God's Words and focus our attention and commitment towards God's works such as worship, prayer, communion, and service. There is also a change in our character and the Bible refers to this change as spiritual fruit. Those who are born-again (saved) possess the fruit of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. All these are the process that leads to growth and to likeness with Jesus' character and His ministry.

Faith Talk

1. Parents and children spend time in memorizing the Bible verses together (John 1:12 or John 5:24) and Parents share about the assurance of salvation through these verses.
2. Parents share about salvation and the difference between its outer evidence (the evidence of the Word), its inner evidence (the evidence of the Spirit), and its evidence from changes in our lives.
3. Parents share about the struggles and mistakes they faced while changing their lives and ask the children for forgiveness and decide together to live wholly as God's children.
4. Explain the gospel of Jesus Christ and listen to the children's story of faith.

Prayer for the next session... (Closing Prayer)

Pray together for a life without doubts about whether you are believing in Jesus or not.

Commit to live with conviction and faith as children of God.

Tips

For Babies (0-2 yrs)

Through singing "For God so Loved the World," help babies begin to have conviction and hope of salvation (refer to <https://www.youtube.com/watch?v=pJJrPPR7kQs>).

For Preschoolers (3-7 yrs)

Make a note card to help children memorize John 1:12 or John 5:24, and while practicing the verses, share about assurance of salvation. You can encourage memorization through different games using parts of the verses.

For Children (8-12 yrs)

Make a note card to help children memorize John 1:12 or John 5:24, and while practicing the verses, parents should share about their own assurance of faith.

For Youth (13-18 yrs)

Parents and children may share whether they are living a life that shows assurance of salvation through specific evidence (evidence through spiritual fruits, etc.) and pray together about the assurance of salvation through the word.

For Young Adults (but still be unmarried)

Share about the assurance of salvation of believers through the Word, the Holy Spirit, and fruit in believers' lives.

APPENDIX 14
LESSON GUIDE 6

Lesson guides for family discipleship, “Salvation”

Written by: Pastor David Lee

Lesson 6. Life as God’s Children

Objective

God’s children should grow in Christ through a life rooted in the Word and in prayer.

Scriptures

1 Peter 2:2, “Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation.”

Related scriptures: Rom 10:17; 2 Tim 3:16; 1 Pet 1:23; 2 Pet 3:18; Ps 19:7-8, 119:105

Philippians 4:6-7, “Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.”

Related scriptures: 1 Sam 12:23; Jer 33:3; 1 John 5:14-15; Matt 6:33

Pray Before going ahead

Parents (leaders) should

Decide on an adequate place and time for discipleship.

Wholly rely on the Holy Spirit’s help and ask for wisdom and grace.

Keep an honest and truthful attitude in front of the children.

Ice breaker

1. Share about the fundamental differences between a tree that bears fruits and has rich leaves and a tree that doesn’t bear fruits and has no leaves.
2. By applying the Word of God (the Bible), share moments of thanksgiving.
3. Parents and children share about when they each pray.

Preliminary Study to Know God's Word

1. What are the benefits of God’s Word (the Bible)?

The Bible says that those who believe in Jesus receive new life from God and are born-again as God’s children (Rom 8:16; 1 Cor 3:1,16; Gal 4:6-7; 1 John 3:2, 14, 24). God wants his children to grow in the Word of Christ (Eph 5:8; Col 2:6; 1 Pet 1:14, 19). We need to be like newborn babies and love the Word and love to grow within the Word.

The Bible was recorded through its writers' impressed by the Holy Spirit, and it is the only Word of God. The Word of God provides wisdom for salvation because it contains lessons, rightly rebukes, and is useful for training in righteousness (2 Tim 3:16-17).

The Word of God is perfect and makes the soul healthy and brings wisdom to His children. Also, God's Word is honest, bringing joy to the heart, and is innocent, brightening the eyes (Ps 19:7-8). God's Word becomes the light that leads His children throughout their lives. Therefore, God's children must believe that the Bible is God's Word and seek to live a life that grows in obedience to the Word.

2. What are the benefits of prayer?

Prayer is a conversation with God and the breath of the soul. God's children should open and close the day with prayer, and prayer will become the key to receive the power of God. Prayer becomes the passageway for God's children to ask for what they need.

God allows His children to discover His might and His secrets during their time of prayer (Jer 33:3). Through prayer, God lets His children put down their anxiety and worries, and He pours Christ's peace upon the hearts of His children (Phil 4:6-7). Samuel thought of ceasing to pray as a sin and always prayed to the Lord.

God's children should not pray to seek their greedy desires but should pray to follow His will (1 John 5:14-15). Also, while seeking for personal needs, God's children must first seek His kingdom and His will. God's children should pray without rest, not be discouraged while praying, and seek to glorify God in Jesus' name (Luke 18:1-6; Matt 6:33; John 14:13-14).

Lastly, it is important to be careful not to ask and pray in midst of sin and lust (Ps 66:18; Jas 4:3).

Faith Talk

1. Babies have a hard time eating solid food, and they must be nourished through nursing and need their parents' delicate care. Likewise, the benefits of the Word and prayer need to be transferred by believers to those who are recently born-again. Parents must remember their role as spiritual parents and commit to a life of prayer and reading the Word.
2. Parents share about why God's children need to love the Word.
3. Parents share through the Word about the benefits of prayer and the reasons God's children need to pray.

Prayer for the next session... (Closing Prayer)

1. Parents and children commit to a life of reading the Word and prayer and give thanks.
2. Ask that prayer and God's Word will lead the family.
3. Pray for wisdom and strength to be faithful with the faith talks.

Tips

For Babies (0-2 yrs)

Read the Word to the child and pray a blessing on the child while holding them in your arms.

For Preschoolers (3-7 yrs)

Parents share about experiences when they applied the Word and about the times when their prayers were answered.

For Children (8-12yrs)

Decide on a time to read the Bible and pray with the children. Instead of investing a lot of time occasionally, parents and children should encourage a life in the Word and prayer by praying and reading the Bible together on a daily basis.

For Youth (13-18 yrs)

Share about the benefits of prayer and why many Christians don't live under the power of prayer. Especially share and confess times when you prayed for your own selfish and sinful reasons.

For Young Adults (but still be unmarried)

Share about experiences of benefiting from the Word and prayer. Give thanks based on these experiences and promise to pray together regularly for the long-term.

APPENDIX 15

PRE- AND POST-PROJECT RESULTS

Table A1. Pre-and post-project questionnaire results

Family Ministry – did we make a difference?		
Participants	Before	After
1	57	74
2	65	71
3	77	85
4	59	78
5	84	84
6	52	58
7	60	65
8	70	86
9	63	82
10	57	59
11	62	64
12	67	80
13	62	85
14	67	91
15	65	70
16	51	72
17	68	91
18	60	81
19	59	70
20	51	67
21	50	55
22	83	96
23	53	71
24	72	77
25	56	76
Total Participants	25	
Mean	62.80	75.52

(16 item survey with 6 point Likert scale used / maximum total score of 96)

APPENDIX 16

PRE- AND POST-TEST SCORE FOR THE FAMILY MINISTRY SEMINAR

Table A2. Pre- and post-test score for the family ministry seminar

The family ministry seminar		
Participants	Before	After
1	30	37
2	30	35
3	38	41
4	27	40
5	43	41
6	26	36
7	28	31
8	32	41
9	32	41
10	29	30
11	31	30
12	30	42
13	30	42
14	34	46
15	32	34
16	25	38
17	36	46
18	30	40
19	27	35
20	23	35
21	28	29
22	43	48
23	29	38
24	38	40
25	27	39
Total Participants	25	
Mean	31.12	38.2

(8 item survey with 6 point Likert scale used / maximum total score of 48)

APPENDIX 17

PRE- AND POST-TEST SCORE FOR THE DISCIPLESHIP PRACTICES

Table A3. Pre- and post-test score for the discipleship practices

Participants	Before	After
1	27	37
2	35	36
3	39	44
4	32	38
5	41	43
6	26	32
7	32	34
8	38	45
9	31	41
10	28	29
11	31	34
12	37	38
13	32	45
14	33	45
15	33	36
16	26	34
17	32	45
18	30	41
19	32	35
20	28	32
21	22	26
22	40	48
23	24	33
24	34	37
25	29	37
Total Participants	25	
Mean		

(8 item survey with 6 point Likert scale used / maximum total score of 48)

APPENDIX 18

THE RESULTS: QUESTIONNAIRES FOR THE PASTORAL STAFF

Table A4. The results: questionnaires for the pastoral staff

Participants	Score
1	48
2	48
3	48
4	47
5	42
Mean	46.6

(8 item survey with 6 point Likert scale used / maximum total score of 48)

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ABSTRACT

EQUIPPING PARENTS AT EUNHYE KOREAN PRESBYTERIAN CHURCH, INDIANAPOLIS, INDIANA, TO BE THE PRIMARY DISCIPLE MAKERS OF THEIR CHILDREN

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The Southern Baptist Theological Seminary, 2015
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This project deals with the issue of developing and implementing a Sunday School curriculum to equip the parents at Eunhye Korean Presbyterian Church (EKPC), Indianapolis, Indiana, to be the primary disciple makers of their children. Chapter 1 lays out the purpose, goals, ministry context, rationale, limitations and delimitations, and research methodology.

Chapter 2 examines a biblical foundation for family discipleship. The chapter focuses on the exegesis and exposition of the related passages: Deuteronomy 6:4-9, Genesis 18:16-19, Psalm 78:1-8, Matthew 28:16-20, Ephesians 6:4 and Colossians 3:21, and 2 Timothy 1:3-10. All these passages address that God calls parents to be the primary disciple-makers of their children.

Chapter 3 addresses a historical support for family discipleship and family ministry. Throughout Christian history, the parents' role as the primary disciplers of their children has been emphasized and implemented in the church and the home. This chapter addresses how historical theologians and pastors have embraced and implemented parents' spiritual role in their children's lives.

Chapter 4 outlines the implementation of the project by describing the process from start to finish. The chapter includes the explanation of questionnaires, the focal group, and a week-by-week process. Chapter 5 is an evaluation of the project and a statement of theological and personal reflections.

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