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DEVELOPING STUDENT PASTORS TO MAKE DISCIPLES
OF TEENAGERS AT LIBERTY LIVE CHURCH IN
HAMPTON ROADS, VIRGINIA

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DEVELOPING STUDENT PASTORS TO MAKE DISCIPLES
OF TEENAGERS AT LIBERTY LIVE CHURCH IN
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To my godly wife, who made countless sacrifices throughout this project. In you I have found my “good thing” from the favor of the Lord (Prov 18:22).

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PREFACE

All the glory goes to God for finishing this project. My life is a display of His grace and mercy on an undeserving sinner. I never intended to pursue a doctorate degree. I remember sitting in a breakout room at the NAMB building in Alpharetta, Georgia as young pastors met together for the Timothy Barnabas Institute. I asked my cohort leader, Jimmy Scroggins, how important he thought it was to go through the doctorate experience. He then asked other pastors in the room to raise their hands if they had received their doctorate. As hands went up all around the room, I got the message. He then shared that a doctorate is not only important for the knowledge learned, but the skills received. This doctoral process has taken more discipline, diligence, planning, and focus than I have ever had to apply. I must take the opportunity to thank so many who have made this possible.

First, I want to thank Jesus for His obedience, suffering, crucifixion, burial, resurrection, ascension, and promise to return. God did a work in my heart at the age of five, and His work can never be undone. He led my parents to raise me in a Bible believing, preaching church where I was exposed to the Word of God three times a week. God kept me in the children's ministry and student ministry throughout my adolescence and teenage years. He called me to ministry at the age of 19, and I can't imagine doing anything else with my life. What a joy it is to serve Jesus!

Second, I want to thank my wife for making this project possible. Her support, patience, and sacrifice were necessary to allow me to pull away from her and our daughter for numerous hours of research and writing. Michelle, I'm so grateful God chose you to be my wife! You are the Proverbs 31 woman for which I had always prayed. You have trusted me as I stepped away for hours, taken care of our three-year-old, and kept

our lives running seamless and smooth. You never complained, and you were always encouraging. Brooklyn Rose, your daddy loves you and has thought about and missed you every minute he was away working on this project. I can't wait to make-up all these missed hours and spend more time with you than I could ever deserve. You are a joy, a delight, and an overcomer. You truly make your daddy's heart glad. Cruz Richard, I can't wait for you to be born this month. Daddy promises to disciple you and your sister as we raise you to follow Jesus through the gospel.

Third, I want to personally thank my parents for sharing the gospel with me, leading me to Jesus, and discipling me to follow Him as a faithful servant in His church. Thank you for exemplifying the gospel in our home, modeling a godly marriage, giving me a Christian education, and encouraging me to follow Jesus every day. Mom and dad, I love you!

Fourth, I want to thank Liberty Live Church, Pastor Grant Ethridge, Pastor Scott Payne, the Liberty Live student pastors, and my Harbour View staff and campus. Thank you all for being my spiritual family, community, and encouragement. Pastors Grant and Scott, you will never know how your leadership has grown me over the last eight years with you. Liberty student pastors, it has been an honor to serve Jesus and disciple teenagers alongside you. To my Harbour View campus, I love you more than you could ever know.

Fifth, I want to thank Dr. Albert Mohler and The Southern Baptist Theological Seminary for training me to be the pastor God has called me to be through both my master's and my doctoral degree. Your commitment to gospel-centrality and christocentricity are why I wanted to be trained personally by you. Dr. Dan Dumas, thank you for allowing me to be a part of your doctoral program. It is an honor to be mentored by you. Dr. Beau Hughes, Dr. Chris Kouba, and Dr. Kevin Peck thank you for your pastoral and professional investment in me.

Sixth, I want to thank Dr. Kevin Peck, Dr. Dalton Stoltz, Betsy Fredrick, Johanna Wise, and Jennifer Ward for all of your help with this project. Your wisdom, direction, recommendation, and edits have made this project more than I ever could have by myself.

Chip Dean

Hampton Roads, Virginia

May 2023

CHAPTER 1

INTRODUCTION

The purpose of this project is to develop student pastors to make disciples of teenagers at Liberty Live Church. Liberty Live Church is a multigenerational, multiethnic, and multisite church across the Hampton Roads region of Virginia. Each of the six campuses of Liberty Live has a full-time student pastor position and fully functioning student ministry. This project was designed to develop student pastors to lead their local campus student ministry to make disciples of teenagers who love Jesus and live on mission for Him. This project was not only for the development of current student pastors, but also for new student pastors during their orientation and onboarding process.

Context of Ministry

Liberty Students is the student ministry of Liberty Live Church. Liberty Students has adopted the mission, vision, values, discipleship pathway, and next steps of the church. Liberty Students believes that synergy is a key element to reaching its communities in partnership with its church. Therefore, Liberty Live Church and Liberty Students partner together for synergistic and collaborative ministry to learn from one another for greater effectiveness.

Liberty Live recently experienced an organizational transition from a global model to a centralized model. Previously, the student ministry operated with a global system and global student pastor who streamlined each campus student ministry to be identical. After the organizational transition in February 2022 to a central system, now the new Next Gen Pastor manages student pastors to individually contextualize student ministry strategy to their local campus student ministry. This project helped develop

student pastors to lead a centralized student ministry strategy for a localized and contextualized execution.

Mission

Liberty Live Church's mission statement is, "Liberty exists to change lives, communities, and the world for Jesus Christ."¹ Liberty Students shares the same mission statement with its church. Liberty Live believes that a shared mission statement within the ministries of a church is critical to accomplish God's calling on the church. A shared mission statement between a student ministry and its church is vital for the student ministry to help fulfill God's mission in the lives of its students within the life of the church.

"Liberty exists" explains that God has providentially called the church into existence as a collective local body and bride of Jesus Christ. "To change lives" communicates that the goal is ultimately to fulfill Jesus' Great Commission to make disciples, baptize, and teach for the purpose of transformation through gospel-salvation. "Communities" are the locale that God has called the church to reach with the gospel. "And the world" is our ultimate call as the church of Jesus Christ to take the gospel to the nations. "For Jesus Christ" is the theological affirmation that Liberty seeks to accomplish each of these missional elements for the sake of the name and glory of Jesus, not Liberty's name or reputation. In the same way, Liberty Students exists to change lives, communities, and the world for Jesus Christ as the student ministry of Liberty Live Church.

Vision

The God-given vision of Liberty is to launch campuses within a thirty-minute drive of every home in Hampton Roads and to launch groups where our people are. God used Will Mancini's *God Dreams* as a vital tool to shape Liberty's vision for the decade

¹ Liberty Live Church, "Life Track Book," February 25, 2022, <https://libertylive.church/wp-content/uploads/2021/11/life-track-book-2021.pdf>.

of 2017-2027.² Liberty is a multi-site church for the express purpose to wrap the loving arms of Jesus around Hampton Roads. Instead of inviting the nearly two million people of Hampton Roads to attend the Liberty's original campus in the city of Hampton, God called Liberty to launch campuses across Hampton Roads for a wider influence and more accessible church.

Not only has God called Liberty to launch a campus within a thirty-minute drive of every home in Hampton Roads, but God has also called Liberty to launch groups wherever the people of Liberty are. Liberty's groups are a very important ministry. Liberty's groups offer the people of Hampton Roads a place to gather and grow in community together. A Liberty Students ministry exists wherever a Liberty campus exists. As well, Liberty Students is likewise called by God to launch groups wherever students are.

Values

Liberty Live Church shares four core values across all its campuses. These core values are to be life-giving by shaping the culture of the church. The staff team, volunteer team, and members of Liberty are called to exhibit these values in both their personal lives and life together as the church of Jesus Christ. The four core values of Liberty Live Church are to love God, love people, pursue excellence, and choose joy.³

The first core value of Liberty Live is to love God. The key verse focused upon is Luke 10:27, "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself."⁴ Liberty is first and foremost to be a church body who loves God because the church itself is ultimately about the glory of God. "What does it look like to love God? It means to put

² Will Mancini and Warren Bird, *God Dreams* (Nashville: B & H, 2016).

³ Liberty Live Church, "Life Track Book."

⁴ All Scripture quotations are from the English Standard Version, unless otherwise noted.

Him first.”⁵ God is to be loved at Liberty through personal and corporate worship, corporate teaching and prayer, personal devotions, etc.

The second core value of Liberty Live is to love people. The key verse focused upon is John 13:34-35: “A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.” When Liberty loves God biblically, we will love one another properly. “The kingdom of God is built relationally not positionally.”⁶ Hampton Roads will know that we love God by our love for one another (John 13:35). Ways in which Liberty commits to love one another is to express and display loving words and actions when we are together corporately. Liberty also commits to gather and grow together in the ministry of small groups.

The third core value of Liberty Live is to pursue excellence. The key verse focused upon is 1 Corinthians 10:31: “So, whether you eat or drink, or whatever you do, do all to the glory of God.” Liberty teams and members are committed to giving God their best in every area of life. “Excellence is not always having the best, but doing the best with what we have.”⁷ The areas of excellence Liberty is committed to includes worship services, ministries, personal jobs and careers, stewardship, etc.

The fourth core value of Liberty life is to choose joy. The key verse focused upon is Psalm 100:1-2: “Make a joyful noise to the Lord, all the earth! Serve the Lord with gladness! Come into his presence with singing.” The culture of Liberty’s people is love and excellence with joy. “This does not happen by accident; you have to be intentional. You have to decide every day to be joyful.”⁸ Liberty is committed to be joyful

⁵ Liberty Live Church, “Life Track Book.”

⁶ Liberty Live Church, “Life Track Book.”

⁷ Liberty Live Church, “Life Track Book.”

⁸ Liberty Live Church, “Life Track Book.”

when gathered together in worship and ministry, when scattered apart in missional living, and when living and resting in homes as families.

DNA

Liberty's three strands of DNA are the importance of being a multigenerational church, a multiethnic church, and a multisite church. Being a multigenerational church is the first DNA strand shared across Liberty's six campuses. Liberty believes that every person, no matter the age, has significance and value in the church of Jesus Christ.

Being a multiethnic church is the second DNA strand shared across Liberty's campuses. Liberty believes that every ethnicity is created in the image of God and is called to worship Jesus together. This is biblically pictured around the eternal throne of Jesus in the book of Revelation. Because Hampton Roads is a multiethnic region, Liberty must be a multiethnic church.

Being a multisite church is the third DNA strand shared across Liberty. Liberty believes that the most effective and efficient way to reach Hampton Roads for Jesus Christ is partnering together as campuses with shared doctrines and methods. To fulfill the ten-year vision of a Liberty campus within a thirty-minute drive of every home in Hampton Roads, Liberty will need to launch a total of approximately ten campuses by the year 2027.

Liberty Students shares the three DNA strands of Liberty Live Church. Liberty Students accomplishes the multigenerational DNA strand by serving in children's ministry and inviting the older generation to serve as leaders within its Liberty Students. Liberty Students accomplishes multiethnicity by inviting teenagers of different ethnicities to attend and recruiting multiple ethnicities to serve within its ministry. Liberty Students accomplishes the multisite DNA strand by having a full-time student pastor and fully active student ministry at each campus of Liberty Live Church across Hampton Roads.

Discipleship Pathway

The shared discipleship pathway of Liberty across campuses and ministries of Liberty Live Church is to help its people “know God, find community, serve people, and leave a legacy.”⁹ Liberty has named its discipleship pathway “Life Track.” Grant Ethridge, Lead Pastor of Liberty Live Church, states, “We want to help you get your life on track and stay on track.”¹⁰

Liberty Students helps its students “know God” by encouraging and equipping them to spend time in the Word and prayer. “Finding community” is accomplished within Liberty Students by leading students to gather together and grow together in groups. Liberty Students recruits, trains, and deploys both an adult and student leadership team to “serve people.” Since “leaving a legacy” with one’s life is the ultimate goal, Liberty Students disciples and challenges students to go on the mission and give to the mission of the gospel of Jesus Christ.

Rationale

Liberty Live Church is a multigenerational, multiethnic, and multisite church of six campuses who partner together to reach the Hampton Roads region of Virginia for Jesus Christ. Liberty Students is the student ministry of Liberty Live Church. There is a full-time student pastor and fully functioning student ministry at each Liberty campus. Therefore, Liberty Students is a multigenerational, multiethnic, and multisite ministry who partners together to reach the students of Hampton Roads for Jesus Christ.

While there are six campuses across Liberty Live Church, there are seven student ministries. The seventh student ministry is the division between the high school and middle school ministry at the Hampton Campus. This division is due to the size of the campus and the number of students who attend. There is a full-time student pastor who leads each Liberty Student ministry at each campus of Liberty Live.

⁹ Liberty Live Church, “Life Track Book.”

¹⁰ Liberty Live Church, “Life Track Book.”

The fourteen staffed positions within Liberty Students include a Next Gen Pastor, seven full-time student pastors, two ministry assistants, one administrative assistant, and three residents. Within Liberty’s seven total student ministries, Liberty Students’ ministries are reaching over one thousand students combined across all campuses on an average weekly basis. The student grades within Liberty Students are from the sixth grade to the twelfth grade. Hampton Roads demographics report that there are approximately 170,000 students ages eleven to eighteen in the entire region.¹¹

The need of the gospel in the lives of teenagers throughout Hampton Roads along with the multisite strategy of Liberty Students demonstrates the need for this project. Liberty Students’ partnership under the authority of Liberty Live Church, the number of campuses, the vision to launch new campuses, the size of the student ministry, and the population of students in Hampton Roads collectively indicate the desperate need for strategic development both in the existing and new student pastors of Liberty Students. Making disciples of students is a necessary work of the student pastors because a student ministry staff alone cannot reach the 170,000 teenagers of Hampton Roads with the gospel.

Purpose

The purpose of this project was to develop a guidebook as a training resource for the student pastors of Liberty Live to strategically lead their student ministry to reach and disciple the teenagers of Hampton Roads.

Goals

The following four goals determined the success of the purpose of this project.

1. Survey Liberty Live’s student pastors, campus pastors, and Next Gen Pastor to assess the student pastors’ current performance in making disciples of teenagers through development in theology, discipline, and strategy.

¹¹ Greater Hampton Roads: Community Indicators Dashboard, “2022 Demographics,” accessed May 14, 2022, <http://www.ghrconnects.org/demographicdata?id=281263>.

2. Create a training guidebook with six sessions to develop student pastors in theological, discipline, and strategy to making disciples of teenagers at Liberty Live Church.
3. Develop the student pastors in biblical theology, discipline, and strategy to make disciples of teenagers at Liberty Live Church by using the guidebook's six training sessions.

Specific research methodology was created to determine current student pastors' development of knowledge and performance to make disciples of teenagers at Liberty Live Church.

Research Methodology

The first goal was to survey Liberty Live's student pastors, campus pastors, and Next Gen Pastor to assess the student pastors' current performance in making disciples of teenagers through development in theology, discipline, and strategy. The Student Pastor Ministry Data survey established a starting point in the student pastors' understanding of Old Testament and New Testament biblical theology, daily practiced in spiritual and personal disciplines, as well as best ministry practices regarding making disciples of teenagers.¹² Establishing a starting point in current development revealed areas of needed growth for each individual student pastor. The same survey was administered to each of the seven campus pastors¹³ along with the Next Gen Pastor¹⁴ to compare with the student pastors' results. This goal is successfully achieved when the seven student pastors, seven campus pastors, and Next Gen Pastor complete the "Student Pastor Ministry Data" survey.

The second goal was to create a training guidebook with six sessions to develop student pastors in theological, discipline, and strategy to making disciples of teenagers at Liberty Live Church. The "Developing Student Pastors to Make Disciples of

¹² See appendix 1. All of the research instruments used in this project were performed in compliance with and approved by The Southern Baptist Theological Seminary Research and Ethics Committee prior to use.

¹³ See appendix 2.

¹⁴ See appendix 3.

Teenagers in Hampton Roads” guidebook was written to train student pastors in Old Testament and New Testament theology, spiritual and personal disciples, and essential student ministry strategy to make disciples of teenagers at Liberty Live Church in Hampton Roads. An expert panel utilized a rubric to evaluate the curriculum’s theological precision, scope, methodology, and practicality. The goal was considered successfully achieved when a minimum of 90 percent of the guidebook criterion was met or exceeded.

The third goal was to develop the student pastors in biblical theology, discipline, and strategy to make disciples of teenagers at Liberty Live Church by using the guidebook’s six training sessions. I administered a pre-¹⁵ and post-training survey¹⁶ to the student pastors before and after the training to assess their development growth from the training. This goal was successfully met when student pastors score at the satisfactory or above level on the evaluation rubric.

Definitions and Delimitations

Below are key terms with their definitions to clarify specific terminology in this project.

Multisite. The term *multisite* refers to the strategy of multiple sites or campuses of one church across a community, city, region, state, nation, or world. The purpose of the multisite strategy is for multiple campuses to cooperate to reach a definite locale under the direction of one leadership. This multisite strategy has been a proven model to reach regions with the gospel.

Student ministry. *Student ministry* is the term that refers to the ministry of the church called to reach the teenagers of its surrounding communities. The student ministry

¹⁵ See appendix 5.

¹⁶ See appendix 6.

of Liberty live uses worship, groups, discipleship, service, and mission to reach and develop the sixth through twelfth graders it is strategized to reach.

Central. *Central* is the term used for the overall strategy given to each local student pastor to execute as his local campus student ministry. While this central strategy is to be carried out at each campus, it may also be contextualized to best fit the culture, demographic, and facilities of each campus.

Next Gen Pastor. A *Next Gen Pastor* is the central leadership pastor over the campus student pastors at a multisite church. The *Next Gen Pastor* leads the student pastors to execute the discipleship pathway of the church as well as his God-given vision and strategy.

Local. *Local* is the term used for a Liberty Live campus, student ministry, student pastor, etc. Liberty Live's strategy is to launch local campuses in the surrounding cities of Hampton Roads that share a singular vision, mission, value system, and discipleship pathway strategy.

Campus pastor. The *campus pastor* role is responsible for the oversight of that Liberty campus's student pastor. The *campus pastor* supervises the student pastor's execution of the central vision and contextualization of the ministry to teenagers.

To remain focused on the purpose of this project, many elements within student ministry will not be given significant attention. Some delimitations to this project include recruiting and interviewing student pastor candidates, the relationship between student pastors and ministry assistants, the finance department, and the data department. This project did not to discuss any other Liberty ministries outside of Liberty Students.

Conclusion

Student ministry is both a vital and critical ministry of the church today. It must be done, and when done well, will advance the church forward in its mission. When led and strategized correctly, life-long disciples will be developed who God will use to reach Hampton Roads and the world for Jesus Christ. This project offered a centralized

development strategy designed to empower student pastors to execute localized ministry to disciple the teenagers of Liberty Live Church and Hampton Roads.

CHAPTER 2

A BIBLICAL THEOLOGY FOR DISCIPLINING TEENAGERS

A biblical theology for disciplining teenagers must be understood from both the Old and New Testament because teenagers play an essential role in the kingdom of God. The teenage years are critical to prepare a Christian to be a disciple. Additionally, teenagers are vital to the life of the church.¹ God used teenagers throughout Scripture in powerful ways to bring about His will and glory.² Biblical and theological truths therefore apply to teenagers as much as any other age demographic. When teenagers are undervalued in the church, they are underutilized in the kingdom, which is a detriment.

The world is focusing on teenagers more than ever as their influence is rising. James Emery White in *Meet Generation Z* revealed, “MTV conducted a nationwide survey of one thousand respondents born after the year 2000 to see how they would identify themselves if they had the choice, they came up with the self-important name ‘The Founders’—as in needing to ‘found the new world,’ rescuing it from the sins of its past.”³ The size of the teenage generation makes it possible for their impact to be successful.

¹ Kara Powell, Jake Mulder, and Brad Griffin, *Growing Young* (Grand Rapids: Baker, 2016), 15, Kindle.

² Daniel Darling reveals God calling and greatly using Old Testament characters in their teenage years, such as Joseph, David, Esther, Jeremiah, etc. Daniel Darling, *Teen People of the Bible: Celebrity Profiles of Real Faith and Tragic Failure* (Birmingham, AL: New Hope, 2007). Robby Gallaty provides biblical evidence regarding Jesus calling His disciples to follow Him while in their teenage years. Robby F. Gallaty, *Rediscovering Discipleship: Making Jesus’ Final Words Our First Work* (Grand Rapids: Zondervan, 2015), 74-77, Kindle.

³ James Emery White, *Meet Generation Z* (Grand Rapids: Baker, 2017), 41, Kindle.

White urges, “Let me save you some time. Drop everything and start paying attention to Generation Z, which now constitutes 25.9 percent of the US population.”⁴

While the previous data indicates the power of teenagers is growing in the world, the following reveals the population of teenagers is decreasing in the church. Kara Powell, Jake Mulder, and Brad Griffin explain, “Across cultures, a major turning point for young people’s faith seems to be high school graduation. Multiple studies highlight that 40 to 50 percent of youth group seniors—like the young people in your church—drift from God and the faith community after they graduate from high school.”⁵ Cameron Cole and Jon Nielson in *Gospel-Centered Youth Ministry* expose, “A disturbing dropout rate suggested that churches had failed miserably in their mission with young people.”⁶

Because of the church’s failed mission to make disciples of Gen Z, White calls this teenage generation “the first truly post-Christian generation, and numerically the largest. Generation Z will be the most influential religious force in the West and the heart of the missional challenge facing the Christian church.”⁷ Finally, Heather Quiroz in *First Century Youth Ministry* reports, “The youth ministries that are thriving in America today are the ones that take discipleship seriously.”⁸

Therefore, a biblical theology for making disciples of teenagers is crucial to both reaching and retaining teenagers in the church. Many student pastors are focused on numerical growth. Others concentrate on keeping the teenagers they have. Many statistics are centered on how many teenagers are still involved in the church after graduation. However, Jesus’s Great Commission for all people was to make disciples, including

⁴ White, *Meet Generation Z*, 37.

⁵ Powell, Mulder, and Griffin, *Growing Young*, 18.

⁶ Cameron Cole and Jon Nielson, *Gospel-Centered Youth Ministry* (Wheaton, IL: Crossway, 2016), 17, Kindle.

⁷ White, *Meet Generation Z*, 11.

⁸ Heather Quiroz, *First-Century Youth Ministry: Exploring Our Jewish Roots to Reclaim Discipleship* (San Diego: Youth Cartel, 2020), 7, Kindle.

teenagers. A student pastor's primary responsibility is to make disciples of teenagers (Matt 28:19). Teenagers are called to be disciples of Jesus Christ throughout the rest of their lives (Matt 28:20). To make disciples of teenagers, student pastors must be developed through two primary passages of Scripture: the cultural mandate of the Old Testament (Gen 1:26-28) and the Great Commission of the New Testament (Luke 24:44-49). The culture mandate answer what teenagers are created as, and the Great Commission answers what teenagers are called to do. The cultural mandate additionally offers the foundational theologies on which a student pastor should focus, and the Great Commission offers the biblical strategy on which a student shapes his student ministry.

An Old Testament Biblical Theology for Making Disciples of Teenagers

Understanding the biblical theology that the Old Testament offers in terms of discipling teenagers is crucial. The disturbing dropout rate of teenagers from the church has caused churches to give a greater attention to teenagers. Churches attempt many different programs to reach and keep teenagers. However, Quiroz stresses, "Most youth aren't dying for another program to attend. They have plenty already."⁹ Teenagers are not a different breed of humanity than other people. God works in teenagers the same way as anyone else; they are created in His image like everyone else. The cultural mandate in Genesis 1:26-28 gives student pastors foundational theologies to focus upon when discipling teenagers.

The Cultural Mandate (Gen 1:26-28)

A biblical and theological understanding of a teenager's make-up begins in Genesis 1:26. The doctrine of the image of God reveals the reason why God created humanity. In *Systematic Theology*, Wayne Grudem explains, "God did not need to create man, yet He created us for His own glory. God speaks of his sons and daughters from the

⁹ Quiroz, *First-Century Youth Ministry*, 7.

ends of the earth as those “whom I created for my glory (Isa 43:7; cf. Eph 1:11-12).”¹⁰

Along with all humanity, God created those in their teenage years for His glory. Likewise, He deserves glory during a person’s teenage years.

Genesis 1:26-28 is the Scripture’s first mention of God creating humanity in His image. Under the inspiration of the Holy Spirit, Moses writes,

Then God said, “Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.” So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.

William Reyburn and Evan Fry write that these verses expressly “tell of the creation of human beings and God’s gift to them of all the things He created.”¹¹

Commentator Ken Matthews lists eight marks in Genesis 1:26-28 signifying that human life is the pinnacle of God’s creative handiwork: (1) creation in ascending order; (2) the only creative act preceded by “Let us make”; (3) the passage flows from impersonal language to personal; (4) humanity is the only creation in the image of God and assigned to rule; (5) *bārā*’ occurs three times referring to His image; (6) it is the longest description; (7) chiasm highlights image’s emphasis; and (8) humanity is the only direction creation of God.¹² Thus, Genesis 1:26-28 is set apart from the rest of the creation narrative signifying humanity as God’s purposeful climax. Bruce Waltke concludes, “The narrator places humankind closer to God than the rest of creation.”¹³

¹⁰ Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 1994), 440, Kindle.

¹¹ William Reyburn and Evan Fry, *A Handbook on Genesis* (New York: United Bible Societies, 1998), 49.

¹² Kenneth A. Matthews, *Genesis 1-11:26*, The New American Commentary, vol. 1A (Nashville: Broadman & Holman, 1996), 160.

¹³ Bruce K. Waltke, *Genesis* (Grand Rapids: Zondervan, 2001), 64, Kindle.

The Old Testament's cultural mandate is made up of five major doctrines by which teenagers must be disciplined. (1) The "Our and Us" theology answers in whose image teenagers are created. (2) The "Image and Likeness" theology answers what is God's image in teenagers. (3) The "Dominion and Subdue" theology answers what leadership teenagers are to assume. (4) The "Male and Female" theology answers how teenagers are called to live out their created gender. (5) The "Fruitful, Multiply, and Fill" theology answers what teenagers are called by God to aspire to for the rest of their lives.

Our and Us

These two words spoken by God powerfully communicate both the unity and plurality of God as Trinity. As Genesis 1:26 begins with "Let us make man in our image," many commentators and theologians have disagreed over the identity of "us" and "our." There are four primary interpretations throughout history.¹⁴ The first interpretation held by Reyburn and Fry, is that "God is referring to himself and his heavenly court, as in Job 1:6; 1 Kings 22:19-20; Psalm 89:5."¹⁵ While this interpretation is widely accepted among modern scholars and Scripture includes angels as witnesses during God's creation act (Job 38:7), it is difficult to concur since angels do not share in God's divine image.¹⁶ Therefore, God deliberating "let us make" with angels present is possible, but God including angels "in our image" is unbiblical. Peter Gentry concludes, "God has communicated to the divine assembly, that his rule in the world will be effected largely through humans, not through 'gods' or 'angels.'"¹⁷

¹⁴ Reyburn and Fry, *A Handbook on Genesis*, 49-50.

¹⁵ Reyburn and Fry, *A Handbook on Genesis*, 49-50.

¹⁶ Bob Utley, *How It All Began: Genesis 1-11*, Study Guide Commentary Series, vol. 1A (Marshall, TX: Bible Lessons International, 2001), 33.

¹⁷ Peter J. Gentry, "Kingdom through Covenant: Humanity as the Divine Image," *The Southern Baptist Journal of Theology* 12, no. 1 (Spring 2008): 37.

The second interpretation taught by Waltke is “the traditional Christian interpretation, that it represents a plurality within deity, has some textual support and satisfies the Christian theology of the Trinity.”¹⁸ Victor Hamilton objects this interpretation: “But even if one grants that Moses was in some way responsible for Genesis 1, it is going too far to call Israel’s hero a trinitarian monotheist!”¹⁹ The third interpretation believed by Gordan Wenham is that God was speaking in the plural form as language to indicate His majesty.²⁰ Wenham notes the rejection of this interpretation by noting, “That ‘we’ as a plural of majesty is not used with verbs.”²¹ The fourth interpretation, as explained by Hamilton, states God is using *us* and *our* as “a plural of deliberation. God speaks to himself. [Other] plural uses of deliberation [are] Genesis 1:9-11 and 2 Samuel 24:4.”²² Wenham disputes by summarizing, “Though this is a possibility (cf. Prov 8:22–31), it loses much of its plausibility if רוּחַ is translated “wind” in verse 2.”²³

When biblically and theologically comparing the accuracy of the four historic interpretations, the second option is the most convincing.²⁴ The angels had no part in making humanity, nor do they share in the image of God. Not only was God the Spirit present during the creation event, but the New Testament indicates the Son of God was also present (John 1:1-3; 1 John 1:1; Col 1:16; Rev 1:8). It is theologically difficult to omit God the Son from God’s *us* and *our* declaration. God sanctifies saved humanity into the

¹⁸ Waltke, *Genesis*, 64.

¹⁹ Victor P. Hamilton, *The Book of Genesis, Chapters 1-17* (Grand Rapids: Wm. B. Eerdmans, 1990), 132-34

²⁰ Gordan J. Wenham, *Genesis 1-15*, Word Biblical Commentary, vol. 1 (Dallas: Word, 1987), 27-28.

²¹ Wenham, *Genesis 1-15*, 27-28.

²² Hamilton, *Genesis, Chapters 1-17*, 132-34.

²³ Wenham, *Genesis 1-15*, 27-28.

²⁴ Anthony Hoekema, *Created in God’s Image* (Grand Rapids: Wm. B. Eerdmans, 1986), 12.

image of Jesus (Rom 8:29). Because each member of the Trinity is equally God and share the same nature, humanity was created in the image of the Triune God. Moses was unaware of the Trinitarian reference in Genesis 1:26, but the Holy Spirit carried along (2 Pet 1:21) the author to the use *us* and *our*. New Testament readers therefore biblically and theologically understand humanity as created in the image of the Triune Godhead.

Student pastors must be theologically developed to disciple teenagers using the doctrine of God's image, namely, God's deliberation in creation.²⁵ It is biblically beneficial to believe God's use of *us* and *our* in Genesis 1:26 refers to the Trinity. This interpretation is a vital part of teenagers' discipleship process as they understand Whose image in which they are created.²⁶ White stresses, "We are made in the image of God, which means we have been created to be able to respond to and be in a relationship with the living God."²⁷ When a student pastor discipled a teenager to comprehend being made in the image of the Trinitarian Godhead, the teenager is able to relationally connect with each member of the Trinity through the Scriptures, the gospel, worship, and prayer.

Image and Likeness

God then announced in Genesis 1:26 that humanity was made in His "image and likeness." Humanity is not made in the image of angels or animals. Conversely, neither angels nor animals are made in God's image. Waltke stresses the significance of this miracle: "Fundamental to Genesis and the entirety of Scripture is the creation of humanity in the image of God."²⁸ *Image (selem)* and *likeness (dēmût)* emerge only a few times in Genesis (1:26-27; 5:1, 3; 9:6).²⁹

²⁵ Bryan Murphy, "The Trinity in Creation," *Masters Seminary Journal* 24, no. 2 (fall 2013): 172-73.

²⁶ Tim McKnight, *Navigating Student Ministry* (Nashville: B & H, 2022), 21, Kindle.

²⁷ White, *Meet Generation Z*, 131-32.

²⁸ Waltke, *Genesis*, 65-66.

²⁹ Mathews, *Genesis 1-11:26*, 163-64.

A theological debate continues regarding whether the words “image” and “likeness” in the biblical text were meant to be synonymous or distinct. Gentry clarifies,

Given the normal meanings of “image” and “likeness” in the cultural and linguistic setting of Old Testament and the ancient Near East, “likeness” specifies a relationship between God and humans such that *'ādām* can be described as the son of God, and “image” describes a relationship between God and humans such that *'ādām* can be described as a servant king. Although both terms specify the divine-human relationship, the first focuses on the human in relation to God and the second focuses on the human in relation to the world.³⁰

Therefore, God providentially intended both “image” and “likeness” to be recorded in Scripture as descriptions of humanity’s creation in relationship to Him and the rest of creation.

The prepositions כ (“in”) and כ (“like”) must also be considered. Wenham imparts, “The prepositions כ ‘in, by’ and כ ‘as, like’ are not exact synonyms, though their semantic fields do overlap. But in this verse, the early translators and most modern commentators agree that: כ ‘in’ is virtually equivalent to כ ‘like.’”³¹ The biblical and theological significance of the “image of God” distinguishes human life from every other created thing. The theological significance of “the likeness of God” is stamped into humanity perpetuated by their offspring (Gen 5:1-3).³²

Waltke emphasizes, “Understanding that we are made in the image of God is essential for understanding our destiny and relationship to God.”³³ The question “what is the image of God” has been debated for centuries by theologians. “The image of God” has only four occurrences in the Old Testament (twice in Gen 1:26, twice in 1:27, 9:6).³⁴ Grudem teaches that humanity reflects God in the following ways: intellect, morality,

³⁰ Gentry, “Kingdom through Covenant,” 28-29.

³¹ Wenham, *Genesis 1-15*, 28-29.

³² Mathews, *Genesis 1-11:26*, 169.

³³ Waltke, *Genesis*, 69-70.

³⁴ Hamilton, *Genesis, Chapters 1-17*, 134-35.

spirituality, dominion, creativity, ethicality, and immortality.³⁵ Therefore, God has shared Himself with humanity by creating them in His image.

Many believe that God has only shared His communicable attributes with humanity. However, Grudem holds that God has created humanity in both His communicable and incommunicable attributes.³⁶ God has created humanity in His communicable attributes such as love, but also created mankind in His incommunicable attribute such as omniscience. God has shared His omniscience with humanity in part but not perfection in the same way He has shared his ability to love in part but not perfection. Therefore, what is true of God is true of man in finite form, not infinite.

The gospel's redemptive story arch theologically links the Old and New Testaments regarding the image of God in man. It also explains the theological fulfillment of the image of God found in Jesus Christ. Being created in the image of God does not mean that humanity is God, but rather made to reflect His image.³⁷ Derek Kidner writes, "After the fall, man is still said to be in God's image (Gen. 9:6) and likeness (Jas 3:9); nonetheless he requires to be 'renewed . . . after the image of him that created him' (Col. 3:10; cf. Eph. 4:24)." ³⁸ Jesus of Nazareth is "the" (Col 1:15) "exact imprint" (Heb 1:3) of the image of God. Redeemed humanity is being sanctified into His image through the power of the Holy Spirit (2 Cor 3:18). This gives humanity hope as God has predestined people to be progressively transformed into the likeness of Jesus who is God (Rom 8:29; 1 Cor 15:49).³⁹

³⁵ Grudem, *Systematic Theology*, 443.

³⁶ Grudem, *Systematic Theology*, 156-57.

³⁷ Waltke, *Genesis*, 69-70.

³⁸ Derek Kidner, *Genesis*, Tyndale Old Testament Commentaries, vol. 1 (Downers Grove, IL: InterVarsity, 1967), 55.

³⁹ Grudem, *Systematic Theology*, 445.

Student pastors must be biblically developed to disciple teenagers to theologically understand the doctrine of the image of God and its implications for life. Cole and Nielson teach, “Youth ministry hoping to make lasting change needs to constantly hold Jesus up ‘as the image of the invisible God’ (Col. 1:15).”⁴⁰ Teenagers naturally do not look to God or the Scriptures to understand their identity. Michael McGarry offers, “Rather than driving students to fix their behavior, youth workers invite them to become children of God through what Christ has done on their behalf, knowing that the Holy Spirit will reshape their hearts and desires as they understand their identity in Christ.”⁴¹

Students must see Jesus as the ultimate image of God and find their identity in Him to grow as His disciples. Student pastors should also be developed to disciple students to understand the implications and applications of the doctrine of the image of God. Teenagers must understand that a biblically theological understanding of the doctrine of the image of God begins with reflecting His image by representing Him as His image bearers. That theological understanding then can be lived out through how teenagers are to treat others as His image bearers, which shows how much they value God Himself. Teenagers then will better biblically understand both the implications and applications of the image of God regarding crucial social issues such as human dignity, abortion, adoption and foster care, the poor, the disabled, and more.

Dominion and Subdue

God announced the leadership he designed humanity to practice. “And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth” (Gen 1:26b). “To have dominion over” is translated as “be masters over” or “to be put in charge

⁴⁰ Cole and Nielson, *Gospel-Centered Youth Ministry*, 28.

⁴¹ Michael McGarry, *A Biblical Theology of Youth Ministry* (Nashville: Randall, 2019), 131, Kindle.

of.”⁴² In verse 28, God said, “And God blessed them. And God said to them, ‘Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.’” To subdue translates “to tread or trample on” (Josh 18:1) or “the land being conquered, overcome, and overpowered” (Num 32:22, 29; 2 Sam 8:11; 1 Chron 22:18).⁴³ Reyburn and Fry conclude that *subdue* and have *dominion* are parallel expressions.”⁴⁴ Therefore, God remained sovereign over the cosmos, and He created humanity to image Him by being kings, taking charge over, caring for, and cultivating the earth.⁴⁵ Matthews expounds,

The language of 1:26 reflects this idea of a royal figure representing God as his appointed ruler. This appears also to be the understanding of Psalm 8, which focuses on human dominion, though without explicit mention of the “image” or “likeness.” This is further indicated by the term “rule” (*rādā*) in 1:26, 28, which is used commonly of royal dominion. Human jurisdiction over animate life in the skies, waters, and land corresponds to the “rule” (*māšal*) of the sun and moon over the inanimate sphere of creation.⁴⁶

The timeless application of Genesis 1:26 and 28 is that humanity is created by God to be responsible kings who exercise dominion with compassion and not exploitation.⁴⁷

The gospel of Jesus Christ is the most enlightening truth when understanding and applying humanity’s call to have dominion and subdue the earth.⁴⁸ In His incarnation, Jesus is the fulfillment of humanity’s rule over the earth. The apostle Paul and the writer of Hebrews agree that God put all things under His feet in subjection to Him (1 Cor 15:27-28; Eph 1:22; Heb 2:6-10). Because of humanity’s sin, all things are not

⁴² Reyburn and Fry, *A Handbook on Genesis*, 52.

⁴³ Reyburn and Fry, *A Handbook on Genesis*, 52.

⁴⁴ Reyburn and Fry, *A Handbook on Genesis*, 52.

⁴⁵ Waltke, *Genesis*, 66.

⁴⁶ Matthews, *Genesis 1-11:26*, 168.

⁴⁷ Hamilton, *Genesis, Chapters 1-17*, 138.

⁴⁸ This view is not in connection with or a defense of what is traditionally known as “dominion theology.”

under humanity's feet. However, through Jesus's victory over sin, humanity will rule and reign with Jesus both on and over the earth (2 Tim 2:12; Rev 5:10).⁴⁹

Student pastors must be developed to disciple students to subdue and have dominion by becoming Christlike leaders. Since every human being is created by God to be a king over the earth, student ministry should always include leadership training. In *Student Ministry Matters*, Ben Trueblood encourages student pastors to “teach the students how to lead in a team setting. The goal [is] is to hand [ministry] teams over to students entirely with adult leaders supervising from a distance.”⁵⁰ God calls student pastors to disciple teenagers in the Scriptures to prepare them to be leaders throughout the rest of their lives.

Male and Female

Moses went on to pen, “So God created man in his own image, in the image of God he created him; male and female he created them” (Gen 1:27). God declared humanity would be created as male and female in His image.⁵¹ He used plural pronouns to refer to Himself (Gen 1:26) and a singular pronoun (Gen 1:27) to remind humanity that He created humans to image Him in plurality, equality, and unity.⁵² Hamilton stresses, “The verse affirms that God created in his image a male *'ādām* and a female *'ādām*. Both share the image of God.”⁵³ Longman went further to say, “This passage does not say that men were created in God's image, then women in man's image. No, both male and female reflect what God is like. No wonder then that female imagery (e.g., mother, Ps 131; Is 66:13; Wisdom (feminine), Prov 1:20-33; 8-9) is used in addition to the more common male

⁴⁹ Hamilton, *Genesis, Chapters 1-17*, 138.

⁵⁰ Ben Trueblood, *Student Ministry That Matters* (Nashville: B & H, 2016), chap. 12, para. 4, Kindle.

⁵¹ Gender is biological and assigned by God at conception in the mother's womb.

⁵² Utley, *Genesis 1-11*, 34.

⁵³ Hamilton, *Genesis, Chapters 1-17*, 138-39.

imagery for God.”⁵⁴ Men and women are equally created in God’s image for two tasks: to procreate in marriage and practice dominion on earth.⁵⁵

The gospel of Jesus theologically fulfills the biblical doctrine of gender. Jesus Himself reaffirmed both genders equally created in God’s image in Mark 10:6: “But from the beginning of creation, God made them male and female.” The apostle Paul theologically explained the differentiation of gender roles within marriage. Paul further wrote that a wife is to submit to her husband as the church submits to Jesus and husbands are to lovingly lead their wives to reflect Jesus’s love for His bride (Eph 5:22, 25). Therefore, God created humanity in His image to reflect Himself in various ways such as plurality, equality, role differentiation, authority, and submission.

Student pastors must be theologically developed to disciple teenagers to believe and live biblical gender roles prescribed in the Scriptures. White reports that Gen Z is “experiencing radical changes in technology and understandings of family, sexuality, and gender.”⁵⁶ White further reveals that a Northwestern University study found that 73 percent of Gen Z are in favor of same-sex marriage and 74 percent support transgenderism.⁵⁷ McGarry agrees, writing, “Sexuality remains at the forefront of generational distinctives for GenZ.”⁵⁸ Student pastors must disciple their students to not fearfully back down from the cultural pressures surrounding conversations about sexuality, but rather be willing to wrestle with their peers about the doctrine of gender using love, wisdom, and the Word of God.⁵⁹

⁵⁴ Tremper Longman III, *How to Read Genesis* (Downers Grove, IL: IVP, 2005), 108.

⁵⁵ Hamilton, *Genesis, Chapters 1-17*, 139.

⁵⁶ White, *Meet Generation Z*, 39.

⁵⁷ White, *Meet Generation Z*, 46.

⁵⁸ McGarry, *A Biblical Theology of Youth Ministry*, 81.

⁵⁹ McGarry, *A Biblical Theology of Youth Ministry*, 81.

Fruitful, Multiply, and Fill

Genesis 1:28 reads, “And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” Kidner clarifies, “To bless is to bestow not only a gift but a function (1:22, 2:3).”⁶⁰ In Genesis 1:26-28, God gives two primary tasks to the man and woman created in His image: to procreate in marriage and practice dominion on mission.⁶¹ While God commanded the animals to be fruitful and multiply, His command to the man and the woman was personal in nature by relationally calling them (“and God said to *them*,” Gen 1:28).⁶²

Wenham expounds, “Furthermore, man is told to ‘subdue and rule’ the earth and its animal inhabitants, thereby fulfilling his role as God’s image-bearer on earth (cf. v 26). But the focus in Genesis is on the fulfillment of the blessing of fruitfulness. This command, like others in Scripture, carries with it an implicit promise that God will enable man to fulfill it (Gen 17:2, 20; 28:3; 35:11).”⁶³ Allen Ross writes, “Later, the nation of Israel would come to recognize how God had blessed them with descendants in fulfillment of his promises to Abraham (ch 15; 18:1-19; 22:1-19; Exod 1:7).”⁶⁴

God creating humanity in His image as two genders and blessing them to be fruitful, multiply, and fill the earth is biblically and theologically fulfilled in the gospel of Jesus Christ. The New Testament church interpreted Genesis and the other four books of the Pentateuch as Jesus of Nazareth being God’s intended fulfillment as the second Adam (John 1:21, 25, 45; 5:46; 6:14; 7:40; Acts 3:22-26; 7:37; Rom 5:12-21; 1 Cor 15:45-

⁶⁰ Kidner, *Genesis*, 56-57.

⁶¹ Hamilton, *Genesis, Chapters 1-17*, 139.

⁶² Wenham, *Genesis 1-15*, 33.

⁶³ Wenham, *Genesis 1-15*, 33.

⁶⁴ Allen Ross, *Genesis*, in *Cornerstone Biblical Commentary*, vol. 1, *Genesis and Exodus*, ed. Philip W Comfort (Carol Stream, IL: Tyndale, 2008), 40.

49).⁶⁵ As the Old Testament narrative exposes Adam and his descendants' deficiency to fulfill the cultural mandate (like Abraham), the New Testament reveals Jesus as the Second Adam who obeys God's cultural mandate by empowering God's children (the church) to carry out His mission (Rev 21:1-6).

Student pastors must be theologically developed to disciple teenagers in the areas of parenting and disciple making to fulfill Genesis 1:28. The Scriptures should be taught for teenagers to be future parents who raise their children to be disciple of Jesus. Having children and parenting are physical ways to obey Genesis 1:28. Disciple making is the spiritual application of Genesis 1:28. God was calling humanity to fill the earth with descendants: images of God who are to glorify God. Therefore, student pastors should disciple teenagers to be godly parents and disciple makers to be spiritually fruitful, multiply, and fill the earth with followers of Jesus.

Summary

The cultural mandate of Genesis 1:26-28 gives the most vital doctrines for student pastors to disciple teenagers. These foundational doctrines give the most theological answers to teenagers' questions. God created humanity in His triune image and likeness as both male and female to fruitfully multiply themselves, fill the earth, and subdue it. Student pastors must be theologically trained to understand and teach this foundational passage of Scripture. Waltke summarizes,

Only Christ, the Second Adam (cf. Ps. 8 and Heb. 2), can completely fulfill the regent function of the image. The One who is uniquely the express image of God's person, the heavenly Son of Man and Rider of the Clouds, is the true Image and so God's true King on earth. He brings salvation to fallen humanity. He completes perfectly humanity's twofold function. He makes the church his bride (Eph. 5:23-32) and fills the earth with spiritual children (Isa. 53:10-11; Matt. 12:46-50; John 1:11-13; Gal. 3:29). He blesses his disciples and fills them with the Spirit of life (cf. *emphysaō* in LXX of Gen. 1:7 and John 20:22). He brings everything under his dominion (Luke

⁶⁵ Kenneth. A. Mathews, "Genesis," in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander and Brian S. Rosner, electronic ed. (Downers Grove, IL: InterVarsity, 2000), 141.

10:18-19; Eph. 1:22; Col. 1:18-20), including Satan and evil (Gen. 3:15; Matt. 4:1-11; Col. 3:10), and enters into the rest of God (Heb. 1:3).⁶⁶

When student pastors focus on the fulfillment of Jesus, they take the legalistic burden off teenagers.

Through faith in Christ, Christian teenagers can live as the image and likeness of their Triune God because Jesus is the perfect image of God. Teenagers should be encouraged that they have the power through Jesus to be trained as leaders who biblically practice dominion and faithfully subdue the earth. Teenagers can biblically live out the gender distinction and role God created as Jesus empowers men and women equally to accomplish His call on their life. Teenagers must be disciplined to be godly spouses, parents, and disciple makers to obey the cultural mandate to be fruitful, multiply, and fill the earth with the glory of God.

A New Testament Biblical Theology for Making Disciple of Teenagers

A disciple making student ministry finds its theological foundation in Genesis 1:26-28. The image of God, gender of humanity, and subduing and filling the earth are the foundational doctrines student pastors must teach for teenagers to be disciplined. Even though God commanded Adam and Eve to be fruitful and fill the earth, it was doomed to fail. The cultural mandate's success was dependent upon sinful humanity. However, God had a greater command and promise to come to ensure missional success. Jesus's Great Commission is a New Testament parallel to the Old Testament cultural mandate.

Matthew Fretwell explains, "The cultural mandate is much like the Great Commission—a direct order given from the Creator to be "fruitful and multiply" (Gen 1:26-28; Matt 28:18-20). While there are some distinctions between the two, both relay a

⁶⁶ Waltke, *Genesis*, 70.

kingdom ethos.”⁶⁷ Greg Beale expounds further by saying the cultural mandate of Genesis 1:26-28 is the first great commission as its nature is both cultural and missional to be God’s witnesses through godly living.⁶⁸ Therefore, it is not only crucial for a student pastor to be developed in Genesis’s cultural mandate, but it is also vital for him to be developed in the Jesus’s Great Commission.

The Great Commission (Luke 24:44-49)

Jesus’s Great Commission reads, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age” (Matt 28:19-20). Therefore, a successful student ministry disciples teenagers to make disciples and take the gospel to the nations. Many student ministry statistics answer whether teenagers are continuing to attend church after high school graduation, but that is not Jesus’s goal for teenagers.

However, the spiritual fruit of developing student pastors to disciple teenagers is also experienced during students’ teenage years. Quiroz reports, “After working with over 1,000 churches to help them execute strategies that cultivate lifelong followers of Jesus, we can’t miss the fact that the youth ministries that are thriving in America today are the ones that take discipleship seriously.”⁶⁹ Student ministries that focus on making disciples of teenagers in the present obey Jesus’s Great Commission, experience a thriving student ministry, and watch teenagers spiritually flourish down the road.

⁶⁷ Matthew Fretwell, “The Cultural Mandate’s Connection to the Great Commission,” *Biblical Leadership*, July 27, 2021, <https://www.biblicalleadership.com/blogs/the-cultural-mandates-connection-to-the-great-commission/>.

⁶⁸ Greg Beale, “What Is the Relationship between the Cultural Mandate and the Great Commission?,” *The Gospel Coalition*, May 12, 2017, <https://www.thegospelcoalition.org/article/what-is-the-relationship-between-the-cultural-mandate-and-the-great-commission/>.

⁶⁹ Quiroz, *First-Century Youth Ministry*, 7.

Jesus's Great Commission is His final instructions to take the gospel and make disciples of all nations. Barna reports that 51 percent of church goers do not know the Great Commission.⁷⁰ Matthew 28:19-20 is the most well-known passage containing the Great Commission.⁷¹ However, Luke's account of the Great Commission offers a strategic perspective of Jesus's last words. Luke's account contains a three-part strategy to make disciples: teach the Bible, focus on the gospel, and live missional. The simplicity of this strategy profoundly applies to all things pertaining to student ministry.

The last chapter of Luke's gospel is centered upon Jesus's resurrection and commission. Darrell Bock summarizes Luke's final chapter with the following highlights:

First, he appears to the women (24:1-12). His discussion with two disciples on the Emmaus road contains wonder and discovery, reversing previous disappointment (24:13-35). In the final scene he appears to a group of disciples, bids them farewell, and gives final instructions (24:36-53), ending with the opening of Scripture, commission, promise, and ascension.⁷²

Luke concluded his final chapter with his account of Jesus's Great Commission. In Luke's account, Jesus left His disciples and us with a three-part strategy to fulfill His Great Commission: (1) Bible, (2) gospel, and (3) missional.

Bible

Luke begins his account of the Great Commission with Jesus's defining statement about the Bible. "Then He said to them, 'These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled'" (24:44). This statement summarized Jesus's New Testament life and teachings as having fulfilled the Old Testament's

⁷⁰ Barna Group, "51% of Churchgoers Don't Know of the Great Commission," March 27, 2018, <https://www.barna.com/research/half-churchgoers-not-heard-great-commission/>.

⁷¹ Barna Group, "51% of Churchgoers."

⁷² Darrell. L. Bock, *Luke 9:51-24:53*, Baker Evangelical Commentary (Grand Rapids: Baker, 1996), 1879.

prophecies and promises.⁷³ Stein highlights, “‘While I was still with you’ indicates that the risen Christ is the same person as the ‘historical Jesus’ (cf. 24:39). It also reveals that a new period had been inaugurated in which Jesus would no longer be “with them.”⁷⁴ Jesus emphasized to His disciples that the overarching summary of His life and teaching was not new information but what He had been teaching them all along in His ministry. He reminded His disciples of what He had previously taught them about His death and resurrection to come (Luke 9:22, 44; 17:25; 18:31; 22:37).⁷⁵

The “words” Jesus spoke of were everything in the Old Testament was ultimately written about Him (Luke 24:44). Jesus was claiming to be the fulfillment of the Old Testament as His life was patterned after it (Luke 24:25; Acts 13:29; John 5:39; 20:9).⁷⁶ Stein explains, “For Luke the OT was a Christian book from beginning to end. This was not grasped by the disciples during Jesus’ ministry. Now, however, due to Jesus’ interpreting of the Scriptures, they saw this clearly (cf. Luke 24:27, 45; Acts 17:3; cf. also John 12:16).”⁷⁷ Some of the very men Jesus was speaking to would soon become authors of the New Testament who interpreted the Old Testament according to Him.

Jesus clarified “everything written about Me” within the Old Testament to include “the Law of Moses and the Prophets and the Psalms” (Luke 24:44). Robert Stein writes, “The solemn division of Scripture into *the law of Moses and the prophets and the psalms* (the three divisions of the Hebrew Bible) indicates that there is no part of

⁷³ Bock, *Luke 9:51-24:53*, 1935.

⁷⁴ Robert H. Stein, *Luke*, New American Commentary, vol. 24 (Nashville: Broadman & Holman, 1992), 619-20.

⁷⁵ I. Howard Marshall, *The Gospel of Luke*, The New International Greek Testament Commentary (Grand Rapids: Paternoster, 1978), 905.

⁷⁶ Bock, *Luke 9:51-24:53*, 1936.

⁷⁷ Stein, *Luke*, 619-20.

Scripture that does not bear its witness to Jesus.”⁷⁸ Jesus gave His disciples the greatest interpretation key for the Old Testament: Himself.

Jesus finished Luke 24:44 with the crucial phrase, “must be fulfilled.” Scripture’s authority depends on its fulfillment. Fulfillment means to fill, make full, finish, complete, fulfill.⁷⁹ Bock demonstrates, “The key term is πληρόω (*plēroō*, to fulfill), which appears in several Lucan texts to refer to something anticipated in God’s design that has come to pass (Luke 1:20; 4:21 [Scripture]; 9:31; 21:24; 22:16; Acts 1:16 [Scripture]; 3:18; 13:27 [the prophets]; cf. Acts 2:23).”⁸⁰ Jesus is the fulfillment the Old Testament from beginning to end (Matt 5:17).

Student pastors therefore must be developed to make disciples of teenagers by preaching, teaching, and interpreting all the Scriptures through the person of Jesus Christ. It is possible to teach from the Scriptures and miss the fulfillment of the Scriptures. Trent Butler expounds,

As with the two followers going to Emmaus, so with the crowd in Jerusalem. Jesus opened Scripture and referred back to the passion predictions. Resurrection was a surprise. It should not have been if they had listened and absorbed his teachings. Scripture did not paint the kingdom the way they had been taught. Scripture did not paint Messiah in terms they expected. Scripture could be misread and misapplied. They had to read Scripture carefully and find what God wanted to say to them through it. Scripture read correctly points to Jesus, to all that Jesus experienced, especially his death, burial, and resurrection. Can you read? Can you hear the voice of God as you read? Do you see Christ as you read? Check how you read and understand Scripture. The first telling point is always this: Does it point you to Christ?⁸¹

The Spirit desires student pastors to use all the Scriptures when discipling teenagers. Genesis through Revelation should be taught theologically as the grand narrative

⁷⁸ Leon Morris, *Luke*, Tyndale New Testament Commentaries, vol. 3 (Grand Rapids: Wm. B. Eerdmans, 1988), 361

⁷⁹ Marshall, *The Gospel of Luke*, 905.

⁸⁰ Bock, *Luke 9:51-24:53*, 1936.

⁸¹ Trent C. Butler, *Luke*, Holman New Testament Commentary, vol. 3 (Nashville: Broadman & Holman, 2000), 420.

of God interpreted through the lens of the gospel of Jesus Christ (2 Tim 3:16-17). Student pastors should have a succinct plan to teach through the whole Bible during the career of a teenager in their student ministry.⁸² Quiroz concludes, “Scripture [is] at the center of the life, teaching, and the culture we are seeking to create.”⁸³ A Christ-centered understanding of the Scriptures should inspire every worship service, group, training, missional effort, and event in student ministry.⁸⁴

Gospel

The Scriptures are always interpreted by and lead to a spiritually enlightened understanding of the gospel of Jesus Christ. James Edwards writes, “Jesus presents himself as the authoritative interpreter of both Scripture and the messianic ideal in Scripture. For the first time in v. 46, ‘what is written about Jesus’ in Scripture leads to kerygma.”⁸⁵ Previously, the disciples were unable to understand the Christological hermeneutic of Scripture; only Jesus could open their minds to perceive His central motif.⁸⁶ Therefore, Jesus authoritatively opened the minds of His disciples to understand the Scriptures for the ultimate purpose of using the Scriptures to make gospel-disciples.

Jesus opened the minds of His disciples to understand the Scriptures through a gospel-centered hermeneutic. A mind opened to the Scriptures by Jesus is one that understands all of Scripture through the lens of the gospel. Butler highlights, “Jesus went back to his passion predictions. Old Testament Scriptures such as Isaiah 53 showed that

⁸² I recognize that some student pastors do not have a succinct plan, yet preach and teach the Scriptures in a faithful way that makes disciples of Jesus. For those who do not have such a succinct plan, this is simply an encouragement to formulate a teaching plan that strategically disciples teenagers through all the Scriptures and theology.

⁸³ Quiroz, *First-Century Youth Ministry*, 8.

⁸⁴ Parent and volunteer involvement is encouraged at every level of student ministry discipleship so that the student pastor is not alone in this endeavor.

⁸⁵ James R. Edwards, *The Gospel according to Luke*, The Pillar New Testament Commentary (Grand Rapids: William B. Eerdmans, 2015), 734.

⁸⁶ Marshall, *The Gospel of Luke*, 905.

the expected Messiah must suffer and die. They also indicated that he must be raised on the third day.”⁸⁷ His death and resurrection were the primary interpretation tools Jesus left His disciples with which to pen and preach the Scriptures with accuracy and authority.

Student pastors must be developed to make disciples of teenagers by understanding the Scriptures through a gospel-centered hermeneutic. As the apostle Paul prayed for the church at Colossae, student pastors must regularly pray for their students’ minds to be opened by Jesus to understand the Scriptures christocentrically (Col 1:9). While preaching and teaching through all the Scriptures as previously prescribed, student pastors must be developed to interpret and apply all Scripture with Jesus’s gospel-centered hermeneutic. Cole and Nielson explain,

The reason the authors of this book consider gospel centrality so critical to youth ministry is that it addresses the heart of students—their true problems and their greatest eternal potential. Rules, motivational speeches, fun, and friends have no power to heal hearts and revive lives like the good news of Christ’s completed work. When we take ministry back to the gospel, we are connecting students with the power of Jesus’s cross and resurrection. God can accomplish the purpose of ministry to youth (lasting change) through the gospel as they believe in Jesus and follow him forever.⁸⁸

Because Jesus sees the gospel as the central motif and interpretation tool of Scripture, student pastors should always express the centrality of the gospel when making disciples of teenagers. The gospel should drive and guide everything a student pastor teaches and does in student ministry.

Missional

Luke’s Great Commission account continues from Jesus interpreting the Old Testament Scriptures concerning Himself (Luke 24:44) and presenting the gospel as the proper interpretation instrument (Luke 24:45-46), to now Jesus outlining how His disciples must make disciples who live on mission (Luke 24:47). While the death and resurrection

⁸⁷ Butler, *Luke*, 421.

⁸⁸ Cole and Nielson, *Gospel-Centered Youth Ministry*, 31.

of Jesus were both necessary and central to Old Testament prophecy, the mission of the church is also a crucial fulfillment of that prophecy by which the resurrected Jesus Christ gave His New Testament interpretation.⁸⁹ Therefore, the death and resurrection of Jesus do not ultimately fulfill the Old Testament prophecies until the New Testament church's mission is complete; the gospel must be proclaimed to the nations.⁹⁰

Jesus instructed His disciples “that repentance for the forgiveness of sins should be proclaimed in His name” (Luke 24:47a). Repentance is the beginning of proclamation. Bock emphasizes, “People must change their minds about God and the way to him, especially their thinking about sin, their inability to overcome sin on their own, Christ’s essential role in forgiveness, and the importance of depending on him for spiritual direction.”⁹¹ Repentance from sin and to God through the gospel is what accesses God’s gospel-forgiveness. Stein writes, “The forgiveness of sins is a present realization of the future eschatological forgiveness at the final judgment.”⁹² Jesus clarifies that God forgives sinners “in [Jesus] name which is the connection point between who Jesus is and what Jesus came to accomplish.”⁹³ Joel Green states, “Since these disciples are to continue Jesus’ ministry, perhaps it is not surprising that they are to proclaim the salvific message ‘in his name.’”⁹⁴

Once Jesus instructed His disciples of their gospel-proclamation of repentance for forgiveness in the name of Jesus, He then directed them as to who to proclaim this salvific message to and where to begin (Luke 24:47b). “To all nations” drives Jesus’s

⁸⁹ Marshall, *The Gospel of Luke*, 905.

⁹⁰ Butler, *Luke*, 421.

⁹¹ Bock, *Luke 9:51-24:53*, 1939-40.

⁹² Stein, *Luke*, 128.

⁹³ Morris, *Luke*, 361.

⁹⁴ Joel B. Green, *The Gospel of Luke*, The New International Commentary of the New Testament (Grand Rapids: Wm. B. Eerdmans, 1997), 858, Kindle.

salvific proclamation to go to anyone from any nation, Jew and Greek, with no national or racial barriers (Isa 42:6, 49:6; Luke 2:32; Rom 10:12-13; Acts 10:36, 13:47).⁹⁵

“Beginning with Jerusalem” signifies a reversal of missional direction since Jesus was crucified and resurrection in Jerusalem and His disciples are to take the mission from there to the nations.⁹⁶ Bock teaches, “One would normally have considered Jerusalem to be the center point to which the nations would come (i.e., a centripetal orientation for the universal mission); this is reversed in Jesus’ missionary cartography, which envisions instead a centrifugal missionary movement.”⁹⁷

Jesus subsequently clarified His disciples’ identity and role by authorizing them as His witnesses who would be clothed with the power of the Holy Spirit (Luke 24:48-49). Green writes,

The missiological role of the disciples is summarized in the words, “You are witnesses of these things.” In this co-text, the referent of “these things” should probably be understood broadly to include the suffering and resurrection of the Messiah as well as their significance in relation to the Scriptures and to the ongoing proclamation of the early church (i.e., the substance of vv. 44-47).⁹⁸

“And behold, I am sending the promise of my Father upon you” indicates the resurrected Jesus’s unlimited authority to send the Holy Spirit as promised by God the Father throughout the Old Testament (Isa 11:1-2; 32:15; 44:3-4; 59:21; 61:1-3; Ezek 36:26-27; 37:14; Joel 2:28-29).⁹⁹ Jesus’s final instructions to “stay in the city until you have been clothed with power from on high” links the power for this missional proclamation to the nations as the necessary gifting of the Holy Spirit (Luke 24:49b).¹⁰⁰

⁹⁵ Bock, *Luke 9:51-24:53*, 1940.

⁹⁶ Bock, *Luke 9:51-24:53*, 1941.

⁹⁷ Green, *The Gospel of Luke*, 857.

⁹⁸ Green, *The Gospel of Luke*, 858.

⁹⁹ Morris, *Luke*, 362.

¹⁰⁰ Stein, *Luke*, 621.

Student pastors must be developed to make disciples of teenagers by understanding that the purpose of the gospel is to fulfill Jesus's Great Commission. Teenagers must be discipled to live lives of repentance for the forgiveness of their sins to proclaim the name of Jesus to the nations throughout their lives. The gospel must be experienced internally within a teenager to be exclaimed externally. Butler best sums up Luke 24:47-49:

Preach the name of Jesus, he told them. Call for repentance. Promise forgiveness. This is what the Scriptures said would happen. This is what you must do. This is your mission. The mission is worldwide. You cannot accomplish this immediately. You must have a starting point. That is right here where you are, here in Jerusalem. Start where you are and preach the name of Jesus, calling for repentance and promising forgiveness. Then Scripture will continue being fulfilled.¹⁰¹

Teenagers have a unique opportunity as they are surrounded by every peer in their community at their age for five days in a week in their school. As teenagers experience the gospel personally, they must be encouraged to share the gospel faithfully right where God has placed them. Trueblood reveals, "Healthy student ministries are kingdom expanding. They are evangelistic."¹⁰²

Conclusion

Student pastors must find their foundational theology in the cultural mandate of Genesis 1:26-28 and their missional strategy in the Great Commission of Luke 24:44-49. The cultural mandate offers rich, foundational doctrines such as the Trinity, image of God in man, human dominion, gender, and multiplication. The Great Commission gives Jesus's strategy to disciple making: Bible, gospel, and missional. Fretwell writes,

The cultural mandate mirrors the Great Commission as Christ, God in the flesh, the reigning cosmic King, with all authority and an omnipotent presence, journeying with mankind, as disciple-makers make disciple-makers (Matt. 28:18-20). In the Garden, Jesus, the second and last Adam, lived out the mission of God, by and with obedience, something the first Adam failed to do within his garden.¹⁰³

¹⁰¹ Butler, *Luke*, 421.

¹⁰² Trueblood, *Student Ministry That Matters*, chap. 2, para. 1.

¹⁰³ Fretwell, "The Cultural Mandate's Connection."

When student pastors are developed with both the cultural mandate and the Great Commission in view, teenagers will be theologically and missionally trained to make disciples throughout the rest of their lives. Cole and Nielson write, “Ministry to youth with the gospel at the center means we frequently take the opportunity to proclaim the good news of salvation through Christ. We equip volunteer leaders and students to share the gospel in their world. We go out into the world—including our cities and foreign lands—and proclaim Christ by word and deed.”¹⁰⁴

¹⁰⁴ Cole and Nielson, *Gospel-Centered Youth Ministry*, 34.

CHAPTER 3

A MINISTRY STRATEGY FOR DEVELOPING STUDENT PASTORS TO DISCIPLE TEENAGERS

A ministry strategy for developing student pastors to disciple teenagers is vital because student ministry is in crisis. The urgency for godly, growing, gospel-centered student pastors who make disciples of teenagers today cannot be overestimated. A strong defense for the necessity of student ministry can be drawn from Scripture. The research data of the state of student ministry is alarming and urges student pastors to take their calling seriously. The demand for student ministry is daunting as student pastors are often expected to fulfill many roles within their student ministry, such as teaching pastor, group pastor, volunteer team leader, missions pastor, discipler, mentor, counselor, administrator, budgeter, and more. Therefore, the personal disciplines of student ministry must be a priority in the student pastor's life. For student pastors to excel in leading their student ministries, they must first be developed in leading themselves.

A student pastor must be developed in three areas to lead a flourishing student ministry: (1) his calling, (2) his context, and (3) his commission. A student pastor should be developed in his calling by increasingly understanding God's call on his life and growing in personal disciplines. He should be developed in his context with a growing understanding of the community demographics he is called to evangelize and disciple. He should be developed in his commission by deepening his understanding of the strategy Jesus gave to make disciples through the gospel.

The Calling of a Student Pastor

A ministry for God should only be inaugurated by a call from God. As Tony Evans says, “God does not always call the equipped, but He always equips the called.”¹ Every God-empowered ministry begins with a God-given call to that ministry. Student ministry is no different. Student pastors should sense a call from God to disciple students. Ezekiel called out evil shepherds over the people of God who shepherded out of selfish gain (Ezek 34:2). Student ministry comes with perks of popularity, platform, and other prideful temptations that attract uncalled, selfish shepherds. A genuine calling of a student pastor to student ministry ensures God’s blessing and leading.

Michael McGarry sees at least four primary passages regarding the call to shepherd the next generation (Ps 71:17-18; 78:1-8, Neh 8:8; Titus 2:1-7). He first applies Psalm 71:17-18 and 78:1-8: “His desire is to recount the powerful works of the LORD so the younger generation would remain faithful. Rather than giving in to old age as an invitation to withdraw from the younger generations, the psalmist leans in toward the young so they would remember the works of the LORD.”² Through chapters like Psalm 71 and 78, God showed the serious call to focus on the discipleship of the next generation. McGarry also highlights Nehemiah 8:8: “A commitment to children and adolescents should be reflected not only through families but also through the community’s gathered time for worship.”³ He sees in Scripture a prescriptive setting-apart of the next generation for the purpose of teaching and applying the Scriptures in their own understanding. McGarry additionally applies Titus 2:1-7 for the discipling of the next generation:

Titus 2 presents one of the only direct and explicit commands, in the New Testament, for the older generations to disciple the younger generation. It is important to recognize the biblical context for this call to intergenerational discipleship. Paul begins this exhortation with a general call to teach sound doctrine, as opposed to those

¹ Tony Evans, Twitter Post, November 23, 2019, <https://twitter.com/drtonyevans/status/1198276521271713793>.

² Michael McGarry, *A Biblical Theology of Youth Ministry* (Nashville: Randall, 2019), 30, Kindle.

³ McGarry, *A Biblical Theology of Youth Ministry*, 36.

who teach false doctrine, and then tells older men and older women that he expects them to set an example of godliness.⁴

His point is strong. For the next generation to be taught sound doctrine and see the examples of godliness by the older generation, there must be an intentional effort of discipleship by the older generation. To fulfill God's cultural mandate of Genesis 1, Jesus's Great Commission of Luke 24, and these commands throughout Scripture to disciple the next generation, the important ministry of discipling teenagers needs a called shepherd to lead.

Student pastors are called to lead the older generation to make disciples of the younger generation. In *Gospel-Centered Youth Ministry*, Cameron Cole and Jon Nielson write, "The call of youth ministers is to walk students into lives that they actually desire—lives filled with grace, hope, and purpose through faith in Jesus Christ and bold witness to him, the Commander of the command."⁵ Called student pastors have been "appointed by God to shepherd the exact students who are in [their] ministry. And they have been appointed to you."⁶

God's calling on a student pastor is not only upward, but it is inward. While upward calling is a general call in Scripture validating student ministry as a biblical call, inward calling is a personal desire given to a specific individual to accomplish the task, in this case, student ministry. The apostle Paul, in 1 Timothy 3:1, recognizes that many men may aspire to and desire to be a pastor because of its powerful position.

The Greek word for aspire is *ὀρέγω* and can mean to "stretch oneself, reach out one's hand, or seek to accomplish a specific goal."⁷ The Greek word for desire is *ἐπιθυμέω*,

⁴ McGarry, *A Biblical Theology of Youth Ministry*, 49.

⁵ Cameron Cole and Jon Nielson, *Gospel-Centered Youth Ministry* (Wheaton, IL: Crossway, 2016), 167-68, Kindle.

⁶ Ben Trueblood, *Student Ministry That Matters* (Nashville: B & H, 2016), introduction, para. 5, Kindle.

⁷ W. Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 721.

which means to set one's heart on a thing.⁸ Kent Hughes and Bryan Chapell expose, "Church leadership can attract people with mixed and sometimes outrightly sinful motives."⁹ However, Paul is not only warning Timothy of evil men desiring the pastorate, he is equally encouraging Timothy that an aspiration to be a pastor is part of a God-given calling. Hughes adds, "I hope some young men who read this study will set their hearts on spiritual leadership. It is an excellent pursuit."¹⁰ While the perks of position, power, and popularity of being a student pastor can attract those with sinful motivations, the God-given call of becoming a student pastor will always be accompanied with aspiration and desire. This is the first part of the inward call.

The second part of the inward call is self-discipline. In 1 Timothy 3:2-7, Paul gives Timothy a list of disciplines that display inner character and should be growing within a pastor to be qualified. Biblical counselor Paul Tripp states, "Consider, for a moment, the radical nature of the qualities that God says in 1 Timothy 3:2-7 make for a long-term, faithful ministry leader, the kind of leader every influential church or ministry needs."¹¹ Student pastors are equally required to possess these present and growing character qualities of a biblical shepherd over the flock of God. Before pastoring teenagers, a student pastor must first display and be further developed in three types of daily self-disciplines: (1) spiritual disciplines, (2) personal disciplines, and (3) self-leadership.

Daily Spiritual Disciplines

The first set of disciplines a student pastor must develop are the spiritual disciplines. Donald Whitney explains the importance of spiritual disciplines:

⁸ Arndt et al., *Greek-English Lexicon*, 371.

⁹ R. Kent Hughes and Bryan Chapell, *1-2 Timothy and Titus*, Preaching the Word (Wheaton, IL: Good News, 2012), chap. 8, sec. 1, para. 3, Kindle.

¹⁰ Hughes and Chapell, *1-2 Timothy and Titus*, chap. 8, sec. 2, para. 2.

¹¹ Paul David Tripp, *Lead* (Wheaton, IL: Crossway, 2020), 33, Kindle.

We find a clear answer in 1 Timothy 4:7: “Discipline yourself for the purpose of godliness” (NASB). In other words, if your purpose is godliness—and godliness is your purpose if you are indwelt by the Holy Spirit, for He makes godliness your purpose—then how do you pursue that purpose? According to this verse, you “discipline yourself for the purpose of godliness.”¹²

The spiritual disciplines require daily discipline. The purpose of spiritual disciplines is growth in personal godliness. Godliness is the key to a student pastor’s personal life because it displays God’s strength, wisdom, emotion, understanding, and intimacy. Student pastors must focus on three critical spiritual disciplines, the devotional disciplines, which are daily Bible reading, prayer, and meditation.¹³

When a student pastor practices daily spiritual disciplines, he is not only keeping a watch over his doctrine, but also over his life. The apostle Paul lists pastoral qualifications in 1 Timothy 3:1-7. The list includes requirements of character, behavior, and ability. Tripp explains, “What should strike every leader about this list of leader qualities, the thing that jumps off the page, is that above everything else you could want in a leader, God values character.”¹⁴

The purpose of a student pastor’s daily, spiritual disciplines is godliness (1 Tim 4:7). Tripp expounds further on a pastor’s character qualifications:

There’s another thing that impresses me here: the list tells us that in God’s eyes, character trumps performance. There is only one mention in the entire list of qualities that you could call a “performance gift”—teaching. Everything else in the list is about what moves, motivates, and directs the heart of the leader. Everything else is about what a leader values most in life and in ministry. Leaders who have character, lead with character, model what is truly important, and encourage the same in others.¹⁵

¹² Donald S. Whitney, *Spiritual Disciplines for the Christian Life* (Colorado Springs: Navigators, 2014), 4, Kindle.

¹³ While there are many other important spiritual disciplines, I personally chose these three as primary. These three are not the only spiritual disciplines that a student pastor needs, but they are foundational to the others.

¹⁴ Tripp, *Lead*, 82.

¹⁵ Tripp, *Lead*, 82.

A primary way a student pastor can value character over performance is the filling of the Holy Spirit in his life through daily spiritual disciplines. Likewise, an essential way for a student pastor to grow in Christlike character is through daily spiritual disciplines.¹⁶

Daily Bible reading. The most important time spent in a student pastor's day is with Jesus through the devotional reading of the Scriptures and prayer. Whitney asks, "Since 'all Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness' (2 Timothy 3:16), shouldn't we read it?"¹⁷ While many assume every pastor reads the Bible every day, R. J. Krejcir reveals statistically only 26 percent of pastors reported having regular, personal devotions and feeling fed spiritually.¹⁸

The truest motivation for student pastors to read the Scriptures daily is God's promised benefits. When student pastors read the Word of God every day, they hear doctrine and instruction straight from God (2 Tim 3:16), are being equipped personally by God for good works (2 Tim 3:17), and are ready to preach in and out of season (2 Tim 4:2). Not only should student pastors read God's Word daily, but they should also read "all Scripture" annually (2 Tim 3:16). Reading through the whole counsel of God's Word every year develops a student pastor to utilize all of Scripture in his life and the lives of others (2 Pet 1:3-4).

Daily prayer. A student pastor's life should be one of prayer. Prayer is one of the clearest indications of a genuine relationship with God, dependence upon God, and humility before God. Prayers should begin a student pastor's day (Ps 5:3) and be offered to God all throughout the day (1 Thess 5:17). Before reading the Scriptures devotionally,

¹⁶ While I focused on these spiritual disciplines to be practiced individually, they are also to be practiced communally for personal sanctification.

¹⁷ Whitney, *Spiritual Disciplines*, 27.

¹⁸ Richard J. Krejcir, "Statistics on Pastors," Into Thy Word, accessed May, 29, 2021, <http://www.intothyword.org/apps/articles/?articleid=36562>.

he should pray to ask God to speak to him, engage with him, transform him, and powerfully work through him. He should pray the Scriptures when reading the Scriptures. While he will not remember every verse he reads, God will remember every verse he prays. After reading the Scriptures, the student pastor should pray for God to apply what he read to his heart and life to be used greatly by Him for His glory.

A student pastor's ministry should also be one of prayer. The apostle Paul gave Timothy four purposes for prayer in pastoral ministry (1 Tim 2:1-8; 2 Tim 1:3). First, student pastors should pray for everyone including the government so that their teenagers may be peaceful citizens who please God (1 Tim 2:1). Second, student pastors should remember that God called them to be a pastor for the purpose and privilege of prayer (1 Tim 2:7). Third, student pastors should mentor young men to be spiritual leaders who pray with their hands lifted toward God (1 Tim 2:8).¹⁹ Fourth, student pastors should thank God daily for those in their student ministry to whom they get to minister (2 Tim 1:3).

Daily meditation. Carey Nieuwhof warns, "Hurry is the enemy of intimacy."²⁰ Because of the demand of student ministry, many student pastors miss out on intimacy with God. If student pastors are not intentional, then they can perform a daily routine of Scripture reading but miss out on a vibrant experience with God. Quoting Thomas Watson, Whitney described it this way: "The reason we come away so cold from reading the word is because we do not warm ourselves at the fire of meditation."²¹

Whitney declares, "I believe meditation on Scripture is the single greatest devotional need of most Christians."²² Whitney presents seventeen methods of

¹⁹ Student pastors should empower godly, older women to likewise disciple teenage girls to be biblical young women of prayer (Titus 2:3-5)

²⁰ Carey Nieuwhof, Instagram Post, August 21, 2018, <https://www.instagram.com/p/BmvtKsDBPT2/?hl=en>.

²¹ Whitney, *Spiritual Disciplines*, 50.

²² Whitney, *Spiritual Disciplines*, 254.

meditating on Scripture to which he uses “all of them some of the time and none of them all of the time”²³:

1. Emphasize different words in the text.
2. Rewrite the text in your own words.
3. Formulate a principle from the text—what does it teach?
4. Think of an illustration of the text—what picture explains it?
5. Look for applications of the text.
6. Ask how the text points to the law or gospel.
7. Ask how the text points to something about Jesus.
8. Ask what question is answered or what problem is solved by the text.
9. Pray through the text.
10. Memorize the text.
11. Create an artistic expression of the text.
12. Ask the Philippians 4:8 questions of the text.
13. Ask the Joseph Hall questions of the text.
14. Set and discover a minimum number of insights from the text.
15. Find a link or common thread between all the paragraphs or chapters you read.
16. Ask how the text speaks to your current issue or question.
17. Use meditation mapping.²⁴

Meditation is how a student pastor receives a word from the Lord every day. When reading the Bible, there is normally one verse or passage through which God spoke more significantly than another. It is that verse or passage as a word from the Lord that one must meditate on that day to grow in godliness (Ps 1:2).

Daily Personal Disciplines

The second set of disciplines in which a student pastor must be developed is personal disciplines. Because the demands of student ministry can be a heavy weight to the student pastor, personal disciplines should not be viewed as tasks to do. Rather, they should be viewed as daily development. After burning out in ministry, Wayne Cordeiro shares, “I knew that I had to restructure my life. There was no other option. Healing from the anxiety was where I would begin but restructuring the way I lived would keep me for

²³ Whitney, *Spiritual Disciplines*, 56.

²⁴ Whitney, *Spiritual Disciplines*, 56-67.

the long haul. I realized that what had fueled my engine in the beginning, if not adjusted, would destroy me in the end.”²⁵

Personal disciplines are not to be thought of as non-spiritual. For the believer, all things are ultimately done both by the Spirit and for Jesus and therefore are spiritual. These disciplines are called *personal* because they do not fit into the formal category historically understood as the spiritual disciplines. When Paul exhorts Timothy to keep a watch over his life (1 Tim 4:16), he is primarily speaking of areas such as “speech, conduct, love, faith, and purity” (1 Tim 4:12). While those spiritual areas are the most important, there are personal areas not listed in which Timothy can also set an example. Student pastors must practice self-leadership in the daily, personal disciplines of rest, exercise, and reading.

Daily rest. Student pastors must practice the self-leadership and personal discipline of daily rest. Paul encouraged Timothy, “God gave us a spirit not of fear but of power and love and self-control” (2 Tim 1:7). Many student pastors struggle with a lack of sleep because they fear missing out. Others struggle with too much sleep because they fear wearing out. God’s promises of power and self-control give a student pastor the opportunity to rest daily.

Cordeiro advises, “Sleep requirements cannot be ignored. Your body as well as your psyche is demanding rest, and you need to attend to those needs.”²⁶ Many student pastors struggle with the personal discipline of a daily sleep routine. When the data and demands of student ministry are burdensome, Jesus promises to give rest (Matt 11:28).

Colleen Carney and Rachel Manber write, “It is time to look at quantity versus quality of sleep.”²⁷ They continue, “You may believe that you need eight hours to

²⁵ Wayne Cordeiro, *Leading on Empty* (Minneapolis: Bethany House, 2009), 113, Kindle.

²⁶ Cordeiro, *Leading on Empty*, 122.

²⁷ Colleen E. Carney and Rachel Manber, *Goodnight Mind* (Oakland, CA: New Harbinger, 2013), 12, Kindle.

function adequately, but the truth is that there is great variability in the amount of sleep on which you can function.”²⁸ Their book *Goodnight Mind* further teaches that sleep is not ultimately about length but about depth. Student pastors should practice the self-leadership and daily discipline of establishing a consistent sleep routine that offers the rest they need for the demands they must answer.

Daily exercise. While sleep gives rest, exercise gives energy. Exercise is of equal importance to sleep. The self-leadership and daily discipline of exercise is extremely important to a life of student ministry because of the stamina it requires. Paul instructed Timothy about strength (1 Tim 1:12) in terms of journeying (2 Tim 3:10), waging war (1 Tim 1:18), training (1 Tim 4:7), laboring (1 Tim 5:18), fighting (1 Tim 6:12), competing (2 Tim 2:5), and racing (2 Tim 2:7). While these terms may be used spiritually, Paul is helping Timothy understand spiritual difficulties through physical descriptions.

Here are a couple quotes that help one understand the importance of exercise. Jeremy Cowart said, “I’m at my best when I start with exercise. Exercise sets the tone for how I treat myself the rest of the day.”²⁹ Julia Immonen testifies,

You want to be more brave? Set some new physical challenges that push you to your limits. Since I’m a fitness and adventure freak, this works well for me. But I think it is just good advice in general. It’s amazing how physical activity pushes and stretches our mental capacity. You feel like you can do anything after a dynamic workout, hike, or challenging bike ride.³⁰

Student pastors need to always be at their best, to be braver, push to new limits, and stretch their mental capacity. Because of the data and demand of student ministry, student pastors need to be in good physical condition.

²⁸ Carney and Manber, *Goodnight Mind*, 13.

²⁹ Jeremy Cowart, quoted in Brad Lomenick, *H3 Leadership* (New York: HarperCollins, 2015), 137, Kindle.

³⁰ Julia Immonen, quoted in Lomenick, *H3 Leadership*, 125.

Daily reading. Student pastors must practice self-leadership in the personal discipline of daily reading. Whitney observes, “An examination of the New Testament word disciple reveals that it means to be not only a follower of Christ but also a learner.”³¹ If *disciple* is the root word for *discipline*, then as disciples, student pastors must be disciplined to continue learning daily. Near the end of his life, the apostle Paul requested Timothy to bring him “the books and above all the parchments” (2 Tim 4:13). Many agree that these books and parchments contained not only Scripture but also personal readings of Paul. Paul desired to read and learn more even unto the end of his life.

Student pastors should make it a personal goal to read every day. These readings could be in doctrine and theology, practical ministry, ministry strategy, personal finances, leadership, etc. Whatever the content, student pastors should aim to read a chapter a day, which results in completing a book in under two weeks. This means he could complete over twenty-five books in a year. Twenty-five books a year amounts to one thousand books in forty years of ministry!

Self-Leadership

The third discipline a student pastor must master is the discipline of self-leadership. To prioritize and structure their life around life-giving spiritual and personal disciplines, self-leadership is required. Andrew Bryant and Ana Kazan explain, “Self-leadership is the practice of intentionally influencing your thinking, feeling and actions toward your objectives.”³² When a student pastor is not leading himself, he is allowing demands, urgency, and busyness to take control of his life, which will always lead to excessive stress.

³¹ Whitney, *Spiritual Disciplines*, 273.

³² Andrew Bryant and Ana Kazan, “What Is Self-Leadership?,” accessed May, 22, 2021, <https://www.selfleadership.com>.

Student pastors must prioritize self-leadership. Charles Hummel writes that because of busyness, we are often “letting the urgent things crowd out the important.”³³ Lead pastors, ministry supervisors, parents, and students all place different expectations on student pastors, which can make the student pastor feel pulled in many directions at once. When a student pastor learns the discipline of self-leadership, he will take back control of his schedule, priorities, ministry, and life.

Self-leadership is not to be contrasted with Spirit-leadership in this context. For student pastors, self-leadership begins with an empowering of the Holy Spirit. This Spirit-empowerment enables the student pastor to prioritize spiritual and personal disciplines. Self-leadership requires Spirit-leadership because Spirit-leadership enables self-leadership.

Spiritual and personal disciplines require self-leadership, and growth in self-leadership requires consistent spiritual and personal disciplines. Brad Lomenick says,

Self-leadership is a constant process. Self-leadership turns into self-awareness. Knowing who you are means leading yourself first. A leader’s ultimate and most important role is to lead him- or herself. Great leadership starts with self-leadership, which means you know yourself. This is paramount. “Who am I?” is the foundation to “How do I . . .?” Everyone wants to be great. But few are willing to put in the hard work to get there. You are your greatest coach. Start with you. This may be the most courageous decision you make. Courage is required to lead yourself first and make yourself better. You can’t expect to pass on to your team what you don’t have. The more I help me get better, the more I can help we get better.³⁴

It is often said that if you don’t fill your calendar, someone else will fill it for you. Because of the demand of student ministry, student pastors must be masters of self-leadership. As stated, self-leadership is not contrary to living Spirit-led. Self-leadership is the practice Paul referred to in the imperative, “discipline yourself” (1 Tim 4:7).

Student pastors must master daily disciplines empowered by self-leadership because of the weighty defense, data, and demand in their life. Paul coached Timothy, “Keep a close watch on yourself and on the teaching” (1 Tim 4:16). All pastors are called

³³ Charles E. Hummel, *Tyranny of the Urgent* (Downers Grove, IL: InterVarsity, 1994), 5, Kindle.

³⁴ Lomenick, *H3 Leadership*, 9.

to live a life of self-leadership in both spiritual and daily disciplines. While “teaching” is how we believe, “life” is how we live. While some student pastors naturally keep a close eye on their believing, others keep a close eye on their living. Hughes and Chapell explain, “The balance of life and doctrine is the key to spiritual success. Doctrine has everything to do with life, because what we believe about God determines how we live.”³⁵

Summary

Student ministry is not for the ungodly, undisciplined young man who wants to relive his glory days as a teenager by becoming a student pastor. Through the Scriptures, God calls for pastors to answer him by becoming a disciple maker of teenagers, a missionary of a spiritually destitute generation, able to handle constant demands, and disciplined both spiritually and personally for godliness.

Student pastor should keep a watch over themselves in three areas of daily disciplines: spiritual disciplines, personal disciplines, and self-leadership. The primary spiritual disciplines that should be practiced daily are Bible reading, prayer, and meditation. The primary personal disciplines that should be practiced daily are rest, exercise, and reading. Self-discipline is the intentionality the student pastor exercises through the empowerment of the Holy Spirit to prioritize daily spiritual and personal disciplines.

Daily Bible reading, prayer, and meditation are a necessity for such a man to fulfill this role. The power of the Holy Spirit is essential for the student pastor to meet ministry needs and accomplish the will of God. He must be personally disciplined in areas of rest for clear-mindedness, exercise for physical strength and stamina, and daily reading for continual learning.

Above all, student pastors must be Spirit-filled so that they can be self-led. Chances are they will not have a cheerleader on their sideline or a coach in their corner,

³⁵ Hughes and Chapell, *1-2 Timothy and Titus*, chap. 13, sec. 6, para. 2.

but they will have the triune God empowering them every step of the way. Student ministry leadership is in crisis today. The urgency for godly, growing, gospel-centered student pastors leading student ministries cannot be overstated.

The Context of a Student Pastor

The calling of a student pastor must be clear because the context of student ministry is challenging. In *Your First Two Years in Youth Ministry*, Doug Fields writes with emotional transparency and honesty: “This week has made me think about why I ever got into ministry. God’s call? I hope so. Now I need God’s answer and assurance.”³⁶ Student pastor veteran Ben Trueblood empathetically encourages student pastors: “Ministry is done through Christ’s strength, not yours. God’s call is an anchor during times of doubt. Because of God’s call, you aren’t in student ministry alone. God will always be at work in you and in your ministry.”³⁷ The call to student ministry must be clear because the demand of student ministry is daunting.

Every Liberty Live student pastor should regularly study four parts of the context in which they are ministering to teenagers: (1) the data of student ministry, (2) the demand on student pastors, (3) the description of Generation Z, and (4) the demographics of Hampton Roads. The data of student ministry answers what is currently happening in student ministry around the nation. The demand of student pastors answers what expectations will be on them. The description of Generation Z answers what the current culture of teenagers is like. The demographics of Hampton Roads answers what the community around their church is like.

³⁶ Doug Fields, *Your First Two Years in Youth Ministry* (Downers Grove, IL: Zondervan, 2002), 44, Kindle.

³⁷ Trueblood, *Student Ministry That Matters*, conclusion, para, 7.

The Data on Student Ministry

The demand of student ministry is daunting because the statistics surrounding student ministry are staggering. While the Scriptures are clear that God values the teenage years in terms of preparation and ministry, the data indicates that current student ministry is failing at both. The two important points of data mentioned in this section are how many teenagers are leaving the church, and how few of those return to a church later in life.

The first staggering statistic reveals that many evangelicals leave the faith after their teenage years. John S. Dickerson reports, “I found that in separate studies Josh McDowell, LifeWay Research, the Barna Group, and secular researchers, including at UCLA, have all landed at figures between 69 and 80 percent of evangelicals in their twenties leave the faith.”³⁸ Dickerson continues, “If this rate of departure continues to the next generation of 18- to 29-year-olds (and the evidence indicates it will), then about 5 million people will have left the United States church between the years 2007 and 2027. That’s 5 million departed from a church of about 22 million. About 3.4 million of them will never return.”³⁹ When observing disturbing data around student ministry, a student pastor called by God will feel an aspiration and desire to pastor their context well (1 Tim 3:1).⁴⁰

The second staggering statistic reveals that few of those who left the faith return. Dickerson reports, “LifeWay researchers have found that 35 percent of prodigals find their way back into evangelical church attendance, while 65 percent do not.”⁴¹ Not only are evangelicals leaving the faith after their teenage years, but only a third of those are

³⁸ John S. Dickerson, *The Great Evangelical Recession: 6 Factors That Will Crash the American Church . . . and How to Prepare* (Grand Rapids: Baker, 2013), 98, Kindle.

³⁹ Dickerson, *The Great Evangelical Recession*, 104.

⁴⁰ While student ministry in its current form is relatively young, statistics should not cause such alarm to abandon student ministry altogether. Rather, churches and student pastors should give greater focus to teaching the Scriptures with a gospel-centered approach to make disciple makers of teenagers who live on mission for Jesus.

⁴¹ Dickerson, *The Great Evangelical Recession*, 101.

returning. Student pastors must be passionate and biblically strategic to both evangelize and disciple teenagers to fill churches and fulfill the Great Commission with their lives.

The Demand on Student Pastors

The demand of student ministry is a weight burdening every student pastor. The first demand of student ministry is the workload. Many student pastors should be considered a shepherd over a flock without a paid staff. Many pastors do not have a paid staff member, but they have many of the ministry expectations on them that a senior pastor would. Student pastors are then expected to lead ministries of worship, preaching, groups, teaching, discipleship, missions, camps, weekends, and more. The weight of these expectations on student pastors can create a load that feels impossible.

The second demand of student ministry is the cultural context that surrounds the ministry. Student pastors should identify with young pastors like Titus. Paul left Titus on the wicked island of Crete as a missionary and church planter to appoint elders in every town, which required evangelism, discipleship, personal mentoring, and pastoral development. Likewise, student pastors are missionaries, evangelists, shepherds, and disciple makers of a generation lacking spiritual maturity.

The third demand of student ministry is the personal expectations placed on the student pastor. Pastors, parents, and students desire all-inclusive student ministries. Each of these groups have a different perspective and expectation for the student pastor. Pastors want student ministries to grow spiritually and numerically. Parents want student ministries to primarily be safe and fun. Students want student pastors to offer numerous exciting environments, events, and activities. Student pastors are pulled in several different directions with these various personal expectations placed on them.

This Description of Generation Z

Student pastors must understand the current generation of students known as “Gen Z” to better evangelize and disciple teenagers. In *Meet Generation Z*, James Emery

White explains, “As the first truly post-Christian generation, and numerically the largest, Generation Z will be the most influential religious force in the West and the heart of the missional challenge facing the Christian church.”⁴² The current generation of students is not only important because they are the current generation of teenagers, but they are critical because of their massive influence on the rest of the world.

Members of Gen Z were born between 1995 and 2015, and with over 2 billion around the world make-up 26 percent of the global population.⁴³ Because of the lightspeed of communication, innovation, and transformation, the future will be less about generational differences and more about the change that happens in a single day.⁴⁴

Therefore, White further explains the importance of Gen Z,

Intriguingly, some are calling Generation Z the last generation we will ever speak of. The speed of culture, in which change can happen in a day, will make speaking of generations and their markings obsolete. . . . All the more reason to make sure we know about what is probably the last, and arguably what will prove to be the most influential, generation in Western history.⁴⁵

The current generation of student pastors may have an advantage over future student pastors if Gen Z is the last generation to be studied. This is even more reason for student pastors today to study the generational markers of the population they are called to reach.

Tim McKnight reveals ten generational characteristics in his book *Engaging Generation Z*, which are:

1. They are wired in.
2. They are post-Christian.
3. They struggle with their mental and emotional health.
4. They struggle with the issue of identity.
5. They are diverse.
6. They are growing up too slow and too fast.

⁴² James Emery White, *Meet Generation Z* (Grand Rapids: Baker, 2017), 11-12, Kindle.

⁴³ EarthWeb, “Gen Z Statistics 2022: How Many People Are in Gen Z?,” accessed April 27, 2022, <https://earthweb.com/gen-z-statistics/>.

⁴⁴ Sparks and Honey Culture Forecast, “Gen Z 2025: The Final Generation,” 2016, <https://reports.sparksandhoney.com/campaign/generation-z-2025-the-final-generation>, 89.

⁴⁵ White, *Meet Generation Z*, 38-39.

7. The parents of Generation Z are both under-engaged and over-engaged in their parenting.
8. Gen Z is a generation of entrepreneurs.
9. They are the largest generation in the nation's history.
10. They are students.⁴⁶

These generational characteristics are vital for student pastors to know, observe, and engage in when evangelizing and discipling Gen Z teenagers. Memorizing these characteristics will help student pastors when evangelizing the lost and discipling the saved.

The most destructive generational characteristic of Gen Z is their sexual fluidity. White reveals that 78 percent of all 18 to 34 year olds are regular porn viewers, the average age to begin viewing porn today is 11 years old, nearly 75 percent of 15 to 18 year olds have sexted, 50 percent have sent a naked or semi-naked photo or video of themselves, 84 percent have received a sexually explicit image, and 70 percent are sexually active, nearly 75 percent of those had no regrets.⁴⁷ Holly Finn in the *Wall Street Journal* warns, "94% of all therapists are reporting dramatic increases in the number of people addicted to online pornography."⁴⁸ There is no wonder why God explained within the first chapter of His Word identity in terms of the image of God, gender in terms of created male and female, and blessing in terms of having children in order to fill the earth.

There are positive generational characteristics of Gen Z. Daryl Crouch, Lead Pastor of Green Hill Church in Mt. Juliet, Tennessee wrote four reasons to be optimistic about Gen Z. Crouch's positive conclusions are that Gen Z understands the gospel more clearly, sacrificially serves others, follows authentically strong leaders, and they love to learn more deeply than generations of the past.⁴⁹ Student pastors should be informed that

⁴⁶ Tim McKnight, *Engaging Generation Z* (Grand Rapids: Kregel, 2021), 24-26, Kindle.

⁴⁷ White, *Meet Generation Z*, 58-59.

⁴⁸ Holly Finn, "Online Pornography's Effects, and a New Way to Fight Them," *Wall Street Journal*, May 3, 2013, <http://www.wsj.com/articles/SB10001424127887323628004578456710204395042>.

⁴⁹ Daryl Crouch, "4 Reasons to Be Optimistic about Generation Z," Lifeway Research, June 11, 2018, <https://research.lifeway.com/2018/06/11/why-so-optimistic-about-generation-z/>.

while Gen Z has serious issues, they are also a generation with unique abilities to take the gospel to the nations. While studying this generation more deeply, student pastors can use their findings to help teenagers with theological struggles and tap into their generational motivations for greater kingdom advancement.

The Demographics of Hampton Roads

Student pastors of Liberty Live Church should also consider the demographics of teenagers in their local context. Out of 1,762,090 total people in the greater area of Hampton Roads, 247,870 are within the ages of 10 and 20 years old. Teenagers therefore make-up 14 percent of the entire region.⁵⁰ A congruent reflection of the surrounding community would mean the collective student ministry of Liberty Live Church would average at least 14 percent attendance of the entire church.

One of Liberty Live's three DNA strands is the importance of multi-ethnicity. Liberty aspires to be a multi-ethnic church by reaching all ethnicities across Hampton Roads. Greater Hampton Roads population by race percentages are 57.43 percent White, 30.95 percent Black/African American, 4.15 percent Asian, and 7.44 percent various other races.⁵¹ These racial percentages could serve as a helpful scale in the collective student ministry as a targeted average attendance to celebrate success of reaching races proportionately to their population percentage across Hampton Roads.

Liberty intently focuses on reaching families of Hampton Roads. Greater Hampton Roads is made up of 49.25 percent male and 50.75 percent female. The collective attendance of Liberty Students across all Liberty Live Church campuses would therefore be an even male to female ratio when best reflecting its surrounding community. Of Hampton Roads households, 35 percent have children, and the average household income

⁵⁰ Greater Hampton Roads: Community Indicators Dashboard, "2022 Demographics: Summary Data for Region," accessed April 27, 2022, <https://www.ghrconnects.org/demographicdata?id=281263>.

⁵¹ Greater Hampton Roads: Community Indicators Dashboard, "2022 Demographics: Race Data for Region," accessed April 27, 2022, <https://www.ghrconnects.org/demographicdata?id=281263§ionId=940>.

is \$98,425.⁵² Reporting 670,200 households with 457,623 of them being families, from 2010 to 2020, households in Hampton Roads grew by 6.67 percent and total households with families grew by 7 percent.⁵³ Liberty Students has a tremendous opportunity to reach families with teenagers as they move into the Hampton Roads region.

Understanding statistics surround family finances is also helpful for student pastors. Whites in Hampton Roads average \$102,745 of income per household. Asians average \$101,711, and American Indian/Alaskan Natives average \$83,246. Black/African American average the lowest household incomes reported at \$69,895. Student pastors should be aware of these statistics specifically in their community's context to help families who are in the greatest need with student ministry scholarships and other resources. There are 29,111 families with children who are reportedly below the poverty line. This statistic offers great awareness for Liberty Students to serve the poor in Hampton Roads as Jesus commanded.

Summary

The resurrected Jesus instructed Peter to both feed and love His sheep out of Peter's love for Jesus. In John 21:15-17, Jesus specifically told Peter:

When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." He said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep.

In his epistle to the churches, Peter exhorted elders in his own words under the inspiration of the Holy Spirit: "Shepherd the flock of God that is among you, exercising oversight, not

⁵² Greater Hampton Roads: Community Indicators Dashboard, "2022 Demographics: Sex Data for Region," accessed April 27, 2022, <https://www.ghrconnects.org/demographicdata?id=281263§ionId=943>.

⁵³ Greater Hampton Roads: Community Indicators Dashboard, "2022 Demographics: Households/Income Data for Region," May 6, 2022, <https://www.ghrconnects.org/demographicdata?id=281263§ionId=936>.

under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock. And when the chief Shepherd appears, you will receive the unfading crown of glory” (1 Pet 5:2-4). Student pastors of Liberty Live must be fully aware of their context by knowing the statistics and demands of student ministry, the generation of Gen Z they are ministering to, and the demographics of the community they are evangelizing and discipling.

The Commission of a Student Pastor

Student pastors must be developed with a foundational theology and a biblical strategy for their student ministry to flourish in disciple making. God makes a student pastor’s foundational theology clear from the beginning (Gen 1:26-28). All humanity is created in His image, called to practice dominion, and blessed to fruitfully fill the earth. This cultural mandate formulates a student pastor’s foundational theology for a teenager’s identity, calling, purpose, and blessing. Jesus made the biblical strategy clear from His Great Commission. His disciples are to disciple with the Bible, focus on the gospel, and lead missional ministries (Luke 24:44-49).

Jesus commissioned His disciples to take the gospel to all nations (Matt 28:19). Tim McKnight writes, “The scope of the great commission also relates to student ministry.”⁵⁴ A student pastor’s commission is to evangelistically take the gospel to all the teenagers in his context, disciple those who believe the gospel, and send those believers back out into the context to evangelistically take the gospel to reach unreached teenagers. While parents desire student ministry to primarily focus on fellowship, Liberty Students must be a ministry where evangelism and discipleship are primary.⁵⁵

⁵⁴ Tim McKnight, *Navigating Student Ministry* (Nashville: B & H, 2022), 15-16, Kindle.

⁵⁵ McGarry, *A Biblical Theology of Youth Ministry*, 17.

The cultural mandate of Genesis 1:26-28 also applies to student ministry.⁵⁶ Student pastors at Liberty Live should disciple Liberty Students to believe they were created in God’s image, trust they were created as male and female, and have faith that God has blessed them to practice dominion over the earth as they fill it with their influence and future family. The unifier of the Great Commission and cultural mandate is Jesus Christ. When student pastors and student ministries focus on Jesus most, then teenagers can follow Jesus and fulfill His mandate and command by the power of the Holy Spirit.⁵⁷ “We can help them live out the Great Commandment and the Great Commission in middle school and high school. They are looking to us as models for what it means to be a disciple.”⁵⁸

Student Ministry Strategy

A multitude of student ministry strategies exist today. White warns, “The coming force of Generation Z will inevitably challenge every church to rethink its strategy in light of a cultural landscape that has shifted seismically.”⁵⁹ While the biblical message of the gospel never changes, strategies to reach and disciple students should be challenged. McGarry reveals, “Many youth workers are beginning to conclude, ‘I don’t think I’d be doing things this way if I was starting over from scratch, with just the Bible and Church History to guide me.’”⁶⁰

Jesus did not give a different strategy to fulfill His Great Commission to or through teenagers. The apostle Paul clearly taught, “There is one body and one Spirit— just as you were called to the one hope that belongs to your call— one Lord, one faith,

⁵⁶ McGarry, *A Biblical Theology of Youth Ministry*, 101.

⁵⁷ Cole and Nielson, *Gospel-Centered Youth Ministry*, 167-68.

⁵⁸ McKnight, *Engaging Generation Z*, chap. 1, sec. 4, para. 2.

⁵⁹ White, *Meet Generation Z*, 12.

⁶⁰ McGarry, *A Biblical Theology of Youth Ministry*, 5.

one baptism, one God and Father of all, who is over all and through all and in all” (Eph 5:4-6). Jesus gave one commission to be fulfilled through the work of His one Spirit.

McGarry further questions,

Studies repeatedly bear witness to the transforming nature of adolescence. Why, then, would anyone approach youth ministry differently than they would approach “real” ministry? Teenagers need the same gospel, the same commitment to discipleship, the same type of training for evangelism and ministry, and the same warning that God refines faith through suffering (rather than promising to be rescued from it).⁶¹

The best strategy to evangelize and disciple Gen Z teenagers is by the once and for all Great Commission given by the one Lord and Savior, Jesus Christ. As previously discussed, Luke 24:44-49 contains Jesus’s Great Commission strategy including to and through teenagers. Luke 24:44-49 reads,

Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Then he opened their minds to understand the Scriptures, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”

Jesus used the (1) Bible to teach the (2) gospel to disciple people to live (3) missional.

This three-fold strategy will be developed more fully further later in this chapter.

In *Student Ministry That Matters*, Trueblood encourages student pastors to “think through your own ministry strategy through the lens of your church context and what God has called you to do in ministry. He has shaped you and gifted you uniquely for your church and your students.”⁶² Liberty Students follows this line of thinking by adopting Liberty Live Church’s discipleship pathway, which is for the people of Liberty to (1) know God, (2) find community, (3) serve people, and (4) leave a legacy. Each of these four steps should include the three essential elements of Jesus’s Great Commission: (1) Bible, (2) gospel, and (3) missional.

⁶¹ McGarry, *A Biblical Theology of Youth Ministry*, 18.

⁶² Trueblood, *Student Ministry That Matters*, introduction, para. 4.

The purpose of combining Jesus’s Great Commission and Liberty’s discipleship pathway is to make disciples as Jesus commanded within the culture and context of the Hampton Roads community surrounding Liberty Live Church and Liberty Students. The aim is to evangelize the lost to follow Jesus through the gospel and disciple the saved to live on mission. The formula of disciple making includes both evangelism and discipleship. Heather Quiroz urges, “After working with over 1,000 churches to help them execute strategies that cultivate lifelong followers of Jesus, we can’t miss the fact that the youth ministries that are thriving in America today are the ones that take discipleship seriously.”⁶³

The purpose of disciple making is salvation through evangelism and sanctification through discipleship. Quiroz explains further,

If we think of what the word disciple—or talmid, as we looked at earlier—would have meant to people in the first century, we can better understand the Great Commission. At its root, the word talmid means pupil or learner. At that time, the word carried an implication of devotion and discipline. To call oneself a talmid was to place oneself in a position of humility, as a student before your teacher.⁶⁴

Whether salvation or sanctification, the point and focus of discipleship is the same: Jesus Christ. Therefore, the second most important person in the disciple making strategy of teenagers is the student pastor. The student pastor must be growing as a disciple in devotion, discipline, and humility to make disciples of teenagers who are doing the same. Trueblood cautions,

When your heart isn’t tuned toward grace, not only will it affect your personal discipleship, it will also bend your teaching to be predominantly focused on discipleship through checklists, serving Christ out of a self-righteous willpower, and the consequences of sin. Each one of these areas, when not filtered by the grace of God, will lead students to failure rather than transformation.⁶⁵

⁶³ Heather Quiroz, *First-Century Youth Ministry: Exploring Our Jewish Roots to Reclaim Discipleship* (San Diego, CA: Youth Cartel, 2020), 7, Kindle.

⁶⁴ Quiroz, *First-Century Youth Ministry*, 45.

⁶⁵ Trueblood, *Student Ministry That Matters*, chap. 9, para. 6.

Cole and Nielson define disciple making as ultimately “leading, teaching, and modeling to our students what it means to be a lifelong learner who is following and growing in Jesus Christ.”⁶⁶

Bible

The first of three essential elements in Jesus’s Great Commission is the Bible. Luke 24:44 says, “Then he said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” Earlier in the same post-resurrection story, Jesus similarly reminded His disciples that “everything written about in the Law of Moses and the Prophets and the Psalms must be fulfilled” (Luke 24:27). Jesus is teaching his disciples both how to interpret the Old Testament and why to always use the Scriptures in disciple making. The first step of Liberty Students’ discipleship pathway is for students to know God. Because all Scriptures are ultimately speaking of Jesus, and Jesus is the focal point of disciple making, the infallible Scriptures must be read and taught in all things within Liberty Students.

The Scriptures must first be preached in sermons and taught in lessons for teenagers to know God through Jesus. White exclaims, “If we teach the Bible as the very Word of God, then we have unleashed revelation itself.”⁶⁷ Preaching through the metanarrative of all the Scriptures to students in light of the gospel of Jesus transforms teenagers minds to see their life through the storyline of the Bible.⁶⁸ A dedication to preaching and teaching expositionally through the storyline of Scripture also disciplines teenagers to understand the Word better in their daily devotion to know God more personally. Trueblood reports, “According to Christian Smith and the National Study of

⁶⁶ Cole and Nielson, *Gospel-Centered Youth Ministry*, 42.

⁶⁷ White, *Meet Generation Z*, 97-98.

⁶⁸ McKnight, *Navigating Student Ministry*, 21.

Youth and Religion, 32 percent of Protestant teenagers report reading the Bible alone at least once per week.”⁶⁹ When student pastors commit to teaching the metanarrative of Scripture like Jesus did with His disciples in Luke 24, teenagers will have a greater understanding and desire to spend personal time with Jesus in His Word on their own.

The Bible must also be used in the second step of Liberty Students’ discipleship pathway, to “find community.” Liberty Students must keep the Scriptures as central within biblical community. Relationships between teenagers are not the goal, but biblical community is.⁷⁰ “Serving people” is the third step of Liberty Students’ discipleship pathway. As Jesus is preached and taught through the Scriptures on a weekly basis, the Holy Spirit will fill their lives for the purpose of serving others as Jesus taught (Mark 10:42-45). Thriving student ministries develop and deploy their teenagers to serve.⁷¹ “Leave a legacy” is the fourth and final step. When students hear the mission of God for the glory of Jesus through the Spirit of God, they will be compelled to live their life on mission with the gospel.

Gospel

The second of three essential elements in Jesus’s Great Commission is the gospel. Luke writes, “Then he opened their minds to understand the Scriptures, and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead” (Luke 24:45-46). Jesus also centralized the Great Commission in the gospel earlier in the post-resurrection story (Luke 24:25). On the second occasion, Jesus “opened their minds to understand the Scriptures” (Luke 24:45). The open-mindedness Jesus blessed them with was an understanding of His death and resurrection as the interpretive key to

⁶⁹ Trueblood, *Student Ministry That Matters*, chap. 7, para, 9.

⁷⁰ McKnight, *Navigating Student Ministry*, 276.

⁷¹ Kara Powell, Jake Mulder, and Brad Griffin, *Growing Young* (Grand Rapids: Baker, 2016), 15), Kindle.

all Scripture.⁷² The gospel must be a student pastor's central motivation and message to make disciples of Liberty Students.

In *Gospel-Centered Youth Ministry*, Cole and Nielson write, "Youth ministry seeking lasting changes must flow out of the theology of the cross."⁷³ The gospel must be predominant in Liberty Students' discipleship pathway's four steps: know God, find community, serve people, and leave a legacy. Teenagers come to know God through the preaching and teaching of the gospel. McGarry clarifies,

Many assume that being a gospel-centered youth worker means every message is the same Easter story every week. Instead, gospel-centered youth workers operate out of a biblical theology that understands Jesus as the fulfillment of salvation history (Luke 24:27; Galatians 3:8), and then calls students to repent of their sin because of the gracious love of God that is theirs by faith in Jesus Christ.⁷⁴

Teenagers who hear the gospel as the interpretive key preached as the metanarrative of Scripture have a fuller understanding of their creation in the image of God and purposed relationship with Him.⁷⁵

Find community as the second step of Liberty Students' discipleship pathway must be centered in the gospel as well. Preaching and teaching the gospel are not enough to transform teenagers fully into the image of Jesus. Disciple making must always include gospel-centered biblical community.⁷⁶ The third step of the discipleship pathway is to serve people. Cole and Nielson ask student pastors if their students are growing in the "the outward-facing service of others with the word of the gospel and with gospel-motivated love?"⁷⁷ The more teenagers hear and believe the gospel as Jesus serving them with His life and death, the more the Spirit of God will fill them to serve Him with theirs. Leave a

⁷² Cole and Nielson, *Gospel-Centered Youth Ministry*, 152-53.

⁷³ Cole and Nielson, *Gospel-Centered Youth Ministry*, 30.

⁷⁴ McGarry, *A Biblical Theology of Youth Ministry*, 116.

⁷⁵ McKnight, *Navigating Student Ministry*, 23.

⁷⁶ Cole and Nielson, *Gospel-Centered Youth Ministry*, 42.

⁷⁷ Cole and Nielson, *Gospel-Centered Youth Ministry*, 51.

legacy is the fourth step of the discipleship pathway of Liberty Students. When God does a work of the gospel in the hearts of teenagers, they will want to see God do the same work in the hearts of their lost friends. Cole and Nielson testify, “Two themes drive our mission and passion for ministry to youth: We long to see God heal, redeem, and free young people as they trust Jesus personally, and we long to see God birth something beautiful and redemptive in this broken world through their lives as they bear witness to their Savior.”⁷⁸ Therefore, pertaining to the centrality of the gospel in student ministry, “every retreat and event we plan and execute is a special chance to build up the saved and reach the lost with a fresh take on Jesus Christ crucified and risen!”⁷⁹

Missional

The third and final essential element of Jesus’s Great Commission is missional. Luke concludes his Great Commission with these mission words of Jesus, “and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high” (Luke 24:47-49). The forward momentum of the Bible and gospel are to be lived out missionally by Jesus’s disciples. Jesus did not separate discipleship and mission; rather, Jesus discipled His followers with the Bible and through the gospel for the purpose of missional living.

Regarding reaching Gen Z, White urges, “Discipleship is continually pitted against evangelism and championed as the endgame for the church. The mission cannot be about us—it must be about those who have not crossed the line of faith.”⁸⁰ The momentum of discipleship and mission fueling one another is vital. White coins this

⁷⁸ Cole and Nielson, *Gospel-Centered Youth Ministry*, 24.

⁷⁹ Cole and Nielson, *Gospel-Centered Youth Ministry*, 152-53.

⁸⁰ White, *Meet Generation Z*, 154.

balance “disciple your mission” as he encourages pastors to “serve the needs of our existing believers for missional engagement and disciple the newly converted on the most foundational aspects of Christian life and thought.”⁸¹

Missional living is crucial to all four steps of Liberty Students’ discipleship pathway. Missional living applies in the first step, to know God, through the preaching and teaching of God’s Word. Every sermon and lesson should articulate and culminate in the specific mission that God has called Liberty Students to reach the teenagers of Hampton Roads for Jesus Christ.⁸² Missional living is fundamental to the second step, to find community, because teenagers will grow in their “love for mission” and “outward-facing love for others” as they follow Jesus and connect with other believers in the Word and gospel.⁸³

The third step, to serve people, must be missionally-minded as student pastors should offer opportunities to students to serve others out of their love for Jesus. Finally, living missionally is the central life application to the fourth step, leave a legacy. Trueblood encourages student pastors to inspire teenagers to see their generation as “one of the most fertile mission fields in the world.”⁸⁴ Living missionally is the culmination of the cultural mandate and great commission (Gen 1:26, 28; Matt 28:19-20; Luke 24:47-49). Trueblood concludes, “Evangelizing this mission field is directly linked to the overall health of your student ministry.”⁸⁵

Student pastors should be developed to offer at least three different missional opportunities for teenagers to live on mission. First, worship evangelism is the opportunity given to teenagers to bring lost friends to a student ministry worship service every week

⁸¹White, *Meet Generation Z*, 153.

⁸² McKnight, *Navigating Student Ministry*, 278-79.

⁸³ Cole and Nielson, *Gospel-Centered Youth Ministry*, 51.

⁸⁴ Trueblood, *Student Ministry That Matters*, chap. 2, para. 1.

⁸⁵ Trueblood, *Student Ministry That Matters*, chap. 2, para. 1.

to hear the gospel and respond.⁸⁶ Second, community evangelism happens when student pastors shepherd teenagers to “see their schools, athletic fields, and workplaces, as mission fields.”⁸⁷

Third, international missions is the opportunity for teenagers to go to the nations and make disciples as Jesus commissioned (Matt 28:19). If a student pastor does not have an opportunity to take a group of teenagers overseas, then he should “get them connected with [their] adult evangelism/outreach team.”⁸⁸ Hyper-focus is required to keep missional living the driving force of student ministry. McKnight writes that a natural tendency for all student pastors is to “often slowly transform their roles from passionate visionary to skilled-event coordinator, from mission-driving general to sanctified baby-sitter.”⁸⁹ Therefore, student pastors must remain intentional to keep their ministry missional.

Conclusion

The calling, context, and commission of student pastors must be kept in focus for teenagers to be discipled. The God-given calling of the student pastor is the most holy motivation to pursue toward ministry growth through discipleship and mission. The regularly studied context of community develops a compelling compassion to reach the teenagers of that area for Jesus. Only the Great Commission personally given by Jesus should define the strategy of the student pastor to make disciples and send teenagers out as missionaries.

⁸⁶ McKnight, *Navigating Student Ministry*, 278-79.

⁸⁷ Cole and Nielson, *Gospel-Centered Youth Ministry*, 51.

⁸⁸ Quiroz, *First-Century Youth Ministry*, 114.

⁸⁹ McKnight, *Engaging Gen Z*, chap 1, para. 2.

CHAPTER 4

PROJECT IMPLEMENTATION

I began as the Global Student Pastor at Liberty Live in August of 2015. At that time, Liberty had two campuses and was launching its third campus two months later. A long line of faithful student pastors before me including, but not limited to, Ben Trueblood, John Paul Basham, and Jesse Garcia paved the way both theologically and missionally for a healthy student ministry culture. The fruit Liberty Students experienced during my seven-year tenure as Global Student Pastor flourished from the sowing and watering of those before me.

As mentioned in this project, the teenage years are statistically critical in a person's life. Therefore, student ministry plays a pivotal role in students' spiritual formation through the disciple making process. Liberty Students has always and is committed to continue prioritizing disciple making as the primary goal of its student ministries. In the seven years I served as Global Student Pastor, Liberty launched four campuses, each with four full-time student pastors. Also during my time in the role, Liberty Students had a total of fourteen different student pastors fill seven student pastor positions.

This project considered the necessity of disciple making from the Scriptures, the unique difficulties of disciple making in student ministry, the current discipleship pathway of Liberty Live, the turnover of student pastors in a multisite church, the demand for ongoing development of student pastors, and the need for onboarding material to train new student pastors in Liberty Students' disciple making theology and strategy.

Liberty Students believes in disciple making from the Scriptures, but disciple making can take on many different forms and follow many different strategies. The

student pastors needed one document to pinpoint the biblical, foundational theologies that derived its disciple making strategy. This project focused on two primary passages of Scripture that define an Old Testament and New Testament biblical theology of disciple making: Genesis 1:26-28 and Luke 24:44-49.

The unique difficulties of disciple making in student ministry created a need for this project to develop student pastors. The unique difficulties of disciple making come from current cultural and contextual issues in the lives of teenagers today. As previously indicated, the rise of liberalism and acceptance of homosexuality and transgenderism, along with a mass exodus of teenagers leaving the church have created a requirement for student pastors to deepen their disciple making strategy.

To know God, find community, serve people, and leave a legacy is Liberty Live's discipleship pathway called and commonly known as Life Track. This discipleship pathway is the language and strategy used across all its campuses and ministries. The theological and strategic results of this project align with Liberty's discipleship pathway.

The turnover of student pastors in Liberty Students is common in other multisite churches. The reasons of the turnover can range from other churches seeking to hire student pastors from such a respected church, student pastors not being able to keep up in fast-paced environment, or student pastors wanting more autonomy and independence in their ministry. In my seven years as student pastor, seven student pastor positions had to be replaced with a new hire.

The demand for ongoing development also created a need for this project. Student pastors are often young men who desire to grow, and be mentored, coached, and challenged in their life and ministry. There was a recognized need for a singled-sourced, agreed-upon document as a reference guide to return to for development strategies and accountability. The need for onboarding material to train new student pastors in Liberty Student's disciple making theology and strategy became evident. As new campuses commonly start small, Liberty often hires student pastors who have little to no experience

in a full-time student ministry pastoral role. If student pastors are hired from another church, then they need an onboarding manual to learn Liberty's theology and strategy of disciple making. Whether the hired student pastor is inexperienced or experienced, hiring eleven student pastors in seven years made it clear that this project was a necessity to get and keep Liberty Student pastors aligned.

Lastly, in the middle of writing and developing this project, I transitioned out of the Global Student Pastor role. For five years I simultaneously served as Global Student Pastor along with serving as the Harbour View Campus Pastor. With the rapid growth of both ministries, it became impossible to lead both well. Therefore, the demand for this project intensified as I needed to develop, train, and prepare the pastor replacing me.

Project Preparation

The first step in the process of this project began with creating goals necessary to create a useful guidebook for Liberty Students' pastors as well as align with Southern Seminary's requirements. The purpose of the goals was to create a guidebook as an onboarding and reference document to align the student pastors in biblical theology, spiritual and personal disciplines, as well as a shared disciple making strategy. Because Liberty Students consists of seven different student ministries across six campuses with seven different student pastors, a guidebook is necessary to keep the student pastors and student ministries aligned with the same theology, disciplines, and strategies. My aim for this guidebook was to use it to train the student pastors, give them a copy as an on-going reference, and use it to onboard new student pastors in the future.

Survey Development

Developing a similar survey for each of the seven student pastors,¹ the seven

¹ See appendix 1.

campus pastors,² and the Next Gen Pastor³ was a necessary part of the project. The surveys assessed the starting point of the student pastors' current development. The survey was not only administered to the student pastors, but also to the campus pastors and the Next Gen Pastor to assess their perception of the student pastors' development. The surveys were completed and analyzed to give a better understanding of how to develop the student pastors in making disciples of teenagers at Liberty Live Church.

Studying the Scriptures

The next step in this project's process was to study the Scriptures and research commentaries regarding the Bible's most important passages on disciple making. By the leading of the Holy Spirit, I believed both Genesis 1:26-28 and Luke 24:44-49 were the overarching passages that would best benefit Liberty's student pastors in a biblical theology of both Old and Testament in making disciples of teenagers. The cultural mandate in Genesis 1:26-28 became the foundational theologies of disciple making, and the Great Commission in Luke 24:44-49 became the biblical strategy of disciple making. This third step was accomplished through exegeting both passages, researching critical commentaries, and formulating a biblical theology of discipling teenagers for the student pastors of Liberty Students.

Researching Student Ministry

Researching many of the top theological, theoretical, and sociological books on teenagers, student ministry, and disciple making was the next step. Through researching these books, paired with the conclusions from the previous chapter on the biblical theology of discipling teenagers, the third chapter of this project was written on the calling, context, and commission of the student pastor.

² See appendix 2.

³ See appendix 3.

Create the Guidebook

The next step in the process of this project was to create and design the guidebook for the training and development through the six sessions. The guidebook consisted of the project's contents from chapters 1-3, highlighted and boldened information for emphasis, included professional artwork to communicate more effectively along with visual stimulation, summarized lists for easier application, and had discussion questions for further reflection and articulation.⁴

Selecting an Expert Panel

Selecting an expert panel to evaluate the curriculum was my second goal for the project. The panelists included the executive pastor, two campus pastors, the Next Gen Pastor, and two student pastors. The panelists were Dr. Scott Payne as executive pastor Dr. Dalton Stoltz as Greenbrier campus pastor, Dr. John Dickerson as York River campus pastor, Corbett Casteen as Next Gen Pastor, Chris Page as York River student pastor, and Alex Randolph as Harbour View student pastor.

Developing Student Pastors

The next step in the process of this project was to develop the student pastors using the six sessions of the guidebook. The six different lessons were taught during six different sessions on one day. Those in attendance were the Next Gen Pastor, Hampton campus middle school pastor, Harbour View campus student pastor, York River campus student pastor, Smithfield campus student pastor, Gloucester campus student ministry director, and Liberty Students' school of ministry resident. Prior to the training, I administered the pre-training survey to assess the student pastors' current development and knowledge.

Because of the transition of leadership from my position as Global Student Pastor to the Next Gen Pastor, I first trained the Next Gen Pastor with the curriculum in

⁴ See appendix 4. Johanna Wise was instrumental as she designed and created the guidebook using her graphic design training and excellence.

the guidebook for both his approval and involvement. I taught the first four sessions, and the Next Gen Pastor taught the final two sessions. This signified an official hand-off of the guidebook from me to him. He will continue to use it for the development of current student pastors and the onboarding of new student pastors. In the training sessions, the change in teacher did not affect the results of the findings.

The Hampton campus high school pastor and the Greenbrier campus student pastor were not able to attend due to illness. I sent them the surveys and guidebook. They completed all the pre- and post-training surveys, read the guidebook, and gave feedback. This added an additional layer of critique as they were able to read the guidebook with fresh eyes as a new, onboarding student pastor would. The Hampton campus middle school pastor was hired by Liberty within the last thirty days. His feedback and critique were valuable as he went through the training as someone new to Liberty. After the trainings, each student pastor completed the post-training survey to reveal all they learned during the training.

Session 1

The focus of the first session was to overview the project. This began with the pre-training survey, a look at the table of contents, and an explanation of the purpose of the project. The pre-training survey asked specified questions regarding essential information within the guidebook. The intent was to create a need within the student pastors to be developed from the theological, personal, practical, and strategic conclusions of the project.

Session 1 refreshed the student pastors in the mission, vision, core values, DNA, and discipleship pathway shared by Liberty Live and Liberty Students. These essentials must be refreshed and retaught often as they are the foundations from which Liberty ministers and makes decisions. The session also encouraged the student pastors to think through the personal reflection sections of the guidebook.

These personal reflections included, “How does Liberty’s mission statement match with your personal mission? What are your personal strengths in Liberty’s four core values? Describe your heart for multisite, multigeneration, and multiethnic ministry. Which area of Life Track are you living out the most, and which area are you living out the least? The student pastors were encouraged to fill out those reflection sections during their own personal time. At the end of each session, I also took time to ask for any positive feedback or constructive criticism about the project’s guidebook.

Session 2

The focus on the second session teaching was a biblical theology of developing student pastors to disciple teenagers. This session began with targeted quotes and statistics to demonstrate the need for a robust, biblical theology from both the Old and New Testament to disciple teenagers of today. The first passage was the cultural mandate of Genesis 1:26-28. The cultural mandate is the Great Commission of the Old Testament. It gives the foundational theologies necessary to disciple teenagers in the image of God. Five main theologies are derived from these verses: (1) The “Our and Us” theology answers in whose image teenagers are created; (2) the “Image and Likeness” theology answers what is God’s image in teenagers; (3) the “Dominion and Subdue” theology answers what leadership teenagers are to assume; (4) the “Male and Female” theology answers how teenagers are called to live out their created gender; and (5) the “Fruitful, Multiply, and Fill” theology answers what teenagers are called by God to aspire to for the rest of their lives.

At the conclusion of the second session, I encouraged the student pastors to reflect upon the questions listed in the session as homework to be completed in their personal time. Those reflection questions were, In your own words, how did God create humanity in His trinitarian image? In your own words, how would you help a teenager understand they are created in God’s image and likeness? How can teenagers today practice subduing and practicing dominion over the earth? How would you answer a

group of teenagers who asked you, “What does the Bible say about gender distinction and differentiation?” How can teenagers today apply fruitfulness, multiplication, and filling from the cultural mandate? The session ended with me asking the student pastors for any positive feedback or constructive criticism of the guidebook’s curriculum.

Session 3

Session 3 focused on the biblical theology of discipling student pastors from the New Testament. The passage researched, written upon, and taught was Luke’s account of the Great Commission in Luke 24:44-49. A theological connection between the cultural mandate of the Old Testament and the Great Commission of the New Testament was taught using the writings of Fretwell and Beale. While the cultural mandate gives the foundational theologies of disciple making, the Great Commission gives the biblical strategy of disciple making.

The strategy used to develop the student pastors to make disciple of teenagers was (1) Bible, (2) gospel, and (3) missional. The essential differences and purposes of Matthew’s and Luke’s Great Commission accounts were taught. It was additionally explained why Liberty Students would focus on Luke’s account over Matthew’s. While Matthew’s account gives an overarching explanation of the Great Commission, Luke’s account gives Jesus’s strategy to make disciples from His Great Commission.

The section on the Bible was taught to the student pastors to concentrate on Jesus as the central character and theme of all Scripture. This section developed the student pastors to preach and teach the Scriptures with a Christocentric hermeneutic. The next section of the third session was on the gospel. The purpose of this section was to develop the student pastors to ground everything preached and taught in the gospel of Jesus Christ. Their approach to the Bible should be gospel centered. The third and final section of this session was missional living. This section centered on the necessity of the Scriptures and gospel culminating in evangelistic and missional efforts within student ministry.

Reflection questions were encouraged as homework to meditate upon in their own personal time. The reflection questions included, What is the theological connection between the cultural mandate and the great commission? What are your personal strengths and weaknesses when using the Bible to disciple teenagers through preaching, teaching, etc.? What are your personal strengths and weaknesses when using the gospel to disciple teenagers through preaching, teaching, etc.? What are your personal strengths and weaknesses when preaching, teaching, and training teenagers to live on mission? In your own words, articulate a biblical theology of student ministry from the cultural mandate and Great Commission. This third session concluded with a brief discussion about positive feedback and constructive criticism from the guidebook's curriculum.

Session 4

The fourth session of the guidebook focused on the calling of a student pastor. This session was designed to develop student pastors in (1) the inward call to ministry and (2) the outward call of ministry. The inward call of ministry signifies God's personal call on their life, and the outward call on ministry considers God's character and daily disciplines in their life. The inward call training came from 1 Timothy 3:1, teaching that pastors would sense a desire from God for the ministry. The outward call training came from 1 Timothy 3:2ff., teaching that pastors would meet a character requirement and spiritual growth through daily disciplines.

The student pastors were developed in three essential daily disciplines: (1) spiritual disciplines, (2) personal disciplines, and (3) self-leadership. The spiritual disciplines called upon for necessary spiritual growth were daily Bible reading, daily prayer, and daily meditation. The personal disciplines highlighted for necessary personal growth were (1) daily rest, (2) daily exercise, and (3) daily reading. The student pastors were then trained in self-leadership, which is the empowerment for consistency in spiritual and personal disciplines through prayer, personal accountability, and personal motivation.

The fourth session concluded with the reflections encouraged as homework to answer in their personal time. These questions included, In your words, retell your “calling to ministry” story. What are your personal strengths and weaknesses when it comes to the daily discipline of Bible reading? What are your personal strengths and weaknesses when it comes to the daily discipline of praying? What are your personal strengths and weaknesses when it comes to the daily discipline of meditation? What are your personal strengths and weaknesses when it comes to the daily discipline of rest? What are your personal strengths and weaknesses when it comes to the daily discipline of exercise? What are your personal strengths and weaknesses when it comes to the daily discipline of reading? What are your personal strengths and weaknesses when it comes to the discipline of self- leadership? After the fourth session was taught, I gave an opportunity for any positive feedback or constructive criticism from the guidebook’s curriculum.

Session 5

The fifth session was my opportunity to hand-off the training to the new Next Gen Pastor. This was a way to signify he would develop the student pastors from here to make disciples of teenagers. He did an excellent job developing the student pastors through the context of a student pastor. This session on the context of a student pastor had four sections: (1) data on student ministry, (2) demand on student pastors, (3) description of generation Z, and (4) demographics of Hampton Roads.

The data on student ministry was taught to develop the student pastors’ awareness of the cultural landscape of student ministry, including how many teenagers leave the church, and how few teenagers return after leaving. The demand on student pastors was taught to develop student pastors in common difficulties they would encounter, including the heavy workload, numerous responsibilities, and personal expectations on the student pastor and student ministry from pastors, students, parents, and volunteers.

The demographics of generation Z were taught to develop the student pastors’ knowledge of the current generation of teenagers. This section focused upon gen Z’s

populational size, generational influence, generation years, positive characteristics, negative characteristics, and spiritual detriments.

The final section of the session 5 trained the student pastors in the demographics of Hampton Roads. These demographics are necessary for student pastors to discern how well they are reaching and how to better engage their region of Hampton Roads. The demographics included (1) total population, (2) teenage population, (3) multiethnic demographics, (4) family make-up, and (5) financial demographics of families.

The fifth session concluded with the Next Gen Pastor encouraging the student pastors to reflect upon the questions in the chapter in their personal time. These reflection questions included, How would you personally explain the data of student ministry above? How would you personally explain the demand you feel on your ministry? What are some ways you could continue to study Gen Z research on a regular basis? Do you know how many teenagers make-up your area of Hampton Roads? Do you know what percentage of teenagers make-up your campus? How could you further research this? Do you know the multiethnic make-up of your area of Hampton Roads? Do you know the multiethnic make-up of your student ministry? How could you further research this? How many males and how many females are in your surrounding community and in your student ministry? Do you know the average income of families in your area of Hampton Roads? Do you know how many are below the poverty line? How could this be important to your ministry?

Session 6

The sixth and final section of the guidebook focused on developing the student pastors in their commission from Jesus to make disciples. This session applied the theological conclusions to Liberty Students from the Great Commission section in session 3. These theological conclusions shaped the three-part disciple making strategy of Liberty Students as (1) Bible, (2) gospel, and (3) missional.

The Next Gen Pastor applied each part of the disciple making strategy to the discipleship pathway at Liberty Live: know God, find community, serve people, and leave a legacy. He trained the student pastors in best practices in utilizing the Bible, the gospel, and missional strategies in each area of Liberty's life track. The session ended with the Next Gen Pastor encouraging the student pastors to meditate on the reflection section in their personal time. That reflection section included: how can you as a student pastor make more and deeper disciples of teenagers by focusing on Jesus' three-part strategy of Bible, gospel, and missional? List all the ways the Bible can be used in each part of Life Track. List all the ways the gospel can be used in each part of Life Track. List all the ways missional living can be used in each part of Life Track.

Post-Training Tasks

Post Assessment

At the end of the six training sessions, I distributed the post-training surveys to the Next Gen Pastor, student pastors, student ministry resident. The post-training assessment contained the same statements as the pre-training assessment. The training attendees indicated their new understanding of development and discipleship by marking their responses to each statement as strongly disagree, disagree, disagree somewhat, agree somewhat, agree, or strongly agree.

Evaluating Results

To evaluate the results to determine the level of learning achieved through the training, I logged all participants' pre- and post-training survey answers into Microsoft Excel. The totaling of the results revealed each training participant's knowledge increased through the training by an average of 52.52 percent. I then executed a *t*-test through Excel's data analytics tool. The results of the *t*-test are fully documented and expounded upon further in chapter 5.

Conclusion

The six-session training using the guidebook allowed the student pastoral team to align with one understanding, develop further through the training, and become stronger disciple makers as they continue ministry together. The guidebook also became the appropriate tool to hand-off to the Next Gen Pastor to continue to develop the student pastors to make disciples of teenagers. The next chapter of this project will reveal survey results, positive feedback, constructive criticism, and my personal reflections from this process.

CHAPTER 5

PROJECT EVALUATION

This project was successfully completed by the seven student pastors, six campus pastors, and the Next Gen Pastor at Liberty Live Church. Each participant was vital to creating a reusable training guidebook to develop student pastors to make disciples of teenagers in Hampton Roads, Virginia. Liberty Students continues to be an essential ministry of Liberty Live's multisite model.

Evaluation of the Project's Purpose

The purpose of this project was to develop student pastors to make disciples of teenagers at Liberty Live Church. The training guidebook was written for the student pastors of Liberty Students, but it could also be used for the development of student pastors in other churches. Developing the student pastors contained three important components. The first is the theological component from Scripture, which clarifies what student pastors are called by God to do. The second is the personal component, which requires student pastors to continually develop in both spiritual and personal disciplines utilizing self-leadership. The third is the practical component, which shapes the student pastor's ministry strategy to make disciples of teenagers in their current culture, context, and church.

Evaluation of the Project's Goals

This project was shaped by three goals designed to develop the student pastors of Liberty Live church to better make disciples of teenagers in Hampton Roads, Virginia. The three goals were to gauge the current development of the student pastors, create a six-session guidebook, and develop the student pastors.

Goal 1: Assess Current Development

The first goal of the project was to assess the current development of the student pastors regarding making disciples of teenagers. Student ministry is an essential ministry of the church as it is the last opportunity to make disciples of the next generation before entering adulthood. The development of student pastors therefore must be taken seriously as they are called by God to lead this discipleship effort of teenagers. To create a guidebook for student pastor development, a survey was created to gauge a current-development baseline revealing areas of weakness that needed strengthening.

The same survey was given to the campus pastors and Next Gen Pastor. This was an important step as the campus pastors and Next Gen Pastor will be responsible for the ongoing develop of the student pastors. The survey administered to all three positions revealed where the student pastors are in their current development in comparison to where the campus pastors and Next Gen Pastor perceived their development to be.

The campus pastors and Next Gen Pastor average the age range of 31-35. Three campuses pastors were 26-30, one was 36-40, and two were 41+ years of age. The student pastors average the age range of 26-30. Four student pastors were 26-30, one was 36-40, and one was 41+ years of age. While this is not a tremendous difference, the campus pastors and Next Gen Pastor collectively have an average of five additional years of life experience more than the student pastors. Therefore, the campus pastors and Next Gen Pastors have life coaching experience to offer the student pastors.

The campus pastors and Next Gen Pastor average three children each. One has one child, two have two children, three have one child, and two have four or more children. The student pastors average two children each. Two indicated one child, one indicated three children, and two indicated four children or more. While this again is not a significant increase, the student pastors have statistical motivation to be mentored in terms of family and parenting by the campus pastors and Next Gen Pastor.

The campus pastors and Next Gen Pastor have been in full-time ministry for the average range of 6-10 years. One indicated being in full-time ministry for a total of 3-

5 years, two indicated 6-10 years, and three indicated 11+ years. The student pastors have been in full-time ministry for the average range of 3-5 years. One indicated being in full-time ministry for one year or less, two indicated 3-5 years, two indicated 6-10 years, and one indicated 11+ years. The five-year difference is substantial when also considering the higher level of leadership the campus pastors and Next Gen Pastor's positions require. Therefore, the campus pastors and Next Gen Pastor's possess the responsibility to develop the student pastors in ministry and disciple making responsibilities.

The campus pastors and Next Gen Pastor average 3-5 years of full-time ministry at Liberty. Two indicated being full-time at Liberty for 3-5 years, three for 6-10 years, and one for 11+ years. The student pastors average 2 years of full-time ministry at Liberty. Two indicated having been in full-time ministry at Liberty for one year or less, three indicated 3-5 years, and one for 6-10 years. The data barely fell short from the campus and Next Gen Pastor averaging the 6-10 range. Therefore, the campus pastors and Next Gen Pastor have been at Liberty for many more years collectively than the student pastors. This difference supports the necessity for the campus pastors and Next Gen Pastor to regularly develop the student pastors to make disciples of teenagers through the disciple pathway of Liberty Live.

The campus pastors and Next Gen Pastor feel the student pastors request ministry development coaching from the Next Gen Pastor on a monthly average. One perceived the student pastors received daily ministry development coaching from the next gen pastor, two perceived weekly, and one perceived quarterly. The student pastors feel they request ministry development coaching from the Next Gen Pastor on a weekly average. Four student pastors indicated they received monthly ministry development coaching, one indicated quarterly, and the other indicated annually. This difference is intriguing and may indicate that the student pastors feel their need for coaching is greater than what the Next Gen Pastor perceives.

Table 1. How often the campus pastors and Next Gen Pastor perceives the student pastors receive ministry development coaching from the Next Gen Pastor

Daily	Weekly	Monthly	Quarterly	Annually
1	2	2	1	

Table 2. How often the student pastors feel they receive ministry development coaching from the Next Gen Pastor

Daily	Weekly	Monthly	Quarterly	Annually
		4	1	1

The campus pastors, Next Gen Pastor, and student pastors felt the student pastors requested personal development coaching from the Next Gen Pastor on a monthly average. Although, the data suggests that the campus pastors and Next Gen Pastor leaned toward quarterly requests. This again may indicate that student pastors feel a deeper need for personal coaching than their leaders perceive.

Table 3. How often the campus pastors and Next Gen Pastor perceives the student pastors request personal development coaching from the Next Gen Pastor

Daily	Weekly	Monthly	Quarterly	Annually
	1		4	1

Table 4. How often the student pastors feel they request personal development coaching from the Next Gen Pastor

Daily	Weekly	Monthly	Quarterly	Annually
	1	1	3	1

The campus pastors, Next Gen Pastor, and student pastors felt the student pastors requested ministry development coaching from their campus on a monthly average. However, the student pastors average was slightly higher than their leaders. This may indicate that the student pastors do not feel they need as much ministry development coaching from their campus pastors than perceived by their leaders.

Table 5. How often the campus pastors and Next Gen Pastor perceives the student pastors request ministry development coaching from the campus pastors

Daily	Weekly	Monthly	Quarterly	Annually
	2	2	2	

Table 6. How often the student pastors feel they request ministry development coaching from their campus pastor

Daily	Weekly	Monthly	Quarterly	Annually
	2	1	3	

The campus pastors, Next Gen Pastor, and student pastors felt the student pastors requested personal development coaching from the Next Gen Pastor on a monthly average. Again, the student pastors average was slightly higher than their leaders, indicating that they are requesting personal development coaching from their campus pastors less than what is perceived by their leaders.

Table 7. How often the campus pastors and Next Gen Pastor perceives the student pastors request personal development coaching from the campus pastors

Daily	Weekly	Monthly	Quarterly	Annually
	3	1		2

Table 8. How often the student pastors feel they request personal development coaching from their campus pastor

Daily	Weekly	Monthly	Quarterly	Annually
	2		4	

That combined data indicates a perceived need for coaching from the campus pastors and Next Gen Pastors and to the student pastors. The campus pastors and Next Gen Pastor are statistically older, have more children, have been in full-time ministry longer, and have been full-time at Liberty longer. Their lengthier life and ministry experience offer necessary knowledge and skills able to be imparted to the student pastors.

I see two areas of improvement from this data. First, the student pastors desire more coaching from their Next Gen Pastor than what is perceived by their leaders. With seven student pastors on his staff, the Next Gen Pastor may not feel like he has the time to offer more frequent organized coaching. However, the student pastors may appreciate more frequent but shorter conversations that contain coaching content.

The second area of improvement would be more regular coaching from the campus pastors. From the data, the campus pastors are older and have more ministry experience than the Next Gen Pastor. This data indicates that the campus pastors are a tremendous asset to the student pastors in terms of ministry and personal development coaching. While more frequent coaching meetings may feel redundant, the utilization of frequent conversation regarding personal and ministry development may prove to be beneficial.

Goal 2: Create Six-Session Guidebook

The second goal was to create a training guidebook with six sessions to develop student pastors in theological, discipline, and strategy to making disciples of teenagers at Liberty Live Church. The guidebook developed student pastors in critical areas of disciple making such as biblical theology, calling to ministry, spiritual and personal disciplines, gen Z characteristics, Hampton Roads demographics, and ministry strategy. Lecture, discussion, and reflection questions for homework were different teaching tools utilized in the curriculum.

An expert panel of six people was formed to evaluate the curriculum based on theological precision, scope, methodology, and practicality. Each of these people have served at Liberty for three years or longer. Three of the six have received a doctorate degree. Three are campus pastors, two are student pastors, and the remaining is the Next Gen Pastor. The goal was considered successfully achieved when the expert panel scored the guidebook to meet a minimum of 90 percent of the evaluation criterion met or higher.

The expert panels combined score was 95 percent. The expert panel offered additional comments, such as:

1. Accurately interprets and applies scripture with a Gospel focus.
2. The part regarding gender is very needed today.
3. Both the personal and ministerial sides of a student pastor are covered thoroughly, as well as a full exploration of student culture and development,
4. The whole person of the student pastor, both in and out of ministry, is addressed in detail.
5. Great content on the personal development of Student Pastors.
6. It trains them well to disciple themselves so they can disciple others.
7. Similarly, student culture and effective practices to reach it are strategized thoroughly.
8. While no resource can truly prepare one for all the aspects of ministry, this curriculum thoroughly covers all the foundational essentials to student pastoring and student ministry.
9. The reason this is true is because while there are some specific programmatic tips and suggestions, this is primarily a set of principles and philosophies for the makeup of a student pastor and purpose of student ministry. Thus, it can be effectively applied even in other contexts than that of Liberty Live Church.
10. May be helpful to include more practices/strategies for developing Student Pastors through coaching/mentoring.

The expert panel's comments showed positivity toward the curriculum's content, training value, practices, thoroughness, and effectiveness. The negative comment highlighted a need for more strategies regarding coaching and mentoring student pastors.

Table 9. Student pastor curriculum evaluation results

1 – Insufficient 2 – Requires Attention 3 – Sufficient 4 – Exemplary				
Criteria	1	2	3	4
Theology				
All Scripture interpreted is theologically accurate.				6
All Scripture is accurately exegeted and applied.				6
All Scripture is hermeneutically centered on Jesus and the gospel.				6
Scope				
The content of the curriculum sufficiently covers each issue it is designed to address.			1	5
The content of the curriculum sufficiently covers development and disciple making of student pastors.			1	5
Methodology				
The curriculum sufficiently addresses essential methodological practices of developing student pastors.			1	5
The curriculum sufficiently addresses essential methodological practices of discipling teenagers.			1	5
Each session lesson offered essential information resulting in group discussion and personal reflection.				6
Practicality				
The curriculum clearly details how to develop student pastors to disciple teenagers.				6
At the end of the course, student pastors will be better and well equipped to disciple teenagers.				6

Goal 3: Develop Student Pastors

Developing the student pastors of Liberty Live Church was the third goal of this project. This achievement of this goal was evaluated by each student pastor taking a pre- and post-training survey which measured key knowledge points throughout the training. The Student Pastors Theology and Ministry survey included forty questions divided into the six sessions of the guidebook. Nine people took the pre- and post- survey, including the seven student pastors, the Next Gen Pastor, and one student ministry resident. The six sections of questions regarded the introduction, cultural mandate, Great Commission, calling of a student pastor, context of a student pastor, and commission of a student pastor.

Table 10. Scores for pre- and post-training surveys

Category	Pre-Test	Post-Test	Percentage of Increase
Average Score	150	228.78	52.52
Lowest Score	107	199.00	85.98
Highest Score	220	240.00	9.09

The pre- and post- survey demonstrated a substantial increase in knowledge among the student pastors. The percentage of increase grew by an average of 52.52 percent per participant. A *t*-test for dependent samples showed a substantial positive change in knowledge regarding development and disciple making ($t_{(8)}=7.211, p=<.0001$).

Table 11. *T*-test: Paired two sample for means

	Pre-Test Total	Post-Test Total
Mean	150	228.777778
Variance	1202.75	174.444444
Observations	9	9
Pearson Correlation	0.33074735	
Hypothesized Mean Difference	0	
df	8	
t Stat	-7.2108013	
P(T<=t) one-tail	4.574E-05	
t Critical one-tail	1.85954804	
P(T<=t) two-tail	9.1481E-05	
t Critical two-tail	2.30600414	

Strengths of the Project

My prayer has been that this project would serve the student pastors, student ministries, campus pastors, and Next Gen Pastor at Liberty Live. I have been encouraged from the positive feedback received regarding the project. The strengths of this project include its replicability in Liberty Students, versatility to all age groups, usability to other churches, and inclusivity to many essential facets of ministry.

The replicability in Liberty Students ministry refers to its ability to be used for further development of existing student pastors. The guidebook is designed into six sessions so that it can be a bi-monthly training tool as an annual refresher course for student pastors. Simultaneously, it is designed to be used as a six-session training course to onboard new student pastors. For whatever its use, it will keep student pastors on the

same page in terms of biblical theology, spiritual and personal disciplines, demographics, and the ministry strategy necessary to make disciples of teenagers of Hampton Roads.

The versatility to all age groups refers to its ability to be used in different ministries such as children's, college, adult, men's, women's, or senior adult ministry. The Scripture passages, principles, and practices are applicable to all age-group ministries. The cultural mandate and Great Commission equally apply to all age-group ministries as do the spiritual disciplines and ministry strategies of Bible, gospel, and missional.

The usability to other churches refers to its simplicity of being applied to churches in different contexts with different culture. The project is not dependent upon the discipleship pathway, cultural context, doctrinal differences, or demographics surrounding Liberty Live. Rather, the project is written so that it universally applies to Liberty as to other Bible-believing church since it is centered around the Scriptures.

The project's inclusivity to many factors of ministry refers to its incorporation of many doctrines, principles, practices, and strategies that culminate into effective disciple making. This project is not focused on one single area of ministry but instead includes many different facets that make-up disciple making together. Any area of the project can be studied and applied on its own apart from the whole. These areas include but are not limited to the foundational doctrines of the Old Testament's cultural mandate, the biblical strategy of the New Testament's Great Commission, the inward and outward calling of a pastor, the spiritual and personal disciplines of a pastor, the christocentricity of Scripture, a gospel-centered hermeneutic, and a missional strategy that makes disciples. Any of these could be studied and applied on their own as well as collectively studied for the purpose of disciple making.

Weaknesses of the Project

One weakness of the project is not having the space to write deeper into the disciple making process. Much of the writing focused upon the three essential elements of disciple making from the Great Commission (Bible, gospel, and missional) and their

integration into Liberty's discipleship pathway. With more room to write, I would have enjoyed diving deeper into various disciple making plans, conversations, and methods regarding more intentional disciple making groups.

Another weakness of the project was transitioning out of the student ministry as the Global Student Pastor while in the middle of the project. While this created a tremendous opportunity to utilize the project as a tool to hand over to the new Next Gen Pastor, it also reduced by ability to spend additional time with the student pastor team during the writing and training for added feedback. While I trained the Next Gen Pastor to develop the student pastors through the final two sessions of the guidebook, this also created an additional weakness as it may lead to a change in results through the switching of teachers.

A third weakness of the project was not taking the opportunity to personally train the campus pastors through the guidebook. While the Next Gen Pastor is responsible for the philosophy and strategy of ministry oversight with the student pastors, the campus pastors are the day-to-day supervisors of the student pastors. They are the ones watching how the vision of the student ministry is executed at their local campus. It would have been additionally beneficial to lead the campus pastors through the training to ensure everyone involved in student ministry is on the same page.

A final weakness of the project is not requiring the student pastors to train their volunteer teams using the guidebook. A student pastor would truly own the content if they were able to train others through it. If the Next Gen Pastor, campus pastors, student pastors, and student ministry volunteer team knew the content collectively, it would strengthen the knowledge base of all involved in making disciples of teenagers.

What I Would Do Differently

If completing this project again, the first thing I would do differently would be to disperse the content guidebook throughout the entire student ministry comprehensively. As I reflected, it would have been impactful to train the campus pastors simultaneously

with the Next Gen Pastor and student pastor. The advantage in this change would be for a deeper discussion across the local and central leadership involved in student ministry.

I would have subsequently trained the student pastors to teach and train their volunteer teams with the guidebook, which would have equipped the volunteer leaders with biblical theology, spiritual and personal disciplines, an understanding of gen Z, a grasp of Hampton roads demographics, and a biblical strategy of disciple making.

Lastly, I would have required the student pastors to teach the content of the guidebook as a six-week series to their students. Student ministries often have strategies that are ministries to their teenagers but not through their teenagers. Requiring the student pastors to teach the content to their students would have included students with the disciple making biblical theology and strategy for the purpose of deeper understanding across the board.

Theological Reflections

Through this project I have become more biblically aware and convicted of the two overarching passages regarding disciple making in chapter 2. God activated the mission of humanity with the cultural mandate, and Jesus activated the mission of the church with the Great Commission. As discussed, these overarching commissions correlate. The cultural mandate nor the Great Commission are referred to enough in modern churches. These two overarching passages should be kept in the forefront of church strategy and messaging.

I have become increasingly fascinated through this project with the correlation of the cultural mandate's foundational theologies and the cancel culture advancing today. The foundational theologies of the cultural mandate are human identity as images of God, human gender as male and female, human leadership through dominion and subduction, and human mission as multiplication and fruitfulness. Cancel culture and liberal ideology advancements correlatively target identity as personal, gender as fluid, leadership as immoral, and mission as self-advancement.

Churches are called to make and send disciple makers and must focus on these doctrines in their strategies and messaging. Identity, gender, leadership, and multiplication are foundational theologies that will stabilize the church with the proper basis to build a disciple making culture.

The Great Commission's three-part strategy is equally important for churches to focus on in strategy and messaging. Bible, gospel, and missional are strategies that will propel a disciple making mission forward in the direction and with the force Jesus commissions. The Bible must permeate and guide everything the church teaches and executes as the Word of God transforms believers into the image of Jesus as His disciple makers. The gospel must infiltrate and motivate everything the church does as it empowers believers to live as Jesus commanded. Missional living must penetrate and stimulate every way believers live for the evangelization of the surrounding communities. While churches do not focus on the foundational theologies of the cultural mandate or the biblical strategy of the Great Commission, I commit to do so for the rest of my life in church leadership.

Personal Reflections

My personal reflection goes back to the setting where God called me to begin this doctrinal process and project. I was sitting in a group of young pastors. Many were younger than I. By a show of hands, most of them had completed their doctorate. Jimmy Scroggins explained that the doctorate is less about a degree or a diploma, and more about the process of becoming more disciplined and skilled for deep and excellent work. There is no higher ministry calling than pastoring because the church is God's plan A to evangelize and disciple the world with the gospel. Therefore, pastors must be as disciplined and skilled as possible for the deep and excellent work required.

This project required a greater discipline of time and focus than I have ever had to apply. Through this project I have learned that every minute counts in my day. Because every minute counts, I must make every minute intentional. Every minute of my day must be spent on my relationship with Jesus, my loving leadership toward my family, my

attention to my church flock, my leadership to my teams, and my effort on my personal health. While each of these are significant, they must be prioritized as to their importance and urgency. This project required me to constantly triage importance and continuously apply intentionality in every moment of this process.

Little accomplishments lead to big achievements. The only way this project was completed was through reading, researching, and writing a little at a time week-by-week. Daily, weekly, and monthly goals were created to stay on track to complete the project by the deadline. This “little accomplishments lead to big achievements” practice will continue through my life as I set daily, weekly, and monthly goals to complete significant projects in the future.

Conclusion

Making disciples of teenagers is central to the mission of Jesus. God used teenagers throughout Scripture, and Jesus called teenaged young men to be His disciples. Teenagers have their life, career, marriage, parenting, and ministry in front of them. Therefore, the teenage years are crucial for disciple making through forming theological foundation and instilling biblical strategy.

Student pastors must therefore be developed to better make disciples of teenagers. Their development must include, but not be limited to, an Old Testament biblical theology, a New Testament biblical theology, their calling to ministry, spiritual disciplines, personal disciplines, self-leadership, characteristics of the current generation, community demographics, and biblical strategy all regarding disciple making.

Neither student pastor development nor disciple making of teenagers are accomplished by a single training, session, series, lesson, or book. Development of student pastors must be ongoing because disciple making of teenagers is ongoing. Biblical theology must be ongoing in terms of depth. The calling of student pastors must be on going in terms of passion. The spiritual and personal disciplines of student pastors must be on going in terms of daily consistency. The community demographics and generational characteristics

must be on going in terms of comprehension. The biblical strategy of disciple making must be on going in terms of multiplication. Therefore, the foundational theologies of the cultural mandate and the biblical strategy of the Great Commission must be regularly utilized for student pastors to be developed to make disciples of teenagers at Liberty Live Church in Hampton Roads, Virginia.

APPENDIX 1

STUDENT PASTOR MINISTRY DATA

The Student Pastor Ministry Data survey assessed the current development in biblical theology, discipline, and strategy to make disciples of teenagers at Liberty Live Church.

STUDENT PASTOR MINISTRY DATA:
STUDENT PASTOR SURVEY

1. How old are you?
 - a) 20-25
 - b) 26-30
 - c) 31-35
 - d) 35-40
 - e) 41+

2. Are you married?
 - a) Yes
 - b) No

3. How many children do you have?
 - a) 0
 - b) 1
 - c) 2
 - d) 3
 - e) 4+

4. How long have you been a Christian?
 - a) 1-5 years
 - b) 6-10 years
 - c) 11-15 years
 - d) 16-20 years
 - e) 21+ years

5. How long have you been a full-time student pastor?
 - a) 0-1 year
 - b) 2 years
 - c) 3-5 years
 - d) 6-10 years
 - e) 11+ years

6. How long have you been in full-time ministry?
 - a) 0-1 year
 - b) 2 years
 - c) 3-5 years
 - d) 6-10 years
 - e) 11+ years

7. How long have you been in full-time ministry at Liberty?
 - a) 0-1 year
 - b) 2 years
 - c) 3-5 years
 - d) 6-10 years
 - e) 11+ years

8. How many churches have you served in a full-time capacity apart from Liberty?
 - a) 0
 - b) 1
 - c) 2
 - d) 3
 - e) 4+

9. How long have been a full-time student pastor at Liberty?
 - a) 1 year
 - b) 2 years
 - c) 3 years
 - d) 4 years
 - e) 5+ years

10. Gospel-centrality is the driving force and theme of my student ministry.
 - a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree

11. I intentionally study how today's culture views and targets teenagers.
 - a) Daily
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

12. The cultural mandate of Genesis 1:26-28 is a primary motivator of why and how I do student ministry.
 - a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree

13. I intentionally communicate the biblical doctrines of "image of God" and "identity in Christ" in my student ministry.
 - a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

14. I intentionally develop teenagers to "subdue the earth" and "practice dominion" by communicating spiritual giftedness and leadership skills in my student ministry.
 - a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

15. I intentionally communicate the doctrine of gender in terms of both “value equality” and “role distinction” in my student ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
16. I refer to the Great Commission in my student ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
17. I help teenagers understand their call and role in Jesus’ Great Commission in my student ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
18. I seek-out coaching for ministry development from my Next Gen Pastor.
- a) Daily
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
19. I seek-out coaching for personal development from my Next Gen Pastor.
- a) Daily
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
20. I seek-out coaching for ministry development from my Campus Pastor.
- a) Daily
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
21. I seek-out coaching for personal development from my Campus Pastor.
- a) Daily
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

22. I have memorized passages of Scripture that command the importance of discipling the next generation.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
23. I retell my personal story of how God called me to student ministry.
- a) Weekly
 - b) Monthly
 - c) Quarterly
 - d) Annually
 - e) Never
24. I review the pastoral qualifications of 1 Timothy 3:2-7 and reexamine my life.
- a) Weekly
 - b) Monthly
 - c) Quarterly
 - d) Annually
 - e) Never
25. I practice the spiritual discipline of Bible reading.
- a) Daily
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
26. I read through the entire Bible in a year.
- a) True
 - b) False
27. My personal Bible reading plan can be best described as:
- a) Read through the Bible in a Year
 - b) Read through various You Version plans in a year.
 - c) Read through what I'm preaching and/or teaching.
 - d) Read through a book of the Bible at a time.
 - e) Read through a devotional book with Scripture.
28. I communicate to the teenagers in student ministry how I practice the spiritual discipline of reading the Bible.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

29. I practice the spiritual disciple of prayer.
- a) Daily
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
30. I communicate in student ministry how I practice the spiritual discipline of prayer.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually or Less
31. I specifically spend time in prayer for my student ministry.
- a) Daily
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually or Less
32. I regularly practice the the spiritual discipline of meditation one or more of the following ways:
- a) Journaling
 - b) Reviewing
 - c) Application
 - d) Prayer
 - e) Memorization
 - f) Discussion
33. I practice a consistent sleep routine.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
34. I practice one Sabbath day weekly.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
35. I intentionally exercise weekly.
- a) 0 times
 - b) 1 time
 - c) 2 times
 - d) 3-4 times
 - e) 5-7 times

36. I have an intentional routine of reading from a book other than the Bible weekly.
- a) 0 times
 - b) 1 time
 - c) 2 times
 - d) 3-4 times
 - e) 5-7 times
37. I intentionally keep up with students from your ministry who have graduated to discern how my ministry is helping or not helping their life with Jesus after high school?
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
38. I feel overwhelmed by my ministry workload.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
39. My ministry workload feels balanced.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
40. If I want to execute more ministry, I tend to work more hours.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
41. If I want to execute more ministry, I tend to develop more leaders.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree

42. I feel a deep concern for Generation Z.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
43. I feel a personal connection when with Generation Z.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
44. The expectations the average student have for my ministry can best be described as:
- a) Be more spiritual/worshipful
 - b) Be more relational/connecting
 - c) Be more fun/exciting
 - d) Be more biblical/theological
 - e) Be more applicational/helpful
 - f) Be more evangelistic
45. The expectations parents have for my ministry can best be described as:
- a) Be more spiritual/worshipful
 - b) Be more relational/connecting
 - c) Be more fun/exciting
 - d) Be more biblical/theological
 - e) Be more applicational/helpful
 - f) Be more evangelistic
46. The expectations my Campus Pastor has for my ministry can best be described as:
- a) Be more spiritual/worshipful
 - b) Be more relational/connecting
 - c) Be more fun/exciting
 - d) Be more biblical/theological
 - e) Be more applicational/helpful
 - f) Be more evangelistic
47. The expectations my Next Gen Pastor has for my ministry can best be described as:
- a) Be more spiritual/worshipful
 - b) Be more relational/connecting
 - c) Be more fun/exciting
 - d) Be more biblical/theological
 - e) Be more applicational/helpful
 - f) Be more evangelistic

48. I know how many teenagers live in my area of Hampton Roads.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
49. I know the racial demographics of my area of Hampton Roads.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
50. I know the gender demographics of my area of Hampton Roads.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
51. I know the family financial demographics of my area in Hampton Roads.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
52. I intentionally communicate the Bible when preaching and teaching in my student ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
53. I intentionally encourage teenagers to practice the spiritual discipline of Bible when I preach and teach in my student ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

54. I intentionally encourage teenagers to use the Bible when they are discussing in groups.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
55. I intentionally use the Bible when I am developing my leaders to do the work of the ministry.
- a) Weekly
 - b) Monthly
 - c) Quarterly
 - d) Annually
56. I intentionally use the Bible when I engage in campus ministry.
- a) Weekly
 - b) Monthly
 - c) Quarterly
 - d) Annually
57. I intentionally centralize my preaching and teaching in the Gospel.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
58. I intentionally present the Gospel for salvation when preaching and teaching in my student ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
59. I intentionally apply the Gospel for the sanctification of believers when I preach and teach.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
60. I intentionally demonstrate to teenagers how to discuss the Gospel while in groups.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

61. I intentionally develop my leaders with the Gospel to evangelize teenagers.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
62. I intentionally develop my leaders how to use the Bible to disciple teenagers.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
63. I intentionally share the Gospel when engaging in campus ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
64. I intentionally encourage and challenge teenagers to live their life on mission when I preach and teach in my student ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
65. I intentionally share with my students personal examples of weakness and failure when I share my faith.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
66. I intentionally share with my students personal examples of success when I share my faith.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
67. I encourage students to share their faith that week when I preach and teach in my student ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

68. I encourage teenagers to bring lost friends with them to worship on Wednesday nights.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
69. I encourage teenagers to bring lost friends with them to groups on Sunday mornings.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
70. I intentionally share stories from my campus ministry experience to encourage teenagers to engage in ministry at their school.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
71. I intentionally design service projects to engage my students in missional opportunities in our local area.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
72. I intentionally communicate mission trips Liberty offers for students to know their opportunities to go to the nations.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

APPENDIX 2

CAMPUS PASTOR'S STUDENT MINISTRY DATA

The Campus Pastor's Student Pastor Ministry Data survey assessed current development of the seven student pastors in biblical theology, discipline, and strategy to make disciples of teenagers at Liberty Live Church from the perspective of the six campus pastors.

CAMPUS PASTOR'S STUDENT MINISTRY DATA:
CAMPUS PASTOR SURVEY

1. How old are you?
 - a) 20-25
 - b) 26-30
 - c) 31-35
 - d) 35-40
 - e) 41+

2. Are you married?
 - a) Yes
 - b) No

3. How many children do you have?
 - a) 0
 - b) 1
 - c) 2
 - d) 3
 - e) 4+

4. How long have you been a Christian?
 - a) 1-5 years
 - b) 6-10 years
 - c) 11-15 years
 - d) 16-20 years
 - e) 21+ years

5. How long has your student pastor been a full-time student pastor?
 - a) 0-1 year
 - b) 2 years
 - c) 3-5 years
 - d) 6-10 years
 - e) 11+ years

6. How long have you been in full-time ministry?
 - a) 0-1 year
 - b) 2 years
 - c) 3-5 years
 - d) 6-10 years
 - e) 11+ years

7. How long have you been in full-time ministry at Liberty?
 - a) 0-1 year
 - b) 2 years
 - c) 3-5 years
 - d) 6-10 years
 - e) 11+ years

8. How many churches have you served in a full-time capacity apart from Liberty?
 - a) 0
 - b) 1
 - c) 2
 - d) 3
 - e) 4+

9. How long have been a full-time campus pastor at Liberty?
 - a) 1 year
 - b) 2 years
 - c) 3 years
 - d) 4 years
 - e) 5+ years

10. Gospel-centrality is the driving force and theme of my student ministry.
 - a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree

11. My student pastor intentionally studies how today's culture views and targets teenagers.
 - a) Daily
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

12. The cultural mandate of Genesis 1:26-28 is a primary motivator of why and how my student pastor does student ministry.
 - a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree

13. My student pastor intentionally communicates the biblical doctrines of "image of God" and "identity in Christ" in student ministry.
 - a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

14. My student pastor intentionally develops teenagers to “subdue the earth” and “practice dominion” by communicating spiritual giftedness and leadership skills in student ministry.
 - a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

15. My student pastor intentionally communicates the doctrine of gender in terms of both “value equality” and “role distinction” in student ministry.
 - a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

16. My student pastor refers to the Great Commission in student ministry.
 - a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

17. My student pastor helps teenagers understand their call and role in Jesus’ Great Commission in student ministry.
 - a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

18. My student pastor seeks-out coaching for ministry development from their Next Gen Pastor.
 - a) Daily
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

19. My student pastor seeks-out coaching for personal development from their Next Gen Pastor.
 - a) Daily
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

20. My student pastor seeks-out coaching for ministry development from me as their Campus Pastor.
- a) Daily
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
21. My student pastor seek-out coaching for personal development from my me as their Campus Pastor.
- a) Daily
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
22. My student pastor has memorized passages of Scripture that command the importance of discipling the next generation.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
23. My student pastor retells their personal story of how God called them to student ministry.
- a) Weekly
 - b) Monthly
 - c) Quarterly
 - d) Annually
 - e) Never
24. My student pastor reviews the pastoral qualifications of 1 Timothy 3:2-7 and reexamines their life.
- a) Weekly
 - b) Monthly
 - c) Quarterly
 - d) Annually
 - e) Never
25. My student pastor practices the spiritual discipline of Bible reading.
- a) Daily
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

26. My student pastor's personal Bible reading plan can be best described as:
- Read through the Bible in a Year
 - Read through various You Version plans in a year.
 - Read through what I'm preaching and/or teaching.
 - Read through a book of the Bible at a time.
 - Read through a devotional book with Scripture.
27. I intentionally share stories from my campus ministry experience to encourage teenagers to engage in ministry at their school.
- Bi-Weekly
 - Weekly
 - Monthly
 - Quarterly
 - Annually
28. My student pastor communicates to the teenagers in student ministry how they practice the spiritual discipline of reading the Bible.
- Bi-Weekly
 - Weekly
 - Monthly
 - Quarterly
 - Annually
29. My student pastor practices the spiritual disciple of prayer.
- Daily
 - Weekly
 - Monthly
 - Quarterly
 - Annually
30. My student pastor communicates in student ministry how they practice the spiritual discipline of prayer.
- Bi-Weekly
 - Weekly
 - Monthly
 - Quarterly
 - Annually or Less
31. My student pastor specifically spends time in prayer for our student ministry.
- Daily
 - Weekly
 - Monthly
 - Quarterly
 - Annually or Less
32. My student pastor regularly practices the the spiritual discipline of meditation one or more of the following ways:
- Journaling
 - Reviewing
 - Application
 - Prayer
 - Memorization
 - Discussion

33. My student pastor practices a consistent sleep routine.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
34. My student pastor practices one Sabbath day weekly.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
35. My student pastor intentionally exercises weekly.
- a) 0 times
 - b) 1 time
 - c) 2 times
 - d) 3-4 times
 - e) 5-7 times
36. My student pastor has an intentional routine of reading from a book other than the Bible weekly.
- a) 0 times
 - b) 1 time
 - c) 2 times
 - d) 3-4 times
 - e) 5-7 times
37. My student pastor intentionally keeps up with students from our student ministry who have graduated to discern how our student ministry is helping or not helping their life with Jesus after high school?
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
38. My student pastor feels overwhelmed by their ministry workload.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree

39. My student pastor ministry workload feels balanced.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
40. If my student pastor wants to execute more ministry, they tend to work more hours.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
41. If my student pastor wants to execute more ministry, They tend to develop more leaders.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
42. My student pastor feels a deep concern for Generation Z.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
43. My student pastor feels a personal connection when with Generation Z.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
44. The expectations the average student has for our student ministry can best be described as:
- a) Be more spiritual/worshipful
 - b) Be more relational/connecting
 - c) Be more fun/exciting
 - d) Be more biblical/theological
 - e) Be more applicational/helpful
 - f) Be more evangelistic

45. The expectations parents have for our student ministry can best be described as:
- Be more spiritual/worshipful
 - Be more relational/connecting
 - Be more fun/exciting
 - Be more biblical/theological
 - Be more applicational/helpful
 - Be more evangelistic
46. The expectations I (as Campus Pastor) have for our student ministry can best be described as:
- Be more spiritual/worshipful
 - Be more relational/connecting
 - Be more fun/exciting
 - Be more biblical/theological
 - Be more applicational/helpful
 - Be more evangelistic
47. The expectations our Next Gen Pastor has for our student ministry can best be described as:
- Be more spiritual/worshipful
 - Be more relational/connecting
 - Be more fun/exciting
 - Be more biblical/theological
 - Be more applicational/helpful
 - Be more evangelistic
48. My student pastor knows how many teenagers live in our area of Hampton Roads.
- Strongly disagree
 - Disagree
 - Disagree somewhat
 - Agree somewhat
 - Agree
 - Strongly Agree
49. My student pastor knows the racial demographics of our area of Hampton Roads.
- Strongly disagree
 - Disagree
 - Disagree somewhat
 - Agree somewhat
 - Agree
 - Strongly Agree
50. My student pastor knows the gender demographics of our area of Hampton Roads.
- Strongly disagree
 - Disagree
 - Disagree somewhat
 - Agree somewhat
 - Agree
 - Strongly Agree

51. My student pastor knows the family financial demographics of our area in Hampton Roads.
- Strongly disagree
 - Disagree
 - Disagree somewhat
 - Agree somewhat
 - Agree
 - Strongly Agree
52. My student pastor intentionally communicates the Bible when preaching and teaching in our student ministry.
- Bi-Weekly
 - Weekly
 - Monthly
 - Quarterly
 - Annually
53. My student pastor intentionally encourages teenagers to practice the spiritual discipline of Bible reading when preaching and teaching in our student ministry.
- Bi-Weekly
 - Weekly
 - Monthly
 - Quarterly
 - Annually
54. My student pastor intentionally encourages teenagers to use the Bible when they are discussing in groups.
- Bi-Weekly
 - Weekly
 - Monthly
 - Quarterly
 - Annually
55. My student pastor intentionally uses the Bible when developing leaders to do the work of the ministry.
- Weekly
 - Monthly
 - Quarterly
 - Annually
56. My student pastor intentionally uses the Bible when engaging in campus ministry.
- Weekly
 - Monthly
 - Quarterly
 - Annually
57. My student pastor intentionally centralizes preaching and teaching in the Gospel.
- Bi-Weekly
 - Weekly
 - Monthly
 - Quarterly
 - Annually

58. My student pastor intentionally presents the Gospel for salvation when preaching and teaching in student ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
59. My student pastor intentionally applies the Gospel for the sanctification of believers when preaching and teaching.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
60. My student pastor intentionally demonstrates to teenagers how to discuss the Gospel while in groups.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
61. My student pastor intentionally develops leaders with the Gospel to evangelize teenagers.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
62. My student pastor intentionally develops leaders how to use the Bible to disciple teenagers.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
63. My student pastor intentionally shares the Gospel when engaging in campus ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

64. My student pastor intentionally encourages and challenges teenagers to live their life on mission when preaching and teaching in my student ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
65. My student pastor intentionally share with students personal examples of weakness and failure when sharing his faith.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
66. My student pastor intentionally share with students personal examples of success when sharing his faith.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
67. My student pastor encourages students to share their faith that week when preaching and teaching in student ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
68. My student pastor encourages teenagers to bring lost friends with them to worship on Wednesday nights.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
69. My student pastor encourages teenagers to bring lost friends with them to groups on Sunday mornings.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

70. My student pastor intentionally shares stories from their campus ministry experience to encourage teenagers to engage in ministry at their school.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
71. My student pastor intentionally designs service projects to engage students in missional opportunities in our local area.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
72. My student pastor intentionally communicates mission trips Liberty offers for students to know their opportunities to go to the nations.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

APPENDIX 3

NEXT GEN PASTOR'S STUDENT MINISTRY DATA

The Next Gen Pastor's Student Pastor Ministry Data survey assessed current development of the seven student pastors in biblical theology, discipline, and strategy to make disciples of teenagers at Liberty Live Church from the perspective of the Next Gen Pastor as student ministry central leader.

NEXT GEN PASTOR'S STUDENT MINISTRY DATA:
CAMPUS PASTOR SURVEY

1. How old are you?
 - a) 20-25
 - b) 26-30
 - c) 31-35
 - d) 35-40
 - e) 41+

2. Are you married?
 - a) Yes
 - b) No

3. How many children do you have?
 - a) 0
 - b) 1
 - c) 2
 - d) 3
 - e) 4+

4. How long have you been a Christian?
 - a) 1-5 years
 - b) 6-10 years
 - c) 11-15 years
 - d) 16-20 years
 - e) 21+ years

5. How long have you been in full-time student ministry?
 - a) 0-1 year
 - b) 2 years
 - c) 3-5 years
 - d) 6-10 years
 - e) 11+ years

6. How long have you been in full-time ministry?
 - a) 0-1 year
 - b) 2 years
 - c) 3-5 years
 - d) 6-10 years
 - e) 11+ years

7. How long have you been in full-time ministry at Liberty?
 - a) 0-1 year
 - b) 2 years
 - c) 3-5 years
 - d) 6-10 years
 - e) 11+ years

8. How many churches have you served in a full-time capacity apart from Liberty?
 - a) 0
 - b) 1
 - c) 2
 - d) 3
 - e) 4+

9. How long have been in full-time student ministry at Liberty?
 - a) 1 year
 - b) 2 years
 - c) 3 years
 - d) 4 years
 - e) 5+ years

10. On average, my student pastors see Gospel-centrality is the driving force and theme of student ministry.
 - a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree

11. On average, my student pastors study how today's culture views and targets teenagers.
 - a) Daily
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

12. On average, my student pastors see the cultural mandate of Genesis 1:26-28 as a primary motivator of why and how they do student ministry.
 - a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree

13. On average, my student pastors intentionally communicate the biblical doctrines of "image of God" and "identity in Christ" in student ministry.
 - a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

14. On average, my student pastors intentionally develop teenagers to “subdue the earth” and “practice dominion” by communicating spiritual giftedness and leadership skills in student ministry.
 - a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

15. On average, my student pastors intentionally communicate the doctrine of gender in terms of both “value equality” and “role distinction” in student ministry.
 - a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

16. On average, my student pastors refer to the Great Commission in student ministry.
 - a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

17. On average, my student pastors help teenagers understand their call and role in Jesus’ Great Commission in student ministry.
 - a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

18. On average, my student pastors seek-out coaching for ministry development from me.
 - a) Daily
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

19. On average, my student pastors seek-out coaching for personal development from me.
 - a) Daily
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

20. On average, my student pastors seek-out coaching for ministry development from their Campus Pastor.
- Daily
 - Weekly
 - Monthly
 - Quarterly
 - Annually
21. On average, my student pastors seek-out coaching for personal development from their Campus Pastor.
- Daily
 - Weekly
 - Monthly
 - Quarterly
 - Annually
22. On average, my student pastors have memorized passages of Scripture that command the importance of discipling the next generation.
- Strongly disagree
 - Disagree
 - Disagree somewhat
 - Agree somewhat
 - Agree
 - Strongly Agree
23. On average, my student pastors retell their personal story of how God called them to student ministry.
- Weekly
 - Monthly
 - Quarterly
 - Annually
 - Never
24. On average, my student pastors review the pastoral qualifications of 1 Timothy 3:2-7 and reexamine their life.
- Weekly
 - Monthly
 - Quarterly
 - Annually
 - Never
25. On average, my student pastors practice the spiritual discipline of Bible reading.
- Daily
 - Weekly
 - Monthly
 - Quarterly
 - Annually

26. On average, my student pastors read through the entire Bible in a year.
- True
 - False
27. On average, my student pastors personal Bible reading plan can be best described as:
- Read through the Bible in a Year.
 - Read through various You Version plans in a year.
 - Read through what I'm preaching and/or teaching.
 - Read through a book of the Bible at a time.
 - Read through a devotional book with Scripture.
28. On average, my student pastors communicate to the teenagers in student ministry how they practice the spiritual discipline of reading the Bible.
- Bi-Weekly
 - Weekly
 - Monthly
 - Quarterly
 - Annually
29. On average, my student pastors practice the spiritual discipline of prayer.
- Daily
 - Weekly
 - Monthly
 - Quarterly
 - Annually
30. On average, my student pastors communicate in student ministry how they practice the spiritual discipline of prayer.
- Bi-Weekly
 - Weekly
 - Monthly
 - Quarterly
 - Annually or Less
31. On average, my student pastors specifically spend time in prayer for their student ministry.
- Daily
 - Weekly
 - Monthly
 - Quarterly
 - Annually or Less
32. On average, my student pastors regularly practice the the spiritual discipline of meditation one or more of the following ways:
- Journaling
 - Reviewing
 - Application
 - Prayer
 - Memorization
 - Discussion

33. On average, my student pastors practice a consistent sleep routine.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
34. On average, my student pastors practice one Sabbath day weekly.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
35. On average, my student pastors intentionally exercise weekly.
- a) 0 times
 - b) 1 time
 - c) 2 times
 - d) 3-4 times
 - e) 5-7 times
36. On average, my student pastors have an intentional routine of reading from a book other than the Bible weekly.
- a) 0 times
 - b) 1 time
 - c) 2 times
 - d) 3-4 times
 - e) 5-7 times
37. On average, my student pastors intentionally keep up with students from their ministry who have graduated to discern how their ministry is helping or not helping student's lives with Jesus after high school?
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
38. On average, my student pastors feel overwhelmed by their ministry workload.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree

39. On average, my student pastors ministry workload feels balanced.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
40. On average, if my student pastors want to execute more ministry, they tend to work more hours.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
41. On average, if my student pastors want to execute more ministry, they tend to develop more leaders.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
42. On average, my student pastors feel a deep concern for Generation Z.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
43. On average, my student pastors feel a personal connection when with Generation Z.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
44. The expectations the average student have for our student ministry can best be described as:
- a) Be more spiritual/worshipful
 - b) Be more relational/connecting
 - c) Be more fun/exciting
 - d) Be more biblical/theological
 - e) Be more applicational/helpful
 - f) Be more evangelistic

45. The expectations parents have for our student ministry can best be described as:
- Be more spiritual/worshipful
 - Be more relational/connecting
 - Be more fun/exciting
 - Be more biblical/theological
 - Be more applicational/helpful
 - Be more evangelistic
46. The expectations our Campus Pastors have for our student ministry can best be described as:
- Be more spiritual/worshipful
 - Be more relational/connecting
 - Be more fun/exciting
 - Be more biblical/theological
 - Be more applicational/helpful
 - Be more evangelistic
47. The expectations I have for our student ministry can best be described as:
- Be more spiritual/worshipful
 - Be more relational/connecting
 - Be more fun/exciting
 - Be more biblical/theological
 - Be more applicational/helpful
 - Be more evangelistic
48. On average, my student pastors know how many teenagers live in their area of Hampton Roads.
- Strongly disagree
 - Disagree
 - Disagree somewhat
 - Agree somewhat
 - Agree
 - Strongly Agree
49. On average, my student pastors know the racial demographics of their area of Hampton Roads.
- Strongly disagree
 - Disagree
 - Disagree somewhat
 - Agree somewhat
 - Agree
 - Strongly Agree
50. On average, my student pastors know the gender demographics of their area of Hampton Roads.
- Strongly disagree
 - Disagree
 - Disagree somewhat
 - Agree somewhat
 - Agree
 - Strongly Agree

51. On average, my student pastors know the family financial demographics of their area in Hampton Roads.
- a) Strongly disagree
 - b) Disagree
 - c) Disagree somewhat
 - d) Agree somewhat
 - e) Agree
 - f) Strongly Agree
52. On average, my student pastors intentionally communicate the Bible when preaching and teaching in student ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
53. On average, my student pastors intentionally encourage teenagers to practice the spiritual discipline of Bible when they preach and teach in student ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
54. On average, my student pastors intentionally encourage teenagers to use the Bible when they are discussing in groups.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
55. On average, my student pastors intentionally use the Bible when developing leaders to do the work of the ministry.
- a) Weekly
 - b) Monthly
 - c) Quarterly
 - d) Annually
56. On average, my student pastors intentionally use the Bible when engaging in campus ministry.
- a) Weekly
 - b) Monthly
 - c) Quarterly
 - d) Annually

57. On average, my student pastors intentionally centralize their preaching and teaching in the Gospel.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
58. On average, my student pastors intentionally present the Gospel for salvation when preaching and teaching in student ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
59. On average, my student pastors intentionally apply the Gospel for the sanctification of believers when preaching and teaching in student ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
60. On average, my student pastors intentionally demonstrate to teenagers how to discuss the Gospel while in groups.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
61. On average, my student pastors intentionally develop leaders with the Gospel to evangelize teenagers.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
62. On average, my student pastors intentionally develop leaders on how to use the Bible to disciple teenagers.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

63. On average, my student pastors intentionally share the Gospel when engaging in campus ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
64. On average, my student pastors intentionally encourage and challenge teenagers to live their life on mission when they preach and teach in student ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
65. On average, my student pastors intentionally share with students personal examples of weakness and failure when they share their faith.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
66. On average, my student pastors intentionally share with students personal examples of success when they share their faith.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
67. On average, my student pastors encourage students to share their faith that week when they preach and teach in student ministry.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
68. On average, my student pastors encourage teenagers to bring lost friends with them to worship on Wednesday nights.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

69. On average, my student pastors encourage teenagers to bring lost friends with them to groups on Sunday mornings.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
70. On average, my student pastors intentionally share stories from their campus ministry experience to encourage teenagers to engage in ministry at their school.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
71. On average, my student pastors intentionally design service projects to engage students in missional opportunities in our local area.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually
72. On average, my student pastors intentionally communicate mission trips Liberty offers for students to know their opportunities to go to the nations.
- a) Bi-Weekly
 - b) Weekly
 - c) Monthly
 - d) Quarterly
 - e) Annually

APPENDIX 4

DEVELOPING STUDENT PASTORS TO MAKE DISCIPLES OF TEENAGERS IN HAMPTON ROADS GUIDEBOOK

This guidebook was used to train the student pastors of Liberty Live Church in Old Testament and New Testament biblical theology, spiritual and personal disciplines, and student ministry strategy to make disciples of teenagers at Liberty Live Church in Hampton Roads.



DEVELOPING
STUDENT PASTORS
TO MAKE DISCIPLES OF TEENAGERS AT LIBERTY LIVE

GUIDEBOOK

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SESSION 01
INTRODUCTION

02

INTRODUCTION

The purpose of this guidebook is to develop student pastors to make disciples of teenagers at Liberty Live Church. Liberty Live Church is a multigenerational, multiethnic, and multisite church across the Hampton Roads region of Virginia. Five of the six campuses of Liberty Live have a full-time student pastor position and fully functioning student ministry. The sixth has a part-time student pastor and a fully functioning student ministry. This guidebook is designed to develop student pastors to lead their local campus student ministry to make disciples of teenagers who love Jesus and live on mission for Him. This guidebook is not only for the development of current student pastors, but also for the development of new student pastors during their orientation and onboarding process.

This guidebook is designed to develop student pastors to lead their local campus student ministry to make disciples of teenagers who love Jesus and live on mission for Him.

& CONTEXT

Liberty Students is the student ministry of Liberty Live Church. Liberty Students has adopted the mission, vision, values, discipleship pathway, and next steps of the church. Liberty Students believes that synergy is a key element to reaching its communities in partnership with its church. Therefore, both Liberty Live Church and Liberty Students partner together in collaborative ministry to learn from one another for greater effectiveness.

03

MISSION

"Liberty exists to change lives, communities, and the world for Jesus Christ." Liberty Students shares the same mission statement with its church. Liberty believes that a shared mission statement within the ministries of a church is critical to accomplish God's calling on the church. A shared mission statement between a student ministry and its church is vital for the student ministry to help fulfill God's mission in the lives of its students within the life of the church.

"Liberty exists" explains that God has providentially called us into existence as a collective local body and bride of Jesus Christ. "To change lives" communicates that our goal is ultimately to fulfill Jesus' Great Commission to make disciples, baptize, and teach for the purpose of transformation through Gospel-salvation. "Communities" is the locale that God has called us to reach with the Gospel. "And the world" is our ultimate call as the church of Jesus Christ to take the Gospel to the nations. "For Jesus Christ" is the theological affirmation that Liberty seeks to accomplish each of these missional elements for the sake of the name and glory of Jesus, not Liberty's name or reputation. In the same way, Liberty Students exists to change lives, communities, and the world for Jesus Christ as the student ministry of Liberty Live Church.

"LIBERTY exists to change LIVES, COMMUNITIES and the WORLD for JESUS CHRIST"

Reflection Question: How does Liberty's mission statement match with your personal mission?

04

CONCLUSION

Multisite student ministry is a vital ministry of the church today. It must be done, and when done well, it will advance the church forward in its mission. When led and strategized correctly, life-long disciples will be developed to reach Hampton Roads and the world for Jesus Christ. This guidebook will offer a centralized development strategy designed to empower student pastors to execute localized ministry to the teenagers of Liberty Live Church and Hampton Roads.



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FOOTNOTES: SESSION 01

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PART I

A BIBLICAL THEOLOGY FOR DEVELOPING STUDENT PASTORS TO DISCIPLE TEENAGERS

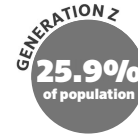
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INTRODUCTION

A biblical theology for discipling teenagers must be understood from both the Old and New Testament because teenagers play an essential role in the kingdom of God. The teenage years are critical in preparing a Christian to be a disciple. Additionally, teenagers are vital to the life of the church.¹ God used teenagers throughout Scripture in powerful ways to bring about His will and glory.² Biblical and theological truths therefore apply to teenagers as much as any other age demographic. When teenagers are undervalued in the church, they are underutilized in the kingdom, which is a detriment.

The world is focusing on teenagers now more than ever as their influence is rising. James Emery White in *Meet Generation Z* revealed, "MTV conducted a nationwide survey of one thousand respondents born after the year 2000 to see how they would identify themselves if they had the choice, they came up with the self-important name 'The Founders'—as in needing to 'found the new world,' rescuing it from the sins of its past."³ The size of the teenage generation makes it possible for their impact to be successful. White urges, "Let me save you some time. Drop everything and start paying attention to Generation Z, which now constitutes 25.9 percent of the US population."⁴

"God used teenagers throughout Scripture in powerful ways to bring about His will and glory."



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While the power of teenagers is growing in the world, the population of teenagers is decreasing in the church. "Across cultures, a major turning point for young people's faith seems to be high school graduation. Multiple studies highlight that 40 to 50 percent of youth group seniors—like the young people in your church—drift from God and the faith community after they graduate from high school."⁵ Cameron Cole and Jon Nielson in *Gospel-Centered Youth Ministry* expose, "A disturbing dropout rate suggested that churches had failed miserably in their mission with young people."⁶

Because of the church's failed mission to evangelize and disciple Gen Z, White calls this teenage generation "the first truly post-Christian generation, and numerically the largest. Generation Z will be the most influential religious force in the West and the heart of the missional challenge facing the Christian church."⁷ Finally, Heather Quiroz in *First Century Youth Ministry* reports "the youth ministries that are thriving in America today are the ones that take discipleship seriously."⁸

Therefore, a biblical theology for making disciples of teenagers is crucial to both reaching and retaining teenagers in our churches. Many student pastors are focused on numerical growth. Others concentrate on keeping the teenagers they have. Statistics are often centered on how many teenagers are still involved in the church after graduation. However, Jesus' Great Commission for all people was to make disciples, including teenagers. A student pastor's primary responsibility is to make disciples of teenagers.

Teenagers are called to be disciples of Jesus Christ throughout the rest of their lives. To make disciples of teenagers, student pastors must be developed through two primary passages of Scripture: 1) the cultural mandate of the Old Testament and 2) the Great Commission of the New Testament. The culture mandate answers what teenagers are created as, and the great commission answers what teenagers are called to do. Additionally, the cultural mandate offers the foundational theologies on which a student pastor should teach his students, and the Great Commission offers the biblical strategy on which a student pastor should shape his student ministry.

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SESSION 02

AN OLD TESTAMENT BIBLICAL THEOLOGY FOR MAKING DISCIPLES OF TEENAGERS

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IMAGE AND LIKENESS

Student pastors must be biblically developed to disciple teenagers to theologically understand the doctrine of the image of God and its implications for life.

Cole teaches in Gospel Centered Youth Ministry, "Youth ministry hoping to make lasting change needs to constantly hold Jesus up 'as the image of the invisible God' (Col. 1:15)..." Teenagers naturally do not look to God or the Scriptures to understand their identity. McGarry offers, "Rather than driving students to fix their behavior, youth workers invite them to become children of God through what Christ has done on their behalf, knowing that the Holy Spirit will reshape their hearts and desires as they understand their identity in Christ..." Students must see Jesus as the ultimate image of God and find their identity in Him to grow as His disciples. Student pastors should also be developed to disciple students to understand the implications and applications of the doctrine of the image of God. These implications and applications include human dignity, abortion, adoption and foster care, the poor, disabilities, family, the church, etc.

Reflection Question: In your own words, how would you help a teenager understand they are created in God's image and likeness?

DOMINION AND SUBDUE

God then announced the leadership he designed humanity to practice. "And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth" (Gen. 1:26).⁴³ "To have dominion over" is translated as "be masters over" or "to be put in charge of."⁴⁹ In verse 28, God said, "And God blessed them. And God said to them, 'Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.'" To subdue translates "to tread or trample on" (Josh 18:1) or "the land being conquered, overcome, and overpowered" (Num. 32:22, 29; 2 Sam. 8:1; 1 Ch. 22:18).⁴⁴ Hamilton therefore concludes that subdue and have dominion are parallel expressions.⁴¹ Therefore, God remained sovereign over the cosmos, and He created humanity to image Him by being kings, taking charge over, caring for, and cultivating the earth.⁴² Kenneth Matthews explains,

The language of 1:26 reflects this idea of a royal figure representing God as his appointed ruler. This appears also to be the understanding of Psalm 8, which focuses on human dominion, though without explicit mention of the "image" or "likeness." This is further indicated by the term "rule" (rādā) in 1:26, 28, which is used commonly of royal dominion. Human jurisdiction over animate life in the skies, waters, and land corresponds to the "rule" (mšālā) of the sun and moon over the inanimate sphere of creation.⁴⁴

The timeless application of Genesis 1:26 and 28 is that humanity is created by God to be responsible kings who exercise dominion with compassion and not exploitation.⁴⁴

“And God blessed them. And God said to them, ‘Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.’”

DOMINION AND SUBDUE

The gospel of Jesus Christ is the most enlightening truth when understanding and applying humanity's call to have dominion and subdue the earth.

In His incarnation, Jesus is the fulfillment of humanity's rule over the earth. The Apostle Paul and the writer of Hebrews agree that God put all things under His feet in subjection to Him (1 Cor. 15:27-28; Eph. 1:22; Heb. 2:6-10). Because of humanity's sin, all things are not under humanity's feet. However, through Jesus' victory over sin, humanity will rule and reign with Jesus both on and over the earth (2 Tim. 2:12; Rev. 5:10).⁴⁵

Student pastors must be developed to disciple students to subdue and practice dominion by becoming Christ-like leaders.

Since every human being is created by God to be a king over the earth, student ministry should always include leadership training. In Student Ministry Matters, Ben Trueblood encourages student pastors, "Teach the students how to lead in a team setting. The goal [is] is hand [ministry] teams over to students entirely with adult leaders supervising from a distance."⁴⁶ God calls student pastors to disciple teenagers in the Scriptures to prepare them to be leaders throughout the rest of their lives.

Reflection Question: How can teenagers today practice subduing and practicing dominion over the earth?

MALE AND FEMALE

Moses went on to pen, "So God created man in his own image, in the image of God he created him; male and female he created them" (Gen. 1:27). God declared humanity would be created as male and female in His image.⁴⁷ In referring to Himself, God used plural pronouns (Gen. 1:26) and a singular pronoun (Gen. 1:27) to remind humanity that He created us to image Him in plurality, equality, and unity.⁴⁸ Hamilton in his commentary, The Book of Genesis, stresses, "The verse affirms that God created in His image a male 'ādām and a female 'iššā. Both share the image of God."⁴⁹ Longman went on to say, "This passage does not say that men were created in God's image, then women in man's image. No, both male and female reflect what God is like. No wonder then that female imagery (e.g., mother, Ps. 131; Is. 66:13; Wisdom [Feminine], Prov. 1:20-33; 8-9) is used in addition to the more common male imagery for God."⁴⁹ Men and women are equally created in God's image for two tasks: 1) to procreate in marriage and 2) practice dominion on earth.⁴⁸

“Both male and female reflect what God is like.”



MALE AND FEMALE

Student pastors must be theologically developed to disciple teenagers to believe and live biblical gender roles prescribed in the Scriptures. James Emery White reports in Meet Generation Z, "Gen Z is experiencing radical changes in technology and understandings of family, sexuality, and gender."⁵⁰ White further revealed that a Northwestern University study found 73% of Gen Z in favor of same-sex marriage and 74% support transgenderism.⁵¹ McGarry agrees, "Sexuality remains at the forefront of generational distinctives for GenZ."⁵² Student pastors must disciple their students to not fearfully back down from the cultural pressures surrounding conversations about sexuality, but rather be willing to wrestle with their peers about the doctrine of gender using love, wisdom, and the Word of God.⁵³

Reflection Question: How would you answer a group of teenagers who asked you, "What does the Bible say about gender distinction and differentiation?"

Notes:

FRUITFUL, MULTIPLY, AND FILL

Genesis 1:28 reads, "And God blessed them. And God said to them, 'Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.'" "To bless is to bestow not only a gift but a function (1:22, 2:3)."⁵⁴ In Genesis 1:26-28, God gives two primary tasks to the man and woman created in His image, to procreate in marriage and practice dominion on mission.⁵⁵ While God commanded the animals to be fruitful and multiply, His command to the man and the woman personal in nature by relationally calling them ("and God said to them," Gen. 1:28).⁵⁴

God creating humanity in His image as two genders and blessing them to be fruitful, multiply and fill the earth is biblically and theologically fulfilled in the gospel of Jesus Christ.

The New Testament church interpreted Genesis and the other four books of the Pentateuch as Jesus of Nazareth being God's intended fulfillment as the second Adam (John 1:21, 25, 45; 5:46; 6:14; 7:40; Acts 3:22-26; 7:37; Rom. 5:12-21; 1 Cor. 15:45-49).⁵⁶ As the Old Testament narrative exposes Adam and his descendant's (like Abraham) deficiency to fulfill the cultural mandate, the New Testament reveals Jesus as the Second Adam who obeys God's cultural mandate by empowering His children (the Church) to carry out His mission (Rev. 21:3-6).

Student pastors must be theologically developed to disciple teenagers in parenting and evangelism to fulfill Genesis 1:28. The Scriptures should be taught for teenagers to be future parents who raise their children to be disciple of Jesus. Having children and parenting are physical ways to obey Genesis 1:28. Personal evangelism is a spiritual application of Genesis 1:28. God was calling humanity to fill the earth with descendants: images of God who are to glorify God. Therefore, student pastors should disciple teenagers to be godly parents and evangelists to be spiritually fruitful, multiply, and fill the earth with followers of Jesus.

Reflection Question: How can teenagers today apply fruitfulness, multiplication, and filling from the cultural mandate?

THE CALLING OF A STUDENT PASTOR

Michael McGarry sees four primary passages regarding the call to shepherd the next generation (Psalm 70:1-8, 71:17-18, Nehemiah 8:8, Titus 2:1-7).

He first applies Psalm 71:17-18 and 78:1-8, "His desire is to recount the powerful works of the LORD so the younger generation would remain faithful. Rather than giving in to old age as an invitation to withdraw from the younger generations, the psalmist leans in toward the young so they would remember the works of the LORD."¹ Through chapters like Psalm 71 and 78, God showed the serious call to focus on the discipleship of the next generation. McGarry also highlights Nehemiah 8:8, "A commitment to children and adolescents should be reflected not only through families but also through the community's gathered time for worship."² He sees in Scripture a prescriptive setting-apart of the next generation for the purpose of teaching and applying the Scriptures in their own understanding. McGarry additionally applies Titus 2:1-7 for the disciplining of the next generation by writing,

Titus 2 presents one of the only direct and explicit commands, in the New Testament, for the older generations to disciple the younger generation. It is important to recognize the biblical context for this call to intergenerational discipleship. Paul begins this exhortation with a general call to teach sound doctrine, as opposed to those who teach false doctrine, and then tells older men and older women that he expects them to set an example of godliness.⁴

His point is strong. For the next generation to be taught sound doctrine and see the examples of godliness by the older generation, there must be an intentional effort of discipleship by the older generation. To fulfill God's cultural mandate of Genesis 1, Jesus' great commission of Luke 24, and these commands throughout Scripture to disciple the next generation, this important ministry to disciple teenagers needs a called shepherd to lead.

THE CALLING OF A STUDENT PASTOR

Student pastors are called to lead the older generation to make disciples of the younger generation. In Gospel-Centered Youth Ministry, Cameron Cole wrote, "The call of youth ministers is to walk students into lives that they actually desire—lives filled with grace, hope, and purpose through faith in Jesus Christ and bold witness to him, the Commander of the command."¹ Called student pastors have been "appointed by God to shepherd the exact students who are in [their] ministry. And they have been appointed to you."² The calling of a man to shepherd and disciple teenagers as a student pastor can be termed as an **upward call**.

God's calling on a student pastor is not only upward, but it is also inward. The first part of an inward calling is a personal desire given to a specific individual to accomplish the task, in this case, student ministry. The Apostle Paul in 1 Timothy 3:1, recognizes that many men may aspire to and desire to be a pastor because of its powerful position.

The Greek word for aspire is *ópteyo* and can mean to "stretch oneself, reach out one's hand, or seek to accomplish a specific goal."³ The Greek word for desire is *émöuyöu*, meaning to set one's heart on a thing.⁴ Kent Hughes reminds us, "Church leadership can attract people with mixed and sometimes outrightly sinful motives."⁵ However, Paul is not only warning Timothy of evil men desiring the pastorate, he is equally encouraging Timothy that an aspiration to be a pastor is part of a God-given calling. Hughes adds, "I hope some young men who read this study will set their hearts on spiritual leadership. It is an excellent pursuit."⁶

While the perks of position, power, and popularity of being a student pastor can attract those with sinful motivations, the God-given call of becoming a student pastor will always be accompanied with aspiration and desire. This is the first part of the inward call.

THE CALLING OF A STUDENT PASTOR

The second part of the inward call is self-discipline. In 1 Timothy 3:2-7, Paul gives Timothy a list of disciplines that display inner character and should be presently growing within a pastor to be qualified. Biblical counselor Paul Tripp states, "Consider, for a moment, the radical nature of the qualities that God says in 1 Timothy 3:2-7 make for a long-term, faithful ministry leader, the kind of leader every influential church or ministry needs."¹ Student pastors are equally required to possess these present and growing character qualities of a biblical shepherd over the flock of God. Before pastoring teenagers, a student pastor must first display and be further developed in three types of daily self-disciplines:

- 1) SPIRITUAL DISCIPLINES
- 2) PERSONAL DISCIPLINES
- 3) SELF-LEADERSHIP

Reflection Question: In your words, retell your "calling to ministry" story.

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THE CALLING OF A STUDENT PASTOR

DAILY SPIRITUAL DISCIPLINES

The first set of disciplines a student pastor must be developed in are the spiritual disciplines. How important are spiritual disciplines to a student pastor? Donald Whitney answers that question:

We find a clear answer in 1 Timothy 4:7: "Discipline yourself for the purpose of godliness" (NASB). In other words, if your purpose is godliness—and godliness is your purpose if you are indwelt by the Holy Spirit, for He makes godliness your purpose—then how do you pursue that purpose? According to this verse, you "discipline yourself for the purpose of godliness."¹

The spiritual disciplines require daily discipline. The purpose of spiritual disciplines is growth in personal godliness. Godliness is the key to a student pastor's personal life because it displays God's strength, wisdom, emotion, understanding, and intimacy.

The most critical spiritual disciplines student pastors must focus on are the devotional disciplines. These include daily Bible reading, prayer, and meditation.

When a student pastor practices daily spiritual disciplines, he is not only keeping a watch over his doctrine, but also over his life. The Apostle Paul lists pastoral qualifications in 1 Timothy 3:1-7. The list includes requirements of character, behavior, and ability. Tripp explains, "What should strike every leader about this list of leader qualities, the thing that jumps off the page, is that above everything else you could want in a leader, **God values character**."²

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THE CALLING OF A STUDENT PASTOR

DAILY SPIRITUAL DISCIPLINES

The purpose of a student pastor's daily spiritual disciplines is godliness (1 Tim. 4:7). Tripp expounds further on a pastor's character qualifications:

There's another thing that impresses me here: the list tells us that in God's eyes, character trumps performance. There is only one mention in the entire list of qualities that you could call a "performance gift"—teaching. Everything else in the list is about what moves, motivates, and directs the heart of the leader. Everything else is about what a leader values most in life and in ministry. Leaders who have character, lead with character, model what is truly important, and encourage the same in others.¹

The only way a student pastor can value character over performance is the filling of the Holy Spirit in his life through daily spiritual disciplines. Likewise, the only way for a student pastor to grow in Christ-like character is through daily spiritual disciplines. Therefore, student pastors must be practicing and growing in the three most important daily, spiritual disciplines which drive all other spiritual disciplines:

- 1) DAILY BIBLE READING
- 2) DAILY PRAYER
- 3) DAILY MEDITATION

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THE CALLING OF A STUDENT PASTOR: DAILY SPIRITUAL DISCIPLINES

DAILY BIBLE READING

The most important time spent in a student pastor's day is with Jesus through the devotional reading of the Scriptures and prayer.

Donald Whitney asks, "Since 'all Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness' (2 Tim 3:16), shouldn't we read it?"¹ While many assume every pastor reads the Bible every day, R. J. Krejcir reveals statistically only 26 percent of pastors reported having regular, personal devotions and feeling fed spiritually.²

The truest motivation for student pastors to be reading the Scriptures daily is God's promised benefits. When student pastors read the Word of God every day, they are hearing doctrine and instruction straight from God himself (2 Tim. 3:16), being equipped personally by God for good works (2 Tim. 3:17) and are ready to preach in and out of season (2 Tim. 4:2). Not only should student pastors read God's Word daily, but they should also read "all Scripture" annually (2 Tim. 3:16). Reading through the whole counsel of God's Word every year develops a student pastor to utilize all of Scripture in his life and the lives of others (2 Peter 1:3-4).

Reflection Question: What are your personal strengths and weaknesses when it comes to the daily discipline of Bible reading?

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DAILY PRAYER

A student pastor's life should be one of prayer. Prayer is one of the clearest indications of a genuine relationship with God, a dependence upon God, and a humility before God. Prayers should begin a student pastor's day (Psalm 5:3) and be offered to God all throughout the day (1 Thess. 5:17). Before reading the Scriptures devotionally, he should pray to ask God to speak to him, engage with him, transform him, and powerfully work through him. He should pray the Scriptures when reading the Scriptures. While he will not remember every verse he reads, God will remember every verse he prays. After reading the Scriptures, the student pastor should pray for God to apply what he read to his heart and life to be used greatly by Him and for His glory.

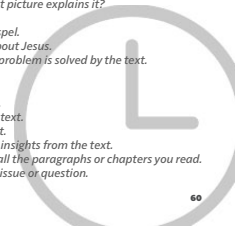
A student pastor's ministry should also be one of prayer. The apostle Paul gave Timothy four purposes for prayer in pastoral ministry (1 Tim. 2:1-8, 2 Tim. 1:3). First, student pastors should pray for everyone, including the government, so that his teenagers may be peaceful citizens who please God (1 Tim. 2:1). Second, student pastors should remember that God called them to be a pastor for the purpose and privilege of prayer (1 Tim. 2:7). Third, student pastors should mentor young men to be spiritual leaders who pray with their hands lifted toward God (1 Tim. 2:8). Fourth, student pastors should thank God daily for all of those in their student ministry to whom they get to minister to (2 Tim. 1:3).

Reflection Question: What are your personal strengths and weaknesses when it comes to the daily discipline of praying?

DAILY MEDITATION

"Hurry is the enemy of intimacy."¹ Because of the demand of student ministry, many student pastors miss out on intimacy with God because of the hurriedness in which they live. If they are not intentional, they can perform a daily routine of Scripture reading but miss out on a vibrant experience with God. Thomas Watson described it this way: "The reason we come away so cold from reading the word is because we do not warm ourselves at the fire of meditation."² Donald Whitney declared, "I believe meditation on Scripture is the single greatest devotional need of most Christians."³ Whitney presents seventeen methods of meditating on Scripture to which he uses "all of them some of the time and none of them all of the time."⁴

1. Emphasize different words in the text.
2. Rewrite the text in your own words.
3. Formulate a principle from the text - what does it teach?
4. Think of an illustration of the text - what picture explains it?
5. Look for applications of the text.
6. Ask how the text points to the law or gospel.
7. Ask how the text points to something about Jesus.
8. Ask what question is answered or what problem is solved by the text.
9. Pray through the text.
10. Memorize the text.
11. Create an artistic expression of the text.
12. Ask the Philippians 4-8 questions of the text.
13. Ask the Joseph Hall questions of the text.
14. Set and discover a minimum number of insights from the text.
15. Find a link or common thread between all the paragraphs or chapters you read.
16. Ask how the text speaks to your current issue or question.
17. Use meditation mapping.⁵



DAILY MEDITATION

Meditation is how a student pastor receives a word from the Lord every day. When reading the Bible, there is normally one verse or passage through which God spoke more significantly than another. It is that verse or passage as a word from the Lord that one must meditate on that day to grow in godliness (Psalm 1:2).

Reflection Question: What are your personal strengths and weaknesses when it comes to the daily discipline of meditation?

Notes:

DAILY PERSONAL DISCIPLINES

The second set of disciplines in which a student pastor must be developed is personal disciplines. Because the demands of student ministry can be such a heavy weight to the student pastor, personal disciplines should not be viewed as tasks to do...rather, they should be viewed as daily development. After burning out in ministry, Wayne Cordeiro shares, "I knew that I had to restructure my life. There was no other option. Healing from the anxiety was where I would begin but restructuring the way I lived would keep me for the long haul. I realized that what had fueled my engine in the beginning, if not adjusted, would destroy me in the end."¹

Personal disciplines are not to be thought of as non-spiritual. For the believer, all things are ultimately done both by the Spirit and for Jesus and therefore are spiritual. Rather, these disciplines are called personal because they do not fit into the formal category historically understood as the spiritual disciplines. When Paul exhorts Timothy to keep a watch over his life (1 Tim. 4:16), he is primarily speaking of areas such as "speech, conduct, love, faith, and purity" (1 Tim. 4:12). While those spiritual areas are the most important, there are personal areas not listed in which Timothy can also set an example. Student pastors must practice the daily, personal disciplines of:

- 1) DAILY REST
- 2) DAILY EXERCISE
- 3) DAILY READING

DAILY REST

Student pastors must practice the self-leadership and personal discipline of daily rest. Paul encouraged Timothy, "God gave us a spirit not of fear but of power and love and self-control" (2 Tim. 1:7). Many student pastors struggle with a lack of sleep because they have the fear of missing out. Others struggle with too much sleep because they fear wearing out. God's promises of power and self-control give a student pastor the opportunity to rest daily.

Wayne Cordeiro advises, "Sleep requirements cannot be ignored. Your body as well as your psyche is demanding rest, and you need to attend to those needs."¹ Many student pastors struggle with the personal discipline of a daily sleep routine. When the data and demands of student ministry are burdensome, Jesus promises to give us rest (Matt. 11:28).

Colleen Carney and Rachel Manber advise, "It is time to look at quantity versus quality of sleep."² You may believe that you need eight hours to function adequately, but the truth is that there is great variability in the amount of sleep on which you can function."³ Their book, *Goodnight Mind*, further teaches that sleep is not ultimately about length, but about depth.

Therefore, student pastors should practice the self-leadership and daily discipline of establishing a consistent sleep routine that offers the rest they need for the demands they must answer.



DAILY REST

Top 5 Tips on Rest:

- 1) ESTABLISH A CONSISTENT, NIGHTLY BED TIME.
- 2) ESTABLISH A CONSISTENT, DAILY WAKE TIME.
- 3) ESTABLISH A PRODUCTIVE MORNING ROUTINE.
- 4) GET 7-8 HOURS A NIGHT AND SLEEP IN ONE MORNING A WEEK.
- 5) REST AT LEAST ONE HOUR EACH EVENING AND JUST ONE DAY EACH WEEK.

Reflection Question: What are your personal strengths and weaknesses when it comes to the daily discipline of rest?

DAILY EXERCISE

While sleep gives rest, exercise gives energy.

Exercise is of equal importance to sleep. The daily discipline of exercise is extremely important to a life of student ministry because of the stamina it requires. Paul instructed Timothy about strength (1 Tim. 1:12) in terms of journeying (2 Tim. 3:10), waging war (1 Tim. 1:18), training (1 Tim. 4:7), laboring (1 Tim. 5:18), fighting (1 Tim. 6:12), competing (2 Tim. 2:5), and racing (2 Tim. 2:7). While these terms may be used spiritually, Paul is helping Timothy understand spiritual difficulties through physical descriptions.

Jeremy Cowart said, "I'm at my best when I start with exercise. Exercise sets the tone for how I treat myself the rest of the day."²⁴ Julia Immonen testifies,

You want to be more brave? Set some new physical challenges that push you to your limits. Since I'm a fitness and adventure freak, this works well for me. But I think it is just good advice in general. It's amazing how physical activity pushes and stretches our mental capacity. You feel like you can do anything after a dynamic workout, hike, or challenging bike ride.²⁷

Student pastors need to always be their best, be braver, push to new limits, and stretch their mental capacity. Because of the data and demand of student ministry, student pastors need to be in good physical condition.



DAILY EXERCISE

Top 5 Tips on Exercise:

- 1) EXERCISE 30-60 MINUTES, 5-6 DAYS A WEEK.
- 2) START WITH WHAT YOU LOVE TO DO.
- 3) GO FASTER, GO LONGER, GET STRONGER.
- 4) TRY SOMETHING NEW.
- 5) PRIORITIZE STRENGTH TRAINING FIRST AND CARDIO SECOND.

Reflection Question: What are your personal strengths and weaknesses when it comes to the daily discipline of exercise?

DAILY READING

Student pastors must practice the personal discipline of daily reading. Whitney observes, "An examination of the New Testament word *disciple* reveals that it means to be not only a follower of Christ but also a learner."²⁸ If 'disciple' is the root word for discipline, then as disciples, student pastors must be disciplined to continue learning daily. Near the end of his life, the apostle Paul requested Timothy, "The books and above all the parchments" (2 Tim. 4:13). Many agree that these books and parchments contained not only Scripture, but also personal readings of Paul. Paul desired to read and learn more even unto the end of his life.

Student pastors should make it a personal goal to read every day. These readings could be in doctrine and theology, practical ministry, ministry strategy, personal finances, leadership, etc. Whatever the content, student pastors should aim to read a chapter a day, which results in completing a book in under two weeks. This means he could complete over twenty-five books in a year.



Twenty-five books a year amounts to one thousand books in forty years of ministry!

DAILY READING

Top 5 Tips for Reading:

- 1) READ THE SAME TIME EVERY DAY.
- 2) PUT YOUR READING TIME IN YOUR CALENDAR.
- 3) READ WHAT YOU LOVE, WHAT YOU NEED, AND WHAT INTERESTS YOU.
- 4) HIGHLIGHT WHAT YOU READ, AND MAKE A DOCUMENT OF THE HIGHLIGHTS.
- 5) MAKE A CATEGORICAL READING LIST GOAL FOR THE YEAR.

Reflection Question: What are your personal strengths and weaknesses when it comes to the daily discipline of reading?

SELF LEADERSHIP

The third personal discipline a student pastor must master is self-leadership. To prioritize and structure their life around life-giving spiritual and personal disciplines, self-leadership is required. "Self-leadership is the practice of intentionally influencing your thinking, feeling and actions toward your objectives."²⁹ When a student pastor is not leading himself, he is allowing the demands, urgency, and busyness to take control of his life. This will always lead to excessive stress.

Student pastors must prioritize self-leadership. Because of the busyness of student ministry, student pastors often find themselves "letting the urgent things crowd out the important."³⁰ Lead pastors, ministry supervisors, parents, and students all place different expectations on student pastors. This can make the student pastor feel pulled in many directions at once. When a student pastor learns the discipline of self-leadership, he will take back control of his schedule, priorities, ministry, and life.

Self-leadership is not to be contrasted with Spirit-leadership in this context. For student pastors, self-leadership should be defined as prioritizing spiritual and personal disciplines while being led by the Holy Spirit for the purpose of Christ-like transformation and accomplishing God's will in life and ministry. Self-leadership requires Spirit-leadership, for Spirit-leadership enables self-leadership.

Spiritual and personal disciplines require self-leadership, and growth in self-leadership requires consistent spiritual and personal disciplines. Brand Lomenick says,

Self-leadership is a constant process. Self-leadership turns into self-awareness. Knowing who you are means leading yourself first. A leader's ultimate and most important role is to lead him- or herself. Great leadership starts with self-leadership, which means you know yourself. This is paramount. "Who am I?" is the foundation to "How do I...?" Everyone wants to be great. But few are willing to put in the hard work to get there. You are your greatest coach. Start with you. This may be the most courageous decision you make. Courage is required to lead yourself first and make yourself better. You can't expect to pass on to your team what you don't have. The more I help me get better, the more I can help we get better.³¹

It is often said that if you don't fill your calendar, someone else will fill it for you. Because of the demand of student ministry, student pastors must be masters of self-leadership. As stated above, self-leadership is not contrary to living Spirit-led. Self-leadership is the practice that Paul referred to in the imperative, "discipline yourself" (1 Tim. 4:7).

SELF LEADERSHIP

Student pastors must master spiritual and personal disciplines driven by self-leadership because of the weighty defense, data, and demand in their life. Paul coached Timothy, "Keep a close watch on yourself and on the teaching" (1 Tim. 4:16). All pastors are called to live a life of self-leadership in both spiritual and daily disciplines. While "teaching" is how we believe, "life" is how we live. Some student pastors naturally keep a close eye on their believing; others keep a close eye on their living. Kent Hughes explains, "The balance of life and doctrine is the key to spiritual success. Doctrine has everything to do with life, because what we believe about God determines how we live."³²

Top 5 Tips on Self-Leadership:

- 1) IDENTIFY YOUR PERSONAL STRENGTHS AND WEAKNESSES.
- 2) MAXIMIZE YOUR STRENGTHS. LIMIT YOUR WEAKNESSES.
- 3) DO ONE THING DAILY YOU HATE BUT NEED.
- 4) CONSISTENTLY BUILD ROUTINES THROUGHOUT THE DAY.
- 5) REQUEST REGULAR COACHING.

Reflection Question: What are your personal strengths and weaknesses when it comes to the discipline of self-leadership?

CONCLUSION

Student ministry is not for the weak, undisciplined young man who wants to relive his glory days as a teenager by becoming a student pastor. **Through the Scriptures, God is calling for pastors to answer Him by becoming a disciple maker of teenagers, a missionary of a spiritually destitute generation, able to handle constant demands, and disciplined both spiritually and personally for godliness.**

There are three areas of daily, self-disciplines in which every student pastor should practice to keep a watch over themselves: spiritual disciplines, personal disciplines, and self-leadership. The primary spiritual disciplines that should be practiced daily are Bible reading, prayer, and meditation. The primary personal disciplines that should be practiced daily are rest, exercise, and reading.

Daily Bible reading, prayer, and meditation are a necessity for such a man to fulfill his role. The power of the Holy Spirit is essential for the student pastor to meet ministry needs and accomplish the will of God. He must be personally disciplined in areas of rest for clear-mindedness, exercise for physical strength and stamina, and daily reading for continual learning.

Above all, student pastors must be Spirit-filled.

Chances are, they will not have a cheerleader on their sideline or a coach in their corner, but they will have the triune God empowering them every step of the way. Student ministry leadership is in crisis today. The urgency for godly, growing, gospel-centered student pastors leading student ministries cannot be overstated.

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SESSION 05 THE CONTEXT OF A STUDENT PASTOR

THE CONTEXT OF A STUDENT PASTOR

The calling of a student pastor must be clear because the context of student ministry is challenging. In Your First Two Years in Youth Ministry, Doug Fields wrote with emotional transparency and honesty, "This week has made me think about why I ever got into ministry. God's call? I hope so. Now I need God's answer and assurance!" Student pastor veteran, Ben Trueblood, emphatically encourages student pastors, "Ministry is done through Christ's strength, not yours. God's call is an anchor during times of doubt. Because of God's call, you aren't in student ministry alone. God will always be at work in you and in your ministry."¹⁴ The call to student ministry must be clear because the demand of student ministry is daunting.

Every student pastor should study four parts of the context in which they are ministering to teenagers: 1) the data of student ministry, 2) the demand on student pastors, 3) the description of Generation Z, and 4) the demographics of Hampton Roads.

The data of student ministry answers what is currently happening in student ministry around the nation. The demand of student pastors answers what expectations will be on them. The description of Generation Z answers what the current culture of teenagers is like. The demographics of Hampton Roads answers what the community around their church is like.

Ministry is done through Christ's strength, not yours. God's call is an anchor during times of doubt. Because of God's call, you aren't in student ministry alone. God will always be at work in you and in your ministry.

THE DATA ON STUDENT MINISTRY

The demand of student ministry is daunting because the statistics surrounding student ministry are staggering. While the Scriptures are clear that God values the teenage years in terms of preparation and ministry, the data indicates that current student ministry is failing at both. The two important points of data mentioned below are 1) **how many teenagers are leaving the church, 2) and how few of those return to a church later in life.**

The first staggering statistic reveals how many evangelicals are leaving the faith after their teenage years. John S. Dickerson reports, "I found that in separate studies Josh McDowell, LifeWay Research, the Barna Group, and secular researchers, including at UCLA, have all landed at figures between **69 and 80 percent of evangelicals in their twenties leave the faith.**"¹⁵

Dickerson warns, "If this rate of departure continues to the next generation of 18- to 29-year-olds (and the evidence indicates it will), then about 5 million people will have left the United States church between the years 2007 and 2027. That's 5 million departed from a church of about 22 million. About 3.4 million of them will never return."¹⁶ When observing disturbing data around student ministry, a student pastor called by God will feel an aspiration and desire to pastor their context well (1 Tim. 3:1)

The second staggering statistic reveals how few of those who left the faith return. Dickerson reports, "*LifeWay researchers have found that 35 percent of prodigals find their way back into evangelical church attendance, while 65 percent do not.*"¹⁷ Not only are evangelicals leaving the faith after their teenage years, but only a third of those are returning. Student pastors must be passionate and biblically strategic to both evangelize and disciple teenagers to fill churches and fulfill the great commission with their lives.

Reflection Question: How would you personally explain the data of student ministry above?



THE DEMAND ON STUDENT PASTORS

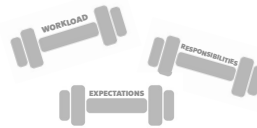
The demand of student ministry is a weight burdening every student pastor. The first demand of student ministry is the workload. Many student pastors should be considered a shepherd over a flock without a paid staff. Many pastors do not have a paid staff member, but they have many of the ministry expectations on them that a senior pastor would. Student pastors are then expected to lead ministries of worship, preaching, groups, teaching, discipleship, missions, camps, weekends, and more. The weight of these expectations on student pastors can create a load that feels impossible.

The second demand of student ministry is the responsibilities that emanate from the ministry. Student pastors should identify with young pastors like Titus. Paul left Titus on the wicked island of Crete as a missionary and church planter to appoint elders in every town which required evangelism, discipleship, personal mentoring, and pastoral development. Likewise, student pastors are missionaries, evangelists, shepherds, and disciple makers of a generation lacking spiritual maturity.

The third demand of student ministry is the personal expectations placed on the student pastor. Pastors, parents, and students desire all-inclusive student ministries. Each of these have a different perspective and expectation for the student pastor. Pastors want student ministries to grow spiritually and numerically.

fun. Students want student pastors to offer numerous exciting environments, events, and activities. Student pastors are pulled in several different directions with these various personal expectations placed on them.

Reflection Question: How would you personally explain the demand you feel on your ministry?



THE DESCRIPTION OF GENERATION Z

Student Pastors must understand the current generation of students known as "Gen Z" to better evangelize and disciple teenagers. In *Meet Generation Z*, James Emery White explains, "As the first truly post-Christian generation, and numerically the largest, Generation Z will be the most influential religious force in the West and the heart of the missional challenge facing the Christian church."³⁸ The current generation of students is not only important because they are the current generation of teenagers, but they are critical because of their massive influence on the rest of the world.

Members of Gen Z were born between 1995 and 2015, and with over 2 billion around the world, make-up 26% of the global population.³⁹ Because of the lightspeed of communication, innovation, and transformation, the future will be less about generational differences and more about the change that happens in a single day.⁴⁰ Therefore, White further explains the importance of Generation Z,

"Intriguingly, some are calling Generation Z the last generation we will ever speak of. The speed of culture, in which change can happen in a day, will make speaking of generations and their markings obsolete... All the more reason to make sure we know about what is probably the last, and arguably what will prove to be the most influential, generation in Western history."⁴¹

GEN Z

BORN: 1995-2015
OVER 2 BILLION GEN Z
26% OF POPULATION

The current generation of student pastors may have an advantage over future student pastors if Gen Z is the last generation to be studied. This is even more reason for student pastors today to study the generational markers of the population they are called to reach.

THE DESCRIPTION OF GENERATION Z

Tim McKnight reveals ten generational characteristics in his book *Engaging Generation Z*. His ten generational characteristics are:

1. **THEY ARE WIRED IN.**
2. **THEY ARE POST-CHRISTIAN.**
3. **THEY STRUGGLE WITH THEIR MENTAL AND EMOTIONAL HEALTH.**
4. **THEY STRUGGLE WITH THE ISSUE OF IDENTITY.**
5. **THEY ARE DIVERSE.**
6. **THEY ARE GROWING UP TOO SLOW AND TOO FAST.**
7. **THE PARENTS OF GENERATION Z ARE BOTH UNDER-ENGAGED AND OVER-ENGAGED IN THEIR PARENTING.**
8. **GEN Z IS A GENERATION OF ENTREPRENEURS.**
9. **THEY ARE THE LARGEST GENERATION IN THE NATION'S HISTORY.**
10. **THEY ARE STUDENTS.⁴²**

THE DESCRIPTION OF GENERATION Z

These generational characteristics are vital for student pastors to know, observe, and engage in when evangelizing and discipling Generation Z teenagers. Memorizing these characteristics will help student pastors when evangelizing the lost and discipling the saved.

The most destructive generational characteristic of Generation Z is their sexual fluidity. White reveals that 78% of all 18-34-year olds are regular porn viewers, the average age to begin viewing porn today is 11 years old, nearly 75% of 15-18-year old's have sexted, 50% have sent a naked or semi-naked photo or video of themselves, 84% have received a sexually explicit image, 70% are sexually active, nearly 75% of those had no regrets.⁴³ Holly Finn in the Wall Street Journal warns, "94% of all therapists are reporting dramatic increases in the number of people addicted to online pornography."⁴⁴

There is no wonder why God explained within the first chapter of His Word identity in terms of the image of God, gender in terms of created male and female, and blessing in terms of having children in order to fill the earth.

There are positive generational characteristics of Generation Z. Daryl Crouch, Lead Pastor of Green Hill Church in Mt. Juliet, TN wrote four reasons to be optimistic about Generation Z. Crouch's positive conclusions are **Generation Z understand the gospel more clearly, sacrificially serve others, follow authentically strong leaders, and they love to learn more deeply than generations of the past.⁴⁵**

Student pastors should well know that while this generation of teenagers have serious sin issues, they also have serious potential to obey the cultural mandate to fill the earth and great commission to take the gospel to the nations. While studying this generation more deeply, student pastors can use their findings to help teenagers with their theological struggles and tap into their generational motivations for greater kingdom advancement.

Reflection Question: What are some ways you could continue to study Gen Z research on a regular basis?

THE DEMOGRAPHICS OF HAMPTON ROADS

Student pastors of Liberty Live Church should also know the demographics of teenagers in their local context. Out of 1,762,090 total people in the greater area of Hampton Roads, 247,870 are within the ages of 10 and 20 years old. Teenagers therefore make-up 14% of the entire region.⁴⁶

The collective student ministry of Liberty Live Church should average at least 14% attendance of the entire church.

Reflection Question: Do you know how many teenagers make-up your area of Hampton Roads? Do you know what percentage of teenagers make-up your campus? How could you further research this?



TEENAGERS MAKE UP 14% OF HAMPTON ROADS

THE DEMOGRAPHICS OF HAMPTON ROADS

One of Liberty Live's three DNA strands is the importance of multiethnicity. Liberty aspires to be a multiethnic church by reaching all ethnicities across Hampton Roads. Greater Hampton Roads population by race percentages are 57.43% White, 30.95% Black/African American, 4.15% Asian, and 7.44% various other races.⁴⁷ These racial percentages should be reflected in the collective student ministry average attendance as a helpful scale to judge success of reaching races proportionately to their population percentage across Hampton Roads.

Reflection Question: Do you know the multiethnic make-up of your area of Hampton Roads? Do you know the multiethnic make-up of your student ministry? How could you further research this?

Liberty is intently focused on reaching families of Hampton Roads. Greater Hampton Roads is made up of 49.25% male and 50.75% female. The collective attendance of Liberty Students across all Liberty Live Church campuses should therefore be an even male to female ratio.

Reflection Question: How many males and how many females are in your surrounding community and in your student ministry?

THE DEMOGRAPHICS OF HAMPTON ROADS

35% of Hampton Roads households have children, and the average household income is \$98,425.⁴⁸ Reporting 670,200 households with 457,623 of them being families, from 2010 to 2020, households in Hampton Roads grew by 6.67% and total households with families grew by 7%.⁴⁹ Liberty Students has a tremendous opportunity to reach families with teenagers as they move into the Hampton Roads region.

Understanding statistics surrounding family finances is also helpful for student pastors. Whites in Hampton Roads average \$102,745 of income per household. Asians average \$101,711, and American Indian/Alaskan Natives average \$83,246. Black/African American average the lowest household incomes reported at \$69,895. Student pastors should be aware of these statistics specifically in their community's context to help families who are in the greatest need with student ministry scholarships and other resources. There are 29,111 families with children who are reportedly below the poverty line. This statistic offers great awareness for Liberty Students to serve the poor in Hampton Roads as Jesus commanded churches.

Reflection Question: Do you know the average income of families in your area of Hampton Roads? Do you know how many are below the poverty line? How could this be important to your ministry?

MISSIONAL

The third and final essential element of Jesus' Great Commission is missional. Luke concluded his Great Commission with these mission words of Jesus, "47 and that repentance for[a] the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. 48 You are witnesses of these things. 49 And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high" (Luke 24:47-49). The forward momentum of the Bible and gospel are to be lived out missionally by Jesus' disciples. Jesus did not separate discipleship and mission. Rather, Jesus disciplined His followers with the Bible and through the gospel for the purpose of missional living.

About reaching Gen Z, White urges, "Discipleship is continually pitted against evangelism and championed as the endgame for the church. The mission cannot be about us—it must be about those who have not crossed the line of faith."⁵⁰ The momentum of discipleship and mission fueling one another is vital. White coins this balance "disciple your mission" as he encourages pastors to "serve the needs of our existing believers for missional engagement and disciple the newly converted on the most foundational aspects of Christian life and thought."⁵¹

Missional living is crucial to all four steps of Liberty Students discipleship pathway. Missional living applies in the first step, to know God, through the preaching and teaching of God's Word. Every sermon and lesson should articulate and culminate in the specific mission that God has called Liberty Students to reach the teenagers of Hampton Roads for Jesus Christ.⁵² Missional living is fundamental to the second step, to find community, because teenagers will grow in their "love for mission" and "outward-facing love for others" as they follow Jesus and connect with other believers in the Word and gospel.⁵³

... and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem. You are witnesses of these things. And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high

MISSIONAL

The third step, to serve people, must be missionally-minded as student pastors should offer opportunities to students to serve others out of their love for Jesus. Finally, living missionally is the central life application to the fourth step, leave a legacy. Student pastors must inspire teenagers to see their generation as "one of the most fertile mission fields in the world."⁵⁴ Living missionally is the culmination of the cultural mandate and Great Commission (Gen 1:26, 28; Matt 28:19-20, Luke 24:47-49). Trueblood concludes, "Evangelizing this mission field is directly linked to the overall health of your student ministry."⁵⁵

Student pastors should be developed to offer at least three different missional opportunities for teenagers to live on mission. First, worship evangelism is the opportunity given to teenagers to bring their lost friends to a student ministry worship service every week to hear the gospel and respond.⁵⁶ Second, community evangelism happens when student pastors shepherd teenagers to "see their schools, athletic fields, and workplaces, as mission fields."⁵⁷

Third, international missions is the important opportunity for teenagers to go to the nations and make disciples as Jesus commissioned (Matt. 28:19). If a student pastor does not have an opportunity to take a group of teenagers overseas, he should "get them connected with [their] adult evangelism/outreach team."⁵⁸

A hyper-focus is required to keep missional living the driving force of their student ministry. A natural tendency for all student pastors "often slowly transform their roles from passionate visionary to skilled-event coordinator, from mission-driving general to sanctified baby-sitter."⁵⁹

Reflection Question: List all the ways missional living can be used in each part of Life Track:

Know God: _____

Find Community: _____

Serve People: _____

Leave a Legacy: _____

CONCLUSION

The calling, context, and commission of student pastors must be kept in focus for their teenagers to be discipled.

The God-given calling of the student pastor is the most holy motivation to pursue toward ministry growth through discipleship and mission. The regularly studied context of their community develops a compelling compassion to reach the teenagers of that area for Jesus. Only the Great Commission personally given by Jesus should define the strategy of the student pastor to make disciples and send their teenagers out as missionaries.

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73. Cole and Nelson, *Gospel-Centered Youth Ministry*, 51.
74. Cole and Nelson, *Gospel-Centered Youth Ministry*, 24.
75. Cole and Nelson, *Gospel-Centered Youth Ministry*, 152-53.
76. White, *Meet Generation Z*, 154.
77. White, *Meet Generation Z*, 153.
78. McKnight, *Navigating Student Ministry*, 276-79.
79. Cole and Nelson, *Gospel-Centered Youth Ministry*, 51.
80. Trueblood, *Student Ministry That Matters*, chap. 2, para. 1.
81. Trueblood, *Student Ministry That Matters*, chap. 2, para. 1.
82. McKnight, *Navigating Student Ministry*, 276-79.
83. Cole and Nelson, *Gospel-Centered Youth Ministry*, 51.
84. Quinot, *First-Century Youth Ministry*, 114.
85. McKnight, *Evangelizing Gen Z*, chap. 1, para. 2.



DEVELOPING
STUDENT PASTORS
TO MAKE DISCIPLES OF TEENAGERS AT LIBERTY LIVE

GUIDEBOOK

APPENDIX 5

STUDENT PASTORS THEOLOGY AND MINISTRY PRE-TRAINING SURVEY

This survey helped determine the student pastors' theological, developmental, and ministry knowledge that leads to making disciples of teenagers at Liberty Live Church.

STUDENT PASTORS THEOLOGY AND MINISTRY SURVEY

Agreement to Participate Last 4 Digits of SSN# _____

The survey in which you are about to participate is designed to evaluate the participant's knowledge of biblical theology, personal development, and ministry practices that lead to making disciples of teenagers. This survey is being conducted by Chip Dean for the purpose of collecting data for a ministry project and you will answer the same questions at the conclusion of the project. Any information you provide will be held strictly confidential, and at no time will your name be reported or identified with your responses. Participation is strictly voluntary and you are free to withdraw at any time. By completion of this survey, you are giving informed consent for the use of your responses in this project.

Directions: Answer the following questions: Please mark your answer with an "X" using the following scale:

SD= Strongly Disagree, D=Disagree, DS= Disagree Somewhat,
 AS=Agree Somewhat, A=Agree, SA=Strongly Agree.

SECTION / Question	SD	D	DS	AS	A	SA
INTRODUCTION						
1. Can you articulate and defend a Gospel-centered, biblical theology of student ministry from Scripture?						
2. Can you articulate and defend the importance of the teenage years from Scripture?						
3. Can you articulate and defend the importance of the teenage years from culture?						
CULTURAL MANDATE						
4. Can you articulate and defend the importance of the cultural mandate's connection with student ministry?						
5. Can you articulate the 5 different interpretations of the "us and our" in the cultural mandate?						
6. Can you articulate and defend an interpretation of "us and our" in the cultural mandate as Trinitarian doctrine?						
7. Can you articulate and defend Dr. Wayne Grudem's understanding of "image and likeness" within the culture mandate?						
8. Can you articulate and defend how a Trinitarian and Christocentric doctrine of Imago Dei applies to student ministry?						
9. Can you articulate and defend the cultural mandate's call to practice dominion and subduing in the lives of teenagers?						
10. When preaching and teaching, do you balance addressing teenagers as equal image bearers while being created in distinct gender?						
11. Can you articulate and defend the theological mission found in the cultural mandate within student ministry?						

SECTION / Question	SD	D	DS	AS	A	SA
GREAT COMMISSION						
12. Can you articulate and defend the theological connection between the cultural mandate of the Old Testament and the great commission of the New Testament?						
13. Can you articulate and defend the importance of the great commission's connection with student ministry ?						
14. Can you articulate and defend the differences between Matthew's account of the great commission and Luke's account of the great commission?						
15. Can you articulate and defend the importance of a biblically theological and Christocentric hermeneutic of all Scripture within student ministry?						
16. Can you articulate and defend Cameron Cole's reasoning for a Gospel-centered hermeneutic within student ministry?						
17. Can you articulate and defend Jesus' three elements of missional living from Luke's great commission account?						
CALLING OF A STUDENT PASTOR						
18. Can you articulate and defend the importance of requesting and receiving coaching for the purpose of spiritual, personal, and ministry development from your central and local leader?						
19. Can you articulate and defend Michael McGarry's three primary Scripture passages which call God's people to disciple the next generation?						
20. Can you articulate and defend the two types of calls God places on a student pastor from 1 Timothy 3:1-7?						
21. Can you articulate and defend your inward call from God to become a pastor as explained in 1 Timothy 3:1?						
22. Can you articulate and defend your character's qualification of God's call as defined in 1 Timothy 3:2-7?						
23. Can you articulate and defend the three types of daily self-disciplines?						
24. Can you articulate and defend the three primary types of spiritual disciplines?						
25. Can you articulate and defend the importance of reading through the whole counsel of God's Word annually as a student pastor?						
26. Can you articulate and defend Paul's four purposes of prayer for pastoral ministry?						
27. Can you articulate and defend Donald Whitney's seventeen types of meditation?						

SECTION / Question	SD	D	DS	AS	A	SA
28. Can you articulate and defend Carney and Manber's instruction on better sleep?						
29. Can you articulate and defend the importance of daily physical exercise for student pastors?						
30. Can you articulate and defend the importance of daily reading for student pastors?						
CONTEXT OF A STUDENT PASTOR						
31. Can you articulate and defend the four primary parts which make up the context of a student pastor?						
32. Can you articulate and defend the percentage of church-goers who stop attending church in their twenties?						
33. Can you articulate and defend the three unique demands placed on student pastors?						
34. Can you articulate and defend Tim McKnight's ten primary characteristics of Gen Z?						
35. Can you articulate and defend the age, race, gender, and family financial demographics of Hampton Roads?						
COMMISSION OF A STUDENT PASTOR						
36. Can you articulate and defend a student pastor's biblical commission?						
37. Can you articulate and defend Jesus' threefold disciple making strategy?						
38. Can you articulate and defend the four primary ways the Bible must be used in Liberty Students?						
39. Can you articulate and defend the four primary ways the Gospel must be applied in Liberty Students?						
40. Can you articulate and defend the four primary ways missional living must be motivated in Liberty Students?						

APPENDIX 6

STUDENT PASTORS THEOLOGY AND MINISTRY POST-TRAINING SURVEY

This survey determined the student pastors' theological, developmental, and ministry knowledge that leads to making disciples of teenagers at Liberty Live Church.

STUDENT PASTORS THEOLOGY AND MINISTRY SURVEY

Agreement to Participate Last 4 Digits of SSN# _____

The survey in which you are about to participate is designed to evaluate the participant's knowledge of biblical theology, personal development, and ministry practices that lead to making disciples of teenagers. This survey is being conducted by Chip Dean for the purpose of collecting data for a ministry project and you will answer the same questions at the conclusion of the project. Any information you provide will be held strictly confidential, and at no time will your name be reported or identified with your responses. Participation is strictly voluntary and you are free to withdraw at any time. By completion of this survey, you are giving informed consent for the use of your responses in this project.

Directions: Answer the following questions: Please mark your answer with an "X" using the following scale:

SD= Strongly Disagree, D=Disagree, DS= Disagree Somewhat,
AS=Agree Somewhat, A=Agree, SA=Strongly Agree.

SECTION / Question	SD	D	DS	AS	A	SA
INTRODUCTION						
1. Can you articulate and defend a Gospel-centered, biblical theology of student ministry from Scripture?						
2. Can you articulate and defend the importance of the teenage years from Scripture?						
3. Can you articulate and defend the importance of the teenage years from culture?						
CULTURAL MANDATE						
4. Can you articulate and defend the importance of the cultural mandate's connection with student ministry?						
5. Can you articulate the 5 different interpretations of the "us and our" in the cultural mandate?						
6. Can you articulate and defend an interpretation of "us and our" in the cultural mandate as Trinitarian doctrine?						
7. Can you articulate and defend Dr. Wayne Grudem's understanding of "image and likeness" within the culture mandate?						
8. Can you articulate and defend how a Trinitarian and Christocentric doctrine of Imago Dei applies to student ministry?						
9. Can you articulate and defend the cultural mandate's call to practice dominion and subduing in the lives of teenagers?						
10. When preaching and teaching, do you balance addressing teenagers as equal image bearers while being created in distinct gender?						
11. Can you articulate and defend the theological mission found in the cultural mandate within student ministry?						

SECTION / Question	SD	D	DS	AS	A	SA
GREAT COMMISSION						
12. Can you articulate and defend the theological connection between the cultural mandate of the Old Testament and the great commission of the New Testament?						
13. Can you articulate and defend the importance of the great commission's connection with student ministry ?						
14. Can you articulate and defend the differences between Matthew's account of the great commission and Luke's account of the great commission?						
15. Can you articulate and defend the importance of a biblically theological and Christocentric hermeneutic of all Scripture within student ministry?						
16. Can you articulate and defend Cameron Cole's reasoning for a Gospel-centered hermeneutic within student ministry?						
17. Can you articulate and defend Jesus' three elements of missional living from Luke's great commission account?						
CALLING OF A STUDENT PASTOR						
18. Can you articulate and defend the importance of requesting and receiving coaching for the purpose of spiritual, personal, and ministry development from your central and local leader?						
19. Can you articulate and defend Michael McGarry's three primary Scripture passages which call God's people to disciple the next generation?						
20. Can you articulate and defend the two types of calls God places on a student pastor from 1 Timothy 3:1-7?						
21. Can you articulate and defend your inward call from God to become a pastor as explained in 1 Timothy 3:1?						
22. Can you articulate and defend your character's qualification of God's call as defined in 1 Timothy 3:2-7?						
23. Can you articulate and defend the three types of daily self-disciplines?						
24. Can you articulate and defend the three primary types of spiritual disciplines?						
25. Can you articulate and defend the importance of reading through the whole counsel of God's Word annually as a student pastor?						
26. Can you articulate and defend Paul's four purposes of prayer for pastoral ministry?						
27. Can you articulate and defend Donald Whitney's seventeen types of meditation?						

SECTION / Question	SD	D	DS	AS	A	SA
28. Can you articulate and defend Carney and Manber's instruction on better sleep?						
29. Can you articulate and defend the importance of daily physical exercise for student pastors?						
30. Can you articulate and defend the importance of daily reading for student pastors?						
CONTEXT OF A STUDENT PASTOR						
31. Can you articulate and defend the four primary parts which make up the context of a student pastor?						
32. Can you articulate and defend the percentage of church-goers who stop attending church in their twenties?						
33. Can you articulate and defend the three unique demands placed on student pastors?						
34. Can you articulate and defend Tim McKnight's ten primary characteristics of Gen Z?						
35. Can you articulate and defend the age, race, gender, and family financial demographics of Hampton Roads?						
COMMISSION OF A STUDENT PASTOR						
36. Can you articulate and defend a student pastor's biblical commission?						
37. Can you articulate and defend Jesus' threefold disciple making strategy?						
38. Can you articulate and defend the four primary ways the Bible must be used in Liberty Students?						
39. Can you articulate and defend the four primary ways the Gospel must be applied in Liberty Students?						
40. Can you articulate and defend the four primary ways missional living must be motivated in Liberty Students?						

APPENDIX 7

JOB DESCRIPTIONS

Middle School Pastor Job Description

Position Summary: The Middle School Pastor is responsible to develop, promote and implement a comprehensive Student Ministry of reaching, teaching, and ministering to students, 6th – 8th grade, that will assist the Campus in reaching the Church's mission.

Ministry Department: Groups Ministry

Position Reports To: NextGen Pastor

Hours: This is a full-time position and requires the Middle School Pastor to be on call on a rotating basis with other pastoral staff. Attendance at all Sunday and Wednesday services and special events are required.

Responsibilities and Duties:

1. Be disciplined to plan, coordinate, train, implement, and evaluate each of the following areas: Sunday morning On-Campus Groups; Weekly Off-Campus Student Groups; Wednesday evening Student Worship; Student mission trips; Student Ministry Special Events (LS Weekend, Summer Camp, etc.) under the direction of the NextGen Pastor and in a way that reflects the DNA of Liberty's Student ministry.
2. Collaborate with the High School Pastor to serve/care for the Student Ministry as a whole.
3. Recruit and train volunteers (Life Team) and Group leaders.
4. Be disciplined to aggressively pursue reaching, discipling, and ministering to students, 6th – 8th grade, through developing relationships with them.
5. Relationally partner with parents to assist them in discipling their children.
6. Teach and preach as needed to support the Middle School Ministry.
7. As a learner, stay on the growing edge of these ministries by attending conferences, reading books, listening to podcast and online research.
8. Pursue, arrange, and maintain relationships with local schools through Christian clubs, sports teams, etc.
9. Be included to serve as a member of the campus leadership team giving assistance to determining priorities, implementing the vision of the church, and serving the pastoral needs of the campus.
10. Be disciplined in developing and arranging an annual calendar budget for the campus student ministry and manage spending to the budget.

11. Attend local and central staff meetings contributing to the team's ability to accomplish Liberty's mission.
12. Be included in serving as the on-call pastor during non-office hours on a rotating basis for a week at a time.

General Responsibilities:

1. Demonstrate a Christlike attitude in performing all work in order to honor our Lord and Savior Jesus Christ.
2. Faithfully maintain discretion and effectively deal with sensitive and/or confidential information of a written and spoken nature.
3. Use independent judgment to determine work priorities.
4. Perform other related duties as assigned by the NextGen Pastor.
5. Is a loyal staff member by cooperating and following the leadership of the church.
6. Follow Liberty's policies and procedures.
7. Work in coordination with the overall mission, goals and objectives of the church which are summarized by the mission statement "Changing Lives, Communities and the World for Jesus Christ".

Knowledge, Skills and Abilities:

1. Ability to relate to students, parents, and volunteers personally
2. Ability to be a part of a ministry team
3. Ability to communicate in a concise and effective manner using tact and discretion
4. Ability to be a self-starter with drive, passion, and initiative
5. A Bachelor of Science or Arts Degree
6. A Master's Degree in a ministry related field is preferred
7. At least three (3) years experience in ministry

Conditions and Physical Requirements:

This position will require a combination of office work in the main administrative building and the Student Center. There will also be some travel required due to events on school campuses as well as out of town events such as mission trips and student camp.

This description is intended to describe the general nature and level of work performed. It is not intended to be construed as an exhaustive list of all responsibilities, duties and skills required of the position. Liberty Baptist Church retains the discretion to add to or change the duties of the position at any time.

High School Pastor Job Description

Position Summary: The High School Pastor is responsible to develop, promote and implement a comprehensive Student Ministry of reaching, teaching and ministering to students 9th – 12th grade.

Ministry Department: Groups

Position Reports To: Campus Pastor of Ministries

Hours: This is a full-time position and requires the High School Pastor to be on call on a rotating basis with other pastoral staff. A basic work schedule consists of working Monday through Thursday, 8:30 – 4:30 PM. Attendance at all Sunday and Wednesday services and special events are required.

Responsibilities and Duties:

The High School Pastor is responsible to oversee and coordinate the Student Ministries for 9th-12th grade students of the church. Specific tasks include:

1. Partner with parents to assist them in discipling their students.
2. Aggressively pursue reaching, discipling and ministering to students 9th – 12th grade.
3. Partner with the Middle School pastor in the planning, coordinating, training, implementation, and evaluation of the of the following areas: LSM:AM (Sunday morning on-campus small groups); Student Off-Campus Connect Groups); LSM:PM (Wednesday evening Student Worship); Student mission trips; Student Ministry Special Events (Disciple Now, Super Summer, etc.); School Ministry.
4. Preach the High School Service at LSM:PM each Wednesday.
5. Lead/supervise the High School Ministry Administrative Assistant.
6. Participate in on-going Leadership Meetings with all Student ministry staff (all campuses)
7. Recruit, lead, and train High School volunteers of the ministries mentioned above to plan and pray for the ministries in which they serve.
8. Maintain a multi-site mindset as you lead and plan.
9. Stay on the growing edge of these ministries by attending conferences and reading books.
10. Prepare and administrate the budget and calendar for the student ministries.
11. Attend education staff meetings, pastor and directors' meetings, and other meetings as deemed necessary.
12. Counsel with students and parents on occasion.
13. Work with the Associate Pastor of College & Young Adults to develop a transition ministry for high school seniors moving into the College & Young Adult Ministry.
14. Serve as the Friday in-office pastor on a rotating basis with other pastors. Serve as the on-call pastor during non-office hours on a rotating basis for a week at a time.

General Responsibilities:

1. Demonstrate a Christ-like attitude in performing all work in order to honor our Lord and Savior Jesus Christ.
2. Faithfully maintain discretion and effectively deal with sensitive and/or confidential information of a written and spoken nature.
3. Use independent judgment to determine work priorities.
4. Perform other related duties as assigned by the Campus Pastor of Ministries.
5. Is a loyal staff member by cooperating and following the leadership of the church.
6. Follow Liberty's policies and procedures.
7. Work in coordination with the overall mission, goals and objectives of the church which are summarized by the mission statement "Changing Lives, Communities and the World for Jesus Christ".

Knowledge, Skills and Abilities:

1. Ability to recruit and train adult volunteers to be part of a ministry team
2. Ability to learn and abide by Church policies and procedures
3. Ability to communicate in a concise and effective manner and use tact and discretion.
4. Staff and volunteer management experience
5. A Bachelor of Science or Arts Degree A Master's Degree in a ministry related field is preferred
6. At least three - five (3-5) years experience in ministry

Conditions and Physical Requirements:

The job will primarily be carried out in an office setting and require sitting, standing, as well as bending, and carrying some moderately heavy items. Most of the work will be accomplished at the computer, but there will be a good portion of time spent at the Student Center as well.

This description is intended to describe the general nature and level of work performed. It is not intended to be construed as an exhaustive list of all responsibilities, duties and skills required of the position. Liberty Baptist Church retains the discretion to add to or change the duties of the position at any time.

Campus Pastor Job Description

Position Summary: The Campus Pastor is responsible for everything that occurs at the campus. He leads the staff and volunteer leaders in each aspect of that site's organization. He leads the campus to carry out the mission of Liberty which is "Changing Lives, Communities and the World". He also leads in a way that is consistent with the values of Liberty.

Ministry Department: Multi-Site Pastor

Position Reports To: Executive Pastor

Hours: This is a full-time position and requires the Campus Pastor to be on call on a rotating basis with other pastoral staff. A basic work schedule consists of working Monday through Thursday, 8:30 – 4:30 PM. Attendance at all weekly services and special events is required.

Responsibilities and Duties:

The responsibilities of the Campus Pastor will be carried out through a team of staff and a large team of volunteers. As the campus grows, the leadership structure must grow with it, but these responsibilities remain core to the Campus Pastor calling.

1. Weekend Services – Everything from the street signs to the service, first impressions, Kidville, worship teams, and production teams. The goal is to maintain excellence in meeting Liberty's standards in all areas.
 - a. Plan the weekend worship and communication plan under the leadership of the Senior Pastor and in conjunction with the appropriate central support and campus staff for all venues on the campus.
 - b. Connect people: First Time Guests, Welcome Tent, Starting Point, New Member's Class, and Baptisms.
 - c. Give oversight of venues: Oversee the venue pastors in the exercise of their responsibilities.
 - d. Plan for campus growth through an appropriate combination of adding services, ministries and transitioning new facilities.
2. Small Groups
 - a. Recruit, coach and lead Connection Group Leaders.
 - b. Connect people to Connect Groups
 - c. Make sure small group involvement is in proportion to on campus worship attendance.
3. Leadership Development
 - a. Oversee the process of developing the following leaders
 - i. Community Group Leaders
 - ii. Servant Leadership Team
 - iii. Campus Staff
 - iv. Personal Development
 - b. Provide training for all leaders that is consistent with Liberty's leader development process.

4. Pastoring
 - a. Personal Ministry: Counsel, conduct weddings and funerals and care for the members and attenders of the campus.
 - b. Train campus leadership, especially small group leaders and servant leadership teams to carry the load of ministry.
5. Ministry To The Community: Connect the campus congregation and connect groups in a partnership with the community in a manner where the Gospel is shared.
6. Preaching Assignments: Maintain and sharpen teaching and preaching skills, always being ready to preach as assigned by the Senior Pastor.
7. Develop an annual budget for the Campus and manage spending to the budget.
8. Serve as a member of the Pastoral Team giving assistance to determining priorities and implementing the vision of the church.

General Responsibilities:

1. Demonstrate a Christ-like attitude in performing all work in order to honor our Lord and Savior Jesus Christ.
2. Faithfully maintain discretion and effectively deal with sensitive and/or confidential information of a written and spoken nature.
3. Use independent judgment to determine work priorities.
4. Perform other related duties as assigned by the [Manager].
5. Is a loyal staff member by cooperating and following the leadership of the church.
6. Follow Liberty's policies and procedures.
7. Work in coordination with the overall mission, goals and objectives of the church which are summarized by the mission statement "Changing Lives, Communities and the World."

Knowledge, Skills and Abilities:

The Campus Pastor should have significant life and ministry experience, preferably five years of full time ministry experience or seven (7) years experience in a management or leadership role with a track record of success in the following core competencies:

1. Vision - Ability to see the big picture and have a strong buy in to the mission of Liberty Baptist Church
2. Leadership - Ability to influence and lead people and groups in Liberty's mission of "Changing Lives, Communities and the World"
3. Shepherding – Ability to care for people's needs personally and through training others leaders to do the same
4. Team Building – Ability to recruit, train and empower volunteers and staff
5. Initiative - Ability to get things done and make things happen with the resources at hand
6. Evangelistic Heart – A focus on reaching the lost
7. Recruiting - Recruit and train staff members to be part of a ministry team
8. Communication – Ability to communicate in a concise and effective manner and use tact and discretion
9. Loyalty - Ability to learn and abide by Church policies and procedures.
Willingness to follow the leadership of the Senior Pastor and Executive Pastor

10. Communication - Ability to communicate in a concise and effective manner and use tact
11. Education - A Bachelor of Science or Arts Degree; Prefer a Master's Degree in a ministry related concentration

Conditions and Physical Requirements:

This job will primarily be carried out in an office setting and church facility.

This description is intended to describe the general nature and level of work performed. It is not intended to be construed as an exhaustive list of all responsibilities, duties and skills required of the position. Liberty Baptist Church retains the discretion to add to or change the duties of the position at any time.

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ABSTRACT

DEVELOPING STUDENT PASTORS TO MAKE DISCIPLES OF TEENAGERS AT LIBERTY LIVE CHURCH IN HAMPTON ROADS, VIRGINIA

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The Southern Baptist Theological Seminary, 2023
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This project addressed student pastors' need to be developed in biblical theology, spiritual and personal disciplines, context of ministry, and a great commission strategy to make disciples of teenagers. Chapter 1 offers contextual information about Liberty Live Church and Liberty Students. Chapter 2 exegetes the cultural mandate of the Old Testament and the Great Commission of the New Testament as overarching disciple making passages for student pastors. Chapter 3 explores the student pastor's calling, context, and commission essential to making disciples of teenagers. Chapter 4 presents the process and analysis of the project. Chapter 5 gives theological and personal reflection of the project meeting its goals.

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EDUCATION

BS, Baptist Bible College, 2001

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MINISTERIAL EMPLOYMENT

Youth Pastor Intern, Cornerstone Baptist Church, Roseville, Michigan, 2001-2002

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