



### **Introduction**

Purpose: The aim of this series will be to explain how we take the Scriptures and turn them into the ministry we do here at the Chapel.

### Objectives:

1. To ground the ministry in the Word of God
2. To explain how the ministries we do are derived from the Word
3. To show how we work out doing ministry by wisdom
4. To give each ministry an opportunity to lay out its mission, vision, objectives and goals.

### So far...

Russ – pulpit ministry

Greg – counseling & discipleship ministry

Chad – Adult Bible education

Dan – Evangelism

Dan – Missions

Devon – Youth

**– I am growing in my understanding...**

### **Transition**

Before we tackle this question, let's first discuss some myths about youth ministry (true or false?).

## Myths About Youth Ministry

- There is a biblical mandate for “youth” ministry
- Youth are fundamentally different than adults in that different methods are required to bring them to God
- All church kids are regenerate



### 1. There is a biblical mandate for “youth” ministry

1. No clear statement in the bible mandating the existence of a youth program, group, or ministry
2. Not in the manner we typically think of it...
3. Largely silent on the church’s responsibility toward youth as a unique group

### 2. Youth are fundamentally different than adults in that different methods are required to bring them to God (vs. exaltation, edification, evangelism)

1. No biblical support for this type of thinking
2. Same means of grace apply to all people: preaching and teaching of the Word, God’s people adorning the Word, Holy Spirit, etc.
3. To accomplish God’s ends for youth, a “special” type of ministry or grace is not needed other than what the Scriptures have provided. Youth ministry does not have to:
  1. Be formatted like MTV...a market-specific sensory amusement park
  2. Podcast: ultra-convenient with 1000s of choices on demand, fits in your pocket
  3. NCAA: Envisioned as a mock competition in which we are competing for recognition through accomplishment (bible memory, attendance of certain meetings, etc.)
  4. First-player video game: my experience is all about me, my abilities, my prowess, my fun
  5. Private lessons, values education, exposure experiences, social skill building, etc. where it is all about improving me and making me the best possible person I can be, for me! Therapeutic experience where my good is the focus.

### 3. All church kids are regenerate

1. Being in a garage does not make you a car...
2. Youth groups are composed, generally, of the *children* of believers, not necessarily believers themselves (salvation is not hereditary)
3. *Growing up Christian – Graustein* (false assurance, un-amazing grace, slow slip into worldliness)

### Myths about Youth Ministry

- † A youth program is the primary source of spiritual influence in a teenager's life.
- † A good church will have a good youth program
- † A youth program should function as an "alternative" for kids so they can avoid secular culture



#### **A youth program is the primary source of spiritual influence in a teenager's life.**

1. In 1-3 hours per week?
2. Bible does not present this picture (reference above)
3. No one manages the sources of influence in a child's life to a greater degree than the parent (even after all these 1000s of years, the Bible still accurately pinpoints the individuals with the most influence and therefore the most responsibility...kids still have parents...and parents are still raising kids...delegation does not release you from accountability (vs. responsibility). (RN illustration)

#### **A good church will have a good youth program**

1. No scriptural evidence for this.
2. A good church will faithfully be adhering to the NT model of church which may or may not include youth-specific ministry. So when you are looking for a church...make sure you are looking for what the NT directs you to...
3. "Youth" programs are more than likely a spin-off of a socially (marketers, researchers, demographers, etc.) created demographic. Not inherently wrong, nor inherently right – but must think carefully.

#### **A youth program should function as an "alternative" for kids so they can avoid secular culture**

1. No. The clear NT pattern for believers is that they will be in the world, though not of it.
2. Part of parenting then, becomes the wise exposure of my child to the world that they might learn to manage in a manner that brings pleasure to God. Preparation is key.

#### **Transition**

Talked about what a Youth Ministry is not...in fact, it may even sound like we should "can" the youth ministry right now! Before we do that, lets briefly consider several thoughts from the Word on the issue of training youth who are brought into proximity to God by godly parents or other sources of influence...

#### **Youth Ministry Is Important (but must occur in concert with biblical thinking...)**

Children operate from their hearts and are naturally foolish (Proverbs 20:11, 22:15, 23:13 (father to son))

Children require discipline & training (Proverbs 22:6, 29:15, Ephesians 6:4)

##### Vignettes

1. Clearcreek Youth remain in need of further discipline, training, heart change (bowling alley)
2. Clearcreek Youth do evidence God's grace in their lives (bible gift...)

Question: How, then, is a church to be involved with youth in a manner that is consistent with biblical principles and evidences the manifestations of biblical wisdom

## Biblical Foundations

### • Deuteronomy 6:1-15

- A redemptive mandate flowing from a sacred identity (vv. 1-6) *sustained in family life through...*
- A redemptive method marked by diligence in the mundane (vv. 6-9) *that a...*
- A redemptive memory might be formed among the community of believers and their offspring (vv. 10-15)



**Preface:** Much that could be said here, touching only on one aspect of this passage...

**Context:** Israel is getting ready to take the promise land, Moses will die soon. Deuteronomy is a series of messages reemphasizing to the people certain aspects of the Law. On the brink of a whole new era, all of the old generation has died. In chapter 6, as throughout much of these sermons, Moses seeks to remind the people WHO they are and, therefore, HOW they are to live.

**A redemptive mandate flowing from a sacred identity (vv. 1-6) *sustained in family life through...***

1. The Israelites are a redeemed people who are experiencing the promises of God and are to be marked by their fear of the one, true, and living God.
2. This identity is to be expressed in a newly possessed land among foreigners and it is to be perpetuated across generations so that the glory of a witness to God on Earth might be maintained (also reminded of God's economy, blessings for obedience, curses for sin)
3. The character of God's people is summed up in one command (v.4-5), the summary of the Law and the Prophets, and the greatest command Christ tells us.
4. This is not the rigid legalism characterized by behavior that the Pharisees turned it into (or that parents can mistakenly turn it into), this command is to be on your hearts...orienting the very core of who you are...does your kid see that?

**A redemptive method marked by diligence in the mundane (vv. 6-9) *that a...***

1. Immediately after giving the "greatest command" that captures the essence of what God requires of Israel, he tells the nation how the identity of God's people is to be passed on "to you and your son and your son's son" (v.2).
2. In respect to God's Word and living as people who are self-conscious of their redemption,(the first greatest commandment "on your heart" will look like...parents teaching their children...):
  1. God's promises, truths, requirements, warnings (whole counsel of the Word)
  2. From hearts to hearts (heart as target) (on your heart, v.6, to a heart that must love God with its entirety, v.5)
  3. Diligently (consistently and with effort and hard work – but not exasperating or embittering)
  4. In all of life – your child should be convinced of your personal seriousness about keeping the greatest commandment. Does your child hear **&** see your godliness? Are you calling them to their redeemer or to morality, healthy living, balanced life, steps to success, etc.

## Slide 4

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**db1** note further passages in Dt: 6:20-25

cannot save own children, but can raise them in the admonition of the Lord (they grow up with a biblical knowledge of God, themselves, and God's plan.

see also following passages: Ephesians 6:4, Psalm 78, Proverbs 19:18, 22:6, 29:17, 2 Timothy 3:15  
berrydo, 7/13/2006

### Biblical Foundations

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  - A redemptive mandate flowing from a sacred identity (vv. 1-6) *sustained in family life through...*
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### A redemptive memory might be formed among the community of believers and their offspring (vv. 10-15)

1. As you are faithful to live and teach godliness before your child, and experience the goodness of a promise keeping God, your children will be shown the faithful and redeeming God who keeps his promises to His people...speak this way with your children that **you** might not **forget** that you live in the sovereign God's world
2. The goal is not the "product," a well-adjusted kid, rather the goal is to live before your youth in a manner that faithfully "shows & tells" them about the Redeemer who loves his own and keeps his promises (Dt 7:6ff), and who opposes and ultimately destroys those who are not his own (following).
3. This looks like verse 6:20 [read]. Live in a manner that produces **THAT** question in your children's hearts...that you may revel in the response of 6:21-25 that you would be privileged to give to your child [read]
4. Do not lose sight of the vision God has given us for training our children...SHOW them the Redeemer

### Transition

So, how does all this apply to youth ministry? So far everything you've said has to do with parenting?

## Slide 5

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**db2** note further passages in Dt: 6:20-25

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### Biblical Function

- What then, is the role of Clearcreek Chapel's Youth Ministry (ccym)
  - It is a ministry to parents first, then youth,
  - that will employ biblical methodologies
  - to accomplish biblical ends
  - while wisely remembering to consider those we minister directly to, especially in terms of development or life stage.



### It is a ministry to parents first, then youth

1. We must help you (not you helping us do your job, as the responsibility rests squarely on you)

### that will employ biblical methodologies

1. Pointing believers and unbelievers to the Redeemer
2. By formally and informally telling them of his redeeming work for us (gospel)
3. By warning them of the dangers of rebellion
4. By emphasizing that salvation is not genetic (inherited)

### to accomplish biblical ends

1. That they might "not forget" that is, remember the God of their parents
2. Be a witness of God's power, sovereignty, love, wrath, promise-keeping, etc. (all found in following chapters of Dt)
3. Give God even more glory by teaching their children the things you taught them, that a witness might always be left on Earth. (NOT about becoming really nice kids...)

### while wisely remembering to consider those we minister directly to, especially in terms of development or life stage.

1. Meeting the youth in the normative context of **life** (vv. 7-9)
  1. Youth are not adults
  2. Youth "issues" and "concerns" will present differently (although the same as adults at heart)
  3. Youth are inherently foolish (come alongside the simple)
  4. Youth thrive in the context of relationship (parents teach...)

### Transition

How does this shape the youth group then?

### Biblical Function

- What then, is the role of Clearcreek Chapel's Youth Ministry (ccym)?
  - Mission
    - By God's grace and through His Word, we will cultivate in the hearts of the youth of Clearcreek Chapel a passion for the supremacy of God that will become a love for Him seen in love for one another.



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## Biblical Forming of ccym

♦ **Vision:** *ccym* supports and reinforces the principles inherent to the biblical training of a child by working in concert with parents' efforts to raise their children in the fear of the Lord. Youth are encouraged and exhorted to develop along several transitional planes: from folly to wisdom; from simple teachings of the Bible to more complex teachings of the Bible; from spiritual immaturity to spiritual maturity; from childhood to adulthood; and in some cases from unsaved to saved. We do this by

- ♦ Instruction
- ♦ Inspiration
- ♦ Influence

♦ Hebrews 5:11-14, Proverbs 8-9, Ephesians 1, 1 Timothy 4:6-16, 2 Timothy 3:10-17



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### Biblical Forming of ccym\*

- † **Instructing:** the youth in understanding the life-orienting truths and principles found in the whole of Scripture *by formally and informally communicating the Scriptures through various approaches.*
- † **Inspiring:** the youth to know and glorify the triune God as holy, sovereign, and all-satisfying *by consistently setting forth a high view of all that God is for us in Christ and challenging the youth to know the God they serve.*
- † **Influencing:** the youth to grow in wisdom for righteous living *by forming purposeful relationships with the youth that allow for Christ-like influence in the context of friendship*

\*Because of the likelihood that ccym is comprised of both believers and unbelievers, the gospel is a continuous focus throughout each of these methods



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### Shaping Texts

**Hebrews 5:11-14** tells us that believers are subject to being “dull of hearing” (v.11), or *hearing without faith or the moral fruit of faith*. This problem manifests itself in the failure to *believe in an obeying way* because of dullness, slowness, and hardness in the heart. It is characterized by a lack of sharing, mastering, and experience with God’s Word (v.12, 13). Because of the great danger of being dull of hearing (Luke 8:18), there is an imperative to prevent and treat this spiritual development problem. The remedy is to continue feeding on milk *while* training, through constant practice, to discern moral good from evil (v.14) that we might live obediently. Exercise with the rich, nutritional and precious milk of God’s gospel produces a spiritual mind that is able to discern between good and evil. It is *that* mind that can go on in maturity to digest the meatier things of the Word.

**Proverbs 8-9** describes a scene in which the way of wisdom is contrasted with the way of folly. The author clearly and consistently calls the foolish, the simple, the young, and the wise (1:4-5, 8,9) to not only choose wisdom, but to cherish it (8:10, 34-35). Just as emphatically, the reader is warned of the consequences of folly (8:36, 9:18). The author first and foremost is calling us to the Wisdom of God, Christ (Col. 2:3; I Cor 1:24). The author is also calling us to learn wisdom, that is, *to live skillfully manifesting God’s character and will in one’s everyday life, making godly decisions, and being so oriented to God that one’s life choices always please Him*. The primary method utilized by the authors of Proverbs is to describe what the wise and the foolish person are like – to give us illustrations and examples of the principles of wisdom. A consistent consideration, application, and demonstration of wisdom not only develops foolish, simple, or youthful people into wise people, but it calls them to Christ, who is their Savior and the manifestation of God’s wisdom.

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## Shaping Texts

**Ephesians 1-2** explains in bold statements who God is (our redeemer), who we are (people dead in sin and children of wrath), what God has done through Christ (saved us), and, as a result, who we are “in Christ.” It not only causes us to marvel at the plan of redemption but it serves as a foundation for establishing a clear understanding of our position and identity in Christ. Such fundamental truths are essential for young believers to treasure and believe in an obeying way. As a ministry, we pray as Paul did (vv. 17-19a), “that the God of our Lord Jesus Christ, the Father of glory, may give you [the youth] a spirit of wisdom and of revelation in the knowledge of him, having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints, and what is the immeasurable greatness of his power toward us who believe...” As we pray, we work to see the youth inspired by the spiritual reality set forth in Ephesians 1.

**1 Timothy 4:6-16** draws the various ministry approaches utilized by the youth ministry together in the context of Paul giving instruction to Timothy on how to minister to those around him. In vv. 6-9 Paul *inspires* Timothy by reminding him of the past truths he has come to know and follow, to not become preoccupied with worldly things of the present but rather with godliness, and to set his focus and energies on his future hope, the living God. In vv. 11-16 Paul *instructs* Timothy to teach those believers to whom he ministers. It is established clearly here and throughout Scripture that the formal teaching of the Word is of utmost importance (2 Timothy 3:14-17, Romans 10:5-17). The implication being that believers who are taught the Word, grow in understanding and practical holiness. Finally, in vv. 11-16, Paul exhorts Timothy to neither underestimate nor undermine his *influence*, particularly the influence that is wielded through example. Similarly, in the context of relationship, the youth ministry team will have opportunity to influence the youth through their example in speech, conduct, love, faith, and purity.

## Practical Implementation

### Materials

- Curriculum is composed of four threads woven into a 6-year plan (doctrine, redemptive history, bible exegesis, book study – topical)
- Flyers
- Website ([www.clearcreekchapel.org](http://www.clearcreekchapel.org))
  - Calendar
  - Curriculum
  - Letters to Parents
  - Newsletters
- Newsletter



## sunday morning curriculum overview<sup>1</sup>



season <sup>2</sup>	thread	description	examples
fall	doctrine	Focus is on teaching systematic and practical theology with the aim of familiarizing the youth with major biblical categories, concepts, principles, and precepts. This series is frequently produced in a video series/discussion format.	<ul style="list-style-type: none"> <li>• Sproul, R.C., <i>What is Reformed Theology?</i> Video Series</li> <li>• Piper, J. <i>The Blazing Center: The Soul-Satisfying Supremacy of God in all Things.</i> Video Series. (future)</li> </ul>
winter	redemptive history	Focus is on developing a hermeneutical approach which enables the Bible reader to appreciate the purposes of God across time as explained in the Bible. Literature concerning redemptive historical theology and biblical theology are major sources for this series. This series is generally produced in a lecture/discussion format.	<ul style="list-style-type: none"> <li>• Series titles: Can you Read? Learning to Comprehend your Bible.</li> <li>• Source: Goldsworthy, G. <i>According to Plan.</i></li> <li>• Source: Bergsma, D. P. <i>Redemption: The Triumph of God's Great Plan</i></li> </ul>
spring	bible exegesis	Focus is on taking an entire book, or portion, of the Bible and teaching its plain meaning and application. Particular attention is paid to allowing the youth to see the process of accurately understanding the text and making application across all spheres of life. This series is generally produced in a lecture/discussion format.	<ul style="list-style-type: none"> <li>• Genesis</li> <li>• Romans</li> <li>• Proverbs</li> </ul>
summer	book study – topical	Focus is on biblically addressing issues considered important by the youth. Generally, selected issues are closely tied to developmental (stage of life) concerns. This series is generally produced in a reading/discussion format.	<ul style="list-style-type: none"> <li>• Harris, J. <i>Not Even a Hint.</i></li> <li>• Graustein, K. <i>Growing Up Christian</i></li> </ul>
button series		Two to four week series which are designed to bridge the space between two seasonal series. Focus will be varied and will at times reconsider material from a seasonal series but from a different angle. This series follows no set method of delivery or format.	<ul style="list-style-type: none"> <li>• <i>Luther</i> (the movie) was viewed following the <i>What is Reformed Theology?</i> series. Watch – discuss – watch – discuss format.</li> <li>• <i>The Importance of Teaching</i></li> <li>• <i>Death</i></li> </ul>

<sup>1</sup> It is the firm position of ccym that the only biblical methodology for building the church is through God's Word. "God's word has always been His chosen instrument to create, convict, convert, and conform his people" (Genesis 3:15, 12:1-3, Ezekial 37:1-14, Matthew 4:4, John 1:1,4,14, Acts 19:20, Romans 10:17, 1 Thessalonians 2:13, Hebrews 4:12, 2 Timothy 3:16,17, 2 Peter 1:3,4). Therefore, it is always the Word element of the youth ministry that will be emphasized over all other elements.

<sup>2</sup> Series generally run 8-12 weeks, however, much leeway is given per the teacher's discretion. If more time is need to clarify or emphasize a teaching, more time will be given. Secondary to this level of flexibility, course progression will occasionally deviate from the description here.

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## Practical Implementation

### • Scheduling

- Sunday AM teaching (9:15-10:15)
- Sunday PM
  - Academic Year: 1 “extended Sunday”/month (4:15-7:30)
  - Summer: preparation and implementation of “summer project”
- Every other month 1 *In-home* event
- Every other month *Service* or *Activity* event

• **Team:** Zimmers, Coopers, K. Stasko, Berrys



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### Future Directions

- ♦ Increase number of teachers by 1-2
- ♦ Split middle and high schoolers during Sunday AM teaching
- ♦ Continue curriculum development into years 3-6
- ♦ Continue to increase emphasis on the teaching aspects of the youth ministry



**Increase number of teachers by 1-2**

**Split middle and high schoolers during Sunday AM teaching**

**Continue curriculum development into years 3-6**

**Continue to increase emphasis on the teaching aspects of the youth ministry**