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DEVELOPING A FAMILY-EQUIPPING MINISTRY FOR
CHAPEL NEXT AT FORT CAMPBELL, KENTUCKY

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APPROVAL SHEET

DEVELOPING A FAMILY-EQUIPPING MINISTRY FOR
CHAPEL NEXT AT FORT CAMPBELL, KENTUCKY

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I dedicate this dissertation to all of the soldiers and families of the Army and other military branches. I also dedicate this dissertation to my loving bride and our wonderful children. I hope and pray that this project will begin the journey of transforming Army chapels into family-equipping ministries.

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PREFACE

One late evening in early January 2016 my wife and I were winding down for the day on the couch. She turned to me and asked, “When are you going to work toward a doctorate degree?” She then drifted off to sleep, and there I sat thinking deeply about her question. At the time, it had only been about three and a half years since completing my Masters of Divinity. I had been busy for the last few years as I started my job as an Army chaplain. I was just approaching my six-month mark at my second assignment stationed at Fort Campbell, Kentucky. To be honest, I was enjoying the break from academics as my Army chaplain job was quite enough to fill up my daily plate. I had thought of pursuing a doctorate at some point one day. However, I had never really felt called to that endeavor before the evening my wife asked me.

That evening I started looking at the programs offered at the Southern Baptist Theological Seminary (SBTS), and I saw the Family Ministry degree. It jumped right out at me. The next morning after breakfast I turned to my wife and said, “I just applied for my Doctor of Ministry (DMin) at SBTS.” I told her I felt God leading me to go for it. She smiled and said, “Well, that was fast!” She was as excited as I was to get started.

Months later, after acceptance, I started my first class. In the class the idea of the family-equipping ministry model rang true with my desire for the chapel ministry in the Army. From there my entire project began to develop. I would start an adventure to change the climate of the Army chapel by attempting to create a family-equipping ministry model. It was a great adventure that included guidance and support from many valuable staff members of SBTS as well as leaders at Chapel Next. My mentor, Lanny Groves, was fundamental in supporting my efforts toward this DMin program. The

SBTS staff was continuously helpful. Dr. Shane Parker, my supervisor, showed grace and support for me with my abnormal Army schedule as I deployed several times throughout this degree program. He constantly showed me how to succeed. I am grateful for Dr. Timothy Paul Jones and the models and lessons learned from him. His books and teaching lessons set the trajectory for my project concepts and ideas.

I want to also extend a special thanks to my wife, Carly, for being my constant companion and support from the very first class to the end of this degree. Thank you for putting up with my late nights of reading, writing, and study. Thank you for letting me tell you my passionate thoughts and theories about family ministry and discipleship over and over again. I am also thankful for our wonderful children, who have given me the opportunity to practice what I preach when it comes to raising children in righteousness. I am grateful for their patience and unconditional love to me. I am thankful for my parents, who have always encouraged and supported all I do and seek to achieve. I would also like to thank the Chapel Next leaders, who gave me the freedom to conduct this project and influence the chapel. I am grateful for each participant who took part in the family discipleship training. They made this effort possible. I pray that God will use them to raise their children in righteousness.

God is gracious and abundant in love; to Him goes all the glory and honor. He provides guidance and wisdom for each of his children. It is a privilege to serve God's people in His kingdom here on Earth. I am thankful to be His messenger to the Army, and I pray that I use Chapel Next and future chapel services to equip the saints for the work of the gospel of Jesus.

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Fort Campbell, Kentucky

May 2019

CHAPTER 1

INTRODUCTION

The mission of Chapel Next at Fort Campbell, Kentucky is to connect soldiers and families to each other and to God in an authentic and life-changing way. Chapel Next desires to see the people of Fort Campbell turn toward God and let Him change their lives. Each ministry that Chapel Next promotes helps to grow the participants in their faith and equip them to live and share the gospel. Chapel Next desires to meet soldiers and families where they are and help them navigate their responsibilities of serving both God and country. Providing a family-equipping model to the ministry effort of Chapel Next prepares parents and leaders to disciple their families with the Gospel of Jesus Christ.

Context

The Army chapel has served soldiers and family members for centuries. Army chapels have been designed to provide religious support to soldiers and their families in close proximity to the on-base housing and barracks. Over the years, the chapel has served as a home of rest and spiritual recovery for service men and women and their families. The chapel has been a great spiritual training center for countless service members for many years. Chapels at all Army posts serve to connect soldiers to faith and faith to soldiers. Major General Don Rutherford, Former Chief of Chaplains, observed a new chapel facility at Fort Hood, Texas and said, "This campus is the latest development for the chaplaincy to serve Fort Hood. . . . it brings Soldiers to God and God to

Soldiers."¹

Over the last few decades, America has shifted away from “cultural Christianity.” This shift has resulted in churches all over the nation becoming less of a *required* place to be on Sunday mornings, and conversely more of an *authentic* place to grow spiritually. Subsequently, this transition has led to a decline in the overall percentage of Americans attending churches in general. Accordingly, the same decline in church attendance has also been a factor in attendance of chapel services on Army installations. Most Army chapels are largely populated with an older generation of attendees who have always seen church attendance as their norm.

In the late 1990s several chaplains noticed the downward trend in chapel attendance. They also witnessed chapel services that only reached one demographic of participants. Army chapels were not reaching active duty soldiers and their families. Instead, the chapels were simply reaching the prior-service retirees. In response, this group of chaplains decided to change in this unfavorable pattern. They concluded that in order for the chapel to be effective for all generations there needed to be something new and innovative created. They decided to build a new chapel service called Chapel Next. Chapel Next was designed to attract young families with a modern approach to ministry. Instead of a piano and hymn service, Chapel Next incorporated praise and worship music with a worship band. The preaching was designed to be high energy and connect with the younger audience and families. Chapel Next aimed to reach out to the community with events and evangelism. Instead of the standard model of having people simply come to the chapel building, these Chapel Next innovators wanted to reach into the community. Chapel Next quickly became a ministry that authentically reached soldiers.

Chapel Next has grown very popular around Army bases all over the country

¹ Heather Graham-Ashley, “Chapel Complex Opens, Becomes Center of Faith on Fort Hood,” Sentinel News, August 26, 2011, <https://www.army.mil/article/64203>.

since its inception in the late 1990s. The Chapel Next service at Fort Campbell, Kentucky, averages around 350 to 400 participants each week in the main Sunday service. With the addition of several events throughout the week, the total number of people reached weekly is over 500.

The chapel ministry dynamic is quite different than the dynamic in a local church. While each chapel runs independently from all others, it does not have a governing body like that of a local church. There are no official members, and there are no by-laws, business meetings, or church votes. The pastors are staffed by active duty chaplains who voluntarily serve and make ministry decisions together. Chapel Next at Fort Campbell is led by a senior chaplain and several other supporting chaplains. The supporting chaplains each oversee separate ministry areas. Chapel Next branches its ministries in eight key ministry efforts: preaching/teaching, prayer, worship music, children's, student, men's, women's, and marriage ministry. Each of these ministry areas present the Gospel of Jesus Christ in such a way that people feel connected and part of the church family.

Strengths of Chapel Next

Since its launch, Chapel Next has grown in population and popularity over the last two decades. It is the fastest growing and most impactful ministry at Fort Campbell. Chapel Next had many strengths that make it a very successful ministry.

The first strength was that Chapel Next reached out and connected with the people in the local community. Many chapel ministries have struggled over the years to notice the demographics around them. Instead of seeing that Army bases are full of young soldiers and families, many chapel ministries are stuck in the past doing ministry the same way it has been done for decades. In contrast, Chapel Next created ministry opportunities for young families and provides support and care that caters to the needs of the current Army generation.

The second strength of Chapel Next was authenticity. Seekers look for truth and authenticity in church. People have been tired of hypocritical churches, where the members say one thing on Sundays and live out the opposite during the week. Church seekers want to see that the people in the church are *real*. Chapel Next fulfilled that desire as it was an authentic place of ministry. No one went to the chapel to show off his or her finest clothes or “Sunday best.” Rather, each person came to join a community of faithful believers who accepted people just as they were. There was a great deal of comfort for the people of the Chapel Next community.

Preaching was the third strength for Chapel Next. The preaching was conducted on a rotational basis by multiple chaplains who were part of the preaching team. The preaching team met weekly in a small group in order to share the upcoming sermon ideas. They spent time sharpening each other as they dissected and discussed every aspect of the upcoming sermons. While each chaplain was not able to show the same number of hours of attention to his sermon that a local church preacher would be able to give, there was an intense amount of accountability attached to each sermon preparation because of the team effort. It was clear that the preaching team spent time making sure the sermons were prepared for effective deliveries each Sunday. The expectations for quality preaching and equipping of God’s Word were very high. The Chapel Next attendees did not want to hear watered-down, feel-good sermons; the people wanted to go to a place where God’s Word was preached with truth and authenticity.

The fourth strength of Chapel Next was the high-quality worship music. For the last few decades, the brand of a church has usually been defined by the type of music employed in worship through song. Chapel Next has always been at the contemporary forefront with music and style. The music fit well with the audience of young families and the modern generation. Not only was the style of music appropriate for reaching these young families, but it was delivered with excellence. The praise band emphasized

making great music for God; the music praised God with power and energy. It set the stage well for the sermons, and it provided a true time of connection and worship through the gift of music.

The fifth strength was that Chapel Next appropriately emphasized the importance of observing the ordinances of baptism and communion. Baptisms were conducted nearly every week as a time of celebration and commitment to the Lord. The church was typically filled with excitement and great celebration for each faithful believer who went through baptism. It was exciting to see how frequently new believers were being transformed at Chapel Next. The Lord's Supper was also observed on a regular basis. It was conducted in a biblical manner; it was provided after an explanation was given, a time of confession was allotted, and an invitation for believers to take part was extended. The message was clear as to what taking communion really meant, and it always made a great spiritual impact on the lives of the congregants of Chapel Next.

The sixth strength of Chapel Next was its excellent children's ministry. The ministry was called Team Next. Team Next was for children ages three to ten. Each week, the kids started off in the main service with their parents until just before the sermon. The children were escorted to the Team Next meeting room and provided an age-appropriate Bible study lessons by chaplains and adult volunteers. Team Next had two age groups. The first age group was for three to four-year-olds, and the second age group was for children ages five to ten. The lessons directly communicated biblical teachings with life application.

Finally, Chapel Next had a great impact on all Protestant ministries at Fort Campbell. Fort Campbell offered many ministries outside of the Sunday morning worship services. However, the majority of these Protestant ministries branch directly out of the Chapel Next community. The AWANA program was mostly staffed and supported by Chapel Next volunteers. The adult Bible studies on Sunday nights were led

by Chapel Next staff. The men's Pointman ministry and ladies Protestant Women of the Chapel ministry were mostly manned and led by Chapel Next volunteers. Many other ministries at Fort Campbell were also supported by Chapel Next. Without Chapel Next, the ministries on Fort Campbell would have severely struggle to endure.

Weaknesses of Chapel Next

While Chapel Next was a thriving ministry, it still lacked many important traits required for a sustainable, healthy, family-equipping ministry. Unlike most local churches, Chapel Next was comprised of volunteers only, without any full-time staff. In some ways this distinction worked well, but in many ways it was difficult. On one hand, there were none of the headaches that come with deciding the salary of the preacher, organist, and custodial staff. On the other hand, there were concerns with having no one on a paid staff. The chaplains who supported the Chapel Next ministries also served as full-time active duty Army officers. Each of these chaplains had full-time ministry responsibilities to their own units, twenty-four hours a day, seven days a week. These chaplains would also leave on training events and long-term deployments throughout the year, leaving gaps in leadership at Chapel Next. Fortunately, there were many volunteers who help fill in the gaps when the chaplains were absent.

Another drawback of Chapel Next ministry was that the funding of most operations and functions were at the mercy of government support. Fortunately, this funding was available each year supporting facilities and basic ministry funds. If the United States Army decided not to fund chapel buildings and religious education events then Chapel Next would cease to exist. While there were tithes and offerings given by the congregants to fund much of the ministry costs, the overhead cost of facilities and resources came from federal funds.

Most concerning limitation. Of all of the limitations in the Chapel Next ministry, the most concerning was the lack of cohesion and connection between each area of ministry. While there were many great individual ministry efforts in motion for Chapel Next, there was nothing connecting them all together. The children's church, adult Bible study, youth group, and all other ministries were each doing their own specific teachings and instructions, separate from the primary teachings from the main service on Sunday mornings. Additionally, with each of these separate ministries, there was not a common ministry model that was driving home the most important role of the church: to train and equip the saints to disciple their families and share the gospel to the world around them. These independently operating ministry efforts created a significant disconnect that limited a healthy growth for Chapel Next.

This disconnect resulted in each ministry losing accountability, aim, and purpose. A simple example of this disconnect was the fact that the children's ministry, Team Next, taught a completely different lesson on Sunday mornings than what the pastor was preaching to the adults in the main service. There was no connection point for the parents and their children from the Sunday worship service. Even though the children went to the exact same chapel in the morning, they had nothing in common from the teaching portion of worship to share later that day with their parents. It was clear that Chapel Next struggled to equip and connect each family for ministry.

Chapel Next was also falling short in making a focused effort in training and equipping parents and adult leaders to train their own families. The Bible speaks clearly that the responsibility is on the parents to train up their children (Prov 22:6). Chapel Next, like most churches, attempted to do that job for the parents. That practice was severely off the mark. Chapel Next leaders needed to see that changing to a family-equipping ministry enables and promotes better practices in equipping each family to serve as its own little church in each neighborhood and the larger community. Chapel

Next needed to focus its efforts on streamlining each ministry effort under the family-equipping ministry model and bridging the gaps of disconnect.

Rationale

The disconnection of each of the Chapel Next ministries was combatted with a transition to a family-equipping ministry model. This ministry model focused on training and equipping parents and adults to lead in discipling their families and others around them. This transition required finding answers to four key questions: what is family-equipping ministry, what biblical foundation is there for making a transition to a family-equipping ministry model, what steps need to be taken in order to make this transition in the Chapel Next ministry, and what is the expected outcome of this transition?

This project answers the four key questions by developing a clear and concise model of family-equipping ministry suited for the ministry of Chapel Next. This development required defining the family-equipping ministry model and explained its function in the church context. This project created a clear model of family-equipping ministry by utilizing resources and current research on effective family-equipping ministries. The process required comparing and contrasting the positive and negative experiences other churches have had with family ministry. The family-equipping ministry model was analyzed for effectiveness.

Once the model was clearly defined, this project sought to explore the biblical support for the family-equipping ministry model. This project explored the commands from Scripture for fathers to train their children in the discipline and instruction of the Lord (Eph 6:4), and to train children in the way they should live their lives (Prov 22:6). This project looked at the biblical command to teach children diligently (Deut 6:7) so that they may know God in a personal way. Thorough research was conducted concerning the partnership of the church and parents in equipping and training children in order that they may grow in the Lord.

From this biblical understanding of discipleship, a training program was formed detailing the steps for the transition to the ministry model. By developing a training program for understanding family-equipping ministry, each leader and member of Chapel Next had the opportunity to learn the importance of this model and see its relevance in the structure of Chapel Next ministry. The training program was planned to be taught to the leaders first, followed by volunteers and other interested in leading the way in the ministry model transition. The leaders of this ministry needed to adopt this ministry model, and they needed to make a group effort to transition to this new model. An exploration took place determining exactly what the family-equipping ministry model would be like for Chapel Next. Each step was investigated and planned out in order to provide the best approach for this ministry model transition.

The project's written framework sought to answer the end goal of the family-equipping ministry model transition. Chapel Next's transition to a family-equipping ministry created a more effective ministry, and it focused on the Great Commission commanded by Jesus to "go and make disciples" (Matt 28:19).

Purpose

The purpose of this project was to introduce, promote, and implement a family-equipping church model in Chapel Next at Fort Campbell, Kentucky, in order to train parents and leaders to disciple their families and others with the Gospel of Jesus Christ.

Goals

The following four goals point to the steps that took place in order to introduce, promote, and implement a family-equipping church model in Chapel Next at Fort Campbell, Kentucky. The first goal served as a guide to establish the current

ministry model used at Chapel Next. The second goal addressed the strategic development of a family-ministry model and the training sessions that accompanied. The third goal reflected the aim of training participants in the Chapel Next ministries on the family-equipping ministry model. The fourth goal described the implementation of the family-ministry model in Chapel Next, Fort Campbell with a weekly family ministry guide. The goals are listed as follows:

1. The first goal was to assess the current family ministry model of Chapel Next at Fort Campbell.
2. The second goal was to develop a family-equipping ministry model with twelve training sessions broken down as follows: two 4-session training courses, one 3-session training course, and one 1-day training event.
3. The third goal was to train and equip the members of Chapel Next with the developed teaching sessions on family-equipping ministry.
4. The fourth goal was to practically and tangibly implement the family-equipping ministry model in Chapel Next at Fort Campbell by creating an enduring weekly family ministry guide in alignment with the current preaching plan.

The success of these goals was assessed using specific research methodology.

This methodology is described in detail in the following section.

Research Methodology

Four goals were used to measure the effectiveness of this research project.

The first goal assessed the current family ministry model of Chapel Next at Fort Campbell. This goal was measured using the characteristics of a family-equipping ministry model collected from various resources and literature on family ministry. Appendix 7 provides a measurement tool that was created based on the gathering of data from these resources. The assessment took place through past and current observation and active participation in the Chapel Next ministry. The benchmarks that were analyzed were (1) preaching and teaching by church leaders was primarily focused on family discipleship, (2) each ministry effort incorporated a family-focused approach, (3) family worship guides were resourced for members of the church, and (4) the overall appeal and

approach to ministry of the church made families feel as though they were being equipped to take the lead as the primary disciple makers in their own family. Each of these categories was assessed on the following scale: (1) does not meet, (2) partially meets, (3) meets, and (4) exceeds the requirement.

The second goal was to develop a family-equipping ministry model with a 4-session training course on transforming the chapel from the current ministry model to a family-equipping ministry, which can be seen in appendix 1. The development of this training was based on thorough research and gathering of information on family-equipping ministry. The training consisted of an overview of family ministry, discipleship in the home, an evaluation of the current Chapel Next ministry, and a step-by-step transition plan for making Chapel Next a family-equipping ministry. The seminar was prepared for four consecutive weeks on Sunday afternoon for two hours each. There was also to be a one-session overview program developed out of the training for those interested in the basic concept who could not commit to the entire course.

The third goal was to train and equip the members of Chapel Next with the developed teaching sessions on family-equipping ministry. This goal was measured by the quality of the curriculum and by the participation of the leaders in the Chapel. The training took place on Sunday evenings for four straight weeks and during a one-weekend event. The course was offered to any leader interested in learning how to lead Chapel Next toward a family-equipping ministry. Participants were required to engage in group discussion and complete take-home assignments. An assessment was conducted to ensure each participant understood family-equipping ministry.

The fourth goal was to practically and tangibly implement the family-equipping ministry model in Chapel Next at Fort Campbell. This goal was measured by the successful implementation of the processes needed for the transition. A plan was implemented to create an enduring weekly family ministry guide that aligned with the

preaching plan. This weekly guide allowed for an ongoing family ministry effort. A three month follow-up assessment was conducted. At this assessment point the overall ministry was reassessed with the same benchmarks used in the initial assessment process stated in the first goal. Finally, a comparison analysis was conducted to see the progress made.

Definitions and Limitations/Delimitations

Certain terms used throughout this ministry project are defined below to aid the reader's understanding of the subject.

Family-equipping ministry. “The process of intentionally and persistently coordinating a ministry’s proclamation and practices so that parents are acknowledged, trained, and held accountable as primary disciple-makers in their children’s lives.”²

Family-integrated ministry. A family ministry model that (1) affirms that the biblical family is a scripturally ordered household of parents, children, and others, (2) rejects church implementation of individualism by fragmenting the family with age-graded focuses, and (3) believes fragmentation promotes family separation instead of family unity.³

Family-based ministry. Family-based churches retain some age-segmented ministry structures. Family-based churches intentionally include intergenerational and family-focused events in each ministry.⁴

Programmatic ministry. Church ministry where the primary method of discipleship is program driven. These churches operated with age-segmented programs

² Timothy Paul Jones, *Family Ministry Guide* (Indianapolis: Wesleyan, 2011), 33.

³ Paul Renfro, “Family-Integrated Ministry,” in *Perspectives on Family Ministry: 3 Views*, ed. Timothy Paul Jones (Nashville: B&H, 2009), 55.

⁴ Brandon Shields, “Family-Based Ministry,” in *Perspectives on Family Ministry: 3 Views*, ed. Timothy Paul Jones (Nashville: B&H, 2009), 100.

and events

Three limitations applied to this project. First, the accuracy of the pre-training and post-training assessments of the overall family-equipping ministry at Chapel Next was dependent upon the experience and observation of one doctoral student's understanding of the model. The limiting factor was perspective and diagnosis of the newly developed ministry model. To mitigate this limitation, a tool was used to make the most accurate assessment that will not require opinion, but facts. Second, the effectiveness of the transition to family ministry was limited by the amount of leader participation in the training events. Because some of the participants did not attend all of the training sessions there were some leaders insufficiently trained. To mitigate this limitation, there was an assessment conducted to ensure each participant understood family-equipping ministry. The third limitation was the buy-in of the transition to family-equipping ministry amongst the leaders and church body. This model must have been accepted and pursued by the leaders. To mitigate this limitation, there was proper introduction and discussion of the topic well before the training efforts took place. The discussion of the transition prepared the hearts and minds of the chapel members to welcome this new approach to ministry.

One delimitation was placed on the project. The project took place in an eighteen-week timeframe. This amount allowed for a pre-training assessment, weeks of training, and a post-training assessment.

Conclusion

Chapel Next was a ministry that desired to see people come to know Christ. The family-equipping ministry transition enabled Chapel Next to better reach this goal. The following chapters will show the importance of family-equipping ministry in the church. Chapter 2 focuses on the theological support of family ministry, and chapter 3 emphasizes the theoretical and practical aspects of this ministry model.

CHAPTER 2

BIBLICAL AND THEOLOGICAL PERSPECTIVES ON FAMILY-EQUIPPING MINISTRY

Parents are responsible for the spiritual development and formation of their children and the spiritual children entrusted to them. Parents must adhere to what Scripture says about training children in righteousness. The books of Genesis, Exodus, and Deuteronomy clearly illustrate the responsibility of parents to train their children in righteousness. The Bible shows that the early Israelites in the Old Testament time clearly knew they were expected to raise their own children in righteousness; there was not a question as to who was responsible. They did not expect the community synagogue or the community education center to raise their children. Raising children the right way fell directly on their shoulders. The commands were to be put into the hearts of the parents, first, then in the hearts of the children by way of instruction and teaching.

Before there can be an argument made that the church should equip parents for ministry in the home, the argument that the Bible directs parents to train their children must first be established. The church must obey what the Bible teaches about supporting the parental role in raising children in righteousness. The Bible is very clear that ministry starts in the home. There are multiple passages of Scripture that give clear instructions to parenting and raising children in righteousness. God's Word is also very clear in its teachings that the church is not the primary place of making disciples of children, rather it is the parents in the home. Thus, the church partners with the parents to equip them for training their families in the ways of God. The aim of this chapter is to reveal many of the directives from Scripture speaking to parental responsibility in family ministry as well as to discuss the biblical role of the church's responsibility of equipping the saints.

The Biblical Mandate for Parents to Train Their Children

Scripture speaks clearly to the roles parents have in disciplining their children. Both the New Testament and the Old Testament give explicit and implicit directives and examples of parents serving as the primary instructors to their children for spiritual development. God's desire is for mothers and fathers to see how he designed parenting as the primary place for spiritual instruction. While parenting books and parenting classes often offer great advice, the best instructions come straight from Scripture itself.

Directives from the Old Testament

The Old Testament provides multiple instructions on the need for parents to train their children in righteousness. In this section many of these passages will be reviewed.

Exodus 12—The message of the Passover to each generation. God uses one of the greatest stories of deliverance as a model for raising children in righteousness. In the twelfth chapter of Exodus Moses gives the instructions for the very first Passover. In the instructions he emphasizes that this delivery from the Egyptians will be a story told from generation to generation. Exodus 12:24-28 says,

And you shall observe this thing as an ordinance for you and your sons forever. It will come to pass when you come to the land which the LORD will give you, just as He promised, that you shall keep this service. And it shall be, when your children say to you, 'What do you mean by this service?' that you shall say, 'It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.'" So the people bowed their heads and worshiped. Then the children of Israel went away and did so; just as the LORD had commanded Moses and Aaron, so they did.¹

This passage shows that God's chosen people were built around the model of parents teaching and training their own children. This Scripture also illustrates the importance of knowing the story of God's love and being responsible to pass it along to

¹ Unless otherwise stated all Scripture will come from the New King James Version.

the next generation. Parents would use the story of Passover as a way to remember the story of Israel's redemption, salvation, and hope. The model of parental obedience to God's commands is evident in a real way in this passage. God gave Moses the instructions to then give to the Israelites. After receiving the instructions, the people put them into practice. The Israelites understood that teaching God's Word and the freedom He provides to their children was beneficial for all involved.

Deuteronomy—Teach them diligently. Just as Moses instructs the Israelites in Exodus to pass down the story of Passover, he also addresses the people in Deuteronomy 6 to focus the instructions even more specifically. The title *Deuteronomy* literally means *these are the words*, or more loosely translated as the book of the second law.² The book of Deuteronomy was written by Moses near the end of his life; it was his last words to the children of Israel. He wrote the book with hope and expectation that God's chosen people would obey the commands of the Lord and heed his final instructions. The Israelites had already received the Law, but Moses knew they needed to hear it again. He needed to reiterate what God desired for them to do as His chosen people. Much attention should be shown to this book as it was Moses' final plea and word of instruction. The words of this book were to be respected and followed.

In Deuteronomy 6, Moses gives explicit instructions directed to the Israelite parents when he writes,

Hear, O Israel: The LORD our God, the LORD *is* one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates. (Deut 6:4-9).

² Eugene H. Merrill, *New American Bible Commentary: An Exegetical and Theological Exposition of Holy Scripture, Deuteronomy*, vol. 4 (B&H Publishing Company, 1994), 5.

These six verses are known in the Jewish tradition as the *Shema*, and they contain the fundamental truths of Israel's faith and religious structure.³ Moses's words here are vital to the Israelites understanding of their role as a family to submit under the oneness of God. Therefore, in the final book of Moses, he implores upon the parents that they must take responsibility for teaching the Law to their children. "The book of Deuteronomy attaches a special importance to this task of teaching the family. But the demands of Yahweh's covenant are to be the subject of conversation at all times in the home God's love and His covenant demands were to be the central and absorbing interest of a man's who life."⁴ The commands of the Lord were to be talked about when they were at home and when they were out and about on the road traveling from place to place. The instructions of the Lord were to be given to the children first thing in the morning and finally before bedtime. The Israelites knew they were responsible to train their children, not just a lesson, but a life in following the Lord. John Steen states, "Spiritual formation and discipleship was to be woven into the fabric of everyday living with an emphasis on the Great Commandment."⁵ The instructions left by Moses were not suggestions for quality living. More pointedly the instructions were commands from the Lord for parents to take action and responsibility for passing along scripture to the next generation.

In this passage of Scripture Moses does not address community leaders or tribe chiefs; in contrast Moses speaks directly to the parents and says, "You shall teach them diligently to your children." The word diligently comes from the Hebrew word

³ Peter C. Craigie, *The Book of Deuteronomy*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 2007), 168.

⁴ John Arthur Thompson, *Deuteronomy: An Introduction and Commentary* (Leicester: InterVarsity Press, 1981), 123.

⁵ John Ellis Steen, "Family, a Context for Worship," in *Practical Family Ministry*, ed. Timothy Paul Jones and John David Trentham (Nashville: Randall House Publications, 2015), 43.

shanan which means “to sharpen.”⁶ The words that Moses taught the Israelites were to be used to sharpen the children; these words would make them wise and sharp in the battles of their faith. Teaching the children diligently required the Israelites to make a full-time investment into their children. This critical task was never contracted out to another professional. Although the Israelite parents would hire a blacksmith to sharpen their tools, they were the ones responsible for sharpening their child’s faith.

In Deuteronomy 11:18-21 Moses teaches that the parents shall teach the command of the Lord to their children so “that [their] days and the days of [their] children may be multiplied in the land of which the LORD swore to [their] fathers to give them, like the days of the heavens above the earth.” The very length of life is affected by obedience to God. If children want to live to see many days of blessing and hope, they must heed the godly instructions of their parents. Therefore, parents who want their children to have a long and productive life must first teach them God’s Word.

Moses continues to teach the Israelites the importance of instructing the next generation the Law of God in Deuteronomy 32:46, which says, “Set your hearts on all the words which I testify among you today, which you shall command your children to be careful to observe—all the words of this law.” God’s Word clearly directs parents to take the lead on instructing their children in the ways of the LORD. Parents must teach *all* of God’s Word and be careful to observe even the fine details. Many parents fail to teach the entirety of Scripture to their children. This same emphasis on obeying God’s Word applies to parents today. Parents need to see that “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work” (2 Tim 3:16-17). The Israelites practiced this same concept Paul offered to

⁶ James Strong, *The New Strong’s Expanded Exhaustive Concordance of the Bible* (Nashville: Thomas Nelson, 1996), 146.

Timothy as they raised their children in the instructions of the Lord.

Psalm 78—Equip each generation. As Moses instructed the young newly-freed Israelite nation about training the next generation, the Old Testament continues to echo the same expectations to parents in the book of Psalms. Today, the church also must take regard to what the psalmist teaches. Psalm 78:1-8 stresses the importance of listening to the preceding generation as well as teaching the following generation. William S. Plumer observes, “The things, of which the prophet was about to speak were not fables, nor human inventions. They were not only written in the sacred books, but were woven into the history and traditions of the whole nation.”⁷ The psalmist proclaims,

Give ear, O my people, to my law; Incline your ears to the words of my mouth. ²I will open my mouth in a parable; I will utter dark sayings of old, ³ which we have heard and known, And our fathers have told us. ⁴ We will not hide them from their children, telling to the generation to come the praises of the LORD, And His strength and His wonderful works that He has done. ⁵ For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children; ⁶ That the generation to come might know them, The children who would be born, That they may arise and declare them to their children, ⁷ That they may set their hope in God, And not forget the works of God, But keep His commandments; ⁸ And may not be like their fathers, A stubborn and rebellious generation, A generation that did not set its heart aright, And whose spirit was not faithful to God.

These eight verses of Psalm 78 offer a detailed reflection on the Hebrew heritage of spiritual instruction and teaching. It was commanded and expected that the Israelite nation would teach the ways of their forefathers. This endeavor was a collective effort by the entire community. The Psalmist observed that many generations failed to stay true to teaching and following God’s Law. He provided a warning in verse eight when he wrote, “And may they not be like their fathers, a stubborn and rebellious generation, a generation that did not set its heart aright, and whose spirit was not faithful to God.”

⁷ William S. Plumer, *Psalms*, Geneva Series of Commentaries (Chelsea, MI: Sheridan Books, 2016), 746.

The Psalmist teaches a very important history lesson. Craig Broyles articulates, “The purpose of this history lesson is clear: so the next generation will not repeat the mistakes of their forebears. Memory is the critical factor, and it should result in the attitude of trust in God and in the behavior of keeping his commands.”⁸ Parents must realize that it is up to them to continue teaching God’s timeless truths to their children. They cannot afford to water down the teachings with false doctrine. Parents must be proactive in teaching the truth to avoid revolt and intransigence in the next generation. Concerning this passage, Charles Spurgeon articulates,

Our negligent silence shall not deprive our own and our father’s offspring of the precious truth of God, it would be shameful indeed if we did so . . . we will look forward to the future generations, and endeavour to provide their godly education. It is the duty of the church of God to maintain in fullest vigour, every agency intended for the religious education of the young; to them we must look for the church of the future, and as we sow towards them so shall we reap.⁹

Christian parents must be sure to pass on the truths of God’s Word to their children. This duty is echoed many times throughout Scripture. Psalms 127:3-5 also teaches the value of the next generation. Parents can learn from the Bible how to better care for and lead their children when they see how important their children are to God.

Psalm 127:3-5—Children are a heritage from the Lord. The Psalmist writes, “Behold, children are a heritage from the Lord, the fruit of the womb is a reward. Like arrows in the hand of a warrior, so are the children of one’s youth. Happy is the man who has his quiver full of them; they shall not be ashamed, but shall speak with their enemies in the gate.” This Psalm beautifully depicts God’s view of children as a blessing to their parents. The family is highlighted in this Psalm because of its utmost importance to the Israelite society. “Then as now, the family was the basic unit and most important

⁸ Craig C. Broyles, *Psalms*, New International Biblical Commentary (Peabody, MA: Hendrickson Publishers, 2000), 322.

⁹ Charles H. Spurgeon, *The Treasury of David* (Nashville: Thomas Nelson, 1984), 2:33.

element of society. The only difference is that the ancient Jew knew it, and we generally do not.”¹⁰ This Psalm must remind the church that the family is central to the culture’s future generations hearing and knowing God’s Word.

This Psalmist says, “Children are a heritage from the Lord” in the third verse. This concept is quite noteworthy. He is saying that God blesses His people with children as their inheritance. Craig Broyles articulates it best when he writes, “Instead of our children inheriting our land or estate from us, we inherit them from Yahweh. The point is to show that while they may be indebted to us, we are ultimately indebted to God for them.”¹¹ Not only is there an indebtedness to God for the gift of children, but there is a gratefulness that the family home can truly be built because of this gift. “Children are a heritage which Jehovah himself must give, or a man will die childless, and thus his house will be unbuilt.”¹² The house is empty without the blessing of children. The Psalmist also reveals that God sends children as a reward. Spurgeon adds that the church must see that children are “received, not with regret, but as a reward.”¹³

The man who has a “quiver full” is considered blessed because of the character his children can bring. Plumer explains, “A quiver full of arrows is no means representation of the protection and old man has in a numerous offspring of virtuous children established in an unblemished reputation.”¹⁴ These arrows that God gives a man are ammunition for future spiritual battles. Wise is the man who takes time to straighten and shape these arrows to be ready for the war ahead of them. Spurgeon asserts, “Good

¹⁰ James M. Boice, *Psalms, An Expository Commentary*, vol. 3 (Grand Rapids: Baker Books, 1998), 1120.

¹¹ Broyles, *Psalms*, 461.

¹² Spurgeon, *The Treasury of David*, 2:85.

¹³ Ibid.

¹⁴ Plumer, *Psalms*, 1116.

sons are their father's arrow speeding to hit the mark which their sires aim at."¹⁵

The goal of parenting is to accurately shoot the arrows God has given to each family. This also means that each parent has to have straight arrows that will indeed fly in the direction they are sent. Not only do the Psalms provide many great examples of the importance of raising children in righteousness, but the book of Proverbs is also filled with clear and direct Scripture that will thoroughly equip each disciple-making parent.

Proverbs 1:8 and 22:6—Training a child. 1 Kings 4 describes King Solomon as blessed with godly wisdom that changed his life and set him up to be one of the greatest leaders in history. The Bible shares that Solomon had great success in nearly every area of life. However, he had to learn many hard lessons as well. It appears that one area in which he did not excel was in parenting his son, Rehoboam. While the details are not crystal clear in Scripture, it is evident that while Rehoboam may have received instruction on the way of God, he chose not to follow. 1 Kings 12 shows how foolishly he acted.

As a result of his foolishness, Rehoboam lost ten of the twelve tribes to his rival, Jeroboam, shortly after becoming King of Israel. It is ironic that the wisest king to ever live had such a foolish son replace his seat on the throne. When Solomon wrote the book of Proverbs, he was looking back on successes and failures from his parenting and leadership. Solomon emphasizes to parents that they should train their children properly so that they will stay on course in life. It is imperative for parents to do all they can in training and instruction to keep their children on the path of the Lord. Solomon begins the book of Proverbs with stating the importance of following wisdom instead of folly. From the very beginning he emphasizes the importance of heeding wisdom, warnings, and advice from one's father and mother.

¹⁵ Spurgeon, *The Treasury of David*, 2:85.

Proverbs 1:8 states, “Listen my son, hear the instruction of your father, and do not forsake the law of your mother; for they will be a graceful ornament on your head, and chains about your neck.” The explicit teaching here is for the child to listen to the instruction of his father and the law of his mother. Bruce Waltke explains that the word “listen (*sema*) links the first admonition with the preamble and subtly identifies the son with the wise who hear to add learning. The tender address, my son (*beni*), connotes that the father considers his son as his spiritual heir, not merely his biological offspring.”¹⁶ The benefit of following their instructions is they will provide you wisdom for the life ahead. In this verse “God puts his own stamp upon parental discipline let the young harken to the instruction and law of the godly parent and minister.”¹⁷ It is also significant to note the results of the child’s decision to listen to his father’s instructions and his mother’s law. The result is the son’s head is adorned with a wreath and a chain around his neck. These are “symbols of honor that can hardly be disregarded.”¹⁸

Furthermore, the implicit directive in this verse is that the father and mother are actually providing instruction and teaching. Solomon speaks to the son as though the instructions from the mother and father are a given. The act of training up a child is entirely expected and should not be neglected. Solomon again states, “Hear, my children, the instruction of a father, and give attention to know understanding,” (Prov 4:1). Solomon explicitly directs children to obey their father, and implicitly directs the father to instruct his child. There is no doubt that the message offered throughout the entire book of Proverbs is for children to seek wisdom and understanding from their parents as their parents seek wisdom and understanding from the Lord.

¹⁶ Bruce K. Waltke, *The Book of Proverbs Chapters 1-15*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans Publishing, 2004), 274.

¹⁷ Charles Bridges, *Proverbs*, The Geneva Series of Commentaries (Edinburgh: The Banner of Truth Trust, 1846), 4.

¹⁸ Waltke, *Proverbs*, 275.

Proverbs 22:6 is one of the most practical verses in Solomon's writings concerning disciplining children. It says, "Train up a child in the way he should go, and when he is old he will not depart from it." This word of wisdom offers specific instructions to parents raising their child in the Lord. The word transliterated Hebrew word, *hanak*, meaning 'to train up' can also be translated to mean 'dedicate.' "The relatively rare imperative *dedicate* means to start the youth off with a strong and perhaps even religious commitment to a certain course of action . . . in this context, *hanak*, means 'continual training'."¹⁹ This training must be constant in the child's life. "Everything hangs on his training. Two ways lie before him—the way in which he *would* go, heading to ruin; and *the way in which he should go*, the pathway to heaven."²⁰ The truth is that a child will not naturally go the way of the wise if he is left to his own devices. Charles Bridges makes an important point about parents imparting godly principles to their child,

Indeed, unless you give a child principles, you have him utterly helpless. And yet too often parents have no established principles of education themselves. The children are theirs. Something there must be done for their training for future life. But ignorant as they are of their moral state, and of their besetting evils, they are utterly unable to apply any effectual discipline. The child therefore becomes the victim of his parent's ignorance. His education in all its important departments is neglected. The impulse of caprice gives the only direction, and in this atmosphere of confusion parental authority soon fails to controul the far mightier influence of passion.²¹

In response "this proverb implies that the religious and moral initiation of the youth should be oriented from the first to counteract his foolish way . . . this instruction and discipline must not be withheld from him."²² Ultimately the parents are not responsible for their child's entire moral orientation; the child will have to choose for

¹⁹ Bruce K. Waltke, *The Book of Proverbs Chapters 15-31*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans Publishing, 2004), 204.

²⁰ Bridges, *Proverbs*, 402.

²¹ Ibid.

²² Waltke, *Proverbs*, 205.

himself. However, the best possible outcome is now available for this trained child.

Not only are parents directed to instruct their children in the ways of the Lord, but the Bible clearly teaches that discipline and correction is also essential in parenting. Once the child receives instruction from his parents, the parents must also see to it that their child will stay on course. There must be corrective and disciplinary measures to ensure a child obeys. Proverbs 13:24 says, “He who spares his rod hates his son, but he who loves him disciplines him promptly.” Children will naturally go astray from the ways of the Lord, and parents must use the rod of correction and other disciplinary measures to ensure they stay on course.

Similar instruction is also given in Proverbs 19:18 when Solomon declares, “Chasten your son while there is hope, and do not set your heart on his destruction.” Solomon warns parents to correct and rebuke their children so that their act of rebellion from God will not lead to their own destruction. Parents are required to keep their children in line in order to prepare them for a future full of life and opportunity. Proverbs 29:17 provides a similar directive, but from a more positive perspective. It states, “Correct your son, and he will give you rest; yes, he will give delight to your soul.” Not only will parents keep their children from destruction by disciplining them properly, but appropriate chastisement and correction leads to children becoming a delight.

Directives from the New Testament

The Old Testament speaks very clearly to the need for parents to raise and train their children in the ways of the Lord. The same directive is echoed in the books of the New Testament as well. Jesus and the Apostles emphasize the importance of children being taught in the ways of God. Just as Jesus was willing to be the ultimate sacrifice so that believers could come to the Father and grow in faith, parents must also be willing to sacrifice all they have for the sake of their children.

Jesus's instructions. Matthew 19:13-14, Mark 10:13-16, and Luke 18:15-16 share the same account of parents bringing their children before Jesus to receive prayer and a blessing. This story in the Gospel of Mark reads,

Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought them. But when Jesus saw it, He was greatly displeased and said to them, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God. Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it." And He took them up in His arms, laid His hands on them, and blessed them.

When it came to ministry methods, it was unfortunately common for the disciples to fail to understand Jesus' methods. This account is precisely case in point. The disciples saw parents bringing their little children toward Jesus for prayer. "Among Jews, as among peoples, it was customary to bring children to great men to have them blessed."²³ In fact, Robert Guelich says, "in late antiquity it was believed that touching a holy man, even his clothing, or being touched by him would confer blessing, perhaps healing."²⁴ Despite all of that, it appears that the disciples did not think it was appropriate for the parents to do such a thing. Perhaps the disciples did not believe that Jesus wanted to "waste" his time with these toddlers and infants. They likely "assumed that the children would have been viewed as disruptive and as a distraction. After all, Jesus had more important things to do and more important people to meet; he did not have time for children—or so they thought."²⁵ Perhaps the disciples did not think these children were worthy of Jesus' touch. Whatever the reason, it was clearly the wrong approach, and "Jesus was indignant that anyone should think children unimportant."²⁶

²³ D. A. Carson, *Matthew*, in vol. 8 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids: Zondervan, 1984), 713.

²⁴ Robert A. Guelich, *Mark 1-8:26*, Word Biblical Commentary, vol. 34A (Dallas: Word Books), Logos Software.

²⁵ Ibid.

²⁶ Carson, *Matthew*, 714.

Jesus quickly corrected his disciples and accepted the little children. Jesus went on to say that the kingdom of heaven is for such children as those brought before Him. Jesus showed that “children in their receptivity and dependence exemplify the characteristics of those who possess God’s kingdom.”²⁷

This passage in the Gospel of Mark suggests that Jesus wanted to show the world exactly how he felt about children. The genitive *τοιούτων*, meaning “of such ones,” is possessive. This means that the kingdom of God *belongs* to such people as children. Therefore, they have every right to approach Jesus to be blessed.²⁸ This encounter is fundamental in understanding how Jesus feels about the importance of children, and how He cares that they understand who He is. “It was this experience that the disciples in their insensitivity were preventing the children from having and Jesus from giving! No wonder Jesus was indignant.”²⁹ Inheriting the kingdom of God is not about status or privilege. It is not even a matter of God’s covenant; “the kingdom comes as a gift. We receive it in the same way we receive our worth. They both come as unearned expressions of God’s love and righteousness. It is impossible to enter the kingdom of God on any other terms.”³⁰

Being raised a Jew, Jesus was instructed in the Torah and the other scriptures, and He would have clearly understood the imperative role of parents instructing their children in righteousness. Assuming His own parents, Joseph and Mary, kept to the Jewish customs and practices, Jesus would have received daily instruction of the Word. It appears they did so until He was twelve years old. At that point, He realized His real authority was no longer His parents, but His heavenly Father. When Joseph and Mary

²⁷ Carson, *Matthew*, 714

²⁸ Guelich, *Mark 1-8:26*, 91.

²⁹ Carson, *Matthew*, 714.

³⁰ Ronald J. Kernaghan, *Mark*, The IVP New Testament Commentary Series (Downers Grove, IL: InterVarsity Press, 2007), 193.

found Jesus at the temple, “He said to them, ‘Why did you seek Me? Did you not know that I must be about My Father’s business?’” (Luke 2:49).

It is sensible to conclude that when these faithful parents described in the tenth chapter of Mark brought their children to Jesus they were demonstrating obedience to scriptural instructions. Perhaps they saw an amazing opportunity to bring their children to the hands of Jesus. In response, Jesus celebrated the actions of these parents because He knew they desired to raise their children in the Lord. Although they did not truly grasp who Jesus fully was, they were still faithful and willing to take their children to Him. Many parents do not feel that they are equipped to teach Scripture to their children. They think they need to be qualified or educated a certain way. Yet, just as these parents in Scripture did, all parents need to do is take their children to Jesus and introduce them to the One who died to cover their sins. For as Jesus said, “Let the little children come to Me, and do not forbid them; for of such is the kingdom of God” (Mark 10:14).

Jesus understood the importance of seeking God the Father and His direction. Jesus tells His followers in Matthew 6:33, “But seek first His kingdom and His righteousness, and all these things will be given to you as well.” Jesus says this statement in the middle of a lesson on people worrying about life, what they have, and what tomorrow will look like. He says to seek God first and everything else will fall into proper order. Jesus realized that everyone was worried about their future and their personal success. Today, parents are constantly worried about what type of parent they will be for their children. They wonder how to raise their children to be morally sound, to make wise choices, and to live a good life. On the contrary, the focus needs to be less on *how* to instruct children to live a good life and more on *who* to follow in this life. Jesus says in this passage that parents need to first seek the kingdom of God and His righteousness. Then they will know how to do the rest. They will know how to be better

husbands and wives, and they will know how to raise their children in righteousness.

Jesus demonstrates the need for parent to raise their children in righteousness as He provides clear instructions for families to follow. The New Testament also supports family discipleship through the Pauline Epistles. Perhaps the best source of this instruction is found in the letter to the church of Ephesus.

Ephesians 6:1–Paul’s instruction. Parents are to model living righteous lives for their children. The Apostle Paul tells the children of Ephesus, “Children, obey your parents in the Lord, for this is right,” (Eph 6:1). The explicit directive in this verse is for children to obey their parents. “This obedience, moreover, should flow not only from the feeling of love, gratitude, and esteem for their parents . . . but also and especially from reverence for the Lord Jesus Christ.”³¹ While this culture will continually work at forcing Christian families to move from the very nature of God, the church needs to encourage and instruct each family to do quite the opposite. Parents must point their children in the direction of their Heavenly Father. Children need to be taught what it means to honor their parent’s authority. The church can encourage the role of authority of the parents and train the children to see that honoring their parents is essential to the Christian life.

This command also calls for parents to obey the Lord. Obedience goes in a specific order: children obey their parents as their parents follow the Lord. “Paul says that it should be an obedience in the Lord.”³² It is quite similar to what Paul also says in 1 Corinthians 11:1, “Imitate me, just as I also imitate Christ.” Paul knew he could confidently request the church to follow his example as long as he followed the example of Jesus. Parents will set a godly example for their children if they simply follow Christ

³¹ William Hendrickson, *Galatians, Ephesians, Philippians, Colossians, and Philemon*, New Testament Commentary (Grand Rapids: Baker, 2002), 258.

³² Ibid.

and His example. “There are many worthwhile pursuits in their world, but few of them rise to the level of training our children to follow the Lord and keep His commandment.”³³ This worthwhile pursuit must be first demonstrated by the church and its leaders in order for parents to see the example and be prepared for the act of training their children in the ways of God. Paul addresses this topic in Ephesians 4.

Ephesians 4:11-12 – Equipping the saints. Paul instructs the church of Ephesus that God designed the leaders to be prepared to train and equip the saints. “This preparation includes instructing and equipping believers so that they may minister effectively in the church . . . it is also important [for leaders] to learn to use the gift(s) effectively in the church for its edification.”³⁴ Paul writes in Ephesians 4:11-12, “And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ.” The entire body of Christ is called to do the work of ministry. Each member is being readied to become active in ministry to those around them.³⁵ The church must train and shepherd the families as they individually practice in-home training.

The church should provide resources and leadership to insure parents know their role when it comes to discipling their children. “The pastor-teacher’s subsequent work, then, is to provide the leadership and spiritual resources to cause believers to be taking on the likeness of their Lord and Savior through continual obedience to His Word and to provide a pattern, or example, of godliness.”³⁶ These resources pastors can

³³ Voddie Baucham, *Family Driven Faith* (Wheaton, IL: Crossway, 2007), 31.

³⁴ Harold W. Hoehner, *Ephesians: An Exegetical Commentary* (Grand Rapids: Baker, 2002), 550.

³⁵ *Ibid.*, 551.

³⁶ John MacArthur, *Ephesians, The MacArthur New Testament Commentary* (Chicago: Moody 1985), 152.

provide should create opportunities for the church to grow and increase its impact in the local community. “Clearly the way the whole body grows is for all its members to use their God-given gifts. These gifts are so beneficial both to those who exercise their ministry faithfully and to those who receive it that the church becomes steadily more healthy and mature.”³⁷ It is clear that the point made in these two verses is that not only are pastors and teachers called to be ministers of the gospel, but “the entire church should be engaged in spiritual labor . . . every member should equip himself to be engaged in a definite ‘ministry’ . . . whatever the task for which [he] is especially equipped.”³⁸ Pastors are to equip the saints in order that they are able to learn how to equip themselves.

Not only does the church leadership need to reach out to the traditional families of the church, but they must partner with the non-traditional families to insure the single parents and children without fathers are able to receive a healthy discipling environment. David Prince says, “The biblical ideal is one of the family supporting the church and the church supporting the family.”³⁹ Discipling a child would be incomplete if these influences of discipleship were overlooked or left out. Parents must partner with the local church and follow the guidance of the Holy Spirit in order to provide the appropriate discipling process for their children.

Ephesians 6:4 – Fathers instruct in the Lord. While it is clearly stated in Scripture that both the father and the mother are responsible for raising their children in the way of the Lord, there is a significant emphasis that demands that the father takes the lead role in doing so. In his letter to the church of Ephesus, Paul instructs, “fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of

³⁷ John R. W. Stott, *The Message of Ephesians* (Leicester: InterVarsity Press, 1979), 168.

³⁸ Hendrickson, *Galatians, Ephesians, Philippians, Colossians, and Philemon*, 198.

³⁹ David Prince, “The Pastor’s Home as Paradigm for the Church’s Family Ministry,” in *Trained in the Fear of God*, ed. Randy Stinson and Timothy Paul Jones (Grand Rapids: Kregel, 2011), 172.

the Lord” (Eph 6:4).

Paul gives a firm warning to the fathers of Ephesus as he says, “do not provoke.” Paul does not provide guidelines to exercise parental authority over their children. Instead he instructs them to show restraint. During this time period, fathers had no issue with expressing their authoritative role. They modeled their leadership in the home after the Romans. “A Roman father had absolute power over his family. He could sell them as slaves, he could make them work in his fields even in chains, he could take the law into his own hands . . . he could even inflict the death penalty on his child.”⁴⁰ Paul implored that as Christ-following fathers, they were to go against the cultural norm and show tenderness and affection toward their child. Unfortunately, fathers would more often exasperate their sons.

William Hendrickson offers six ways many fathers provoke and exasperate their children: (1) by over protecting, (2) by showing favoritism, (3) by discouragement, (4) by failing to make allowance for the fact that the child is growing up, has a right to have ideas of his own, and need not be a replica of his father to be successful, (5) by neglect, and (6) by using bitter words and outright cruelty.⁴¹ Instead of provoking their children toward anger, fathers should create an atmosphere of tenderness and love. “Logically, the irritation caused by nagging and demeaning fathers in the context of everyday life may in turn cause children to become angry. This anger grows, no doubt, out of the frustration of never being able to please fathers who constantly nag or demean them.”⁴² The atmosphere should be one that makes “obedience an easy and natural matter, namely, the atmosphere of love and confidence.”⁴³ If parents, especially fathers,

⁴⁰ Stott, *The Message of Ephesians*, 245.

⁴¹ Hendrickson, *Galatians, Ephesians, Philippians, Colossians, and Philemon*, 261-62.

⁴² Hoehner, *Ephesians*, 796.

⁴³ Hendrickson, *Galatians, Ephesians, Philippians, Colossians, and Philemon*, 172.

are not careful they can easily misuse their authority over their children by invoking unreasonable demands and suppressing them with harsh words and insults.

Parents should take time to develop their child's personality, gifts, skills, and character. In a Christian home, loving parents listen and help in all circumstances. In a home where a child feels safe and comfortable it will be natural for the child to trust God and desire to follow His ways. Parents set the example for their children by submitting to God's authority to disciple and raise their children in a manner that is loving and God-fearing. "A family, led by Godly parents, will be a place where children are loved, accepted, and belong. Children who are loved by a wonderful earthly father will more naturally understand the concept of a heavenly Father's unconditional and sacrificial love."⁴⁴ Parents, especially Fathers, must never forget the importance of loving and raising their children with the tenderness of God, their heavenly Father. They will make a lasting impact in their children; that impact will shape the course of their spiritual journey with God.

The second portion of Ephesians 6:4 says, "Bring them up in the discipline and instruction of the Lord." Paul emphasizes the need for fathers to discipline and instruct their children. The first Greek noun is παιδεία, meaning to discipline or educate. It is the activity of education, best translated, 'training.' The second Greek word νοθεσία, which is the verb aspect of education best translated "correction" or "admonition," which is part of training in the Lord.⁴⁵ In sum, parents are directed to educate and admonish their children in the Lord.

Paul understood that the father, as heads of the family, was ultimately responsible to see to it that his children received proper instruction and discipline in accordance with Scripture. "The father is the head of the home, the spiritual leader, who

⁴⁴ Steen, "Family," 41.

⁴⁵ Hoehner, *Ephesians*, 798.

has the responsibility to feed his family the Word of God on a daily basis.”⁴⁶ Paul knew that a child left untrained and undisciplined would fall into the ways of the world and not bring glory to their parents or God in their lifestyle. “There must be either discipline and control or invertebracy and chaos.”⁴⁷ Fathers have the responsibility of ensuring each child entrusted to them is trained according to God’s Word so that they stay on the right path. “Parents should jealously guard their responsibility . . . it is their own God-given task; nobody can adequately or completely replace them.”⁴⁸

Children are instructed to obey their parents in all things, and parents must hold them to it. E. K. Simpson and F. F. Bruce say plainly, “Such unbridled young scamps, for lack of correction, develop too often into headstrong, peevish, self-seeking characters, menaces to the community where they dwell, and the blame rests with their supine and duty-shirking seniors.”⁴⁹ The authority starts in the home. Parents must first live in a disciplined manner, so they are prepared to lead their children. They must place themselves under the authority of God. “If a father and mother are not *under* [God’s] authority themselves, they cannot *exercise* authority over others. It is only as parents submit to each other and to the Lord that they can exercise properly balanced spiritual and physical authority over their children.”⁵⁰

One major area in the modern generation of fathers that is lacking is spiritual leadership. James Emery White, pastor of Mecklenburg Community Church, realizes that the key to family discipleship is the father. He says, “[our church has] become convinced through the years of experience that if you get the man, you get everyone else

⁴⁶ Prince, “The Pastor’s Home,” 169.

⁴⁷ E. K. Simpson and F. F. Bruce, *The Epistles to the Ephesians and Colossians*, The New International Commentary on the New Testament (Grand Rapids: WM Eerdmans Publishing, 1957), 137.

⁴⁸ Stott, *The Message of Ephesians*, 248.

⁴⁹ Simpson and Bruce, *The Epistles to the Ephesians and Colossians*, 136.

⁵⁰ *Ibid.*

within his orbit—specifically, his wife and children Get him, you get her. Get him and her, you get the family. It’s that simple.”⁵¹ Men need to step up and lead their families. The church needs to focus its efforts on leading the men. If you get the men, then the rest will follow.

The sad reality is that too often mothers are dragging their kids to church while the fathers are staying at home. There is also an unfortunate amount of families that have no father in the picture at all. Those families are missing an extremely important part of the family. That paternal role is fundamental to spiritual development and leadership in the family. For the families that have the father around there is no excuse for a spiritual void in the home. Fathers are expected, and explicitly directed by Scripture, to train their children in righteousness. “Fathers must rely on the Holy Spirit to temper their conduct and attitude, thus enabling them to avoid provoking their children to anger. Also, the Holy Spirit gives them the wisdom and enablement they need to train and instruct.”⁵²

Fathers are comfortable with parenting in other areas that are unrelated to spiritual matters. They will get involved in extracurricular activities, sports, and clubs with their kids. Yet, they neglect to provide biblical instruction to their sons and daughters. Voddie Baucham warns, “If I teach my son to keep his eye on the ball but fail to teach him to keep his eyes on Christ, I have failed as a father. We must refuse to allow trivial, temporal pursuits to interfere with the main thing.”⁵³ Fathers, and mothers, must realize that spiritual instruction needs to be at the center of parenting. Let nothing else be first. Parents need to incorporate the daily time to “bring [their children] up in the discipline and instruction of the Lord.”

⁵¹ James Emery White, *Meet Generation Z: Understanding and Reaching the New Post-Christian World*, (Grand Rapid: Baker Books, 2017), 149.

⁵² Hoehner, *Ephesians*, 799.

⁵³ Baucham, *Family Driven Faith*, 22.

Conclusion

Many times Christians forget about the sovereignty of God, and how He is always at work around His children within His creation. Failing to recognize the role of the Holy Spirit can cause well-meaning believers to miss out on true disciple making for the children of their generation. Each parent must realize that they are to partner not only with the church but also with the Holy Spirit in raising their children. The Holy Spirit is the one who draws each believer to Himself. He convicts, rebukes, and directs each child as they come to a saving relationship with God the Father, through Jesus Christ. Parents must guide and direct their children, but they must also leave room for the Holy Spirit to work. The partnership requires trust and patience from the parents as they wait for the work to take place from the Holy Spirit in their child's life. The local church must also be aware of how the Spirit is leading them to disciple children in their ministry context. They must be prayerful about how to, or if to, run their age segregated programs. What a great honor and privilege it is for the family and the church to work alongside the Holy Spirit in discipling children.

This chapter has provided multiple examples of Scriptural references for family ministry. In this chapter it has been observed that God clearly intended for parents to take the responsibility in raising their children in the Lord. God rejects the concept of parents passing the responsibility off to another program or organization. God holds the father and mother accountable for the development of their children.

The Old Testament and New Testament teach the same truths about the need for godly fathers and mothers to step up and train their children. "One thing we are to abhor as Christians parents is 'values-neutral' education We should struggle to make sure that our children are taught morality grounded in the character of God and supported by the life and power of our Savior Jesus Christ. We must teach this in our homes."⁵⁴

⁵⁴ James M. Boice, *Psalms, An Expositional Commentary*, vol. 2 (Grand Rapids: Baker Books, 1996), 646.

The church must partner with the parents by equipping them for the work of the gospel. The church must see to it that its primary efforts always work through the families.

In the book *Designed to Lead*, Geiger and Peck exclaim, “Both parenting and pastoring must focus on equipping.”⁵⁵ Each family serves as a place of discipleship and biblical instructions. God’s Word is clear on the expectations of parents and discipleship, and the church must provide guidance and leadership.

⁵⁵ Eric Geiger and Kevin Peck, *Designed to Lead: The Church and Leadership Development* (Nashville: B&H, 2016), Kindle.

CHAPTER 3
THEORETICAL AND PRACTICAL PERSPECTIVES
ON FAMILY-EQUIPPING MINISTRY

God first established the family when He created Adam and Eve. In the very beginning God saw that the family was the central component to civilization. Since that time, the world has grown from one family to billions of families, expanding nearly every inhabitable surface of the earth. Each cultural and civilizational success and failure over the years has pivoted on the effort of families. God’s people, from the early Israelites to the modern-day congregations, has worked in and through families. God ordained and orchestrated the family to be the central part of spiritual instruction and growth. As Proverbs 22:6 instructs, “train your child in the way he should go, and when his is old he will not depart from it.” Many other times in Scripture God commands the family unit to be a place of instruction in righteousness. Parents are expected to teach their children, whether biological or spiritual children, in the ways of God’s Word.

The church has also been established in order that the parents are equipped to teach and lead their respective family. “What are needed are not merely events putting parents and youth together but intentional training so fathers and mothers can build discipleship into their children’s daily lives.”¹ The church must partner with the parents to collectively make disciples. The church has been training and teaching Christian believers for thousands of years. In many cases the church has done a wonderful job making disciples, while at other points in history the church has done quite the opposite. One of the greatest factors in the success of the church and its efforts in reaching the lost

¹ Paul Renfro, “Responses to Brandon Shields Family-Based Ministry,” in *Perspectives on Family Ministry: 3 Views*, ed. Timothy Paul Jones (Nashville: B&H, 2009), 126.

and discipling the saints is the type of family ministry model they utilize. Many churches would not even consider using a family ministry model in their congregation. Yet, many churches have turned their focus to making family the central target for ministry in their church body. Some churches have defined what they think family ministry is, while others have never given it any thought. Most often the success of making true disciples is found in the churches who understand the importance of training and equipping the family. True biblical family ministry will “equip parents, particularly fathers, to engage actively and personally in the discipleship of their children . . . parents are called to personal engagement as primary faith trainers in their children’s lives.”² This concept is not practiced to its potential in the current church.

Part of the reason the church equipping the family for ministry concept is not utilized as it should be is due to the church not clearly seeing this effort as the best course of action. Many churches have simply served as the hub for biblical teaching and training. The church will make disciples and send them into the world. Yet, many times the church sees parents as secondary trainers in discipleship. While many churches attempt to serve as the discipleship hubs, most fail to provide the training and equipping needed for their congregants to disciple their own families in their homes. God designed the church to be made up of many parts. The Apostle Paul reminds the church in Corinth, “now you are the body of Christ, and each one of you is a part of it,” (1 Cor 12:27 NIV). Believers today must realize that each family serves the overall body of the local church too. The local church must maintain flexibility and balance when it comes to discipleship. To best honor Scripture, churches need to begin working their ministry efforts toward equipping parents. All other ministries flow from that starting point.

² Michael Anthony, and Michelle Anthony, *A Theology for Family Ministries* (Nashville: B&H Academic, 2011), 157.

Another reason parents are not receiving the proper equipping for family ministry is because the priority of parents is not in truly making disciples of their children. Voddie Baucham points out, “There are many worthwhile pursuits in their world, but few of them rise to the level of training our children to follow the Lord and keep His commandment.”³ It is very clear that God instructs through His Word that parents must lead in the disciple making of their children. There is honor to be found in parenting according to God’s design. Baucham continues, “The idea that motherhood, fatherhood, and family are not as honorable as high-income careers or highly visible ministry positions is biblically uniformed at best and grossly heretical at worst.”⁴ Parents should see the value and importance of motherhood and fatherhood. The priority needs to shift from income and career track to raising children in righteousness. The church can serve as the encourager of this shift. The church leaders can teach their parents that the most important task they have in their lives is to raise their children in the Lord. Parents and the church must partner together to fulfill this command.

Historical Models of Family Ministry

Family ministry has been an important focal point in the body of Christ since the earliest New Testament churches. It was important for the early churches to ensure they were passing the truth of Christ to their children to carry on the faith from one generation to the next. Not only did the first century church take on the responsibility of raising their own children in the instruction of the Lord, but they also took responsibility for the abandoned and orphaned children.

As the years went by, education became less of a central component to many societies. “With the dawning of imperial favor in the fourth century AD and the

³ Voddie Baucham, *Family Driven Faith* (Wheaton, IL: Crossway, 2007), 31.

⁴ Ibid.

crumbling of the Roman Empire in the fifth, the primary locus of Christian practice drifted from homes to dedicated institutional structures.”⁵ Thus, many parents were illiterate or uneducated leaving them unable to teach Scripture to their children. Spiritual instruction came from the church leaders and others who were educated. One of the greatest influencers of family discipleship in medieval theology was Augustine of Hippo. Augustine’s theological teachings shaped intellectual life of the church. While marriage was focused upon in his instructions, the value of discipling children was not often a central point of his teachings. “No major medieval theologians seem to have produced any works exclusively devoted to the subject of spiritual training in the context of family.”⁶ The medieval period did not have a successful family discipleship structure.

“In the latter centuries of the medieval era church leaders called anew on clergy and fathers and mothers to embrace more active roles in the Christian training of children; this training consisted primarily of memorizing prayers, creeds, and the Commandments.”⁷ In the thirteenth century, Thomas Aquinas wrote *the Catechetical Instructions of St. Thomas Aquinas* which was used in the church to help explain basic doctrinal teaching to be used by the pastor for his congregation. During this time Aquinas’ writings were used solely at church gatherings, but they did provide a renewed focus toward young people.

The sixteenth century reforms called for fathers to reclaim their role as the primary faith trainers in the home. “The Reformers, particularly Luther and Calvin, developed a robust vision for Christian training in the household and called parents to disciple their children. The Puritans in England and America cultivated this Reformation

⁵ C. Michael Wren Jr., “Among Your Company at Home,” in *Trained in the Fear of God*, ed. Randy Stinson and Timothy Paul Jones (Grand Rapids: Kregel, 2011), 101.

⁶ Wren, “Among Your Company at Home,” 105.

⁷ Anthony and Anthony, *A Theology for Family Ministries*, 159.

vision and brought it to its fullest flower in the form of consistent family worship and discipleship.”⁸ According to Luther, the family was the epicenter of God’s work. He saw the family as “an earthly kingdom” where children were trained by their parents in accordance with Scripture.⁹ The mass production of books led to increased opportunities for discipleship in the Christian household. Each family could get a Bible in their homes and teach from it without relying solely on a pastor.

At this point in history the Puritans developed some of the most complete expressions of theology in their family worship time. The fathers, during this period, were called to be the pastor of their own homes. The Puritans saw their primary calling to be the training of children to love and obey God. The Puritans understood God ordained the father to lead this training as the head of his family. In many instances throughout history there were severe disciplinary measures and punishments issued to fathers who neglected to disciple their families. The puritan model included these disciplinary measures. The church leaders held every father accountable for teaching their families in the faith. Jeffery Robinson states,

Then, as now, the revolution in family relationships cannot begin in the church. It must begin in the household. A new reformation must begin with fathers taking responsibility for training their children in righteousness and with mothers who partner with the husbands in pursuing this vision. It will require these fathers and mothers to love and to train children whose parents are unbelieving or uninvolved in their spiritual development. It will require churches to equip single parents and to connect them with other families who can assist them in tasks of family discipleship. But the revolution cannot begin with church activities or programs; the revolution begins with your household and mine.¹⁰

⁸ C. Jeffrey Robinson Sr., “The Home Is an Earthly Kingdom,” in *Trained in the Fear of God*, ed. Randy Stinson and Timothy Paul Jones (Grand Rapids: Kregel, 2011), 115.

⁹ Martin Luther, *The Large Catechism in The Book of Concord: The Confessions of the Evangelical Lutheran Church*, ed. Robert Kolb and Timothy J. Wengert, trans. Charles Arand (Minneapolis: Augsburg Fortress Press, 2000), 410.

¹⁰ Robinson, “The Home,” 129.

Prior to the Industrial Revolution education, training for skills, and family discipleship were activities that took place in the home on a daily basis. These home ministry practices were also well supported by the local community church. However, as the Industrial Revolution took shape, families became more fragmented as they were separated from one another throughout most of the day. The identity of family changed as did the role of the father. He was now the “bread winner” while the mother stayed home to raise the children. The concept of the father teaching his son the family trade was slipping away. The days of schooling and discipleship in the home were also coming to an end. Fathers began to step away from the role of spiritually leading their family. “Not only in the industrialized cities but also on the American frontier, cultural and social revolutions resulted in widespread disengagement of fathers from their children’s Christian formation.”¹¹ In turn, a proper biblical identity for fathers never returned. Instead, the church began to take the primary role of leading spiritually in the family. The American culture drifted toward a costumer and program driven church model that has continued into modern times.

Each church has a specific way of conducting ministry. Each strategy has positives and negatives. When it comes to family ministry, there are four fundamental family ministry approaches to observe: (1) Programmatic ministry, (2) Family-integrated ministry, (3) Family-based ministry model, and (4) Family-equipping ministry.

Programmatic Ministry Model

A significant number of churches take a very programmatic approach to ministry. The church ministry efforts are based around events and programs. Focusing the ministry around the family is not the goal for the congregation. Instead, each ministry is separated into specific, individual sections to reach the needs of all ages. In these

¹¹ Anthony and Anthony, *A Theology for Family Ministries*, 164.

churches the children's ministry, adult ministry, and youth ministry are completely isolated from one another. Because the programmatic approach seems to be the most successful model in churches today, it is also the most popular. Some benefits of this ministry model are that each age group ministry can focus on the needs of that group. The music and teaching sessions are also catered to each specific group's life stage. The content of the meetings and gathering can be groomed to meet the precise needs of a specific generation. This ministry model works well for discipleship and small groups. Most Americans feel comfortable and welcomed in this style church. However, just because it feels comfortable does not mean that it is the most biblical model for the church. Instead, the church should pull away from a program driven model. If the church is centered on programmatic ministries that cater to specific age groups, misconceptions about the purpose of the church take shape.

Although the programmatic ministry model is the most popular and established ministry model in the culture today, the words of Timothy Paul Jones ring true: "The segmentation short-circuits 'church as family' . . . the segmented-programmatic model isn't really a family ministry model at all. It's still viewed as the ideal model in our churches. I don't believe it effectively discipled people in a way that reflect both 'family and church' and 'church as family.'"¹²

In contrast to this very popular church ministry philosophy are three primary family ministry models that deserve attention. In the book *Perspective on Family Ministry*, edited by Timothy Paul Jones, there are three main contemporary models of family ministry: *Family-Integrated*, *Family-Based*, and *Family-Equipping* ministry. Each of these types of family ministry contrast with programmatic approach mentioned above. "The family is the normative context for the discipleship of children. Every

¹² Timothy Paul Jones. "Family Ministry: Three Models for Ministry to Families," *Timothy Paul Jones*, August 23, 2016, video, 24:01, www.timothypauljones.com/family-ministry-three-models-for-your-churchs-ministry-to-families/.

Christian parent is, therefore, responsible to engage personally in the formation of his or her child's faith."¹³ Instead of the church being focused on programming ministry to meet segmented life-stage groups, these ministry models focus on the family.

Family-Integrated Ministry Model

The first family ministry model to observe is family-integrated ministry. In this model of family ministry the children and adults are fully integrated with one another in nearly every aspect of ministry. According to the National Center for Family-Integrated Churches, this ministry affirms that the biblical family is a scripturally ordered household of parents, children, and sometimes others, such as singles and widows. They reject the church implementation of individualism by fragmenting the family with age-graded focuses. They feel that the fragmentation promotes family separation instead of family unity.¹⁴ While most churches send kids under the age of ten to some form of children's church or nursery care, the family-integrated ministry embraces keeping the entire family together during all events. A children's' ministry and nursery simply do not exist in this model church.

This model expects parents to be responsible for the spiritual development and formation of their children and the spiritual children entrusted under them. As Voddie Baucham says in his book, *Family Driven Faith* "It is not the lucky parents but the diligent ones who will end up with a child who brings them praise instead of shame,"¹⁵ Parents must adhere to what Scripture says about training children in righteousness. The Bible clearly places the responsibility of training children in righteousness ultimately on the parents. Deuteronomy 6:6-7a (NIV) says, "These commandments that I give you

¹³ Anthony and Anthony, *A Theology for Family Ministries*, 173.

¹⁴ Renfro, "Responses," 55.

¹⁵ Baucham, *Family Driven Faith*, 107.

today are to be on your hearts. Impress them on your children.” Henry Cope declares in *Religious Education in the Family*, “the family is the most important religious institution in the life of today. It ranks in influence before the church. It has always held this place.”¹⁶ The family-integrated ministry model creates a church community environment that forces families to stick together. Ministry starts in the home. Paul Renfro observes, “The home is the best context for discipleship.”¹⁷

The family-integrated ministry model works well for traditional families with both parents in the picture. In fact, this ministry model is truly the ideal style of family ministry if the world wasn’t broken and families weren’t struggling the way they are. Instead, this ministry model is typically solely embraced by homeschool families. They migrate to these style church congregations because they fit into this culture well. Most Christian homeschool families make family time together a priority. Both parents are in the picture in homeschool families, and there is much more time for family discipleship. Timothy Paul Jones state that a positive aspect of the family-integrated ministry model is that they are “a more faithful and more effective way of discipling people. A family-integrated church is ‘simple church’ at its simplest . . . people are together in pretty much every instance . . . it does truly call men to disciple their families.”¹⁸

However, since a considerable amount of the culture does not fit into the homeschool family mold, this ministry effort finds some serious challenges in reaching the spiritual orphans and single parent families. Single mothers and young adults do not fit into the expected mold of family discipleship. They find themselves asking questions: What do you do if there is no father in the picture? How can I disciple my children if I

¹⁶ Henry F. Cope, *Religious Education in the Family* (Chicago: University of Chicago Press, 1915), Kindle.

¹⁷ Renfro, “Responses,” 63.

¹⁸ Jones, “Family Ministry.”

am working multiple jobs just to make enough money to survive? My family is broken, so how do I follow this ideal example? There is indeed a challenge for family-integrated churches to reach out to the single parents, young adults, and spiritual orphans. “The structure of family-integrated church could discourage many singles and nontraditional families from full participation in their community of faith . . . if Bible studies take place in homes led by fathers, what learning opportunities are provided for single mothers?”¹⁹ None the less, the impact of biblical family training for discipleship in the family-integrated church is remarkable.

For most churches transitioning from the ever-popular segmented programmatic church style to the family-integrated ministry is a daunting task. Jones continues, “It is really difficult, I would say just about impossible to get an established church to move from a segmented-programmatic model . . . to a family integrated model without in the process causing the church to be broken into pieces. It’s a hard transition to make, an almost impossible one.”²⁰ The best approach for the family-integrated ministry model is to start as a church-plant. There are simply too many variables at hand to expect a congregation to make the drastic brand change of ministry. While it can be attempted, it is likely not a mission accomplished outside of a church-plant effort. Many churches will seek the Lord and find this direction is perfect for them. However, this model is not for every church. The family-based model may be the perfect fit for another congregation.

Family-Based Ministry Model

In the spectrum of family ministry models, the family-based model falls between the programmatic type of church ministry and the family-equipping model. This

¹⁹ Jay Strother, “Family-Equipping Ministry,” in *Perspectives on Family Ministry: 3 Views*, ed. Timothy Paul Jones (Nashville: B&H, 2009), 86.

²⁰ Jones, “Family Ministry.”

means that there is a great focus on separate ministries that cater to the different ages and life stages. In the family-based model the church's main goal is to keep the priority of family at the forefront of the mission statement. "The two core values undergirding this ministry philosophy are *flexibility* and *balance*."²¹ This ministry model can be best understood with the example of a flower. Each pedal stems from the center and they are separate yet still connected. Each ministry effort is directed toward experiences that will draw families and generations closer together. This church adds programs in order to bring generations together. As student minister Brandon Shields puts it, "What churches need to do is simply refocus existing age-appropriate groupings to partner intentionally with families in the discipleship process."²² Rather than making any radical changes to the age-appropriate ministries, the family-based church simply makes changes to the mindset of the church by refocusing the efforts to include family faith development. Family-based churches "intentionally include intergenerational and family-focused events in each ministry."²³

This model is a great starting point for churches that are looking to make a transition to a family ministry model from their current programmatic model. This transition is by far the easiest to make. The shift now focuses on the family in every effort of the church. The church stays very program driven, but all generations are included in the program planning.

An unfortunate drawback of this model, however, is the great number of church activities that overload the calendar. Jones asks, "How can parents really be

²¹ Brandon Shields, "Family-Based Ministry," in *Perspectives on Family Ministry: 3 Views*, ed. Timothy Paul Jones (Nashville: B&H, 2009), 100.

²² Shields, "Family-Based Ministry," 99.

²³ *Ibid.*, 100.

discipling their children if their spending so much time in church activities?”²⁴ A church with too many activities and programs can easily lead to parents letting the church take care of the discipling their children while they stay disconnected. If the church isn’t constantly intentional, the family-based model can also easily slip back into a segmented-programmatic approach to ministry. Again, this ministry model would be a good transition, but it would not be recommended to maintain this model as an enduring approach to ministry. The family-equipping ministry solves many of these problems.

Family-Equipping Ministry Model

With the family-equipping ministry model there is a clear partnership between parents and church leaders. The church must train and equip parents to take the lead role in family discipleship in the home. There is no single greater responsibility for parents than the training of their children in righteousness to prepare them to serve as part of the Great Commission. Far too often parents have passed their responsibility of discipling to the local church. The family should practice discipleship within their households because there should be a longing “for gospel-centered relationships, where the grace of God is rehearsed.”²⁵ The family-equipping ministry model does exactly that.

Family-equipping churches “retain some age-organized ministries but restructure the congregation to partner with parents at every level of ministry so that parents are acknowledged, equipped, and held accountable for the discipleship of their children.”²⁶ The ultimate goal of family-equipping ministry is to partner the church and

²⁴ Jones, “Family Ministry.”

²⁵ Peter R. Schemm Jr., “Habits of a Gospel-Centered Household,” in *Trained in the Fear of God*, ed. Randy Stinson and Timothy Paul Jones (Grand Rapids: Kregel, 2011), 191.

²⁶ Strother, “Family-Equipping Ministry,” 144.

the parents together to raise up a generation of children that follows the Lord. “In simple terms, [the] goal [becomes] discipleship through partnership.”²⁷

Emerging Generations minister from Brentwood Baptist Church, Jay Strother, offers seven family-equipping ministry strategies: (1) synchronize all ministry efforts around the recognition that two partnered influences—church and home—have the greatest potential impact to young lives, (2) clearly communicated expectations and plans to parents, (3) develop a resource guide to recommend resources for family devotions and family issues, (4) connect the church’s teaching ministry to the home, (5) provide catalytic venues to introduce parents to the expectations, (6) provide family-equipping missions opportunities, and (7) partner with the worship team to develop intergenerational and family worship gatherings.²⁸ The family-equipping church highlights the need for the church leaders to equip the parents to do ministry in the church and especially in the homes.

Pastors must lead by example and make their own family ministry their top priority. David Prince says, “For a church to move toward a family-equipping model of ministry, the pastor of the church must daily equip his own family.”²⁹ Failure to lead at home first and foremost will produce a pastor who will not see his church grow into a family-equipping ministry. Just as the Apostle Paul said in his letter to the church of Corinth, “Be imitators of me, as I am of Christ,” all pastors must imitate Christ and set the example for their congregations (1 Corinthians 11:1). Prince asserts “too often the passivity [pastors] critique is nurtured by the very leadership model they present to families in the congregation.”³⁰

²⁷ Ibid., 148.

²⁸ Strother, “Family-Equipping Ministry,” 151-53.

²⁹ David Prince, “The Pastor’s Home as Paradigm for the Church’s Family Ministry,” in *Trained in the Fear of God*, ed. Randy Stinson and Timothy Paul Jones (Grand Rapids: Kregel, 2011), 170.

³⁰ Prince, “The Pastor’s Home,” 169.

Pastors must lead by example in their family discipleship efforts, and they must also keep focus on the main point of the church: to be the bride of Christ. Family-equipping churches will keep the Gospel at the center of the church. If the church is not careful to keep focus on Jesus Christ, then they can quickly become self-indulgent and begin to idolize the concept of family. The family cannot be the most important part of ministry; Jesus must be. Pastors are in the business of training and equipping the family. David Prince expresses,

The pastor who desires to lead a family-equipping church must sound a clear note in his own home that he understands it is not the church but parents—and fathers in particular—who are given the primary responsibility for calling the emerging generation to hope in God. The church serves a supplementary role, reinforcing the biblical nurture that is occurring in the home. It is not the job of professionals at the church to train believers’ children the fear of God.³¹

Timothy Paul Jones states, “The vision of family-equipping is that we have a church that is both ‘church as family’ and ‘family as church.’”³² In the family-equipping model, everything planned includes all generations of the family. The family-equipping ministry involves the generations to equip the parents to disciple their children. The church serves as a family, and the family serves as a mini-church.

The Family as a Church

Within the context of family-equipping ministry, there are two main ways to understand the blend of the family and church relationship. The first is the *family as a church* and the second is the *church as a family*. Timothy Paul Jones asserts, “Christian households become living microcosms of the larger community of faith as families learn and live God’s Word together.”³³ The body of Christ starts with each individual family.

³¹ Ibid., 173.

³² Jones, “Family Ministry.”

³³ Timothy Paul Jones, *Practical Family Ministry* (Nashville: Randall House Publications 2015), 11.

“It is common today for families to have the mentality that the church exists to serve the family. In reality, such a view needs to be turned on its head . . . households exist to portray to the world the church, the household of God.”³⁴ Unfortunately, many churches are not teaching the family-as-church concept. Brian Howard Honett says that the reason parents are not taking seriously the idea of training their children in the Lord at home is that there is a lack of a sense of urgency.³⁵ Parents need to see that church at home is how God designed it to be. God desires for each family to have time together in family worship. It starts with parents teaching their children the story of God’s redemption. Just as the Israelites passed down the story of their deliverance from Pharaoh’s Egypt to the promise land, parents must teach about the saving deliverance God provides through His son, Jesus. The time with their children will not last as long as they think. They must urgently train up their children while they have the opportunity.

For family-equipping ministry to work in the family-as-church concept, congregational leaders must set the example by implementing family worship in their own homes. The church leaders should also develop family worship guides to serve as resources for the families within the church. Leaders must also follow-up with each family to see how they are doing in their implementation of family worship. Families will need to work at getting into the rhythm and routine of conducting regular family worship. Consistent implementation of family worship will take time and determination, but it is worth it for the sake of discipling each family member. Honett states, “Parents must be willing to sacrifice time and energy for the purpose of preparing for family

³⁴ Prince, “The Pastor’s Home,” 168.

³⁵ Brian Howard Honett, “Family, a Context for Worship,” in *Practical Family Ministry* ed. Timothy Paul Jones and John David Trentham, (Nashville: Randall House Publications 2015), 27.

worship. Such a price, however, is so small when the eternal implications and benefits are taken into consideration.”³⁶

Family-as-church is also a prime context for evangelism and discipleship. Unfortunately, many parents struggle with fear, uncertainty, and anxiety when it comes to teaching their children the Gospel and leading them to Christ. Church leaders must reassure and encourage parents to overcome their fears and trust the Gospel and the Holy Spirit to do the work as they share the truth. Discipleship in the family is a fundamental aspect of parenting. John Steen asserts, “A family, led by Godly parents, will be a place where children are loved, accepted, and belong. Children who are loved by a wonderful earthly father will more naturally understand the concept of a heavenly Father’s unconditional and sacrificial love.”³⁷ When discipleship by living out love takes place in the home, the children will see God’s truth and promises first hand. Parents realize “that the Bible sets them apart as the primary and most strategic spiritual influencer in the lives of [their] children.”³⁸ Children will follow and model themselves after their parents. If the parents are setting the example of how to sacrificially follow Jesus, then the children will duplicate their actions.

The family-as-church model can be practiced with proper discipline in the home. Parents who take the time to instruct and manage their children in the ways of the Lord are the ones who will see their children grow in faith. Many times, parents assume that well-mannered, respectful, God-fearing children will just develop over time. When the reality is that children, when left untrained or undisciplined, will go the way of the world. Raising God-fearing children requires parental engagement with love through biblical

³⁶ Honett, “Family, a Context for Worship,” 27.

³⁷ John Ellis Steen, “Family, a Context for Discipleship,” in *Practical Family Ministry* eds. Timothy Paul Jones and John David Trentham (Nashville: Randall House Publications 2015), 41.

³⁸ *Ibid.*, 45.

instruction and proper disciple.

The family-as-church model can also be implemented very successfully during family meals. Matthew Thompson declares, “Mealtimes as a family, before and after children, represent strategic discipleship moments where a family can grow closer to God and to each other . . . in a culture in which precious little of the family is held sacred, a family meal is one simple but profound means of protecting, equipping, and ministering to [one’s] family.”³⁹ Mealtimes are prime opportunities of mothers and fathers to implement discipleship, fellowship, service, evangelism, and prayer in their homes. Consistently sharing meals together bonds a family and helps them see God working in and through their lives. One of the most important aspects of the body of Christ is sharing community together. Thompson says, “Eating a family meal together displays and communicates a sense of authentic community.”⁴⁰ Families have so many great opportunities to disciple their children if they are intentional. Parents must take advantage of the short time they have to be incredible influencers on their children’s spiritual development.

The Church as a Family

Just as the family is to be a miniature church where discipleship, prayer, evangelism, and fellowship take place, the church must also reflect the concept of family. Timothy Paul Jones articulates, “The goal of church-as-family is to help God’s people relate to one another more like a family. What this means is that the church nurtures members within a rich matrix of multi-generational relationships.”⁴¹ The church-as-

³⁹ Matthew Scott Thompson, “Family Meals, A Place of Spiritual Nourishment,” in *Practical Family Ministry*, ed. Timothy Paul Jones and John David Trentham (Nashville: Randall House Publications 2015), 50.

⁴⁰ *Ibid.*, 53.

⁴¹ Jones, *Practical Family Ministry*, 12.

family process requires the church to truly make an effort to equip and train parents for their home ministry. Danny R. Bowen uses the acronym M.A.S.T.E.R. to describe how church leaders can equip parents for family discipleship. He recommends, modeling what church leaders expect of their parents, articulating expected changes with key leaders, scheduling key check points of growth, training teachers to be parent equippers, empathizing with struggling parents, and recruiting families to tell their story.⁴² Leaders must oversee progress and support parents as they take on this important task of discipling the next generation. This effort is a partnership between the parents and the church leaders. “Pastors reflect Jesus in the church by directing, disciplining, and defending the flock of God, and fathers must do likewise with the little flock God has entrusted to them.”⁴³

The church-as-family structure can capitalize on reaching out to the challenging demographics within the church: emerging adults, broken and blended families, and grandparents. In many churches, these groups are left out on their own without connecting to the standard model of family ministry. Family-equipping ministries must cast a vision for each of these groups. Leaders can develop discipleship resources with grandparents and senior adults in mind. They can serve as supervisors and mentors for the younger generations. The church must also see that the blended and broken families can also implement family discipleship. The process may look a little different, but it is very doable with the proper planning, support, and integration. When it comes to reaching emerging adults and those between youth and adulthood, “if emerging adults are relationally engaged and made an essential part of the community of faith . . .

⁴² Danny R. Bowen, “Be a Family by Equipping Parents,” in *Practical Family Ministry*, ed. Timothy Paul Jones and John David Trentham (Nashville: Randall House Publications, 2015), 75-76.

⁴³ Prince, “The Pastor’s Home,” 169.

they will serve the kingdom alongside their brothers and sisters, and they will mature in Christlikeness.⁴⁴

Family-Equipping Ministry Model for Chapel Next

There are multiple reasons why the family-equipping ministry model is the best choice for Chapel Next Fort Campbell, Kentucky. Based on the specific challenges, dynamics, and lifestyle the Army produces, family-equipping ministry is the key to providing quality ministry at Fort Campbell.

The Transient Nature of the Army

Most Americans start their careers, find their “forever home,” have a few kids, adopt a puppy, and work in the same town the rest of their lives. From time to time the mother or father will get a promotion or job transfer that uproots them and lands their family in a new city or state. In those less common scenarios there are always many adjustments to make. These families will have to sell or rent their home. They will have to pack up all of their belonging and sort through the years of hoarding. They will have to drive across the country with a moving van full of household goods and move it all into a new home in a new city. They will have to meet new neighbors, make new friends, find a new school, and search for the perfect church that feels just like home. Making this transition is quite difficult. Fortunately, it is not very common for most Americans. However, in the life of an Army family, this interruption is a reality every two to three years.

Soldiers are constantly coming and going. Every time a family finally gets comfortable the Army sends orders to have them moved to another duty location; they are placed on orders to have a Permanent Change of Station, or PCS. “According to the

⁴⁴ John David Trentham, “Be a Family for Emerging Adults,” in *Practical Family Ministry*, ed. Timothy Paul Jones and John David Trentham (Nashville: Randall House Publications, 2015), 88.

Department of Defense, military families move ten times more often than civilian families.”⁴⁵ An article was written describing the challenges of regularly moving from one station to the next every few years. The article states, “The rate of PCS moves is important because each PCS involves transporting the entire household, including the Soldier, his/her family, and their household goods—a costly and disruptive enterprise for all.”⁴⁶ The reality is that Army families are disrupted constantly. Because each family moves from duty assignment to the next every two or three years, and no family is on the same schedule, families are coming and going every month. As soon as a family gets to know another family and they become friends, it is time to move out again. Thus, friendships are very rarely deep simply because there is not enough time for them to develop. One venue that many people look for support and consistency is the base chapel.

All chapel services within the Army are led by chaplains. Unfortunately, chaplains are not able to provide stability like a local pastor can. “Military ministry is different from ‘church’ or parochial ministry. Chaplains rotate in and out of chapel (church) leadership based on military assignment priorities, not congregational preference. The chaplain is not ‘called’ by a church as such; he is under contract to the U.S. government.”⁴⁷ Maintaining consistency in teaching and leadership vision is a challenge because of the constant rotations of chaplains. Chaplains are not only responsible for weekly chapel services, but they must primarily support their unit of soldiers at home, during field exercises, and on deployments overseas. “Formal chapel

⁴⁵ Jessica Dickler, “Military Families Face Financial Hurdles,” *CNN Money*, accessed January 26, 2018, <http://money.cnn.com/2012/03/27/pf/military-families>.

⁴⁶ W. Michael Hix, J. Michael Polich, and Thomas F. Lippiatt, “Army Stationing and Rotation Policy-RAND Corporation” (Santa Monica, CA: RAND, 2003), accessed January 26, 2018, https://www.rand.org/content/dam/rand/pubs/documented_briefings/2005/DB421.pdf.

⁴⁷ Pauletta Otis, “An Overview of The U.S. Military Chaplaincy: A Ministry of Presence and Practice,” *Review of Faith & International Affairs* 7, no. 4 (December 2009): 3.

worship events and services are scheduled to support the particular regimens of duty stations, training regimes, or operational tempo. Services may be held in tents, the back of semi-trucks, underground, in gymnasiums, or in a variety of other temporary accommodations.”⁴⁸ The bottom line is that chapel is not a place of dependability. This reality is part of the nature of the transient Army life. Not all hope is lost, however. Army leaders have decided that “in an effort to increase unit preparedness and efficiency, the Army is looking to keep soldiers in place for a longer period of time during their permanent changes of station, or PCS.”⁴⁹

To meet this transition support need, Chapel Next has to be very intentional with how it conducts ministry. Chapel Next must combat the transient nature with the family-equipping ministry model. The only constant in most Army families is their immediate family. Friends and chaplains will come and go, but the family unit sticks together. Chapel Next can train and equip fathers and mothers to disciple in their home and set up the family for success. The family is now ready to conduct family worship regardless of the chapel services available. If a family is equipped to do family worship, it does not have to seek the chapel as the primary hub for discipleship. Each equipped family can simply use the chapel as a place of fellowship and renewal. The family-equipping model sets up the perfect conditions for families in the transient environment the Army produces.

Family Separation is Unavoidable

Perhaps the most consistent aspect of the Army is the fact that the soldier will eventually deploy. “Prior to 9/11, three-year tours were the norm. It was overseas

⁴⁸ Pauletta Otis, “An Overview of The U.S. Military Chaplaincy: A Ministry of Presence and Practice,” 3.

⁴⁹ NCO Journal. “Fewer PCS Moves for Soldiers as Army Lengthens Tours,” *NCO Journal* (June 4, 2013), <http://ncojournal.dodlive.mil/2013/06/04/fewer-pcs-moves-for-soldiers-as-army-lengthens-tours/>.

contingency operations in Iraq and Afghanistan that had soldiers moving from one installation to the next with less than 36 months at one duty station.”⁵⁰ With the war on terrorism continuing on for so many years, just about every family has experienced at least one, but mostly likely many deployments. Truth be told, most soldiers look at deployments as opportunities. Although it is never best to be away, soldiers strive off of being on the battle field prepared to sacrifice it all. “Sacrifice, particularly shared sacrifice, is considered an opportunity of honor in a warrior culture . . . selflessness is a virtue in a warrior culture.”⁵¹ Regardless of the desire for soldiers to be in the fight, it is no surprise that deployments place a strain on marriage and family relationships.

Army families need equipped marriages. Since it is incredibly common for husbands and wives to be separated for extremely long periods of time in due to deployment and training events, families are in need of extra support in the Army. Most units at Fort Campbell, Kentucky serve regular rotations overseas in combat zones all over the world. The operational tempo that is maintained by these units creates a very difficult environment for sustaining quality marriages. Families from Fort Campbell can relate with the wife who, being separated from her husband for most of two straight years, wrote, “We began living parallel lives and forgot how to be spouses . . . the military lifestyle can cause extreme strains on marriages.”⁵² Chapel Next has to work diligently at training and equipping husbands and wives to protect their marriage and make the most quality of their time together. The author continues, “You will find that

⁵⁰ David Vergun, “Soldiers to See Fewer PCS Moves,” www.army.mil (June 3, 2013), accessed January 26, 2018, https://www.army.mil/article/104647/soldiers_to_see_fewer_pcs_moves.

⁵¹ Steven Pressfield, *The Warrior Ethos* (New York: Black Irish Entertainment, 2011), 71-72.

⁵² Jocelyn Green, *Faith Deployed Again* (Chicago: Moody Publishers, 2011), 48.

even when you are separate during deployment, you can maintain a strong relationship. It takes hard work, but my husband and I can both attest that it is well worth the effort.”⁵³

For the sake of the children. Studies from the *Journal of Adolescent Health* share that, “The mental health of children is a primary public health concern; adolescents of military personnel may be at increased risk of experiencing poorer well-being overall and depressive symptoms specifically. These adolescents experience individual and interfamilial stressors of parental deployment and reintegration, which are directly and indirectly associated with internalizing behaviors.”⁵⁴ Deployment has caused many families to experience depression issues and the need for support is extremely high. The article concludes that the research findings “emphasize the increased risk of mental health issues among youth with parents (and siblings) in the military . . . systematic referral systems and collaboration with community-based mental health centers will bolster screening and services.”⁵⁵ While the referral systems and community-based health centers are great for support, the only support that can truly solve these problems is the Gospel of Jesus Christ. Chapel Next can offer the truth of God’s Word, something that the community organizations cannot do.

Chapel Next must equip the mothers and fathers to learn home discipleship so that each family member understands God’s plan for their life. By equipping each of the families, mothers and wives are able to function as the primary disciple maker in their home while their husband is deployed. The effort of equipping families can mitigate most of these issues with depression and stress. Chapel Next can support these families and help them throughout the times of separation. The ministry can provide someone to

⁵³ Green, *Faith Deployed Again*, 49.

⁵⁴ Julie Cederbaum, “Well-Being and Suicidal Ideation of Secondary School Students,” *Journal of Adolescent Health* 54, no. 6 (June 2014), [https://www.jahonline.org/article/S1054-139X\(13\)00502-8/fulltext](https://www.jahonline.org/article/S1054-139X(13)00502-8/fulltext).

⁵⁵ *Ibid.*

serve as a kindred spirit for that spouse who is left alone with the kids. She will “have someone [she] can confide in about virtually anything—fears, temptations, dreams, or desires.”⁵⁶ The true friends and spiritual counterparts are crucial to sustainment during deployments and times of separation. Army families need support to keep strong families during these times. Maintaining strong marriages is paramount to effective family ministry.

Heather Gray, a wife of a deployed soldier wrote, “I realized the children are definitely affected by the separation military life brings, they are resilient and possess an innate ability to make the best of tough situations. And despite the extra responsibility they can place on the parent on the home front, they can also be a great source of joy and companionship.”⁵⁷ Families at Fort Campbell, Kentucky are affected in exactly the same way. Chapel Next can serve as the discipleship trainer to the mothers and children that have deployed fathers and husbands. Gray continues, “I praise God for filling in the gaps where I fail as a parent . . . and I am so grateful for the people he has put in our lives to come alongside us in this journey.”⁵⁸ Chapel Next has these families placed directly into their church body. It must take advantage of this great ministry opportunity and equip each family to be prepared for deployments and stressful times. A church-as-family philosophy is prudent in Chapel Next in order to support these many families.

The Army Breeds Leaders

If there is one thing that is at the center of focus with the Army’s training it is breeding leaders. Leadership is part of every aspect of the Army. Soldiers are taught

⁵⁶ Ellie Kay, *Heroes at Home: Help and Hope for American’s Military Families* (Bloomington, MN: Bethany House Publishers, 2002), 174-75.

⁵⁷ Heather Gray, *Faith, Hope, Love, and Deployment* (Colorado Springs: Leafwood Publishers, 2014), 64.

⁵⁸ *Ibid.*

from the very start to be learning and growing in leadership skills so they can one day be the next leader for their team. All soldiers are taught that they are to work themselves out of a job by training the ones below them in their skills. The Army's form of leadership is very much like discipleship; the leader takes his followers and teaches them all he knows. He models how to be a leader and expects his subordinates to follow him. In the future those followers become the new leaders. The Army has always been in the business of leadership development.

Because the Army breeds leaders, Chapel Next should see the opportunity to connect and breed Christian leaders as well. This opportunity can take place not only in training for the battlefield, but also for the home front. Discipleship starts in the home of the Soldier. "God's Church must make it a critical priority to train leaders to create and shape cultures where people flourish and the gospel is advanced."⁵⁹ Chapel Next must see that developing leaders is part of equipping the family for making disciples in their families and in their community. "The Bible endorses leadership that results in the transformation of Christ's followers."⁶⁰ The transformative leadership begins with the chaplains and other leaders and their ability to enhance the leadership within the chapel. As Aubrey Malphurs states,

From the pastoral team, transformation spreads to the people where it has the same effect—the spiritual transformation of the congregation to become Christ-followers. And this will impact the community . . . as a result the church becomes salt that penetrates and a lighthouse that illumines the darkness of communal unbelief.⁶¹

Chapel Next can take Christian leadership to the hearts and lives of each soldier and family that is part of the body. Army chaplain William McCoy says, "Pastors

⁵⁹ Eric Geiger and Kevin Peck, *Designed to Lead: The Church and Leadership Development* (Nashville: B&H, 2016), Kindle.

⁶⁰ Aubrey Malphurs, *Being Leaders: The Nature of Authentic Christian Leadership* (Grand Rapids: Baker Books, 2003), 115.

⁶¹ *Ibid.*, 117.

do not have to be the brightest or the best to carry out God’s mission, but they do have to be interested in people.”⁶² The chapel can take this interest in people by leading each family and equipping them with the tools necessary to lead others. Taking care of the families within the body of Christ is key to leading a family-equipping church. The family-equipping church will see the community change around them as a result. “Every discipling church will eventually develop a leadership community; it must in order to move into reproduction and multiplication.”⁶³

Conclusion

Many models of family ministry have been implemented over the years. This chapter briefly discussed the historic models applied as well as the contemporary models used in churches today. No matter what type of family ministry model a church uses, it is vital to remember that disciples of Christ “must trust Him and place Him at the very center . . . Jesus never comes ‘next.’ He is always first.”⁶⁴ While many churches find the family-integrated or family-based ministry models to be most useful for their congregations, the most practical and relevant ministry model for Chapel Next at Fort Campbell, Kentucky is the family-equipping ministry model.

⁶² William McCoy, *A Spiritual Handbook for Military Personnel* (Fort Leavenworth, KS: Edwin, 2007), 101.

⁶³ Bill Hull, *The Disciple-Making Church: Leading a Body of Believers on the Journey of Faith* (Grand Rapids: Baker Books, 2010), 191.

⁶⁴ Freeman-Smith, *100 Daily Devotions for People Who Serve on the Front Line* (Nashville: Freeman-Smith 2010), 149.

CHAPTER 4

FAMILY-EQUIPPING TRAINING AT CHAPEL NEXT

In January of 2018 the processes began of speaking with fellow chaplains and other leaders of Chapel Next about starting a family ministry effort within the chapel. By and large the leaders were all on-board with the concepts presented and the plan ahead. Thus, the implementation of each goal began: (1) to assess the current family ministry model of Chapel Next at Fort Campbell, (2) to develop a family-equipping ministry model with a 4-session training course on transforming the chapel to a family-equipping ministry, (3) to train and equip the members of Chapel Next with the developed teaching sessions on family-equipping ministry, (4) to practically and tangibly implement the family-equipping ministry model in Chapel Next at Fort Campbell by creating an enduring weekly family ministry guide in alignment with the preaching plan.

The following outline displays each period of the project timeline broken down by the specific efforts of each week.

- A. Description of preparation period (Weeks 1-2).
 - Week 1: February 18, 2018 – Curriculum Development Finalization
 - Week 2: February 25, 2018 – Preach at Chapel: Introduction to Family-Equipping Ministry (served as a spring-board for course)

- B. Description of implementation period (Weeks 3-16).
 - Week 3: March 4, 2018 – *Family-Equipping Ministry Training Session 1*
 - Week 4: March 11, 2018 – *Family-Equipping Ministry Training Session 2*
 - Week 5: March 18, 2018 – *Family-Equipping Ministry Training Session 3*
 - Week 6: March 25, 2018 – *Family-Equipping Ministry Training Session 4*
 - Week 7: April 1, 2018 – Break for reassessment/preparation for Iteration 2
 - Week 8: April 8, 2018 – *Family-Equipping Ministry Training Session 1*
 - Week 9: April 15, 2018 – *Family-Equipping Ministry Training Session 2*
 - Week 10: April 22, 2018 – *Family-Equipping Ministry Training Session 3*
 - Week 11: April 29, 2018 – Break due to Chapel schedule
 - Week 12: May 6, 2018 – *Family-Equipping Ministry Training Session 4*

Week 13: May 17, 2018 – *1-Day Family Discipleship Training*
Week 14: May 25, 2018 – *Family-Equipping Ministry Training Session 1*
Week 15: June 1, 2018 – *Family-Equipping Ministry Training Session 2*
Week 16: June 8, 2018 – *Family-Equipping Ministry Training Session 3*

- C. Description of follow-up period (Weeks 17-18).
Week 17: Post-course Surveys conducted; data collected and calculated
Week 18: Analysis and review of project

The original goals played out in four separate phases. In each phase specific tasks were completed in order to move forward with each goal. Fortunately, the goals and phases synced well together.

Phase 1: Develop Curriculum for Family-Equipping Teaching Series

This phase of the project required many hours of preparation. The process of creating a curriculum originally started at the beginning of the Doctor of Ministry degree in the summer of 2016 during a class concerning family ministry models. It very quickly became clear that Chapel Next was in serious need of a family-equipping ministry plan. However, the detailed process of creating the curriculum spanned over several weeks leading into the implementation of the project.

Identifying the Need

In order to start the project for Chapel Next, the current ministry condition had to be observed. It became quickly apparent that Chapel Next was not emphasizing family ministry at all. It was not that the chapel was against supporting families, however, there were simply no efforts being made to *equip* the families to take church into the home. In fact, the chapel mostly offered a quick-fix, one-stop-shop for spiritual renewal. The participants would be recharged and then move on with their weeks. Just as many churches practice today, Chapel Next was providing a comfortable, welcoming atmosphere that allowed for any soldier and family to feel at home. Participants were able to consume without anything being required of them in return. The ministry's

program and efforts were scattered in multiple directions. Just as in many churches, the children's ministry was teaching biblical lessons completely separate from the adult sermons. For instance, the kids would come home from church with a lesson about King David while the adults were in the middle of a sermon series through the book of Romans. There was a lack of unity in the overall teaching of the chapel.

This separate teaching led to disconnection between children and parents. There was no emphasis on parent discipleship from week to week. Chapel Next was serving the families, but not equipping the families. Parents left the Chapel edified and encouraged to live out their faith from each week, but they were not challenged and equipped to lead family worship and disciple their own families. There needed to be a renewed focus on family driven ministry.

God Filled the Chapel with Families

Due to the fact that chapels are on military installations, most participants in chapel services are conventional families, with both parents attending service. As mentioned in Chapter 3, there are many families transitioning in and out of the chapel. Many families are temporarily separated by deployments and other soldier training. In addition to families, there are also plenty of single soldiers who participate in chapel services. By and large, however, the Chapel Next community is filled with families. Because of this very specific demographic, the need to train and equip parents is even more critical. God brought these families to the chapel, and they need to be trained and prepared to disciple their children when they leave.

Over the past three years at Chapel Next multiple families have come and gone through the chapel only to hear a good sermon, sing a few songs, and shake hands with some other believers. What has always been missing is an emphasis on sending out parents who are trained up to lead in their homes. While these families often mean well, and even truly desire to see their children know God in a personal way, the chapel

leadership never challenged or taught them how to be the primary disciple makers in their families. This project was developed after observing these patterns over the last few years. It became apparent as to exactly what these families needed. They needed a shift in understanding of their role in discipling their children. However, this shift would have to originate from the chapel leadership.

The Details of the Development

The Army is such a transient workplace that it causes families to be in and out of chapel because they are constantly on the go. Understanding the reality that very few families could commit to a long course of instruction, the training was condensed into four sessions. These four sessions would be conducted for any number of families who would sign up to join the course. In order to make a greater impact and reach more families, a second iteration of the course was added. The training event was such a success that a request was made for an additional course. The final iteration was a 3-week course focused on the same family discipleship training material. Finally, a one-evening training event took place with condensed material targeted at a larger audience. All in all, twelve training sessions were conducted spanning over fourteen weeks. In this transient Army environment, a spread-out training approach proved to be the best course of action.

The curriculum development was a blend of universal training that could be used in any church setting; yet, the material also needed to be tailored specifically to Army families. There were four main objectives in the curriculum development: (1) teach the basics of family-equipping ministry, (2) emphasize the distinct roles of the father, mother, and children in family discipleship, (3) clearly define the church's role in equipping the family, and (4) discuss the process for implementing family-equipping ministry in Chapel Next. Each of the objectives were placed into the four training sessions. In addition to these objectives, other specific topics were placed in the training

in order to further emphasize the overall importance of family discipleship. Topics such as discipline, education, dealing with deployments, church attendance, and family worship were all integrated into the discussions and training time.

The curriculum development started with Scripture. The participants needed to know what God's Word says about training children. Passages mentioned in Chapter's 2 and 3 were used to show the participants what God commands of them as parents. Every session during the courses had a foundational emphasis on Scripture. The lessons had to be more than secular ideas for the modern family. So, it was paramount for everything to be taught from God's Word as the foundation.

Phase 2: Recruit and Enlist Participants for the Training

One of the greatest challenges of this project, and perhaps the greatest lesson learned, was the effort required for recruiting participants in this class. The original intent was to present the family-equipping ministry model to the Chapel Next fellow chaplains and ministry leaders. The senior pastor of the chapel was the first to receive the presentation. He loved the idea and supported it fully, and he approved the request to implement the training. He also allowed a family ministry sermon the Sunday morning prior to the training in order to promote the concept and upcoming course. Then a follow-up meeting was conducted with the other leaders of Chapel Next asking for their support. Again, this meeting resulted in plenty of support for the project and ministry effort. Overall, the leadership provided a promising verbal endorsement of the project. The plan was ready to be put in motion, and it was time to get family ministry rolling along in the chapel.

While it would be wonderful to report that everything went exactly as planned, unfortunately, there were many challenges with this phase of the project. The next chapter will discuss changes that would take place if this project were to be conducted

again. It will also reveal the challenges that made implementing family-equipping ministry very difficult in the Army context. The need for making the appropriate changes to Chapel Next was tremendously high, but the interest in taking the time and making the effort was unfortunately low.

Sign up and Register

In the Army, as in many organizations, the standard rule is to promote and advertise anything desiring participation. Flyers are made, emails are sent out, and announcements in meetings are broadcasted. This family discipleship course required the same effort. Registration forms were sent out to hundreds of families, both in the chapel and in the units around post. For many weeks leading up to the event advertisements went out so people could hear of the opportunity. Many personal invites were conducted as well. Yet, when it came time to sign up for the course, not a single Chapel Next leader signed up to participate in the 4-session courses. They all liked the original plan and supported all efforts verbally, but none of them committed to attend the class. The chapel now found itself without leaders truly committed to family-equipping ministry.

Now a decision had to be made concerning how to recruit for the course. Since there was no physical commitment from the leaders (the original target), were the goals to be changed? Should the efforts be revised? Or, perhaps God would bring exactly who He planned to attend the course instead. Though no leaders participated in the course, the hope was to get as many new families to participate as possible. These families would be developed into leaders within the chapel. Sure enough, that is exactly who God brought to the class. Even though the other leaders were busy with other ministry efforts, or simply did not have invested interest in the course, God brought exactly the right families into the course. He knew who needed the family discipleship training and He took care of filling the seats each week. The recruiting may not have worked according to the original plan, but those that participated were equipped and

prepared to equip others.

Of the four courses that were taught, one course attracted current leaders from the chapel. The most well attended event was the one-evening date night event with 26 couples. Of those couples, nearly one third were leaders in the chapel. It was encouraging to see them participate because of their positions of influence. This particular training event was much easier to commit to because it was only one session instead of three or four. Those who participated were equipped to better disciple their family and train other families. In short, leadership recruitment issues stemmed more from lack of time and commitment than it did from disinterest in the concepts and teachings of family ministry. All in all, the leaders either did not have time or they did not make time for the longer courses.

Phase 3: Teaching the Family-Equipping Ministry Course

The Family-Equipping Ministry Courses included two 4-week courses, one 3-week course, and a one-evening training event. There were a total of twelve training sessions.

Family-Equipping Ministry Training Course 1

The original intent was to simply do this course one time only. However, after seeing the ability to impact many other families, a decision was made to conduct this course two times. The additional courses mentioned above also developed as a result of the original course. The first 4-week training session began during the afternoon of Sunday, March 4, 2018. The session met at the chapel and averaged a positive attendance of eight to twelve families each week. Each training event during the 4-week course used the following agenda:

1. Welcome, Prayer, and Icebreaker

2. Instruction Lesson
3. Discussion Questions
4. Practical Family Ministry
5. Controversial Parenting Topic
6. Closing Encouragement and Prayer

Session 1. The first session of the 4-week course discussed the basics of family ministry. In the class, instruction of what Scripture calls parents to do was presented. The participants were taught Family Ministry's 3 Key Components: (1) Family Ministry Requires the Church to Equip the Parents; (2) Family Ministry Starts in the Home; (3) Family Ministry is a Team effort.¹

Participants were taught that God called the church to equip the parents to lead their families. Therefore, the church must train and hold accountable the parents they teach. It is a teacher-student relationship; the teacher must train the student in order for the student to understand how to complete the assigned task. Deuteronomy 6:1-9 talks about teaching children diligently. The parents are held responsible for that task. Parents must see that the church is not the sole source nor the main source of spiritual formation for their children. Thus, the church needs to provide resources for families to train their children. Family ministry is a church-wide effort that affects how ministry is approached at every age level and in every program.

The participants also received information about the four main Family Ministry Models most churches use: Programmatic, Family-integrated, Family-based, and Family-equipping models. The family-equipping ministry model was determined to be the best approach for Chapel Next. Therefore, the participants were encouraged to adopt the family-equipping model as the most practical approach for Chapel Next

¹ Concepts developed from Timothy Paul Jones, *Family Ministry Field Guide* (Indianapolis: Wesleyan, 2011).

ministry. This approach was centrally focused during the training.

As the class continued, the participants received instruction on the character of children. It was valuable for them to understand the reality of the nature of their children. They were told that the Bible teaches that parents are responsible for training their little children who were born as sinners. The parents needed to understand that they will fail if they tried raising their children alone. Only through the saving power of Jesus Christ and the Holy Spirit working through them could they adequately parent their children. It was imperative for the participants in the course to see from the very start that the task of raising children in righteousness is indeed a tall order; it is an intimidating yet very important duty.

Next, the course moved to the area of practical family worship. Practical ways to conduct Bible reading and teaching in the home were discussed in this portion of the class. Participants were able to learn best practices in areas such as morning devotions, meal time discussions, and nightly Bible reading options. This portion of the course was valuable in that it gave tangible ways to implement family worship time in the home.

The final segment of the class focused on a specifically challenging parenting issue. Intentionally, this portion of the training was quite controversial. The intent of this part of the training was to get parents thinking more deeply about how they feel about culturally relevant topics in parenting. The topic would be discussed, and parents could weigh what the culture says versus what the Bible says on each topic. Each training session focused on a different topic. In the first class the topic of education was discussed. The practices of homeschooling, public schooling, and private schooling were compared and contrasted. The discussion resulted in every participant considering more deeply how they chose to educate their child. One specific education option was not presented as the best choice compared to the other options, but many participants saw the benefits of home educating for the purpose of raising their children in righteousness. It

was a great learning opportunity for all involved.

Session 2. The second session of the course focused on discipleship starting in the home. The class looked at the biblical command of parents raising their children in righteousness. Rather than an overview of this topic, as was provided in Session 1, this class went in depth with specific passages of Scripture commanding parents to lead their homes in the instruction of the Lord. The class read Proverbs 22:6 which says, “Train up a child in the way he should go, even when he is old he will not depart from it.” The verse was discussed and taught as the main goal of raising children. It was important for the participants to focus their aim and raise their children according to God’s standards. They needed to see how truly important their roles were in being the foundation for their child’s spiritual development. The session also looked at Ephesians 6:4, Deuteronomy 6:7, and Proverbs 23:13 to name a few. Ephesians 6:4 led to great discussion and training concerning the directive to “bring [children] up in the discipline and instruction of the Lord.”

From these passages of Scripture, three main instructional themes were derived: (1) Train Them Up, (2) Teach Them Diligently, and (3) Take Responsibility. The class learned the importance of taking full ownership of the biblical training their children receive. This effort could not to be passed off to the church. Parents were encouraged to use the church as a resource to be better equipped to train their children.

The next segment of Session 2 covered the child’s response to family discipleship according to Scripture. The book of Proverbs provides plenty of guidance for young people to follow. Time after time Solomon implores children to listen to the instructions of their father. Proverbs 15:5 says, “A fool despised his father’s instruction, but whoever heeds reproof is prudent.” The class spent time looking over this verse and discovered the biblical wisdom of obedient children. It isn’t just a simple manmade idea for a child to listen to his father’s instructions, it is biblical guidance. Then the class

looked at Ephesians 6 where children are directly address in the New Testament. In Ephesians 6:1-2 Paul gives children a straightforward instruction: “Children, obey your parents in the Lord, for this is right. ‘Honor your father and mother’ (this is the first commandment with a promise).” This passage gives no latitude for anything other than obedience. Based on an in-depth study of these verses, the participants were taught the importance of the father and the mother in the home environment.

The father’s role at home has lost much of its meaning in the Army culture. Because of constant deployments and other training events that pull the fathers out of their homes, many fathers do not take the primary leadership role in their family. For the sake of consistency for their children, many fathers simply let their wives lead. It is no surprise that if fathers forsake leading their homes in a broad sense, then they are definitely failing to lead their families spiritually as well. With that understanding in mind, the class discussed how American fathers need to experience a reformation. They were instructed that each father has been called by God to be the spiritual head of his home from the very beginning. God called Adam to lead Eve and their future children.

The class discussed the curse that fell upon women after sin entered into the world in Genesis 3:16, “Your desire shall be for your husband, and he shall rule over you.” Since the fall of man, women have struggled with a desire to have power over men. The class examined how the culture is constantly bombarded with women seeking greater and higher societal roles. Wives have tried to usurp their husband’s God-given authority and headship in the family. The class looked into the need for men to reclaim that role and begin leading their family the way God designed.

The class also received instruction on the role of the wife. As discussed above, husbands, wives, and parents continue to ignore their biblical roles. The culture wants to teach that women have to do two full-time jobs and somehow still succeed at both. Mothers and wives struggle their whole life with the balance between being a wife, a

mother, and a top-notch professional. As the class discussed, mothers cannot be both fully committed to family as God has designed them and fully committed to work outside the home. One role will inevitably take priority over the other. A mother has an extremely important role to play for her children. While the father may ultimately be responsible for the household, God still holds the mother accountable for nurturing and training her children. No one on earth has the ability to directly connect and impact a child like a mother. From the early years, mothers are there to care for and love their children. This amazing connection provides the perfect opportunity for the mother to teach her children God's truth on a daily basis and in every circumstance.

In the practical family worship section of the training the class received instruction on how to make prayer a more regular part of their family worship. The participants discussed ways they pray as a family. They were given simple options they could practice such as praying at meals together around the dinner table. Each family was encouraged to make that practice part of their daily routine. They were also taught to pray together in the morning, before road trips, and throughout the day. A practice of letting each child pray something they were thankful for was also examined. Additionally, the class looked at incorporating prayers with their family as they walked their neighborhood or saw an emergency vehicle. The class received many examples of instances where prayer could be a great addition to their daily family time.

Another area of practical family worship that was incorporated into this session was taking time as a family to go on walks together and talk about things of God. The participants were encouraged to teach their children of all the things around them that God has made. As they walked through the park, they could remind their children of how God made the creek, the trees, the flowers, and the wildlife all around them. As they passed by other families who looked unlike them, and practiced family differently, they could remind their children of how God "desires all men to be saved and to come to the

knowledge of the truth,” (1 Tim 2:4).

The final segment of the session covered the controversial topic of chastisement. As Ephesians 4 says to bring children up in the discipline and instruction of the Lord, it is imperative that the parents understand what that discipline actually looks like according to Scripture. Proverbs 23:13 instructs, “Do not withhold discipline from a child.” Scripture also says, in Proverbs 22:15 that “foolishness is bound up in the heart of a child; the rod of correction will drive it far from him.” The class was surprisingly welcome to the concept of using the “rod of correction.” In fact, many of the participants already used this method of discipline in their homes. Unfortunately, however, the rod was not always properly used. The class received instruction on how to properly use chastisement and other forms of punishment with their children in order to point them in the direction of the Lord. Punishment should redirect and sharpen the child, not scar, bruise, or destroy them. Discipline is not fun for the parent or the child, but it is necessary for the reproof and accountability of the child.

Session 3. The third session covered the role of the church and family working as a team. This session started with an overview of the role of the church according to Scripture. Key verses were highlighted such as: Acts 2:42-47, Hebrews 10:24-25, Colossians 3:16, Ephesians 4:11-12, 1 Thessalonians 5:11, 2 Timothy 3:16, and Matthew 28:19-20. Each of the passages were discussed and emphasized in order for the class to see the biblical role of the church. Understanding the roles of the church provided the participants a proper expectation of what the church could and should do to support their effort as family disciple makers.

During the lesson the participants examined the fundamentals of the church. They were taught that, first of all, a church must accurately teach Scripture. It is the responsibility of the pastor to teach his flock the truth of God’s word. Without proper biblical teaching, a father and mother will not be properly trained for leading their family

in righteousness. Secondly, the church must encourage one another. Each person in the church is part of the overall “body of Christ.” Each individual has his or her specific role to play for the sake of the church. Thirdly, the church must spend time gathering together in Christian fellowship. Spending time with one another in the church is vital to healthy Christian living. Christian fellowship time should not just be designated to the Sunday morning service alone. Instead, the local body of Christ should spend time together daily, or at least multiple times each week.

Fourthly, the church exists to equip the saints for the work of the gospel (Eph 4:12). The role of the church is not to simply teach Scripture; it is to also equip the saints so they can replicate what is being taught. The replication will take place through training in righteousness in the home for everyday evangelism and discipleship. Finally, the church must send out disciple makers. Jesus gives a clear command in Matthew 20 for what He expects of His followers. The church should be equipping saints to share the Gospel to those around them. Ultimately, the goal of ministering in the home is not only to help children grow closer to God, but it is so that they will be equipped to share the Gospel with others.

In the next portion of the training session the class compared the current structure of Chapel Next to the biblical model of the church. The participants were able to see that Chapel Next is at a point where it has many great individual ministry efforts working separately from each other. However, there was no unity within the current Chapel Next overall effort. The participants discussed ways to link the ministries together and make a more unified effort throughout the chapel. In the end, the class was able to discover some of the issues with the disconnected chapel ministry.

This session’s topic in the area of practical family worship focused on implementing music in family worship. In this segment the class learned of ways to integrate songs of praise during the day with their children. Some basic ways to do

integrate songs of praise is by playing biblical music in the family vehicle while they drive from place to place. There are specific albums that use Bible verses for lyrics, which are very helpful for children memorizing Scripture. The participants were encouraged to learn instruments if they had not already; then they were to lead their family in song before teaching Scripture for an official family worship time. The non-musically gifted class participants were encouraged to utilize the many great songs that can be played through any type of media device; these songs can still create an atmosphere of worship in the home.

Music has a special way of sticking to children, and there is no reason to expose them to music that is full of sinful, ungodly teachings. The participants were encouraged to rid their family of any music that failed to edify or lift up God. The class was reminded that God created all things to worship Him, including the songs that are sung and the music that is played by His people.

The final segment of Session 3 covered the controversial issue of family planning. In the current society family planning, including in Christian homes, has become very self-centered. Parents are considering how many kids to have, how often to have them, and taking extreme measures to ensure their plan works flawlessly. The participants were taught to set aside the current worldly perspective on family planning and, instead, look at what God's Word says about children. The class examined Psalm 127:3-5a, "Behold, children are a heritage from the Lord, the fruit of the womb is a reward. Like arrows in the hand of a warrior, so are the children of one's youth. Happy is the man who has his quiver full of them." When looking at children as a blessing, parents are forced to take "self" out of the picture and think of the value of a child's life they can not only add to their family, but to society. They can add another worshipper of Jesus to the kingdom. Unfortunately, the culture teaches that children are frustrating and troublesome. While children can be a lot of work, they are still a blessing

from God.

Session 4. The final session of the 4-week Family-Equipping Ministry Training Course took a look at what it would be like to actually incorporate family-equipping ministry in Chapel Next. In the class the participants learned eight specific ways implementing family-equipping ministry would improve the chapel. The first way Chapel Next would benefit from the family-equipping model was by its ability to *Connect Each Ministry*. Practically speaking, the chapel needed to sync sermons with children's Sunday morning lessons. Each week the chapel could have question guides sent home with each family that recap the current sermon. Then the same lesson would be taught to the children the following week. The kids would have already heard the lesson from their parent, and it would be re-emphasized at the chapel. This practice allows the parents to be the primary disciple makers while the church reinforces the same teaching. Other ideas were also discussed with connecting other ministries to one another.

The second improvement would be the *Development of Small Groups*. Small group ministry is an effective method for connecting with other families. When five to ten families gather together in a family's home it can be a great time for the parents and the kids to spend time in fellowship. Not only is there the breaking of bread together and studying God's Word, but there is the building of lasting relationships and support systems. The third benefit of the family-equipping ministry implementation is the *Increased Opportunities for Fellowship*. Chapel Next should host more fellowship opportunities for families to connect. At least once or twice a month there needs to be a fun event and a training event planned at the chapel. The fun event would be simply for fellowship and relationship building, and the training event could be for marriage, parenting, discipleship, evangelism, apologetics, and many other topics. The fourth improvement to Chapel Next by implementing the family-equipping ministry model is

the *Increased Opportunity for Sharing Personal Testimonies*. During the weekly worship service there could be a designated time called the Family Ministry Minute. This testimony would be an example of how God is working in their effort to disciple their family in the home. Implementing the Family Ministry Minute would encourage the families who are also practicing discipleship and promote to families who need to start.

Fifth, implementing a family-equipping ministry model allows the chapel to *Host Family-Equipping Training Events*. It would be very seamless and practical to add one or two quarterly family discipleship training events. The training can cover a variety of topics such as: marriage, parenting, leading small children, training older children or teenagers, and reaching out to neighborhood kids. Sixth, family-equipping ministry allows the church leaders to *Partner with Parents*. The class looked at the practical ways church leaders could engage with parents. Particularly in the Army environment, partnering with families who have a deployed soldier is imperative. Church leaders must take the time to invest in parents and ensure they are growing in their faith.

Seventh, the implementation of family-equipping ministry gives the church the ability and empowerment to *Identify Ministry Gaps*. The class was encouraged to step up and serve in the church according to how the Lord led them. They do not have to wait on the pastor to ask for them to lead. Instead they can present their ideas and bring their skills to the body of Christ. Family-equipping ministry can help fill the gaps between each ministry because it will lead each ministry to work in a family-focus manner.

Finally, family-equipping ministry encourages the implementation of a *Family Worship Guide Book*. The father, or mother in his absence, will utilize the guide book to disciple his family at home. The guide book would be coordinated with the current sermon series. For example, if the sermon series is a 6-week study through the book of Jonah, there would be a 6-week guide book to go along with it. The hope is that each family becomes able to branch into their own study and family worship time. This guide

book from Chapel Next will also keep the entire church body synchronized.

The final session also discussed practical ways to conduct family evangelism. The participants learned that family ministry should lead to family evangelism. The class looked at ways to be influential in sports and other family activities aiming to intentionally share the Gospel.

The final portion of the fourth session allowed for each family to create their own worship plan. Each family was prepared this plan and presented it during the final class. The plan needed to include an outline of a weekly family worship time. This worship time could include, but was not limited to, music, prayer, Scripture reading, and discussion. Each family presented their specific plan and left the course equipped to implement what they learned. They were taught a four-step process for moving forward in family worship:

1. Step 1: Own it – Reclaim the rightful place as the primary disciple maker.
2. Step 2: Read it – Read God’s Word and be prepared to teach it to the family.
3. Step 3: Seek it – Seek guidance from church leaders to be better equipped.
4. Step 4: Live it – Start leading family worship with spiritual conversations.

Family-Equipping Ministry Training Course 2

The second iteration of the family-equipping ministry training was planned and executed in the same manner as the first iteration. There were some changes made to better accommodate the Chapel Next ministry efforts. The first change that took place was the schedule. The class schedule was the same each meeting, but instead of having the course go four weeks in a row, there was a break between the third and fourth class. This schedule was created to accommodate a holiday weekend. Soldier and families often travel out of town on holiday weekends; therefore, all chapel activities were canceled that evening. With the break in the schedule, the attendance dropped

significantly for the final session. The attendance of the second iteration was between four to seven families each session.

The second change was making minor tweaks in the curriculum. The same lessons and materials were presented to the participants; however, some of the videos and discussion questions were added or removed in order to accommodate the different group of participants.

Generally speaking, the second iteration went very smoothly and resulted in many new families being better equipped to lead family ministry in their homes and in the chapel. The two courses combined for eight weeks of training. This combination greatly enhanced the awareness for family-equipping ministry at Chapel Next, and it supported the ability to train and equip families to make disciples in their homes, communities, and all of Fort Campbell, Kentucky.

One-Day Family Leadership Training

The first and second family-equipping ministry courses went so well that it made sense to keep the training going in a positive direction. The calendar of Chapel Next did not allow for an additional 4-week course at the same location and time. The schedule of the Chapel Next congregation was also becoming more limited in the late spring due to end-of-school activities and sport obligations. Therefore, families were not able to commit to a 4-week course. As a result, the idea of a one-day training event was established.

Since this additional event was not part of the original plan, there needed to be approval and buy-in from the other leaders of Chapel Next. After bringing the idea to the leadership meeting, everyone agreed to fund the event and move forward with the plan. A “date-night” style event was hosted where families could utilize childcare and enjoy a dinner with their spouse while receiving family ministry training for three hours.

The training was a great success. 26 families participated and enjoyed the

training together. The topics of the training derived from the 4-week course that was taught during the previous weeks. The material was also supplemented with a great deal of information from the book *Family Shepherds* by Voddie Baucham. Much of the training covered the following topics: (1) A Biblical View of the Family, (2) Family Discipleship, (3) Men as Priests, Prophets, Protectors, Providers, (4) Marriage: The Role of Husband and Wife, (5) Raising Kingdom Minded Warriors, and (6) Count the Cost of Family Discipleship.²

In the training, the participants learned the importance of making family discipleship the foundation of instruction to their children. Discussing the biblical view of the family and studying the importance of educating children with God's Word prepared the participants to better lead their families. One of the most important topics of this one-day training event was the topic of marriage. While marriage training was a small part of the 4-week courses, the emphasis was heavier in the one-day event. The emphasis on marriage was enforced because of the demographic of participants. The event was advertised as family leadership and discipleship class. However, most of the families that signed up for the event really wanted marriage training as well. So, as the curriculum was developed and resources were collected, the emphasis on marriage made the most sense to implement. The participants learned that their marriage had to be the foundational horizontal relationship in their families. First and foremost, comes their relationship with God; only after that relationship is established, can they have the proper relationship with their spouse, followed by their children.

Unfortunately, in many families the life and heartbeat remain centered around the children. This family approach becomes very detrimental to the marriage because

² Voddie Baucham, *Family Shepherds: Calling and Equipping Men to Lead Their Homes* (Wheaton, IL: Crossway, 2011).

one day the kids are going to leave, and the married couples are going to wonder what to do without the kids around. The marriage cannot be built on the foundation of the children. This one-day training event further emphasized the need to invest in their marriage if parents wanted to truly teach their children how to live godly lives. The training event was a quick equipping session for parents to get the basics on how to disciple their children. This training provided great motivation for many couples to step up as better disciple makers in their home.

Family-Equipping Ministry Training Course 3

The final training session of the family-equipping ministry training was a three-session course on three Fridays in May and early June 2018. This course was in addition to the original plan. Because the other events rang out with great success and positive traction, a local minister to soldier families requested the training to be conducted again. Time constraints and calendar availability, however, caused the training to be condense from four weeks to three weeks. The course was also a hybrid of the information provided at the 4-week course and the one-day event. The three sessions covered the following topics: (1) family leadership, (2) parent and child responsibilities, and (3) the role of church to support the family. These topics were adjusted to meet the needs of this particular group of participants within this 3-week course. This group consisted of twelve to fifteen families each week. The participants in this class were well-prepared and equipped to conduct family discipleship as a result of the training.

Phase 4: Post-course Survey and Training Evaluate

The last phase of the project took place after the completion of the final class. This phase allowed for a post-course survey that gathered experiential information from participants on a volunteer basis. The survey consisted of ten questions posted on surveymonkey.com. Eleven of the sixty families that participated took the survey;

roughly eighteen percent of the class members took the survey. Appendix 5 of this project shows the details of the survey, to include the questions and results. Overall, the families that took the survey were regular attenders of Chapel Next. There was a strong agreement that they saw themselves as the primary disciple makers in their homes. Surprisingly, the majority of the participants who completed the survey felt that Chapel Next leaders equipped them to be disciple makers; twenty-seven percent strongly agreed, and sixty-four percent agreed to this question.

It was good to see that most of the participants disagreed with the survey statement that read: “I utilize Chapel affiliated Children’s Ministry as a primary means for discipling my children.” The class strongly taught against making the church the primary discipling option for Christian children. The survey results verify that the participants adopted that concept during the course.

Once the survey was completed, the data was reviewed and used to help write the final chapter of this project. The evaluation portion of Phase 4 is discussed in detail in Chapter 5. Overall, the feedback from the survey did not generate very much surprise, as most responses seemed in line with the original expectations. Nevertheless, the survey helped confirm the success of the training.

Conclusion

This chapter provided an overview of the four phases of this project. The implementation of this project from start to finish was generally very smooth. Adjustments were made along the way to successfully conduct each portion of the training. The training created a great family ministry atmosphere for Chapel Next at Fort Campbell, Kentucky. While this chapter laid out the details of the project’s steps, the next chapter will provide a thorough evaluation of the project.

CHAPTER 5
EVALUATION OF THE PROJECT

Evaluation of the Project's Purpose

The originally stated purpose for this project was to “introduce, promote, and implement a family-equipping church model in Chapel Next at Fort Campbell, Kentucky in order to train parents and leaders to disciple their families and others with the Gospel of Jesus Christ.” The three targets of this project were to (1) introduce, (2) promote, and (3) implement a family-equipping ministry. Generally speaking, this project stayed true to this original purpose.

The project did well to introduce family-equipping ministry to Chapel Next. This new ministry approach had not been introduced to Chapel Next before. The leadership mindset and approach to ministry had never been to equip families to lead with discipleship in the home. While it may have been taught implicitly through the teaching of other sermons, there had never been a concentrated effort to establish the family-equipping model.

The project also promoted the family-equipping model to Chapel Next. All four training events promoted the need for parents to take primary responsibility for discipleship within their families. Chapel Next has between sixty and one hundred families in attendance at each weekly service. Of those regular attenders, over sixty families took part in the training events hosted during this project. Therefore, at least sixty percent, if not more, of the regular chapel attenders and leaders participated in family-equipping ministry training. As a result, most families were trained in family discipleship. Their training allowed them to lead their own family and train other

families to do the same. Overall, the promotion of a family-equipping model was successful in this project.

Implementation of family-equipping ministry was the most challenging goal to meet. The transient, ever-changing nature of the Army chapel context made the change to a new approach of ministry extremely difficult. Given the amount of time a full transition takes, it was not realistic to expect a rapid change. The good news resulting from the project was that the chapel is clearly headed in a more family-equipping direction.

The original purpose of introducing, promoting, and implementing was “to train parents and leaders to disciple their families and others with the Gospel of Jesus Christ.” When it comes to training others to share the Gospel, there are many ways it can be done. This course was ultimately developed to follow Jesus’ guidance from the Great Commission: to make disciples of all nations (Matt 28). The training provided during the project was never intended to be a long-term daily guide for families. It was conducted in order to point families in the right direction so they could take the leadership role as the primary disciple maker within their home. From the very beginning of the promoting and introducing of the training it was made clear that this training was designed to equip each participant to take ownership. The training met the original intent and successfully trained over sixty families to be better family disciple makers.

Evaluation of the Project’s Goals

The first goal was to assess the current family ministry model of Chapel Next at Fort Campbell, Kentucky. The first goal was successfully accomplished in this project. Before the implementation phase of the training began, an evaluation was conducted. It was quickly determined that no effort had been previously made toward creating a family-equipping ministry model at Chapel Next. The closest effort made was intermittent Sunday evening marriage and parenting training throughout the year.

No specific measures had been taken to shift the overall focus of Chapel Next to a family-equipping model. It was easy to see the need; the question was, “what would it take to get Chapel Next to transform?” After consideration of research, study, and observation, the benchmark for family-equipping ministry was set as follows: (1) preaching and teaching by church leaders was primarily focused on family discipleship, (2) each ministry effort incorporated a family-focused approach, (3) family worship guides were resourced for members of the church, and (4) the overall appeal and approach to ministry of the church equipped families to take the lead as the primary disciple makers in their own family.

Interesting results were discovered when these benchmarks were used to observe Chapel Next. Family discipleship was absent from teaching and preaching. While the sermons were faithfully teaching the Bible, little to no effort was made toward sending a message that discipleship was to begin in the home. Much like the vast majority of American churches, Chapel Next was not incorporating a family focus in the ministry efforts. Instead, a programmatic and disconnected approach was utilized. Family ministry guides were not used for weekly service. The closest tool was the weekly children’s church curriculum take-home sheet each child received. It was not integrated in the worship service at all. The overall appeal of Chapel Next was to reach young adults and families by being relevant, modern, and evangelical. These approaches were noble and worthwhile, but they did not meet the benchmark of appealing to families for the sake of equipping them to be primary disciple makers. Instead, most attendees of Chapel Next approached the service with a consumer mentality. According to those benchmarks, Chapel Next did not follow the family-equipping ministry model.

The second goal was to develop a family-equipping ministry model with a 4-week training course on transforming the chapel into a family-equipping ministry. This

goal was also accomplished. The material was developed and taught effectively to each participant in three ways.

First of all, the material was developed to connect specifically to the Army families of Fort Campbell, Kentucky. While the training sessions could have been taught to any family, the training was specifically catered to the needs of Army families that went through unique strains and trials uncommon to the rest of the culture. These sessions equipped parents to maintain discipleship during times of separation from training and deployments. Secondly, the training course was also effective because it was easily adaptable to multiple formats. Originally, the project was simply going to be one 4-week training event. By the completion of the project an additional three training opportunities transpired. The training adapted well to a single day training and a 3-week model. While each training was specifically tailored for each event, the overall content and disciplines were common to each training. It worked out well to have material that was so easily adaptable. The training ended up being more impactful as a result.

The third reason the training material was developed and taught effectively to each participant is because it met the needs of Chapel Next during a specific season of ministry. The training fit into the calendar and timeframe of ministry at Chapel Next perfectly. The training came at a time that the chapel needed an emphasis and refocus on family ministry. As a result of the flexible nature of the training, the calendar worked out smoothly and God paved the way for multiple families to participate over the three month period.

The third goal was to train and equip the members of Chapel Next with the developed teaching sessions on family-equipping ministry. This goal was also accomplished in an astonishing way. As it has been mentioned already, the training session grew from four sessions to twelve, making this goal the most successful. It was amazing to see God's hand at work as the training sessions multiplied. God provided

opportunities and favor with the schedule to allow for additional training. The growth of the training opportunities gave more families the tools needed to disciple their family.

The fourth goal was to practically and tangibly implement the family-equipping ministry model in Chapel Next at Fort Campbell by creating an enduring weekly family ministry guide in alignment with the current preaching plan. As successful as the third goal was, the fourth goal went the opposite direction. Unfortunately, the opportunity never worked out to produce a true family-equipping ministry model at Chapel Next. There are many contributing factors to this failure, but ultimately it was due to a lack of leadership interest and buy-in. This goal was likely improbable from the very beginning due to the transient nature of the leadership within the chapel. For a church to really take on a new identity of being a family-equipping ministry, the church needs more than just a few months of training. Even with all leaders supporting the ministry effort, it could have still taken years to see enduring change. At best, Chapel Next witnessed slight change and inspiration to think more about family ministry. The ministry model did not take effect.

Strengths of the Project

The project had multiple strengths. Three of the strengths are highlighted below. The three strengths were high-quality training, adaptable training material, and positive reactions and responses from participants.

Training Quality

The quality of training was a strength of this project. The project provided a high level of training for four main reasons: (1) the training was created for people at all stages of family life, (2) the training had multiple categories that met the participants at their particular area of interest, and (3) the training used Scripture as its foundation for each lesson.

Families from all over Fort Campbell, Kentucky engaged in the training, and they were challenged to be better disciple makers in their families. People from many different family dynamics participated in the training. Some families were older with a high-income level, while others were very young with low income. Some families already had teenagers but were able to add value to their parenting by implementing the information they learned from the training. Some of the families were just starting their family; they were getting the much-needed head start to training children in righteousness. Many of the older families commented that they wished they had this training years ago when they were just starting their family. Despite the life stage of each family, all were able to gain from the training.

The diversity of the course material and the multiple training sessions provided each family something unique for their specific situation. The participants who were struggling in their relationship gained more from the marriage aspects of the training. Yet, some families who were having a hard time with teaching Scripture in the home gained more from the discipleship aspects of the course training. A few families who participated were separated because of deployments. These wives came to the training even though their husbands were overseas. They saw the training as a great opportunity to equip themselves for discipling during the deployment seasons. They were taught that their responsibility as a married couple did not change even if their proximity to one another did. They still had the responsibility to lead their children in righteousness. The military offers this unique perspective on family discipleship. These families were able to receive support from the class and gain great wisdom from the training and other participants. All participants found features of the training that catered to their needs and interests.

The most important evidence of high-quality training during this project was that all content taught was based directly from God's Word; Scripture was the foundation

for every concept and practice taught. The participants knew from the very beginning that the course was not a secular parenting class, but that it was a family discipleship class grounded in God-ordained principles. As a result, the participants did not take the principles of the training merely as good advice, but as God's plan for their family. Having the training based in the Bible gave the participants the foundation they needed for family discipleship. They were able to see that the lessons they learned from the course were not created by the instructor, but that God's Word was fully available to them for their use. The course did less to provide step by step instructions and more to guide the participants how to use Scripture in their homes.

Each participant had the opportunity to share their story and interact with the training material. Rather than design the class as lecture style, the class provided great opportunities for discussion and participant interaction. The interaction allowed for each participant to not only learn from the course instructions, but to also learn from their fellow classmates.

Adaptable Training Material

One of the greatest strengths of this training was the adaptability of the course material. What was originally planned to be a 4-week training course grew into four training events, totaling twelve sessions. As the beginning of the training arrived, a decision was made to add to the training. By assessing the lower number of pre-registered attendees, contending with the busy springtime schedule, and seeing the open calendar availability it made the most sense to add additional training in order to gain maximum participation. The adaptability of the training allowed for the execution of each of these training events. The material was very easy to repeat for the second course; only minor tweaks needed to be made. The material was also easy to condense into a one-day training event. While it was not as in depth, and the participants were not as interactive, the training was still within the goals of the project. It was very beneficial for

each participant. The final phase of the training was three sessions in length. This particular training event was very easy to adjust, and it catered to the needs of the ministry timeline and availability.

Positive Reactions

A final strength of the project was the countless positive responses from the participating families. God drew them to the training events at the perfect time in their lives. God placed them in the class in this specific season to equip them for the needs of their family situation. Many members of the classes commented that the class was perfect for them as they had never thought of looking at parenting with such purpose. Many of the families had never conducted family worship in their home. The training taught them the urgent need for fathers and mothers to step up and lead their families spiritually.

The participants were challenged by the way they looked at the responsibilities of the church and parents for discipleship of children. Most of the class participants grew up in a programmatic style church, and never really put much thought into the issues with that style of ministry. The training opened their eyes to the problems of program driven ministries that isolate each age group. Most participants left the course with the plan of making the change to family-equipping ministry in the chapel and other future church involvement. All in all, the class produced great results that positively challenged each participant to take seriously the need to disciple in their homes and teach others to do the same.

Weaknesses of the Project

Unfortunately, no project goes as perfectly as planned. For the most part, this project went smoothly. However, there were a few aspects that could have been executed at a higher level. There were three main weaknesses with this project: (1) poor

recruiting, (2) a deficiency of chapel leadership support, and (3) an unrealistic fourth project goal. The two most apparent weaknesses were the lack of leadership involvement and the unrealistic goal of transforming Chapel Next into a family-equipping ministry.

Inability to Recruit

The first weakness of the project was the inability to recruit a large number of participants for two of the four training events. There are many possible reasons for this weakness, but the two most apparent reasons are the lack of long-term commitment from most Army families and the small effort of the recruiters. The chapel leadership gave this project full verbal support, but they did next to nothing in supporting the recruitment efforts. Nearly all of the recruiting came from the project leader alone. The chapel leaders allowed one Sunday morning sermon to serve as the kick-off for the training. The sermon was received well, and many people signed up for the training as a result. However, the numbers for the first two training events never reached the anticipated total. The recruitment could have been more robust by investing extra time and energy into inviting additional families to participate. The harsh reality, and one of the greatest lessons learned in the project, is that Army families are simply uncommitted to chapels. What often attracts families to Army chapels is the freedom from the accountability they would find in a local church. Additionally, there are too many other obligations pulling them in numerous directions. The busy schedule of most Army families from Monday through Saturday cause most of them to take Sunday as a day of rest. Many of them are not interested in adding more events to their Sunday evening schedules. Even well-meaning, godly families did not want to participate simply because of it being an additional obligation.

Lack of Chapel Leader Support

The second main weakness of the family-equipping ministry project was the struggle to gain full support of the Chapel Next leadership. As previously mentioned, the other leaders in the chapel were verbally committed, but they failed to take proper action to support the events during the training. Part of the leadership failures can be attributed to the new chapel senior leader who was placed in charge just a few months before the start of the project. Like the other leaders, he was verbally supportive of the training, but he failed to get engaged during the training. He provided no supervision during the training and appeared to be apathetic toward the entire effort from start to finish. Unfortunately, his apathy was contagious toward the other leaders. Only a few leaders showed continued support during the training. Because the total buy-in was absent amongst the leaders the rest of the chapel did not see the efforts for family-equipping ministry as a church-wide movement. Instead, the church simply saw the family-equipping ministry model as a family discipleship program that was just another Bible study or ministry event. The training never caught on as a directional change for the chapel because the leaders of the chapel did not collectively share this vision. While the project was authorized and supported, it was not the shared vision for the ever-changing chapel leadership.

Unrealistic Goal

The most significant weakness of the project was the unrealistic fourth project goal. When the initial assessment of the project took place, it appeared appropriate to practically and tangibly implement the family-equipping ministry model in Chapel Next at Fort Campbell by creating an enduring weekly family ministry guide in alignment with the current preaching plan. The ambition was present, but the reality was absent for completing this final goal. This goal never launched because of the leadership's lack of acceptance of transforming the chapel into a family-equipping ministry. Once the

training was complete, the chapel was not ready to implement this model. The ministry guide concept was not accepted for implementation. The chapel attendees were not prepared for an overall family-equipping ministry focus.

After conducting this project in the Chapel Next service, it became very apparent that the family-equipping ministry model is extremely difficult to implement in an already existing chapel service. The family-equipping model would be better attempted in an un-branded chapel service such as a contemporary general Protestant service. Thus, the fourth goal was overreaching for Chapel Next.

Changes and Corrections

While the overall project went remarkably well, there were some changes that, if made, would make the project even more effective. If the project is to be conducted again, it is recommended that the following changes are made: (1) gain more chapel leadership participation and support, (2) add a 3-week family ministry sermon series leading up to the training, (3) conduct more “date night” style training in addition to the current sessions, (4) put more collaborative effort into creating enduring weekly family ministry guides synced with sermon series.

Chapel Leadership Support

Changes should be made to gain more chapel leadership participation and support. The simplest way to implement this change is to add an overview course on the vision of transitioning to a family-equipping chapel ministry for the chapel leadership. This idea was in the works at the beginning of the project, but time and schedule conflicts kept the course from taking place. The overview course would cover the basic concepts of family-equipping ministry, and it would provide each leader a shared vision of the new efforts of the chapel. Having a shared vision would make a profound difference in the overall impact of the training and transition. The transition from programmatic to family-

equipping ministry never took place because the leaders never owned a shared vision for Chapel Next to change.

“Date Night” Type Training

Adding additional “date night” type training events would be advantageous to the Army chapel ministry. The highest participation of all four training events was the one-evening family discipleship training. Adding these events to the overall training schedule would be very simple. It is recommended that instead of having one “date night” training, there should be two or three events. While that addition will add more planning to the process, the two or three evening events could all be identical in training content. The supplement of these events would enable training for fifty more families than this project reached.

Family Ministry Guides

Creating enduring weekly family ministry guides synced with the sermon series would be fundamental to continuing the family-equipping ministry effort after the training. The fourth goal of this project was to implement a family ministry guide. However, due to the lack of overall chapel support, a lack of understanding of family-equipping ministry, unsynchronized chapel leadership, and limited time of the project leader the weekly ministry guides never launched. The addition of these family ministry guides would keep the chapel congregation regularly included in the teachings of the leaders and provide a document to guide them in leading their families each week. The guide is a necessary tool for a reliable transition to family-equipping ministry. The addition of this guide is highly encouraged should this project be conducted again.

Theological Reflections

One of the greatest lessons learned from this project was the reminder that God is sovereign. “You, O Lord, remain forever; your throne from generation to generation,”

(Lam 5:19). He knew every moment spent on this project before it even began. He knew the books, the teachers, and the influences the leader of this project would encounter to shape and mold this project to what it would become. Through His sovereignty, He put all of the right people in each of the training events to hear what He wanted to teach them. He used this project to spur many families to take seriously the responsibility of leading their family in discipleship. God's sovereignty over all phases of this project proves that His will was done, and He used these training events to bring about His glory.

God also knows the specific needs of each Army family. As mentioned before, families in the Army are unique in many ways. Ministry to these families can also be quite challenging. While a goal of this project was to see a family-equipping ministry established at Chapel Next, God knew this plan was not fully attainable at this point. Instead, He taught the leader of this project, and many other leaders at the chapel, a lot more about the uniqueness of ministering to the Army chapel community. Without this project taking place, the valuable lessons would not have come about. These lessons provide valuable information for future plans of reaching Army families with the gospel.

God used the training material to reveal Himself to participants in the events. Each lesson was thoroughly researched, bathed in prayer, and faithfully taught with conviction. The truth of what the Bible teaches concerning family discipleship was taught to each participant. Many of the lessons taught went against secular cultural views and precepts. Participants were challenged to seek God first for guidance on parenting and raising children in righteousness. Participants in all of the training saw that the material they learned was not based merely on human opinion, but it was founded in God's holy instructions for their lives.

Personal Reflections

Conducting the family-equipping ministry project at Chapel Next, Fort Campbell was a great learning experience. Every step of the project, from the early

training development to the writing of each chapter, taught lessons that were valuable for continued ministry to soldiers and their families. The process of conducting the project was more valuable than the outcomes.

The project had several highlights along the way. The first highlight was the research process. The knowledge and understanding of family-equipping ministry gained by study and research set the pace for the entire project. It shed a new light on the very large number of churches practicing programmatic style ministry and the void for families to partner with the church leaders to create a shared family ministry approach. The research phase provided the understanding needed to choose a direction for Chapel Next.

The next highlight of the project was the preaching of a family ministry sermon to the entire congregation of Chapel Next on February 25, 2018. This sermon gave the chapel an overview of the need to bring discipleship into the home. It also served as the launching point for the training events.

The first training session was a key moment during the project. The interest and excitement by the participants was encouraging, and the project started positively. One of the best training sessions was the one-day training event on May 17, 2018. This event drew the highest attendance of all four events. It was also an enjoyable environment to teach many couples the importance of discipling their children. In Army families the hunger is strong for guidance on parenting and discipleship in the family. This particular event had a high attendance because of the short commitment to training. Many families that attended mentioned they wanted to go to the four-session class, but they could not make it fit in their schedules. The fact that this evening event was only a few hours in length made it easier for more families to commit.

The events were going so well that another ministry leader at Fort Campbell requested the training to also be conducted at his weekly Bible study. His weekly Bible

study is a ministry branch of Chapel Next. The schedule only allowed for three sessions of training, so the content was condensed. Adding this training to the overall project was a pleasant and welcomed surprise.

One of the most valuable treasures of the project was seeing God change so many lives. God used the classes to mold and shape the participants and their family to be more like Christ. Many families who attended mentioned they had never given much thought to family discipleship. Yet, as they finished the training, they felt much more prepared and equipped to implement family discipleship strategies.

Finally, this project increased personal skills in fathering. Good trainers always learn in preparation for training. They also always learn from their trainees. Many participants shared valuable information for everyone in the course, including the leader. The leader of the project was able to enhance his own ability of fathering according to God's Word. The project resulted in sending his life on a new course with a deeper love for family ministry and parent-church partnership.

Conclusion

In conclusion, this project served as a quality learning tool for the leaders and a great ministry effort for Chapel Next at Fort Campbell, Kentucky. This project also revealed the unfortunate challenges that make implementing family-equipping ministry very difficult in the Army chapel context. Instead of attempting to change a current chapel service from the programmatic style to the family-equipping ministry, it would be wisest to start fresh by creating a new chapel service that focuses on families from the very start. God has called all churches and parents to partner together in the family discipleship process. Each church needs to prayerfully consider how it is actively engaging parents to serve as the primary disciple makers of their children. Chapel Next at Fort Campbell, Kentucky has much to improve upon in this area. Hopefully, as a result of this project, the chapel ministry will see that family-equipping ministry is the

most appropriate approach for engaging, equipping, and training parents for discipleship and kingdom growth.

APPENDIX 1

FAMILY-EQUIPPING MINISTRY TRAINING SESSION

**FAMILY MINISTRY GUIDE
LEADER'S BOOK**



**FORT CAMPBELL, KY
2018**

Session 1: Family Ministry 101

Welcome, Prayer, and Icebreaker (10 Min)

Welcome the class and thank them for coming to this 4-week session. Go around the room and let each person introduce themselves. You can do a fun icebreaker or whatever works best for your audience.

Lesson (30 Min)

Ask: *When you hear the term, "Family Ministry" what comes to mind?*

Family Ministry defined:

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

– Dr. Timothy Paul Jones, *Family Ministry Field Guide*

Family Ministry's 3 Key Components:

1. Family Ministry Requires the Church to Equip the Parents

- God has called the church to equip the families with how to lead their families. The church must train and hold accountable the parents they teach.
- This is a teacher–student relationship. The teacher must train the student in order for the student to understand how to complete the assigned task.

2. Family Ministry Starts in the Home

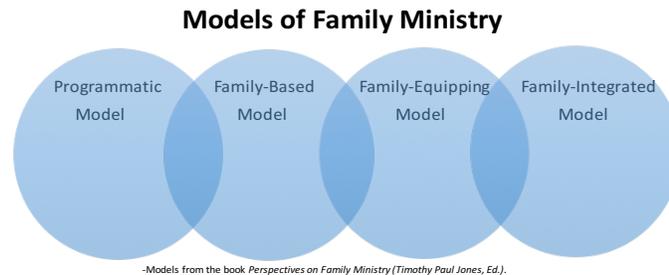
- Read Deuteronomy 6:1-9 (Discuss the importance of this passage)
 - "Teach them diligently to our sons"
- The responsibility is seen in this passage to be with the parents.
- Parents Must see that the church is not sole source of spiritual formation for their children
- The church needs to provide resources for families to train their children

3. Family Ministry is a Team Effort

- The church must realize that Family ministry is not just another program. Family Ministry is a church-wide effort that effects how ministry is approached at every age level and in every program.
- The Team has 4 main members:
 - 1) The Church Leaders
 - The Church ministers and senior leaders should be training and equipping the family members.
 - 2) The Parent(s)
 - Parents are ultimately responsible for discipling their children. They have the primary role in raising their children in righteousness.
 - 3) The Child(ren)
 - Children are learners who receive instruction from their parents (primary) and the church (secondary). Children will also follow the example of their teachers and help train younger children.

4) The Church Members

- Church members can serve as second parents or brothers and sisters in Christ to other church members. Many children do not have Christian parents. Members can partner with and disciple these “orphaned” children in their stead. The church members also serve as partners with the parents.



Different Views of Family Ministry Models for Churches:

- 1. Programmatic Model** - what we are now...most American churches fall into this category. It is the most popular model. These churches are program driven. (give examples of programs in church)
- 2. Family Integrated Model** According to the National Center for Family-Integrated Churches, “we affirm that the biblical family is a scripturally ordered household of parents, children, and sometimes others (such as singles, widows, divorcees, or grandparents), forming the God-ordained building blocks of the church (2 Tim 4:19). We . . . reject the church’s implementation of modern individualism by fragmenting the family through age-graded, peer-oriented, and special-interest classes, thus preventing rather than promoting family unity.” (A Biblical Confession for Uniting Church and Family – from *Perspectives on Family Ministry*, 55.)
- 3. Family-Based Model** “Family-based churches retain separate, age-segmented ministry structures. The difference between family-based models and typical programmatic models is that family-based churches intentionally include intergenerational and family-focused events in each ministry.” (from *Perspectives on Family Ministry*, 100.)
- 4. Family-Equipping Model** “Family-Equipping churches retain some age-organized ministries but restructure the congregation to partner with parents at every level of ministry so that parents are acknowledge, equipped, and held accountable for the discipleship of their children.” (from *Perspectives on Family Ministry*, 144.)

THE CHARACTER OF A CHILD THE CHILD:

- While children are indeed a blessing and heritage from God, they are also subject to the fallen, sinful nature.

- A child never has to be taught how to lie, steal, disobey, be selfish, or be bad – these traits all come naturally. **CHILDREN ARE SINNERS IN NEED OF A SAVIOR**
- A child's drive is for self-gratification – he cannot avoid it
- A Child is not born with the knowledge of what is good or right – he must be trained

3 Sin Nature Characteristics:

1) Laziness (slothfulness)

- Symptoms: half-way doing things or goofing off when given instructions
- Treatments: reap the consequences of his actions, a lazy child hates work; laziness cost more work as the consequence

2) Pridefulness

- **Pride thinks of self as being either better or more important than it really is**
- Overt: the over achiever is obsessed with excellence for praise from others
 - This child lusts for acceptance, compliments, and recognition
 - Usually high intellect, demands attention,
 - Jealously, vanity, me first, me only, boasting, desire to control others
- Covert pride:
 - Under achiever who gives up too easily
 - Will not compete, avoids attention to self
 - Decides he cannot succeed before he tries
 - Whining, avoiding others, not joining into group games
- Treatment:
 - Teach them about God's plan, power, and acceptance of each of us; as well as biblical teachings about the sin of pride
 - **Teach about having a Christ Image** (not positive self-image)
 - *Over-Achiever*
 - Praise should be withheld from a child who demands it.
 - Don't support the drive for being a perfectionist
 - Never allow them to demand attention by interrupting adult conversations
 - Teach self-discipline
 - Compliment when they have a good attitude toward others and when they display patience; don't compliment on physical issues such as accomplishments or appearance
 - Don't feed pride, it is insatiable.
 - To cure self-centeredness, require your child to provide service to others
 - The *under-achiever*:
 - Give attention and praise
 - Recognize and reward child's efforts, not results
 - Find his special interest area and let him succeed there often

- Need to be taught that he will be accepted for his attitude of diligence, willingness, and humility, not how his accomplishment compared to others.

3) Willfulness

- The compulsion to be autonomous (self-ruled) and the rejection of anyone else's attempt to dictate what, where, or when to do anything
- Overtly:
 - Willfulness is manifested in an arrogant, cocky attitude and a constant challenge to authority figure or rules
 - His objective is to make the cost of controlling him so high, you will tolerate his self-rule. The main sign is defiance
- Covertly (passive rebellion)
 - Willfulness is hidden by giving substitutes for obedience
 - When told to take out the trash he smiles and brings you a flower
 - Or she intentionally operates just past the intent of the rules
 - She causes confusion and breakdown of authority by manipulating her parents
 - Highly argumentative when confronted of wrong doing
 - Try to blame you for his disobedience
 - Pouts when in trouble
- Treatment:
 - Give precise instructions
 - Warning of consequences – anticipate the child testing your character
 - When willful child disobeys, rebuke him (verbally judge him to be wrong) and corporal punishment

Group Discussion Questions (20 min)

1. What key concept did you learn during this session?
2. Do you think it is common for Christian families to do the primary disciple making in the home? Why or why not?
3. Why is the TEAM effort so important in family ministry?
4. What Model of family ministry do you see working best in your various church contexts?
5. Why is it important to know the nature of our children?
6. Can you identify which area your child struggles with the most?

Practical Family Worship: Bible Study as a Family

Controversial Topic: How should I educate my child?

Session 2: Discipleship Starts at Home – LEADER'S GUIDE

Welcome, Prayer, and Icebreaker (10 Min)

Welcome the class and thank them for coming back to week 2 of the 4-week series. Go around the room and let each person share one thing they took away from Session 1. You can do a fun icebreaker or whatever works best for your audience.

Lesson (30 Min)

Today we will discuss the specific roles Parents and children have in discipleship process in the home. To begin, let's take a look at the Biblical commands of Parents to raise their children in Righteousness and what response a child should have to his/her parental instructions:

Scripture (ESV):

The Parent's Responsibility:

Proverbs 22:6 "Train up a child in the way he should go; even when he is old he will not depart from it."

Ephesians 6:4 "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord."

Deuteronomy 6:7 "You shall teach them [laws and commands of the Lord] diligently to your children, and shall talk of them when you sit and in your house, and when you walk by the way, and when you lie down, and when you rise"

Proverbs 23:13 "Do not withhold discipline from a child"

Key Themes from these verses:

1. Train them Up
 - a. Discipline
 - b. Instruction
2. Teach them Diligently
 - a. This must be a detailed and endless job.
3. Take Responsibility (not the church).
 - a. God has commanded parents to lead in training their children. This is to be at all times.

A Child's Response:

Ephesians 6:1-2 "Children, obey your parents in the Lord, for this is right. 'Honor your father and mother' (this is the first commandment with a promise)."

Proverbs 15:5 "A fool despises his father's instruction, but whoever heeds reproof is prudent."

Key Themes from these verses:

1. Children are expected to Obey their parents
2. Wisdom can only be gained by obedience to wise instruction
Children will become wayward if they choose not to obey the instructions of the parents who seek to teach them God's Word and truth.

Importance of the Father in the Home:

- The father has been called to be the head of his home from the very beginning.
- God made Adam, then brought Eve into his life to be a "helpmate suitable for him." After the Fall, God told Eve, "Your desire shall be for your husband, and he shall rule over you." (**Genesis 3:16b**)
- **Ephesians 5:21-24** "Submit to one another out of reverence for Christ. Wives submit to your husbands as to the Lord. For the husband is the head of his wife as Christ is the head of the church, his body, which he is the Savior."

- These passages are not about who has more power in the home; they are about who is responsible to oversee the household. Fathers must take the responsibility seriously.

Importance of the Mother in the Home:

- Mothers have a very important and special role in raising their children in righteousness as well. While the husband/ father may ultimately be responsible for the household, God still holds Mothers accountable for nurturing and training their children.
- No one on earth has the ability to directly connect and impact a child more than his/her mother. From the early years, mothers are there to care for and love their children. This amazing connection provides the perfect opportunity for the mother to teach her children God's truth on a daily basis, in every circumstance.

Family worship

- Family worship is not as "official" as it sounds. You do not have to get out the guitar and sing 4 songs before preaching to your kids! It is as simple as leading your family in discussions focused on God's Word. This can be done in many different ways. You can do something as simple as reading a passage of Scripture and discussing it's meaning with your family.

Faith Walks (*Concept from Dr. Timothy Paul Jones*)

- Faith walks are nothing more than taking time to walk with your child and talk to them about their faith. This can be very basic or turn into a deep conversation. It is important to do these very regularly with your child so you know what is on their mind and how they are growing spiritually.

Faith Talks (*Concept from Dr. Timothy Paul Jones*)

- Faith talks happen all the time. It goes back to the passage in Deut. 6 when it says, "talk of them when you sit and in your house, and when you walk by the way, and when you lie down, and when you rise." When you hear your child asking spiritual questions, be sure to capitalize on these spiritual moments.

Group Discussion Questions (20 min)

1. **What passage of Scripture helps you best understand the role of parents in raising children in the Lord?**
2. **Does the church equip you and other parents for discipleship at home?**
3. **What can your church do to help you become a better disciple maker at home?**
4. **What is the greatest obstacle that stands in the way of parent's discipling their children?**
5. **How does the culture's definition of the role of father and mother differ from what the Bible teaches? What challenges do you face because of the differences?**
6. **How do you see yourself implementing family worship? What would that look like in your home?**

Practical Family Worship: *Praying as a Family*

Controversial Topic: The Rod of Correction

Session 3: The Roles of the Church LEADER'S GUIDE

Welcome, Prayer, and Icebreaker (10 Min)

Welcome the class and thank them for coming back for week 3. You can do a fun icebreaker or whatever works best for your audience.

Lesson (30 Min)

As we begin the lesson today we need to look at the Role of the Church according to Scripture.

Acts 2:42-47 (NIV) “42 They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. 43 Everyone was filled with awe at the many wonders and signs performed by the apostles. 44 All the believers were together and had everything in common. 45 They sold property and possessions to give to anyone who had need. 46 Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, 47 praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.”

Hebrews 10:24-25 (NIV) “24 And let us consider how we may spur one another on toward love and good deeds, 25 not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.”

Colossians 3:16 (ESV) “Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.”

1 Thessalonians 5:11 (ESV) “Therefore encourage one another and build one another up, just as you are doing.”

Ephesians 4:11-12 (ESV) “And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ.”

2 Timothy 3:16 (ESV) “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness.”

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

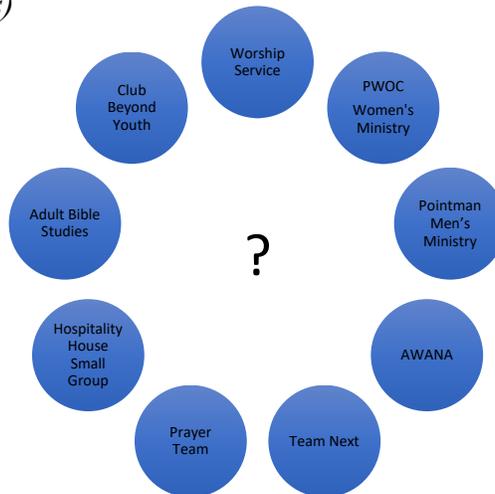
Fundamentals of a Church:

1. Teaching Scripture

- It is the responsibility of the Pastor/Shepherd to teach his flock the truth of God's word.
2. **Encouraging One Another**
 - Each person in the church is part of the overall "body of Christ." Each individual has his or her specific (and important) role to play for the sake of the church. We should daily encourage one another and building each other up.
 3. **Gathering Together** (fellowship)
 - Spending time with one another in the church is vital to healthy Christian living. This time should not just be designated to the Sunday morning service. Daily or at least multiple times each week there should be contact and times spent with those in your local "body of Christ."
 4. **Equipping the Saints**
 - The roles of the church is not to simply teach Scripture; it is to also equip the Saints so they can replicate what is being taught. The replication will take place through training in righteousness in the home and for everyday evangelism and discipleship.
 5. **Sending Out Disciple Makers**
 - Jesus gives a clear command in Matthew 20 (Great Commission) for what he expects of his followers. The church should be equipping saints to share the Gospel to those around them. Ultimately, the goal of ministering in the home is not only to help our children grow closer to God, but it is so that they will be equipped to share the Gospel with others.

Structure of the church:

Chapel Next currently has several separate ministry organizations: *(briefly discuss each area of ministry's efforts)*



We are stuck at a point where we have a lot of great ministries that are not tied to one another.

- What can we do to change things at Chapel Next so that it looks like a Family Ministry instead of many separate ministries?

separate ministries?

- How can we bring the Generations back together?

Group Discussion Questions (20 min)

- 1. What passage of Scripture helps you understand your role in the Church?**
- 2. Do you feel connected at Chapel Next? Why or why not?**
- 3. Does Chapel Next equip you for family ministry?**
- 4. What part of the Body of Christ are you?**
- 5. What are some practical ways families can fulfill the Great Commission?**
- 6. How can we connect each ministry of Chapel Next better?**

Practical Family Worship: *Music in Family Worship*

Controversial Topic: *Contraceptives and Family Planning*

Session 4: Family-Equipping Ministry LEADER'S GUIDE

“It is common today, for families to have the mentality that the church exists to serve the family...Our households exist to portray to the world the church, the household of God.”

– David Prince, *Trained in the Fear of God*.

Welcome, Prayer, and Icebreaker (10 Min)

Welcome the class and thank them for coming back for week 4. You can do a fun icebreaker or whatever works best for your audience.

Lesson (30 Min)

What will ChapelNext look like if we implement the Family-Equipping Ministry Model?

1. Connect Each Ministry

- Practically speaking – We need to sync sermons with TeamNext lessons. Each week we will have question guides sent home with each family that recap the sermon series we are currently in. We will then teach that same lesson in TeamNext the following week. The kids will have already heard the lesson from their parent and will get it re-emphasized at TeamNext. This allows the parents to be the primary disciple makers.
- Another way to connect is to have reports about AWANA and other Ministries included in the main service each Sunday

2. Develop Small Groups

- Small group ministry is the best way to connect with other families. When 5-8 families gather together in someone's home it can be a great time for the parents and the kids to spend time in fellowship. Not only are you breaking bread together and studying God's Word, but you are building lasting relationships and support systems.
- There are many successful small group models that could be implemented. Once specific model that would work well with Chapel Next families would be Week 1: everyone meets, Week 2: just men meet, mothers stay home with kids, Week 3: women meet, fathers stay home with kids, Week 4: everyone meets together for either a missions project, or a fun party.

3. Increase Fellowship Opportunities

- Chapel Next should host more fellowship opportunities for families to connect. At least once or twice a month there needs to be a fun event planned and a training event planned at the chapel. The fun event would be simply for fellowship. The training event could be for marriage, parenting, discipleship, evangelism, apologetics, etc.

4. Share Personal Testimonies

- During the Worship service we should implement 1 week each month for someone to share publicly what God has been doing in his or her family. This testimony would be an example of how God is working in their effort

to disciple their family in the home. Doing this would encourage the families are also practicing discipleship and promote to families who need to start.

5. Host Family-Equipping Training Events

- 1 or 2 times each quarter a Family Discipleship training event should take place. There can be a variety of topics: marriage, parenting, leading small children, training older children/ teenagers, reaching out to neighborhood kids, etc.

6. Partnering with Parents

- For Single Soldiers and adults, family ministry may seem like it's not for them. But it is! The best way singles can participate in family ministry is by partnering with other parents, especially those who need support. Partnering with families who have a deployed Soldier would be an example. Help cut grass, watch kids, run errands, etc. Singles can also join the small groups and learn a lot about family life and prepare for their future family.

7. Identify Gaps

- Don't wait for one of the pastors to tell you to do something you feel the Lord leading you to do. If you have a family ministry related idea or project you would like to implement, by all means, tell one of the Chapel Next pastors and get support to make it happen. Family ministry can help fill the gaps between each ministry because it will lead each ministry to work in a family focus manner.

8. Implement *Family Worship Guide Books* (for Family Worship)

- Chapel Next will develop *Family Worship Guide Books* to be used each week in each family. The father (mother in his absence) will utilize the guide book to disciple his family at home. The guide book will be coordinated with the current sermon series. For example: if the sermon series is a 6-week study through the book of Jonah, then there will be a six-week guide book to go with it.
- The guide books will be just that. They will guide the family. The hope is that each family becomes able to branch into their own study and Family Worship time. This guide book from Chapel Next will also keep the entire church body on the same page, going the same direction.

Discussion Questions (20 min)

- 1. In what ways can you see Chapel Next connecting each ministry better?**
- 2. What benefits do you see with a small group ministry? What challenges do you see?**
- 3. How would hearing a personal testimony from another member of Chapel Next encourage you in your efforts of family discipleship?**
- 4. In what practical ways can you see single Soldiers and adults participating in family ministry?**

5. What gaps do you see in Chapel Next's ministry efforts? How can a Family-Equipping Ministry Model help fill these gaps?
6. What benefits do you see from having *Family Worship Guide Books*?

Practical Family Worship: Evangelism as a Family

Family Worship Practical Exercise

TAKE HOME: Create your own Family Ministry Plan:

STEP 1: OWN IT – Reclaim your rightful place as the PRIMARY disciple maker for your child.

STEP 2: READ IT – Read God's Word and be prepared to teach it to your family.

STEP 3: SEEK IT – Seek guidance from your church leaders to better equip yourself.

STEP 4: LIVE IT – Start leading your family in worship with faith talks, faith walks, and spiritual conversations.

**FAMILY MINISTRY GUIDE
PARTICIPANT'S BOOK**



**FORT CAMPBELL, KY
2018**

Session 1: Family Ministry 101

What comes to mind when you hear the term: “Family Ministry”?

Family Ministry defined:

“The process of intentionally and persistently coordinating a ministry’s proclamation and practices so that parents are acknowledged, trained, and held accountable as primary disciple-makers in their children’s lives.” – Dr. Timothy Paul Jones, Family Ministry Field Guide

Family Ministry’s 3 Key Components:

1. Family Ministry Requires the Church to _____ the Parents.

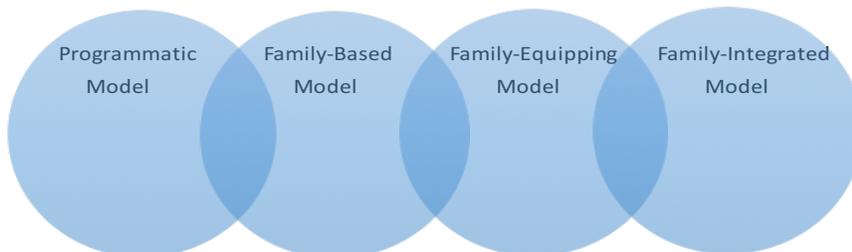
2. Family Ministry Starts in the _____. (Read Deut. 6:1-9)

3. Family Ministry is a _____ Effort.

The Team has 4 main members:

- 1) The _____.
- 2) The _____.
- 3) The _____.
- 4) The _____.

Models of Family Ministry



-Models from the book *Perspectives on Family Ministry* (Timothy Paul Jones, Ed.).

Different Views of Family Ministry Models for Churches:

1. **Programmatic Model** what we are now...most American churches fall into this category. It is the most popular model. These churches are program driven. (give examples of programs in church)
2. **Family Integrated Model** According to the National Center for Family-Integrated Churches, “we affirm that the biblical family is a scripturally ordered household of parents, children, and sometimes others (such as singles, widows, divorcees, or grandparents), forming the God-ordained building blocks of the church (2 Tim 4:19). We . . . reject the church’s implementation of modern individualism by fragmenting the family through age-graded, peer-oriented, and special-interest classes, thus preventing rather than promoting family unity.” (A Biblical Confession for Uniting Church and Family – from *Perspectives on Family Ministry*, 55.)
3. **Family-Based Model** “Family-based churches retain separate, age-segmented ministry structures. The difference between family-based models and typical programmatic models is that family-based churches intentionally include intergenerational and family-focused events in each ministry.” (from *Perspectives on Family Ministry*, 100.)
4. **Family-Equipping Model** “Family-Equipping churches retain some age-organized ministries but restructure the congregation to partner with parents at every level of ministry so that parents are acknowledge, equipped, and held accountable for the discipleship of their children.” (from *Perspectives on Family Ministry*, 144.)

THE CHARACTER OF A CHILD THE CHILD:

- While children are indeed a blessing and heritage from God, they are also subject to the _____.
- A child never has to be taught how to _____ – these traits all come naturally.
- **CHILDREN ARE _____ IN NEED OF A _____**
- A child’s drive is for _____; he cannot avoid it
- A Child is not born with the knowledge _____; she must be trained

3 Sinful Nature Characteristics:

1) Laziness (slothfulness)

- **Symptoms: half-way doing things or goofing off when given instructions**
 - **Treatments:**
-
-

2) Pridefulness

Pride thinks of self as being either better or more important than it really is.

Overt: This child lusts for acceptance, compliments, and recognition

Covert pride: Under achiever who gives up too easily

Treatments:

3) Willfulness

Defined: The compulsion to be autonomous (self-ruled) and the rejection of anyone else's attempt to dictate what, where, or when to do anything

Overtly:

Covertly: _____

Treatment:

Group Discussion Questions

1. *What key concept did you learn during this session?*
2. *What do you think of Timothy Jones's definition of Family Ministry? What would you add, or take away?*
3. *What can the church do to equip parents? Have you seen equipping take place before?*
4. *Do you think it is common for Christian families to do the primary disciple making in the home? Why or why not?*
5. *What Model of family ministry do you see working best in your various church contexts?*
6. *Why is it important to know the nature of our children?*
7. *Can you identify which area your child struggles with the most?*

Practical Family Worship: *Bible Study as a Family*

Notes: _____

Controversial Topic: How should I educate my child?

Public Education:

Positives:

Negatives:

Private Education:

Positives:

Negatives:

Home Education:

Positives:

Negatives:

Scriptural References:

Conclusions:

Session 2: Discipleship Starts at Home

Biblical commands of Parents to raise their children in Righteousness:

The Parent's Responsibility (ESV):

Proverbs 22:6 "Train up a child in the way he should go; even when he is old he will not depart from it."

Ephesians 6:4 "Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord."

Deuteronomy 6:7 "You shall teach them [laws and commands of the Lord] diligently to your children, and shall talk of them when you sit and in your house, and when you walk by the way, and when you lie down, and when you rise."

Proverbs 23:13 "Do not withhold discipline from a child"

Key Themes from these verses:

1. _____ them Up
2. _____ them Diligently
3. Take _____

A Child's Response:

Ephesians 6:1-2 "Children, obey your parents in the Lord, for this is right. 'Honor your father and mother' (this is the first commandment with a promise)."

Proverbs 15:5 "A fool despises his father's instruction, but whoever heeds reproof is prudent."

Key Themes from these verses:

1. Children are expected to _____ their parents.
2. _____ can only be gained by obedience to wise _____.

Importance of the Father in the Home:

- The father has been called to be the _____ of his home from the very beginning.
 - **Genesis 3:16b** "Your desire shall be for your husband, and he shall rule over you."
 - **Ephesians 5:21-24** "Submit to one another out of reverence for Christ. Wives submit to your husbands as to the Lord. For the husband is the head of his wife as Christ is the head of the church, his body, which he is the Savior."

The Importance of the Mother in the Home:

- While the husband/ father may ultimately be responsible for the household, God still holds Mothers _____ for nurturing and training their children.
- No one on earth has the ability to directly connect and impact a child more than his/her mother. From the early years, mothers are there to _____ and _____ their children. This amazing connection provides the perfect opportunity for the mother to teach her children God's _____ on a daily basis, in every circumstance.

Group Discussion Questions

1. *What passage of Scripture helps you best understand the role of parents raising children in the Lord?*
2. *Does the church equip you and other parents for discipleship at home?*
3. *What can your church do to help you become a better disciple maker at home?*
4. *What is the greatest obstacle that stands in the way of parents discipling their children?*
5. *How does the culture's definition of the role of father and mother differ from what the Bible teaches? What challenges do you face because of the differences?*
6. *How do you see yourself implementing family worship, faith walks, and faith talks? What would that look like in your home?*

Practical Family Worship: *Praying as a Family*

Notes:

Controversial Topic: The Rod of Correction

Scriptural Instructions/ References: _____

Positives: _____

Negatives: _____

Conclusions: _____

Session 3: The Role of the Church in Family Ministry

The Role of the Church according to Scripture.

Acts 2:42-47 (NIV) “42 They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. 43 Everyone was filled with awe at the many wonders and signs performed by the apostles. 44 All the believers were together and had everything in common. 45 They sold property and possessions to give to anyone who had need. 46 Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, 47 praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.”

Hebrews 10:24-25 (NIV) “24 And let us consider how we may spur one another on toward love and good deeds, 25 not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.”

Colossians 3:16 (ESV) “Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.”

1 Thessalonians 5:11 (ESV) “Therefore encourage one another and build one another up, just as you are doing.”

Ephesians 4:11-12 (ESV) “And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ.”

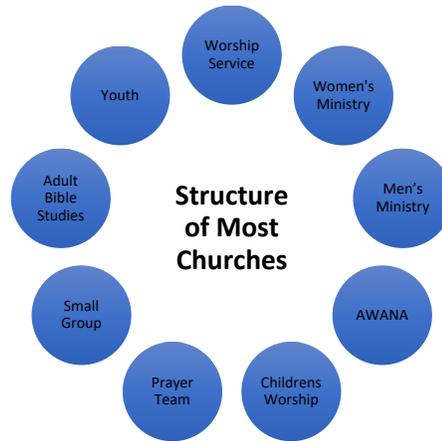
2 Timothy 3:16 (ESV) “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness.”

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

Fundamentals of a Church:

1. Teaching _____
2. _____ One Another
3. Gathering _____
4. Equipping the _____
5. _____ Out Disciple Makers

Most churches currently have several separate ministry organizations:



We are stuck at a point where we have a lot of great ministries that are not tied to one another.

- What can we do to change things at Chapel Next so that it looks like a Family Ministry instead of many separate ministries? How can we bring the Generations back together?

Group Discussion Questions

- 1. What passage of Scripture helps you understand your role in the Church?*
- 2. Do you feel connected at your church? Why or why not?*
- 3. Does your church equip you for family ministry?*
- 4. What part of the Body of Christ are you?*
- 5. What are some practical ways families can fulfill the Great Commission?*
- 6. How can we connect each ministry of the church better?*

Practical Family Worship: Music in Family Worship

Notes:

Controversial Topic: Contraceptives and Family Planning

Scriptural Instructions/References: _____

Positives: _____

Negatives: _____

Conclusions: _____

Session 4: Family-Equipping Ministry

“It is common today, for families to have the mentality that the church exists to serve the family...Our households exist to portray to the world the church, the household of God.”

– David Prince, *Trained in the Fear of God*.

What will your church look like if we implement the Family-Equipping Ministry Model?

1. Connect Each Ministry

2. Develop Small Groups

3. Increase Fellowship Opportunities

4. Share Personal Testimonies

5. Host Family-Equipping Training Events

6. Partnering with Parents

7. Identify Gaps

8. Implement *Family Worship Guide Books* (for Family Worship)

Discussion Questions:

1. In what ways can you see your church connecting each ministry better?
2. What benefits do you see with a small group ministry? What challenges do you see?
3. How would hearing a personal testimony from another member of your church encourage you in your efforts of family discipleship?
4. In what practical ways can you see single Soldiers and adults participating in family ministry?

5. What gaps do you see in your church's ministry efforts? How can a Family-Equipping Ministry Model help fill these gaps?
6. What benefits do you see from having *Family Worship Guide Books*?

Practical Family Worship: *Evangelism as a Family*

Notes:

FAMILY WORSHIP PRACTICAL EXERCISE

Notes:

=====

Create your own Family Ministry Plan:

STEP 1: OWN IT – Reclaim your rightful place as the PRIMARY disciple maker for your child.

STEP 2: READ IT – Read God's Word and be prepared to teach it to your family.

STEP 3: SEEK IT – Seek guidance from your church leaders to better equip yourself.

STEP 4: LIVE IT – Start leading your family in worship with faith talks, faith walks, and spiritual conversations.

APPENDIX 2

1-DAY FAMILY DISCIPLE TRAINING NOTES

Primary References:

Family Discipleship Course Notes by Daniel Melin

Family Shepherds by Voddie Baucham

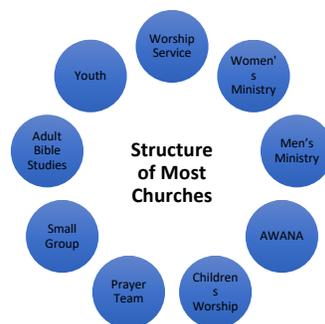
What the Bible Says About Child Training by R. Fugate.

The oh-so-common Christian story:

- Mom and dad with two kids: 13-year-old girl, 10-year-old boy
- School and afterschool activities dictate schedule and Parents serve as chauffeurs driving children from activity to activity, but rarely is time ever spent engaging spiritually in their children
- If you were to walk into this home on a typical evening were would witness:
 - Everyone has electronics at their fingertips all day
 - The family rarely shares a meal together
 - Everyone is in his/ her own world
 - Dad is watching sports reclining on the couch after a hard day at work
 - Mom is still working gathering the kid's cloths for the next day, or folding laundry
 - Daughter is glued to social media on her iPhone
 - Son is playing his latest video game, etc.
- No one in this typical family is engaged in any type of sinful activity; the problem is even deeper than that.
- This family is in the same house, but they never share the same space. They share the same address and the same last name, but they DON'T SHARE LIFE TOGETHER.

This oh-so-common Christian home that struggles with sharing life together is bad. But the church is worse.

Separate organizations



- We are so separate from each other's spiritual lives that we are not sharing the God-ordained task of family discipleship.
- We pass our kids off to the church for discipleship and the school for education (and we see the way that is heading). And we take no ownership of discipling our own children.
- The spiritual leadership has been usurped from dad and mom and the church is doing it for us.
- As a result, it is no longer mom and dad, but the church pastor who is deciding the spiritual direction of their child.
- But why shouldn't the parents do this? I mean, these are the professional. Pastors and ministers are paid to disciple and teach us, and our children.
- In fact, the dad who is engaged enough with this family to take them to church and see to it that they have a quality place to plug in and hear God's word, is lauded as an Elite Christian father. He is head and shoulders above the rest...those who are not even considering church, they are out playing golf, tailgating, or resting. This Elite father doesn't see any problem with what he is doing.

Perhaps God has called us to so much more than what we have settled for. Perhaps our marriages and families can be so much greater than what they are today.

So, what do we do? The kids are difficult, our marriage is strained. Life is mostly overwhelming, and we just need a break! How can we get out of this rut? What we need is a **Revival** in our home!

But, before you can have a revival, you need to have a **Reformation**.

We all need to consider reforming our approach to our family, and I mean every aspect. One thing I have been taught time and time again in studying this topic for years is that, without us even realizing it, our culture has ingrained into us a model for what family, parenting, marriage, and life is supposed to look like. We are products of our own culture whether we realize it or not. Our natural tendencies to these important areas (family, activities, education, religion) have been shaped by the life around us. If that is the case, then, and we want to live according to God's word, we must REFORM our lives and take a Biblical approach to all of this.

Is it going to be easy. Of course not!

But the Bible does say in **Philippians 4:13** "*I can do all things through Christ who strengthens me*"

This evening we are going to discuss God's design for leading your family. We are going to discuss:

1. A Biblical View of the Family
2. Family Discipleship
3. Men – Priests, Prophets, Protectors, Providers
4. Marriage: The Role of Husband and Wife

5. Raising Kingdom Minded Warriors
6. Lifestyle Evaluation: Count the Cost of Family Discipleship

A Biblical View of the Family:

Deuteronomy 6:7 “You shall teach them [laws and commands of the Lord] diligently to your children, and shall talk of them when you sit and in your house, and when you walk by the way, and when you lie down, and when you rise”

1. The Biblical Role for Family Discipleship

- What drives us to disciple?
 - The Gospel!
 - The gospel is our only hope
 - The family is not the gospel; nor is the family as important as the gospel. The family is a delivery mechanism for the gospel
- If religion dies out in the family, it cannot be maintained elsewhere!

Psalm 78

Proverbs 22:6 “Train up a child in the way he should go; even when he is old he will not depart from it.”

Ephesians 6:4 “Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

Key Themes from these verses:

- *Train them Up*
 - Discipline
 - Instruction
 - *Teach them Diligently*
 - This must be a detailed and endless job.
 - *Take Responsibility (not the church).*
 - God has commanded parents to lead in training their children. This is to be at all times.
-
- The Old Testament taught parents to be fully responsible for ensuring their children were trained in the way of the Lord. They did not pass the buck to someone else!
 - The New Testament fully supports the same teaching as the Old.

2. 3-Pronged Approach to Family Discipleship

1. Godly, mature men and women
 - a. The wisest biblical counsel is for Men to disciple Men and Women to disciple Women

- There is a common misunderstanding that says: “Children can only be disciplined by sophisticated programs led by persons having years of training. The Bible does not mention anywhere, or even hint at the need for an age-segregated ministry to serve as the teacher of children. Instead, it clearly teaches that PARENTs are to train their child.

- **Why aren't we teaching in the homes anymore?**

- Professionalism

Quote from Family Shepherds (page 68):

“As a result of this growing professionalism [in the church leadership], there is a general idea that anything that needs to be done for the advance of the mission of the church needs to be by a paid specialist. The consequences of this attitude are myriad. And there's perhaps no area of the Christian life that has been affected more negatively than the ministry of the home.

As the numbers of paid religious professionals has risen in recent decades, there has been a corresponding decline in the urgency and consistency with which parents – and particularly fathers – have viewed themselves as the principles disciplers for their children. And why shouldn't this be the case? If the church hires a youth pastor, a senior high pastor, a middle school pastor, associates for high school and middle school (separate ones for boys and girls), a children's pastor, and a preschool director – many of whom have specialized degrees in their field from reputable seminaries – then why should a father who has no titles, positions, or special training dare to take it upon himself to do what these men and women have spent years preparing for? Isn't letting go of the reins and allowing the “professionals” to do their job the wisest thing to do?”

- **Why aren't we teaching in the homes anymore?**

- Professionalism
- Laziness

- It takes time and energy! We have to make it a priority to teach out children biblical truths in our homes.

- We must teach our children the basics of God's word and theology at home:

Training questions such as (for 2 year olds):

Who made you?

God made me. (Gen. 1, Ecc. 12, Acts 17)

What else did God make?

God made all things (Gen 1, Acts 14, Romans 11)

Why did God make you and all things?

For his own glory (Ps. 19:1, Jer. 9, Rev. 4)

- When we teach our children these basic biblical truths we are preparing them to “make a defense to anyone who as asks for a reason for the hope that is in you.” (1 Peter 3:15).

1.They fully grasp what they believe

2.They know why they believe it

3.They are able to communicate this to others effectively

3. Family Worship

- 18th Century Pastor and Theologian and evangelism movement pioneer George Whitefield gives 5 persuasive arguments for Family Worship:
 1. Gratitude to God - We should be thankful for the opportunity to lead!
 2. Love and Pity for Your Children
 3. Common Honesty and Justice - God given duty of being a father, this isn't a program
 4. Self-interest - Be obedient to God's command; you can leave a legacy
 5. The Terrors of the Lord – you are accountable for your heritage

Family worship

Deut. 6:7 “*You shall teach them [laws and commands of the Lord] diligently to your children, and shall talk of them when you sit and in your house, and when you walk by the way, and when you lie down, and when you rise*”

- Family worship is not as “official” as it sounds. You do not have to get out the guitar and sing 4 songs before preaching to your kids! It is as simple as leading your family in discussions focused on God's Word. This can be done in many different ways. You can do something as simple as reading a passage of Scripture and discussing it's meaning with your family.

Faith Walks (*Concept from Dr. Timothy Paul Jones*)

- Faith walks are nothing more than taking time to walk with your child and talk to them about their faith. This can be very basic or turn into a deep conversation. It is important to do these very regularly with your child so you know what is on their mind and how they are growing spiritually.

Faith Talks (*Concept from Dr. Timothy Paul Jones*)

- Faith talks happen all the time. It goes back to the passage in Deut. 6 when it says “*talk of them when you sit and in your house, and when you walk by the way, and when you lie down, and when you rise.*” When you hear your child asking spiritual questions, be sure to capitalize on these spiritual moments.

Marriage: The Role of Husband and Wife

God has called men to be family shepherds. But being a family shepherd is not just about leading children. It is also about the way he leads his wife. In fact, "leading a wife is the foundation upon which a man's shepherding ministry in the home is built!"

Let's face it, whether or not the stats are true that 50% of all marriages end in divorce is true or not, the reality is that by and large, marriage are weak and men and women are clueless about how to make them strong. If you can't say Amen, you'll have to say Ouch.

So then, how can we make our Marriage Strong?

Let's look at what God's word says about Marriage:

1. The Purpose of Marriage

1) PROCREATION

- **Genesis 1:28** says, *“God blessed them; and God said to them, “Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth.”*
- Procreation is also viewed as a blessing in **Psalm 127:4-5a** *“Behold, children are a heritage from the LORD, The fruit of the womb is a reward. ⁴ Like arrows in the hand of a warrior, So are the children of one’s youth. ⁵ Happy is the man who has his quiver full of them;*
- Procreation is more than just having children’ it is about the image of God being spread throughout the earth; desiring godly offspring to glorify God
- Procreation is about one generation teaching the next about the wondrous God who made us

2) SANCTIFICATION

- Sanctify mean to make holy – to be slowly molded to Christ’s image
- The husband is to work actively and purposefully toward his wife’s sanctification and visa-versa
- We work for each other – He takes care of her, she takes care of him – marriage is SELFLESS
- The sexual relationship between a husband and wife is a weapon in the war against promiscuity and lust. **1 Cor 7:2-3** *“Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband. ³ Let the husband render to his wife the affection due her, and likewise also the wife to her husband.”*
- God uses marriage to chisel away at our rough edges and to conform us to the image of his Son
- We are going to be rubbed up against at times, and it is going to require us to change for the sake of our spouse

3) ILLUSTRATION

- Marriage is a living, breathing picture of the relationship between Jesus Christ and his bride, the church.
- Many men blame their “failures” in marriage on the fact that they had no example growing up of what a real husband should be. While that is indeed very important to have, the only real example we can follow is that of Christ. He is the blueprint that shows every family shepherd his role in marriage.
- Our marriage is a ministry

2. The Primacy of Marriage - Make your marriage your priority.

- Marriage is a glorious institution

Proverbs 18:22 “*He who finds a wife finds a good thing and obtains favor from the LORD.*”

Proverbs 12:4 “*An excellent wife is the crown of her husband.*”

Proverbs 31:10 “*An excellent wife who can find? She is far more precious than jewels.*”

Marriage comes before your Job

- Are you going to be defined by your job/career or by your family?
- Our jobs are fleeting – but our marriage is for life.
- Our careers exist to serve our families, not the other way around
- Marriages are supposed to outlast careers, not the other way around
- Men, we are called to work, but we are never called to be in union with our jobs. We are called to be in union with our wife!
- If a man fails to view his marriage with proper priority, and forsakes it for his career, he will not only miss out on the glory and joy of his marriage, but he will also weaken his wife’s hand as he asks her to handle the role of mother and father on her own.

Marriage comes before your children

- Once we grasp the primacy of marriage in relation to our job, it becomes easier to see the primacy of marriage in relation to our children.
- 3 Reasons why prioritizing Children over Marriage is Foolish and Dangerous:

3. Male Headship in the Home

Raising Kingdom Minded Warriors

1. We are All Sinners

THE CHARACTER OF A CHILD THE CHILD:

- While children are indeed a blessing and heritage from God, they are also subject to the fallen, sinful nature.
- A child never has to be taught how to lie, steal, disobey, be selfish, or be bad – these traits all come naturally. **CHILDREN ARE SINNERS IN NEED OF A SAVIOR**
- A child’s drive is for self-gratification – he cannot avoid it
- A Child is not born with the knowledge of what is good or right – he must be trained

3 Sin Nature Characteristics: (Robert Fugate’s *What the Bible Says about Child Training*)

1) Laziness (slothfulness)

- Symptoms: half-way doing things or goofing off when given instructions
- Treatments: reap the consequences of his actions, a lazy child hates work; laziness cost more work as the consequence

2) Pridefulness

- **Pride thinks of self as being either better or more important than it really is**
- Overt: the over achiever is obsessed with excellence for praise from others
 - This child lusts for acceptance, compliments, and recognition
 - Usually high intellect, demands attention,
 - Jealously, vanity, me first, me only, boasting, desire to control others
- Covert pride:
 - Under achiever who gives up too easily
 - Will not compete, avoids attention to self
 - Decides he cannot succeed before he tries
 - Whining, avoiding others, not joining into group games
- Treatment:
 - Teach them about God's plan, power, and acceptance of each of us; as well as biblical teachings about the sin of pride
 - **Teach about having a Christ Image** (not positive self-image)
 - *Over-Achiever*
 - Praise should be withheld from a child who demands it.
 - Don't support the drive for being a perfectionist
 - Never allow them to demand attention by interrupting adult conversations
 - Teach self-discipline
 - Compliment when they have a good attitude toward others and when they display patience; don't compliment on physical issues such as accomplishments or appearance
 - Don't feed pride, it is insatiable.
 - To cure self-centeredness, require your child to provide service to others
 - The *under-achiever*:
 - Give attention and praise
 - Recognize and reward child's efforts, not results
 - Find his special interest area and let him succeed there often
 - Need to be taught that he will be accepted for his attitude of diligence, willingness, and humility, not how his accomplishment compared to others.

3) Willfulness

- The compulsion to be autonomous (self-ruled) and the rejection of anyone else's attempt to dictate what, where, or when to do anything
- Overtly:
 - Willfulness is manifested in an arrogant, cocky attitude and a constant challenge to authority figure or rules
 - His objective is to make the cost of controlling him so high, you will tolerate his self-rule. The main sign is defiance
- Covertly (passive rebellion)
 - Willfulness is hidden by giving substitutes for obedience
 - When told to take out the trash he smiles and brings you a flower
 - Or she intentionally operates just past the intent of the rules

- She causes confusion and breakdown of authority by manipulating her parents
 - Highly argumentative when confronted of wrong doing
 - Try to blame you for his disobedience
 - Pouts when in trouble
 - Treatment:
 - Give precise instructions
 - Warning of consequences – anticipate the child testing your character – he will
 - When willful child disobeys, rebuke him (verbally judge him to be wrong) and corporal punishment
2. Formative Discipleship
 3. Corrective Discipleship

Lifestyle Evaluation: Count the Cost of Family Discipleship

1. Church Participation
2. How We Use our Time
3. Dual Citizenship

Final Topics:

1. How do we do it during deployments?
2. Accountability

APPENDIX 3

3-WEEK FAMILY-EQUIPPING MINISTRY TRAINING

INTRO: Family Leadership God's Design for Shepherding Your Family

Overview:

Week 1: Family Ministry Defined/ Roles of Fathers and Mothers

Week 2: The Child

Week 3: Role of the Church to Support the Families / Family Worship

The oh-so-common Christian story:

- Mom and dad with two kids: 13 year old girl, 10 year old boy
- School and afterschool activities dictate schedule and Parents serve as chauffeurs driving children from activity to activity, but rarely is time ever spent engaging spiritually in their children
- If you were to walk into this home on a typical evening were would witness:
 - Everyone has electronics at their fingertips all day
 - The family rarely shares a meal together
 - Everyone is in his/ her own world
 - Dad is watching sports reclining on the couch after a hard day at work
 - Mom is still working gathering the kids cloths for the next day, or folding laundry
 - Daughter is glued to social media on her iPhone
 - Son is playing his latest video game, etc.
- No one in this typical family is engaged in any type of sinful activity; the problem is even deeper than that.
- This family is in the same house, but they never share the same space. They share the same address and the same last name, but they DON'T SHARE LIFE TOGETHER.

This oh-so-common Christian home that struggles with sharing life together is bad. But the church is worse.

Separate organizations

We are so separate from each other's spiritual lives that we are not sharing the God-ordained task of family discipleship.

We pass our kids off to the church for discipleship and the school for education (and we see the way that is heading). And we take no ownership of discipling our own children.

The spiritual leadership has been usurped from dad and mom and the church is doing it for us.

As a result, it is no longer mom and dad, but the church pastor who is deciding the spiritual direction of their child.

But why shouldn't the parents do this? I mean, these are the professional. Pastors and ministers are paid to disciple and teach us, and our children.

In fact, the dad who is engaged enough with this family to take them to church and see to it that they have a quality place to plug in and hear God's word, is lauded as an Elite Christian father. He is head and shoulders above the rest...those who are not even considering church, they are out playing golf, tailgating, or resting. This Elite father doesn't see any problem with what he is doing.

Perhaps God has called us to so much more than what we have settled for. Perhaps our marriages and families can be so much greater than what they are today.

So, what do we do? The kids are difficult, our marriage is strained. Life is mostly overwhelming, and we just need a break! How can we get out of this rut?

What we need is a **Revival** in our home!

But, before you can have a revival, you need to have a **Reformation**.

We all need to consider reforming our approach to our family, and I mean every aspect. One thing I have been taught time and time again in studying this topic for years is that, without us even realizing it, our culture has ingrained into us a model for what family, parenting, marriage, and life is supposed to look like. We are products of our own culture whether we realize it or not. Our natural tendencies to these important areas (family, activities, education, and religion) have been shaped by the life around us. If that is the case, then, and we want to live according to God's word, we must REFORM our lives and take a Biblical approach to all of this.

Is it going to be easy? Of course not!

But the Bible does say in **Philippians 4:13** *"I can do all things through Christ who strengthens me"*

Session 1: FAMILY MINISTRY

Ask: *When you hear the term, “Family Ministry” what comes to mind?*

Deuteronomy 6:4-9

Hear, O Israel: The Lord our God, the Lord is one. 5 Love the Lord your God with all your heart and with all your soul and with all your strength. 6 These commandments that I give you today are to be on your hearts. 7 Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. 8 Tie them as symbols on your hands and bind them on your foreheads. 9 Write them on the doorframes of your houses and on your gates.

Family Ministry defined:

“The process of intentionally and persistently coordinating a ministry’s proclamation and practices so that parents are acknowledged, trained, and held accountable as primary disciple-makers in their children’s lives.” – Dr. Timothy Paul Jones, *Family Ministry Field Guide*

Family Ministry’s 3 Key Components:

4. Family Ministry Requires the Church to Equip the Parents

- **Ephesians 4:11-12** “¹¹ So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, ¹² to equip his people for works of service, so that the body of Christ may be built up”
- God has called the church to equip the families with how to lead their families. The church must train and hold accountable the parents they teach.
- This is a teacher–student relationship. The teacher must train the student in order for the student to understand how to complete the assigned task.

5. Family Ministry Starts in the Home

- Read Deuteronomy 6:1-9 (Discuss the importance of this passage)
 - “Teach them diligently to our sons”
- The responsibility is seen in this passage to be with the parents.
- Parents Must see that the church is not sole source of spiritual formation for their children
- The church needs to provide resources for families to train their children

6. Family Ministry is a Team Effort

- The church must realize that Family ministry is not just another program. Family Ministry is a church-wide effort that effects how ministry is approached at every age level and in every program.
- The Team has 4 main members:
 - 1) The Church Leaders
 - The Church ministers and senior leaders should be training and equipping the family members.
 - 2) The Parent(s)

- Parents are ultimately responsible for discipling their children. They have the primary role in raising their children in righteousness.
- 3) The Child(ren)
- Children are learners who receive instruction from their parents (primary) and the church (secondary). Children will also follow the example of their teachers and help train younger children.
- 4) The Church Members
- Church members can serve as second parents or brothers and sisters in Christ to other church members. Many children do not have Christian parents. Members can partner with and disciple these “orphaned” children in their stead. The church members also serve as partners with the parents.

Today we will discuss the specific roles Parents and children have in discipleship process in the home. To begin, let’s take a look at the Biblical commands of Parents to raise their children in Righteousness and what response a child should have to his/her parental instructions:

Scripture (English Standard Version):

The Parent’s Responsibility:

Proverbs 22:6 “Train up a child in the way he should go; even when he is old he will not depart from it.”

Ephesians 6:4 “Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

Deuteronomy 6:7 “You shall teach them [laws and commands of the Lord] diligently to your children, and shall talk of them when you sit and in your house, and when you walk by the way, and when you lie down, and when you rise”

Proverbs 23:13 “Do not withhold discipline from a child”

Key Themes from these verses:

4. Train them Up
 - a. Discipline
 - b. Instruction
5. Teach them Diligently
 - a. This must be a detailed and endless job.
6. Take Responsibility (not the church).
 - a. God has commanded parents to lead in training their children. This is to be at all times.

Marriage: The Role of Husband and Wife

God has called men to be family shepherds. But being a family shepherd is not just about leading children. It is also about the way he leads his wife. In fact, "leading a wife is the foundation upon which a man’s shepherding ministry in the home is built!"

Let’s face it, whether or not the stats are true that 50% of all marriages end in divorce is true or not, the reality is that by and large, marriage are weak and men and women are

clueless about how to make them strong. If you can't say Amen, you'll have to say Ouch.

So then, how can we make our Marriage Strong?

Let's look at what God's word says about Marriage:

4. The Purpose of Marriage

1) PROCREATION

- **Genesis 1:28** says, *"God blessed them; and God said to them, "Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."*
- Procreation is also viewed as a blessing in **Psalm 127:4-5a** *"Behold, children are a heritage from the LORD, The fruit of the womb is a reward. ⁴ Like arrows in the hand of a warrior, So are the children of one's youth. ⁵ Happy is the man who has his quiver full of them;*
- Procreation is more than just having children' it is about the image of God being spread throughout the earth; desiring godly offspring to glorify God
- Procreation is about one generation teaching the next about the wondrous God who made us

2) SANCTIFICATION

- Sanctify mean to make holy – to be slowly molded to Christ's image
- The husband is to work actively and purposefully toward his wife's sanctification and visa-versa
- We work for each other – He takes care of her, she takes care of him – marriage is SELFLESS
- The sexual relationship between a husband and wife is a weapon in the war against promiscuity and lust. **1 Cor 7:2-3** *"Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband. ³ Let the husband render to his wife the affection due her, and likewise also the wife to her husband."*
- God uses marriage to chisel away at our rough edges and to conform us to the image of his Son
- We are going to be rubbed up against at times, and it is going to require us to change for the sake of our spouse

3) ILLUSTRATION

- Marriage is a living, breathing picture of the relationship between Jesus Christ and his bride, the church.
- Many men blame their "failures" in marriage on the fact that they had no example growing up of what a real husband should be. While that is indeed very important to have, the only real example we can follow is that of Christ. He is the blueprint that shows every family shepherd his role in marriage.

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Marriage comes before your children

- Once we grasp the primacy of marriage in relation to our job, it becomes easier to see the primacy of marriage in relation to our children.
- 3 Reasons why prioritizing Children over Marriage is Foolish and Dangerous:
 1. Children will eventually leave the home
 - If they’re the foundation of our family, then their departure will mean our family’s demise.
 - It is like building a house on a rented removal slab.
 2. Our marriage forms the cornerstone of our children’s security
 3. One of our primary goals in parenting is to prepare children for marriage

6. Male Headship in the Home

- The question of male headship in the home is not a question of who is smarter, stronger, or more important. No, it is about God’s pre-ordained order to marriage.
 - If husband headship was a mere preference, we would have not right to argue for it.
 - If, however, it is a truth of God’s design, we have no right to argue for anything else!
- The father has been called to be the head of his home from the very beginning.

- God made Adam, then brought Eve into his life to be a “helpmate suitable for him.” After the Fall, God told Eve, “Your desire shall be for your husband, and he shall rule over you.” (**Genesis 3:16b**)
- **Ephesians 5:21-24** “Submit to one another out of reverence for Christ. Wives submit to your husbands as to the Lord. For the husband is the head of his wife as Christ is the head of the church, his body, which he is the Savior.”
- **What husband headship is not:** abuse, domination
- **What husband headship is:** selfless service, responsibility, servant leadership.

Importance of the Mother in the Home:

- Mothers have a very important and special role in raising their children in righteousness as well. While the husband/ father may ultimately be responsible for the household, God still holds Mothers accountable for nurturing and training their children.
- No one on earth has the ability to directly connect and impact a child more than his/her mother. From the early years, mothers are there to care for and love their children. This amazing connection provides the perfect opportunity for the mother to teach her children God’s truth on a daily basis, in every circumstance.

Session 2: Children

Psalm 127:4-6 Behold, children are a heritage from the Lord, the fruit of the womb a reward. ⁴ Like arrows in the hand of a warrior are the children of one's youth. ⁵ Blessed is the man who fills his quiver with them! He shall not be put to shame when he speaks with his enemies in the gate.

Our Culture's View of Children

- **Our Culture sees children as a Liability**
 - not an investment, but extra-work and trouble
 - So that we don't have to always deal with his liability, we dump them off to:
 - School to educate
 - Church to disciple

- **Our Culture sees children as a Restraint**
 - I cannot do what I want to do if I have kids, or if I have too many kids
 - Ex. "I won't qualify for the family fun pack to Disney world"
 - I can't relax when I want too.
 - I might have to buy a bigger car...maybe even a mini-van!!! Oh no!
 - I cannot afford to have kids, or too many kids...(what really mean is: at this standard of living)
 - They need to fit into my plan: total number, how to most conveniently space them out, etc.

- **Our Culture sees children as an Annoyance**
 - They are sticky, stinky, stressful
 - Cause us great inconvenience and don't seem to even realize it!
 - They have problems and issues
 - They get sick and bicker and fight, when all I want to do is watch the game or go shopping in peace!
 - They never give us a quiet moment!

- **Our Culture sees children as a Burden**
 - We all love the idea of having a baby. We have celebrations, and baby showers
 - They are so cute and sweet – for about 30 minutes after they are born.
 - Then they start crying...for 2 years
 - Then they start screaming or squealing...or 2 more years
 - Then they start yelling and fighting...for the rest of their childhood
 - They cost us so much money
 - They add a heavy load to our already stressful, over-worked life
 - Then they go off to college and we take a deep breath, a sigh of relief, *"boy, I'm glad that's over."*

Raising Kingdom Minded Warriors

We are All Sinners

“All have sinned and fallen short of the glory of God” Rom 6:23

“I was brought forth in iniquity, and in sin did my mother conceive me.” (Psalm

“You need to direct not simply the behavior of your children, but the attitudes of their hearts. You need to show them not just the “what” of their sin and failure, but the “why.” Your children desperately need to understand not only the external “what” they did wrong, but also the internal “why” they did it. You must help them see that God works from the inside out. Therefore, your parenting goal cannot simply be well behaved children. Your children must also understand why they sin and how to recognize internal change.”

Source:

Tedd Tripp, *Shepherding a Child's Heart* (Wapwallopen, PA: Shepherd Press, 1995), xxi.

Children do not just “pick up bad habits.” THEY SIN.

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- While children are indeed a blessing and heritage from God, they are also subject to the fallen, sinful nature.
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- Covert pride:
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 - Will not compete, avoids attention to self
 - Decides he cannot succeed before he tries
 - Whining, avoiding others, not joining into group games

○ Treatment:

- Teach them about God's plan, power, and acceptance of each of us; as well as biblical teachings about the sin of pride
- **Teach about having a Christ Image** (not positive self-image)
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6) **Willfulness**

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 - Pouts when in trouble
- Treatment:
 - Give precise instructions
 - Warning of consequences – anticipate the child testing your character – he will
 - When willful child disobeys, rebuke him (verbally judge him to be wrong) and corporal punishment

Do we (does our culture) have a messed-up view of children?

Let's take a look at how God views children, then we see how that impacts our role in discipling and raising Children in righteousness...

➤ **God sees Children as a Legacy** (v.3a)

- What is a man's purpose of accumulating wealth and fortune if he has no one to leave it to.
- I don't mean a Legacy of tangible items of monetary value. This legacy I am talking about is a father and mother setting the example of following-Christ to their children, to their neighbors, to those they can influence for God's Kingdom. This heritage is the continued teaching of Scripture from one generation to the next:
 - **Psalm 78:1-4** "Give ear, O my people, to my teaching; incline your ears to the words of my mouth! ²I will open my mouth in a parable; I will utter dark sayings (aka proverbs) from of old, ³things that we have heard and known that our fathers have told us. ⁴We will not hide them from their children, but tell to the coming generation the glorious deeds of the Lord, and his might, and the wonders that he has done.
- Instead of our children inheriting our land or estate from us, we inherit them from God. The point is to show that, even though our children are indebted to us, we are ultimately indebted to God for them.
- ***Raising children in the Lord shows appreciation to God for the legacy He provides for us.***

➤ **God sees children as a Reward** (v.3b)

- God sees adding children (natural birth, adoption, fostering, etc.) to your home as a reward! Did you catch that?
 - The word reward in Greek also means "payment of contract", "compensation", and "benefit"!
 - God's payments to us, our benefit for being His creation, is offspring! Children are a reward to us! Not that we earned them, but that he rewards us because of his love for us.
 - Now understand this clearly: The reward of Children is not based on human merit or what we have done at all. This reward from God to human kind in-full is the gift of children. No matter if we can conceive children or not, children in general are a gift. If we cannot naturally conceive them, it does not mean we cannot benefit from this reward. We can still raise children who need homes by adopting and fostering, by bringing up a child who does not have a godly family. We can all rejoice in the reward of raising children.
- Charles Spurgeon says, "*God gives children not as a penalty or as a burden, but as favour...they are received not with regret but as reward.*"

➤ **God sees children as Ammunition** (v.4)

“Like arrows in the hand of a warrior are the children^[a] of one's youth.”

- All great warriors know you need ammunition to go into battle. Whether that ammunition is a rifle, a sword, or a bow-and-arrow – a warrior must be prepared to fight
- Here in Psalm 127, the Psalmist compares children to arrows.
- Arrows for a warrior:
 - Arrows go the way we aim them!
 - good sons are their father's arrows speeding to hit the mark which they are aimed
 - we must try to point our children and straighten them, to make arrows of them in their youth, lest they should prove crooked and unserviceable as they get older
- Our goal is to raise our children in righteousness and shoot them into this world ready to take it to the enemy and be victorious in Jesus Christ!

➤ **God sees children as Blessings** (v.5)

- If you look at the first three verses of Psalm 127 you will see the Psalmist talks about building a house. He then moves from the physical structure to the family structure of the house.
- Then as now, the family was the basic unit and most important element of society. The only difference is that the ancient Jew knew it, and we generally do not!
- Verse 6 describes the situation where the father will not be put to shame by his enemies at the gate because of the great number of children to help defend the family name. Many children brought up correctly will add value to the family home. A man with many children is blessed, it says.
- In that day “many children” was viewed as an asset. The more children a family had the more help around the house and farm. More hands for the labor force.
 - But now, “many children” doesn't seem practical since there is little need for labor hands in most of our society, and college costs are ever-increasing.
 - Regardless of how convenient children may seem to our culture, the message is still clear from Psalm 127, “Children are a blessing”
- *“Many children make many prayers, and many prayers bring much blessing”* –German Proverb
- Ex: There was a pastor who had 12 children. A man said to him, “Sir, you have just as many children as Jacob,” The pastor replied, “Yes, and I have Jacob's God to provide for them.”
- For some (and maybe more that we might think) God calls to have many children.
 - There are a few families that God may call to have a smaller number based on the ministry he places them in. (that is something each family has to ask God in their given mission)
 - Of course, a large number of children means a large number of trials; but when these are met by faith in the Lord, it also means a mass of love, and a multitude of joys

- **Proverbs 14:4** “*Where there are no oxen, the manger is clean, but abundant crops come by the strength of the ox.*”
 - Sure, no children, or few children may be easier and cleaner and less work, but the harvest is ever greater with more of God’s blessings!

A Child’s Response:

Ephesians 6:1-2 “Children, obey your parents in the Lord, for this is right. ‘Honor your father and mother’ (this is the first commandment with a promise).”

Proverbs 15:5 “A fool despises his father’s instruction, but whoever heeds reproof is prudent.”

Key Themes from these verses:

3. Children are expected to Obey their parents
4. Wisdom can only be gained by obedience to wise instruction
Children will become wayward if they choose not to obey the instructions of the parents who seek to teach them God’s Word and truth.

Session 3: Role of the Church to Support the Family & Family Worship

Role of the Church according to Scripture.

Acts 2:42-47 (NIV) “42 They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. 43 Everyone was filled with awe at the many wonders and signs performed by the apostles. 44 All the believers were together and had everything in common. 45 They sold property and possessions to give to anyone who had need. 46 Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, 47 praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.”

Hebrews 10:24-25 (NIV) “24 And let us consider how we may spur one another on toward love and good deeds, 25 not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching.”

Colossians 3:16 (ESV) “Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.”

1 Thessalonians 5:11 (ESV) “Therefore encourage one another and build one another up, just as you are doing.”

Ephesians 4:11-12 (ESV) “And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ.”

2 Timothy 3:16 (ESV) “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness.”

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

Fundamentals of a Church:

6. Teaching Scripture

- It is the responsibility of the Pastor/Shepard to teach his flock the truth of God’s word.

7. Encouraging One Another

- Each person in the church is part of the overall “body of Christ.” Each individual has his or her specific (and important) role to play for the sake of the church. We should daily encourage one another and building each other up.

8. **Gathering Together** (fellowship)
 - Spending time with one another in the church is vital to healthy Christian living. This time should not just be designated to the Sunday morning service. Daily or at least multiple times each week there should be contact and times spent with those in your local “body of Christ.”
9. **Equipping the Saints**
 - The role of the church is not to simply teach Scripture; it is to also equip the Saints so they can replicate what is being taught. The replication will take place through training in righteousness in the home and for everyday evangelism and discipleship.
10. **Sending Out Disciple Makers**
 - Jesus gives a clear command in Matthew 20 (Great Commission) for what he expects of his followers. The church should be equipping saints to share the Gospel to those around them. Ultimately, the goal of ministering in the home is not only to help our children grow closer to God, but it is so that they will be equipped to share the Gospel with others.

Family Worship:

1. The Gospel in the Home
 - The Gospel must be taught in our homes.
 - We are called to train our children under the instruction of God’s Word.
 - We first have to read it and know it, then we can teach.
 - Fathers must take the lead here.
2. Christian Education
 - For century upon century, education was centrally located in the home. It wasn’t until the Industrial Revolution around the turn of the 20th century that Public Government education started taking the forefront.
 - Our culture slowly but surely became a place where only the professional can
 - There is a common misunderstanding that says: “Children can only be disciplined by sophisticated programs led by persons having years of training. The Bible does not mention anywhere, or even hint at the need for an age-segregated ministry to serve as the teacher of children. Instead, it clearly teaches that PARENTs are to train their child.
 - **Why aren’t we teaching in the homes anymore?**
 - Professionalism

Quote from Family Shepherds (page 68):

“As a result of this growing professionalism [in the church leadership], there is a general idea that anything that needs to be done for the advance of the mission of the church needs to be by a paid specialist. The consequences of this attitude are myriad. And there’s perhaps no area of the Christian life that has been affected more negatively than the ministry of the home.

As the numbers of paid religious professionals has risen in recent decades, there has been a corresponding decline in the urgency and consistency with which parents – and particularly fathers – have viewed themselves as the principles disciplers for their children. And why shouldn’t this be the case? If the church

hires a youth pastor, a senior high pastor, a middle school pastor, associates for high school and middle school (separate ones for boys and girls), a children's pastor, and a preschool director – many of whom have specialized degrees in their field from reputable seminaries – then why should a father who has no titles, positions, or special training dare to take it upon himself to do what these men and women have spent years preparing for? Isn't letting go of the reins and allowing the “professionals” to do their job the wisest thing to do?”

➤ **Why aren't we teaching in the homes anymore?**

- Professionalism
- Laziness
 - It takes time and energy! We have to make it a priority to teach out children biblical truths in our homes.

➤ We must teach our children the basics of God's word and theology at home:

Training questions such as (for 2 year olds):

Who made you?

God made me. (Gen. 1, Ecc. 12, Acts 17)

What else did God make?

God made all things (Gen 1, Acts 14, Romans 11)

Why did God make you and all things?

For his own glory (Ps. 19:1, Jer. 9, Rev. 4)

➤ When we teach our children these basic biblical truths, we are preparing them to “make a defense to anyone who asks for a reason for the hope that is in you.” (1 Peter 3:15).

- 1.They fully grasp what they believe
- 2.They know why they believe it
- 3.They are able to communicate this to others effectively

3. Family Worship

- 18th Century Pastor and Theologian and evangelism movement pioneer George Whitefield gives 5 persuasive arguments for Family Worship:
- 1.Gratitude to God - We should be thankful for the opportunity to lead!
 2. Love and Pity for Your Children
 - 3.Common Honesty and Justice - God given duty of being a father, this isn't a program
 4. Self-interest - Be obedient to God's command; you can leave a legacy
 5. The Terrors of the Lord – you are accountable for your heritage

Family Worship

Deut. 6:7 ““You shall teach them [laws and commands of the Lord] 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”

- Family worship is not as “official” as it sounds. You do not have to get out the guitar and sing 4 songs before preaching to your kids! It is as simple as

leading your family in discussions focused on God's Word. This can be done in many different ways. You can do something as simple as reading a passage of Scripture and discussing its meaning with your family.

Faith Walks (*Concept from Dr. Timothy Paul Jones*)

- Faith walks are nothing more than taking time to walk with your child and talk to them about their faith. This can be very basic or turn into a deep conversation. It is important to do these very regularly with your child so you know what is on their mind and how they are growing spiritually.

Faith Talks (*Concept from Dr. Timothy Paul Jones*)

- Faith talks happen all the time. It goes back to the passage in Deut. 6 when it says, "*talk of them when you sit and in your house, and when you walk by the way, and when you lie down, and when you rise.*" When you hear your child asking spiritual questions, be sure to capitalize on these spiritual moments.

APPENDIX 4

FAMILY DISCIPLESHIP SURVEY

Agreement to Participate:

The research in which you are about to participate is designed to gather data about discipleship at Chapel Next Fort Campbell, KY. This research is being conducted by Chaplain Danny Melin for purposes of assessing the overall understanding of Family-Equipping ministry at Chapel Next Fort Campbell, KY. In this research, you will answer ten simple questions referring to overall discipleship experience at Chapel Next Fort Campbell, KY. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name identified with your responses.

Participation in this study is totally voluntary and you are free to withdraw from the study at any time.

For each of the questions below, circle the response that best characterizes how you feel about each the statement.

1. I attended the following Family Discipleship training event:

- a) Family Discipleship Class #1
- b) Family Discipleship Class #2
- c) Family Discipleship Date Night Event
- d) Family Discipleship Class at Shiloh Ridge Hospitality House

2. I attend Chapel regularly (at least 2-3 times each month).

- a) Strongly Agree
- b) Agree
- c) Disagree
- d) Strongly Disagree

3. One of the main reasons I attend Chapel is to learn how to be a better disciple maker.

- a) Strongly Agree
- b) Agree
- c) Disagree
- d) Strongly Disagree

4. Chapel leaders make a specific effort to equip me to be a better disciple maker.

- a) Strongly Agree
- b) Agree
- c) Disagree
- d) Strongly Disagree

5. I am the primary disciple maker of my children.

- a) Strongly Agree
- b) Agree
- c) Disagree
- d) Strongly Disagree

6. Chapel leaders teach that I am the primary disciple maker for my family.

- a) Strongly Agree
- b) Agree
- c) Disagree
- d) Strongly Disagree

7. I utilize Chapel affiliated Children's Ministry as a primary means for discipling my children.

- a) Strongly Agree
- b) Agree
- c) Disagree
- d) Strongly Disagree

8. Chapel Next leaders provide me the tools to successfully conduct family worship at home.

- a) Strongly Agree b) Agree c) Disagree d) Strongly Disagree

9. The training event I attended help me become a better family disciple maker.

- a) Strongly Agree b) Agree c) Disagree d) Strongly Disagree

10. I am interested in leading family discipleship training at Chapel.

- a) Strongly Agree b) Agree c) Disagree d) Strongly Disagree

APPENDIX 5

FAMILY DISCIPLESHIP SURVEY RESULTS

11 Participants answered the following:

1. I attended the following Family Discipleship training event: *(only 10 answered)*

- a) Family Discipleship Class #1 (10%)
- b) Family Discipleship Class #2 (0%)
- c) Family Discipleship Date Night Event (90%)
- d) Family Discipleship Class at Shiloh Ridge Hospitality House (0%)

2. I attend Chapel regularly (at least 2-3 times each month).

- a) Strongly Agree (54.55%)
- b) Agree (27.27%)
- c) Disagree (9.09%)
- d) Strongly Disagree (9.09%)

3. One of the main reasons I attend Chapel is to learn how to be a better disciple maker.

- a) Strongly Agree (36.36%)
- b) Agree (63.64%)
- c) Disagree (0%)
- d) Strongly Disagree (0%)

4. Chapel leaders make a specific effort to equip me to be a better disciple maker.

- a) Strongly Agree (27.27%)
- b) Agree (63.64%)
- c) Disagree (9.09%)
- d) Strongly Disagree (0%)

5. I am the primary disciple maker of my children.

- a) Strongly Agree (36.36%)
- b) Agree (45.45%)
- c) Disagree (18.18%)
- d) Strongly Disagree (0%)

6. Chapel leaders teach that I am the primary disciple maker for my family.

- a) Strongly Agree (36.36%)
- b) Agree (54.55%)
- c) Disagree (9.09%)
- d) Strongly Disagree (0%)

7. I utilize Chapel affiliated Children's Ministry as a primary means for discipling my children.

- a) Strongly Agree (0%)
- b) Agree (36.36%)
- c) Disagree (45.45%)
- d) Strongly Disagree (18.18%)

8. Chapel Next leaders provide me the tools to successfully conduct family worship at home.

- a) Strongly Agree (9.09%)
- b) Agree (81.82%)
- c) Disagree (9.09%)
- d) Strongly Disagree (0%)

9. The training event I attended help me become a better family disciple maker.

- a) Strongly Agree (36.36%)
- b) Agree (54.55%)
- c) Disagree (9.09%)
- d) Strongly Disagree (0%)

10. I am interested in leading family discipleship training at Chapel.

- a) Strongly Agree (9.09%)
- b) Agree (18.18%)
- c) Disagree (45.45%)
- d) Strongly Disagree (27.27%)

APPENDIX 6

SAMPLE FAMILY DISCIPLESHIP GUIDE



Take the passage of Scripture used in the sermon from this week and use this guide to lead family discipleship in your home.

This week's Passage of Scripture: _____ .

Background Study:

Who wrote this Scripture?

To whom did the author write the Scripture?

Investigate:

What themes stand out in this passage of Scripture?

What are 3 key points that can be drawn from this passage?

Discuss:

What is God saying to me in this passage of Scripture?

What questions do you have about this passage of Scripture?

Family Scripture Memory Verse:

Philippians 4:6 "Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God." (NIV)

Family Ministry in Practice:

This week take a walk with your family around your neighborhood. On this walk pray for each family as you pass by their home. Teach your children that we are called to pray for everyone around us.

APPENDIX 7

FAMILY-EQUIPPING MINISTRY ASSESSMENT TOOL

Benchmark	Did not meet	Partially meets	Meets	Exceeds
Preaching and teaching by church leaders was primarily focused on family discipleship.			✓	
Each ministry effort incorporated a family-focused approach.		✓		
Family worship guides were resourced for members of the church.	✓			
The overall appeal and approach to ministry of the church made families feel as though they were being equipped to take the lead as the primary disciple makers in their own family.		✓		

Remarks:

- When using these benchmarks to observe Chapel Next interesting results were discovered. Family discipleship was absent from teaching and preaching. While the sermons were faithful teaching of the Bible, little to no effort was made toward sending a message that discipleship was to begin in the home.
- Much like the vast majority of American churches, Chapel Next was not incorporating a family focus in the ministry efforts. Instead, a programmatic and disconnected approach was utilized.
- Family ministry guides were not used for weekly service. The closest tool was the children’s church curriculum take-home sheet each child received each week. It was not integrated in the worship service at all.
- The overall appeal of Chapel Next was to reach young adults and families by being relevant, modern, and evangelical. These approaches are noble and worthwhile, but they do not meet the benchmark of appealing to families for the sake of equipping them to be primary disciple makers. Instead, most attendees of Chapel Next approach the service with a consumer mentality.
- According to these benchmarks, Chapel Next did not follow the model equipping ministry.

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ABSTRACT

DEVELOPING A FAMILY-EQUIPPING MINISTRY FOR CHAPEL NEXT AT FORT CAMPBELL, KENTUCKY

Daniel Ellison Melin, DMin
The Southern Baptist Theological Seminary, 2019
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This project assesses the current ministry approach and equips the members of Chapel Next at Fort Campbell, Kentucky by establishing a family-equipping-ministry model. This project provides the theological, practical, and biblical foundations for the need of this ministry effort in Chapel Next. Chapter 1 provides the purpose, goals, context, rationale, limitations, and research methodology of the project.

Chapter 2 provides a biblical and theological perspective on family-equipping ministry. This chapter delves into the biblical mandates for parents to lead in discipling their children from directives from the Old Testament and New Testament.

Chapter 3 looks at the theoretical and practical perspectives of family-equipping ministry and discusses how the family-equipping model is best for Chapel Next.

Chapter 4 provides an overview of the implementation phase of the project. This chapter shows the four phases of the project: development, recruiting, teaching, and post-evaluating.

Chapter 5 delivers an evaluation of the projects goals, strengths, weaknesses, and changes to be made if conducted again. This chapter also provides both theological and personal perspectives of the project.

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