



The Statesmen Project

Ecclesia Convocation
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Resolution Concerning Generational Momentum

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Ecclesia on Generational Momentum

Preamble

We the ecclesia of the Statesmen Project, in order to apply God's eternal principles, limit boundary violations, and empower legitimate jurisdictional* stewardship do uphold the rights and responsibility of the preceding generation to lay up an inheritance* for the succeeding generation and to train that next generation in mature stewardship of the inheritance* for the purpose of generational continuity and advancement of the dominion mandate*. We do, likewise, declare and authenticate the mandate upon the inheriting generation to honor of their elders, fear of Lord, and submit to the discipleship process for preparation to receive and manage the inheritance* and further generational momentum. We acknowledge the authority of each jurisdictional sphere* to build, manage, and transfer the inheritance* to the appointed heirs without fear of interference through taxation or any other unjust laws from the civil realm. Therefore, we do decree and affirm the following resolution pertaining to Generational Momentum effective immediately.

Section 1: Short Title

Biblical Resolution Concerning Generational Momentum

Section 5: Definitions

(Words followed by an * are defined below)

- (a) Abuse – the abnormal use of a thing as informed by Scripture; the treatment of one's children outside of the context of the commandments to love God (Commandments 1-5) and to love one's neighbor (Commandments 6-10)
- (b) Bridge of trust – the measure of what pressures and challenges mutual relationships can withstand and remain intact. The “bridge of trust” determines the “load limit” of importance or size that can cross over between two or more parties
- (c) Civil sphere – that governmental jurisdiction* relating to the commonwealth of the citizens or the *civilis* (Latin for citizen) whose main duty is to guard the citizens from infringements against their personal liberties as defined within Scripture
- (d) Common good – that which is considered good for all men yet not at the expense of personal liberty and which avoids the breach of any boundary of property or person as defined in scripture
- (e) Covenant child/children – dependent children who are part of the family unit either by natural birth, the process of legal adoption, or legal custodianship and for whom the parents hold accountability before God to nurture and to educate
- (f) Dominion mandate – God's commission to mankind, who was created in the image of God and given dominion over the created order, to take responsibility to manage the earth and to make the earth fruitful
- (g) Discontinuity or generational discontinuity – a point at which the action is not continuous; a break or gap in that which flows from one generation to another
- (h) Glorification – the release of a thing's potential; the full development of a person or a thing's purpose that, when observed by another, causes the observer to release praise or adoration
- (i) Inheritance – all or part of an estate or assets that are given to an heir either before or at the time of the testator's death
- (j) Jurisdiction – Latin *jus* meaning law and *dico* meaning to say; the one with the authoritative or binding word
- (k) Maturity/maturation process – the state of full development; shift away from reliance upon parental guardianship in decision-making acts; state of being ready to exercise responsible self-governance and cultural stewardship
- (l) Religion sphere – the realm of culture and society that organizes around the belief in and worship of God (or gods) including the systems and practices that facilitate that groups commonly-held beliefs; for Christianity - faith that adheres to the Bible and worship of the Creator God revealed within the Bible
- (m) Result-based – measurable and accountable evidence of the reality or truth of axioms and corollaries of belief systems

- (n) Service-based – the use of both authority and power to enhance the value, skill-sets, resource-base and capacities of those related to and under the authority of those exercising that power. Empowerment of others through relational (client/business owner) leverage
- (o) Spheres – those realms of diversified and specialized areas of labor through which men cooperate to fulfill the Dominion Mandate and which, for the purpose of the Ecclesia Convocation will be identified as religion*, family, education, civil* government, media, arts and entertainment, and business
- (p) Succession plan – a strategy for passing on leadership roles or ownership; also known as replacement planning; ensuring that a business continues to run smoothly after a company's most important people vacate their positions by either moving on to new opportunities, retiring, or passing away
- (q) Sufficient value – enough to suffice or be deemed as qualified to create an inheritance*; to be valuable enough in the estimation of the testator as to warrant setting up a plan of succession* and in the estimation of the prospective heir so as to warrant discipleship training
- (r) Theocracy – a government system in which the ruling power claims Divine sanction
- (s) Transcendent – literally - to go above and beyond the range of normal; in context of God – existing apart from and not subject to the natural limitations of the universe; in context of governments – those documents that define overarching premises to which all the normal affairs appeal, examples: the Constitution of the US, the Bible for the Christian, the handbook of an organization

Section 10: The Ten Commandments Framework as concerning Generational Momentum

- Ex. 20:3, Commandment #1: "Thou shall have no other gods before me"
- Ex. 20:4, Commandment #2: "Thou shall not make unto thee any graven image"
- Ex. 20:7, Commandment #3: "Thou shall not take the name of the Lord in vain"
- Ex. 20:8, Commandment #4: "Remember the Sabbath Day to keep it Holy"
- Ex. 20:12, Commandment #5: "Honor thy father and thy mother"
- Ex. 20:13, Commandment #6: "Thou shall not kill"
- Ex. 20:14, Commandment #7: "Thou shall not commit adultery"
- Ex. 20:15, Commandment #8: "Thou shall not steal"
- Ex. 20:16, Commandment #9: "Thou shall not bear false witness against thy neighbor"
- Ex. 20:17, Commandment #10: "Thou shall not covet"

Matthew 22:37-40, "Jesus said unto him, Thou shall love the Lord thy God with all they heart, and with all they soul, and with all thy mind (Deut. 6:50). This is the first and great commandment. And the second is like unto it, Thou shall love the neighbor as thyself (Lev. 19:18). On these two commandments hang all the law and the prophets."

Section 15: Cooperation of the Spheres

In the execution of the Dominion Mandate*, humanity diversifies and specializes into spheres* of cultural activity. Each sphere* derives its authority and limitations from Scripture. The primary spheres* that have governance in the issue of generational momentum are family, business, religion* and civil*. The preeminent responsibility rests upon family. Families are responsible to build generational wealth and to train up their children with a biblical worldview for trustworthy stewardship of their gifts for dependable stewardship of family wealth. The religious realm is mandated to communicate and uphold the plumb line of biblical patterns by which families have a grid for instruction and individuals have a grid for stewardship practices. Business or market place endeavors are the cooperative efforts through which family inheritance* is grown and must be operated under ethical parameters found within the Scriptures. The civil is empowered to tax increase but not granted the right to usurp or confiscate generational inheritance*. Generational momentum is accomplished when one generation passes to the next the skills, knowledge, assets, and other material or intellectual properties and, thus, facilitates compound growth and advancement. Therefore, generational momentum may and should occur in all cultural spheres*, not just in the family sector, as each jurisdiction* accumulates and stewards resources and establishes a succession plan* to facilitate generational continuity.

Section 20: Duties, Powers, and Limitations

(a) FAMILY

Generational continuity flows from the jurisdiction* of the family. Children are the heritage of the Lord and the fruit of the womb is His reward (Ps. 127:3). God appoints family units for procreation, commissions parents to train up the child in the way he should go (Pr. 22:6), and requires families to fund the child's preparation for adult responsibility, business activity, and the execution of the dominion mandate. Therefore, God has endowed parents with duties, powers and limitations which boundary the execution of their mandate concerning generational transfer.

The Duties of Family

It is the duty of the family to:

1. Steward the next generation as heirs of the Kingdom who understand their God-given identity and purpose
2. Exercise the dominion mandate* and train their covenant child's* character, talents, and godly worldview preparing them for responsible personal, familial and cultural stewardship (Deut. 6:4-7)
3. Steward family finances, whereby those finances can provide for their covenant child's* physical, mental and spiritual needs and can lay up an inheritance* for the child

4. Train the child to submit to the mother and father and any parental-appointed tutors in order to guarantee the continuity of the covenant (Deut. 5:16)
5. Make preparations to launch their covenant children* into management of the transferred inheritance* upon evidence of maturity*

The Power of Family

It is the power of family to:

1. Establish a covenant relationship through marriage to form a family unit that consists of one man and one woman
2. Procreate or adopt children or appoint heirs to whom they can transfer inheritance*
3. Discipline their children for discipleship in accordance with the word of God
4. Choose for their children any and all aspects of the training including both spiritual and natural development
5. Evaluate their child's maturity* and determine what level of increased responsibility is needed in order to prepare the child for adulthood
6. Retain the power over family assets including the timing and manner in which those assets may be transferred to the children, whether prior to or after their death (Proverbs 13:22)

The Limitations of Family

The family may not:

1. Abdicate the responsibility to directly oversee and fund their child's development and education from birth to maturity*
2. Abuse* or allow the abuse of their children* for they are image bearers
3. Provoke their covenant children* to wrath (Col 3:21)
4. Breach nor teach their children to breach the commandments and principles of God

(b) BUSINESS

The function of business is to operate within organized systems of men's labors, time, assets and intellectual property for the production, distribution, consumption and exchange of goods and services as an outworking of the dominion mandate* (Ps. 128:2; John 4:38).

The Duties of Business

It is the duty of Business to:

1. Facilitate the increasing glorification* of the earth by stewarding its resources and developing new products and services
2. Accept responsibility to meet market demands for the current generation without compromising biblical principles
3. Function as service-based industries* demonstrating the biblical law of “love thy neighbor as thyself” (Lev. 19:18; Mt. 19:19; Mark 12:31; Rom. 13:9; Gal. 4:14; James 2:8) in a way that builds the bridge of trust*
4. Allocate resources with a paradigm of building a prosperous and sustainable culture for “thy neighbor” versus a view of acquisition for personal gain
5. Recognize that dominion and glorification* of the earth is a multi-generational mandate
6. Develop succession plans by building businesses with sufficient value* that it qualifies to be inherited, train up heirs or vet candidates that qualify to be heirs, and manage the transfer
7. Acknowledge that generational momentum requires each succeeding generation to qualify for the transfer and to perpetuate the dominion mandate*

The Power of Business

The power of business is to:

1. Manage earth’s goods, services and properties, whether real or intellectual, through the execution of free-will
2. Benefit personally, professionally and monetarily from marketplace endeavors
3. Appoint delegated representatives and incentivize them for cooperative asset management
4. Determine their succession plan*

The Limitations of Business

Business may not:

1. Present fraudulent contracts or falsify their result-based* performance records including

when they create their plan of succession

2. Deviate from the terms of any negotiated contract until the expiration of the set terms of said contract
3. Violate the free will of or utilize coercive practices in dealing with the potential heir/successor
4. Break the commandment to “love thy neighbor as thyself” through covetous economic practices

(c) RELIGION

The Function of the Religion Sphere* is to restore man to the responsibility, power and authority that God originally entrusted to Adam and again made accessible to man by the redemptive work of Christ through preaching, teaching, and discipleship.

The Duties of Religion*

It is the duty of Religion* to:

1. Remain faithful to the Bible as a transcendent* document
2. Search out and communicate the truth of scripture, thus providing the pillar and ground of truth for all private practices and public policies for every generation (I Tim. 3:15)
3. Protect the integrity of and promote the knowledge of the commandments of God.
4. Demonstrate a living and visual testimony of the word fleshed out, modeling the character of Christ and the love of God through acts of lovingkindness and charity
5. Assist and support parents in providing biblical training of the next generation
6. Provide mentorship opportunities in ecclesiastical vocation
7. Disciple believers for their ministry labors both within the church, which facilitates the maturation* of the Body of Christ, and within their vocational sphere, which advances the kingdom into all the earth (Eph. 4:7-16)
8. Disciple the nations by teaching kingdom principles, which are applicable to every kindred, tongue and tribe and to every generation (Mat. 28:18-20, Is. 2:2-4, Micah 4:2-3)

The Powers of Religion*

The Power of Religion* is to:

1. Preach the gospel of the kingdom to the lost (Mark 16:15-16)
2. Disciple individuals and nations
3. Manage the kingdom by operating as an ekklesia legislating heaven's will on earth
4. Qualify and ordain the next generation of church leadership
5. Steward the covenant by safeguarding the eternal truths entrusted to the church from former generations, by expanding the understanding of truth being restored to the present generation, and by overseeing the transfer of truth to the next generation in order to guarantee covenantal continuity

The Limitations of Religion*

Religion* may not:

1. Usurp parental jurisdiction* by circumventing the free will of the parents in raising their children
2. Supplant civil authority by seeking to establish a theocracy* or by promoting the false doctrine that the church may usurp the jurisdiction* of the civil realm
3. Break or breach spiritual principles for pragmatic goals
4. Seek to escape from the responsibility to preserve the integrity of society by shining the light of God's truth into the prevailing worldview that is propagated through unrelenting mass media exposure, shifting cultural trends, and changing social norms, which can exaggerate generational discontinuity* (Matthew 5:13-16)

(d) CIVIL GOVERNMENT

The function of the Civil sphere* is to provide for the common defense, ensure the free exercise of biblically-defined personal liberties, promote the common good*, plus to establish and enforce laws that provide legal protection of private property (Rom. 13:1-7; Luke 22:25-26)

The Duties of Civil

The duty of the Civil is to:

1. Make laws through the legislative process that are in harmony with the transcendent* documents of the Bible and the constitution
2. Enforce the rule of law through biblically-sanctioned policing powers against lawbreakers

3. Operate within its God-defined jurisdiction* without infringing upon the jurisdictions* of the family, church, or marketplace
4. Protect the liberty of the family and the church as those jurisdictions* develop self-governing, law-abiding generations and manage generational transfer

The Powers of Civil

The power of the Civil is to:

1. Adjudicate breaches in the rule of law through the judicial system and enforce just punishment to the boundary violator through policing powers (Rom. 13:1-5; Ex. 18:21-22)
2. Enforce the laws against covetous practices that seek to steal the transfer of family inheritance* from one generation to another (Ex. 20:17)
3. Take up arms to provide military protection of national borders from enemy intrusion that would threaten the safety of the citizens, compromise the identity of the nation, and endanger the future of the next generation

The Limitations of Civil

Civil may not:

1. Claim the children of the nation as the civil sphere's* rightful heirs
2. Appropriate family inheritance*, whether the properties be real or intellectual, through taxation laws or covetous practices
3. Allow adjudications to be corrupted through bribes or bias (Eccl. 7:7; Prov. 18:5)

Section 25: Applicability

The principles contained within this Resolution apply specifically to the family, business, religion* and civil spheres* and, in general, to organizations or individuals who interact with those spheres* in the field of Generational Momentum.

Section 30: Sanctions

(a) FAMILY

Negative Sanctions

1. Families that fail to train up heirs to steward multi-generational transfer, may suffer the loss of part or all of the inheritance* due to prodigals
2. Families that fail to build multi-generational continuity may suffer emotional distress such as pain due to broken relationships, unmet longings for love and significance, or sinful choices
3. Families that fail to oversee the maturation* process based upon a biblical worldview may hinder Kingdom advancement
4. Families that fail to teach heirs to keep the commandments and principles of God may be subject to God's sanction of cutting off the ungodly in the 3rd or 4th generation (Ex. 34:7; Num. 14:18), resulting in generational discontinuity*

Positive Sanctions

1. Families that are deliberate in establishing generational continuity will raise heirs that honor their parents and follow the Lord
2. Families that practice biblical stewardship of their earnings and assets may reap the benefit of multi-generational accumulation of wealth and influence
3. Families that fulfill God's mandate to train their heirs in the ways of God may celebrate the personal achievements and positive cultural influence of their children
4. Families that love God with all their heart, keep the words of his commandments, and teach their children shall receive the mercy of God unto 1000 generations

(a) BUSINESS

Negative Sanctions

1. Businesses that fail to uphold free-will contracts run the risk of their deeds coming to public exposure, censorship, loss of revenue, and loss of public trust (Lk. 12:13; Esther 7:1-6)
2. Businesses that break contracts may incur prosecution by the civil authority
3. Businesses whose policies and practices incite relational breaches and/or strife may thwart their endeavors for generational momentum (Gen. 29:18-25; 31:4-12)
4. Businesses that trespass the moral imperatives found within God's Word may receive God's just penalty, which may range from loss in marketplace position, meaning no

present standing to the creation of a prodigal, meaning no future standing (Ez. 22:29-31)
Positive Sanctions

1. Businesses that keep contracts the enjoy relational harmony and peace, build the bridge of trust* and profit from co-operation through increased productivity (Amos 3:3; Heb. 12:14, Deut. 29:2-8)
2. Businesses that set up and execute a plan of succession* build generational momentum in the culture
3. Businesses that practice generational transfer by teaching the heir to comply with God's Word are granted increasing authority and influence (Deut. 28:1-12)

(c) RELIGION

Negative Sanctions

1. Religion* that forfeits its responsibility to disciple every generation will fail in its God-given assignment to do the work of Christ (Mat. 28:18-20)
2. Religion* that relinquishes its place of influence in the earth, might suffer subjugation by the ungodly (Mat. 5:13)
3. Religion* that fails to communicate the truth of God's Word and the righteous application of the Word may fail in its assignment to be the pillar and ground of truth (1 Tim. 3:15)
4. Religion* that neglects to reprove corrupt works allows the unrestrained spread of sin through the culture and the church (Rom. 13:12-14; Eph. 5:11; 1 Cor. 5:6)
5. Religion* that neglects to disciple the next generation or assist parents in biblical training of their children may raise a generation that despises wisdom and instruction (Deut. 6:4-15; Prov. 1:7)

Positive Sanctions

1. Religion* that recognizes God-called eldership who oversee the household of God through sound biblical teaching will experience the promised benefits of the manifestation of God's presence and power, the maturation* of the saints and continuity of the faith, the protection of the flock from demonic deceptions, the demonstration of godliness and brotherly kindness and the expansion of kingdom influence into the culture (Eph. 1:15-20; Eph. 3:14-21; Eph. 4:11-13; 2Pet 1:2-4; Acts 20:28-28; Deut. 7:6-11)
2. Religion* that keeps the commandments and functions as the pillar and ground of truth will produce disciples who serve God and influence culture with kingdom principles (1Tim. 3:15)

3. Religion* that provides sound biblical teaching will help in the formation of godly families that can train up the next generation with a godly worldview (Deut. 6:4-9; Prov. 22:6)
4. Religion* that discipless the nations in all spheres* and jurisdictions* will reform the culture and see the fulfillment of God's promise that the glory of the Lord covers the whole earth (Hab. 2:14)

(c) CIVIL

Negative Sanctions

1. The Civil sphere* that disrupts the covenantal transfer of inheritance* from one generation to the next may cause a breakdown of the family unit, resulting in the destabilization of society.
2. The Civil sphere* that confiscates a family's inheritance* defers the hope of the parents that the heirs will be allowed to possess the assets and thus thwarts the work ethic and stewardship that produces and manages the inheritance* (Prov. 13:12)
3. The Civil sphere* that usurps the heir's claim may cause the next generation to forsake parental guidance intrinsic to inheritance* management, abandon familial ties essential to transfer, and break the bond of continuity between the generations (Ps. 68:6)

Positive Sanctions

1. The Civil sphere* that abides within its God-appointed boundaries and protects inheritance* transfer allows blessings to multiply from generation to generation (Prov. 10:22)
2. The Civil sphere* that honors the jurisdictional* rights of family inheritance* aligns with biblical foundations, aids in building society, and protects fiscal stability



The Statesmen Project

Ecclesia on Generational Momentum

Position Papers

*The Third Rail: Regaining Generational
Momentum*

by James M. Gilbert

*A Prophetic Directive with a Biblical Blueprint
for Generational Collaboration and Kingdom
Advancement*

by Ned Maraman III

Biblical Mandate to Train up a Child

by Dr. Patti Amsden

*Personal Testimonies of Generational
Momentum*

by Hannah Jones and Christopher Jones

*From Hard-Timers to Gen Alphas: An
Examination of Generational Characteristics
and Social Behaviors*

by Joyce Geiler



The Statesmen Project

Ecclesia on Generational Momentum

THE THIRD RAIL

Regaining Generational Momentum

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The fact that millennials and teens are leaving the church in droves has been well-documented by The Pew Research Center, the Barna Group, author James Emery White and others, not to mention the witness of our own eyes: congregations in today's America are becoming fewer, smaller and especially grayer. Indeed, the change has come so quickly that many churches now find themselves so busy scrambling to retain Generation Z that they've given up on retrieving departed Millennials.

What happened? Who stole the generational momentum of America's Christian families and how do we get it back?

Among all the identifiable culprits one stands taller than the rest, in no small measure because it is virtually taboo in American pulpits. Topics like abortion, gay marriage and even calling out politicians by name are safe territory by comparison. In fact, in our video series, *The Worldview Course* (worldviewcourse.com), my cohost Mark Nauroth and I likened this subject to the high-voltage "third rail" on a subway track, where the slightest touch can be lethal.

What is the third rail? In a word: *education*.

Certainly there are other elements in the mix: social media, movies, television, not to mention the general biblical illiteracy that pervades a Christian community more familiar with its Netflix menu than the books of the Bible. Yet none of these factors, not even the ubiquitous Internet, has tugged the hearts and minds of our children away from the faith as aggressively as public education. *Note that we are speaking of curricula, methodology and policy, not personnel.* Indeed, multitudes of dedicated Christian teachers and administrators serve in the public system and we applaud them in their mission. Nonetheless, even a public school with an all-Christian faculty and staff is still an institution that guarantees, as a matter of policy, that God's word will have no place in its curriculum.

Why, in talking about regaining generational momentum, do we zero in on education in general and public education in particular? Because *education equals discipleship*. Period. The two terms are perfectly synonymous in the formation of a worldview, yet we naively assign one a shiny badge of neutrality and the other a stick-on name tag for a new believers class. Why else would Christian parents all over America routinely send their children to teachers in public school whom they would likely reject in Sunday School?

THE MYTH OF NEUTRALITY

Wait! we object. Shouldn't education be religiously neutral?

Religious neutrality is impossible. Any view, even the agnostic's claim of ignorance, is a religious perspective. The myth of neutrality is why secularists, either intuitively or intentionally, take offense at biblical theism in particular. It holds a competitive view.

Further, if a theistic worldview is banned from any study, a functionally atheistic approach to that study is inevitable. Why? Because imparting an atheistic perspective simply requires ignoring God, not opposing him. And even for students from "strong" Christian families, the best outcome will be a sort of benign agnosticism. "Here is math, history, sociology and everything practical to my professional life; over there is my spiritual life."

This is dualism. In church it manifests as sacred *versus* secular, viewing heaven as God's alternative to an unsalvageable earth and Christ's return as a plan for rescue rather than transformation. It is *de facto* a gospel of evacuation, not occupation, that has unintentionally rendered education, social progress and the general state of the world as incidental to matters of soul-winning and preparation for eternity. As a result, society perceives Christians as choosing *only* the latter, so that we are better known for identifying darkness than shining light, and for being reactive rather than proactive. *Such a gospel is anathema to Millennials*. "Keep your thoughts and prayers to yourself," they now cry when yet another tragedy takes place.

In education, on the other hand, dualism proffers fact *versus* faith. "I deal in facts," says the science professor, "while religion deals in faith." In other words, my truth is for the public while your truth is private. Such a lie makes sense to the naïve freshman lately tired of church.

Dualism thus renders church and school two sides of the same coin—the former explains the world to come while the latter explains the world as it is. The result is an unintentional symbiosis that fails to fill the spiritual void in today's postmodern souls. (As its name implies, postmodernism is more void than presence.) So, while many Christians cling to "getting God back into our public schools," those schools—especially universities—increasingly offer the state as church and the sugar-coated promises of socialism as the means of salvation. Thus, amongst Millennials, who increasingly reject mean-spirited populism on the right and aging progressivism on the left, sweet deception is winning the day.

TOUCHING THE RAIL

Just as when Horace Mann inaugurated a system of public schools, the idea of a “free” education remains both seductive and deceptive. What is free about the Church’s loss of millions of young hearts and minds? Nonetheless, the average Christian family has put itself into such a financial position that most believe they have no alternative. Moreover, they object, “I went to public school and I turned out okay.” This is tantamount to claiming that, “I gave myself a physical and I’m fine.” Still, justifications for public education abound. For example:

- “Our children are in school to be lights in the darkness.”

While children can demonstrate good Christian character in school, the brightest “light” in any educational environment is that of the teacher and the curriculum. If anything, children are in school to *be* enlightened more than to enlighten others. Additionally, they do not yet possess enough spiritual light to outshine intensive, intentional secularism.

- “Christian children need to be exposed to other worldviews.”

Why should exposure to other worldviews take place in an environment that guarantees to block the presentation of a biblical worldview? Have Christian children been trained, as Peter instructed, to be “prepared to make a defense to anyone who asks you for a reason for the hope that is in you”?

- “It’s the government’s responsibility to ensure a free education for every child.”

If God is truly the Creator of all truth, and if the Bible is authoritative, then where is civil government, either explicitly or by example, given this responsibility? To the contrary, Deuteronomy 6:6,7 place educational responsibility squarely on the shoulders of parents, who then may teach or procure teaching that aligns with God’s truth. This is not only more financially feasible than parents think, but could be easily obtained if Christians were as united in paying their tithes as they are in paying their school taxes. Also, note that Deuteronomy 6:2 speaks explicitly about generational momentum in the form of prosperity and long life to “you and your son and your son’s son.”

- “We can’t force Christianity in a pluralistic society.”

This is true, and in fact is reinforced by scripture, in that Israel was to treat foreign visitors and residents with respect, and not to infringe upon their pagan practices unless in violation of civil law, e.g., ritual infant sacrifice, et al. If Christians follow biblical precedent, then we must work to win the culture proactively instead of fighting the culture war reactively. Peter’s words in 1 Peter 2:12 reflect this principle: “Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us” (NIV). Likewise, in his Sermon on the Mount, Jesus predicted that Christians, by letting our light shine (not prophesying darkness) would cause people to see our good works and ultimately glorify God.

- “What does the Bible have to do with a subject like math, where facts are facts whether you’re a Christian or not?”

Hebrews 1:3 declares that God “upholds the Universe by the word of his power.” In other words, no fact is self-existent. In a society soaked in relativism, proper acknowledgment of God is critical to every educational effort, not merely by tacking a weekly chapel service onto an otherwise secularist curriculum, but by incorporating God’s sustaining word into the very heart of every subject taught.

- “There are no realistic alternatives to public education.”

Here is abject Christian fatalism, rivaled only by, “I could never homeschool.” Myth borne of myth. Any parent who has ever potty trained a toddler has already taught something harder than elementary education. Indeed, there is ample evidence that self-teaching is possible to a significant degree once the basics of reading and mathematics are mastered. This is a key principle of the widely heralded Khan Academy, an online institution that, although secularist by default, at least sees the educational core as the home.

Private Christian schools are also more accessible than most Christian families realize, especially with the growing number of available scholarship programs. In any case, the real question Christian parents need to ask is: “Do we dare leave our children in an educational system that not only excludes God from its curriculum, but is increasingly hostile to the gospel and that advocates more and more for socialism and other poisonous philosophies?”

- “My child has a strong faith in Christ and will do well in a state university.”

At a foundational, philosophical level American universities, by and large, now indoctrinate more than they educate. Yet Christian families (including private-school and not a few homeschool families) continue sending their young graduates into the university fray, apparently believing that they can weather the inevitable attacks on their faith. But even if a Christian freshman who has chosen to study, for example, biology or sociology, is able to identify and fend off an academic lie, when will that student learn the still-absent truth?

The absence of lies is not the presence of truth, and no such student, aside from a vigorous self-education, can be properly grounded in his/her chosen field. Just as Shakespeare’s works cannot be understood apart from Shakespeare, so God’s works cannot be truly understood apart from God.

REGAINING GENERATIONAL MOMENTUM

A dark room is made bright by turning on the light, not by rebuking the darkness. Likewise, Christians can only regain generational momentum when we are adept at producing solutions, not merely protesting problems. Here, then, is a handful of suggestions that the author hopes will pale in comparison to the answers the reader will produce. You may disagree with some

recommendations or you may improve on them. Nonetheless, our purpose is to provoke you to acts of righteousness and, failing that, at least to provoke better clarity in your current beliefs.

First, we must thoroughly disciple our children in the basics of the faith at home. Although there are thousands of excellent resources in this regard, there is no better way to begin the process than to teach one's children The Nicene Creed. Based on more than a thousand verses of Scripture, this concise confession of Christian orthodoxy has been unsurpassed for more than sixteen centuries.

Second, rather than giving in to fatalism or complacency, parents should thoroughly investigate the various avenues of Christian education, including not only homeschooling and private schools, but also hybrid approaches such as Classical Conversations.

Third, keep your child in church with you rather than sending him or her off to Sunday School. Let church be what it is and must be: a place where families can worship together, where children can see *their* fathers and mothers with uplifted hands, and learn the language of faith from preachers using terms they don't understand. (All languages are learned that way.)

Fourth, oversee and restrict your child's access to all forms of social media. These media are not benign, but are the playgrounds of all sorts of predators, from pubescent teens to actual ISIS recruiters. Always be aware that every video screen in your home, pocket or your child's backpack, is an actual *portal* into your child's life.

Fifth, in keeping with Jeremiah's advice (chapter 29), have more children and encourage your children towards larger families. Remember the original principle of evangelism, that the biblical way to outnumber the wicked is to outnumber the wicked.

Sixth, regardless of your end-time perspective, teach your children that we are inheriting the earth, and to learn to think like heirs, not renters. Teach them that Christ's Second Coming is the crowning achievement of a perfectly executed plan.

Seventh, don't rush your high-school graduates into university. Instead, *begin* with thorough self-education at the college level and *then* add the classes necessary to a recognized professional degree. Explore today's plethora of excellent and economical online alternatives to the traditional system.

How do we regain generational momentum?

"Now this is the commandment, the statutes and the judgments which the Lord your God has commanded me to teach you, that you might do them in the land where you are going over to possess it, so that you and your son and your grandson might fear the Lord your God, to keep all His statutes and His commandments which I command you, all the days of your life, and that your days may be prolonged" (Deuteronomy 6:1,2 NASB).

AMEN

About the Author: James Gilbert is a mission statesman whose 49-year career has taken him into 61 nations on five continents, with special emphasis on closed countries. He is the author of six books, including *Unmasking ISIS* and *Storm Chaser: the Terry Law story*. In 2017 he conducted his third mission to Iraq and is currently planning his eleventh mission to Cuba. He is also co-author of *The Worldview Course*, a 13-week video series designed for church small groups and families. James and his family live in north Florida.

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The Statesmen Project

Ecclesia on Generational Momentum

A Prophetic Directive with a Biblical Blueprint for Generational Collaboration and Kingdom Advancement

By Ned Maraman III
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Introduction

The Body of Christ, its growth, and maturity is of paramount importance to the advancement of the Kingdom of God on earth and plays a pivotal role in fulfilling the restorational plan of God for the return of Jesus according to Acts 3:19-21.

Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, and that He may send Jesus Christ, who was preached to you before, whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began.

Acts 3:19-21 NKJV

In this paper, I will give a prophetic outlook and perspective on the current state of the Body of Christ and direction on how we as believers can better work with the Holy Spirit for the growth and maturity of the Body. Additionally, I will lay out biblical solutions for increasing generational collaboration along lines of individual purpose and assignment that will strengthen and advance the whole. My hope is that this paper will provide a fresh perspective that will help leaders better identify and engage areas of challenge and opportunity along with practical biblical solutions they can implement.

1) The Economy of the Body of Christ based upon Ephesians 4:16

The Oxford dictionary defines an economy as: *The state of a country or region in terms of the production and consumption of goods and services and the supply of money.*

Prophetically the Holy Spirit has been speaking to me about the Body of Christ/ The Church as an economy. No portion of scripture points this illustrates this as well as Ephesians 4:16. In this portion of scripture, the Apostle Paul is explaining to the church at Ephesus the reality of the

believers as a single spiritual organism with Jesus as the head. He tells them that they must mature in love through the functional alignment and the active participation of every believer in the work of ministry as they are trained and aligned by the Holy Spirit, especially through the works of apostles, prophets, evangelists, pastors, and teachers. Ephesians 4:15-16 (KJV):

but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.

The economy of the Body of Christ is plainly seen in this passage; within the Body, there is God ordained production and consumption that actually leads to a greater level of connectivity and relationship. Each part has an ability from God to produce something needed by other parts of the Body. This economy is so efficiently designed by God that as each part supplies and consumes according to its responsibilities, it actually “*causes growth of the body for the edifying (building up) of itself in love.*” So when the economy of the Body of Christ is operating efficiently, all grow and are bettered within the context of God's perfect love.

This is a perfect system by design. However, neither machine nor organisms, regardless of how masterful the blueprint of its creator can function beyond the quality of its parts. God is perfect, yet within His perfection He has decided, and thankfully so, to use imperfect human beings to build His perfect body. His grace and mercy is truly astounding! Yes, we should all be exceedingly grateful that He does not require full maturity or perfection to be a part of His masterpiece of bio-spiritual engineering: The Body of Christ. We simply continue in obedience and in faith knowing that He is perfecting us and will finish His work of perfecting when He returns. But until that day, when we receive our glorified bodies and every proclivity toward sin and error are cast away, we must endeavor, by His grace, to act as competently and corporately unified as we can. We must not be ignorant of the reality that the Body of Christ in its current state has plenty of room to grow and mature and according to Ephesians 4:15-16, the maturing and growth of the Body depends greatly upon the positioning, functionality, production, and consumption of each part.

One of the greatest issues facing the growth of the Body of Christ is that many parts of the Body are neglected, underutilized, and/or greatly undervalued. Many parts only receive ministry within the context of the traditional Sunday morning service. During this time, many only recognize the ministry of worship leaders, pastors, and teachers. For many the evangelist may have an even smaller role in relationship to the Body as many believe their primary place of ministry is to the unbeliever, while neglecting their role of equipping the saints. Of those who function as pastors, teachers, evangelists, and worship leaders, many only recognize men in those roles. Only relatively recently has the ministry of modern day apostles and prophets been recognized by a growing portion of the Body. Unfortunately, many have not awakened to the reality that the whole body is called to engage in ministry, not just the five fold who of course primarily are called to equip and align the rest of the Body. The problem is even deeper than a lack of participation but involves a gross lack of understanding regarding what ministry actually is.

When you use the term “ministry,” many think of things such as preaching, teaching, prayer, and worship ministry within the church or missions work to other nations. This mindset is problematic for believers who are designed and *called* by God to function in other spheres of influence. It births the false belief that there is no place for their God given gifts and talents for the Body of Christ except to attend a weekly meeting, give of their time, and financially support the establishment. This mindset also creates an underbelly of hostility towards leaders within the church as well as a disconnection between believers, which directly opposes the mandate of growth in relationship and love that God designed His Body to perpetuate.

a) Economic inequality and its consequences on a given people group as an example of relational dysfunction within the Body of Christ

To better lay a foundation for discussion in the next section, it is valuable to explain economic inequality as a prophetic analogy illustrating the current state of the Body of Christ or Church.

While a perfectly equal income distribution is impossible, a high level of income inequality indicates economic inefficiency. A strong middle class with fair opportunities and access to education (which gives opportunity for social and economic success) is central for a stable society. In this choice circumstance of stability, individuals are accepting of exceptional achievers and those born into privilege given they feel exceptional achievers increased their ranks fairly and those born into wealth are held accountable by law and society, and are respectful in nature to their more “common” counterparts. Income inequality, if severe in a given area, has an effect on social climate as well as crime rates.

Studies indicate that in regions where the economic status is primarily poor across the board or relative to one another, crime is low. Synonymously, areas where economic status is high proportionately within the regions, crime is, on average, low. However, in urban districts or regions where low income and high income people are in close proximity, crime is sufficiently higher. While many variables are at play, it is within reason and statistical provability to deduce that covetousness plays a substantial role. When you factor hopelessness and a sense of injustice or purposefulness repression, hostility begins to fester in the “relatively poor” toward the “relatively wealthy” and a corresponding prejudice from the wealthy toward the less fortunate.

This may sound jarring to some, but I believe that we have an issue of “economic” inequality in the Body of Christ. Not because Jesus is unfair, but because it's members have not come to the fullness of competency necessary to unlock the latent wealth of the Body and do our portion, as a whole, to correctly distribute or reproduce this spiritual “wealth.” If we want revival and awakening that is sustainable, we need innovation within the economy of the Body of Christ likened to the transformation cause by The Industrial Revolution in the United States.

b) Identifying areas of “economic inequality” in the Church and its consequences on the functionality of the Body of Christ and the advancement of the Kingdom of God on earth

God has a specific purpose for every human being. He is detailed in His designs for us. As David said in Psalm 139:16 NKJV, *“Your eyes saw my substance, being yet unformed. And in Your book they all were written, The days fashioned for me, When as yet there were none of them.”*

Yet we all know that a God given purpose isn't a guarantee of that specific purpose being accomplished. People have to be obedient to the Lord and they must receive the training and opportunities necessary to fulfill their calling. God chooses to work through people, therefore to a measure, we are dependent upon the obedience of others for the fulfillment of our purpose. No one will ever receive all that God intends for them exclusively through one on one relationship with Him. This is because by design God will only allow us to receive certain things from Him through the conduit of other believers. Paul makes this clear in Ephesians 4:11-12 NKJV, *"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"*. As we can see, relational connection is key for the fulfillment of individual and corporate purpose. Continuing with the theme of the "economy of the Body of Christ," let's take another look at Ephesians 4:15-16:

"but, speaking the truth in love, may grow up in all things into Him who is the head—Christ—from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love."
(NKJV)

Ephesians 4:11-12, 15-16 gives us a basic picture of the economy of the Body of Christ from which I see five main attributes that produce healthy growth.

PROPER LEADERSHIP: The five-fold ministry is given by Jesus to equip and align the members of the body to do the work of the ministry.

PROPER VISION: The aim of the growth is for the body to grow in proportion to the head which is Christ.

PRODUCTION: As the members engage in this work they produce.

DISTRIBUTION AND CONSUMPTION: What the members produce creates a greater joining together of the body.

INTEGRITY OF WORK: When the members all work effectively and do their share the body grows and builds itself up in love.

When any one of these five attributes are missing and/or not properly implemented, growth as desired by God, is not properly achieved and there becomes levels of "economic inequality" that have negative consequences on the body. Please, keep in mind, when I speak of inequality, I'm not proposing that somehow everyone in the body is to be "equal" in every way. All have a unique purpose that requires unique equipping and resources to grow. The needs of each member are not all equal, yet the functionality of all is indeed needed. However, I do believe that in many instances we have an unacceptable inequality of access to the training, resources, and opportunities within the body necessary for its proper growth. Here are some trouble areas within each of the five main attributes that cause there to be areas of inequality. In the next section, I will propose solutions to these issues.

PROPER LEADERSHIP: A modern day embracement of the five fold ministry is increasing rapidly. Leaders all over the body are recognizing the need for the five fold gifts to be identified, cultivated, matured, and functional. However, many still do not recognize apostles and prophets

and there are many more who do not have a mature understanding of it. It is clear that if the members of the body are to mature and be fully functional in the present they must all have access to each of the five-fold ministry commensurate to their need and purpose. The inequality we are seeing is in the accessibility to the five-fold which is leaving many believers ill-equipped to confront the challenges God has designed them to face. Because of this many will feel that the church and church leadership has failed them and they will disengage and/or search for answers elsewhere. Additionally, in sectors of the church that do not recognize apostles or prophets believers who are wired up by God more apostolically or prophetically will find themselves frustrated when there is no one available to cultivate what God has put within them. Now, of course, we must rely on the grace of God to lead these believers to where they can receive the equipping they need, but I also wonder how many are walking out a delayed purpose or are unnecessarily frustrated spiritually because of their lack of access to all of the five-fold ministry. Consequently, the lack of proper five-fold leadership throughout the church results in the unnecessary frustration of individuals who lack the resources to fulfill their assignment, and stunted or delayed growth of the body as a whole.

PROPER VISION: The Body of Christ is indeed His body. We are growing up into the head. We are called to represent Him on the earth individually and corporately. Each individual and group within the body has a unique purpose. However, each purpose is interconnected with another's and ultimately feeds into the fulfillment of the corporate purpose of the Body of Christ. We must keep in mind what Paul states in Ephesians 1:22-23 (NKJV), *"And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all."* The vision that, as His Body, we are called to fill all in all. All too often we can put passion for our personal or group calling above the greater mission of the Church as a whole. This can cause an individual or group to become insular and not interact with the rest of the body properly. This creates a problem of distribution and production, which, in turn, produces a state of unacceptable economic inequality within the body that hinders the whole. In fact, insular behavior can become so unhealthy that it can be almost cancerous. When proper vision is not maintained, the body becomes disjointed and inefficient. Corporate submission to Christ is a must if we are to grow in a healthy manner.

PRODUCTION: Jesus said very plainly in John 15:1-2 (NKJV), *"I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit."* Relationship with Him causes you to produce fruit. So what exactly is fruit in the Christian life? In general, Christian fruit is anything produced out of relationship with Jesus through the working of the Holy Spirit in an individual that grows the Body of Christ and advances the Kingdom of God on earth. This is achieved through relationship with Jesus and other believers, especially five-fold leaders who, in cooperation with the Holy Spirit, equip and align us to do the work of the ministry. That work of course doesn't all look the same, but it should produce fruit that demonstrates a covenant connection with Christ and His body, as well as advance the Kingdom. Additionally, the work of the ministry is something every believer does in cooperation with the Holy Spirit.

There is a major breakdown in what we define as the work of the ministry. Too many define the work of the ministry in a very limited way that only touches on the local church meeting, charity work, or missions. All of those are very important, however, they are certainly not the totality of

the work of the ministry. The problem is we have limited the concept of the work of the ministry to the church when, in reality, it is within the scope of the Kingdom of God. The Kingdom of God touches on every sector of society imaginable. Take, for instance, this passage of scripture from Exodus 31:1-6 (NKJV):

“Then the Lord spoke to Moses, saying: “See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship, to design artistic works, to work in gold, in silver, in bronze, in cutting jewels for setting, in carving wood, and to work in all manner of workmanship. “And I, indeed I, have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan; and I have put wisdom in the hearts of all the gifted artisans, that they may make all that I have commanded you”.

We can deduce from this passage that God actually has a mind on what would seem like very practical things. Here we have a man named Bezalel whom God filled with His Spirit, not so he could preach, prophesy, or do miracles, but so he could produce excellent products out of natural resources. Surely, the Holy Spirit has a mind on many things today like this. Unfortunately, the average believer has never been taught that. They see any job outside of charity, missions, or pulpit ministry as unspiritual. Worse yet, very few have any five fold ministers who can practically equip people for spiritual work outside of the church. The problem with this is that we have a vast majority of the body who are called specifically to work in the marketplace, but very few leaders who can train them. When we cannot train and equip our own marketplace ministers to do what God has called them to do, we leave them to the world to be discipled. However, if one is called to pulpit ministry or missions there is no shortage of options for training, and often more seasoned leaders are eager to disciple them. There is a huge disparity though in training opportunities for most others in the body for their specific area of calling. Leading them to feel less important than pulpit ministers, and forcing those positioned in the marketplace outside of the body to find significance, training, and opportunity. It can also engender hostility towards the church and its leadership. When we do not recognize what marketplace ministers produce as spiritual and significant to the body, we do not connect as we ought to.

DISTRIBUTION AND CONSUMPTION: As each member produces what they have been equipped and designed to, there must then be a healthy consumption of what is produced for this economy to work. Take the prophetic ministry for example. Prophets equip believers with the gift of prophecy to better hear the voice of God. In turn, there must be members of the body who receive prophetic words and are able to discern how to apply them to their life and ministry work. If there is more need for prophetic ministry than can be supplied, then the growth of the body is hindered. On the other hand, if there isn't enough people who are connected to receive prophetic ministry even though there are plenty of prophetic ministers, then the prophetic ministry is frustrated and those in need of prophesy are robbed of it's benefits. This is just one example of the issues we can have when distribution and production are not well run in the body.

Truthfully, we need strong leaders who know how to identify, value, and connect with different parts of the body so the people they are responsible for can receive what they need. A modern Christianity “buzz word” is “cross pollination” and can be illustrated as such: if a prophetic ministry desires a stronger healing anointing, they would want to “cross pollinate” with a

ministry whose greatest function is healing. Ministries who have a great capacity for outreach may want to cross pollinate with ministries who function to a greater degree in the spiritual gifts. This isn't necessarily bad, but it is if by cross pollinate you want to become self-sufficient. Self-sufficiency in terms of a single member of the body or a single group of members isn't biblical. We all need each other. The goal isn't for the foot to become independent of the eyes, but rather for each to function with excellency in its current stage of maturity.

Inequality, whether realized or not comes in when members either can't recognize, value, or connect with what other members produce or when they try to be self-sufficient apart from the rest of the body. Once again, the consequence is delayed growth.

INTEGRITY OF WORK: *"according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.*
Ephesians 4:16b NKJV

Integrity of work is a serious thing. First, each member must be working. We don't need any to be disengaged in the church. Everyone should be producing fruit that advances the kingdom or training under legitimate leadership to produce fruit. Secondly, when each member is working they must work with a biblical standard of integrity and excellence, this is part of doing your share. This is a major issue. No one needs to be a prophet or an expert to know that there are many unengaged believers in the body and, unfortunately, many who are engaged aren't necessarily doing so with the level of excellence necessary to grow the body or advance the Kingdom in an ideal way. Many are also placed out of position which is a problem as well. Either because their gifts and abilities are misidentified, and perhaps their leaders or themselves do not have a mature enough view of the Kingdom of God and the mission of the body to be correctly aligned. Regardless of the specific problem or the combination thereof, we desperately need to a culture of excellence and integrity to permeate the entire body. We cannot afford to passively stand by and just hope the Holy Spirit zaps people into engagement and position. When people are allowed to be less than fully engaged in their share of the work of the body without being confronted by leaders passivity and complacency spread like cancer. And when people are placed out of position they ultimately become frustrated with what they are doing because they cannot tap into the fullness of the excellence that God designed them to express. People need accountability and encouragement. They need to know what Kingdom work is, that it is important, and worthy of excellence. Leaders need a broad enough vision of the purpose and work of the Body of Christ so that they can properly train and place people where they are best suited to contribute. If members are not held accountable to be involved in either training or the work of the ministry, and they are not held accountable for the quality of their work, that lack of accountability ultimately produces an inequality in the economy of the Body of Christ. It causes much lack for others because production is innapropriatly limited and ultimately is destructive for the individual as they allow spiritual atrophy to set in. Truly, we need now as much as ever a fresh revelation of the integrity of work within the Body of Christ. This comes by applying scripture appropriately to every facet of our lives, allowing God's word to be the plumbline for kingdom living, and of course accountability.

2) The Gospel of the Kingdom of God as an essential to repair the “relational economy” of the Body of Christ

One of the great recent tragedies of the Church is that the gospel of the Kingdom of God was largely ignored for so long. Thankfully, people are beginning to embrace the fact that the work of Jesus on the cross not only provides a way for humans to be saved, but it also allows the rule and culture of God to be extended across the earth through His people, whom He dwells in by His Spirit, and reactivates the Genesis 1:28 mandate for the people of God to fill, subdue, and take dominion of the earth. In recent years we have seen a burgeoning interest in the Kingdom of God. Leaders are recognizing the importance of the Kingdom message and retooling their vision and strategies around it. In my opinion, many of the problems proposed in the previous section are resolved when brought into the context of the gospel of the Kingdom. When you move from a church paradigm, which is primarily concerned with souls and unconcerned with the condition or direction of the world we live in outside of spiritual and moral matters, to a Kingdom paradigm, every sector of society matters not just what goes on in the Church. And we realize that if the earth is going down a disastrous course then it's the church's job to do something about it, not just sit by idle and wait for the rapture. Getting people to heaven no longer is the main goal or mission, rather getting heaven to earth according to Matthew 6:10, and every believer is needed to accomplish this mission. The Kingdom message calls the entire body to engage and recognizes each part as essential. Therefore the Kingdom message does much to repair the relation economy of the Body as it causes each member to be appropriately valued as a vital part of advancing God's Kingdom on earth. As the Body of Christ fully awakens to the reality that we are called to lead and manage the planet being a Christian becomes much more meaningful and even enjoyable!

In the Kingdom context, the cultural and pioneering mission of the apostle comes alive. Prophets don't just speak into the lives of believers and churches, but to rulers, nations, corporations, and economies. Pastors lead people not just to have nice church services, and bible studies, but lead congregations to impact and influence entire communities. Teachers no longer focus only on doctrine and scripture from a purely academic standpoint, but truth becomes something living and ready to be deployed into the world for the reshaping of culture. Evangelist no longer win souls just to send them off to heaven, but they are reaping a harvest of new Kingdom citizens who will fill vital roles in the body to advance the Kingdom of God on earth. The saints are no longer a passive body on an earthly layover waiting for the sweet bye and bye, rather they are the Army of the Lord that must be whipped into shape and mobilized for the mission. Everything seems to take on new life when the gospel of the Kingdom of God is understood.

Under this fresh revelation of the Kingdom of God proper leadership becomes vital and no longer can any member tolerate being without access to full five-fold equippers. Members and leaders recognize the vital importance that each member be trained and aligned to produce what God designed them to. The vision of maturing as a body to represent Christ to the world becomes more complete as we come to know Him as not just savior, but King, not just lamb, but also lion. The body and leaders will recognize that the work of the ministry no longer just includes pulpit ministries, charities, and world missions, but also includes any and every kind of work the Spirit of God has a mind about and an anointing for. As the understanding of this grows we will have a new generation of Bezalel's rise up and produce Holy Spirit inspired art, inventions, technology,

medical advancements, architecture, law, and many other breakthroughs as people answer the call of God to the marketplace. With this revelation, we will have a discipleship and ministry revolution where believers are distributing and consuming throughout the Body of Christ producing growth and connection never seen before. The integrity of the work we do as members of the body begins to take on a greater significance as we realize that we are not just passing through this world, or simply completing a religious exercise. Rather we are through God ordained work pushing back the gates of hell and seizing the earth that rightfully belongs to us as joint heirs with Jesus. When you allow the light of the the gospel of the Kingdom of God to touch on every facet of life and society, everything takes on new meaning. If we stick to the economic theme it's as if a whole new trading market is open to us. In this scenario, life in Christ becomes an epic adventure.

a) Maturing a body of inheritors

The reality of the Kingdom of God forces us, as members of the Body of Christ, not to simply see ourselves as saved people with golden tickets punched for heaven. It forces us to see ourselves as inheritors of the earth, the Genesis 1:28 mandate, and the Kingdom of God as joint heirs with Jesus in all of His inheritance (see Rom.8:17). According to Psalms 8:2, even the nations are included in this. We truly are called to steward and manage planet earth in collaboration with the Lord, as well as the generations before and behind us. Being an inheritor is an important thing to understand. We need to know that we actually have something set aside for us to manage and grow when we come into maturity. I believe it also means that although we have an eternal inheritance, we also have a temporal one that we are supposed to pass on. As heirs, we do not start at zero. It also means that someone possessed it before us, and should be there to disciple us in how to steward the inheritance. Those before us should even pass on a vision for the expansion of that inheritance to us. I think the most important and sobering thing in terms of being an heir is the fact that one day we will have to face another generation and show them what we built and how to carry it. When that day comes, I don't want to pass a mess. I want to pass on something that looks like I was actually working for King Jesus. We must have the mindset of an inheritor if we are going to do our part to revitalize the economy and growth of the Body of Christ; the Holy Spirit certainly will do His part to see it happen.

b) Generational assignments and purpose

God is a God of generations, He thinks, and speaks to us generationally. He is identified as the God of Abraham, Isaac, and Jacob. If we are to reflect Him appropriately, we too must think and approach the Kingdom generationally. When the church does not think generationally, it tends to poorly steward the inheritance of the next generation, and just live for the now. This has been especially true during what I would call the rapture craze that was especially fervent in the last part of the 20th century. Now, to be clear I personally do believe in the second coming of Jesus and the rapture of the church. However, I think it is plain to many that the plan of "live for today and don't plan for a future here on earth" was a disastrous strategy. As I understand it, God is restorational and according to Acts 3:20-21, there is a certain amount of restoration that must take place for Jesus to return and we have an active part in that restoration. With that in mind, I believe that we should stretch our faith prophetically and believe God to speak to us generationally about our purposes and assignments. It seems many Christians tend to think only

about purpose and assignment on a personal level. However, if indeed we are inheritors called to disciple inheritors, it would stand to reason that God would have something to say about our purpose and assignment on a generational level. I wonder how differently would we think, pray, and plan if we were ever-aware that our purpose is interwoven by God to the purpose of another generation and possibly many more? To repair the economy of the Body of Christ, we must have a prophetic blueprint from the Lord that provides for the seamless integration of the generations to come into the work, growth, and mission of the Body. We must recognize that part of our assignment now involves on some level multi-generational collaboration. In order to accomplish this we will need to be intentional in prayer and planning on ways to include members other generations in the process of each of our Kingdom assignments. The most biblically practical way to accomplish this is to place an appropriate emphasis on discipleship. Everyone in the Body of Christ should be either discipling someone and/or be in a discipleship process under the care of a more mature leader. When the discipleship process is being carried on faithfully by both discipler and the disciple, inheritances are well cared for during seasons of transition. Without an appropriate generational transition and integration precious momentum and progress will needlessly be lost between the generations. Let's plan better by having a Kingdom mindset that takes into account building a legacy of inheritors from generation to generation with a vision of restoration and advancement until Christ returns.

3) The Great Commission as biblical blueprint for generational collaboration for Kingdom advancement

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.
Matthew 28:18-20 NKJV

The Great Commission is not just a great plan, it is a command. This particular recording of it in the gospel of Matthew speaks of supreme authority through Christ. It gives a vision for making disciples, not just of people, but entire nations. It instructs us to baptize them, which doesn't just illustrate commitment, but a complete conversion of allegiance and loyalty from the kingdom of darkness to the Kingdom of God. Finally, it instructs us of what to teach and gives a promise of the Lord's presence with us. Within this command, is a generational strategy to advance the Kingdom of God. All mature believers are commanded to disciple less mature believers until entire nations are saturated with the culture of heaven. This command from Jesus is sufficient to keep us fully occupied from generation to generation until He returns.

a) A renewed commitment to basic and specialized discipleship for relational restoration and Kingdom advancement

Sadly, not many actually practice discipleship. For many Christianity it is still a spectator sport. But as the message of the Kingdom of God continues to go forth, I believe more and more believers will step off the sidelines and seek out biblical discipleship. Hopefully what they find available will not be a disappointment. Unfortunately though, many who claim to practice discipleship treat it more like academic schooling and miss out on the hands on apprenticeship

aspects of discipleship. Yes, Jesus did not just teach the disciples about the Kingdom, He demonstrated the Kingdom to them. The disciples didn't come to Him three times a week for training. They were always with Him learning and participating in the ministry of Jesus and the results were marvelous. The disciples continued this pattern after Christ's ascension and the church multiplied greatly under obedience to this command. We need a fresh move of authentic discipleship in the church. We don't just need discipleship in the basics of the faith, we need specialized discipleship for people based upon the specific sectors of society to which they are called. Imagine if every believer in a city was either already discipled in the basics of the faith or they were being discipled. Imagine now that there were a handful of seasoned believers in the education system of that city who had been successfully advancing the Kingdom of God in the schools. Would it not make sense to have them disciple other believers who were working or were planning to work in the education system to do the same? Would it not make sense for attorneys, government officials, professional athletes, bakers, contractors, retail workers, sanitation workers, engineers, students, and fast food workers to do the same? Their collaboration to learn how to infiltrate their spheres of influence with the gospel and culture of the Kingdom of God would be extremely useful. I'll reference again Bezalel from Exodus 31, he and his group of artisans had an anointing from the Lord to bring into reality God's design for the tabernacle. We have to believe that God has a design in mind for education, government, technology, medicine, retail etc., and we have to believe that there are people He has specially anointed to bring His design for those fields to fruition. This kind of specialized discipleship demands that generations come together. Without the wisdom and experience of the older generation the zeal and vigor of the younger generation is often misused. However, without the zeal and vigor of the younger generation to connect to the experience and wisdom of the older generation goes untapped and falls to the ground having to be rediscovered by those who didn't appreciate it in its time.

b) The benefits of assignment specific specialized discipleship relationships

Assignment specific discipleship would be hugely beneficial. Not only would it be relationally amazing, but could you imagine the power of believers coming together to learn from and dream with seasoned disciplers to advance God's agenda and Kingdom in a specific field or industry? I believe the collaborative possibilities, especially when you throw the presence of God in the mix, would be dynamite! The generational synergy would be incredible too. One could only imagine the innovation the Holy Spirit would release in an atmosphere like that. But this is one of the greatest problems we see in the marketplace: too often believers must go to unbelievers for mentorship in their industry. Certainly it would be preferable if these mentoring relationships took place between believers, provided the mentor was excellent and competent in their field or industry and a solid disciple themselves. On a basic level, we need specialized and specific discipleship to be developed for marketplace members of the Body of Christ. Ideally though, we would even have events and educational apparatuses that would be so excellent that even unbelievers would be attracted to them. If done well, they would probably provide tremendous opportunities for evangelism. Discipleship relationships like these would have an exceptionally positive impact on the Body of Christ. They would create strong intergenerational relationships and a pattern of discipleship for future generations to follow. Another amazing benefit would be that it would provide a deeper and more meaningful way for the marketplace believer to engage in the advancement of the Kingdom in a way that would provide incredible personal meaning

and significance for them. This type of initiative could prove to be highly successful if the right people came together to experiment with the Holy Spirit to create a model for industry specific discipleship.

c) The Kingdom of God as a culture to be passed down not a formula to be replicated

In the Kingdom of God, we are not just looking to pass down biblical formulas for success. No, more than that we want to cultivate and pass down the culture of the Kingdom of God. In the call to disciple nations, it's not just about modifying their behavior, rather it's about them embracing the King and the culture He sets forth. We see this illustrated in the assignments of Roman apostles who were sent into conquered territory. Their mandate was to so influence the conquered people with the Roman culture that eventually the territory would be so Romanized even the Caesar would feel at home there. We want the culture of heaven to be so deeply ingrained in us and others, even on a subconscious level, that our King Jesus would feel perfectly at home with us. That's a tall order, and I'm sure that it will take His return to see that full level of cultural saturation, but I believe it is a goal we and generations after us must aim for and pursue.

SUMMARY

In conclusion, I believe we must recognize our role in growing and maturing the Body of Christ. Every believer has a role to play in that growth in collaboration with the Holy Spirit and other members of the body. We must take seriously the economy of the Body of Christ as revealed in Ephesians 4:16. There is a design by God for production and consumption that results in healthy growth. Every believer must be aligned and equipped to do their share for that growth. To accomplish this it takes generations coming together who are committed to the growth of the whole body, and the advancement of the Kingdom of God with future generations in mind. I pray that this paper has been of some benefit to and has in some way given you hope and direction for the advancement of God's Kingdom in our day. God bless!

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The Statesmen Project

Ecclesia on Generational Momentum

BIBLICAL MANDATE TO TRAIN UP A CHILD

Dr. Patti Amsden

Scripture teaches that parents are responsible for the training of their children. The mandate appears in many verses and in various contexts. Below is a sampling of such scriptures:

Psalms 78:1-8 (KJV): “¹ Give ear, O my people, to my law: incline your ears to the words of my mouth. ² I 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, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath 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, even the children which should be born; who should arise and declare them to their children: ⁷ That they might set their hope in God, and not forget the works of God, but keep his commandments: ⁸ And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not stedfast with God.”

Proverbs 1:8 (KJV): “My son, hear the instruction of thy father, and forsake not the law of thy mother:” (Similar admonitions in Proverbs include: 3:1; 4:10, 20; 5:1, 7; 6:20; 7:1; 13:1)

Proverbs 4:1-4 (KJV): “¹ Hear, ye children, the instruction of a father, and attend to know understanding. ² For I give you good doctrine, forsake ye not my law. ³ For I was my father's son, tender and only beloved in the sight of my mother. ⁴ He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live.”

Proverbs 22:6 (KJV): “Train up a child in the way he should go: and when he is old, he will not depart from it.”

Ephesians 6:1-4 (KJV): “¹ Children, obey your parents in the Lord: for this is right. ² Honour thy father and mother; (which is the first commandment with promise;) ³ That it may be well with thee, and thou mayest live long on the earth. ⁴ And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.”

In the above Ephesians passage, the Apostle Paul places the obligation of the child to obey Commandment Five within the context of parental obligation to bring up the child in the nurture and admonition of the Lord. It is the parents’ responsibility to insure that the child understands what is expected. Gangel explains the concept of nurture as follows:

The Greek word which is translated as ‘nurture’ in Ephesians 6:4, is the word *paideia*. The respected Thayer lexicon defines it as “the whole training and education of children which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment”. The same word also appears in II Timothy 3:16 where it is translated ‘instruction’. Here Thayer emphasizes the aspect of “instruction which aims at the increase of virtue”. In the English language the word ‘nurture’ is a botanical term often used to describe the activities of greenhouses in which tender plants and flowers are carefully grown to achieve the finest beauty and fruit possible. Obviously in a greenhouse the atmosphere is extremely important so that the young plant will receive just enough water and light to facilitate the grown process. It should be clear that the spiritual atmosphere of the Christian home operates in precisely the same manner.³¹

The Family Research Council reports studies that emphasize the fact that parents understand their responsibility to nurture children. The following snapshots based upon statistics have been published in the FRC’s book *The Family Portrait*:

Snapshot 1: Americans think parents’ care is the best care for young children

Snapshot 2: Most Americans do not think day care can adequately substitute for parental care

Snapshot 3: Most mothers of children under 18 prefer their role as a mother to that of a working woman

Snapshot 4: Americans think that new mothers are pressured to return too quickly to the workforce and they support tax relief for stay-at-home parents.³²

The mandate upon parents to train up their children is not only God’s plan for the development or nurturing of the child, it is also God’s methodology by which His will and Word continues from generation to the next. Perhaps no verse in scripture describes God’s purpose on training children better than Deuteronomy 6: 1-9, which reads:

Deuteronomy 6:1-9 (KJV): “¹ Now these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye

³¹ Kenneth Gangel *The Family First* pgs 60-61

³² Family Research Council *The Family Portrait* pgs 49-56

might do *them* in the land whither ye go to possess it: ² That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. ³ Hear therefore, O Israel, and observe to do *it*; that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey. ⁴ Hear, O Israel: The LORD our God *is* one LORD: ⁵ And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. ⁶ And these words, which I command thee this day, shall be in thine heart: ⁷ And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. ⁸ And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. ⁹ And thou shalt write them upon the posts of thy house, and on thy gates."

This passage has been called the Shema, from the Hebrew word translated 'hear.' In the passage under consideration, Moses was preparing the Israelites for admittance into the promise land. "Moses carefully endeavored to fix them for God and godliness now that they were entering upon the land of Canaan, that they might be prepared for the comforts of that land, and fortified against the snares of it" ³³ The first point they were to 'hear' was that God was one God. All their future success in the promise land would be predicated upon a proper understanding of God's person and His nature, who is infinitely and eternally perfect, self-existent, and self-sufficient. Biblical theism is basic or foundational to a believer's view of life in both the Old and the New Testaments.

Secondly, they were to love God with all their being: heart, soul and might. When questioned by a lawyer as to which commandment in the scriptures was the first and great commandment, Jesus quoted Deuteronomy 6:5. (Matthew 22:34-40) Mankind's premier duty is to love God, which flows naturally from a proper knowledge of who He is. The greater He is esteemed for His virtues, the greater He will be honored. The more He is admired for His intrinsic worth, the more He will be worshipped. The better He is comprehended for His glory, the more He will be adored. "We must highly esteem him, be well pleased that there is such a Being, well pleased in all his attributes, and relations to us: our desire must be towards him, our delight in him, our dependence upon him, and to him we must be entirely devoted. It must be a constant pleasure to us to think of him, hear from him, speak to him, and serve him. We must love him." ³⁴

To love God with the whole heart means He must be loved . . . with a sincere love, not in word and tongue only . . . but inwardly, and in truth, solacing ourselves in him. With a strong love; the heart must be carried out towards him with great ardour and fervency of affection. . . . With a superlative love; we must love God above any creature whatsoever, and love nothing besides him. . . With intelligent love . . . and with all the understanding we must know him and therefore love him as those that see good cause to love him. ³⁵

³³ Henry, M. (1996,c1991). Matthew Henry;s Commentary on the Whold Bible: complete and unabrided in one volume (Dt.6:4). Peabody: Henfrickson. (from my electronic libronyx)

³⁴ Ibid.

³⁵ Ibid

The third point, which the Israelites were to ‘hear,’ was the importance of passing on the knowledge of God and His word within the context of ardent love to their children. “Those that love the Lord God themselves should do what they can to engage the affections of their children to him, and so to preserve the entail of religion in their families from being cut off.”³⁶ Training children within the frame of reference provided in scripture is, therefore, equivalent to religious training. What a child is to learn is not unbiased, neutral, or impartial; it is, rather, wholly set within the context of the child’s love for God and belief in the immutable Word of God.

Scripture affirms the ‘the fear of the Lord is the beginning of wisdom’ (Proverbs 9:10) and that “in Christ are hidden all the treasures of wisdom and knowledge.” (Colossians 2:3) Without contradiction for the believer, all knowledge must be in agreement with the revealed Word of God and harmonious with the Bible. As Cornelius Van Til pointed out, we who are creatures of God created in His image must “think God’s thoughts after Him.”³⁷ Van Til also commented: “It is true that there must be comprehensive knowledge somewhere if there is to be any true knowledge anywhere but this comprehensive knowledge need not and cannot be in us; it must be in God.”³⁸ “The great Reformer Martin Luther once said that ‘education without God will turn men into cleaver devils.’”³⁹ Noah Webster considered education to be “useless without the Bible.”⁴⁰

In the Deuteronomy passage under examination, Moses told the Israelites how they should accomplish the child’s training. “And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” (verse 7) In this verse, training is not set within the formal context of an educational institution but, rather, within the parameters of daily parent/child interactions and discussions, which are to be founded upon God’s Word. Religion was meant to be associated with the most familiar and oft-recurring events of domestic life.

The Hebrew word that is translated ‘teach’ in verse 7 is *shanan*, which means to pierce, inculcate, prick, sharpen, or whet. The Deuteronomy passage is the only verse in which the Authorized Version translates *shanan* as teach. An alternative translation of the passage would be, “And thou shalt whet or sharpen them diligently.” That which is to be sharpened is God’s Word. The parent is admonished to frequently use and reuse the commandments throughout everyday application until the concept penetrates the reasoning of the child. The commandments were to be sharpened upon the child through regular application.

“God’s words must be laid up on our heart, that our thoughts may be daily conversant with them and employed about them, and thereby the whole soul may be

³⁶ Ibid

³⁷ Bahnsen, Greg L, *By This Standard* (Tyler, Texas: Institute for Christian Economics, 1985), xv-xvi.

³⁸ Van Til, Cornelius, *The Defense of the Faith*, 3d ed. (Phillipsburg, New Jersey: Presbyterian and Reformed Publishing Company, 1967), 41.

³⁹ Christian Education Awareness Network (CEANet) “Train up a Child: The Importance of a Christian Philosophy of Education” by Fred Carpenter from *The Quarterly Journal*, Spring 1997 www2.whidbey.net/jmboyes/train.htm

⁴⁰ Noah Webster, *American Dictionary of the English Language* (1828; reprinted by the Foundation for American Christian Education, San Francisco, CA).

brought to abide and act under the influence and impression of them.”⁴¹ The regular, constant, and pervasive application of the principles of scripture overlaid upon life’s events, ingrained in the heart, and rehearsed in the mind builds a grid by which the child can view life. The grid being produced is that of the previously developed concept of a biblical worldview. “The point is to make the words of the Bible the foundation and framework of all that we talk about,”⁴² says David Barret, Director of The Worldview Learning Center. He continues:

A corollary point to this passage is that God’s Word applies to every area of life. We are to speak about God’s Word when we get up, sit down, walk by the way, and at the end of our day because there is not an activity of life that God’s Word does not address. A discipler needs to apply God’s Word to daily living. Thus, in everything you do, there should be illustrations of the application of the Word of God and its principles. A Saying I once read about God’s Word has struck me and is relevant here. It was, “God’s Word is authoritative in every area that it addresses, and it addresses every area of life.”⁴³

This is the scriptural picture of parenting and training of children. A parent will naturally discuss, evaluate, and appraise the life situations that arise through the worldview that he or she possesses. That which the parent loves will form the words, because scripture teaches that out of the abundance of the heart the mouth speaks. (Luke 6:45) “What we love, what we cherish in our hearts, is what we will talk about. . . .Do we speak of God’s Word on a regular basis? Do we frame the conversation of other topics in the light of God’s Word?”⁴⁴ The worldview used by the parent to frame everyday conversations will undoubtedly become the worldview that is whetted or sharpen into the child. With this agrees D.E. Mills who states, “by God’s design, parents are the guardians of a biblical worldview for their children. They are to pass God’s view of the world on to their children.”⁴⁵ To this end, Moses instructed Israel to know who God was, to love Him whole-heartedly, and obey Him unconditionally, thus ensuring that they would possess a biblical worldview by which to instruct their children.

Another famous passage that applies to parental responsibility is found in Proverbs 22: 6, “Train up a child in the way he should go: and when he is old, he will not depart from it.” Whereas the Deuteronomy 6:7 passage commanded teaching as in sharpening, this passage commands teaching as in narrowing. The Hebrew word of choice translated train is *hanak*, which is translated in the Authorized Version as dedicate four times and train one time. The literal definition of *hanak* means to narrow and figuratively means to disciple. When a thing is narrowed, all the peripheral issues, the sidetracks, and the extraneous are eliminated. Mills comments, “To understand the essence of an argument, you must narrow it down to its essential elements and discover

⁴¹Matthew Henry’s Commentary Ibid.

⁴² The Family D-Fined by David Barrett from The Worldview Learning Center www.biblicalview.com

⁴³ Ibid

⁴⁴ Ibid.

⁴⁵ A Christian Philosophy of Education by D.E. Mills, MA
www.adoniram.net/a_christian_philosophy_of_educat.htm

the presuppositions on which it is based. The way of a child must similarly be narrowed down.”⁴⁶

The way that the child should go is the way of God, which could be rephrased as the way of applying a biblical worldview into every arena of life. Contrary to the way that seems right to man (Proverbs 14:12), a biblical worldview defines the way that is right in God’s eyes. Thus, training or narrowing means that the parent must aid the child in discerning the philosophies, attitudes, or actions that must be considered off limits or out of the pathway of life for the believer. Barrett states:

Narrowing means saying ‘no’. Saying ‘yes’ to Jesus means saying ‘no’ to a lot of things. It means saying ‘no’ to the ways of the world, to false teachings, to self indulgence, to disobedience. . . . But a child must be trained, narrowed, into the way he should go. This will mean ‘no’ to certain activities, ‘no’ to certain acquaintances, ‘no’ to certain behavior (misbehavior), because of the ‘yes’ to that which is true, honest, just, pure, lovely, of good report, virtuous, and praiseworthy (Philippians 4:8)⁴⁷

Worldview training prepares the child for religious life, home life, and public life. Consider again Moses admonition in Deuteronomy 6: 8. “And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.” It is possible that Moses instruction to bind the Word to the hand and forehead was merely metaphoric language. The Israelites, however, obeyed the injunction literally and began the practice of wearing Tephilim.

The form was as follows: Four pieces of parchment, inscribed, the first with Ex.13:2-10; the second with Ex.13:11-16; the third with De.6:1-8; and the fourth with De.11:18-21, were enclosed in a square case or box of tough skin, on the side of which was placed the Hebrew letter (shin), and bound around the forehead with a thong or ribbon. When designed for the arms, those four texts were written on one slip of parchment, which, as well as the ink, was carefully prepared for the purpose.⁴⁸

The tradition of wearing Tephilim was in practice in the days of Jesus. Christ condemned the Pharisees for their observance of wearing bigger and showier displays in an attempt to advertise their spiritual prowess (Mt.23:5), however He did not condemn the practice of wearing Tephilim as was the custom of the Jews.

Although New Testament believers do not follow the tradition of wearing the Word, the principle found within Moses’ injunction applies. To bind the Word to the hand is metaphoric language indicating that the works of a person’s hands must be harmonious with scripture. One hundred passages in the Bible use the words hands and works in the same verse. Labor is accomplished by the extension of the hand or is worked out in the earth through the man’s hands. A parent’s responsibility is not only to

⁴⁶ Ibid.

⁴⁷ Barrett, David Ibid.

⁴⁸ Jamieson, R., Ra8usset, A.R., Fausset, A.R., Brown, D. & Brownd, D. (1007). A Commentary , Critical and Explanatory, on the Old and New Testaments. Oak Harbor, WA: Logos Research Systems, Inc.

measure all adult labors by God's word but also to insure that that which the child sets his or her hands to do is also compatible with the commands of scripture.

The practice of marking the forehead is a frequently reoccurring theme within the pages of scripture. Initially after Adam's sin, the mark of the curse upon his brow would appear as sweat, which would result from his post-fall arduous labors with the thorn-filled earth. (Genesis 3:17-19) As rejection of God's Word caused man's head, which is the seat of governance, to be marked with sweat, restoration of man to proper alignment with God's Word would be reflected in man's head, again the seat of governance, to be marked with the Word. This pattern is nowhere more clearly demonstrated than the practice of the High Priest, who was a picture of man in restored relationship with God, wearing the golden mitre upon his forehead. Upon the mitre were engraved the words, "Holy unto the Lord."

Exodus 28:36-38 (KJV) "³⁶ And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. ³⁷ And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be. ³⁸ And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD."

In Ezekiel 9:4-6, Revelation 7, 9, 14, and 22, the scripture again portrays God's people marked or sealed on their foreheads. In contrast, Revelation 13:16 pictures people who worship a devil-inspired false system designated by a mark on the right hand and the forehead. The parody should be obvious that those who obey God's Word wear God's (symbolic) marking whereas those who obey an opposing word wear another god's (symbolic) marking. The point of scripture is that all thoughts, and thus all worldviews, become visibly discernable.

. . the servants of God are 'marked' on the hand and forehead with the law of God, and thus receive blessing and protection in His name. The followers of the Beast, on the other hand, receive his mark of ownership: submission to ungodly, statist, antichristian law. The mark in Revelation is not meant to be taken literally. It is an allusion to an Old testament symbol which spoke of a man's total obedience to God, and it stands as a warning that a society's god – whether it be the true God or the self-deified State – demand complete obedience to his lordship.⁴⁹

The words of Moses communicated that a godly parent has the duty to mark the thoughts of the child with a biblical worldview.

The last verse of the Deuteronomy 6:1-9 passage under consideration is verse 9. "And thou shalt write them upon the posts of thy house, and on thy gates." God's Word must be viewed as the standard on conduct for both family affairs and cultural development. Thus the Word was bound to the house. Joshua stated, "... as for me and

⁴⁹ Chilton, David Paradise Restored: A Biblical Theology of Dominion Dominion Press Tyler, Texas 1985, pg 153

my house, we will serve the LORD. (Joshua 24:15b) The beliefs that are developed within the walls of the home are taken through the gates into the culture. Therefore, the Word was to be bound to the gates. Moses was instructing the nation of Israel that long-term success and prosperity in the society, which the nation would establish in Canaan, would be predicated upon obedience to God's Laws. A child must be taught to view commerce, government, law enforcement, justice systems, education, media, and all other aspects of culture through a biblical worldview.

This means that God is to be obeyed and glorified in all aspects of society, particularly in government, commerce, entertainment, education, and the arts. Impossible? Not for the God Who created everything in the universe out of nothing, simply by speaking it into existence. And, it is not impossible for "You, dear children, are from God and have overcome them; because the one who is in you is greater than the one who is in the world" (I John 4:4 NIV). With God's power and with clear, comprehensive instructions in His Word, the church can and will bring Christian thought and behavior to all aspects of world civilization. We need to know this and work accordingly. By the empowering of the Holy Spirit, we will overcome.⁵⁰

Parents are under the biblical mandate to instruct their children. This directive is indisputable. Carpenter comments upon the urgency of the command: "The education of children for God is the most important business done on earth. . . every parent especially ought to feel, every hour of the day, that, next to making his own calling and election sure, this is the end for which he is kept alive by God – this is his task on earth."⁵¹

The above paper was previously published by Dr. Amsden as a chapter in her doctoral dissertation.

Amsden, Patti, *Parent-Assisted Sunday School: A Comparative Analysis of Everyday Application of Sunday School Curriculum in Children of Pre-Operational and Concrete Operational Stage of Cognitive Development when Sunday School is Taught by Classroom Teachers Versus by Parents*, "Chapter Three: Biblical Mandate to Train Up a Child," DMin diss., Beacon University, Columbus, GE

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⁵⁰ Baehr, Media Wise Family pg 264

⁵¹ Fred Carpenter CEANet Train up a Child Ibid



The Statesmen Project

Ecclesia on Generational Momentum

Personal Testimonies of Generational Momentum

By Hannah Jones and Christopher Jones

Generational momentum at its very core is the foundation that determines the destiny of nations, and the family unit is the vessel God uses to carry it out. Without a Biblically-strong family unit, nations collapse and lose momentum within a few generations. What is generational momentum and why is it so important? The next few pages will define it, show in scripture where God mandates it, discover how generational momentum is experienced now (whether in a positive or negative sense), and provide the tools necessary to walk it out.

Generational momentum is a God-given commission intended to transcend a single lifetime. In his book *On the Destiny of Nations*, Dennis Peacocke defines generational momentum as “a relay race; previous generations pass on to future generations the baton of their wealth, knowledge, spiritual insight, and stewardship skills so that every succeeding generation is starting off at the success level of their predecessors.”

All throughout the Bible, we continue to see examples of generational momentum and how the decisions of the parents affect their children and grandchildren. Numbers 14:18 is a great example of why it's so important to be aware of the actions and legacy of one's parents. It reads “The LORD is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty, visiting the iniquity of the fathers on the children, to the third and the fourth generation.” Generational momentum is a real thing and can translate into either blessings or cursing for one's children and grandchildren.

We see a specific example of this in the Old Testament with the Abrahamic covenant established in Genesis 12 and God's promise that Abraham would become the father of many nations and leave an everlasting legacy. The lives of later generations were fundamentally shaped around that covenant, which had to be upheld by each subsequent generation. The impact of this covenant can be observed in the life of Abraham's direct descendants. Through the Abrahamic covenant, God promised to bless Abraham's children, making them fruitful. In Genesis 16, Sarah and Abraham decided to help God fulfill His promise to grant Abraham a son. The result of their interference produced Ishmael. In accordance with His promise, God blessed Ishmael bringing forth from him a mighty nation and people. (Gen. 17:20). However, Ishmael was not the one through which God intended to fulfill his covenant with Abraham; and as a result, the offspring of Isaac and Ishmael continue to be in conflict to this day.

Generational Momentum in Action

Transitioning to a more personal note, our family history and our understanding as to where we came from has been a key element of walking out generational momentum in our own lives. Our parents raised us with a Biblical foundation and understanding of the importance of knowing who we are in Christ. Growing up and walking this out practically was a key starting place, and then going through SLT and the Biblical Worldview Training fine-tuned our understanding. God placed it on our hearts from a young age to understand the history of nations, cities and our own family history. Learning more about the creation and demise of nations helped us to understand at a greater level how impactful our upbringing and understanding of generational momentum was and how it equipped us to walk out life at a level in which few people have the ability to engage. God has used our training to catapult us into a level of blessing and convergence that can only come from walking out life with an understanding of God's plan for our family and where He is taking us as individuals and in covenant with our family.

Understanding generational momentum has equipped us to live life with spiritual discernment and clarity. Approaching each challenge with the understanding that this is an opportunity to be equipped for the next level rather than looking at it as a painful hinderance. Walking out a multi-generational understanding gives us the courage to pray prayers like the following, "Lord don't take me out the fire; rather, put me in the most intense heat of the flame and give me the courage to press through and to become a beautiful weapon for You." This type of radical mindset requires a level of discernment that isn't forged in a single generation. With this approach, we begin to see life through God's strategic lenses, seeing the big picture of who we are now and where God is taking us in the future.

Hannah Jones - Personal Reflection

As a millennial, I have grown up in an era where feminism is at an all-time high and – I would even venture to say – higher than any generation prior. Women are taught that to be feminine in the biblical sense is to be weak. But my Mother, who is the strongest woman I know, has passed on to me an indispensable legacy by showing me how to be a woman of strength in a God-honoring way. From an early age, her life would never have been defined as easy. Yet rather than taking the ample opportunities she had to make excuses in life, she chose to take the challenges life threw her way and use them as training tools and an opportunity to grow stronger through them. She taught me that we – as women – can be strong and independent without tearing down and belittling men in the process.

One of our most influential roles as women is to invest and believe in our men because our words and belief in them carry great weight and impact. In Genesis 2:18-20, God gave Adam the leadership role in the Garden of Eden, but recognized that Adam is not at his full potential alone. He needed a helper, someone who had strengths that complemented Adam's own. The Hebrew word *ezer* used here is a combination of two root words meaning to rescue/to save and strength. It is also the same word used to describe God as the helper of Israel. In much of society today, we are taught that those verses in Genesis are referring to women as subservient and less than men; but in reality, God was showing that He had created both with strengths that complement and sharpen the other. This is an area where I believe generational momentum has some of the greatest impact. The standard that we set for godly-feminism now is going to impact

the future generations in a major way. Feminism needs to be redefined, and this is our chance as the church to raise the standard.

There are two scriptures in the Bible that stand out to me when I think of God's call on women and their role. The first one is Genesis 2 (as mentioned above) and the other is Proverbs 31, which is the oracle that King Lemuel's mother taught him. It gives a detailed breakdown of the qualities make a strong, godly woman and wife. In just the first two verses, the text talks about how a woman of this caliber is and how "The heart of her husband trusts in her," which is a powerful verse right there. How many couples can say that the heart of their spouse fully trusts in them? Trust is not easily acquired but can be quickly lost. I would love to just write out the whole chapter, but instead I will focus on some key elements that I find particularly poignant. This woman is an entrepreneur: buying land, building business, working out and taking care of her body so that it has the strength to do what needs to be done, rising early to ensure that her household has food, and delighting in the work of her hands. She has a giving heart that takes care of the poor and needy and invests in the lives of others. She walks in strength and dignity, and she is excited about the future.

The example that these scriptures give of what a healthy marriage and a godly woman looks like is exactly the example that my mother gave me growing up. She partnered with my Dad by supporting him in owning his own business and discussing business strategies, finances, and customer issues. She made sure the house ran smoothly, and we always had food to eat even when she had to scrimp and save during seasons when money was tight. She has always been conscientious about how much money we had and was wise with how she spent it. She home-schooled me and my eight younger siblings on top of running a home. She also invested in her time and relationship with God, my Dad, and in herself. She showed us the importance of prioritizing our relationship with God since from that flows every other relationship in life. When time with the Lord isn't our first priority, every other interaction and relationship suffers and reflects that.

Both of my parents also gave me a clear example of what it looks like to have a healthy, God-honoring marriage. As a child, I had this unwarranted fear that my parents would divorce. To be clear, they never gave me any grounds for that fear; but it was there, nonetheless. But something I remember so clearly is the response they always gave me when I would voice my fear. They would look me straight in the eye and tell me that the day they got married they committed to one another that they were married for life. They also told me that, although life comes with its challenges, they were in it together for better or for worse. They understood the importance of healthy priority in the family unit. Their relationship with God took first place, then came their relationship with each other and finally with us. My Dad showed me what it looks like for a man to love, cherish, and respect his wife; and my Mom showed me what it looks like to love, honor, and support your husband. Their marriage has definitely had its rocky moments; but their commitment to working through it and growing stronger from it has inspired my prayers for a future husband and my work and investment in myself to be the caliber of woman who will be an effective partner for that man.

They also taught me the importance of being intentional with relationships and dating and the necessity of having a long-term mindset rather than an immediate gratification mentality. They taught me that the way I behave outside of marriage will have relevance on how I behave inside of marriage and the need to carry myself in a way that honors and respects my husband even before I meet him. That kind of intentionality is a key element that I believe has lasting impact in marriage. Their training in preparing me to maturely approach relationships has opened

the door for me to speak into the lives of men and women to encourage and advise them on ways they can approach and prepare for relationship, allowing them to have successful, meaningful, effective and lasting marriages.

My parents taught my siblings and me responsibility and an entrepreneurial mentality from a young age through an expansive list of chores and duties. At six, I was helping to prepare meals, cleaning bathrooms, doing dishes, vacuuming, dusting, tidying, sorting and organizing, helping with laundry and taking care of my younger siblings. We were raised in the country; and we had cattle, chickens, dogs and cats. My parents gave us a love and mind for entrepreneurship through encouraging us to invest in calves and giving us the responsibility for their care. Later, they challenged us to invest in real estate. My Dad started his own business when I was very young, and he brought me on as a receptionist/admin assistant when I was thirteen. From then on, I began training in business. This training and preparation qualified me to step into the business world on my own at eighteen and enabled me to make well above minimum wage because I had the tools to carry myself in any industry with excellence and a solid work ethic.

This training has had significant effects on my career in acting and in the modeling industry, where I essentially own my business and the product. I have a business mind in a creative field and the skill sets to think outside the box, which has opened doors and given me occasions to successfully engage in the opportunities that God has brought my way plus also to create my own opportunities. This level of intentionality in my parents' investment in us has been the greatest example of generational momentum for me. They understand what it means to pass on a legacy to their children and have set the stage for us to carry on that legacy not only to our own children but to the world.

Christopher Jones - Personal Reflection

As the eldest son, I've had this idea of generational momentum lived out in my own life. My parents went through the SLT worldview training as part of the first official class. Being exposed to that material as a very young couple inspired them with the vision to raise their children according to the biblical principles established in the course. As a result my childhood was filled with intentional seeds, planted at strategic moments, done so with an understanding that they would come to fruition years later. Those seeds of truth matured to become some of the foundational building blocks in developing me to be the man I am today.

For example, as a young boy observing the world I got to grow up witnessing my father's tender love and care for my mother. He would come home from work, placing his briefcase down, walking up to my Mom, and lovingly kissing her before doing anything else. He always prioritized my Mom. Now don't get me wrong, he would give us kids a hug and a kiss as well, but he was always very intentional to seek out my mom and make sure to invest in her for a few minutes before taking his blazer off or changing into more comfortable clothes for the evening. His actions helped me to understand that in a household, the children are the guests. My parents were a family before any of us kids came along, and they would continue to remain a "family" long after we all moved away. My parents never once spoke of divorce; and as a result, I grew up with one of the most carefree childhoods. My Father made a point to complement my Mother constantly and tell us kids things like "did you know I'm crazy about your mother?" and "you have a hot mama." In the moment, I would roll my eyes at those comments and act disgusted, but deep down inside those comments were planting seeds in my heart and developing my

perspective on how I should treat my wife and how a husband ought to love and care for his wife. I now attempt to live up to my father's example in my own marriage, providing my wife with the constant reassurance that she is my number one. This has helped to grow our relationship and provide us with the foundations of a solid marriage under God.

As a child, I was always given a very long list of chores. I lived on a farm in a house big enough for a family of 11. There was always plenty of work to be done, but an exciting computer game or movie I could enjoy was usually awaiting me at the end of a long list of chores. I would make it my mission to rush through my chores as fast as possible. However, as a good mother, my mom would go behind me and review my work. She would always encourage me by telling me to do my chores as if the Lord were there watching. She would then remind me that one of the most important things a man has is his reputation and the value of his work. At the time, I would get frustrated as she made me go back over each section and complete it correctly. However, the importance of those lessons rings true now that I'm older. Those seemingly frustrating moments, where I was required to go back and completed my work correctly, helped to train my standard of excellence and diligence before the Lord. Now that I've entered the workforce, those small lessons have proven themselves far more valuable than any physical monetary sum. They equipped me to be the man God has called me to be and to excel in the career path for which I was created. As my work is examined by my fellow colleagues, I am afforded opportunities to not only excel in my career but to also be a witness to others of Christ who lives in me.

My father is a lifelong entrepreneur. He has a gift for business and has owned and operated his own business since almost before I can remember. Growing up and seeing him work tirelessly at his craft showed me the importance of hard work and the spirit that can drive a man who values his work and seeks to glorify God through his efforts. However, my father did not leave it to genetics to pass this spirit on to me but was intentional to teach and train me up in the ways of ethical business. As any good father would, my Dad used to bring me to work as a young boy and provide me with all the less-enjoyable tasks of the business. Although at the time I found it a bit frustrating, those hours at work taught me a critical lesson, which is that those who lead must do so by example. Those small grunt jobs were not fun, but they were very beneficial in building my character. Beyond just assigning me the menial tasks and leaving me to it, he would work alongside me showing me how to be diligent and thorough, as well as imparting the value of good communication and specification with my work. Those days of hard work equipped me with the tools necessary to operate at the capacity I do today. I would not have had the skills and knowledge to effectively start my own business if my father had not invested the time he did when I was a young boy growing into manhood. By training me in skills rather than just providing me with leisure, my father emulated the age old saying "give a man a fish and he eats for a day; teach a man to fish and he eats for a lifetime."

Conclusion

The brief stories and examples we wrote were not a testimonies of physical riches passed down from our parents, rather they were examples of something far more valuable. They spoke of an investment and deposit of true wealth in character and vision for our future. Our parents' actions were intentional to equip us with the tools necessary to become the people they believed God called us to be. Their mission to raise kingdom-minded children was successful in us; and we

intend to continue their vision, furthering the kingdom through our kids and the generations who follow. That in a nutshell is generational momentum. It is the passing on of the wealth of knowledge and the God-given vision for each family, from one generation to the next.

Facts about the authors:

Christopher Jones currently attends College at Azusa Pacific University and will graduate in December 2018 with his bachelor's in Business Marketing. He currently works as a Business Analyst for Liberty Technical Solutions and as the Head of Customer Relations for Markers Edge, a global eCommerce company. He enjoys going to the gym in his free time, studying theology & philosophy, and practicing entrepreneurship by running his own eCommerce business on the side. He currently lives in Los Angeles, California with his beautiful wife.

Hannah Jones lives in Los Angeles, CA and works full-time as an actress and model. Her call and purpose in the film industry is to create films and tell stories that impart vision and call up purpose in both those who watch them and those who are a part of the creation process. Specifically directed at a secular audience, her stories are aimed to open the door for the Holy Spirit to work. When she is not training or on set she enjoys working out, making healthy meals, and spending time outdoors either relaxing in a hammock, hiking, or looking for the next mountain to climb (literally and figuratively).



The Statesmen Project

Ecclesia on Generational Momentum

From Hard-Timers to Gen Alphas: An Examination of Generational Characteristics and Social Behaviors

By Joyce Geiler

Generations in the United States are defined as social groups of people born around the same time who share similar cultural traits, values, and preferences. In the U.S. today, many people readily identify themselves as Millennials, Xers, or Boomers. But these generational names are a fairly recent cultural phenomenon, and they vary depending on the source. They also differ from nation to nation. Dates denoting the divisions between the generations fluctuate somewhat also and people born near those boundary dates may fit more readily into the preceding or succeeding generation. Still, the generational groupings, or cohorts as they are called, give assistance to understanding our rapidly changing culture.

The History of Naming Generations

Historians generally agree that the naming of generations began in the 20th-century. Gertrude Stein is considered the first to have done so. She coined the term Lost Generation for those who had been born around the turn of the century and bore the brunt of service during World War I. The term was popularized by Ernest Hemingway, who used it as one of two contrasting epigraphs for his novel *The Sun Also Rises* published in 1926.

Generational theorists Neil Howe and William Strauss are generally credited with identifying and naming the 20th-century generations in the U.S. with their 1991 study *Generations*. Some of the names they chose have endured; some have not. For instance, they identified the generation that fought World War II as the G.I. (for government issue) Generation. But in 1998, journalist Tom Brokaw published *The Greatest Generation*, a best-selling cultural history of the Great Depression and World War II, and that namesake replaced the GI Generation.

Howe's and Strauss' preferred name Thirteeners (for the 13th generation born since the American Revolution), never caught on. Instead, Canadian author Douglas Coupland who was born in 1961 at the tail end of the Baby Boom, is credited with naming Generation X in his 1991 book *Generation X: Tales For an Accelerated Culture*.

Credit for naming the generations that followed Generation X is less clear. In the early 1990s, the children following Generation X were often referred to as Generation Y by media outlets like Advertising Age, which is credited with first using the term in 1993. But by the mid-1990s, as interest in the turn of the century grew, this generation was more often referred to as Millennials, a term Howe and Strauss first used in their book.

The name for the most recent generation varies even more. Some prefer Generation Z, continuing the alphabetical trend begun with Generation X, while others prefer more descriptive titles like Centennials or the iGeneration. The "i" represents both the types of mobile technologies being heralded by children and adolescents (iPhone, iPod, Wii, iTunes) plus the fact that these technologies are mostly "individualized" in the way they are used.

The Names of Generations in the U.S.

While some generations are known by one name only, such as the Baby Boomers, names for other generations is a matter of some dispute among experts.

In the USA, there are two different methods for marking the borders between generations. The US Census Bureau appears to use census data and the rise and fall of the birth rate to mark borders between generations. After World War II, baby births rose to a plateau from about 1955 to 1961, when a decline in births began. The Census Bureau delineates the Baby Boom as 1945 to 1964. They define the Baby Bust as 1965 to 1984 with the lowest births in 1973 to 1975. The Echo Boom is from 1984 to 2004 with data ending in 2009. Other researchers, such as Pew, use major cultural events to define the borders between generations.

As stated earlier, a generation is a group of people born around the same time and raised around the same place. People in this "birth cohort" exhibit similar characteristics, preferences, and values over their lifetimes. Millennials, for example, are the most consistent generation globally. However, important differences are seen between Millennials raised in an urban environment versus those raised in a rural one or those who move to a new country.

In terms of market research, marketers and brands like being able to have labels to describe people because it helps to be able to communicate with them and to them. Generations exhibit similar characteristics—such as communication, shopping, and motivation preferences—because they experienced similar trends at approximately the same life stage and through similar channels (e.g., online, TV, mobile, etc.).

Generation-shaping trends are most influential as people come of age, which means that members of a particular generation will develop and share similar values, beliefs, and expectations. At an individual level, everyone is different; but looking at people through a generational lens offers useful predictability for those trying to reach, inform, or persuade a large cross-section of a population.

Summary of Generational Cohorts

The table on the following page combines information from several sources to give an overview of the generations with those in bold print being the more commonly used names:

Generation Name: More commonly used name in bold type	Births Start	Births End
The Lost Generation / Hard Timers	1890	1915
The Interbellum Generation	1901	1913
The Greatest Generation /Good Warriors	1910	1924
The Silent Generation / Lucky Few/ Traditionalists	1925	1945
Baby Boomer Generation	1946	1964
Generation X / Baby Bust / Thirteeners	1965	1979
Xennials (Generally included with Generation X)	1975	1985
Millennials / Generation Y, Gen Next / New Boomers	1980	1994
iGen / Gen Z / Centennials / New Silent Generation	1995	2012
Gen Alpha	2013	2025

Depending on the specific workplace, the current workforce includes four to five generations including the Silent Generation born 1945 and before, Baby Boomers born 1946 to 1964, Generation X born 1965 to 1976, Millennials born 1977 to 1995 and Gen Z or iGen born 1996 and later.

Defining events for the living generations and the characteristics produced by those events

The Greatest Generation born 1901-1926 (combination of the Lost, Interbellum, and Greatest Generations)

These are children of the WWI generation, fighters in WWII and young in the Great Depression. These all demonstrate strong models of teamwork to overcome and to progress. Their Depression was The Great One; their war was The Big One; their prosperity was the legendary Happy Days. They made great self-sacrifices by fighting to protect people in other countries from the persons like Hitler, Mussolini and Japanese Kamikaze suicide bombers; and then they built a nation. They are the assertive and energetic do'ers, excellent team players and community-minded citizens. Their sense of personal civic duty is strong, which means they vote.

They remember life without modern conveniences like refrigerators, electricity, air conditioning, airplanes, radio and TV. They avoided debt by saving and buying with cash choosing instead to "use it up, fix it up, make it do, or do without."

The Greatest Generation is strongly interested in personal morality and near-absolute standards of right and wrong. For them, marriage is for life while divorce and having children out of wedlock were not accepted. There is strong loyalty to jobs, groups, schools, etc. Labor unions began during this generation. There was no "retirement" because they worked until they died or couldn't work anymore. At this point in history, their greatest contribution is that they are the parents of the Baby Boomers.

The Silent Generation born 1927- 1945

This generation went through their formative years during an era of suffocating conformity, but also during the postwar happiness: Peace! Jobs! Suburbs! Television! Rock 'n Roll! Cars! Playboy Magazine! They saw the first hopeful drumbeats of civil rights. There was a pre-feminism era when women generally stayed home to raise children; and if they worked at all, they usually held only certain jobs like teacher, nurse or secretary. Men pledged loyalty to the corporation; once they got a job, they generally kept it for life. This generation is called the Silent Generation because, as a group, they were not loud. Silents demonstrate discipline, self-sacrifice and caution. They did not protest in Washington. There were no major wars to protest although they experienced the Korean War.

They grew up expecting a hard life in an era when a Christmas present might be an orange or a full meal yet they became the richest, most free-spending retirees in history. "Retirement" meant to sit in a rocking chair and live your final days in peace. In grade school, the gravest teacher complaints were about passing notes and chewing gum in class. They are avid readers, especially of newspapers. Marriage is for life; divorce and having children out of wedlock were not accepted. They have a strong sense of trans-generational common values and near-absolute truths.

The Baby Boomer Generation born 1946 to 1964

Baby Boomers are defined as being from the huge population increase that followed World War II and the Great Depression becoming one of the largest generations in history with 77 million people. There are two sub-sets: the save-the-world revolutionaries of the '60s/'70s and the party-hardy career climbers (Yuppies) of the '70s/'80s. This generation grew up in a time of prosperity and an absence of world wars. They were the Flower Children who took LSD and protested the war in Vietnam.

Boomers experienced unparalleled national prosperity, the Viet Nam War, and the Civil Rights Movement. They experienced the Cold War with its fear of a nuclear attack from Russia, bomb shelters, and hiding under a desk at school. On the one hand, they experienced the assassinations of President John F. Kennedy and of Martin Luther King. On the other hand, they found confidence-building from putting a man on the moon. There was the first TV generation, and they envisioned technology and innovation as something that required a learning process.

This "Rock and Roll" music generation ushered in the free love and societal "non-violent" protests (which triggered violence). The "me" generation is self-righteous and self-centered but fought for environmental protection. Most were too busy for much neighborly involvement yet had strong desires to reset or change the common values for the good of all.

Even though their mothers were generally housewives who were responsible for all child rearing, women of this generation began working outside the home in record numbers, thereby changing the entire nation as this was the first generation to have children raised in a two-income household where Mom was not always present. It was also the first divorce generation, where divorce was beginning to be accepted as a tolerable reality. Even though they tend to be more positive about authority, hierarchical structure and tradition, this generation began to accept homosexuals.

Unlike their parents who grew up during the Great Depression, Boomers became the great consumers who were famous for spending every dollar they earned and using credit. This was the first Western generation to grow up with two cars in every garage and a chicken in every pot. Baby Boomer spending and consumerism has fueled the world economies. Baby Boomers grew up at peak levels of income and had a general belief that things would improve over time, which in fact, they did. Baby Boomers have worked for almost all of their adult lives; they had good pension schemes; they paid for housing when it was relatively cheap; and many had the opportunity to retire early.

They've lived for a long time, and they will continue to live for much longer. Their aging will change America almost incomprehensibly. They are the first generation to use the word "retirement" to mean being able to enjoy life after the children have left home. Instead of sitting in a rocking chair, they go skydiving, exercise and take up hobbies, which increases their longevity. Baby boomers thought of themselves as a special generation, one which was superior and different to those that preceded it.

Generation X born between 1965 and 1980 (combination of Gen X and Xennial Generations)

A Pew Research report refers to Generation X as "America's neglected 'middle child'" due to its position between the much larger Baby Boomer and Millennial generations. They are the first generation to experience: the highest level of education in the US to date, the 1976 Arab oil crisis and the first gas shortages in the US, the price of gold soaring to \$1000/oz for the first time, the fall of the Berlin Wall and the splitting apart of the Soviet Union, China's momentary flirtation with personal freedom and the tragedy of Tiananmen Square, fighting in the first Gulf War, NAFTA paving the way for American jobs to move overseas, and MTV and the rise of Disco. AIDS began to spread and is the first lethal infectious disease in the history of any culture on earth which was not subjected to any quarantine.

The "latch-key kids" have grown up street-smart but isolated, often with divorced or career-driven parents. Latch-Key came from the house key that kids wore around their neck because they would go home from school to an empty house. School problems became about drugs. This generation has been raised in the transition phase of written-based knowledge to digital knowledge archives. Most remember being in school without computers and then the introduction of computers in middle school or high school. They desire a chance to learn, explore and make a contribution. They tend to commit to self rather than an organization or specific career, averaging seven career changes in their lifetime rather than working for a company for life like previous generations. They are individualistic and entrepreneurial, self-absorbed and suspicious of all organizations but survivors as individuals (self-reliant).

Cynical of many major institutions, which failed their parents or them during their formative years, they are therefore eager to make marriage work and "be there" for their children. Government and big business mean little to them and they want to save the neighborhood rather than the world. Society and, thus, individuals are envisioned as disposable. Obsession with individual rights prevails over the common good, especially if it is applicable to any type of minority group.

Raised by the career and money conscious Boomers amidst the societal disappointment over governmental authority and the Vietnam war, they have been late to marry (after cohabitation) and quick to divorce, which has resulted in many single parents. They are seen as

short on loyalty and wary of commitment, considering all values to be relative and insisting on toleration of all peoples

Gen Xers are into labels and brand names and want what they want and want it now. Therefore, they are struggling to buy; and most are deeply in credit card debt. They may be conversationally shallow because their form of relating with others often consists of shared time watching video movies instead of conversing and relating as was more the norm of previous generations.

The Millennial Generation born between 1981 and 2000

Millennials grew up and began their careers in a time when almost every home (except third world countries) had an internet connection and a computer. The 9/11 terrorist attacks on the World Trade Center and the Pentagon occurred and were followed by the subsequent invasion and occupation of Iraq. The largest economic decline since the great depression happened in 2008; the effect of 20-plus years of offshoring of American jobs was finally felt; Enron-energy trading scams and corporate fraud occurred on a national level; global warming was increasingly blamed for severe storms, hotter weather, colder weather, more droughts etc. There was also explosive growth in online companies such as Google, Facebook, SalesForce.com, LinkedIn, EBay, and PayPal.

Millennials are trying to function in a country that is greatly divided with different and opposite fundamental beliefs and values, including incidents of violence and terrorism on American soil, the dysfunction of Congress, and escalation of housing prices to levels beyond most young people's reach.

The three key trends that shape generations are parenting, technology, and economics. For example, many Baby Boomers have the parenting philosophy, "We want it to be easier for our kids than it was for us." This philosophy, in turn, helped create and reinforce Millennials' sense of entitlement. They have been told over and over again that they are special, and they expect the world to treat them that way.

The work routine has been revolutionized, including widespread acceptance of flex-time, work from home and freelancing. Millennials schedule everything. They feel enormous academic pressure and have great expectations for themselves. Yet, prefer to work in teams. They prefer digital literacy since they grew up in a digital environment and have never known a world without computers, hence they get all their information and most of their socialization from the Internet.

In the last two years, Millennials have become the largest generation in the U.S. workforce. They are also the fastest-growing generation of consumers in the marketplace. In addition, Millennials exhibit different attitudes toward employment, sales, and marketing, which are challenging many conventional strategies and approaches. They do not live to work; they prefer a more relaxed work environment with a lot of hand holding and accolades.

The end of the Millennial generation and the start of Gen Z/ iGen in the United States are closely tied to September 11, 2001. That day marks the number-one, generation-defining moment for Millennials. Members of Gen Z/ iGen—born in 1996 and after—cannot process the significance of 9/11 and it's always been a part of history for them.

Characteristics of Generation Z/ iGen born after 1995

Characteristics of this generation will continue to emerge as time progresses. In 2006, there were a record number of births in the US and 49% of those born were Hispanic, which will change the American melting pot in terms of behavior and culture. Since the early 1700's, the most common last name in the US was Smith; but now it is Rodriguez. The number of births in 2006 far outnumbered the start of the baby boom generation, and this generation will easily be a larger generation.

In 2010, 61 percent of children 8-17 had televisions in their rooms, 35 percent had video games, 14 percent had a DVD player. They have never known a world without computers and cell phones. With the advent of computers and web-based learning, children leave behind toys at younger and younger ages. It's called KGOY-kids growing older younger, and many companies have suffered because of it – most recognizable is Mattel, the maker of Barbie dolls. In the 1990's, the average age of a child in their target market was 10 years old; but in 2000, it dropped to three years old. As children reach the age of 4 and 5 and are old enough to play on the computer, they become less interested in toys and begin to desire electronics such as cell phones and video games.

As the first true digital natives, Millennials may be fully dependent on technology, but Gen Z/ iGen are truly tech-savvy. They were born into a world where the internet and smartphones are the norm, and the only world they know is one that is utterly connected and digital. Gen Z/ iGen uses technology for everything from communicating with friends to shopping to doing homework, which results in a demand for instant gratification. Similar to Millennials, Gen Z does not want to pick up the phone and call. According to a recent New York Post article, this generation prefers to text, often with abbreviations and emojis. This may seem informal, but this generation prefers to get right to the point. They don't care for pretense or tradition; they want to be effective and brief in their communication.

Gen Z/ iGen is more likely to think for themselves and not believe authority figures in government or church and are consequently less likely to go to church. There is less drinking and drug taking in high school, a delaying of serious romantic relationships, less teen pregnancy and fewer run-aways. Nevertheless, they are possibly more depressed than prior generations, feeling more lonely and unneeded, which creates a possibility for higher suicide rate. Time will tell. They are much more tolerant of different cultures, sexual orientations, and races. They are more cautious with less risk-taking, delay driving, spend less time in shopping malls, are less likely to go out to see a movie, are more likely to use Instagram than Facebook, and stay up until late hours of the night using smart phones and social media. They are reading fewer books and newspapers while gaming heavily.

Gen Z brings to their work world less experience with teen jobs and earning money in high school. Staying Home is the New Going to Work. To Gen Z, "work is not a place you go to, it is something that you do when you are with your technology," so they are more comfortable with work from home or telecommunication. Nevertheless, they are very feedback-driven with 60% of workers wanting multiple check-ins from their managers during the week and 40 % wanting an interaction with their boss daily or several times each day. Perhaps this is the result of growing up more supervised and more protected than recent prior generations.

Gen Z caught the aftershocks of the recession, so they want to be more careful with their money and are prepared to work harder and longer. Research has already shown Gen Z is more frugal than other generations choosing not to buy name brands but rather pay for quality. They

are very utilitarian, spending more time comparison-shopping as well as rating and reviewing the products they intend to purchase. They are savvy consumers, and they know what they want and how to get it. They are over-saturated with brands. Interestingly, they have eco-fatigue; they are actually tired of hearing about the environment and the many ways they can help to save it.

Generation Alpha born 2013 to 2025

The name for this generation arises from inquiring minds contemplating what to call the generation after Z. The conclusion was to begin anew with the Greek alphabet, of course, and call it Gen Alpha. Obviously, these young ones have not yet experienced a defining cultural event as they come of age. Some speculate that Alpha kids will grow up with iPads in hand, never live without a smartphone, and have the ability to transfer a thought online in seconds. These massive technological changes, among others, make Generation Alpha the most transformative generation ever. At this point, however, the major influence on the world exerted by the Alpha Generation will come the purchasing power and preferences of those parents.

Summarizing

Most of the research data available about the generations has been gathered by marketing interests. However, that data gives valuable insight that can effectively be applied to the discussion of impacting the Kingdom of God for the generations.

Resources:

<http://www.marketingteacher.com/the-six-living-generations-in-america/>
<https://www.thoughtco.com/names-of-generations-1435472>
<https://www.careerplanner.com/Career-Articles/Generations.cfm>
<http://genhq.com/FAQ-info-about-generations/>
<http://genhq.com/3-things-employers-need-to-know-about-gen-z/>
<http://genhq.com/4-hallmark-gen-z-characteristics/>
<https://www.npr.org/2014/10/06/349316543/don-t-label-me-origins-of-generational-names-and-why-we-use-them>
<https://www.impact360institute.org/articles/moral-relativism-one-defining-characteristics-gen-z/>
<https://www.psychologytoday.com/us/blog/rewired-the-psychology-technology/201003/welcome-the-igeneration>
<https://www.businessinsider.com/generation-alpha-2014-7-2>

Joyce Geiler received her BSN for registered nursing and worked in both hospital and teaching settings for 15 years before changing focus to teach high school science at a Christian Academy for 15 years. She continued her education by earning a bachelor's degree in Theology from Christian Life School of Theology based out of Columbus, GE. She is currently head intercessor at Navigation Church and is honored to work closely with Dr. Patti Amsden as a board member for East Gate Reformation Training Institute and collaborator/co-worker for Kingdom Congress of Illinois. Joyce has been married to Dean Geiler for 45 years and is a blessed mother of two married sons and grandmother of four awesome children.

Greatest Generation born 1901-1926	Silent Generation born 1927- 1945	Baby Boomers born 1946 to 1964	Generation X born 1965 and 1980	Millennial Generation born 1981 and 2000	Generation Z/ iGen born after 1995
marriage is for life divorce & having children out of wedlock not accepted	marriage is for life divorce & having children out of wedlock not accepted	divorce beginning to be accepted as a tolerable reality	late to marry (after cohabitation) quick to divorce many single parents	marriage becoming less highly-regarded marry later after cohabiting or stay single	delaying having serious romantic relationships, less teen pregnancy
personal morality, near-absolute standards of right and wrong	strong sense of trans-generational common values, near-absolute truths	self-righteous & self-centered; challenged the moral code	short on loyalty & wary of commitment; all values are relative, must tolerate all people; pushed moral code	respect authority; falling crime rates and falling teen pregnancy rates; unaware of lines of traditional morality	least Christian & most racially, religiously, & sexually diverse generation in American history; relativism
team players community minded, loyal to jobs, groups, schools	disciplined, self-sacrificing, cautious, loyal to the corporation	optimistic, driven, team oriented	commit to self, averaging 7 career changes in lifetime, entrepreneurial	sense of entitlement do not live to work, want relaxed work and accolades; prefer teams	prefer to work from home but need much feedback
no retirement, worked til you died	richest, most free- spending retirees retirement meant rocking-chair peace	retirement means enjoy life after kids with activities and hobbies	shift from traditional 401ks to individual retirement plans, not doing much planning	58% already saving for retirement, but likely burdened by student loans	
hand-wrote letters, read newspapers	avid readers, especially newspapers	first TV generation	transition phase of written based knowledge to digital knowledge	fully dependent on technology	truly tech savvy
avoid deb;, save and buy with cash	dislike wasting money	great consumers, spent every dollar they earned; buy now, use credit	wanting things now and deeply in credit card debt	fastest growing generation of customers in the market place	less time in shopping malls, less time at movies, more frugal



The Statesmen Project

Ecclesia on Generational Momentum

Prayer Decrees



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Prayer Decrees

Family

Covenant issues to be discontinued, repented of, or bound

As a representative ecclesia we:

1. Confess as sin the negligence of parents who do not teach heirs to keep the commandments and principles of God
2. Bind an ungodly worldview which causes families to abdicate jurisdictional rights and responsibilities to the Civil or Religion spheres
3. Denounce the failure of families to oversee the maturation process based upon a biblical worldview which prepares their heirs for responsible personal stewardship, cultural stewardship and generational transfer
4. Condemn the rebellion which robs parents of the honor due from their children
5. Reject the self-serving attitudes of parents and of heirs which resist the principles of generational transfer

Covenant issues to be continued or loosed

As a representative ecclesia we:

1. Certify God's requirement for families to keep His commandments, hold fast to a Christian worldview, and exercise biblical stewardship
2. Charge parents to train their heirs in the ways of the Lord
3. Loose a vision for laying up both spiritual and natural inheritance and for being deliberate in establishing generational continuity
4. Consecrate children to obey to their mother and father and to walk in the ways of the Lord

5. Release a blessing to the younger generation as they carry the inheritance into a new level of kingdom responsibility and cultural influence

Business

Covenant issues to be discontinued, repented of, or bound

As a representative ecclesia we:

1. Repent of covetous economic practices that put personal gain above God's commands and principles
2. Condemn business policies and practices incite relational breaches and hinder generational transfer

Covenant issues to be continued or loosed

As a representative ecclesia we:

1. Release a vision of kingdom stewardship that inspires businesses to practice generational transfer by teaching the heir to comply with God's Word
2. Charge businesses to keep contracts and build the bridge of trust from generation to generation
3. Encourage businesses to set up and execute a plan of succession in keeping with God's principles

Religion

Covenant issues to be discontinued, repented of, or bound

As a representative ecclesia we:

1. Repent of failing in our jurisdictional mandate to be the pillar and ground of truth to the culture
2. Reject the worldly patterns in the church which have replaced God's pattern of elder-ship and the five-fold ministry

Covenant issues to be continued or loosed

As a representative ecclesia we:

1. Call for religion to faithfully keep the commandments of God and guard truth in all generations (1Tim. 3:15)
2. Validate and support biblical rights and responsibilities of generational transfer
3. Commit to reforming culture in all spheres and nations

4. Embrace the transfer of truth to the next generation in order to guarantee covenantal continuity
5. Release a vision of covenantal continuity to the body of Christ at large

Civil

Covenant issues to be discontinued, repented of, or bound

As a representative ecclesia we:

1. Denounce the establishment of laws that breach jurisdictional boundaries and rob the inheritance from families
2. Nullify the Civil's counterfeit claim to the next generation

Covenant issues to be continued or loosed

As a representative ecclesia we:

1. Admonish the Civil sphere to follow the commandments and principles of God
2. Release the Civil sphere to fulfill its God-given mandate to protect the rights of families, businesses and churches as they manage their responsibilities regarding generational transfer



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Ecclesia on Generational Momentum

Credentials and Confessions About the Blood



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Confessions About the Blood of Jesus

- 1) The blood of Jesus has redeemed me from the hand of Satan. (Eph. 1:7)
- 2) The blood of Jesus has redeemed me from all curse. (Gal. 3:13)
- 3) The blood of Jesus has stamped an eternal covenant for me. (Heb. 13:20; Deut. 28:13)
- 4) The blood of Jesus has granted me peace and reconciliation with all creation; with all brothers: with the members of the body of Christ, with ministers and pastors of the church, and with all people. (Eph.2:13-16; Col. 1:20)
- 5) The blood of Jesus has granted me the forgiveness of all sin. (Eph. 1:7)
- 6) The blood of Jesus, the Son of God, purifies me from all sin. (1 Jn. 1:7)
- 7) The blood of Jesus justifies me from all blame, so all the devil's charges against me are nullified; and He makes me righteous as if I have never sinned. (Rom. 3:24; 5:9)
- 8) The blood of Jesus sanctifies me and consecrates me so I come belonging to my Lord, dedicated to Him, and set apart for His ministry. (1 Pet. 1:2; Heb. 13:12)
- 9) The blood of Jesus cleanses my conscience from acts that lead to death so that I may serve the Living God. (Heb. 9:14)
- 10) The blood of Jesus makes me enter the Most Holy Place to serve God the Holy. (Heb. 10:19)
- 11) The blood of Jesus makes me overcome Satan and all his power. (Rev. 12:11)
- 12) The blood of Jesus is the cause of my eternal joy. (Rev. 7:14; 19:1-18)



The Statesmen Project

Ecclesia on Generational Momentum

Ballot

I hereby acknowledge that I believe in the following tenants of the faith, which qualifies me to be a voting member of the ecclesia:

The Apostles Creed

I believe in God the Father Almighty Maker of heaven and earth
And in Jesus Christ, His only Son, our Lord

Who was conceived by the Holy Ghost, born of the Virgin Mary
Suffered under Pontius Pilate, was crucified dead, and buried.

He descended into hell; the third day He rose from the dead.

He ascended into heaven and sitteth on the right hand of God the Father Almighty.

From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost, the holy catholic (universal) church,

The communion of saints, the forgiveness of sins,

The resurrection of the body flesh, and the life everlasting. Amen

Signature: _____

As a voting member of the ecclesia, I hereby cast my ballot for the following resolution:

Ballot for Resolution on Generational Momentum

We the ecclesia of the Statesmen Project, in order to apply God's eternal principles, limit boundary violations, and empower legitimate jurisdictional stewardship do uphold the rights and responsibility of the preceding generation to lay up an inheritance for the succeeding generation and to train that next generation in mature stewardship of the inheritance for the purpose of generational continuity and advancement of the dominion mandate. We do, likewise, declare and authenticate the mandate upon the inheriting generation to honor of their elders, fear of Lord, and submit to the discipleship process for preparation to receive and manage the inheritance and further generational momentum. We acknowledge the authority of each jurisdictional sphere to build, manage, and transfer the inheritance to the appointed heirs without fear of interference through taxation or any other unjust laws from the civil realm. Therefore, we do decree and affirm the following resolution pertaining to Generational Momentum effective immediately.

- ☐ Yes, I vote in favor of the Resolution on Generational Momentum
- ☐ No, I vote against the Resolution on Generational Momentum

