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EQUIPPING THE HOUSEHOLDS OF OAK RIDGE
BAPTIST CHURCH IN MARIETTA, TEXAS,
FOR THEOLOGICAL INSTRUCTION

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APPROVAL SHEET

EQUIPPING THE HOUSEHOLDS OF OAK RIDGE
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I dedicate this project to my wife, Amy, and our four children: Emma, Charlie, Caleb, and Levi. They have been my encouragement and have shown me there is much godly responsibility in being a husband and father. My desire to serve them better fueled this project. I would also like to dedicate this project to my grandfathers: Charles W. Carlisle, Sr., and Clyde Eugene Knight. They always encouraged me to strive for excellence and to work diligently.

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PREFACE

I would like to thank Oak Ridge Baptist Church for their encouragement and support as I study and work to be a better minister of the Gospel. They have provided grace and mercy during this process and helped my family as I have traveled for class and for research. I pray this project is a blessing to the present church, and to the generations that follow.

I am indebted to Dr. Shane Parker and The Southern Baptist Theological Seminary for the investment they made in me during this process. Dr. Parker not only invested hours as a supervisor, but pastorally cared and prayed for me and my family during this process. Though this process was academic in nature, the seminary fostered my spiritual growth during my time of study.

I am grateful to men that read and challenged this work as it was produced. They made sure the work was practical and helped identify areas that needed refining. Their years of experience and different areas of pastoral service were vital in shaping this project.

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Chas Carlisle

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CHAPTER 1

INTRODUCTION

In looking for solutions to correct multiple problems, there are places where a common root can be detected and addressed. Finding this root may take longer than addressing the various manifestations of the problem, yet it seems that the time spent in prayer and investigation would yield a solution that provides more than a temporary bandage, but instead systemic healing. One such root is the home's abdication of theological education to other institutions. There are mantras to reclaim prayer and Bible teachings in schools, Christianity in the government, and orthodoxy in the church; however, the remains of Christianity left the home before they left the schools, government, and churches. When theological truths are not taught in the home, they soon leave voids that create instability and weakness within the schools, governments, and primarily the church. God established his teachings in the creation of the family before any other institution was developed. Throughout Scripture and history, when the home relinquishes its responsibility to another institution, corruption and dissolution occur. Enabling the head of the household to teach theology can have systemic effects on all realms of society, but primarily the church.

Context

Oak Ridge Baptist Church (ORBC) was established in 1878, in an agrarian community. While Marietta, Texas, was once a thriving town built on the commerce of cotton, cattle, and cucumbers, the present population within the city limits is 134 people. Of these remaining residents, there is a strong heritage of commitment and determination to continue to be viable as a community. In many ways, the attitude of the population resonates with the current situation of the church. After 137 years of ministry, the church

finds itself consisting of an older generation that desires to reach the community. Members want to impact the area with a commitment to Scripture and a determination to accomplish kingdom work. Most importantly, they realize that younger generations are apathetic toward the church while confidently holding to a belief in God and Jesus Christ. One major root of this problem stems from a misunderstanding of the role of the household in the community of faith.

In Ephesians 5:25-27, Paul writes that Christ gave himself up for the church in order to present the church complete and holy before God. Though this passage addresses how husbands should love their wives, it gives a clear picture of how Christ loves the church and his desire for the church. The church is imperfect and numerous problems could be listed. However, these weaknesses should not be discussed apart from the strengths lest the bride of Christ be torn apart instead of built up. The strengths of Oak Ridge Baptist Church foster the possibility of equipping the household for theological instruction.

Several attributes of ORBC have kept the church stable and given it longevity in the community. These qualities produce a solid foundation willing to accommodate correction through God's Word. The first of these attributes is a commitment to the Word of God. The members have an overwhelming desire to be biblically grounded. The church body has a thirst for Scripture and desire to accommodate its truths. However, their desire for Scripture and their knowledge of basic biblical doctrines are not the same. As an institution, the church has traditionally filled the member's desire for Scripture without enabling the home to carry out theological instruction.

Another strength of ORBC is its leadership. Several church members have given the church structure and resilience through difficult times. Through short-tenured pastors, tragic deaths of pastors, and difficult situations, members have given of themselves with servants' hearts and have not fallen into the trap of pride and ownership over the church. Many serve in multiple capacities and give sacrificially of their time, money, and

talents. Their genuine hearts allow the church to have visible models of Christ. These leaders are open to change when scriptural basis is provided because their desire to be conformed to Scripture compels them.

The church functioning as the sole place of theological education is the most prominent weakness that needs to be addressed at ORBC. The relinquishing of responsibility from the home to the church has caused many problems. First, there is a large generational gap in the attendance of the church. On the current church roll, the oldest generations are faithful attenders and contributors. However, with the exception of special programs, their children rarely enter the church. The next generation is their grandchildren. The grandchildren see a great need for their children to be in church, but not themselves. Moreover, through this generational deterioration, the church has taken responsibility for teaching children about spiritual matters and responsibility, and parents feel they have fulfilled their role by making their children attend.

This deterioration has also led to feelings of spiritual inadequacy among the non-attending generations. They do not feel as though they have the knowledge to teach their children. Though a lack of knowledge is readily admitted, there is also accompanying guilt of past sin. In surrendering the responsibility of the home, previous generations created a stigma that only the church, as an institution, can properly teach theological truth. These hindrances not only have repercussions on the home, but on the function of the church. Failure of the home in its spiritual responsibilities is the root to the problems of the lack of prospective deacons and people to fill positions within the church structure. If parents feel they are unable and unequipped to teach and serve God within the home, then they will consequently feel the same way in regard to serving the church. The church must equip the home to be the primary place of theological and doctrinal training.

The final effect the abdication has created is that core doctrines are neglected in the actions of the home. Alvin Reid writes, “That which is neglected in one generation

is rejected in the next.”¹ When parents neglect teaching doctrines of Christianity in the home, the future generation sees no need for them outside of the church. This neglect then leads to the rejection of those doctrines as beneficial and essential for everyday life. In centralizing theological education in the church and not in the home, theology is isolated to the church and seen as irrelevant to other aspects of life. A system must be put in place that strengthens the weakened generation and instills a corrective measure for the emerging generation.

Rationale

The church must enable and empower the leaders in the home to fulfill their purpose in teaching what the Bible says about the core truths of the Christian faith.² While the result is to enable members of the home to be the leaders of theological education, this cannot be done in a way that minimizes or cheapens the church’s role. The church should be a place that directs the teachings of the homes and individuals in the path of orthodoxy. This community is vital to the proper handling of Scripture. A paradigm must be developed and embraced that places the responsibility for learning and teaching at three levels: the church, the family, and individuals.

The solution to the current situation at the church must be multifaceted and it must address a myriad of issues. First, the solution must present materials to the leaders of the home for discussion. The material could be a simple devotional that allows the head of the household to lead the family through a daily routine of prayer and learning. However, this may require the leader to spend hours in preparation that might not be available. Another problem is that it leaves the church out of the equation. Some may argue this practice would give the family a greater desire to attend church, but the

¹Alvin L.Reid, *Radically Unchurched: Who They Are and How to Reach Them* (Grand Rapids: Kregel, 2002), 113.

²Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 25.

opposite may occur. With the devotional in place, the idea may be that it is sufficient in itself and there is no need for church attendance. This thought might be commonplace in the community of Marietta, Texas, because of the apathy of missing generations and the popular idea that Christians do not need the church.

Another facet is to create a specific men's ministry that teaches and holds men accountable to carry out their God-given responsibilities in the home. Though this would seem to correct parts of the problem, it excludes a large population of the church where there is no longer a father and mother present. The single parent home then might not flourish with a strictly men's ministry focus. Moreover, establishing a men's ministry might also exclude many of the households where grandparents are raising grandchildren. There are many broken homes at ORBC and many of the men work in the oil field. Though the latter are not technically single parent homes, the mother raises the children alone for large portions of time. If the goal is to help future generations understand the importance of theology in the home, the varied compositions of the homes must be considered. Furthermore, even isolating the solution to family households may cause the neglect of elderly households. A change within their home may be the testimony that influences their children and grandchildren. If one generation's neglect led to another generation's rejection, then one generation's correction may lead to the other generation's acceptance.

Therefore, the solution must be done in a manner that upholds the vital role of the church, is accessible to traditional and non-traditional homes, and establishes confidence in the Head of Household (HH) to lead. However, the solution must also foster a desire in the individuals in the household to learn and spend time in personal study and devotion. If the individual's personal walk with God is not strengthened and guided, then the generational gap may continue to grow. Therefore, the solution was to develop a study and tool for the church to accomplish these tasks. A twelve-week curriculum was developed that enables the HH to teach theology in the home. Each

week, the HH was taught a curriculum that had continued learning throughout the week. Following the lesson, there was five lessons for the leaders to teach their home. This structure kept the home accountable to the beliefs and teachings of the church.

These lessons consisted of prescribed scriptures that were studied using hermeneutic sheets. The head of household spent an estimated thirty minutes studying prior to presenting the material to the household. In addition, each of the members completed a daily worksheet prior to the lesson, which took an average of ten to fifteen minutes. This practice fostered communication between the household members and instilled personal responsibility in each household member. Each daily lesson required approximately twenty to thirty minutes to complete, depending on the participation of the household members.

Over the course of this program, theological knowledge should increase through teaching in the home, practical habits that foster spiritual growth should be developed, and the church should be strengthened because the foundational unit, the household, becomes firmly grounded in belief and practice.

Purpose

The purpose of this project was to equip the households of Oak Ridge Baptist Church in Marietta, Texas, to teach theology.

Goals

Four project goals were established in order to complete the project with focus and direction, as well as foster habits within the home that will extend beyond the twelve-week program:

1. The first goal was to assess the current habits and household practices among families of Oak Ridge Baptist Church in regard to their theological knowledge and how that knowledge is obtained and expressed.
2. The second goal of this project was to develop a twelve-week curriculum that equips the head of household to teach within the home and fosters individual growth for the household members.

3. The third goal of this project was to increase theological knowledge by teaching the curriculum.
4. The fourth goal of this project was to increase the participation of heads of households in theological instruction in the home.

A defined means of measurement and a benchmark of success determined when each goal was completed.³ The method and instruments used to determine completion and success are found in the following section.

Research Methodology

Four goals directed this project as it was implemented at Oak Ridge Baptist Church in Marietta, Texas. The first goal of this project was to assess the current habits and household practices of five families of Oak Ridge Baptist Church in regard to their theological knowledge and how that knowledge is obtained.⁴ Of these households, two had children in the home. This goal was measured by administering the pre-Household Practice and Knowledge Inventory (HPKI).⁵ This inventory had four parts to be completed by the HH: Household Information and Practices, Head of Household Information and Practices and Beliefs, Spouse's Information and Practices and Beliefs, and Child's Information and Practices and Beliefs. The Information section addressed age, salvation, and practices of the adults. In addition, the children's section gathered information about where they learn theology and which parent takes responsibility. After the general information, the inventory utilized a Likert scale to evaluate beliefs and practices. Furthermore, open-ended questions in each section allowed the participant to give further clarification on a specific question. The HH was responsible for completing the inventory and was instructed to record each answer as given by the household

³All of the research instruments used in this project were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

⁴The average worship attendance at ORBC is 80 people.

⁵See appendix 1.

members. In completing this inventory, the HH began to take responsibility for the household through administering the questions. The goal was considered successfully met when ten households⁶ completed and returned the questionnaire.

The second goal of this project was to develop a twelve-week curriculum that equips the head of household to teach within the home and fosters individual growth for the household members. The curriculum was based on Deuteronomy and was an introduction to Christian Theology in regard to Scripture, the Trinity, the family, the church, in order to give a better understanding of the faith through these four topics. This goal was measured by the expert panel that utilized a rubric to evaluate the biblical faithfulness, practicality, and teaching methodology of the curriculum outline.⁷ The panel consisted of the Associational Missionary of the Enon Baptist Association and three pastors currently leading in a local church. This goal was considered successfully met when a minimum of 90 percent of the evaluation criteria met or exceeded the sufficient level. Had the initial feedback yielded less than 90 percent at the sufficient level, the curriculum would have been revised in accordance with the panel's evaluation until such time that the criterion met or exceeded the sufficient level.

The third goal of this project was to increase theological knowledge by teaching the curriculum. This goal was measured by administering the pre-HPKI and post-HPKI to measure the change in theological knowledge and household practice. Furthermore, to track the consistency of household practices during the group learning time, the HHs were asked each week how many of the family lessons were completed and the answers were recorded as a means of tracking progress compared to participation. This

⁶Approximately 30 households are represented at ORBC. With 10 of the HPKIs returned, it would mean one-third of the church had been surveyed, which would allow for an adequate representation of the church.

⁷See appendix 2.

goal was considered successfully met when a *t*-test for dependent samples demonstrated a positive statistically significant difference in the pre and post inventory scores.⁸

The fourth goal of this project was to increase the participation of heads of household in theological instruction in the home. Using the results from the pre-HPKI and post-HKPI, this goal was measured using a *t*-test for dependent samples to determine a positively statistically significant difference in the pre and post inventory scores. Furthermore, an additional questionnaire was given to allow the HH to provide personal feedback regarding the effects the curriculum and practices had on the family, church, and allow suggestions for future use.⁹

Definitions and Delimitations

The following definitions of key terms were used in the ministry project and are defined for clarity on behalf of the reader:

Household. Household is defined as a group of people living in one residence regardless of age, gender, or relation. This term is used instead of family to recognize the varied composition of different homes.

Head of the household. The head of the household is the person primarily responsible for the spiritual growth of the household depending on the composition of the given household.

Instruction. Instruction is the communication of ideas through a chosen medium.¹⁰ This medium may be through written or oral transmission. For the purpose of

⁸A *t*-test for dependent samples was used because a comparison was needed between the pre-test and post-test scores of the same individuals. A *t*-test allows the measurement of any real difference made through the teaching of the curriculum and to observe if any changes in attitude take place through the daily practices of the household.

⁹See appendix 3.

¹⁰John Milton Gregory, *The Seven Laws of Teaching* (Grand Rapids: Baker, 1995), 16.

this project, the ideas to be communicated were through oral and written mediums. The terms education and teaching are used synonymously with this definition of instruction.

Theology. Theology is the study of God.¹¹ He has made known truths about himself through Scripture. When the household is equipped to teach theology, it is given the necessary tools to learn about God from Scripture. Moreover, a broader practice of theology is seen any time someone speaks of God.¹² Speaking of the truths of God is an act of worship because, through Scripture, as one speaks truths of God, God is glorified.¹³ Therefore, theology is not only an act of study, but also the practice and proclamation of whom God is as revealed in Scripture.

Two delimitations were placed on the project. First, the project addressed the knowledge and practice of the home, but not the church. While the project was designed to change the attitude and practice of the household, it did not require involvement in the church other than attendance. Second, the curriculum was confined to a twelve-week timeframe. This time was adequate for increasing knowledge and developing habits within the household, but did not assure the habits and practices would continue.

Conclusion

As a part of the church, God has designed the household with responsibilities and it is the duty of the church to equip the household to fulfill these responsibilities. A properly functioning home has systemic influence on the church and in the community. By re-orienting theological education into the home, the church benefits from the results. Stronger homes lead to stronger churches. Moreover, stronger homes ensure biblically

¹¹Millard Erickson, *Christian Theology* (Grand Rapids: Baker, 1985), 21.

¹²Kelly M. Kapic, *A Little Book for New Theologians: Why and How to Study Theology* (Downers Grove, IL: Intervaristy, 2012), 15.

¹³*Ibid.*, 24.

responsible posterity in the church. Chapter 2 focuses on the biblical and theological basis for theological instruction in the household.

CHAPTER 2

A BIBLICAL AND THEOLOGICAL BASIS FOR THE ROLE AND RESPONSIBILITY OF THE HOUSEHOLD IN THEOLOGICAL INSTRUCTION

The impetus behind this project is the recognition of the biblical responsibility for theological instruction in the household. While some may consider the primary role of instruction to belong in the church, Scripture presents a method in which the household is responsible for passing knowledge of God and his works from one generation to the next. This God-given role does not mean the household is to operate apart from the institution of the church, but the church was never intended to bear the weight of theological instruction by itself. Paul attests to this method as he writes about the responsibility of the household in the New Testament. In the Old Testament, when the responsibility of the home was relinquished or neglected, the nation of Israel fell into bondage. Beginning in the Torah and continuing into the New Testament, God instructs his people to be diligent in teaching his truths to future generations with the primary place of instruction being the household. Beginning in Deuteronomy, this pedagogical model is presented and traced through Scripture. The primary passages for discussion are Deuteronomy 6:4-9, Judges 2:10-13, Ephesians 4:6, and 1 Corinthians 14:35.

The Deuteronomic Model for Theological Instruction

In understanding the role of the household in theological instruction, Deuteronomy provides a model presented by God in order to ensure that his people remember his commands. One idea that dominates Deuteronomy is remembrance of

what God has commanded and the things he has done.¹ Composed of separate addresses from Moses to Israel, Deuteronomy entreated Israel to keep the covenant given at Sinai and presented a deeper explanation of the Decalogue.² The call to remember was accompanied by a reality of blessing and curse. If God's people upheld their end of the covenant, then things would go well as they took possession of the land promised to the descendants of Abraham. However, if they did not continue to walk in these God-given precepts, there would be consequences. This is expressed clearly in chapters 28-30.³ Moreover, in Deuteronomy 5:9, Moses tells the nation of Israel that the choices they make, specifically in disobedience, will have a generational effect. The remembrance of the Law and finding a method to ensure it was not forgotten through the generations was not something the people of Israel had to develop themselves; God provided the structure.

Beginning in Deuteronomy 4:9, educating the children in a household is introduced and repeated several times.⁴ This command is the primary model for ensuring the substance of God's instruction was relayed to the posterity of Israel. It was to be accompanied by a corporate reading of the law every seven years during the Feast of Tabernacles.⁵ These two places of instruction constitute the Deuteronomic Model. The primary place of instruction is the household. However, it is accompanied by a corporate meeting in which the law is read. Both must take place. One place of instruction cannot function properly without the other. Christensen affirms that there is "a pedagogical

¹Gleason L. Archer, *A Survey of Old Testament Introduction* (Chicago: Moody, 1994), 273.

²Andrew E. Hill and John H. Walton, *A Survey of the Old Testament* (Grand Rapids: Zondervan, 2009), 168.

³Archer, *A Survey of Old Testament Introduction*, 273.

⁴Peter C. Craigie, *The Book of Deuteronomy*, The New International Commentary on the Old Testament (Grand Rapids: William. B. Eerdmans, 1976), 133. Craigie mentions that correlating instructions are found in Deut 6:7; 11:19; 31:13; 32:46.

⁵J. G. McConville, *Deuteronomy*, Apollos Old Testament Commentary (Downers Grove, IL: InterVarsity, 2002), 439.

purpose of Deuteronomy.”⁶ Through the examination of the text, it is the purpose of this section to provide a model extracted from the instructions of Moses to Israel.

If the idea of household instruction is introduced in Deuteronomy 4:9, why is Deuteronomy 6:4-9⁷ the focal passage for this structure? There are two reasons for selecting this particular passage. First, it removes the sterile idea that instruction given to future generations is simply a matter of passing on simple knowledge. There is more to the instruction than simply acknowledgement and adherence. However, acknowledgement and adherence are required. Deuteronomy 4:9 accounts for the passing of knowledge, but does not address the heart or atmosphere in which the instruction takes place. Second, the passing of knowledge from one generation to the next, found in Deuteronomy 6:7, is surrounded by commands for the heart of the household to be completely focused on God. Therefore, though it is found first in Deuteronomy 4:9 and throughout the book, the command of instruction located after the Shema not only provides what is to be accomplished, but also displays the atmosphere in which the instruction is to take place.

Deuteronomy 6:4-9

The command to instruct future generations is not the sole purpose in verse 7. However, instruction is an expression of what is found in verses 4-6. As the nation of Israel entered the Promised Land, they would encounter the gods of its inhabitants. Contrasting the plurality of gods worshipped by the land’s inhabitants is a uniqueness to

⁶Duane L. Christensen, *Deuteronomy 1:1-21-9*, rev. ed., Word Biblical Commentary, vol. 6a (Nashville: Thomas Nelson, 2001), 143.

⁷“Hear, O Israel: The Lord our God, the Lord is one. You shall love the Lord your God with all your heart and with all your soul and with all your might. And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.”

the God of Israel. Verse 4 states that he is one. This uniqueness, when positioned against gods like Baal and Ashtoreth, demonstrates a consistent, unchanging God to whom Israel is to devote themselves.⁸ Moreover, he alone is God, and he alone is to be worshipped. It is with this declaration that Moses presents in verse 5 what is considered by many to be the essence of the law. The fact that there is none like him demands a love and dedication that encompasses their entire being and actions.⁹

Love and dedication. Though Israel is commanded to love God in verse 5, this is not to assume that they are the initiators of a reciprocated action. God does not love Israel because Israel loves God; rather, they are to love God because of what he has done for them—God’s love for Israel is the initiator. In the entire message of Deuteronomy, more priority is placed on God’s love for Israel than Israel’s love for God. It is testimony of his past actions and desires toward and for his chosen people. According to Lundbom, the book of Deuteronomy has more to say about this exchange of love than any other book in the Old Testament.¹⁰ The love of God in verse 5 is the motive for all actions. Driver explains, “Duty which follows naturally as the grateful response to Jehovah for the many undeserved mercies received at his hands”¹¹ is a display of God’s love reciprocated. The point of this statement is to convey the idea that God’s love, displayed through his actions toward depraved mankind, is what calls God’s followers to obedience. Craigie suggests that the desire for obedience and understanding God’s

⁸S. R. Driver, *A Critical and Exegetical Commentary on Deuteronomy*, The International Critical Commentary (Edinburgh: T & T Clark, 1973), 90.

⁹Eugene Merrill, *Deuteronomy*, The New American Commentary, vol. 4 (Nashville: Broadman & Holman, 1994), 163.

¹⁰Jack R. Lundbom, *Deuteronomy: A Commentary* (Grand Rapids: William B. Eerdmans, 2013), 310.

¹¹Driver, *Deuteronomy*, 89.

commands will only manifest through the actualization of God's love.¹² The nation of Israel would see no need to love and obey God if they did not understand all that God had done for them. This correlates to the means by which future generations would know the actions of God toward Israel. These actions in the past could only be transmitted through one generation teaching the next.

Verse 5 not only demands that the nation of Israel love God, but goes further to express how that love would be satisfactorily displayed. To reiterate, God did not desire rote obedience. The instruction presented in other parts of Deuteronomy may lead to that understanding, but in this passage, the heart behind the obedience is crucial. Obedience is done out of love, first shown by God to his people and then reciprocated. Yet in this transaction a depth to the love must occur. The reciprocated love is not superficial or simply produced out of duty, as Driver may imply. Rather, the three areas in verse 5 (heart, soul, and might) produce the idea that this duty is done out of delight and something to be worked toward.

Christensen explains that the idea of heart, soul, and might is to express that the people of God are to love him in both the "conscious and unconscious."¹³ In other words, God desires a depth of love from his people that radiates at the very core of their being. Merrill explains that the heart was considered the seat of the intellect.¹⁴ Unlike today, it was not considered a place of emotional affection. In regard to the conscious that Christensen writes about, it is the place of active thought. When the Israelites are told to love God with all their heart, it was the equivalent of stating they must love God with all their mind. To do this, God would have to be at the forefront of everything that passed through their mind. McConville suggests that the heart is also considered the seat

¹²Craigie, *The Book of Deuteronomy*, 170.

¹³Christensen, *Deuteronomy*, 143.

¹⁴Merrill, *Deuteronomy*, 164.

of the will.¹⁵ Therefore, as the Israelites loved the Lord with all their heart, their choices would resound in agreement. There was no part of their thought life in which God did not desire to be a part.

In addition to the heart, the soul was to reciprocate a complete love for God. Lundbom explains that this is not the eternal soul of a person, but rather the very essence of who they are, their life.¹⁶ According to Lundbom's explanation, when the body died, the soul also ceased to exist. It was directly associated with physical, cognitive life. McConville explains that the use of this term added to the idea of heart is calling for "a devotion that is single-minded and complete."¹⁷ The idea of the term *soul*, understood as a person's being, corresponds to Christensen's term *unconscious*. The love of God pours forth from such depth within that it encompasses life, purpose, and fundamentally, existence. The final place of all-encompassing love is found in the term *might*. Though Lundbom writes that this idea connotes an idea of "as much as you can,"¹⁸ it does not mean there is a responsibility to carry out a limited love for God. Instead, Christensen clarifies by explaining there is an essence of self-discipline in understanding loving God with all one's might.¹⁹ This idea might explain why Mark and Luke both use the term *strength* when quoting the Shema.²⁰ An action must be produced from a love for God. In the context of Deuteronomy, obedience to the commandments of God will be an act of volition—it will not be a choice made without fortitude. Therefore, it will require them to love God with all their might as well.

¹⁵McConville, *Deuteronomy*, 142.

¹⁶Lundbom, *Deuteronomy*, 312.

¹⁷McConville, *Deuteronomy*, 142.

¹⁸Lundbom, *Deuteronomy*, 312.

¹⁹Christensen, *Deuteronomy*, 143.

²⁰Merrill, *Deuteronomy*, 165.

Environment of instruction. Regarding the Deuteronomic Model, verse 5 expresses the environment in which the model is to function. God desired obedience, and he desired his commandments to be passed from one generation to the next. However, in the instructional model, misunderstanding the environment for teaching future generations can have the same detrimental effects as not teaching them at all. A prerequisite to the command to instruct the household is a personal command to the teacher for his being to be focused on loving God. If this does not happen, the whole structure deteriorates, as will be seen in subsequent sections. In addition to a complete love for God, the commandments of God must be written on the heart of the instructor.

Those listening to Moses are to do much more than simply hear what he is teaching. In verse 6 they are told what they are to do personally with what they hear. They are to place them on their hearts, but what exactly are they to place on their hearts? Though the Shema is the essence of the entire law, it alone is not the focus of what is to be on the hearts of the people. The things that are to be on the hearts of the people encompass the whole law as presented by Moses.²¹ Moreover, it must be remembered that the heart is not just a seat of emotion, but also a place of intellect.²² For these words to be on their hearts meant they were to think and meditate on what was spoken.²³ They must know, understand, and dwell in the commandments of God. Having knowledge of God's Word is different from having understanding. God did not desire his commandments to be obeyed bifurcated from an understanding of who he is and what he desires. Therefore, the people could not simply pass on a list of rules, but a deeper understanding of who God is and what he desires. It was not just material they were to

²¹Merrill, *Deuteronomy*, 166.

²²Ibid., 167.

²³Craigie, *The Book of Deuteronomy*, 170.

pass on, but an enacted theology that permeates every thought, action, and desire. This is the environment created by obedience to the Shema.

Content of instruction. Lundbom states, “Deuteronomy assumes that Yahweh’s words will find their way into the human heart, which is the bedrock of OT wisdom teaching.”²⁴ He refers to an example in Psalm 119:11: “I have stored up your word in my heart, that I might not sin against you.” This verse conveys the idea that when one is engulfed in the commands of God, one will know the desires of God. In pervading the heart or mind with Scripture, Scripture becomes a reference point for actions and abstentions which then serves as a means to accomplish loving God with all one’s heart, soul, and might. An explanation using Christensen’s terms is that having God’s Word on the heart is to invade the conscious to a point that the unconscious is brought into submission. In concurrence with his thoughts on might, having God’s commands on one’s heart requires self-discipline.²⁵ The remembrance of the words that God commands must be accompanied by the works that he has accomplished.

There is one more aspect to what is to be written on the hearts of the people. It is too rudimentary to consider this only applicable to the commandments of God. In the course of Deuteronomy is an expansion of the Decalogue as mentioned previously. However, salvation history is also addressed; salvation history consists of the works that God has performed in the life of Israel. These accounts are scattered among the commandments of God. Though not explicit in this text, alongside the commands of God in Deuteronomy are accounts of what God has done in the past. Deuteronomy 9:7-29 reminds the people listening about the works of God and their disobedience.²⁶ This

²⁴Lundbom, *Deuteronomy*, 312.

²⁵Christensen, *Deuteronomy*, 143.

²⁶For other instances of these accounts, see Deut 8:3-9; 10:19-22; 11:2-7. This list is not exhaustive, but rather serves as an indication that Israel is commanded to place God’s teachings on their

passage speaks of the faithfulness and promise God made to Abraham as he is called a servant in verse 27. Consequently, not only is there a call to have the commands of God on their hearts, but the works of God as well. With the understanding of environment from verse 5 and a call of understanding and meditation from verse 6, the Deuteronomic Model is now introduced, which is the method for passing this knowledge, experience, and love from one generation to the next.

Method of instruction. In verse 7, the nation of Israel is explicitly told to “teach them diligently to your children.” Lundbom offers the common day equivalent of “drill them into your children”²⁷ to explain the meaning of the word *teach*. This idea corresponds to the oral tradition of the culture, and he recognizes the alternate translation of “instruct by repetition.”²⁸ Merrill unpacks this idea by providing the imagery of an engraver that meticulously and purposefully chisels a stone of granite into a masterpiece. Once the work is finished, though the task was formidable, it is not reversed.²⁹ This image of the task brings back the idea of loving God with all one’s might. Teaching the next generation the commands and works of God requires effort and intentional action.

Other examples in Deuteronomy. This passage, 6:4-9, in Deuteronomy is not the first time and will not be the final time that Israel is commanded to pass knowledge to the next generation. Understanding the magnitude of the message in this verse and what this action looks like must be correlated to the other times people are told to instruct their children. It is first seen in Deuteronomy 4:9. McConville suggests that the command to

hearts. Therefore, it is also a command to remember the past actions of God that brought them to the Promised Land, as expressed within the commandments.

²⁷Lundbom, *Deuteronomy*, 313.

²⁸Ibid.

²⁹Merrill, *Deuteronomy*, 167.

teach is accompanied by the urgency to guard the knowledge and keep it from being forgotten. McConville offers a translation of the first part of this verse: “Be extremely careful to guard your souls from forgetting.”³⁰ Again, this idea of soul means the very life and essence of being. He goes on to explain that this verse begins a consistent idea that the heart behind obedience is more important than the act itself.³¹ This knowledge and attitude is to be taught generationally among the people of Israel. Craigie identifies a literal example of this in Deuteronomy 6:20. The task of instruction is not simply a matter of teaching, but of giving reason for why the nation of Israel functions in love and obedience. In this passage, the instruction is presented as an interaction between a father and a son. Craigie writes that the text “implies a good family relationship.”³² The environment of obedience is already established before the knowledge is passed down to the next generation. Furthermore, following this example, the works of God accompany the commandments of God. Again, the instructor gives reason for obedience. Christensen states that the continuation of the covenant between God and Israel rests on this communication.³³

This idea of teaching moves from the household to a corporate setting in Deuteronomy 31:13. However, it must be noted that this is not a daily or even yearly encounter. The corporate gathering for the reading of God’s Word is to be carried out every seven years. Even though it is not done as frequently, verse 13 states that one purpose of this reading is that the children who have not experienced its contents may

³⁰McConville, *Deuteronomy*, 105.

³¹Ibid.

³²Craigie, *The Book of Deuteronomy*, 174. He goes on to explain that this relationship is certainly an implication of obedience to the fifth commandment. Hence, one can correlate this to the environment in which the teaching takes place. It is one in which the teacher is obeying the commandments, not out of obligation, but out of honor and love.

³³Christensen, *Deuteronomy*, 152.

know and learn to fear God. Merrill correlates this act to the accounts in Nehemiah 8 and suggests that this could be seen in 2 Kings 23:1-3 and 2 Chronicles 34:29-33.³⁴ Finally, in Deuteronomy 32:46, the command to instruct future generations is reiterated as it was found in 4:9 and 6:7. The duty of gratefulness and love is to pass the teachings of God to the next generation. McConville affirms that this is one of the basic concepts in Deuteronomy.³⁵ Yet, at the end of the phrase “teaching them diligently to your children” is still a question of method.

Corporate effects. The remaining phrases in verse 7 provide a setting in which teaching is not isolated to a classroom or a specific place. Just as God desired a complete love of the heart, soul, and might, he desired the teaching to encompass all of life. Two places of instruction are listed in verse 7. The first location is the home, which is reinforced by Deuteronomy 6:20 where a father instructs his son in the knowledge and commands of God. The second location is outside the home. Both of the places require the knowledge and commands of God to be at the forefront of all actions and conversations. No physical location is entailed by these phrases. Driver explains, “They are to be the subject of conversation at all times.”³⁶ Though the term *teach* suggests an instruction period of question and answer that seems to be confirmed by Deuteronomy 6:20, this cannot be the only type of instruction. The implicit idea is that instruction is continually taking place as minutes pass throughout the day. The place of instruction is every place that is encountered. The time of instruction is every minute of life. The latter is seen in the timing of lying down and awaking. As the nation of Israel loved God with all their heart, soul, and might, an environment would be created where every moment of life was utilized to pass the truths of God to the next generation.

³⁴Merrill, *Deuteronomy*, 400.

³⁵McConville, *Deuteronomy*, 460.

³⁶Driver, *Deuteronomy*, 92.

Moreover, this permeation of God’s commands not only involved time, but task. The way the world is seen and the task of believer’s hands must be influenced and guided by the commands and works of God as found in Scripture. In addition, the household as the primary unit for theological instruction should be notably marked by obedience and faithfulness to God’s Word. It is to this end that Merrill considers verses 8 and 9 figuratively.³⁷ On the other hand, McConville clarifies that with the contents of verse 9, it is difficult to see this section as completely metaphorical and refers to Jewish tradition and their understanding of these verses as literal.³⁸ Driver explains there is some form of literalness to these commands, so that it would be a material reminder of the things that were taught. The material objects and markings were to be thought of as visual aids to help remembrance,³⁹ which was evidenced by the phylacteries that contained Scripture found around the Dead Sea.⁴⁰ However, in response to this idea, the commands were to be on the heart first and foremost. Why was this important? McConville writes that balance must be found “between outward sign and inward condition.”⁴¹ It must be understood that the material representations of God’s Word and works act as a catalyst to storing them in the heart of man. Furthermore, the material representations lack this purpose if the heart is not engaged. The material and the inward must work together.

God set before his people an instructional method in Deuteronomy 6:4-9 that ensures the faithfulness of future generations. Three truths to the Deuteronomic Model are seen in this passage that are consistent with the purpose of Deuteronomy.

³⁷Merrill, *Deuteronomy*, 167.

³⁸McConville, *Deuteronomy*, 143.

³⁹Driver, *Deuteronomy*, 93.

⁴⁰McConville, *Deuteronomy*, 142.

⁴¹*Ibid.*

First, the primary place for instruction and the instilling of God's commands and works in future generations is the household. More specifically, with the consideration of Deuteronomy 6:20, one can conclude that the primary person that bears the responsibility for this instruction is the father. As God's chosen people, if Israel functioned in this manner, it would create a culture of education that spread beyond the walls of the home and allow for corporate interaction to enforce the truths shared in the home. However, the home must be the primary institution.

Second, there is an understanding that to impress properly and teach the commandments and works of God in the next generation will require them to permeate the very being of the instructor. This means that the head of the household must not only teach, but his life must exude a love of God that encompasses all of life. They are not simply to teach truths by rote, but live these truths as an example. They are to provide the proper environment for the instruction to be implanted.

The third truth is cooperation with other households. The home must not only emphasize the private devotion within the family, but acknowledge the necessity of corporate interaction. This is seen in the correlating passage of Deuteronomy 31:9-13. In obedience to God's commands, the act and attendance of this gathering was important, because God commanded it.

One may assume that this responsibility given in Deuteronomy is confined to this place in Scripture. This is not the case. Predating the instructions of Moses are examples of the household instilling faith in future generations. The imparting of knowledge is implied when Cain and Abel offer sacrifices to God (Gen 4:1-13)—they were taught this act. It is implied again in the responsibility given to Noah and his sons as they came off the Ark (Gen 9:11-14). The bow in the sky was to be a sign to Noah and future generation, which meant that a knowledge of this covenant must be imparted to sons and grandsons. Furthermore, it is seen in the covenant of circumcision between God and Abraham (Gen 17:1-14). The covenant was to extend to future generations, but it

required Abraham to instruct those generations. In each of the cases, the commandments and works of God were given to man along with the responsibility to pass the knowledge on to future generations. Though the responsibility of instruction is explained in depth in Deuteronomy, the method was not implemented in Israel as they entered the promised land. In Deuteronomy, it was simply a reminder of how the faith had been passed to them and a guide for how they were to pass it on to future generations. The Old Testament bears accounts of times when the Deuteronomic Model is neglected, and the Deuteronomic Model is found in the writings of Paul.

Failures and Consequences When the Deuteronomic Model Is Ignored (Judg 2:10-13)

With the Deuteronomic Model in place, it seems logical there would be consequences if this model were not followed. Failure could occur from any one of the three elements not being fulfilled. The reason is that all three elements must be in place for the outward and inward actions being to be copacetic. Moreover, Craigie explicitly states the command to remember and obey, found in Deuteronomy 4:9, is to be passed on to future generations because obedience directly affects the covenant promise of the land they are to inhabit.⁴² If the nation of Israel does not remember the commands and works of God, it will not only have a generational effect, but a covenantal effect. In reference to Deuteronomy 6:3, if they desire things to go well in the promised land, they must carry out the Deuteronomic Model.

Examples of this failure are found in the Old Testament. Though many examples could be related, one is the focal point that begins a detrimental cycle in the history of Israel. In Judges 2:10-13,⁴³ a systemic problem occurs when the people as a

⁴²Craigie, *The Book of Deuteronomy*, 133.

⁴³“And all that generation also were gathered to their fathers. And there arose another generation after them who did not know the Lord or the work that he had done for Israel. And the people of Israel did what was evil in the sight of the Lord and served the Baals. And they abandoned the Lord, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, from

whole do not pass information from one generation to the next. Failure to carry out the transference of faith from one generation to the next has household and corporate effects.

Judges 2:10-13

Preceding Judges 2:10-13 is the account of Israel as they entered the promised land and acquired the inheritance promised to Abraham and portioned by Moses. In Judges 2:6, there is a change in timeframe. Previously in 1:1, the text announces the death of Joshua and begins to record events that happened afterward. However, in Judges 2:6, Joshua dismisses the people to their allotted inheritance, and then in verse 8 he dies. The reason for this literary structure is irrelevant to the passage at hand, but understanding the chronological setting is crucial in respect to the absence of knowledge in verse 10. Furthermore, the absence of this knowledge erodes the faith of Israel and deteriorates its prominence in the promised land.

Beginning in verse 10, a generation is gathered to their fathers. Butler confirms that the generation spoken of is the one that saw the mighty works of God during the time of Joshua. This verse leaves no room for anyone living to be an eyewitness of the things encountered as Israel entered the promised land.⁴⁴ It is also conceivable that those who died were witness to the presentations of Moses that constitute Deuteronomy. Therefore, at the moment of verse 10, there is no longer anyone who knew God or his works, specifically in a sense that they had not been witnesses of them. The gap between the two generations is of interest in regard to the Deuteronomic Model. The lack of knowledge of the latter generation suggests that the preceding generation possessed it.

among the gods of the peoples who were around them, and bowed down to them. And they provoked the Lord to anger. They abandoned the Lord and served the Baals and the Ashtaroth.”

⁴⁴Trent C. Butler, *Judges*, Word Biblical Commentary, vol. 8 (Grand Rapids: Zondervan, 2009), 42.

Abdication of responsibility. Moore suggests that this lack of knowledge did not mean that the generation did not acknowledge God, but they did not “know him as Deliverer, Leader, Conqueror . . . they did not share those wonderful experiences which had been to their fathers proof of Yahweh’s power.”⁴⁵ He goes further to explain that it was not only the display of power, but also his love. These things made it inconceivable that one would serve any other God.⁴⁶ However, Moore makes no suggestion as to why the latter generation did not know God. This omission conveys the idea that only the experiences of God’s hand in these events could produce the faithfulness that God desired. It is as though the current generation was handicapped because of their lack of experience. This is not the case. In Deuteronomy, God tells his people that if they will not forget the things he has done and his commandments, things will go well with them in the promised land (Deut 6:3). It is inconceivable that God would make this statement if he did not believe the testimony of his people would be enough to cultivate faith in future generations. At this point, one must acknowledge that the Deuteronomic Model is not a methodology for success. That is to say, one should not consider it a recipe that will always produce faithfulness. Rather, it is a command of faithfulness that cultivates faith in such a way that guards the deposit of faith and entrusts it to future generations. Keller suggests that the exact actions that produced Judges 2:10 are uncertain, but the purpose of Deuteronomy 6 was to avoid this event.⁴⁷

Block attributes this failure to transmit information and cultivate faith as a failure of the community as a whole. He begins by attributing it to a failure of the priest

⁴⁵George F. Moore, *A Critical and Exegetical Commentary on Judges*, The International Critical Commentary (Edinburgh: T & T Clark, 1958), 67.

⁴⁶Ibid.

⁴⁷Timothy Keller, *Judges for You* (Purcellville, VA: Good Book, 2013), 32.

to carry out duties as issued in Leviticus 10:11.⁴⁸ In this passage, the priests are commanded to be teachers of the statutes given from God, through Moses. Block then correlates this to a reduction of festivals and other customs to formalities. This reduction might also be said for the Shema.⁴⁹ Though this may be considered a legitimate reason for the state of Israel at the end of Judges 2:10, it neglects an important aspect of the command of Deuteronomy 6:7, the household. A corporate aspect to the instruction is commanded in Deuteronomy, but it is not the primary place. The language suggests that the household is the focal point of instruction as fathers teach their sons; it is spoken of at home, as they go by the way, when they lie down, and when they awake. Even more, the idea of God's commands being on the doorposts of their houses suggests a primary role of instruction as a duty of the household.

One may think it impossible to determine whether the household or the priesthood was the first not to fulfill their duties, but this is not necessarily true. Yes, it is possible that the priests were the first to neglect their responsibility, but that is not likely. The recitations and festivals that Block references happened periodically. They were scheduled and occurred on a regular basis, but many days and minutes were between these corporate instruction times. Furthermore, when the reading of the law is mentioned in Deuteronomy 31:13, it is only to be done every seven years. This is not to say that the priests were only active every seven years, but to show a distance of time in between encounters with the priests' instructions. This distance of time is not the case as presented by the Deuteronomic Model, which calls for all of life to be centered on God's commandments and works, teaching them to the next generation. For this reason, it is more likely that the household had become an ineffective force in the instruction process of the nation of Israel. The household was the place where love and obedience was daily

⁴⁸Daniel I. Block, *Judges, Ruth*, The New American Commentary, vol. 6 (Nashville: Broadman & Holman, 1999), 122.

⁴⁹*Ibid.*

demonstrated and shared. The household had the ability to make the impact of the festivals and recitations of the Law an active experience as opposed to a mere formality. It could only be an absence of faith being displayed and taught in the household that could, as Block suggests, reduce these activities to formalities.⁵⁰ The faithfulness of the home could continue without the faithfulness of the priesthood. In fact, according to the Deuteronomic Model, the function of the home seems to be a primary catalyst for the meaningful experiences in the corporate places where the duties of the priest were executed.

Consequences of abdication. The absence of the Deuteronomic Model could produce forgotten knowledge, which is exactly what is seen in Judges 2:10. A generation of Israel forgot what the Lord had done, which is part of the repetitive cycle seen in Judges and clearly stated in Judges 3:7. The people of Israel would forget what God had done and do what was right in their own eyes.⁵¹ The only way the people could rebel against God and serve other gods was to forget his commandments and deeds. Additionally, a breach of the Deuteronomic Model would likely produce a lack of uniqueness in regard to the understanding of who God is and what he has done. The second phrase of Deuteronomy 6:4, “the Lord our God, the Lord is one,” emphasizes the monotheistic belief of Israel. The verses that follow Judges 2:10 explain the Israelites served the Baals and Ashtaroth.⁵² Whether there was a god worshipped named Baal, or if there were many manifestations of this god, Israel’s idolatry displays that the uniqueness and singularity of the only one true God had been replaced by a plethora of inadequate substitutes. When these two aspects are lost, there is no need to instill the commands and works of God in

⁵⁰Block, *Judges, Ruth*, 122.

⁵¹Keller, *Judges for You*, 43.

⁵²Alberto J. Soggin, *Judges: A Commentary*, The Old Testament Library (Philadelphia: Westminster, 1981), 43. Soggin explains that the term Baals does not suggest a plurality of gods that share this name; rather, it is a local variation of the same deity. However, Moore explains this description as a single God that was worshipped by the Caananites and Phoenicians. Moore, *Judges*, 69.

the next generation, because the heart, soul, and might of the teaching generation is preoccupied.

The failure to cultivate the Deuteronomic Model is a pertinent piece in the collapse of Israel's faithfulness and obedience. At this point, it is important to note that faith and obedience were still active, but the focus was misplaced. The very model established to prevent this event was neglected and the consequences placed Israel in dire situations. The responsibilities of the household, as given in Deuteronomy, were not to be removed by the presence of the Tabernacle or the Temple, but they were to function together. It seems obvious that this model was set for the Old Testament, and at times it was followed and others times it was neglected. However, for its current validity, there must be an account of it given in the New Testament. The structure of the household, as provided by Paul, gives validation that the Deuteronomic Model was active in the New Testament church.

The Deuteronomic Model in the New Testament Church (Eph 6:4 and 1 Cor 14:35)

In the New Testament, Paul provides a model that corresponds to the Deuteronomic Model. In these writings he places a focus on theological instruction in the home. This is not to say that the church is void of all influence. As stated previously in the factors of the Deuteronomic Model, a sense of community nourishment is created when the family units function properly. The families of the church must be functioning properly in order to foster a genuine community of faith. Simply stated, according to Paul, the head of the household is to teach its members in a manner that corresponds to the Deuteronomic Model. The three elements of this model are to be fostered: the household is to instill God's commands and works into the future generations, the Word of God must permeate the very being of the instructor, and there must be a cooperation of households in community (or in church in the New Testament church). Two passages address the role of the household in theological instruction: Ephesians 6:4 and 1 Corinthians 14:35.

In Ephesians 6:4, fathers and children are addressed, similar to the example given in Deuteronomy 6:20.

Ephesians 6:4

Ephesians 6:4 says, “Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.” This passage is placed in the middle of passages that instruct believers on how they are to interact with one another. These relational passages begin in Ephesians 5:22 with how wives and husbands are to interact together. At the beginning of chapter 6, the interaction between children and parents is addressed, followed by the instruction in verse 4 of how fathers are to rear their children. Next, verse 5 discusses the relationship of bondservants and masters. The interaction between father and child is particularly important. First and foremost, this instruction is given to the fathers, but does not exclude or lessen the responsibility of the mother. Stoeckhardt addresses this idea as he states that the mother has the same duty in how the children are reared, but concerning 5:23, it is an affirmation that the husband is the head of the household.⁵³ Though this headship is evident from the text, Lincoln offers a cultural explanation for addressing fathers.

Lincoln suggests the reason for addressing fathers is found in the cultural backgrounds of Judaism and the Greco-Roman world. In Judaism, the brunt of religious upbringing was the responsibility of the father. At the age of seven, the child would progress into a formal education, but the primary means of education and instruction was still in the home.⁵⁴ This is evidence that the commands given in Deuteronomy, where the household was to instruct the children, was still active in the time of Paul. However, in the Greco-Roman world, from the age of seven to the age of sixteen, the role of the father

⁵³George Stoeckhardt, *Ephesians*, trans. Martin S. Sommer (St. Louis: Concordia, 1952), 251.

⁵⁴Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary, vol. 42 (Waco, TX: World, 1990), 400.

was just as important—he determined the direction of education.⁵⁵ It is with this background that Lincoln understands the instructions to fathers in regard to their children. Lincoln understands this exhortation as a limitation of the father’s authority.⁵⁶ However, Best understands this not as a restraint, but a “positive attitude fathers should adopt”⁵⁷ because of the positive statement that follows a negative statement: “Do not . . . instead, do . . .” The focus was not on what fathers were not to do, but rather the proper way in which they were to do it. This positive attitude did contrast the cultural norm. Theilman explains that in both Jewish and Greco-Roman culture, it was not uncommon for the father to use severe discipline to squelch disobedience.⁵⁸ This attitude provides an environment for the instruction to take place. The idea that the father should not provoke his children to anger requires the father to understand an essence of grace and mercy that is only provided through the gospel. In relation to the Deuteronomic Model, the father must let a love for God encompass his heart, soul, and might. Just as the Shema provided a manner in which instruction is to take place, Paul moves from the father’s attitude concerning rearing his children into what the father is to do.

Attitude of instruction. Verse 4 states the father is to “bring them up in the discipline and instruction of the Lord.” Hoehner suggests an essence of nurture in regard to this discipline and instruction.⁵⁹ The father is to encourage and foster proper growth through the idea of discipline and instruction. A direction is given in regard to how this

⁵⁵Lincoln, *Ephesians*, 400.

⁵⁶Ibid., 401.

⁵⁷Ernest Best, *Ephesians*, International Critical Commentary (Edinburgh: T & T Clark, 1998), 569.

⁵⁸Frank Theilman, *Ephesians*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2010), 401.

⁵⁹Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker, 2002), 797.

nurture is to take place, or the proper means of proper growth: discipline and instruction. The first term used is *paideia*, translated in the ESV as “discipline,” which refers to correction or the idea of instructing knowledge. Hoehner connects this idea to how the Old Testament urged fathers to instruct their children concerning the discipline of God.⁶⁰ This instruction is specifically displayed as salvation history is recounted to generations in Deuteronomy. The second noun used is *nouthesia*, translated as “instruction.” Heohner traces its roots to the idea of influencing the mind. Though he places a distinction on these two terms, he and Abbot assert there is no need to separate the two, because they are meant to be joined in order to express one idea. Therefore, the nuances of difference should be of little concern.⁶¹ Best writes that these two nouns constitute a process, but do not provide the content or substance to what is taught.⁶² However, the phrase “of the Lord” offers this clarity. Best and Hoehner agree that “of the Lord” does not mean that fathers are to teach about the Lord. Instead, Best writes that it most likely implies that fathers are to carry out this duty “in light of the Lord.”⁶³ On the other hand, Hoehner states that discipline and instruction are to come from the Lord, or from the Lord through the father.⁶⁴

In either case, the topic of what is conveyed is to be Christocentric, which means discipline and instruction is carried out in a way that nurtures or fosters a knowledge of Christ, entailing his desires and commands. Discipline and instruction cannot be done apart from knowing who he is. Therefore, by default, the teaching will include instruction about God, which aligns with the Deuteronomic Model. The three truths of the Deuteronomic Model are present in this verse. First, there is a primacy through language

⁶⁰Hoehner, *Ephesians*, 797.

⁶¹T. K. Abbot, *The Epistle to the Ephesians and to the Colossians*, The International Critical Commentary (Edinburgh: T & T Clark, 1946), 178, and Hoehner, *Ephesians*, 798.

⁶²Best, *Ephesians*, 569.

⁶³*Ibid.*

⁶⁴Hoehner, *Ephesians*, 798

and culture that the home is the primary place of instruction. This verse does not correct this truth; it simply gives a condition in which it takes place in how the father is to act. Second, the heart of the instructor must permeate with a love of God. This presence of the love of God is seen in Paul's challenge to change the normative method of discipline to one that models the love of Christ; this love is mentioned in Ephesians 5:2. Finally, because the epistle is written to the church in Ephesus, there is a community that requires interaction with other households, thereby creating an atmosphere where households meet for growth and instruction. The household is a particular place that is to be the primary location of theological instruction, and the household is to interact with other households in the church.

First Corinthians 14:35

First Corinthians 14:35 says, "If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church." In this passage, a reference to the generational instruction found in Ephesians is not found; however, this statement implies that the primary place of household theological instruction is the home, and the responsibility for that instruction is primarily the duty of the husband. There is a discrepancy on whether 1 Corinthians 33b-36 was in the original letter Paul penned to Corinth. Fee offers no comment on these verses, but only provides a refutation of their inclusion in a footnote.⁶⁵ However, Collins suggests the reasons for their inclusion outweigh the arguments for exclusion. The primary weight of his argument is that the texts that exclude the verses are primarily of western descent, while the oldest manuscripts and Byzantine tradition include the verses.⁶⁶ Their authenticity is not a primary concern in

⁶⁵Gordon D. Fee, *The First Epistle to the Corinthians*, rev. ed., The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans, 2014), 780.

⁶⁶Raymond F. Collins, *First Corinthians*, Sacra Pagina (Collegeville, MN: Liturgical, 1999), 516.

this section, yet the evidence produced by Collins is more substantial than the evidence presented by Fee. For this reason it is considered in regard to the Deuteronomic Model.

One of Conselmann's arguments is that the issue of women being silent and asking their husbands questions is that it seems to stand in opposition to 11:2-16, where women are active in prophesying and prayer.⁶⁷ This section lacks the mention of teaching, but that is not the case in 14:35. An issue of instruction is present within these verses, with both teacher and student. Collins suggests that the norm is for women to be silent in the gathered assembly, and it is in the second phrase of verse 34 that the reason is given—it is based on an idea of submission.⁶⁸ This idea of the patriarchal authority of the home is established with the husband as the head of the household.⁶⁹ This idea is a predecessor to the role given for fathers as examined in Ephesians 6:4. With this thought in mind, Robertson and Plummer also refer it to an understanding of Greek sentiment of the role of women concerning authority over man.⁷⁰ Whether the woman is to have dominion or authority over man is arbitrary to the Deuteronomic Model. Instead, it is an issue of whether the male is fulfilling his role as the head of the household.

For this reason, verse 35 is the focus of this section. Between Robertson, Plummer, and Collins, no distinct focus is given on the meaning of terms. If the woman has a question, she is to ask her husband. No alternative translations to the text are offered. However, this is an affirmation of the Deuteronomic Model seen in Ephesians in reference to the husband or the father of the household playing a primary role in the spiritual

⁶⁷Hans Conzelmann, *I Corinthians*, trans. James W. Leitch, Hermenia (Philadelphia: Fortress, 1975), 244.

⁶⁸Collins, *First Corinthians*, 521.

⁶⁹Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St Paul to the Corinthians*, The International Critical Commentary (Edinburgh: T & T Clark, 1929), 325.

⁷⁰*Ibid.*

education of the household. In light of the Deuteronomic Model, I offer an alternative explanation for the shame brought on by the act of a wife asking a question in the assembly. First, it is important to note that Collins, Robertson, and Plummer concur that the shame mentioned in verse 35 is directed at the husband.⁷¹ The object of shame implies the necessity for the wife to ask a question in the assembly and suggests that the Deuteronomic Model is not being carried out within the home. Hence, Paul states that if there is a need to know, she is to ask her husband at home. This statement is not a degradation, but rather a reinforcement of the primacy of the household in theological instruction. Therefore, even in this passage, the role of the home is confirmed and supported.

Conclusion

The Deuteronomic Model consists of three elements: the household as the primary means of theological instruction, a love for God that permeates the life of the instructor, and cooperation with other households. Connecting this with today, a realization of the varied composition of the home must be taken into consideration. There may not be a suitable male or father figure in the home to lead in this manner. It is to this end that 2 Timothy 1:5 is to be considered. Lois and Eunice deposited the faith that was instilled in Timothy; it was not at the hand of his father. This instance relates to the idea from Ephesians 5 that the responsibility of the father in no way lessens the duty of the mother to be an example of faith. Therefore, in this project, the phrase Head of the Household is used to accommodate these variances. The Deuteronomic Model is seen repeated throughout Scripture in various forms, yet the elements are always present. There is a biblical, theological basis for the role and responsibility of the household as the primary place of theological instruction.

⁷¹Collins, *First Corinthians*, 522; Robertson and Plummer, *First Epistle of St Paul to the Corinthians*, 325.

CHAPTER 3

AN ECCLESIAL UNDERSTANDING OF SUBSIDIARITY

A primary question, regarding the Deuteronomic Model, is whether it undermines the purpose and authority of the church. This question is not without substance and legitimacy. Some may be weary of the Deuteronomic Model because it seems to make the church irrelevant or unnecessary; yet, others embrace it for the same reason. These stances stem from two influences in the church: landmarkism and individualism. To clarify, two influences set the stage for the competing views of how the individual relates to the church. The purpose of this chapter is to show an option that stands where these two influences meet. The balance between these ideas is the concept of subsidiarity. Subsidiarity integrates the different levels of the church so that the church incarnates the priesthood of the believers and the perspicuity of Scripture.

Vying Extremes of Ecclesial Authority

What are these two vying extremes of ecclesial authority? First, there must be a clarification of ecclesial authority. The term ecclesial authority is used to designate the authority and responsibility of the church regarding theological teaching. This idea is not an issue of church government, though one may argue that certain church governments lend themselves to the extremes that are addressed. With this designation in mind, two ideas have been chosen to represent the extremes. The first idea is landmarkism. Tull states that the movement of landmarkism has left such an impact on Southern Baptist life that few even recognize it.¹ Landmarkism is used because of the emphasis of the local

¹James E. Tull, *High-Church Baptist in the South: The Origin, Nature, and Influence of Landmarkism* (Macon, GA: Mercer University Press, 2000), ix.

church and local church authority, specifically in teaching. The emphasis of the local church in landmarkism has, possibly inadvertently, influenced the placement of theological teaching solely on the shoulders of the church. The second idea is individualism. Vanhoozer uses the expression “interpretive egoism.”² This extreme allows the individual to be competent in learning and teaching apart from the church.³ Both ideas have left marks and affected the primary place of theological teaching neglecting the reality that both the church and the home must play a role in theological instruction.

The Mark of Landmarkism

As mentioned, the influence of landmarkism affected Southern Baptist churches, and these effects often go unnoticed.⁴ This movement progressed from the ideas and influence of J. R. Graves in the mid-nineteenth century.⁵ The issue of landmarkism centered on the idea that the Baptist church was the only true church. However, the effects of this movement extended beyond the Baptist denomination. A central component of landmarkism was the idea of a true, visible church and how that church should interact with other religious gatherings. This understanding of the nature of the church was a stark contrast to the idea of a universal church.⁶ Tull marks the beginning of this movement to a meeting on June 24, 1851, where Graves brought five issues before the attendees, and those issues became the defining marks of the movement.⁷ Graves’

²Kevin J. Vanhoozer, *Biblical Authority after Babel: Retrieving the Solas in the Spirit of Mere Protestant Christianity* (Grand Rapids: Brazos, 2016), 19.

³Ibid., 20.

⁴Tull, *High-Church Baptists in the South*, ix.

⁵Ibid., 2.

⁶Bob L. Ross, *Old Landmarkism and the Baptists* (Pasadena, TX: Pilgrim, 1979), 11.

⁷Tull, *High-Church Baptists in the South*, 3.

influence spread through the use of *The Baptist*, a periodical of the Southern Baptists in Tennessee.⁸ Over time, the influence of landmarkism spread through other publications as well, including publications from the Southern Baptist Sunday School Union.⁹ This information does not provide a complete history of the movement, but shows the extensive nature and means by which landmarkism affected Southern Baptists.

Of the five issues brought forth in the 1851 meeting, one particularity bears weight in the issue of the centrality of the church in theological instruction. Tull writes,

1st. Can Baptists, consistently with their principles of the Scriptures, recognize those societies not organized according to the pattern of the Jerusalem Church, but possessing different governments, different officers, a different class of members, different ordinances, doctrines, and practices, as churches of Christ?¹⁰

This question sought to identify and distinguish the true church from false churches. However, even in the question, the identity of the true church was already determined. Baptist churches were the only true churches, and therefore should not have interaction with others. Moreover, stemming from this belief, many members of this movement believed that there was no way to enter the kingdom of God apart from being a member of one of the true, Baptist, churches.¹¹ This initial question by Graves had systemic effects on the idea of the church.

In addition to being Baptist, as Ross explains, the identity of the church was only seen at the local level and the local church alone possessed the “authority for preaching, teaching, and administering the ordinances.”¹² Preaching and teaching had to be done in the local church. Where did this authority come from and how was it

⁸Tull, *High-Church Baptists in the South*, 7.

⁹*Ibid.*, 8.

¹⁰*Ibid.*, 3.

¹¹Robert George Torbet, “Landmarkism,” in *Baptist Concepts of the Church*, ed. Winthrop Still Hudson (Chicago: Judson, 1959), 194.

¹²Ross, *Old Landmarkism*, 33.

confirmed? The authority had to start at a certain point, and it had to be passed on to future generations. Succession was the answer to this question. It was not the same idea of succession as seen in the Roman Catholic Church. Succession in the Roman Catholic Church is founded on the idea of apostolic succession. In the teachings of Graves, it was the idea that Christ had established the true church and that church could be seen as sustained by Christ throughout the ages.¹³ Graves' understanding was not established on the seat of Peter, but by the institution of Christ in Matthew 28:16-20.¹⁴ Therefore, the landmark movement sought to establish a historical record of churches that existed from the time of John the Baptist to their current day. These churches were not connected through posterity, but arose as Christ sustained the true church.¹⁵ For Graves, the ability to trace the origin of the current church was the only way to establish the true church and for that church to hold authority.¹⁶

Where do these ideas affect the current practices of teaching and instruction? Ultimately, the answer to this question is linked to the centrality and authority of the local church. As mentioned, the local church held an individualistic authority. Yet the identity of the people as members of the body of Christ could only be seen through the membership of a true church. If the visible body of believers was the only true church and teaching could only happen in the context of that gathering, then a person was completely dependent on that gathering. This understanding could only lead to a chasm between the clergy and laity. Hudson offers Alvah Hovey's illustration to explain the duties of the pastor, deacon, and lay member. His description mentions no responsibility for the lay member to have any duty other than supply for the needs of the minister; yet

¹³Torbet, "Landmarkism," 190.

¹⁴Ross, *Old Landmarkism*, 33.

¹⁵Tull, *High-Church Baptists in the South*, 19.

¹⁶*Ibid.*, 25.

the pastor is to be the teacher in all spiritual things.¹⁷ With no spiritual responsibilities for the lay member, by default all responsibility for spiritual nourishment on the institution of the church. Moreover, as in landmarkism, when the church is the central authority the church is the only place where the truth of God can be expressed and taught.

Labeling this extreme as landmarkism is not to solely affiliate it with the Graves movement; rather, it is to identify the extreme as an expression where the sole authority and responsibility of theological instruction belong in the church, as a gathered institution. However, it is not to identify the church as collected saved believers; instead, the church as an individual institution. The believers must be a part of the institution to truly be members of the body of Christ. Therefore, in the extreme of landmarkism, the believer can only find true theological instruction at the hand of the institution, and by default, the clergy.

Problems with this extreme. The church is an important institution, and it is referred to in Scripture as the bride of Christ. However, one must not forget that the church is composed of members that are gathered for the glory of Christ. There is a duty of believers to nourish and encourage fellow believers. Ephesians 5:19 stresses the importance of believers addressing one another in “psalms, hymns, and spiritual songs.” This duty is explained further in Colossians 3:19 as Paul tells the church they are to teach and admonish one another. The church is a corporate entity, yet the members carry responsibilities in the church toward each other. More importantly, the Deuteronomic Model embraces these duties and equips the members of the body to carry these action out within the home. The Deuteronomic Model is a crucial part of the members ministering to each other.

¹⁷Winthrop Still Hudson, “Shifting Patterns of Church Order in the Twentieth Century,” in Hudson, *Baptist Concepts of the Church*, 214-15.

When conveying the truth of God, the authority to do so is not dispensed by the church. The authority of Scripture does not come from any human or human institution. Instead, the authority comes from Scripture. Scripture is authoritative apart from any human institution because it is instituted by God who is the ultimate authority. Therefore, the church cannot be the primary authoritative figure. The church is the primary authoritative figure, it usurps the authority of God and the authority of Scripture. This understanding places authority not on the individual conscience, but on the truth being conveyed.

Furthermore, landmarkism took the role of authority away from the individual believer. Ross writes, “According to Christ, in Mathew 28:18, the authority is in him.”¹⁸ He goes on to address the issue that if Christ dwells in believers through the Holy Spirit, then the true authority is found in the assembly of those Christians, not the institutional church.¹⁹ However, an understanding of the indwelling presence of the Holy Spirit and a misunderstanding of that authority can lead to the contrasting extreme, individualism. Just as the idea of church authority can be taken to an extreme, one can move to the other extreme where there is no authority apart from individual authority. This mark of individualism must also be addressed and corrected.

The Mark of Individualism

Just as one would err on placing the authority and responsibility of theological education solely on the institutional church, it would also be error to place that authority and responsibility solely on the shoulders of the individual. Perhaps Winthrop Hudson describes it best as a situation where the corporate church no longer holds any authority and thereby makes “every man’s hat his own church.”²⁰ In this situation, the focus is on

¹⁸Ross, *Old Landmarkism*, 131.

¹⁹Ibid.

²⁰Hudson, “Shifting Patterns,” 216.

the relationship between God and the individual, bypassing the role of the church completely. This extreme removes all authority from the church and places it in the hands of the individual believer.

Vanhoozer explains an experience while in southern France during a time of ministry, where he met a man that labelled him an anarchist. This label was given when Vanhoozer identified himself as a member of the Free Church. For the Frenchman, this meant Vanhoozer had completely removed himself from legitimate authority.²¹ This accusation was false, but carried a weighty idea. With complete authority removed from the church, all that is left is individual authority, allowing people to do as they please.

The central authority in the church was seen in the development and influence of landmarkism, and the individual as the central authority can be gleaned from the ideas of soul competency and the priesthood of believers. However, these two beliefs are not wrong in their proper context, and the purpose of this section is not to point out these two ideas as the source and sole cause of this extreme. Instead, the purpose is to show that these prevalent ideas can lead to the extreme of individualism.

The idea of soul competency comes from Edgar Mullins, which he suggests is “the right of each individual to relate directly to God.”²² The basis for this belief is that if the individual is to stand before God at judgment, then the individual conscience must be the primary place of religious experience. Furthermore, the individual must be able to rely on the authority of the Bible and be given a right to his individual interpretation.²³ Again, just as landmarkism gained ground in Southern Baptist life, this idea has also left marks on Baptists in general. Weaver writes that this idea of individual interpretation along

²¹Vanhoozer, *Biblical Authority after Babel*, ix.

²²C. Douglass Weaver, “E. Y. Mullins: Soul Competency and Social Ministry,” *Perspectives on Religious Studies* 36, no. 4 (Winter 2009): 446.

²³*Ibid.*, 446-47.

with the sole authority of the Bible was embraced by Baptists as an “embodied core of the Protestant Reformation.”²⁴ The embodied core mentioned is the idea of *sola christus*.

Vanhoozer explains that the idea of *sola christus* has been taken to mean “Christ alone, independent of the church.”²⁵ This idea does affirm there is only one mediator between God and man, but it does not mean there is no need for the church.²⁶ The extreme of individual authority is what the Frenchman, mentioned previously, described as anarchy. With no external central authority to guide the Christian, interpretation could be anything the individual wanted it to be. The priesthood of believers was birthed out of *sola christus*. In the Reformation, it stood directly opposed to the centralized, authoritative power of the institutionalized church, the Roman Catholic Church.²⁷ However, *sola christus* was not meant for individuals to become anti-church. Though not in depth, Vanhoozer references the work of David Buschart.²⁸ While Buschart does not reference the ideas of *sola christus* or the priesthood of the believers, he does describe the present day “nones” in a way that emphasizes the idea of individualism. He connects this individualism with the thoughts of modern evangelicalism: “Many American evangelicals and evangelical churches hold a rather romantic notion of ‘just plain Christianity’ which is unencumbered by institutions, theological ‘systems,’ and other ‘man-made’ structures.”²⁹ Hence, the idea of “nons” is birthed: non-denominational, non-ecclesiastical.³⁰ Today, a current population of the

²⁴Weaver, “E. Y. Mullins,” 447.

²⁵Vanhoozer, *Biblical Authority*, 147.

²⁶Ibid.

²⁷Ibid., 155.

²⁸Ibid., 154.

²⁹David Buschart, “The Nones and the Nons: Surprising Similarities?” *Patheos*, July 22, 2015, accessed February 20, 2017, <http://www.patheos.com/Topics/Future-of-Faith-in-America/Evangelicalism/The-Nones-and-the-Nons-David-Buschart-07-22-2015.html>.

³⁰Ibid.

United States stands opposed to the idea of institutional religious structures. They desire Christ without the institution of the church, which is a permutation of the idea of *sola christus*.

The extreme of individualism may also be contributed to a false understanding of sola scriptura. With competing ideas of biblical interpretation, there have been many separations and fragments. Vanhoozer states that sola scriptura has become a conduit that interpretation of Scripture can be bifurcated from the church.³¹ Again, the extreme of individualism overemphasizes the individual to the point where the ecclesial body is no longer relevant or required.

Problems with this extreme. The extreme of individualism neglects the community of life and growth affirmed by Scripture. Furthermore, it neglects to fully grasp the heart of the concepts presented by the Reformers. Hebrews 10 is a prime example of the need for corporate gathering, and the authority of that body of believers is seen in Ephesians 4. These passages do not provide an extensive rebuttal of individualism, but offer two simple examples that show the need for corporate life in a congregation.

In Hebrews 10:25, the members of the church are told not to forsake the corporate meeting. Schreiner writes, “Refusing to meet with other believers in this context signifies apostasy, the renunciation of the Christian faith.”³² The author of Hebrews saw the need and validity of meeting with the corporate body amidst the presence of persecution.³³ Two things to consider are that the meeting of the body is important in the Bible, and, in summary of Schreiner’s quote, to reject the body is to reject Christ. Allen

³¹Vanhoozer, *Biblical Authority after Babel*, 111.

³²Thomas R. Schreiner, *Commentary on Hebrews*, Biblical Theology for Christian Proclamation (Nashville: Holman, 2015), 321

³³*Ibid.*

explains that the meeting of the church was not simply an act of duty, but of love for the members of the congregation in which they urged one another along in the faith.³⁴ Over emphasizing individualism robs the individual from participating in this manner. The church is not dispensable. Moreover, in Ephesians 4, the body is given authority to instruct believers. In addressing the corporate church, Paul lists people given to the church for the nourishment of the church body. Merkel writes that these gifts were given to the church for “unity and maturity.”³⁵ Their service to the body is to equip the body for ministry.³⁶ In Ephesians 4:11, the gift of teaching is listed, which means that the church has authority to teach—authority to teach individuals.

The individual must be a part of a local congregation in order to fulfill orthodox practices given in Scripture. The individual cannot take interpretation and spiritual lives upon his shoulders apart from the church. Individualism is an extreme that must be avoided. Explaining the doctrine of Andrew Fuller, Maring wrote, “Being built of ‘living stones,’ of those who have been baptized upon a credible profession of faith, each local church is a nursery in which the entire community is prepared through worship, instruction, and discipline.”³⁷ The individual can only truly grow in the midst of a community in which faith is fostered, and the believer is instructed the proper handling of the Word of God.

In re-orienting the home as the primary place of theological instruction, some may think it will neglect the meeting of the body and the necessity of the church. However, this is not the case. The purpose of this re-orientation is not to take away from the church, but to strengthen it through equipping one of the most fundamental units of

³⁴David L. Allen, *Hebrews*, The New American Commentary, vol. 35 (Nashville: B & H, 2010), 517.

³⁵Benjamin L. Merkel, *Ephesians*, Exegetical Guide to the Greek New Testament (Nashville: B & H, 2016), 127.

³⁶*Ibid.*, 129.

³⁷Norman Hill Maring, “Andrew Fuller’s Doctrine of the Church,” in Hudson, *Baptist Concepts of the Church*, 86.

the church for ministry, the family. On the other hand, as is the case with Oak Ridge Baptist Church, the church has become a central figure in theological education and allowed the home to bequeath its responsibilities to the church. In staying between the two extremes of landmarkism and individualism, central ground can be found in the idea of subsidiarity. Both the church and the home must play a role in theological instruction.

Subsidiarity

Subsidiarity is an idea that provides a structure or framework for organizations. Conflicting accounts of the origin of the idea are proposed, but both find their roots in the Roman Catholic Church. Delgado writes that the idea was first introduced by Pope Pius XI in 1931.³⁸ However, Floriani predates this by referring to an idea presented by Pope Leo XIII in 1891.³⁹ Though the idea is presented through history, it was only in 1963 that the idea was given the term *subsidiarity*.⁴⁰ What is this idea? Floriani suggests that subsidiarity is an organizational structure based on the idea that the higher level of an organization should not impose itself on the duties of a lower level of the organization, if that lower level can efficiently preform the task. Furthermore, if the lower level does not have the ability to carry out the task, the higher-level should aid the lower level in the task.⁴¹

This structure is explained in the etymological context of subsidiarity. Both Delgado and Floriani find the origin in the military expression *subsidium*, but Floriani provides a more in-depth and structured understanding.⁴² *Subsidium* refers to a third line

³⁸Julio Delgado, “The Principal of Subsidiarity: Its Potential Applicability in Religious Institutes” (licentiate of canon law thesis, The Catholic University of America, 2001), 10.

³⁹Peter J. Floriani, *Subsidiarity* (Reading, PA: Penn Street, 2012), 1.

⁴⁰*Ibid.*, 4.

⁴¹*Ibid.*, 2.

⁴²Delgado, “The Principal of Subsidiarity,” 10; and Floriani, *Subsidiarity*, 4-5.

of defense, composed of the more experienced soldiers, which serve as assistance to the other lines of defense when needed.⁴³ It is not an expression of a chain of command, but a structure for assistance.⁴⁴ In this idea, the lower level takes greater precedence than the higher level.⁴⁵ Delgado explains,

It is the rightful respect shown by those in higher authority for the proper initiative of those in an inferior position or rank not only but not reserving to the former what lower level entities can and should do by much more by providing support when the latter cannot efficiently fulfill their responsibilities.⁴⁶

He goes further to explain that subsidiarity requires the higher level to share responsibilities that a lower level “can or should do.”⁴⁷ In the times of Pope Leo XIII, it was presented as a social construct that protected the individual, but affirmed the authority of the state in the midst of a battle between socialism and liberalism.⁴⁸ Quoting Pope Pius XI, Floriani writes, “It is a grave evil and a disturbance of right order for a larger and higher organization to arrogate to itself functions which can be performed efficiently by smaller lower bodies.” Subsidiarity calls for all parties involved to serve one another in a manner that does not infringe on the duties or responsibilities of the other parties. Though, all parties involved must be willing to come to the aid of other parties. In order for this to take place, Floriani suggests that four ideas must be in place for subsidiarity to properly function:

Order. There is some kind of arrangement of the organization aimed at reaching a certain goal, and the parts of that organization are arranged into a number of layers or departments of action.

⁴³Floriani, *Subsidiarity*, 4.

⁴⁴Ibid., 3.

⁴⁵Ibid., 11.

⁴⁶Delgado, “The Principal of Subsidiarity,” 13.

⁴⁷Ibid.

⁴⁸Ibid., 16.

Purpose. There is some kind of primary objective or major goal which is to be accomplished by the organization.

Ability. The nature of that goal requires the performance of a variety of tasks.

Limitation. There are inherent difficulties which will be encountered in the work towards the goal.⁴⁹

Subsidiarity is a social and organizational paradigm that weaves an entity together and protects the entity as a whole from parts of that entity becoming too invasive. It retains the responsibility of the individual and laces that individual into the context of a centralized group. The necessity of the individual and the group are both affirmed and encouraged as its members individually work toward a common goal or purpose. This is not only a social concept, but it is a concept seen in the Bible.

Biblical Implementation

The test of this social concept is to see if it has biblical support. Floriani poses two instances in Scripture as examples of subsidiarity.⁵⁰ The first is located in Exodus 18:13-26⁵¹ and the second is 1 Corinthians 12:12.⁵² Though Floriani references these two passages, he does not evaluate them from the four ideas that help subsidiarity properly function. These two passages will be placed under the four ideas that Floriani proposes to see if there is indeed biblical support for subsidiarity.

In Exodus 18:13-26, Moses sits to Judge the people of Israel. In this particular instance, he sat from morning to evening deliberating the problems of the people and offering solutions from the statues God had given them. Upon observing this, Moses' father-in-law, Jethro, advises Moses to find able men that are trustworthy and to begin to divide the responsibilities among them. In 18:21, Jethro specifically tells Moses to put

⁴⁹Floriani, *Subsidiarity*, 32.

⁵⁰He also references the wedding at Cana, but that passage will not be evaluated in this section. Ibid., 6.

⁵¹Ibid., 4-5.

⁵²Ibid., 43.

these men over thousands, hundreds, fifties, and tens. These men are to be entrusted with the task of judgment, and in 18:22, Moses is instructed to let them handle the smaller matters, and when a situation requires something more, they can come to Moses for direction. Exodus 18:24-26 records Moses implementing this process.

Order is clearly expressed in this passage. An organization is implemented in order to help judge the disputes of the Israelites. The Israelites are separated into groups and these groups have specific leaders that listen to the problems. Floriani compares this structure to a tree.⁵³ Taylor describes it as a “gradation” from lower to higher levels.⁵⁴ There is an order or grouping in order to reach a goal.

Second is the evidence of purpose. The primary objective present in this passage is to instruct the people in the statutes of God and how those statutes are to guide their daily affairs. Ability is also present. For clarification, ability has little to do with capability, but the concept that tasks are different in each level. It would be a quick judgment to say there is no ability present; however, if one considers the varied level of cases and the need for different levels of judgment to be passed for different levels of problems and instruction, ability is present. A differentiation in the levels of conflict the chiefs are to address constitutes ability. An exercise of this is seen in 18:26, when the hard cases were brought to Moses. Finally, limitation is present. In working toward the goal, the limiting factors would be the ability of the judge, severity of the case, and workload of any particular judge. Given the number of Israelites, the number of judges that thousands, hundreds, tens, and fifties would require, lead some to believe that it is impossible. However, Taylor suggests that it is possible, and the reason is that the people selected the leaders from among themselves and then Moses confirmed them.⁵⁵ These

⁵³Floriani, *Subsidiarity*, 5.

⁵⁴William M. Taylor, *Moses: The Law-Giver* (Grand Rapids: Baker, 1961), 172.

⁵⁵*Ibid.*

leaders were most likely present and functioning as leaders, but under this process, they were empowered to act as judges.

Moses leads the Israelites and acts as their judge dispensing wisdom, statutes, and messages from the Lord. On the advice of Jethro, he divides the responsibilities among chiefs and allows them to function independently, but within a framework that promotes unity in purpose. The chief is entrusted with the work but guided by the communications of Moses. Therefore, the principle of subsidiarity is seen in the account of Moses and his father-in-law, Jethro.

The second verse mentioned by Floriani is 1 Corinthians 12:12.⁵⁶ Though this verse is isolated in Floriani's work, the passage extends from verse 12 to verse 26. This illustration likens the church to a body. The body is composed of different parts and the parts must work together, and they need one another to properly function. In this illustration of the church there is order. No direct description is given that suggests levels; yet, different parts perform different actions. The purpose of this organization is given in verses 25 and 26. They are to care for one another, and in 1 Corinthians 12:7, Paul states that they are placed in the body for the common good of the body. The illustration of the body reinforces the idea of ability and that the different parts are required to perform varied tasks. Finally, a prominent limitation to this structure exists, sin. It is beyond the scope of this paper to provide detailed account of this problem, but within the text, strife between the functioning parts and how they either long for superiority or separate themselves from the rest of the body is addressed. The presence of sin limits the function of the body. This passage holds true to the foundation needed for subsidiarity to take place and the practices of the body affirm that the idea of subsidiarity is present in Scripture.

⁵⁶Floriani, *Subsidiarity*, 43.

A Model for Theological Instruction

One of the main issues in implementing the Deuteronomic Model in the church is that some may think it lessens the role of the church; however, this is not the case. Subsidiarity allows both the home and the church to function in a proper order so that both entities retain their importance. Furthermore, subsidiarity acts as a corrective for both the previously addressed extremes.

Implementing the Deuteronomic Model in the church is an act of Subsidiarity. There is order in the Deuteronomic Model and in the implementation of this project. First, a simple structure is church, home, individual. This may be expanded for larger groups of people, but for Oak Ridge Baptist Church, this structure is sufficient. One could just as easily add other layers to the structure, such as church, small group, home, and individual. This structure serves a purpose in the project: to foster spiritual growth for the members of the body. Ability is required because varied tasks must be performed in order for the projects purpose to be fulfilled. The members of the church cannot be expected to glean all the spiritual necessities with only a few meetings a week. There must be other ways of supplying nourishment that are more frequent and intimate. The variance in ability is not found in the substance of the goal; rather, in how the goal is carried out in realms of intimacy. Finally, limitations exist. Difficulties will arise in carrying out this goal. These limitations are the consistency and desire that it takes in order for the home to perform the tasks of theological instruction. Furthermore, there may also be a limitation of knowledge. Leaders at different levels of order may not feel competent to lead their given group in a given biblical subject. However, this limitation is addressed in the idea of help. Floriani states, “Subsidiarity is about assistance, not about authority.”⁵⁷ It is the obligation of the higher level to provide assistance without arrogating the responsibilities of the lower level when assistance is needed. If a leader is

⁵⁷Floriani, *Subsidiarity*, 3.

in need of assistance, it is the church's job to render the assistance, so the leader can function properly.

Protection from the extremes. Subsidiarity is practiced through the church equipping the leaders of the home to carry out their God-given responsibilities in the Deuteronomic Model. This aligns with the model Paul gives the church of Ephesus in Ephesians 4:11-16. The leaders of the church are to equip the saints for the work of ministry. As the Deuteronomic Model is implemented, it is the church's job to equip the home for this practice. Protection from the extremes is vital.

Subsidiarity and the Deuteronomic Model protect the church from becoming a centralized power and removing all responsibility from the individuals of the church. The main way the Deuteronomic Model accomplishes this task is by narrowing the gap between the clergy and the laity. Andrew Fuller understood the church as joined together under a Head; the church was the “nucleus, for the forming of a people of God.”⁵⁸ The purpose of God's calling was to make a people for himself, but at the same time, as Fuller explained, though not every Christian was called to hold the office of a teacher, he was to be involved in communicating truths about God. Fuller believed that theological aptitude was a requirement of both ministers and laymen.⁵⁹

This model also avoids the extreme of a central over-reaching church authority by affirming the true essence of *sola christus* and the priesthood of believers. The Roman Catholic Church presented a system in which there was a spiritual cast; the laity was considered spiritually inferior to the clergy.⁶⁰ However, *sola christus* and the priesthood of the believer affirm the position that Christians are to function as priests to

⁵⁸Maring, “Andrew Fuller,” 85.

⁵⁹Ibid., 98.

⁶⁰Vahoozer, *Biblical Authority*, 157.

one another as they spoke of Scripture, prayed, and worshipped together. A prime example of *sola christus* was seen as clergy and laity met together to study Scripture in Geneva.⁶¹ As the church equips members to handle Scripture in their homes, it will by default strengthen the church. There is a simplistic reasoning to it. If clergy were spiritually superior, then would it not behoove the church to be composed of clergy? The Deuteronomic Model works to this end. Moreover, it removes a separation of clergy and laity by practically emphasizing the perspicuity of Scripture.

Callahan explains that it is not enough to state that Scripture is clear, but it also requires that the reader utilize the text in a way that affirms it is clear. Perspicuity not only comes because Scripture is clear, but because the Holy Spirit illumines the heart of the believer for understanding.⁶² The clarity of Scripture directly relates to the concept of *sola christus*. When the divine presence of Christ, through the Holy Spirit, indwells the believer, the believer is able to have understanding in regard to Scripture. The Deuteronomic Model puts this belief into practice by teaching and allowing the Christian to understand Scripture and communicate its ideas. The implementation of the Deuteronomic Model in the church has inherent parameters to keep the church from removing the God-given task of the home.

This model is also structured to keep extreme individualism from taking place. Though the individual is responsible for study and teaching, it does not give that individual sole authority for interpretation. There is little to be said about this extreme, because many of the parameters that keep the church from being a central authority are also the parameters that squelch extreme individualism. The communal aspect of study that occurs in the church is accompanied by the communal study of the home. Furthermore, the communal study of the home directs the individual study of its

⁶¹Vahoozer, *Biblical Authority*, 159.

⁶²James Callahan, *The Clarity of Scripture: History, Theology, and Contemporary Literary Studies* (Downers Grove, IL: InterVarsity, 2001), 19.

members. Each of these levels of order allows for individuals to be directed by a community in the truth of Scripture and provides a system of checks and balances at every level.

Regarding *sola christus* and the priesthood of believers, Vanhoozer writes, “Christ authorizes the local church to be an authoritative interpretive community of the Word of God.”⁶³ These two ideas do not remove the believer from the community; instead, they include them as part of the authority of the community. They have input and clarity from the Word of God because of *sola christus* and the priesthood of the believers.

Conclusion

The solution to the two extremes of theological instruction discussed in relation to ecclesial authority can be corrected through the implementation of subsidiarity. The church must allow and equip the homes to be a center for theological instruction, guiding and correcting them in the process. The home cannot abdicate its responsibilities as given in the Deuteronomic Model, and the church cannot over-reach and take on these responsibilities. They must function together. In the implementation of this project, three levels are empowered: the church, the home, and the individual. Each level has its own responsibilities and is an intricate part of the process. The basis for this project is that the Deuteronomic Model is still applicable today and an ecclesial subsidiarity is demonstrated in Scripture. The practical implementation of the project utilized these two concepts to equip the home and strengthen the church.

⁶³Vanhoozer, *Biblical Authority after Babel*, 175.

CHAPTER 4

PROJECT IMPLEMENTATION

The project to equip the households of Oak Ridge Baptist Church for theological instruction was carried out over the duration of twelve weeks. During this time, the curriculum was taught, and the households participated in a nightly study over Scripture passages that accompanied the lesson. Five passages were given each week with the expectation that the household would attend church services on Sunday and Wednesday. This structure allowed the household a possible exposure to some type of scriptural study every day of the week.

Preparation for Implementation

The curriculum was developed from the foundational passage of the Deuteronomic Model, Deuteronomy 6:4-9. Twelve lessons were created focusing on four aspects of basic Christian doctrine: Scripture, God, man, and church. Each of these sections were based on phrases within Deuteronomy 6:4-9 and were reinforced with additional references in Scripture: “these words” (6:6), “the Lord our God” (6:4), “you shall love the Lord” (6:5), and “O Israel” (6:4).¹ The table below explains the outline for the twelve weeks and which lessons corresponded to the doctrine taught.

¹The use of the phrase “O Israel” in correlation with the church is purposed to emphasize the elements of community that exist in both groups.

Table 1. Outline of lessons

Scripture	"These words"	Week 1	Authority of Scripture
		Week 2	Truthfulness of Scripture
		Week 3	Clarity of Scripture
God	"the Lord our God"	Week 4	God the Father
		Week 5	God the Son
		Week 6	God the Holy Spirit
Man	"You shall love the Lord"	Week 7	God and Man
		Week 8	Man and Family
		Week 9	Man and Sin
Church (Community)	"O Israel"	Week 10	The Display of God's Glory
		Week 11	Fellowship
		Week 12	Responsibility

The twelve lesson outlines were given to the Associational Missionary of the Enon Baptist Association and five pastors currently serving in local churches. Each pastor completed the curriculum rubric² and every pastor rated the curriculum outline at 90 percent or higher. With this approval, the lessons were approved for implementation.

Hermeneutic Sheets

In addition to the curriculum, three hermeneutic sheets were developed for the project. Though the timespan of this project was twelve weeks, there was a desire for longevity and a tool that would equip the household for further study. The hermeneutic sheets were crucial in accomplishing this task. These sheets were centered on three focal questions: what does this passage teach about God, what does this passage teach about sin, and what promises does this passage contain? The hermeneutic sheets were designed to be progressive in nature, meaning, the goal is for every person to be using the leader sheet for study and application. The sheets were given for review to four pastors, the Associational Missionary of the Enon Baptist Association, and Shane Parker, the faculty supervisor for this project. Each of the men returned the sheets with only a few phrase

²See appendix 2.

corrections and layout suggestions. Furthermore, before the pages were implemented alongside the project curriculum, my family worked through the original prototypes for several weeks to assure function and understanding.

The initial sheet is a children's hermeneutic sheet titled "Treasuring Truth."³ This page is designed for children of reading age. There is no age limit that prevents a child from progressing to the next sheet; the advancement should be made based on spiritual maturity. During an implementation of the prototype for this sheet, it was discovered that the questions require a capacity for critical thinking. A lack of critical thinking skills can be a hindrance and even a frustration to participating in the study. I have four children, ages ten, nine, seven, and six. The ten-year-old could engage the sheet with little direction, but the others needed help. For this reason, an adaptation was made for encouragement. First, the form was filled out during the time of family Bible study. Though the sheet is designed for the child to engage Scripture on their own and then come to family Bible study ready to discuss the passage, this is not always possible. When the use of this sheet was changed so that the child filled it out during family worship, it helped the process. Therefore, instructions were printed in each of the hermeneutic books to reflect the possible change.

The second hermeneutic sheet is called the "Learner's Guide."⁴ This guide was designed for anyone in the household that has progressed past the point of using Treasuring Truth. There are two main differences between the Learner's Guide and the Leader's Guide.⁵ First, the Leader's guide involves more research into the type of passage and placement of the passage in the Cannon of Scripture. Second, it is designed to facilitate discussion and provide direction for engaging this text with another person or persons.

³See appendix 4.

⁴See appendix 5.

⁵See appendix 6.

All three of these sheets are designed to be used beyond the scope of this project. The sheets are generic enough to be used with any pericope in Scripture and can prayerfully be eliminated through time. The generational goal of these sheets is that a generation raised using Treasuring Truth will not need the Leader Guide when they have children of their own. Ideally the hermeneutic would be engrained in their minds by that point in time. However, the sheets were developed to start this generational effect. These three sheets were printed and bound in a spiral. Prior to the project implementation, each household was given a sample sheet and then able to request which sheets they wanted for each member of their households. A total of thirty-seven books were printed: fifteen Leader Guides, thirteen Learner Guides, and nine Treasuring Truth Guides. These thirty-seven guides accounted for nineteen households at Oak Ridge Baptist Church. During implementation, the average attendance of ORBC was 78. With this number, 47 percent of the average attendance participated in the use of the hermeneutic sheets. However, not all of these households were willing to complete the HPKI. Each book contained at least sixty sheets to cover the sixty passages for family study—five nights a week for twelve weeks. The study guides were dispersed the morning the initial lesson was taught.

Pre-HPKI

The initial HPKI was given to twelve households that were participating in the twelve-week project. However, only ten returned the completed survey. One household, upon reading it, did not feel comfortable answering the questions and another simply did not complete it. The first goal of the project was met when the remaining ten households returned the initial HKPI. The inventories covered a variety of household compositions. Three of the households consisted of a husband and wife whose children are grown and out of the house. One inventory was completed by a widower. Two households consisted of a single mom and her children. In one family, the husband and wife each had children from a previous marriage. Finally, three of the homes consisted of two parents raising their biological children. Though these homes completed the Pre-HKPI, only seven

agreed to carry out the Bible Study in their home. The initial goal was for five families to participate and at least two of these families to have children in the home. Instead, seven families participated and five of those households had children in the home.

The Pre-HKPI revealed that none of the homes with children had a regular time of family Bible study. Furthermore, all the children expressed that the main place they learn about God was in church or Sunday school and at the hand of the pastor or Sunday school teacher. Also, in the homes with children, the children were more certain of basic Christian doctrine than the parents. For instance, of the households with children surveyed, the children were more prone to strongly agree that not everyone was going to heaven and that not everyone worshiped the same God. This was the dominant opinion of children whether they professed salvation or not. The survey also revealed a lack of understanding about the gospel. The children were more likely to claim that salvation comes through belief in Jesus Christ, while the adults tended to have more works-based answers. This does not mean that they did not profess Jesus as the way of salvation; instead, some type of work followed their statement of faith in Christ: go to church, study the Bible, obey his commands, etc.

With the study guides distributed and the Pre-HPKIs returned and recorded, the first session of teaching was carried out. Originally, the lessons were to be carried out in a small group study. Upon examining the church schedule, it was obvious that an additional class would only interrupt the current ministries of the church. Moreover, with the family completing five household studies during the week, it was not feasible to add an additional meeting at the church. This action would be counterproductive to the goal. For these reasons, the curriculum was taught each Sunday during the preaching time. There were two downsides to this adaptation. First, it limited the ability for questions and answers. A classroom setting allows clarification and engagement, which is not possible with the sermon format. Second, apart from body language, there is no means to

gauge comprehension of the subject. Some comprehension is tested in the Post-HPKI, but this occurs after all twelve lessons are taught and not during the lesson.

Project Implementation

The twelve weeks of lessons were taught to the entire church during the Sunday morning service. To keep track of attendance and the completion of the household study, each of the seven households were contacted each Sunday to report whether the home studies had been completed. This means of reporting and the record it produced did not provide evidence for knowledge retention or comprehension, but it did allow an immediate gauge to determine whether the practices of the home were changing.

Week 1: These Words Are God's Words

The purpose of this lesson was to teach the authority of Scripture as a means to command and correct the people of God. In Deuteronomy 6:4-9, Moses beseeches the people to remember the words that he speaks to them. This was not because they were his words, but because they were the words of God, the God of Abraham, Isaac, and Jacob. Their ultimate source was the reason for their authority. Therefore, to trespass the written commands of God was just as offensive as trespassing the audible voice of God. This truth is reiterated in the New Testament as Paul addressed Timothy in 2 Timothy 3:14-17. Scripture is breathed out by God; it has authority to command and correct. Scripture has the authority to command and correct the lives of believers.

God's Word claims to be God's Word. Christians should unashamedly understand that it is not uncalled for to use Scripture as a source for the validity of Scripture. Scripture is the believer's fundamental source of truth; therefore, what it says about itself is true. In Jeremiah 1:9, the words that are recorded are the words of God. Jeremiah was not simply relaying a message of his own thoughts and conscience; rather, he was speaking on behalf of God to mankind. God affirmed this in 1:9 by telling Jeremiah that he placed the words in Jeremiah's mouth. They were not Jeremiah's words,

but God's words. Peter attests to Paul's writings as being equivalent to Old Testament Scriptures in 2 Peter 3:15-16. The complicated structure and content of Paul's teachings made some of them difficult to understand. Nevertheless, Peter exhorts the readers to continue to learn. He warns that some distort these teachings "as they do the other Scriptures." Peter equates Paul's writings to the Old Testament. He affirms their authority as the Word of God.

The authority claimed by Scripture affords it the place of command correction. Paul is clear in 2 Timothy 3:14-17 that Scripture is profitable for correction. It is meant to expose the sin in hearts by pointing to the holiness of the Creator. As the Israelites entered into the promised land, the content of the Pentateuch was to act as a correcting agent—it was to govern them in everything they did, offering a standard of authority and truth to correct them when they went astray. It not only possesses the ability to correct, but also command. It teaches, guides, and trains. If there is a command in Scripture, the heart of man is to accommodate a change that aligns it to God's command. Man must never accommodate the authoritative Word of God to his own heart.

These truths beg the hearer to question the authority of God's Word in their own life. The primary place of authority is seen in the message of the gospel. If the truth of mankind's sinfulness and the message of redemption has not exercised authority in the life of the reader, no other authorial view is possible. Without salvation through the person and work of Jesus Christ, a person will not accept the authority of Scripture in this present life. The authority of Scripture requires believers to read the Word of God expecting God's will and desire to be revealed.

Weekly study and report. Six of the seven HHs were present for the group lesson; a DVD of the lesson was provided for the HH that did not attend. The assigned passages for household study were Psalms 119:1-8, Psalms 119:9-16, Psalm 1, 2 Timothy 2:14-26, and 2 Timothy 3. Four households completed all five nights of study, while the remaining three only accomplished four nights of study. To aid in the process, a group

text was sent each morning with the assigned passage. This practice was well received by the participants and offered a level of accountability. The passages were also listed in the weekly service bulletin.

Week 2: These Words Are True

The purpose of this lesson was to teach the truthfulness of Scripture. In Deuteronomy 6:4-9, the words that Moses shares can be trusted, because they are from God. The competing voices in the promised land would be overwhelming. The beliefs of the pagan people groups and the inner voice of Israel's sin nature would all vie for prominence in the Israelites minds. Which voices could they trust? They were only to trust the words of God. When Scripture is viewed as God's authoritative Word, one rests assured there is no lie or deceit in it. The Israelites could trust God's words and they could be placed on their hearts because of the goodness of the author of the words.

Scripture is true, because God is true. God cannot operate against his own character and he is the only pure truth that exists. Therefore, Proverbs 30:5-6 tells the reader that every word of God is true. If something contradicts the truthfulness of his word, falseness is found in the contradictor, not God's Word. As Israel embarked on the conquest of the promised land, God's Word was the only true voice. The nature of God does not allow for any lies in his Word. Titus 1:2 affirms that God never lies and part of this is due to his unchangeable nature as taught in Hebrews 6:18. The Word of God is shared out of his nature and not contrary to it—the Word of God is true and without error.

Proverbs 30:5 speaks of God's words as always proving true and also constant. They are fixed in the heavens according to Psalm 119:89, and they are eternal in nature. In Matthew 24:35, Jesus tells his disciples that heaven and earth will pass away, but this is not the case for Scripture. The eternal existence of the Word proves its truthfulness over the corrupt and dying voice of the world and its inhabitants. The truthfulness of Scripture is used as a means to point God's people to truth, sanctifying them. The sanctification of God's people was the prayer of Jesus in John 17:17. Not only does the truthfulness of

Scripture stand, but it is the only means that negate the lies of the world, Satan, and the flesh. It needs to be on the hearts of the people; it was the sword that Israel could use to vanquish the lies that would eventually lead them into bondage.

There are certain beliefs that believers hold to that are contrary to God's Word. Many of these are not blatant heresy, but subtle lies condemn and confuse. They are lies about personal identity, the identity of others, and the state of salvation. Jesus told his disciples in John 8:32 that the truth would set them free. Freedom from the lies of the world and the flesh will only come through a knowledge of Jesus Christ as Lord and Savior. Christ is the word that became flesh. The gospel is the genesis of a journey in truth that cannot take place apart from him. The nation of Israel could trust God's words because they were from God. Scripture would lead them in paths of righteousness for his name's sake and believers can have the same assurance today. Trust God's Word over all the other voices competing for affection and attention.

Weekly study and report. Four of the seven HHs were present for the group lesson. A DVD was available to those that missed, but it was not utilized by any of the households. The assigned passages for household study were Psalms 119:41-48, John 15:1-11, John 15:12-17, Galatians 1:6-24, and Galatians 3:1-14. Four households completed all five nights of study, one household completed four nights of the study and two households completed three nights of the study. A daily text was sent to the participants as a reminder, but one other practice was instituted. A text on Sunday that listed all the Scripture passages for the week allowed the participants to record the passages in their study book. This adaptation removed the human error of remembering to send the daily texts and it removed a time barrier of waiting on the text for the day. The passages were also listed in the weekly service bulletin.

Week 3: These Words Are to Be Understood

The purpose of this lesson was to teach the perspicuity of Scripture. In Deuteronomy 6:4-9, Moses not only imparts God's words to the people, but there is an expectation the words would be communicated to future generations. He tells the people of Israel they are to discuss the words at all times. These commands and precepts could not be passed to future generations if they were not able to be comprehended by the listener and reader. This does not mean the task of understanding is to be easy and without work. It is not a promise that understanding and obedience will always come without hindrance. However, it is the realization that God desires his people to know him; therefore, he desires them to be able to know Scripture.

The relational aspect of Scripture had to be understood and embraced. It has been breathed out by God to command and correct the people of God (1 Tim 3:16), which is done with clarity. Even Peter acknowledged that clarity is difficult at times. In 2 Peter 3:16, the believers are told that the writings of Paul are Scripture. This verse was referred to in lesson 1. Acknowledging the authority of Paul's writing, Peter goes on to describe them as difficult. The ESV uses the phrase "difficult to understand." Two things should be noted. First, *difficult* is not the equivalent of *impossible*. Peter is not telling the readers to give up and lose hope. He is letting them know there is a struggle when it comes to understanding. This struggle is made evident by the fact that some twist Paul's teachings out of ignorance and deceit. Paul's writings can be understood, but it will take work. Second, there is no expectation of immediacy. There is no promise of the length of time and investment it will take to solidify understanding about certain things.

With these two things noted, Peter continues in verse 18 to encourage the readers to grow in their knowledge of God. The term growth emphasizes a continual process, yet no specific timeline is offered. Continued growth appeals to the unsearchable riches of Scripture. It may seem impossible to comprehend all that Scripture contains

and that is true. People have spent lifetimes delving into the truths of Scripture only to find the surface of contained truth barely scratched. However, this is a testament to the greatness of God and his infinite being. For this reason, the psalmist says the man that meditates on God's Word day and night is satisfied by the abundant fulfilling Word of God that never ends in satisfying the soul.

Another truth to grasp in the perspicuity of Scripture is that it is only through the Holy Spirit that the believer comes to a truthful understanding. Paul writes to the church at Corinth and tells them there are things the natural man cannot understand because they are spiritually discerned (2 Cor 2:14). A person cannot expect to understand God's Word without the guidance of God the Spirit. The depravity of the mind separates man from divine understanding. Therefore, one needs a divine presence to grasp divine truth. This divine presence is only found through the person and work of Jesus Christ. By reconciling man to God, Christ brought the divine presence of the Holy Spirit to dwell within those who are saved and called according to his name.

These truths tell believers that Scripture is never the issue; rather, it is the heart and mind of man. Scripture is clear, yet because of sin one must work and focus to understand as the mind is being renewed and transformed through God's Word. Scripture is authoritative and true. It is given by God that mankind might know him. The blessing is found in the truth that he not only gave Scripture, but empowers the believer to understand. Just as Moses expected an understanding regarding the Pentateuch, believers can expect to grow in knowledge and truth as they learn and discuss Scripture.

Weekly study and report. Six of the seven HHs were present for the group lesson. A DVD was available to those that missed, but it was not utilized by any of the households. The assigned passages for household study were Matthew 5:13-16, Matthew 5:21-26, Ephesians 3:14-20, John 14:15-30, and James 1:1-8. One household completed all five nights of study, three households completed four nights of the study, one household completed three nights of study, and two households completed two nights of the study.

A daily text was sent to the participants as a reminder, but one other practice was instituted. A text on Sunday that listed all the Scripture passages for the week allowed the participants to record the passages in their study book. The passages were also listed in the weekly service bulletin. With participation beginning to wane, verbal encouragement was given to the participants to stay the course. Families with children experienced difficulty adding this item into their daily routine. Much of the resistance came on the part of the child. Adding a new element to the schedule proved to be difficult. Some parents found it difficult to keep the child's attention as they worked through the hermeneutic sheets. Parents were encouraged to stay the course so that the family time of study would become an expected portion of the evening.

Week 4: The Lord Is One, God the Father

The purpose of this lesson was to lay a foundation for a Trinitarian belief in God and focus on the first person of the Trinity, God the Father. God is one. He is one God that has eternally existed in three persons: God the Father, God the Son, and God the Holy Spirit. Though the Trinity is not seen in Deuteronomy 6:4-9, both the Old and New Testaments attest to this Orthodox view of God. The term trinity is used to explain a truth given in Scripture: one God in three persons. As a brief affirmation of textual support, three passages speak of the triune nature of God. These verses are not the sole evidence of this belief, but they are offered for a quick overview: 2 Corinthians 13:14, Matthew 28:19, and John 14:16-17.

Moses spoke, declaring the nature of God as compared to the gods Israel would encounter as they entered the promised land. The statement, "the Lord is one" was not a statement to birth the ideal of modalism, but an affirmation of monotheism. There are not multiple gods, but only one. A. W. Tozer writes, "What comes into our minds when

we think about God is the most important thing about us.”⁶ This truth resonates with the message of Deuteronomy. In Deuteronomy 4:32-40, Moses speaks of the unique nature and position of God and his relationship with Israel. One might rephrase Tozer’s statement in a form mimicking Dr. Seuss: “The most important things you think, are the things you think about God.”

Deuteronomy 4:32-40 teaches that the One God of Israel is the creator and maker of everything that exists. Resonating with the truth of Genesis 1:1, nothing that exists on heaven and earth does so apart from God. Therefore, this places God independent from the creation. He is not dependent on man to serve his needs (Acts 17:24-25). This sobering thought traveled with the Israelites as they entered the promised land. Independent of his creation, God was not to be worshipped through idols made from the hands of man. He was not to be compared to the false gods of the nations that would be dispossessed of the land. Moreover, He would not be appeased by the actions of man. God does not need mankind, yet he desires mankind. God did not need Israel to remove the sinful, idolatrous nations from the promised land, but he chose them to be the method by which it would take place.

The independent nature of God points to the self-satisfaction of God. Self-satisfaction is not to be confused with the sinful pride that mankind encounters. It is the realization that God had fellowship within the Triune Godhead before creation. John writes of this as he records the prayer of Jesus in John 17. There was glory exchanged within the Godhead before the creation of the world. This exchange of glory was unhindered communion. Israel was reminded that the communion they partook of with God was initiated and extended by God. No other god bore this testimony. He revealed himself and set them apart.

⁶A. W. Tozer, *The Knowledge of the Holy* (New York: HarperCollins, 1961), 1.

If he does not need and he initiates the revelation, the truth is that God desires mankind. Isaiah 62:5 speaks of God delighting over his people as a bridegroom does his bride. In Luke 15:10, Jesus tells his disciples there is rejoicing in heaven over one who repents and receives salvation. However, this rejoicing is not primarily among the angels, but before the angels. God rejoices over mankind's repentance and restoration. These truths were to warm the hearts of God's people. As the Israelites carried out daily tasks, the truth of the person of God the Father proved to be worthy of all their thought. The greatness of God is seen in fullness by the redemption of mankind through Jesus Christ. The outpouring of God's goodness and affection was to be reciprocated by the people's focus and attention (1 John 4:19).

The most important things that captivate the mind are the things of and about God. The objects that monopolize the mind and heart are the things that are worshipped. As a parameter of protection, the nation of Israel was to work toward keeping God at the forefront by allowing him to monopolize all their thoughts and actions. God the Father, who called them out of Egypt, was worthy of all their thought. Moreover, God the Father, who brought salvation through God the Son, is worthy of all a believer's thought.

Weekly study and report. Six of the seven HHs were present for the group lesson. A DVD was available to those that missed, but it was not utilized by any of the households. The assigned passages for household study were Psalm 146, Psalm 23, Acts 17:22-34, Acts 7:1-29, and Acts 7:30-60. Three households completed all five nights of study, three household completed four nights of the study, and one household completed two nights of the study. A text was sent the first of the week listing all the passages and a daily text was sent to the participants as a reminder. The passages were also printed in the bulletin for reference.

Week 5: The Lord Is One, God the Son

The purpose of this lesson was to teach the importance of a proper Christology. Moses did not address God the Son in Deuteronomy 6:4-9. However, the complete revelation of the Godhead seen through Scripture clearly indicates that when Moses spoke of God, he was speaking of the Triune Godhead. Not only did the monotheism of the Israelites separate their God from the multiplicity of gods in the land of Canaan, but also the truth of the Trinity, one God in three persons. The key question in the lesson is whether a proper view of Christ is necessary for salvation and the focal passage for the lesson (Col 1:15-20).

Was Tom Sawyer Chinese? This question sounds strange at first, because those acquainted with the writings of Mark Twain know that he was a caucasian boy situated in the late nineteenth century. One knows this to be true because of the contents of the book. One could use any other ethnicity for this question, and it would be clearly dismissed. Mark Twain described Tom Sawyer in a way that gave the reader information about this character and his background. The same method of determining the characteristics of Christ holds true. God gave Scripture to man, and in this book God revealed the essence and nature of Christ. Therefore, one's thoughts about Christ matter. From the lesson presented on God the Father one continues to build on this truth: "The most important thinks you think and the thinks you think about God."

Christ is God. This is presented in Colossians 1:15-16. When Paul writes that Christ is the image of God, he states that Christ is God visible. This is emphasized by the worship Christ accepts from his disciples in Matthew 14:33 and the man that was blind from birth in John 9:38. Christ's place of power is also affirmed when Paul states that Christ is the firstborn of creation. This phrase does not mean Christ was created; rather, it means he holds a place of power and authority. This phrase is seen in Psalm 89:27. In this verse, David is called the firstborn among kings. However, this phrase does not mean he was the first king. Saul was his predecessor; there was a king before David.

The phrase simply means that Christ is preeminent and holds a place of privilege.

Finally, this truth is emphasized in Hebrews 1:5-14 as God calls Christ God.

Christ is affirmed as God in Scripture and in Colossians 1:16 he is upheld as Creator. John 1:3 sustains this idea as the reader is told that all things that were created, were created by Christ. Simply stated, Christ was not created because he created all things that were created. He even created the angels; therefore, he is higher than the angels. These truths of Christ matter. In his letter to the Colossians, Paul sets this description of Christ so that the readers understood that because of who Christ is, the redemption found in 1:20 is possible. Who Christ is matters. Salvation can only come to man through the person of Christ that is given in Scripture. Any altered understanding of Christ would make the work of salvation impossible.

Weekly study and report. Four of the seven HHs were present for the group lesson. A DVD was available to those that missed, but it was not utilized by any of the households. The assigned passages for household study were John 6:22-59, John 8:12-30, John 10:22-42, John 14:1-14, and John 15:1-17. Three households completed all five nights of study, two households completed four nights of the study, one household completed two nights of the study, and one household was not able to complete any of the nights of study. Text messaging was utilized to remind the participants of the daily passages and the passages were printed in the bulletin. With the end of the school year approaching, attendance in the group lesson waned. Three of the households were unable to attend due to sickness and schedule. An opportunity to watch a recording of the lesson was offered, but none of the households utilized the recording.

During this week of study, one Scripture passage was repeated. This final passage of the week, John 15:1-17, contained a portion of Scripture that was studied during week 2, John 15:12-17. This repetition was purposed to allow the reader to see the depth of meaning that is gleaned from Scripture. The same passage may be read multiple times and more truth will be revealed. One household discovered this repetition and questioned

the purpose. The leader of the household wanted to know if they were to write down the same information from week 2. After explaining the purpose of the repetition, the leader understood. If another household discovered this repetition, they were not vocal about it. Another household questioned the section on sin. They stated that they were getting the same answers for every passage. After asking them to pray through the questions, asking God to reveal their sin to them, they were astonished. They grasped the concept that the Word of God reveals sin in the hearts of his people.

Week 6: The Lord Is One, God the Spirit

The purpose of this lesson was a proper Pneumatology. God the Holy Spirit is the third person of the Trinity. He is not a force or power, nor is he a manifestation or mode of God. Though these issues are addressed in brevity, the focus of the lesson was to understand two evidences of his presence, conviction for salvation and sanctification. Though the Holy Spirit is not directly addressed in Deuteronomy 6:4-9, like Christ, the rest of Scripture testifies to him as the third person of the trinity. Therefore, Moses' instruction to the Israelites encompasses the testimony of the Holy Spirit. The key passage for this study is Ezekiel 36:23-28.

One prominent truth that needs to be understood and utilized in a believer's vocabulary is the pronoun used to refer to the Holy Spirit. Often, even if it is accidental, the Holy Spirit is referred to as an "it." This pronoun expresses a misunderstanding of the person and work of the Holy Spirit. The proper pronoun is "he." The Holy Spirit is explained as a person in Scripture. One instance of personhood is seen in Isaiah 63:10. The Holy Spirit can be grieved. Not only does this express personhood, but in Isaiah 61:1, a differentiation is made between The Holy Spirit and God the Father. Passages like these help show the believer that the Holy Spirit is the third person of the Trinity. He was in the beginning of creation (Gen 1:2) and he was in the beginning of the church (Acts 2:4).

Though these evidences in Scripture are clear, the Holy Spirit is treated like an "it" instead of "he" in some churches. Ezekiel 36:27 clearly states that the Holy Spirit

will bring about faithfulness and obedience. The first area this is seen is in salvation. In John 3:6-7, Jesus tells Nicodemus that to receive salvation, one must be born of the Spirit. It is through the work of the Holy Spirit that man is drawn through conviction to the need of salvation. The Holy Spirit brings about re-birth and new life. Without the presence of the Holy Spirit in a life, there is not salvation. Romans 8:11 testifies that through the presence of the Holy Spirit mankind is brought from death into life.

The Holy Spirit is present and working in salvation, but he is also at work in sanctification. A believer is changed from one degree of glory to the next through the Holy Spirit (2 Cor 3:18). He empowers the believer for obedience and faithfulness (Acts 1:8 and 4:31). Jesus told his disciples that the Holy Spirit would convict for purification and holiness. With this work comes the production of spiritual fruit (Gal 5:22-23). With these truths understood, the current work of the Holy Spirit in a church's life can be clearly seen.

First, the presence of the Holy Spirit in a church service and in a believer's life is seen in the work of salvation. The second evidence of the Holy Spirit in a church service and believer's life is the conviction and confession of sin. The presence of the Holy Spirit is not primarily determined by feeling or emotions, but by the presence of conviction. One must be careful not to attribute the emotions and stirring of the heart, through worldly means, with the presence and work for the Holy Spirit.

Weekly study and report. Five of the seven HHs were present for the group lesson. A DVD was available to those that missed, but it was not utilized by any of the households. The assigned passages for household study were John 14:18-31, Ephesians 1:3-14, Ephesians 1:15-23, Ephesians 4:1-16, and Ephesians 4:17-32. Two households completed all five nights of study, two households completed four nights of the study, two households completed three nights of the study, and one household did not complete any of the lessons. Text messaging was utilized, as in previous weeks, and the passages were printed in the bulletin. At the completion of this week, half of the project had been

implemented. Verbal encouragement was given to each of the households to continue through the process and keep studying within their homes. Baseball season began to greatly interrupt the schedule of some of the families. They mentioned struggling through this time and finding it hard to complete the household lessons. The single parent households found this most difficult.

Week 7: You Shall Love the Lord, God and Man

The purpose of this lesson was to teach that God is to be the chief recipient of mankind's affection. Many things and gods would vie for the hearts of the Israelites. The contents of the promised land would entice the eye and the people of the land would tempt them to compromise their hearts. With all these things ahead of them, Moses simply states in Deuteronomy 6:5 that they were to love God with everything they were. He was to be the focus of their affections; if this truth was embraced and accepted, the Israelites would be able to properly view the world around them. The accompanying passage for this text lesson is Matthew 22:34-40. In this passage, Jesus states that the greatest commandment, to love God with all your heart, soul, and mind, as well as the second greatest commandment, is the basis for all the Law and the Prophets.

The Pharisees saw obedience as the ultimate means of their purpose. To simply abide by the commands was enough to satisfy God and bring them to a place of prominence. However, simple disobedience to a list of commands was not the root of the problem. The true problem was the focus of mankind's heart, which could not be corrected by obedience and because the root of the problem was not addressed. Obedience can take place without a properly positioned heart. This type of obedience was and is not pleasing to God. The origin of mankind's wandering heart is found in Gen 3.

As the heart of mankind was enticed toward other things, there was a shift in affection. The serpent led Eve through this process and enticed her to question God's Word. "Did God really say . . ." was the seed of the enticement. Then the serpent directly

contradicted God as he told Eve that she would not die from eating the fruit of the tree of knowledge of good and evil (Gen 3:4). Finally, God's character and trustworthiness was brought into question as the serpent suggested that God was withholding something good from mankind (Gen 3:5). It was after this discussion and enticement that the focus of affections was shifted. First John 2:16 states that the desire of the flesh, the desire of the eyes, and the pride of life overcame the heart of mankind. The root of sin is the misplaced affections of mankind. This misplacement is now natural for mankind.

Misplaced affections will always find an object on which to focus. As the Hebrews left Egypt, their affections drifted back to their bondage in Egypt. This drifting is specifically seen as they built a golden calf to be the focus of their affections (Exod 32:4). After they entered the promised land, the focus of their affection would become themselves as they did what was right in their own eyes (Judg 17:6). These examples are a small glimpse into the depth of the depravity of man. The reality of sin is it exists every place that affections are not completely focused on God. Therefore, the solution to the problem cannot be man pursuing God.

For man to pursue God would require a correction in affection that is impossible. Therefore, God pursues the heart of man. This truth is seen many times in Scripture. Ultimately, it is seen in the person and work of Jesus Christ. He is the good shepherd that pursues one sheep that has left the fold (Luke 15:4). He is the God that loves mankind even while they are enemies (Rom 5:10). He loves mankind even before that love can be reciprocated (1 John 4:19). God should be the focus of one's affections; he deserves this place as the Creator and Sustainer of the universe. In the lives of believers, he should receive the focus of affections because of the redemption he has provided.

Weekly study and report. Four of the seven HHs were present for the group lesson. A DVD was available to those that missed, but it was not utilized by any of the households. The assigned passages for household study were Genesis 3:1-7, Genesis 3:8-18, 1 John 1, 1 John 2:1-6, and 1 John 2:7-14. Four households completed all five nights

of study, one household completed three nights of the study, one household completed two nights of study, and one households did not complete any nights of the study. Text messaging was utilized to ensure each home was reminded of the study and the study passages were listed in the bulletin. The same home that did not complete the study for week 6, did not complete any of the studies this week. They confirmed they were receiving the reminders. Up to this point in the project, the adult of the house did not attend any of the group lessons. The first lesson was attended through video recording. Though the adult had been absent, the child had attended every lesson except one. The adult had only attended church service a few times in the past four and a half years. When she desired to participate in the study, the hope was it would act as a catalyst for her faith. However, over the course of seven weeks, there seemed to be no observable change.

Week 8: You Shall Love the Lord, Man and Family

The purpose of this lesson was to teach the priority of the home as the place where theological instruction is to take place. The chief focus for the affections of mankind is God. This is stated by Moses in Deuteronomy 6:5 and affirmed by Jesus in Matthew 22:37. Jesus states loving your neighbor as yourself as the second commandment. From a theological perspective, everyone is your neighbor; however, one must consider proximity as well. This does not mean people are eliminated based on proximity, but a priority is established by proximity. Flowing from properly focused affections should be the desire for the home to be a place where God's commands and desires are taught. In Deuteronomy 6:7, the Israelites are told to diligently teach their children. This command is not confined to the Old Testament, but also is affirmed in the New Testament as Paul tells the Ephesians to raise their children in the discipline and instruction of the Lord (Eph 6:4).

The household is the most fundamental unit of society, and for a believer it contains neighbors in the closest proximity. In Genesis 2, marriage was instituted by God

and his commandment and desires were placed in that home to be honored and obeyed. As the household carried out their duties, the commands and desires of God would be passed on to subsequent generations. This process could only occur when the affections of man were properly focused. After Genesis 3, the process broke down and the household became corrupted by sin. The corruption is seen when Cain kills Abel in Genesis 4. However, this chapter also bears witness to the commands of God being passed down from one generation to the next. Cain and Abel observed and imitated the sacrificial practice in their home. The generational instruction is also seen in Genesis 17 when Abraham is told to pass the instruction about the covenant of circumcision down to future generations. When generational or household instruction does not take place, the result is like that seen in Judges 2:10—a generation is raised that does not know what God commands and desires. A wrongly ordered house is a sign of wrongly ordered affections.

The household is the primary place for faith to be exercised and instilled. It should be the first place of theological instruction. The home existed before the church, the temple, and the tabernacle. It was the first place that God chose to show his glory in collected mankind. In evaluating the proper affections, the home should be the most evident place for assessment. For the modern-day church, the only way to truly establish a strong church is to enable the home to function in God's design and purpose.

Weekly study and report. Four of the seven HHs were present for the group lesson. A DVD was available to those that missed, but it was not utilized by any of the households. The assigned passages for household study were Ephesians 5:21-32, Ephesians 6:1-4, 1 Timothy 3:1-15, Proverbs 31:10-21, and Proverbs 31:22-31. Three households completed all five nights of study, two households completed four nights of the study, one household completed two nights of study, and one household did not complete any nights of the study. The same reminders, as in previous weeks, were utilized to help the households stay on task.

Week 9: You Shall Love the Lord, Man and Sin

The purpose of this lesson was to teach the work in a believer's life, after salvation, sanctification. As Moses addressed Israel, he told them the words that he shared were to be written on their hearts. This phrase was partially addressed in lesson 2 and the truthfulness; God's Word is true; therefore, it deserves to be written on the heart. However, there is another aspect to this phrase. The Word of God was to be on the heart of the Israelites to prepare them for the adversities they would face in the Promised Land. These adversities would be rooted in the desires of the flesh, desires of the eyes, and the pride of life (1 John 2:16). As the Israelites faced these adversities, their only means of resistance would be the Law of the Lord they held in their hearts. The remembrance of God's Word was meant to prepare them for the trial ahead. Along with Deuteronomy 6:6, this lesson focuses on Philippians 3:12-4:1.

All believers face the reality that they are saved but not yet sanctified. Sin is still present in the world and the desires of the unsanctified flesh battle within the heart and mind. The presence of the struggle is part of a believer's life until glorification takes place. Paul uses two terms that help define the reality and duty of the believer: forgetting and straining. Forgetting plays a dual role in the mind. First, it means that one must understand the sins of the past, present, and future are forgiven. This realization means the believer does not stand in condemnation for the sins that Christ has forgiven. Many of these acts are what lies in the believer's past. The second aspect of forgetting is not looking back. The believer is to keep his or her eyes and affection on God without looking to the past for comfort.

Straining is the second word Paul uses to describe the task at hand. It is not a pleasant notion. Straining brings the idea of effort and some type of resistance. Paul's idea of straining is to put forth an effort, through adversity, to obtain or achieve something. The object that is strained toward in a believer's life, it is the glorification of the flesh. First John 1 explains the idea of forgetting and straining in this manner—believers are to walk

in the light and toward the light. As one forgets and strains, he or she is focusing their affections on God, keeping their eye on the prize, and laying aside the sin that entangles.

Just as the nation of Israel would face adversity in the land of Canaan, the believer faces adversity in life. The struggle is real and present. Each struggle and victory is through the work of Christ and the presence of the Holy Spirit conforms the believer to the image of Christ. Paul faced the struggle, the Israelites faced the struggle, and believers today face the struggle. The pertinent role of Scripture in this battle is to prepare the heart for the battle. The Word of God is to be presently stored in the heart of the believer so the believer is equipped for future conflict. There is rejoicing in the struggle because of the end goal of this life.

Weekly study and report. Four of the seven HHs were present for the group lesson. A DVD was available to those that missed, but it was not utilized by any of the households. The assigned passages for household study were Ephesians 6:10-20, Colossians 1:1-14, Colossians 2:6-15, Colossians 2:16-23, and Colossians 3:1-17. One household completed all five nights of study, two households completed four nights of the study, two households completed three nights of the study, one household completed two nights of the study, and one household did not complete any nights of the study. All passages for the nightly study were printed in the bulletin and texts were utilized to send daily reminders to the participants.

Week 10: O' Israel, God Displays His Glory

The purpose of this lesson was to teach the glory of God that is displayed through the monergistic work of salvation. The Israelites had not done anything to merit God's presence in their lives. They had done nothing to earn the right to enter the promised land. Instead, God remembered his covenants with Abraham, Isaac, and Jacob. It was through these promises that the Israelites were brought from bondage in Egypt and into the promised land. Though not mentioned in Deuteronomy 6:4-9, Moses reminds the

Israelites in Deuteronomy 9:1-7, that they are not entering because of merit. Instead, God is bringing them to inhabit the land due to the wickedness of the current inhabitants.

Romans 5:1-11 emphasizes that believers are not saved based on merit. In fact, the depravity of the heart makes them enemies of God. Yet, God chose to display himself through the glory of salvation.

Throughout time, God has chosen to manifest himself to a particular people for his glory and there is no testimony that any of the chosen people merited this manifestation. Even Abraham is not credited with earning God's favor. In Genesis 12, he is called out of his father's land, but there is no mention of his faithfulness prior to the call. God's promise to Abraham continues to be fulfilled throughout the Old Testament. In cases where there were multiple siblings, God chose which sibling would display his glory. In Malachi 1:2-3, God specifically tells his people that he chose Jacob. God chooses to manifest himself to and through people. Just as he displayed his glory to and through the nation of Israel, he does the same in the church.

A person is unable to warrant the glory of salvation because of the depravity of the heart. The sins of an individual, no matter the number or severity, deserve the same punishment, death. Paul explains in Ephesians 2:3, that mankind is united against God as children of wrath. However, in Romans 5:8 and Ephesians 2:4-10, Paul tells the reader that God chose to display his glory by granting salvation through Jesus Christ. The church is where God has chosen to manifest his glory through the person and work of Jesus Christ.

The church is to be a place where God's glory is displayed, just as it was clearly displayed as he led the nation of Israel by a pillar of cloud and a pillar of fire. The church is chosen to display his redemption and power. God then continues to manifest his glory through his continued presence and guidance. People outside the church should be able to see the glory of the redemptive work of Christ and the presence of God.

Weekly study and report. Five of the seven HHs were present for the group lesson. A DVD was available to those that missed, but it was not utilized by any of the

households. The assigned passages for household study were Galatians 3:1-14, Galatians 3:15-29, Galatians 4:1-20, Galatians 5:16-25, and Galatians 6:1-10. One household completed all five nights of study, two households completed four nights of the study, one household completed two nights of the study, one household completed one night of the study, and two households did not complete any nights of the study. The passages for study were printed in the bulletin on Sunday morning. Text messaging was utilized for daily reminders of the Scripture passage.

Week 11: O' Israel, Fellowship of the Body

The purpose of this lesson was to teach the necessity of fellowship with the church body. In Deuteronomy 6:4-9, Moses emphasizes the primacy of the home as the place where God's words and works are to be discussed. However, a corporate nature of this instruction extends beyond the home. The corporate nature was two-fold. First, the passage addresses a group of people that is corporately gathered. Israel was comprised of households and the entire group was to share in the words and works of God. Second, in verse 7, the people are to speak of the commands of God while they go about their day. These type of actions would include people outside of the home. Furthermore, in verse 9, the commands were to be so ingrained in the household that they were to be an identifying mark to those outside the home. Though the home was the primary place of instruction, the corporate nature of the commands necessitated interaction within a group of people.

The author of Hebrews emphasizes the importance of this corporate interaction. However, it is no longer a national identity, but a spiritual reality. The people of God were to gather in the church and in Hebrews 10:19-25, they were told that the purpose of this gathering was to help foster spiritual growth. They were not to neglect meeting together, but it was much more than a hebdomadal meeting. Their lives were to consist of purposeful interactions that encouraged the community of faith. The term used in Hebrews 10:24 is consider. Passivity will not lead to the stirring of faith that the author

of Hebrews is addressing. The church must actively engage their minds in seeking ways to encourage each other in the faith.

Colossians 1:28 helps explain that believers are to be actively teaching one another. This instruction is not limited to a classroom experience, but is present in every conversation where information is exchanged. All dialogue is to be focused on fostering faith. This type of communication is similar to what would be said as people walk by the way in Deuteronomy 6:7. The intentionality of conversation leads them to sharpen each other, as written in Proverbs 27:12. Iron sharpening iron can only take place through intentional contact. Unintentional contact will dull more than sharpen. It takes precision and purpose for contact to produce a sharpening value.

In the body, the stirring of faith takes place in different ways. First, there is encouragement in worship as people meet. Again, this includes corporate worship, but extends to all other interactions with fellow believers. It is in these settings that affections are directed toward God. Second, the purposeful nature of meeting together reminds believers they are all on the same journey, to be conformed to the image of Christ. Third, purposeful interaction leads to the spiritual purity of the church. Finally, the fellowship of the body displays the unified body of Christ.

The fellowship of the body is crucial to the life of a believer. The function of the family is important to the church family and the church family is important to the home. As the time of Christ's return draws near, the family of God must seek more opportunities to encourage each other. God's people, chosen for his glory, are placed within a corporate group so that his glory is magnified.

Weekly study and report. Six of the seven HHs were present for the group lesson. A DVD was available to those that missed, but it was not utilized by any of the households. The assigned passages for household study were 1 Corinthians 1:4-17, 1 Corinthians 1:18-31, 1 Corinthians 11:17-34, 1 Corinthians 12:12-26, and 1 Corinthians 13:1-13. One household completed all five nights of study, four households completed

three nights of the study, one household completed two nights of the study, and one household did not complete any nights of the study. The passages were listed in the bulletin and text messaging was utilized to remind the participants of the daily passages.

Week 12: O' Israel, Responsibility of the Body

The purpose of this lesson was to teach the responsibility of the body toward its members. The corporate nature of Deuteronomy 6:4-9 suggests the households of Israel were to aid each other in proper teaching and worship. As they interacted with Scripture in their homes and with one another, they held each other accountable for the teachings of God and obedience to those teachings. Sin could rapidly spread among the nation of Israel. This truth is seen in Judges 21:25. When people neglected the Word of God, it was replaced by their own intentions and desires. This neglect was to be inhibited by accountability.

Accountability is addressed by Paul in Galatians 6:1-10. Each believer is accountable to God for individual and corporate actions. However, God chose to place each believer in a body of believers to facilitate intimate accountability. The desires of the flesh, the world, and the schemes of Satan work together to entice mankind to sin and to cause justification of that sin. This distortion often necessitates the eyes of another to gain a godly perspective. Every believer is called to spiritual maturity and maturity can only be obtained through interaction with other believers. Matthew 7:1-5 illustrates the duty of accountability. The statement to refrain from judgment is not the abdication of accountability. The call to remove the plank in one's own eye before removing the speck in another's eye correlates to the teaching of Paul in Galatians 6:1. Spiritual maturity is to accompany godly correction. A believer must continually seek to remove planks from his or her own eye, so they are able to correctly see specks in others that need to be removed.

Ordering correction in this way brings empathy without complacency. It is an act of love to speak the truth of God into the life of another believer just as it is an act of love to speak the gospel into the life of an unbeliever. Sometimes the voicing of proper love comes in the form of encouragement, and sometimes it comes in the form of correction. As stated in Jude 23, complacency must not take root because believers are to hate the garment stained with sin. Each believer is to be concerned with the purity of the church. First, as seen in their own lives, and then, as seen in the lives of others.

Jesus gave a process through which corrective interaction is to take place. In Matthew 18:15-20, the need for accountability is reinforced through the illustration of one brother going to another. However, if this measure does not work, a witness is to be brought into the conversation. Finally, if there has been no repentance, the church is to address the issue. Accountability is important because the purity of the church is important. This process is good and shows a true love for those who are in the household of faith. In Galatians 6:8-10, Paul affirms this responsibility of the body as good. The body of Christ should never be complacent or satisfied in sin.

Weekly study and report. Four of the seven HHs were present for the group lesson. A DVD was available to those that missed, but it was not utilized by any of the households. The assigned passages for household study were Matthew 7:1-5, Matthew 18:15-20, James 1:19-27, James 2:14-26, and James 3:1-12. One household completed all five nights of study, two households completed four nights of the study, one household completed three nights of study, and three households did not complete any nights of the study.

Conclusion

At the end of the twelve-week period, the post-HPKI was redistributed to each of the homes. The post-HPKI contained the exact questions that were in the pre-HPKI. However, not every household that completed the pre-HPKI completed the post-HPKI.

Initially, ten households completed the pre-HPKI. The results of these surveys were used to determine the general practices and knowledge of the church. Of the ten households, seven households participated in the project. The seven households were given the post-HPKI. Furthermore, of the seven households, six remained active throughout the twelve weeks. In addition to the post-HPKI, a reflection sheet was given for the HHs and spouses, if applicable, to offer additional input into the process, the hermeneutic sheets, and how they felt the process impacted the home and church. These surveys were collected the Sunday following the twelfth week of teaching. The data gathered was used to determine the overall effectiveness of the project.

CHAPTER 5

PROJECT EVALUATION

The initial distribution of the HPKI gave vital information into the church members' theological study habits in the home and theological knowledge. Ten surveys were completed, which accounted for twenty-nine people.¹ Those initially surveyed accounted for thirty-seven percent of the average attendance during the twelve-week period. Of the ten households, seven committed to the study. Of the seven households that participated in the study, six households finished by completing the post-HPKI. Though the purpose of the project was to equip the households of Oak Ridge Baptist Church in Marietta, Texas, to teach theology, the HPKI evaluated the practices and knowledge of each person in the household using a Likert scale.

HPKI Results

The HPKI was divided into two sections. Part of the inventory addressed the practices of the home and the other part addressed the general biblical knowledge of the members of the household. The HH could receive a possible score of 198, the spouse could receive a possible score of 148, and a child could receive a possible score of 110. Each of these scores could be divided into the two sections. Using a *t*-test for dependent samples, the data collected was used to determine the efficacy of the project. Each household had a different composition of members; therefore, each household could receive a different total score. The household results are explained in the next section.

¹The average attendance during the project was 78. Other people participated in the teaching and Bible study, but they did not participate in the collection of data.

Family 1

Family 1 was composed of a husband and wife with no children in the home. The total possible household score for this home was 346. The pre-HPKI score was 273 and the post-HPKI score was 274. The household attended 92 percent of the group lessons and completed 90 percent of the home studies. Though the household score increased by one point, the scores revealed the head of household decreased in the knowledge score and the spouse decreased in the practice score.

In the final reflections, the HH stated that he saw the benefit of the study in the home, but would not continue the study because of time restraints. However, he did state that he would recommend the study to another person. The spouse indicated that she would like to continue the study and that her participation over the twelve-week period helped her to study the Bible more. She stated that she would continue to use the hermeneutic sheets.

Family 2

Family 2 was composed of a single mom and two children. The total possible score for this home was 418. The pre-HPKI score was 336 and the post-HPKI score was 343. The household attended 58 percent of the group lessons and completed 55 percent of the home studies. The HPKI results revealed that the children both experienced a decrease in score, regarding practice and beliefs. However, the HH's score increased by fourteen points. Despite the decrease in the children's score, one child identified the home, with their parent, as the place they learn the most about the Bible. Prior to the study, the child identified the church as the main place of learning.

In the final reflections, the HH stated that the twelve-week study allowed the family to learn together. However, she will not continue to use the hermeneutic sheets. One reason for stopping is the learning style of one of the children. He is diagnosed with ADHD and she found it difficult to keep him focused on the lesson. The page became a

distraction for him. She did share that the pages gave her a framework for what to look for in the passages and what questions to ask them in discussion.

Family 3

Family 3 was a retired couple in the church with no children at home. The total possible score for this home was 346. The pre-HPKI score was 270 and the post-HPKI score was 295. The household attended 83 percent of the group lessons and completed 85 percent of the home studies. Both members of this household received an increase in score regarding knowledge and practice.

In the final reflections, the HH stated that he would continue to use the hermeneutic sheets during his times of study. He stated they helped him to look deeper into the meaning of the text, to better understand the message of the passage, and challenged him to continue to look deeper in the text. He shared that the sheet's emphasis on personal sin detracted from the message of Scripture. His spouse shared his thoughts on the benefits and stated she would continue to use the sheets. She gave no feedback for improvement.

Family 4

Family 4 was composed of a single mom and her child. The total possible score for this home was 308. The pre-HPKI score was 224 and the post-HPKI score was 226. The household attended 8 percent of the group lessons and completed 23 percent of the home studies. The HH score increased over the twelve weeks, but the score for the child decreased by five points. The decrease in score was in practice and not in knowledge. The percentage of group lessons that were attended was dependent on the attendance of the HH or their spouse. Though the HH only attended 8 percent, the child attended 100 percent of the lessons. His attendance could have accounted for the increase in knowledge and decrease in practice. The child listed the church as the primary place he learns about the Bible.

In the final reflections, the HH stated that she would recommend the study to others, but would not continue to use the hermeneutic sheets. She felt the questions did not lead to discussion. The desire to continue to study together as a family is still present, but she would like something that offered more discussion. She shared that she felt the hermeneutic sheets would be more beneficial for someone that is studying alone.

Family 5

Family 5 was composed of a married couple and their two children. The total possible score for this home was 566. The pre-HPKI score was 469 and the post-HPKI score was 533. The household attended 75 percent of the group lessons and completed 63 percent of the home studies. Every member of the household increased in their knowledge score. The youngest child was the only one that decreased in the practice score; the decrease in score was one point. Overall, all the total scores increased. There was also a shift in teaching authority in the responses of the children. In the pre-HPKI, the oldest child identified the pastor as the person they would go to with questions about Scripture. In the post-HPKI, he identified his father as this person. In the pre-HPKI, the youngest son identified his aunt as the person who teaches him about the Bible in his home. In the post-HPKI, the father was listed as this person. Also, in the pre-HPKI, this spouse listed the lowest score possible regarding the HH making sure the family attended church each Sunday. In the post-HPKI, she rated this question with the highest possible score. Finally, in the pre-HPKI, the HH stated he somewhat agreed that sending his family to church fulfilled his obligation of teaching his family about God. In the post-HPKI, he strongly disagreed to this idea.

In the final reflections, the HH shared that the twelve weeks had several benefits for his family. The first was that the study taught him how he should be leading his family and it helped to build his confidence in carrying out this task. He also shared that there was a difference throughout the week when the home participated in the nightly studies. These experiences were magnified in corporate worship; he felt as though there

was more meaning in the worship service of the church. He said that he would recommend others take part in this study and would continue to use the hermeneutic sheet. His spouse indicated that the study helped her engage the children about the passages. The sheets allowed her to dig and think about the purpose of the passage and how it related to other parts of Scripture. Although she will not be filling out a sheet on every passage, she stated she will continue to use the questions on the hermeneutic sheets to guide her study time. She did share that the hermeneutic page asked, “What does this text reveal?” In the section about sin. She recommended that it be changed to, “Does this text reveal sin in the past, present; does it reveal sin related or unrelated to the text?”

Family 6

Family 6 was composed of a husband and wife that each had children from a previous marriage. One child resides in the home with them, and two children are under shared custody. The total possible score for this home was 676. The pre-HPKI score was 585 and the post-HPKI score was 661. The household attended 75 percent of the group lessons and completed 85 percent of the home studies. Every member of the household had an increase in score in both knowledge and practice.

In the final reflection, the HH stated he felt the study brought their family closer together. He felt like the children’s sheets needed something more to keep the child’s attention. He will keep using the sheets and would recommend the study to others. The spouse commented that the study gave their family more time together and brought unity in the church body through fellowship with others participating in the study. She agreed with the HH that the children’s sheets needed something to help with attention span. She liked the structure of the sheets and will continue to use them.

Evaluation of Collected Data

The purpose of the project was to equip the households of Oak Ridge Baptist Church in Marietta, Texas, to teach theology. To help accomplish this task, four goals

were established and given means of measurement. Though some of the goals were given means of measurement apart from the HPKI, the final two goals of determination were dependent on the results of the inventory. Every household that participated in the study demonstrated an overall increase in score. Furthermore, the reflection pages indicated that every household benefitted from the twelve weeks of study. In evaluating the goals, the impact of the study is determined through a *t*-test of dependent samples.

Goal Evaluation

The first goal of this project was to assess the current habits and household practices of five families of Oak Ridge Baptist Church regarding their theological knowledge and how that knowledge is obtained.² This goal was successfully completed prior to the project implementation. Though the goal was set for five households, this was not an adequate sample to assess the practices of the church. Therefore, it was considered successful when ten households completed the initial HPKI. The collection of this information proved more difficult than expected. As mentioned, a total of twelve households said they would complete the inventory. However, after receiving the HPKI, two of the households decided not to participate in the initial survey.

The second goal of this project was to develop a twelve-week curriculum that equips the head of household to teach within the home and fosters individual growth for the household members. The outline of the curriculum was determined from Deuteronomy 6:4-9. Within the context of the verses, twelve lessons were produced that covered a basic introduction to Christian doctrine. This goal was measured by an expert panel that utilized a rubric to evaluate the biblical faithfulness, practicality, and teaching methodology of the curriculum outline.³ The goal stated that the panel consist of the Associational Missionary of the Enon Baptist Association and three pastors currently

²The average worship attendance at ORBC is 80 people.

³See appendix 2.

leading in a local church. However, six pastors agreed to evaluate the curriculum and all six returned the completed rubric. This goal was considered successfully met when a minimum of 90 percent of the evaluation criteria met or exceeded the sufficient level. Six members of the panel rated the lesson plans at 100 percent and one member of the panel rated the lesson plans at 96 percent. Several panel members gave feedback that honed the content and presentation of the curriculum. This goal was successfully met.

The third goal of this project was to increase theological knowledge by teaching the curriculum. This goal was measured by administering the pre-HPKI and post-HPKI to measure the change in theological knowledge and household practice.

Table 2 shows the scores of the families.

Table 2. Results of family units

Family	Possible Score	Pre-HPKI	Post-HPKI	% Pre-HPKI	% Post-HPKI
1	346	273	274	0.7890	0.7919
2	418	336	343	0.8038	0.8206
3	346	270	295	0.7803	0.8526
4	308	224	226	0.7273	0.7338
5	566	469	533	0.8286	0.9417
6	676	585	661	0.8654	0.9778

Using a one-tail *t*-test for dependent samples, there was a statistically significant improvement ($t_{(5)} = 2.55, p = 0.0258$) in the knowledge and practice of the households that participated in the project. The third goal was successfully accomplished.

The fourth goal of this project was to increase the participation of heads of household in theological instruction in the home. The samples were determined by isolating the scores of the HH. There was a statistically significant difference ($t_{(9)}=2.827, p<0.036$) comparing the pre- to post-HPKI scores for the HH using a one tail, *t*-test for dependent samples. The fourth goal was successfully accomplished.

Strengths of the Project

The desired result of the project was to shift the focus of devotion and practice from the church and into the home. This result was accomplished through equipping the home to be the center of theological instruction. The desired outcome was to embrace the Deuteronomic Model in a way that established ecclesial subsidiarity. Twelve weeks was not a long enough period to observe whether this shift would take place, but the period of practice and study revealed strengths that suggest the shift is possible and can take place. The twelve weeks of study increased the amount of time the HH spent studying Scripture, provided a hermeneutic to guide the participant in study, and increased the amount of time the household spent engaging in conversation about Scripture.

The first strength of the project was the engagement of the HH in the study of Scripture. There was a significant change in the pre- and post- HPKI scores regarding the practices of the HH. When the practice portion of the HPKI was isolated from the rest of the data, it yielded a statistically significant increase ($t_{(9)}=2.956, p<0.031$). This increase in practice suggests that each of the HHs spent more time engaging Scripture than they did prior to the study. As the leader of the household, this should have a significant impact on the members of the household if the process is continued. Furthermore, the repetition of the nightly studies should have produced a habit within the home. In the final reflections, all but two of the households stated they would continue to study the Bible as a family and continue to have discussion time about Scripture.

Second, the hermeneutic guide provided a structure to facilitate discussion. Family 4 was the only household that expressed a problem with the hermeneutic sheets not providing an avenue for discussion. However, the HH only attended 8 percent of the group meetings and only accomplished 23 percent of the home studies. The other families stated in their final reflections that they would continue to use the structure of the hermeneutic sheet, even if they did not continue to use the actual sheet. The embrace of this practice shows that a framework for biblical engagement was provided and, through the twelve weeks, it was reinforced in a manner by which the participants saw its

significance and help. The HH in Family 2 specifically shared that the sheets helped her to see what to look for in Scripture and helped her know what questions to ask to engage her boys.

Finally, the project increased the amount of time the households engaged in discussion over Scripture. This aspect was most essential in the Deuteronomic Model. In Deuteronomy 6:4-9, the Israelites are told that the commands of God are to be on their hearts and they are to talk about them always. From rising in the morning to laying down at night, the Word of God is to be on their lips. Moreover, the home is supposed to be the primary place these discussions take place. The project accomplished the goal of facilitating this practice. As previously discussed, Family 5 began to embrace this practice in its fullness. The evidence of the acceptance of the practice is seen in the survey of the oldest child. He identified his father as the main person he could ask questions about the Bible. As the household engages in discussions about Scripture, this shift should happen and it should continue to happen if the household continues the practices from the twelve weeks. It becomes a simple matter of exposure. If the child spends more time engaged in Scripture at home than he or she does at church, then the home will naturally become the place they identify as the primary place of teaching. Increasing the amount of time that a household talks about Scripture is vital for the Deuteronomic Model and ecclesial subsidiarity.

The final reflections of the HH and spouses reveal that the participants not only were encouraged to study the Bible in more depth and with more understanding, but they also began to learn how to communicate what they learned with their families. This information reinforces the strengths of this project. However, during the period of implementation, weaknesses were identified that need to be addressed before the project is applied to another group of people. These weaknesses did not detract from the strengths of the project; instead, the weaknesses made it more difficult to track the significance of the change through the Likert Scale and the *t*-test.

Weaknesses of the Project

The implementation of the project revealed several weaknesses that will need to be addressed for future use. The desire was to design a tool that would be general enough to appeal to various households and various ages. The tools and teachings were designed to be perpetual, yet equip the participants to slowly move away from using these tools. The final reflections revealed that this was a success, but the tools will not appeal to everyone. Three areas need to be addressed before the project is implemented again: the HPKI for the children needs to be modified, the atmosphere of the group teaching needs to be changed, and a change needs to be made to accommodate the diverse composition of the families.

First, the HPKI needs to be modified for children. The Likert scale was too complicated for many of the children. Each question utilized a scale of 1 to 6. Some of the children showed a regression in certain areas. This regression could be attributed to the complicated nature of the answers. If the HPKI is used in the future, the scale needs to be smaller and probably utilize a simple “yes and no,” or “true and false.” Another area in the children’s portion of the HPKI that needs to be addressed is the questions about their mother and father. A few questions were difficult for the children whose father was not present or if they had a step-parent. For instance, in family 6, one of the daughters indicated their father did not attend church. Though she lives with her step-father most of the time and that household was the one participating in the study, she answered the question as it applied to her biological father. Questions like this need to be clarified so that the inventory is clearer.

Second, the atmosphere for teaching the group lessons needs to be in a more personal setting. At the time of implementation, it was determined that a separate class was not beneficial for the church family. There was no way to restructure Sunday school or time to teach an additional class outside of the normal church schedule. It was determined that the best time to teach the content of the lesson was during the Sunday morning service. Though this option provided a time of teaching, it did not provide for

interaction to make sure the HH understood the information. When the knowledge scores were isolated from the rest of the data, they did not show as much improvement. The reason for this could be twofold. First, the understanding was increased, but they did not feel as though they grasped the topic. One example of the struggle with knowledge is seen in the explanation of the Trinity. After the twelve weeks of teaching, the person may have understood the concept better, but felt as though they still did not understand it completely. The exposure to the knowledge can decrease the felt understanding of the topic even though improvement is being made. Second, the participant could have simply doubted their understanding. Even though they were taught the orthodox view of a subject, simple insecurity could have played a significant role. Both possibilities could have been more directly addressed in a more personal teaching setting.

A more personal setting for the group lessons could have also played a role in helping the HH keep the household engaged in the nightly study. The HH in family 2 and family 4, as well as the spouse in family 6 expressed difficulty keeping the children engaged. This problem could be because there needs to be a modification to the children's hermeneutic sheet. The pages of "Treasuring Truth" were printed just as they are seen in appendix 4. The pages were printed in gray scale to save money on printing costs. Printing the pages in color may help, but there may be another way to aid the parents that does not involve a modification to the hermeneutics page. A more private teaching time for the group lesson would have provided the opportunity to help the parents learn how to teach and engage their children. The issue may have been that the parents did not understand how to properly engage their children. For instance, in family 4, the HH stated that the questions did not lead to the depth of discussion that she desired. Part of the group lesson could have addressed this issue. Furthermore, at the beginning of the study, the HH in family 5 came to get help in this very area. He felt as though his oldest son was struggling to understand. After a brief meeting, ideas were given to him that helped in the nightly studies. Future implementation of this project needs to place

the group lesson times in a smaller, more personal setting where interaction can take place and problems can be addressed. This atmosphere was not provided when the lesson was taught in the Sunday Morning worship service.

Third, the diverse composition of the homes made it difficult to adequately minister to the needs of the home and encourage the home in the practices initiated by the project. One change that would better accommodate this diversity would be for a husband and wife to team teach the content. The change in setting was previously addressed; however, a more personal atmosphere necessitates a team teaching concept. Two of the homes participating in this study were composed of single mother and her children. While a male can effectively teach the concepts, there is a need for a female to minister to specific needs that arise. Situations may arise that would not be conducive for a male to interact with the single mothers. Furthermore, the dynamic between a husband and wife displayed in this type of learning atmosphere may aid the single parent in teaching the dynamic of marriage to his or her children.

These weaknesses may all be addressed before the project is implemented again. Despite these needed improvements, there was a significant increase in the pre- and post-test scores of the HH. If these weaknesses are addressed, there is little reason to doubt the spouses and children participating in the study would also yield a significant increase in the pre- and post-test scores.

Theological Reflections

In Paul's charge to Timothy, he instructs Timothy to lead the church in selecting men that qualify for the candidate of overseer and deacon. These two offices are followed by a list of qualifications, but one qualification resonates with the purpose of this project. In 1 Timothy 3:4 and 3:12, these men are to manage their household well. This thought seems as though it is a managerial task that involves discipline and organization, but there is something more to this task. These men are to be involved in ordering their home so that the faith is instilled in future generations and the members of the household are

spiritually nourished. Why would Paul demand such from the leaders in the church? He addresses this question in verse 3:15. The qualifications that have been given are an example of how one ought to act within the church. Therefore, the leaders of the church must set this example. Where do these leaders come from and how are they raised within the church? This question is answered by the simple idea of discipleship and it is amid the discipleship processes where faith is to be instilled in the home.

The church should model the proper function of the home and the priority of the home in the discipleship process. In the book of Deuteronomy, the families were told to speak of the faith and pass it on to future generations. As explained previously, it is the responsibility of one generation to pass the knowledge of God's Word and works on to the next generations. This model of discipleship, which primarily occurs in the home, is where faith is instilled in the posterity of the church. The implications of ignoring this task are evident in the rest of the Old Testament in passages such as Judges 2:1. Not only does Paul address the issue of an ordered household in his letter to Timothy, but in Titus 1:6, the faith of the household is a qualification of the elder. A restatement of the qualifications in 1 Timothy: it places responsibility on the husband and father to instill faith. When these two passages are placed together with Ephesians 5:25-6:4, there is no doubt that the home is the primary place of instruction and the father bears the primary weight of carrying out this task.

The health of the home is essential to the health of the church. A healthy church must be composed of healthy homes. The faith should continue through the generations intentionally in the home, not despite the home. A church that values the health of the family will find an exponential, generational impact. The church that values the health of the family will find leaders raised up that fit the qualifications of overseer and deacon. The church must take those leaders and teach them their responsibilities in the home.

This project served as a beginning. Through the group lessons, the participants were exposed to an introduction to Christian doctrine. These lessons served as a foundation of orthodoxy for future growth. The personal studies not only required the home to take the lead role in theological instruction, but furnished the home with tools to accomplish the task. The task of the home and the task of the church was integrated into the program so that the home's responsibilities were established in the discipleship process. The process initiated by this project will continue until death or the second coming of Jesus Christ. Until that time, the church must be strengthened through the establishment of the home.

Personal Reflections

Over the course of this project, four pastors read each section as it was finished. Each one of them brought insights from different lengths of ministry experience and different church demographics. Prior to the implementation period, one of the pastors asked me how long and why I had been studying this subject. There were three reasons for the topic and directions of this study: I am a father, I am a son, and I am a pastor.

I am a father and as I read and studied Scripture, the task of a husband and father becomes overwhelming. My desire has always been to close the gap of study between the seminary desk and the pew, but Scripture reveals that though this is the task of the church, it is more specifically the task of the home. I wanted to know what my responsibilities were as a father and I wanted to know how I could nurture my wife and children in spiritual growth. However, I did not want the growth they experienced to be spoon fed. I wanted them to learn how to learn independently. I wanted them to know how to engage Scripture in a way that they expect it to teach them the truths of God, reveal the sin within, but lead them to repentance knowing the promises of God are good and perfect. This project was birthed out of these desires. My family struggles as much as the next to have a consistent regular time of worship. The weekly schedule and lists of tasks often trump our time of family worship. These tools and lessons were created to

help me fulfill my responsibilities as a father. I feel these tools have helped my children engage Scripture and I pray that they continue to do so.

I am also a son. I was raised in and out of church and Scripture was never taught or discussed in my home. My parents were Christians as were my grandparents. However, the church was the center of theological instruction, not the home. When I arrived at a Southern Baptist University, I was bombarded with things that I had never heard before. I knew very little about my faith or why I held certain beliefs. I was not equipped for what I experienced in college. In hearing the testimonies of others, I wished I had been exposed to these truths sooner. I want my children to be prepared and grounded in the faith. One of the memories that I have was the time my father started to institute a nightly Bible reading. He worked long hours in a factory, but for a few nights he came to me and my brother at bedtime to read us a passage from a Story Bible. I could count on one hand the times this happened, but I remember it. This is a testimony of the power of the home to influence their children. My prayer is that my children will hold more dearly to the memories of family study and that they will be immersed in that which I was briefly exposed.

Finally, I am a pastor. The health and vitality of the church weighs heavy on my heart. Through the years, I have seen children and teenagers come through the church only to leave showing little signs of impact. This problem is facilitated by parents that expect the church to fulfill all the obligations of teaching the children about God. This practice left a generational void at Oak Ridge Baptist Church and it has left a void in other churches as well. It seems more difficult to find qualified men to fill the offices of the church because the home has become corroded with sin. The desires I have for my own household are the same desires I have for the other households in the church. These desires are not just for the sake of the household, but for the church and how the church displays the glory of God to the world around and to future generations.

These three thoughts were the impetus behind this project, and the project has positively impacted our church. I am looking forward to what will happen next. Many in the congregation asked for the weekly study passages to continue. Of the average attendance over the course of the twelve weeks, 47 percent of the people participated in the use of the hermeneutic sheets. With this level of participation and the results this project yielded, the study will continue to have a positive impact on Oak Ridge Baptist Church and will continue to strengthen the homes.

Conclusion

The purpose of this project was to equip the households of Oak Ridge Baptist Church, in Marietta, Texas, to teach theology. Correcting the problems faced at ORBC seemed to stem from the neglect of the home to serve as the primary place of theological instruction. The home's abdication of this task left a generational impact and perpetuated the void of instruction in the home. This instruction is not the mere transfer of knowledge from one person to another, but the transfer and modeling of loving the Lord with all one's heart, soul, and might. Throughout Scripture and history, when the home resigns its God-given task and hands it over to the church, the church is adversely effected. During the twelve weeks of this project, the home was equipped to teach theology and the effect was shown by a statistically significant increase in the pre- and post-HPKI scores of the HH. Prayerfully, the twelve weeks of this project will continue to generationally impact the homes at Oak Ridge Baptist Church.

APPENDIX 1
HOUSEHOLD PRACTICE AND KNOWLEDGE
INVENTORY

The following inventory is used to assess the current practice of the households at ORBC. It assesses the spiritual practices of the household, basic theological knowledge of the household, and how that knowledge is obtained. It is to be completed before the curriculum begins and then re-administered after the curriculum is completed. The information gathered will be used to determine any changes made in knowledge and practice.

Household Practice and Knowledge Inventory

This inventory is to be completed by the head of the household. This research is being conducted by Charles Carlisle for the purpose of collecting data for a ministry project. Participation is strictly voluntary and you are free to withdraw at any time. By completion of this survey, you are providing informed consent for the use of your responses in this project.

In the first section you will fill out the information about your household. The following sections pertain to the personal practices and beliefs of each household member. Do not have each member fill out the form. Instead, ask each one the statements and fill it out accordingly. Please do not change your answers based on the answers of your spouse or children.

Household Information:

Name: _____ Spouse's Name (if applicable): _____

Years of Marriage: _____ Number of Children: _____

Are you members of a Bible teaching church? Yes or No

Please circle the appropriate response to the statement:

SD: Strongly Disagree

D: Disagree

DS: Disagree Somewhat

AS: Agree Somewhat

A: Agree

SA: Strongly Agree

Household Practices:

- | | | | | | | | |
|----|---|----|---|----|----|---|----|
| 1. | Our household has a regular time of worship. | SD | D | DS | AS | A | SA |
| 2. | Our household studies the Bible together. | SD | D | DS | AS | A | SA |
| 3. | Our household prays together at meals. | SD | D | DS | AS | A | SA |
| 4. | Our household prays together at other times on a regular basis. | SD | D | DS | AS | A | SA |
| 5. | My spouse reads the Bible daily. | SD | D | DS | AS | A | SA |
| 6. | My children read the Bible daily. | SD | D | DS | AS | A | SA |
| 7. | Everyone in our house has access to a Bible they can read and understand. | SD | D | DS | AS | A | SA |

Head of Household Information:

Name: _____ Occupation: _____

Age: _____ When were you saved? _____

How do you know you are saved? _____

How long have you been regularly attending church? _____

(Please circle the answer)

Is attending a Bible teaching church important to you? Yes or No

Did you grow up attending church on a regular basis? Yes or No

I have always been a Christian. Yes or No

Did your father attend church regularly? Yes or No

Did your mother attend church regularly? Yes or No

When you were a child, who was the spiritual leader of your house? _____

What place did you learn the most about the Bible? _____

Please circle the appropriate response to the statement:

SD: Strongly Disagree

D: Disagree

DS: Disagree Somewhat

AS: Agree Somewhat

A: Agree

SA: Strongly Agree

Personal Practices:

- | | | | | | | | |
|----|---|----|---|----|----|---|----|
| 1. | I read my Bible at least once.
every day | SD | D | DS | AS | A | SA |
| 2. | I pray every day. | SD | D | DS | AS | A | SA |
| 3. | I have a set amount of time that
I pray. | SD | D | DS | AS | A | SA |
| 4. | I read books that help me grow in
my faith. | SD | D | DS | AS | A | SA |
| 5. | I attend church on a regular basis. | SD | D | DS | AS | A | SA |
| 6. | I teach the members of my
household about the Bible. | SD | D | DS | AS | A | SA |

7.	The members of my household come to me for answers about the Bible.	SD	D	DS	AS	A	SA
----	---	----	---	----	----	---	----

Personal Beliefs:

8.	I know enough about the Bible to teach it to my household.	SD	D	DS	AS	A	SA
----	--	----	---	----	----	---	----

9.	I believe it is important for my household to study the Bible together.	SD	D	DS	AS	A	SA
----	---	----	---	----	----	---	----

10.	Sending my family to church fulfills my obligation to teach my Family about God	SD	D	DS	AS	A	SA
-----	---	----	---	----	----	---	----

11.	I would know if something false was being taught in my church.	SD	D	DS	AS	A	SA
-----	--	----	---	----	----	---	----

12.	I want to know more about the Bible.	SD	D	DS	AS	A	SA
-----	--------------------------------------	----	---	----	----	---	----

13.	I believe the Bible is God's Word.	SD	D	DS	AS	A	SA
-----	------------------------------------	----	---	----	----	---	----

14.	I believe in the Trinity.	SD	D	DS	AS	A	SA
-----	---------------------------	----	---	----	----	---	----

15.	I believe I can state what I believe about the Trinity.	SD	D	DS	AS	A	SA
-----	---	----	---	----	----	---	----

Please write your definition here: _____

16.	I believe that Jesus Christ is the only way to heaven.	SD	D	DS	AS	A	SA
-----	--	----	---	----	----	---	----

17.	I believe everyone worships the same God as I do, it's just a different name.	SD	D	DS	AS	A	SA
-----	---	----	---	----	----	---	----

18.	Everyone will go to heaven.	SD	D	DS	AS	A	SA
-----	-----------------------------	----	---	----	----	---	----

19.	I know what it takes to be a Christian.	SD	D	DS	AS	A	SA
-----	---	----	---	----	----	---	----

Please write what it takes here: _____

20. I believe Church attendance is important. SD D DS AS A SA

21. I know why church attendance is important. SD D DS AS A SA

Please write your why here: _____

22. I believe that I am responsible to teach my household about scriptural things. SD D DS AS A SA

23. I am comfortable teaching the members of my household about the Bible. SD D DS AS A SA

24. I believe my home is the best place for the members of my household to learn about the Bible. SD D DS AS A SA

Do you have any concerns about leading your household in daily Bible study?

Spouse Information: (If applicable) Please do not provide answers to your Spouse.

Name: _____ Occupation: _____

Age: _____ When were you saved? _____

How do you know you are saved? _____

How long have you been regularly attending church? _____

(Please circle the answer)

Is attending a Bible teaching church important to you? Yes or No

Did you grow up attending church on a regular basis? Yes or No

I have always been a Christian. Yes or No

Did your father attend church regularly? Yes or No

Did your mother attend church regularly? Yes or No

When you were a child, who was the spiritual leader of your house? _____

What place did you learn the most about the Bible? _____

Please circle the appropriate response to the statement:

SD: Strongly Disagree

D: Disagree

DS: Disagree Somewhat

AS: Agree Somewhat

A: Agree

SA: Strongly Agree

Personal Practices:

- | | | | | | | | |
|----|---|----|---|----|----|---|----|
| 1. | I read my Bible at least once.
every day | SD | D | DS | AS | A | SA |
| 2. | I pray every day. | SD | D | DS | AS | A | SA |
| 3. | I have a set amount of time that
I pray. | SD | D | DS | AS | A | SA |
| 4. | I read books that help me grow in
my faith. | SD | D | DS | AS | A | SA |
| 5. | I attend church on a regular basis. | SD | D | DS | AS | A | SA |
| 6. | I teach the members of my
household about the Bible. | SD | D | DS | AS | A | SA |
| 7. | The members of my household
come to me for answers about
the Bible. | SD | D | DS | AS | A | SA |
| 8. | My spouse makes sure our family
is in church on a regular basis. | SD | D | DS | AS | A | SA |

Personal Beliefs:

- | | | | | | | | |
|-----|---|----|---|----|----|---|----|
| 9. | I want my household to study the
the Bible together. | SD | D | DS | AS | A | SA |
| 10. | I believe it is important for my
household to study the Bible
together. | SD | D | DS | AS | A | SA |
| 11. | Sending my family to church
fulfills my obligation to teach my
Family about God | SD | D | DS | AS | A | SA |
| 12. | I would know if something false
was being taught in my church. | SD | D | DS | AS | A | SA |
| 13. | I want to know more about the
Bible. | SD | D | DS | AS | A | SA |

- | | | | | | | |
|---|----|---|----|----|---|----|
| 14. I believe the Bible is God's Word. | SD | D | DS | AS | A | SA |
| 15. I believe in the Trinity. | SD | D | DS | AS | A | SA |
| 16. I believe I can state what I believe about the Trinity. | SD | D | DS | AS | A | SA |

Please write your definition here: _____

- | | | | | | | |
|---|----|---|----|----|---|----|
| 17. I believe that Jesus Christ is the only way to heaven. | SD | D | DS | AS | A | SA |
| 18. I believe everyone worships the same God as I do, it's just a different name. | SD | D | DS | AS | A | SA |
| 19. Everyone will go to heaven. | SD | D | DS | AS | A | SA |
| 20. I know what it takes to be a Christian. | SD | D | DS | AS | A | SA |

Please write what it takes here: _____

- | | | | | | | |
|--|----|---|----|----|---|----|
| 21. I believe Church attendance is important. | SD | D | DS | AS | A | SA |
| 22. I know why church attendance is important. | SD | D | DS | AS | A | SA |

Please write your why here: _____

- | | | | | | | |
|---|----|---|----|----|---|----|
| 23. I believe my home is the best place for the members of my household to learn about the Bible. | SD | D | DS | AS | A | SA |
|---|----|---|----|----|---|----|

Do you have any concerns about your family studying the Bible each day?

Child Information: (If you have more than one child, please fill out this section for each child. Copies may be made as needed.) Please do not give or lead your child to an answer. Write exactly what they say. In asking, you may have to change the word agree to like or yes, and disagree to don't like or no.

Name: _____ Grade: _____

This Child Attends: (Please Circle One)

Homeschool Private School Public School

Age: _____ When were you saved? _____

How do you know you are saved? _____

How long have you been attending church? _____

(Please circle the answer)

Is going to church important to you? Yes or No

Do you like going to church more? Yes or No

Does your dad attend church regularly? Yes or No

Does your mom attend church regularly? Yes or No

Where do you learn the most about the Bible? _____

Who teaches you about God in your house? _____

Who can you ask questions about God and the Bible and you know you will get a right answer? _____

Please circle the appropriate response to the statement:

SD: Strongly Disagree

D: Disagree

DS: Disagree Somewhat

AS: Agree Somewhat

A: Agree

SA: Strongly Agree

Personal Practices:

1. I read my Bible at least once. SD D DS AS A SA
 every day

2. I pray every day. SD D DS AS A SA

3. I have a time that I pray everyday. SD D DS AS A SA

When do you pray the most? _____

4. My family learns about the Bible together in our house. SD D DS AS A SA

5. My mom and dad make sure I go to church. SD D DS AS A SA

Personal Beliefs:

6. I want my family to learn the the Bible together. SD D DS AS A SA

7. I believe it is important for my family to learn the Bible together. SD D DS AS A SA

8. I want to know more about the Bible. SD D DS AS A SA

9. I believe the Bible is God's Word. SD D DS AS A SA

10. I believe in the Trinity. SD D DS AS A SA

11. I believe I can say what I believe about the Trinity. SD D DS AS A SA

Please write your definition here: _____

12. I believe that Jesus Christ is the only way to heaven. SD D DS AS A SA

13. I believe everyone worships the same God as I do, it's just a different name. SD D DS AS A SA

14. Everyone will go to heaven. SD D DS AS A SA

15. I know what it takes to be a Christian. SD D DS AS A SA

Please write what it takes here: _____

16. I believe going to church is important. SD D DS AS A SA

17. I know why going to church is important. SD D DS AS A SA

Please write why here: _____

Thank you for taking the time to complete this inventory. Please sign the statement below and return the completed pages.

I acknowledge that I completed this survey and made no changes to my answers during or after asking the questions of my spouse or children. I also acknowledge that I did not, in any way, influence or change the answers given by my spouse or children. I answered the questions honestly.

Signature

Date

APPENDIX 2
CURRICULUM EVALUATION RUBRIC

This rubric will be given to the expert panel to evaluate the biblical faithfulness, practicality, and methodology of the curriculum. The panel will consist of the Associational Missionary of the Enon Baptist Association, three pastors currently leading in a local church, and one faculty professor of The Southern Baptist Theological Seminary. Should the initial feedback yield less than 90%, the curriculum will be revised in accordance with the panel's evaluation until such time that the criterion meets or exceeds the sufficient level.

Name of Evaluator: _____ Date: _____

Curriculum Evaluation Rubric					
1= insufficient 2=requires attention 3= sufficient 4=exemplary					
Criteria	1	2	3	4	Comments
Biblical Faithfulness					
The theological ideas are supported with Scripture.					
The lessons show a clear, scriptural explanation for each idea.					
Practicality					
Each lesson sufficiently covers the topic.					
Each lesson provides materials for further study.					
The material teaches a proper application of each doctrine.					
The material explains why the particular lesson topic is important.					
Methodology					
The curriculum utilizes various methods for teaching the material: lecture, pictures, class participaton,					

Please include any additional comments below:

APPENDIX 3

POST-HPKI REFLECTION QUESTIONS

The reflection questions in this appendix allow the HHs to evaluate the effect of participating in this project. The re-administering of the HKPI allowed for a measured result, but it did not allow for the household to express the felt differences that were a result of the practices. This final questionnaire allowed the participants input on the process and also allowed them to make recommendations for future implementation.

FINAL REFLECTIONS

1. Do you believe that the last 12 weeks of Bible study in your home has benefitted you and your family? Yes or No

Please explain the benefits:

2. Regarding the Bible Study Sheets, is there something you feel could be clarified, worded differently, added or removed? Yes or No

If so, please explain:

3. Did you see this study have any benefits on the church as a whole? Yes or No

If so, please explain:

4. Will you continue to use the Bible study tools in your home and for your personal study? Yes or No

Why or Why not?

5. Would you recommend this experience to other people in other churches? Yes or No

Why or Why not?

APPENDIX 4

CHILDREN'S HERMENEUTIC SHEET

“Treasuring Truth” is designed to help children engage Scripture as they read. It initiates the process of reading with prayer, and as they progress through the treasure map they engage the text expecting to learn something from God, about God. The goal of this design is not only to allow the child to be engaged by Scripture, but to also allow them a journal type experience where they can see and track what they have learned. It is to be used in conjunction with a family Bible study.

Children's Hermeneutic Sheet

Treasuring Truth

Testament: New or Old
(Circle one)

Book of the Bible: _____

Chapter: _____ Verses: _____

Date: _____

Every journey starts with prayer!

- Ask God to help you understand.
- Ask God to show you your sin.
- Ask God to show you His promise.

What does this passage teach me about God?

What does this passage teach me about my sin?

Is there a promise/truth in this passage?

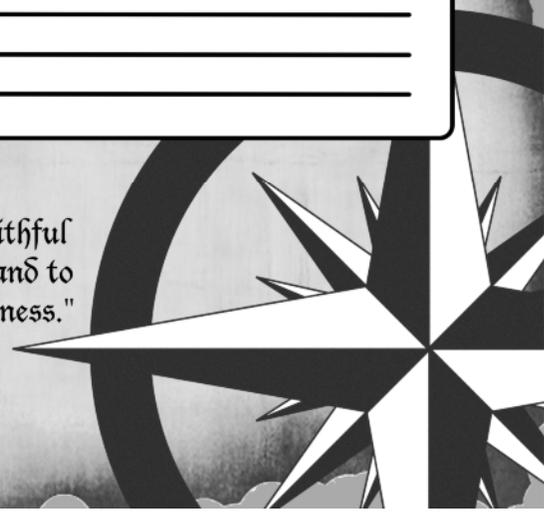
Treasuring Truth Daily

Write out your prayer from what you have learned.

What did I learn in family worship?

"If we confess our sins, he is faithful
and just to forgive us our sins and to
cleanse us from all unrighteousness."

1 John 1:9 (ESV)



APPENDIX 5

LEARNER HERMENEUTIC SHEET

This sheet is to be used by anyone that has progressed beyond “Treasuring Truth,” but is not a the point of learning how to facilitate a conversation or lesson about the Bible passage. It was given to the children 12 years old and above, as well as some adults that felt they were not ready for the “Leader’s Guide.”

Date: _____

Pray for understanding. Pray for conviction. Pray for truth.

Passage Information

Passage: _____ Testament: _____

Is there a specific audience? _____

What is the point of this passage? _____

About God

What does this passage teach me about God? _____

Is it consistent with what I already know? _____

Are there other Scriptures that support or refute this? _____

About Sin

What sin does this text reveal? _____

Where is this sin evident in my life? _____

Current examples: _____

Past examples: _____

What is this sin affecting? _____

APPENDIX 6
LEADER HERMENEUTIC SHEET

This sheet is to be used by anyone that has progressed beyond the “Learner’s Guide,” and is ready to learn how to facilitate a conversation or lesson about the Bible passage. It deals with a more research focus about the passage and then moves beyond personal application to family application.

Pray for God to guide you in your study and give you wisdom.
Your desire is to know him more, and help others in the same pursuit.

Date: _____

Passage: _____

Author: _____

Audience: _____

Place in biblical history:

History/Surrounding Events: _____

Type of Writing: (Story, Letter, Poetry, etc)

What does the writer want the reader to know or do?

Are there any repeated words or phrases?

Who or what is the main focus of this passage?

What is the point of this passage?

God

What does this passage teach about God? _____

Are there any places in Scripture that support or contradict this? _____

What in my thinking and understanding needs to be corrected? _____

How can I explain this to my family and others? _____

Sin

What sin does this reveal in my life? _____

How does this passage speak to my current struggles and sin? _____

What areas of my life does this sin affect? _____

What effect does this sin have on my family and where is my family struggling with this? _____

Truths and Promises

What truths or promises do I need to remember in regards to my revealed sin? _____

What does this mean for my sin and struggles that I faced in the last 24 hours? _____

What truth/promises does this provide for the struggles and sin of my family? _____

What truth do I want my family to remember? _____

Pray

Confess the
sin.

Ask for forgiveness
through Jesus Christ

Pray for the removal
of this sins influence
on your family.

Pray that God would
give you strength to
lead your family.

Pray for wisdom
to teach your family
God's Word.

Teach

Is there an account in the Bible that teaches this lesson? _____

Is there an example or story I can use to help my family understand this concept? _____

Are there things that were brought to mind that I need to think and study on further? _____

Thoughts in preparation for Family Worship

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ABSTRACT

EQUIPPING THE HOUSEHOLDS OF OAK RIDGE BAPTIST CHURCH IN MARIETTA, TEXAS, FOR THEOLOGICAL INSTRUCTION

Charles William Carlisle III, D.Min.
The Southern Baptist Theological Seminary, 2017
Faculty Supervisor: Dr. Shane W. Parker

This project seeks to equip households of Oak Ridge Baptist Church in Marietta, Texas, to teach theology. Chapter 1 presents the context of the project, the goals of the project, and the rationale and methodology used. Chapter 2 provides exegesis of four passages of Scripture (Deut 6:4-9; Judg 2:10-13; Eph 6:4; 1 Cor 14:35) to show that Scripture affirms the household's responsibility in theological instruction. Chapter 3 provides an explanation of ecclesial subsidiarity and examples of this idea in Scripture. Chapter 4 describes the details of the project, including the content, materials, and teaching methodology of the curriculum. Chapter 5 evaluates the effectiveness of this project as well as shows the measurements used to determine its success. This project seeks to glorify God in the homes of his people.

VITA

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Minister of Music, New Colony Baptist Church, Linden, Texas, 2003-2005
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