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DEVELOPING LEADERSHIP SYNERGY FOR YOUTH  
SANCTIFICATION AT NEW HOPE MISSIONARY  
BAPTIST CHURCH, RADCLIFF, KENTUCKY

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A Project  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Educational Ministry

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by  
Silas Jermaine Session Sr.  
May 2019

**APPROVAL SHEET**

DEVELOPING LEADERSHIP SYNERGY FOR YOUTH  
SANCTIFICATION AT NEW HOPE MISSIONARY  
BAPTIST CHURCH, RADCLIFF, KENTUCKY

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I dedicate this ministry project to my loving wife, Sonya, who encouraged me to further my studies, our sons Isaiah Sr. and Silas Jr., our grandson Isaiah Jr., our parents Silas and Eartha Sessions and Willie and Jo Ellen Freeman, our siblings Marvin (Deceased), Dexter, Lacle, Dennis, Nathaniel (Christina), and Donna (Joe), the memory of grandma Snipe, cousin Ronald, and Pastor Jimmy Terry Sr., the host of youth in our extended family, the youth, advisors, and members of New Hope MBC.

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## PREFACE

I am thankful to God, Pastor O. C Jones and Pastor L. Chris Johnson for the opportunity to serve the youth of New Hope Missionary Baptist Church, Radcliff, KY. Pastor Norman J. Witherspoon, Pastor Willie J. Freeman, and Pastor Shaun L. Moton, have been intentional in my spiritual growth and comprehensive ministry development. I am extremely grateful for the responsive guidance and tutelage of my supervisor Dr. William Henard and Dr. Joseph Harrod. This project is propelled by my passion to help my sons, family, and the New Hope youth and members in creating a culture conducive for true youth sanctification.

Southern Baptist Theological Seminary is an awesome leading institution in obedience to the Word, professionalism, and academic excellence. I am thankful to be a part for my personal, professional, and more importantly, spiritual development.

Silas Jermaine Session Sr.

Radcliff, Kentucky

May 2019

## CHAPTER 1

### INTRODUCTION

Synergy is truly needed to bolster youth sanctification. Synergy is the interaction or cooperation of two or more organizations, substances, or other agents to produce a combined effect greater than the sum of their separate effects.<sup>1</sup> The oneness for which Jesus prayed in John 17 sets a precedent for synergy in ministry that will be applied to youth sanctification in this project. This same oneness was demonstrated in the book of Acts through the Spirit. Christian parents, church leaders, and youth leaders have the responsibility, resources, and power from the Word of God and the Holy Spirit to create synergy for youth sanctification, but for many reasons linked to Genesis 3, they fall short. Even when youth are raised in a Christian home, attend a Bible-believing church, and participate in a viable youth ministry, the alarming percentages of youth leaving church after graduating high school demonstrate that those three sets of circumstance are not enough.

#### **Context**

I am the youth pastor of New Hope Missionary Baptist Church, Radcliff, Kentucky, a thirty-four-year old, Bible-teaching, preaching, and believing church, led by the founding pastor for thirty-three years and by the current pastor, for almost two years.<sup>2</sup> Youth are nested in multiple ministries throughout the church. Through these

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<sup>1</sup>*English Oxford Living Dictionary*, s.v. “Synergy.”

<sup>2</sup>The founding pastor was the pastor during the assessment part of the project. The current pastor and his leadership is critical to propelling the church to improve in the areas the former pastor identified and much more. The instrumentation of this project will not be adversely affected by the leadership change. In fact, there are other church and leadership changes along with new parents added and old parents leaving due to normal transition. The point of the project

opportunities, youth have ample opportunity to display their level of discipleship and sanctification. Many converted youth at New Hope, similar to youth in other churches, fail to strive for deeper sanctification. They must make a personal choice, but parents, youth leaders, and church leaders must<sup>3</sup> develop these youth. Along with improper personal choices, there are external factors that inhibit New Hope Youth sanctification.

New Hope is a wonderful church, but not perfect. The former pastor assessed some of the major issues that directly affected synergy for youth sanctification. Multiple church splits created leadership voids and disarray in the youth ministry. The lack of evangelism limits spreading the gospel to youth and adults alike. Stagnation precludes parents, church leaders, and youth leaders from inculcating in youth a desire to grow in grace. Complacency will allow parents, youth leaders, church leaders, and youth to be satisfied with little or no personal sanctification. Lack of leader/member involvement will limit the quantity and quality of adults working with youth and decrease the activity and participation of youth. Disgruntled adults create disgruntled youth.

The total effect of the issues the former pastor identified above are just a portion of the problems of church-going youth. Some New Hope youth, along with youth in other churches, struggle with lust, rebellion, disobedience, substance abuse, and the desire to be old enough to decide not to attend or participate in church. Too many young adults are inactive. Although many youth participate sporadically, some New Hope youth lack consistency and initiative. In addition to the aforementioned problems, youth contend with family struggles and relationships at school and in the community. New Hope youth witness illegal, unbiblical, immoral, and unethical behavior. Despite the  

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is the synergy of all leaders collectively, not the individually capabilities of specific leaders.

<sup>3</sup>The “must” here is clarified in chap. 2. There are many commands throughout Scriptures that are required. Deuteronomy 6 speaks to all of Israel and commands adults to teach children. It does not specify priest or parents. Throughout the project the “must” will rest on the authority of Scripture.

negative problems and examples, all is not lost.

Despite these challenges, some positive effects within New Hope remain. The Bible is faithfully taught and preached at our combined worship services, children church, Sunday school classes, and Hope Day—the youth discipleship training on Wednesdays. Solid examples are available for the youth involved in the youth choirs, praise team, usher ministry, soup kitchen, food/clothes closet, and kitchen ministry, but more is needed. In the community, Christians faithfully replicate Christian principles. These and other factors are commendable, but intentional synergy between the parent, youth leaders, and church leaders must become a mainstay for youth sanctification. Positive examples, as well as teaching and preaching the Word are powerful, but intentional synergy between the parent, youth leaders, and church leaders is vital for youth sanctification.

### **Rationale**

New Hope and other churches may argue that teaching, preaching, and living as a parent, youth leader, and church leader is sufficient to produce youth who desire sanctification. This project broadcasts the awareness of the intentionality needed through synergy concerning giving relevant themes for youth. Common themes church leaders, youth leaders, and parents must learn to inculcate in all youth include these: Jesus Christ commands parents to introduce their children to Him; the Bible is sufficient and critical for all stages of life including childhood; prayer is needed and effective for youth; God desires the praise of youth; youth must develop a desire to attend church events as there is no other event that can enhance every other aspect of life; salvation starts lifelong transformation where youth must strive to be more like Christ; God provides youth a way to escape temptation; authority for youth originates with God; the Holy Spirit has the power to help youth transform, witness to classmates, friends, family, strangers, and

even parents. Some of the themes were assessed during instrumentation in chapter 4.<sup>4</sup>

New Hope and other churches may also insinuate that synergy for parents, youth leaders, and church leaders may set unrealistic expectations. Synergy does not mean that every sermon, youth lesson, and home lesson must be exactly the same. Synergy flows from the Spirit and focuses on the Word, ensuring relevance for youth of all ages.

Church leaders, youth leaders, and parents must reiterate relevant, comprehensive themes with consistency and intentionality. Repetition and reinforcement are critical in any learning environment. In fact, whatever is reinforced in the lives of youth, shapes their behavior and demonstrates the status of their heart, godly or ungodly (Luke 6:41–45), as shown by multiple external and internal issues youth face in the project context. Synergy is not a silver bullet to circumvent the fact that youth must make a personal decision to truly accept Christ. Synergy does not mean perfection, as there is none perfect, but Christ. Synergy does not eradicate the duty of church leaders, youth leaders, or parents from rightly dividing the Word. Creating synergy is very difficult due to the sinful nature of humanity, but is worth it considering the amount of lost youth in this world, some even attending many churches. Chapter 2 gives the biblical foundation for the right perspective of synergy.

This project illustrates the need for multiple spiritual driven actions needed for synergy, after broadcasting the Spirit's role. The Spirit will drive the unity in action and desire, the announcements of relevant commands, youth focused spiritual watering and planting, suffering children to come unto Christ, and imitating following others as they follow Christ, to create the much-needed synergy between parents, youth leaders, and church leaders. Chapter 2 first logically shows how the Holy Spirit was essential to the

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<sup>4</sup>These themes are consistent with Scripture and are briefly mentioned to further illustrate youth sanctification; however, the thrust of this project is synergy for the sanctification. This is why all themes will not all be addressed.

unity in action throughout the book of Acts, portray the deliberate nature of unity needed, depict how youth must see and hear biblical principles at critical areas as commanded in Deuteronomy 6, articulate the need for consistent examples of leadership and servanthood in 1 Corinthians 11, and inculcate suffering youth to come to Christ in Matthew 19.

The proper exegesis of the text in chapter 2 will help, but students will struggle if sermons do not apply to the youth or cannot be deliberately tied to the youth lessons. If the sermons and youth lessons are connected, but biblical principles are not taught and exemplified at home, proper sanctification will not occur as the primary teachers for children are the parents. If the parents are teaching and exemplifying the Word, but youth leaders and church leaders are not biblically teaching, preaching, and living at church and/or youth ministry, synergy cannot be established, and conditions for youth sanctification will not be set. Chapter 3 explains other options for bolstering synergy.

Synergy is a spiritual team sport, meaning it requires collaboration from multiple entities. It would be helpful if coaches, teachers, principals, doctors, neighbors, extended family, professors, deans, employees, coworkers, mall cops, judges, police authorities, school board officials, lawyers, government officials, store clerks, famous stars of all ages, and sadly even more church leaders and members were saved. While this is ideal, it is not practical.<sup>5</sup> The focus group of this project includes New Hope parents, church and youth leaders, because they hold much more influence over the youth. Others represented by the aforementioned list, usually will not have a stronger impact due to less time with youth. Parents have the most responsibility and must stop delegating their responsibility to the church and youth leaders.<sup>6</sup> Church leaders must intentionally

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<sup>5</sup>The purpose of this list is to show multiple diverse groups of people youth may interface with that may or may not contribute to the synergy needed. The delimitations clarify the group for this project; however, in life, people can contribute or detract from the synergy needed.

<sup>6</sup>Paul Renfro, *Perspectives on Family Ministry* (Nashville: B&H Publishing Group, 2009), 15.

equip parents and youth leaders. Youth leaders must deliberately guide youth to better obedience and relationship with their parents. Youth leaders should also help foster better attitudes and actions for combined worship services. The previous mentioned interdependence is further explained in methodology; however, chapter 5 reveals the results of the project.

### **Purpose**

The purpose of this project was to increase the knowledge of the importance of synergy between parents, church leaders, and youth leaders for youth sanctification and discipleship.

### **Goals**

1. The first goal was to examine the level of synergy between parents, church leaders, and youth leaders by using an expert panel validated pre-test displayed in Appendix 1. The panel used the rubric provided in Appendix 2. This goal was considered successfully met when the participants completed the pre-test with extractable data for initial analysis and comparison.
2. The second goal was to produce a teaching series on the importance of synergy to equip parents, youth leaders, and church leaders with recommendations on how to deliberately collaborate to bolster youth sanctification and discipleship. Success was determined through validation of the panel of experts with a minimum average score of 3 in the five areas.<sup>7</sup>
3. The third goal was to conduct the teaching series. Success was determined by an increase of awareness as reflected in the comparison between the response to items by participants pre-test and post-test.

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<sup>7</sup>The lessons were approved by the SBTS PDS Ethics Committee before they were taught. I originally thought this was also approval for the curriculum aspect as the texts were based on the exegesis of chapter 2 approved. A post lesson expert panel validated the lessons using appendix 5. Minor feedback given will be used when this lesson is taught again.



4. The fourth goal was to conduct a post-test to reassess the level of collaboration between the parents, church leaders, and youth leaders. This goal was unsuccessful as the *t*-test was not statistically significant for the entire group; however, the parent and non-youth leader subgroup both had statistically significant *t* test. there is a proven increase of awareness which met the purpose of the project.

### **Research Methodology**

The four goals assessed the effectiveness of this project. The first goal was to test the level of synergy between parents, church leaders, and youth leaders by using a pre-test.<sup>8</sup> The test validated by a panel of experts presented items relevant to youth sanctification. The panel was made up of professor/Kentucky Baptist Convention leader, a local pastor, and a student pastor for the largest church in our local association. Through email correspondence and phone dialogue, the panel offered recommendations to add a few items and make a few of the existing items clear, consistent, and biblically sound. The finalized product updated items assessed if relevant themes are being demonstrated at home, at youth ministry, and at combined services. This goal was considered successful when the candidates complete the pre-test and the results were collected and recorded for further analysis. All areas were at least sufficient for all areas after the adding recommendations and also clarifying the scope of the project.

The second goal was to produce a five-part teaching series on the importance of synergy to equip parents, youth leaders, and church leaders with recommendations on how to deliberately collaborate, to bolster youth sanctification and discipleship. The series introduced the problem of youth sanctification, explain why synergy is important, explore the interdependency of parents, church leaders, and youth leaders, and gave practical ways to add intentional synergy. Success was determined by validation by a

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<sup>8</sup>All of the research instruments used in this project were performed in compliance with and approved by the Southern Baptist Theological Seminary Research Ethics Committee prior to use in the ministry project.

panel of experts. The post lesson panel was made up of the same youth pastor that was on the test panel, a professor and church leader from the Louisville area, and a family ministry pastor. The feedback was overwhelmingly exemplary with a few comments that can further enhance the lessons when taught again such as add specific ways for churches to equip parents to be the lead disciplers for their children, add Scriptures to corroborate the statistics used in lesson 1, and add New Testament Scriptures with the lesson on Deuteronomy 6:6-9.

The third goal was to conduct the five-part teaching series. As described in goal two, the series was conducted in five sessions, completed in two days. A slide packet and tests made up the series package located in appendices 8 and 1 respectively. Success was determined by the increase in 68 percent increase of all 40 items, 89 percent of the 19 items assessed for increase, and the 88 percent reported increase of the subgroups (gender, church leaders, youth leaders, and parents) of the of the participants completing the series.

The fourth goal was to conduct a post-test to reassess the level of awareness between the parents, church leaders, and youth leaders. This goal was considered unsuccessful as *t*-test did not demonstrate a statistically significant increase in knowledge among parents, youth leaders, and church leaders for the entire group; however, the parent and non-youth leader subgroups did have statistical significance in their *t* tests. In addition, as discussed in goal three, the amount of favorable increase in awareness by response and participant also demonstrated success for the project.

### **Definitions and Limitations/Delimitations**

The following key words will be used in the ministry project:

*Synergy.* Synergy is the interaction or cooperation of two or more organizations, substances, or other agents to produce a combined effect greater than the sum of their separate effects. "Synergy," English Oxford Living Dictionary. There are other definitions for synergy in various dictionaries. This one fits well with the scope of

this project because the last clause, “combined effect greater than the sum of their separate effects.”<sup>9</sup> In a nutshell, this illustrates the desired outcome for parents, youth leaders, and church leaders once their knowledge of the need for synergy increases.

*Sanctification.* Sanctification is the process of being made holy resulting in a changed life-style for the believer. “Sanctification” Holman Bible Dictionary.<sup>10</sup> Other definitions focus more on the result of holiness or the position of being set apart. The ongoing process addressed in Holman’s version depicts the theme of sanctification throughout this project as after salvation and before glorification, the lifelong process of sanctification is a necessary process in Christian living.

*Youth.* For the sake of this project youth will refer to children seventeen years old and below. This will prevent confusing due to the common use of youth to represent children from 6-12<sup>th</sup> grade for some church age group break outs.

### **Limitations and Delimitations**

Two limitations applied to this project. First, the accuracy of the pre-and post-series surveys was dependent upon the willingness of the respondents to be honest about their knowledge and understanding of the criticality of synergy between parents, youth leaders, and church leaders for youth sanctification. To mitigate this limitation, the respondents was promised that their responses will remain anonymous. Second, the constancy of attendance could have limited the effectiveness of the training. If the participants did not attend the entire teaching series, it would have been difficult to measure the benefit of the lessons. To mitigate this limitation, each lesson was announced through multiple means once approved by the pastor.

Two delimitations was placed on the project. There are many other categories of leaders concerning youth leadership, but the focus remains be parents, youth leaders,

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<sup>9</sup>*English Oxford Living Dictionary*, s.v. “Synergy.”

<sup>10</sup>*Holman Bible Dictionary* (Nashville, 1991), s.v. “Sanctification.”

and church leaders, who theoretically have the most influence in youth's sanctification. Second, the project was confined to a twenty-week timeframe. The timeframe gave adequate time to prepare and teach the five training sessions and conduct the post-series test after sessions were completed. Finally, this project focused on the increased knowledge of the parents, youth leaders, and church leaders in regards to synergy for youth sanctification, not to isolate the actions of any one individual or party.

### **Conclusion**

Truly converted youth and adults will need synergy until they reach the new heaven and earth. This chapter showcased a few of the issues stemming from Genesis 3 that has affected New Hope youth sanctification and the development by parents, youth leaders, and church leaders. The context highlighted a few issues from New Hope youth but is evident in many other churches. The rationale highlighted factors surrounding the problem but stressed increasing the knowledge of a need for synergy among parents, youth leaders, and church leaders. Research methodology outlined the way ahead for the project, including the purpose and four associated goals. Chapter 2 will build a biblical and theological foundation for increasing the knowledge of the need for synergy among parents, youth leaders, and church leaders.

## CHAPTER 2

### BIBLICAL AND THEOLOGICAL SUPPORT

#### **Introduction**

The thesis of this chapter is to argue the connectivity between four critical passages from both Testaments to reveal essential biblical commands and examples regarding leadership synergy for youth sanctification. There is an inherent connection to all Scripture, but for this paper these passages demonstrate a biblical method for multiple entities cooperating many times individually but yielding a greater impact. The most important factor for synergy is the Spirit which is why the passage in Acts is explored first. The Deuteronomy passage will follow due to its focus on the Word and detailed example of parenting. The 1 Corinthians verse serves as a goal for all Christians to generally follow and exercise if they are truly following the Spirit and the Word. The passage in Matthew completes the biblical synergy showcase by a clear and crucial example of literally bringing children to Jesus. A way to connect the established order is the Spirit enables obedient Christians to obey, teach, and learn the Word of God. The teaching of the Word of God must include a humble desire to follow biblical teaching and leadership and set a solid example for others to follow. The desired end-state of teaching is exposing others to Jesus. Acts 2:46–47 portrays synergy through Spirit-driven unity. Deuteronomy 6:6–9 exhibits the synergetic command to all of Israel to teach all children. First Corinthians 11:1 showcases the epitome of synergetic leadership in Christ. Matthew 19:13–15 reveals the kingdom's synergetic model of bringing children to Jesus.

#### **Synergy through Spirit Driven Unity (Acts 2:46–47)**

The book of Acts is a narrative of the work of the Holy Spirit through the New Testament church immediately after the crucifixion of Christ from the perspective of

Luke. Chapter 2 of this narrative highlights the Spirit driven actions of the believing community as a whole. The first 41 verses fully describe the Day of Pentecost from the awaiting disciples to the empowering of the Spirit, to Peter's sermon, and the salvation of 3000 souls. Verses 42–47 outline the results yielded through the Spirit for the New Testament Community. The last two verses summarize the tremendous affect the Spirit had on the community, through daily collective worship, fellowship from house to house, gladness, unity, praising God, having favor with all people, and daily addition to the church through salvation.

Unity by the Holy Spirit is the true power, effectiveness, and bond for synergy between church leaders then as demonstrated in Acts 2:46–47, and can be applied to youth leaders, and parents for youth sanctification. The Spirit was critical in the drive for unity, obedience, instruction, joy, consistency, and evangelism for the community.

### **Spirit Driven Unity in the Community (Acts 2:46–47)**

William Willimon reports, “The main focus of Luke was the community, as many will try to focus on certain events or people.”<sup>1</sup> The community included the leaders of that day and can apply to leaders of today such as church leaders, youth leaders, and parents. The critical point about synergy involves multiple entities having a combined impact greater than the sum of individual effort. Willimon connects Luke's “main focus,” the community as a synergetic force as opposed to key individuals throughout the book of Acts. The community did not act on its own accord, “the protagonist of the acts was the Holy Spirit” as no one can take the credit for the work of the Spirit in any instance, including unity. When the community acts “on its own accord,” even if they are in some other way unified, Spirit- driven leadership cannot occur or be applied to youth sanctification.<sup>2</sup> The Spirit's role was not stagnant, but enlivening and driving the

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<sup>1</sup>William H. Willimon, *Acts, Interpretation* (Atlanta: John Knox Press, 1988), 43.

<sup>2</sup>Willimon, *Acts*, 43.

young church to actively fulfill its proper functions which included leadership cooperation for all ages and all occasions. The Spirit's role also was not sporadic, but consistent and applicable to all "acts" including those that involved youth in various stages of life.<sup>3</sup> The Spirit's role was not ineffective or dead as the "enlivening" was essential for the community. The Spirit was active and used the community to carry out God's will concerning every portion of the community.

John Polhill argues that the unity of the Christian community derives from and is guided by the gift of the Spirit, which "lies at the heart of its life together."<sup>4</sup> Bock highlights the phrase *προσκαρτερουντες ὁμοθυμαδόν* which means persisting together and speaks life on life unity led by the Spirit.<sup>5</sup> Unity by itself is not the right indicator, but Spirit led unity creates the right environment for all members including youth to experience true change and maturity. Polhill specifies the Spirit's activity as a "gift" which is only realized by true members.<sup>6</sup> Polhill also amplifies the Spirit as "the heart of its life together" alluding to all interactions which must include all relationships.<sup>7</sup> The "gift" of the Spirit throughout the book of Acts is not a silent actor or placeholder.<sup>8</sup> Without the Spirit, the actions spurring from the "heart of its life" would be unremarkable and add no depth or value to leadership aim to forge sanctification.<sup>9</sup> Just as the Spirit impacted the entire community during that time, it surely can impact the entire community today.

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<sup>3</sup>Willimon, *Acts*, 43.

<sup>4</sup>John B. Polhill, *Acts*, The New American Commentary (Nashville: B&H Publishing Group, 1992), 121.

<sup>5</sup>Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2007), 155.

<sup>6</sup>Polhill, *Acts*, 121.

<sup>7</sup>Polhill, *Acts*, 121.

<sup>8</sup>Polhill, *Acts*, 121.

<sup>9</sup>Polhill, *Acts*, 121.

### **Spirit Driven Obedience (Acts 2:46–47)**

C. K. Barrett emphasizes the importance of “obedience to the Word of God and under the compulsion of the Holy Spirit.”<sup>10</sup> The unity could have been unbalanced if members of the community did not have the right mixture of obedience to the Word and compulsion from the Spirit. Ananias and Saphira (Acts 5:1–10), were led to give, but tried to emulate Spirit actions by fleshly intentions. Spirit driven obedience, however, yielded absolute unity in the community which helped and drew others throughout the community. Leadership synergy at any time can only be achieved through obedience as modelled in the focus passage. This discussion of “obedience to the Word” may seem rudimentary, but without obedience, biblical relationships, instruction, leadership, sanctification for any one, are all invalid.<sup>11</sup> There is no way to obey requirements to lead anyone if one does not obey the command to be sanctified. None should fear the possibility of sanctification for if they have a desire to obey, the Spirit’s “compulsion,” will strongly assist with the continuous obedience to the will, ways, and Word of God.<sup>12</sup> Spirit-driven obedience is as critical today as it was then for all churches and all ages.

### **Spirit-Driven Instruction (Acts 2:46–47)**

Howard Marshall states, “According to the New Testament, Christian gatherings were for instruction, fellowship, and prayer, in other words for the benefit of the people taking part.”<sup>13</sup> Fellowship included the total community which composed of rich opportunities to demonstrate godly principles to directly enhance their knowledge and growth through biblical instruction. The fellowship aspect was easily seen in the text, but may disguise the more important issue of instruction that is needed to keep the

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<sup>10</sup>C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles*, International Critical Commentary (Edinburgh: T&T Clark, 1994), 172.

<sup>11</sup>Barrett, *Acts of the Apostles*, 172.

<sup>12</sup>Barrett, *Acts of the Apostles*, 172.

<sup>13</sup>I. Howard Marshall, *Acts: An Introduction and Commentary*, Tyndale New Testament Commentaries (Downers Grove, IL: IVP Academic, 2008), 85-86.



community in obedience and in unity by the Spirit. Prayer was always essential for yielding to the Spirit and the Word. The power of corporate prayer had a tremendous effect on the community and will always have a tremendous effect on the interactions and personal maturity of all members of the community. Marshall did not arbitrarily discuss instruction as an incidental occurrence, the Spirit driven aim of the instruction was to benefit “the people taking part.”<sup>14</sup> Leaders throughout the community had to ensure that “the people taking part” were properly instructed as driven and aided by the Spirit.

Darrell Bock categorizes the Spirit driven instruction, as “a vibrant community [extending] itself in two directions, toward God and toward neighbor.”<sup>15</sup> Extension “toward God” only is not beneficial to any party as it is difficult to truly give one’s all to God and not help some portion of the community involved like youth.<sup>16</sup> Extension “toward neighbor” only may seem honorable but is empty of the power, effectiveness, and consistency only done doing things in compliance with God’s Word and way.<sup>17</sup> The interaction enacted in Acts remained dually effective for all. Considering quality biblical instruction, the community never instructed God, but needed God to instruct the community. In fact, without God, nothing involving the New Testament Church was possible. Spirit-driven instruction is as essential today as it was then.

### **Spirit-Driven Joy (Acts 2:46–47)**

F. F. Bruce encourages all to understand that “it is the joyful prerogative of existing members to welcome to their fellowship those whom He has accepted.”<sup>18</sup> The community reach, mentioned earlier, focused on current community members, but Bruce

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<sup>14</sup>Marshall, *Acts*, 85-86.

<sup>15</sup>Bock, *Acts*, 154.

<sup>16</sup>Bock, *Acts* 154.

<sup>17</sup>Bock, *Acts* 154.

<sup>18</sup>F. F. Bruce, *The Book of the Acts*, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1988), 75.

includes a clause to joyfully receive others.<sup>19</sup> This joy served as the catalyst for drawing others to the community, while it diminished cliques, ungodly segregation, and separation. Without this “joy” Christians would be hard pressed in proving they are following the Spirit or their desire to draw others, which would debunk the attainment of synergy needed concerning the sanctification of anyone.<sup>20</sup> Marshall clarifies the joy displayed “as the joy that characterizes these gatherings was no doubt inspired by the Spirit, and many have been associated with the conviction that the lord Jesus was present with them.”<sup>21</sup> This Spirit-driven joy was an important distinction as food and fellowship alone could provide cheer, but Spirit-driven joy can never be only related to temporary emotionalism, but sustained contentment in godly matters. “The conviction that the lord Jesus was present with them” alone created strong inspiration for joy which was enlightening for the community.<sup>22</sup> Bruce indirectly warns the unfortunate subjects that possess or display no joy for reaching anyone for Christ according to the text. The New Testament church demonstrated leadership synergy will not be fun all the time, just as anything in Christian or secular life can be, but true joy emanating purely from a relationship with Christ will, temper the most uncomfortable situation in life which can be applied to current contexts.

### **Spirit-Driven Consistency (Acts 2:46–47)**

It could have been easy to focus on major instances like the day of Pentecost, but Marshall highlights Luke’s demonstration that all activity “of the church continued Dailey.”<sup>23</sup> The Day of Pentecost occurred obviously in one day, but this consistent unity,

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<sup>19</sup>Bruce, *Book of the Acts*, 75.

<sup>20</sup>Bruce, *Book of the Acts*, 75.

<sup>21</sup>Marshall, *Acts*, 85-86.

<sup>22</sup>Marshall, *Acts*, 85-86.

<sup>23</sup>Marshall, *Acts*, 85-86.

driven by the Spirit occurred day after day. Marshall's capture of Luke's use of "daily" indicates more than excitement, but it produced lasting longevity, critical for Spirit driven actions. Bock adds depth to the consistency by introducing the proximity to the occurrence describing that "believers fellowshipping and worshiping together in everyday environments."<sup>24</sup> The "everyday environment" amplified the rich atmosphere and potential for the community.<sup>25</sup> The phrase καθ' ἡμέραν "has a distributive sense meaning day to day" is used twice in verse 47.<sup>26</sup> The combination of the time with the place was deliberate to clearly depict consistency of Spirit driven collaboration for sanctification. Though some aspects of the Spirit-driven actions were unique for the New Testament Church having a welcoming environment for Spiritual growth is helpful for all communities. Whenever members of the community, went wherever, they experienced something to strengthen their walk with Christ. Bock's use of "together" points back to the discussion on the interactive community which serves as direct proof of needed leadership cooperation.<sup>27</sup> Communities today will do well to glean this consistency for the spiritual growth of members of all ages.

### **Spirit-Driven Evangelism (Acts 2:46–47)**

If the New Testament church did not extend its reach to all people, it would have died with or without persecution. Clinton Arnold portrays "the fellowship in the homes had missionary consequences, unbelievers started to attend."<sup>28</sup> This is the heart of the great commission. This Spirit driven activity from food, fellowship, worship, instruction, and prayer yielded godly results of evangelism by drawing unbelievers.

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<sup>24</sup>Bock, *Acts*, 153-54.

<sup>25</sup>Bock, *Acts*, 153-54.

<sup>26</sup>Bock, *Acts*, 153-54.

<sup>27</sup>Bock, *Acts*, 153-54.

<sup>28</sup>Clinton E. Arnold, *Zondervan Illustrated Bible Backgrounds Commentary* (Grand Rapids: Zondervan, 2002), 238-39.

There is no better example of the ramifications of leadership synergy in all aspects of life. Bruce reminds all that this addition is no man's doing as "it is the Lord's prerogative to add new members to His own community."<sup>29</sup> Wallace explains "the imperfect [word] προσετίθει is iterative: God is continuously adding to the number."<sup>30</sup> The only proper posture for leadership synergy was understanding that the best witnesses, teachers, and preachers were mere vessels. Though they were vessels, they had to continue to follow the Word and Spirit of God as they were seen and heard by other people in Jerusalem and had to perform accordingly to truly reach the lost.<sup>31</sup> Marshall continues to say, "The evangelistic activity of the church continued daily" and "Their activities formed an opportunity for witness" which they spiritually and properly exploited to increase the community as driven by the Spirit, another glimpse of the awesome results of leadership interaction for the kingdom of God.<sup>32</sup> Churches today must ensure this evangelism reaches all ages of their community.

### **The Synergetic Command to All of Israel to Teach All Children (Deut 6:6–9)**

God commanded the children of Israel in Deuteronomy 6:6–9, to teach all children the law which represented the Word of God, alluding to the synergy between leaders and relevance to children. God's command entailed teaching everyone, every time, everywhere, and symbolizing this same teaching.

### **Commanded to Teach Everyone (Deut 6:6–9)**

The book of Deuteronomy listed various laws and commands given by God to the children of Israel during their disobedient journey from Egypt through the wilderness,

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<sup>29</sup>Bruce, *Book of the Acts*, 75.

<sup>30</sup>Daniel B. Wallace, *Greek Grammar Beyond the Basics*, (Grand Rapids: Zondervan), 1996, 547.

<sup>31</sup>Marshall, *Acts*, 85-86.

<sup>32</sup>Marshall, *Acts*, 85-86.

to the promise land along with recounting the deliverance they received from God. In Chapter 6, Moses charged the children of Israel to consistently obey the only true God. Verse 1 charged them to obey all of God's command wherever they may go. Verses 2 and 3 highlighted the promise of long life, increase, and the promise land for the total respect and obedience of God. Verse 4 portrayed the Shema and verse 5 described the proper way to love God. In verses 6–9, Moses deliberately outlined how to keep God's statutes in their heart and teach them to all of Israel from generations to come through classic Hebrew poetry with hyperbole, simile, metaphors, and parallelism to emphasize the importance of the comprehensive and consistent teaching and obedience. Gentiles alike can also benefit to applying appropriate aspects of these commands that relate to teaching, obeying, parenting as commanded to the Jews.

J. G. McConville's reference of the heart from verse 6 set the stage for the example and training, a result of whole-hearted obedience.<sup>33</sup> Synergetic leadership inculcating obedience should have saturated the heart resulting "in continuous and constant reflection."<sup>34</sup> This "constant reflection" enhanced sanctification throughout Israel as it referred to them meditating on God's rich and relevant Word for all of their lives. The "thou" in verse 6 prioritized McConville's point that "every adult Israelite was to be a teacher, seizing every opportunity for the instruction" of Scripture.<sup>35</sup> If every adult in fact taught the Word of God, leadership synergy would occur. Every adult, however, had to first "understand the commandments and [then] teach [them] to children."<sup>36</sup>

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<sup>33</sup>J. G. McConville, *Deuteronomy*, Apollos Old Testament Commentary (Leicester, England: Apollos, 2002), 42.

<sup>34</sup>Eugene H Merrill, *Deuteronomy*, The New American Commentary (Nashville: Broadman & Holman, 1994), 166.

<sup>35</sup>McConville, *Deuteronomy*, 42.

<sup>36</sup>Peter C. Craigie and Ronald Kenneth Harrison, *The Book of Deuteronomy*, The New International Commentary on the Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing, 1959), 170.

McConville also boldly states that “the Word of God solely must be made the fabric of life and conversation.”<sup>37</sup> This fabric spoke to the main component of the life and conversations which applied to a wide variety of life activities. Most of life activities and conversation can be guided and structured by the Word of God for Israel. The diligent teaching of the Word and the responsibilities and procedures for the same had to “pass from generation to generation.”<sup>38</sup> If leadership synergy was not passed to all generations for Israel, youth sanctification would falter. “God’s covenantal demands should also have a powerful impact on future Israelite generations” as long as they continually abided by them.<sup>39</sup> Parenting and teaching is not just a requirement for Israel as the family was created before Israel was established. Other nationalities will gain much value in their families if they apply these applicable commands. In fact, earlier in Acts 2, prior to, but connected to the passage previously discussed, Luke listed multiple nationalities who were present at Pentecost. Evident in the text, this command can be extended to all believers regardless of nationality and further can apply to all time periods due to the healthy guidance for parenting which was a requirement that predates the establishment of Israel.

### **Commanded to Teach all the Time (Deut 6:6–9)**

For the children of Israel, this command to diligently teach from verse 7 “necessitated a regular routine of instruction,” which involved all adults throughout the community and all youth of the community.<sup>40</sup> Eugene Merrill’s use of “regular” added a modification to the point by demonstrating a consistency of execution that did not require

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<sup>37</sup>McConville, *Deuteronomy*, 42.

<sup>38</sup>McConville, *Deuteronomy*, 42.

<sup>39</sup>Tremper Longman, *Old Testament Commentary Survey*, 5th ed. (Grand Rapids: Baker Academic, 2013), 557.

<sup>40</sup>Merrill, *Deuteronomy*, 166.

a special instructor or time.<sup>41</sup> The “regular” proved common and normal godly teaching that did not need to be advertised or prompted, as it was a recurring intuitive activity.<sup>42</sup> The regular routine of instruction discredited the sporadic teaching practices which would never enrich youth sanctification for Israel. This diligent teaching was “made indelible by constant repetition,” while simultaneously creating leadership synergy as youth heard potent law derived life lessons from multiple people throughout the Israelite community.<sup>43</sup> The repetition occurred from the beginning to the end of the day, which covers all possibilities of time.<sup>44</sup>

### **Commanded to Teach Everywhere (Deut 6:6–9)**

Peter Craigie stated, “The pairing of the set double merism to express an all-encompassing concept involved everyone, everywhere, every time.”<sup>45</sup> The “everywhere” obviously cancelled the notion of only designated settings and supports proper teaching of the Word in any and every setting. The diligent teaching of the Word transcended formal settings and discussions, became the subject of conversation in and out of the home.<sup>46</sup> The plight of the diligent teaching was to permeate every sphere of the life of man.<sup>47</sup> Israelites were charged to diligently “teach their children and grandchildren repeatedly in all life’s settings.”<sup>48</sup> All life settings referred to all areas which included places where children populated. In addition to teaching, “love for Yahweh had to

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<sup>41</sup>Merrill, *Deuteronomy*, 166.

<sup>42</sup>Merrill, *Deuteronomy*, 166.

<sup>43</sup>Merrill, *Deuteronomy*, 166.

<sup>44</sup>Craigie and Harrison, *Book of Deuteronomy*, 170.

<sup>45</sup>Merrill, *Deuteronomy*, 166.

<sup>46</sup>Merrill, *Deuteronomy*, 166.

<sup>47</sup>Merrill, *Deuteronomy*, 166.

<sup>48</sup>Longman, *Old Testament Commentary Survey*, 557.

govern all activities inside or outside the house to reinforce the needed leadership cooperation.<sup>49</sup>

### **Commanded to Symbolize Teaching (Deut 6:6–9)**

To amplify and reinforce the importance of the Word, God also commanded them in verse 8 to have “symbols always before them.”<sup>50</sup> The symbols were not coincidental, for they were told to “bind a symbol of covenant affiliation.”<sup>51</sup> The symbols were not faddish but used for the distinct purpose of providing a reminder of the comprehensive requirements to teach, learn, and apply the Word of God for a strong impact on everyone including children. To substantiate the application for the entire community, in verse 9 God also commanded “inscription on the gates.”<sup>52</sup> The writing on the gates ensured widest visibility for all responsible for teaching and expected to learn.<sup>53</sup> The symbols and the inscriptions intensified the effect of the Word on a grand scale, penetrating hearts and minds everyone exposed including youth. The requirement to symbolize the need for understanding and enacting God’s Word uncovered problems that could have been easily overlooked. It was not enough for all adults to teach, and everyone, including youth to learn in Israel. It was not enough to teach and learn God’s Word anytime and anywhere. The symbols silently, but strongly replaced the teacher if there was no student and reinforced leadership synergy for youth cooperation in Israel. The symbols also represented relationship of “covenant affiliation,” which must be evident at all times to everyone committed.<sup>54</sup>

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<sup>49</sup>Bock, *Acts*, 185.

<sup>50</sup>McConville, *Deuteronomy*, 41.

<sup>51</sup>Merrill, *Deuteronomy*, 168.

<sup>52</sup>Bock, *Acts*, 185.

<sup>53</sup>Longman, *Old Testament Commentary Survey*, 558.

<sup>54</sup>Longman, *Old Testament Commentary Survey*, 558.



## **The Epitome of Synergetic Leadership in Christ (1 Cor 11:1)**

Paul's command to the church at Corinth to follow him as he follows Christ is the model for synergetic effectiveness for all Christian parents, youth leaders, church leaders, and sanctification enhancement for all youth. The outline is as follows: following Christ leads followers, must reach all levels, points to Christ, and is the highest calling in the community.

Paul wrote multiple letters to the church at Corinth to challenge them to correct many ungodly practices they were conducting. Paul also replied to multiple questions that were asked of him. First Corinthians 11:1 is a carryover from 10:23–33 which discussed how to be a godly example by not carelessly using liberties which could be stumbling blocks to unbelievers. Paul responded by explaining how to appropriately handle situations involving foods being offered to idols. Paul warned them not to be an offense and to prioritize the salvation of others over their own benefits. First Corinthians 11:1 continued the charge by demanding the church at Corinth to follow him as he followed Christ. The requirement for the church of Corinth to follow Paul is similar for the requirements of the Israelite children to follow the instructions of their parents.

### **Following Christ Leads Followers (1 Cor 11:1)**

Craig Blomberg clarifies Paul's declaration to "imitate at least the successful things he does for Christ," as no one is perfect, but as long as one is following Christ, they will have a replicable model postured to create leadership synergy.<sup>55</sup> Blomberg's highlighting of "the successful things" alluded to Paul's inescapable imperfections, but did not eradicate the need to follow Paul or the responsibility of Paul to live a life worth replicating. Those "successful things" implied there should be some success.<sup>56</sup> Through

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<sup>55</sup>Craig L. Blomberg, *1 Corinthians*, The Niv Application Commentary (Grand Rapids: Zondervan, 1994), 203.

<sup>56</sup>Blomberg, *1 Corinthians*, 203.

the Spirit and by the Word, success came to Paul and demonstrated a measurable impact for the church at Corinth. Blomberg continues this compelling discourse with the following questions and statements: “Do you want to know what it means to live a consistent life? Watch me, follow me, live with me, I may not be perfect, but I am trying my very best, when I succeed, you’ll succeed.”<sup>57</sup> Blomberg extends Paul’s successes to the Corinthian followers’ success, which was the desired end state of leadership synergy. He clearly painted a holy confidence in following Christ, which all followers of Christ must possess and profess in a comprehensive way for the entire church at Corinth.

### **Following Christ Must Reach “All Levels” (1 Cor 11:1)**

Creating leadership synergy must not only be a sporadic event as the status quo, “modeling at all levels are needed.”<sup>58</sup> The “all levels” distinction was critical for the church at Corinth, some areas were prioritized like some excellent preaching (Chap. 1), spiritual gifts (Chap. 12–14), and communion (Chap. 11), but many times these were not handled appropriately according to God’s Word. Even if the church at Corinth got those right, they could not set a good enough example because following Christ was necessary for all levels of life. All “levels” could not only apply to events, but emotions, attitudes, relationships, and bad news as those examples and others are never exempt from demonstrating how to follow Christ during challenging situations as Paul demonstrated in chapter 13. In fact, they provided prime opportunities to demonstrate how to follow Christ. The modeling could not occur haphazardly. Blomberg makes “All levels” literally apply to possible seams in life, which served as places of vulnerability, similar to everywhere and every time in the Deuteronomy passage.<sup>59</sup> Blomberg’s use of all levels applies to Paul’s struggles with his thorn (2 Cor 12:7) and many tears (2 Cor 2:4) as well

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<sup>57</sup>Blomberg, *1 Corinthians*, 204-5.

<sup>58</sup>Blomberg, *1 Corinthians*, 206.

<sup>59</sup>Blomberg, *1 Corinthians*, 206.

as his teaching and preaching. Paul demonstrated that the only way to consistently promote leadership synergy in all levels is to boldly proclaim this verse when excited, embarrassed, and everything in between.

### **Following Followers of Christ Points to Christ (1 Cor 11:1)**

For true synergy in leadership, “the emphasis [was] not on Paul, but Christ, specifically the cross” according to George Fee.<sup>60</sup> Leaders and followers must not lose sight of the most important aspect of Christianity. Christ superbly demonstrated the importance of “putting the needs of others before His own freedom and right.”<sup>61</sup> Bray reemphasizes the need for followers to emulate Christ’s same example of putting the needs of others before them.<sup>62</sup> Leadership synergy cannot start or be sustained without prioritizing the needs of the followers. Many claim to know many things about leadership; however, Gregory Lockwood reports that “the only knowledge that avails before God is knowing Christ crucified and that knowledge is best communicated to others by living in imitation of Him.”<sup>63</sup> Bray articulates the need to follow all teachers that follow Christ, not just those with perceived or formal power and authority apart from Christ.<sup>64</sup> This authority superseded Paul and any other person, but also applied to the most educated church leader to the most unsophisticated parishioner. Regardless of background or life plight, if a person was following Christ, they must be followed by anyone who saw the example of Christ due to the authority of Christ. Following teachers

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<sup>60</sup>Gordon D. Fee, *The First Epistle to the Corinthians*, The New International Commentary on the New Testament (Grand Rapids: W.B. Eerdmans, 1987), 540-41.

<sup>61</sup>Roy E. Ciampa and Brian S. Rosner, *The First Letter to the Corinthians*, Pillar New Testament Commentary (Grand Rapids: William B. Eerdmans Publishing, 2010), 498.

<sup>62</sup>Gerald Lewis Bray, *1–2 Corinthians*, Ancient Christian Commentary on Scripture (Downers Grove, IL: InterVarsity Press, 1999), 103.

<sup>63</sup>Gregory J. Lockwood, *1 Corinthians*, Concordia Commentary (St. Louis: Concordia, 2000), 355.

<sup>64</sup>Bray, *1–2 Corinthians*, 103.

amplified leadership synergy when the students “submit to the authority” of the teacher, which was congruent with the authority of Christ.<sup>65</sup>

**Following Followers of Christ is the Highest Calling of the Community (1 Cor 11:1).**

Gerald Lewis Bray not only connects the community to Paul, their leader, for the pure purpose of Christ, he equated the impact of Paul with the impact of the community.<sup>66</sup> The goal of following Christ was not to remain a fearless sole leader of unsure weak followers. The goal was for everyone to understand their role in replicating Christ to the greatest extent without fail. If Paul was only seen following Christ, the true effect would be truncated to only his sphere of influence, which is incompatible with the need of leadership synergy. However, if every member of the community that saw Paul’s Christ-like example, followed his Christ-like example, and others did the same, this process would create an ever-growing community in and for Christ, which was reported by Luke in the book of Acts and commanded by Moses in Deuteronomy. Their example was not perfect, but everyone had to follow the goodness of their example for leadership synergy in any and every community for youth sanctification. Bray’s amplification of the “impact” on the community forges a synergetic challenge for all communities.<sup>67</sup> There are certain people that set an impressionable example, but does the community as a whole, represent a panoramic holistic view of what it means to follow Christ? Moreover, if the community does not depict this strong view of following Christ, that community does not have leadership synergy for anyone’s sanctification.

**The Kingdom’s Synergetic Model of Bringing Children to Jesus (Matt 19:13–15)**

Jesus’ command for everyone to expose children to Him in Matthew 19:13–15

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<sup>65</sup>Bray, *1–2 Corinthians*, 103.

<sup>66</sup>Bray, *1–2 Corinthians*, 103.

<sup>67</sup>Bray, *1-2 Corinthians*, 103.

is a strong applicable message for leadership synergy among everyone including parents, youth leaders, and church leaders. This passage exemplified a right model, a wrong model, the application to all events, and the kingdom priority of bringing children to Jesus.

### **The Right Model for Bringing Children to Jesus (Matt 19:13–15)**

The synoptic Gospel of Matthew describes the birth, life, death, and resurrection of Jesus Christ. Woven throughout this book were countless teachings on matters concerning right living. Chapter 19 began with Jesus brilliantly correcting the Pharisees incorrect understanding of marriage, divorce, and singleness upon arriving to Judea from Galilee (vs 3–12). Jesus continued the family discussion as He corrected His disciples for rebuking parents from bringing their children to Him.

The people modeled the appropriate mindset regarding leadership synergy by bringing their children to Jesus in Matthew 19:13 “but the disciples had the wrong focus on children, as many people.”<sup>68</sup> The disciples did not deem it important for children to take Jesus’ valuable time. Jesus told them to suffer the children, and forbid them not, to come unto me, for such is the kingdom of heaven (Matt 19:14). The people that brought the children were already flowing out of leadership synergy with Jesus, but the disciples were not. Gibbs unveils the focus of the disciples, even after direct exposure with Jesus, which demonstrated that it is possible to have the wrong focus even if one is connected to excellent preaching and leadership. Gibbs alludes to an unfortunate surprise, people who had limited direct exposure responding more accurately than the disciples with continued, direct exposure to Jesus. Jesus did not leave any room for doubt as he explicitly gave the requirement concerning children as discussed in verse 14, but he literally demonstrated by laying hands on them all in verse 15, directly in line with the original desires of the

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<sup>68</sup>Jeffrey A. Gibbs, *Matthew 11:2–20:34*, Concordia Commentary (St. Louis: Concordia, 2010), 961.

parents already walking in leadership synergy.

### **The Wrong Model for Bringing Children to Jesus (Matt 19:13–15)**

The disciples represented the conventional values of the day, but “Jesus reverses conventional values.”<sup>69</sup> They missed the many times Jesus surprised many by doing something out of the ordinary throughout the Gospels. The disciples in their conventional thinking had a limited focus on adults, but according to Jesus “all achieve a new acceptance and importance.”<sup>70</sup> Jesus had to change and correct his disciples while indirectly commending the supposedly disconnected populous. R. T. France emphatically makes the “all” refer to children.<sup>71</sup> Even if the disciples missed the inclusion of children because they were called as adults, many of them knew and learned Deuteronomy 6:6–9 as discussed above, so it was a clear error. In fact, the use of “new” can only apply to the narrow mindset of the disciples as France reports the “biblical acceptance and importance of children” was evident throughout Scripture.<sup>72</sup> The wrong model had a significant negative affect on leadership synergy proven by closely examining possible implications. If one considers children unimportant, who else will they overlook? This wrong model defies the love of God and must not inhibit leadership synergy for the sanctification of anyone especially children, Jesus’ focus in this passage.

### **Bringing Children to Jesus Encompasses all Biblical Events (Matt 19:13–15)**

Ulrich Luz reiterated the need to “include children in main corporate worship” according to Jesus command in this text, representing the highest form of a Christian

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<sup>69</sup>R. T. France, *The Gospel of Matthew*, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans, 2007), 284.

<sup>70</sup>France, *Gospel of Matthew*, 284.

<sup>71</sup>France, *Gospel of Matthew*, 284.

<sup>72</sup>France, *Gospel of Matthew*, 284.

gathering, and also anything involving Christian events or gatherings.<sup>73</sup> The focus on the “main worship service” challenges the counterproductive desire to always separate youth from adults in multiple main services, which mirror the incorrect focus of the disciples in this text. Failure to effectively include youth in main worship can possibly forfeit the atmosphere and experience for leadership synergy for youth sanctification, as it is very possible the leaders, parents, and youth will never otherwise come together. No integration of Christians from all ages sometimes will make it extremely difficult to achieve leadership synergy.

Luz’s charge was not a thoughtless ploy, but he forecasts the need for church leaders and youth leaders to be “more spontaneous.”<sup>74</sup> According to the text, the spontaneity was not only needed for the youth, as many children were brought to Jesus without warning by spontaneous parents. It appears as just like others who have heard Jesus coming near their area came to get the help they needed, these parents came to bring their children to Jesus in a spontaneous way. The easiness for youth to get distracted and lose interest also causes the need for spontaneity from parents, church leaders, and youth leaders when instructing youth. Luz also addresses the distractions by warning everyone that youth inclusion will be “somewhat more chaotic,” but this fact should be no surprise from even the person with no children as they too once were children.<sup>75</sup> More importantly, Jesus understood children as he was a child and was omniscient, and commanded “suffer little children, and forbid them not, to come unto me” (Matt 19:14). Luz indirectly warns all not to forget Jesus’ command to “forbid them not” when he spoke of the “somewhat more chaotic,” meaning the children’s actions and attitudes may cause chaos, but allow them to learn of the love of Jesus. There is nothing more effective at bringing order to chaos than the things of God, including the daunting,

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<sup>73</sup>Ulrich Luz, James E. Crouch, and Helmet Koester, *Matthew: A Commentary*, Hermeneia (Minneapolis: Augsburg, 1989) 507.

<sup>74</sup>Luz, Crouch, and Koester, *Matthew*, 507.

<sup>75</sup>France, *The Gospel of Matthew*, 284.

directed task of training children in the will of God.

### **Bringing Children to Jesus Is a Kingdom Priority (Matt 19:13–15)**

David Turner did not see the parent’s actions or Jesus’ command as a lesser priority or a side show as he knew children exemplified the central value to the kingdom.<sup>76</sup> In the text, the disciples did not see the children’s value to the kingdom. Central value demands care, assistance, and proper handling. In terms of leadership synergy for youth sanctification, this care compiles all biblical requirements regarding the sanctification of youth. Youth sanctification is kingdom business, so everyone’s aim should include youth sanctification. Turner’s portrait of central value did not refer only to the importance of appropriate intentions of raising children properly, it refers to the highest callings or responsibilities—“the kingdom.”<sup>77</sup> Turner concisely describes the unescapable requirement for leadership synergy for youth sanctification. In other words, Jesus’ directed leadership synergy for youth sanctification in this passage. Turner implied that if leadership synergy is not completely and directly applied to youth, leaders from all levels are not holding the right values for the kingdom or conducting the right actions for the kingdom. Failure to exercise leadership synergy for youth sanctification is more than an oversight, it is a kingdom failure. The way to avoid this crucial kingdom failure is to follow the King’s command to bring the children to Him, fully encompassing leadership synergy for youth sanctification and so much more. Jesus literally laid His hands on the children in verse 15. Jesus physically touched them, but there is no other Spiritual impact one can induce better than a touch from Jesus. No one can do more with a physical touch than Jesus, but Kingdom minded synergetic leaders can impact youth in a fantastic way.

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<sup>76</sup>David L. Turner, *Matthew*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2008), 464.

<sup>77</sup>Turner, *Matthew*, 464.



## **Conclusion**

Leadership Synergy for youth sanctification has tremendous theological and biblical support for understanding and conducting scriptural mandates. The four passages are not the only passages that discuss leadership synergy for youth sanctification. They are sound and adequate for promoting the proper practices for all Christians, including youth leaders, church leaders, and parents. Luke used Acts 2 to clearly inject the Spirit's tremendous power for unity in the community and leadership synergy. The passage from Deuteronomy 6, with its contextual connection with the Shema, is a fitting foundation to propel the requirements to teach everyone, everywhere, every time God's Word, and undoubtedly includes youth under the auspice of leadership synergy for youth sanctification. Paul's summarized challenge of 1 Corinthians 10 with 1 Corinthians 11:1 gives the script for every Christian regarding leadership synergy. Christ's command in Matthew 19:13–15, alone proves the critical requirements and command for youth sanctification. All passages demonstrated an aspect of leadership and had an effect on their community which can be applied to communities today.

Leadership Synergy for youth sanctification will only get worse without the proper biblical understanding and teaching at all levels. The initial problem for this paper is a lack of leadership consistency, hence the need for leadership synergy. This leadership synergy will never occur if not driven by the Spirit through the Word. Youth sanctification can only be achieved and sustained by the rightly dividing and abiding of the Word of God. Theological expertise surely helps in clarifying and expounding on biblical truths but are not required to obey any of the biblical commands. In fact, a prideful heart will make the most prolific writer invalid for inculcating leadership synergy. A converted, humble, obedient, God fearing, and Word loving parishioner, however, can add much value to their context involving leadership synergy for youth sanctification. Every biblical text and commentary reinforced the requirement and ability for believers to walk in their role as it relates to leadership synergy and can generally apply to youth sanctification.

CHAPTER 3  
THEORETICAL AND SOCIOLOGICAL SUPPORT FOR  
DEVELOPING LEADERSHIP SYNERGY FOR  
YOUTH SANCTIFICATION

**Introduction**

The history of youth sanctification reveals participating youth may not be converted, models can assist in leadership synergy and active young adults are strong benchmarks, and models do not guarantee leadership synergy without modeling the Word of God with leadership synergy, unity, and consistency of parents, youth leaders, and church leaders. Models refer to programs researched and developed by content experts to guide the appropriate parents or leaders in enhancing some aspect of youth sanctification. Authors and leaders have organized a plethora of formal and informal discussions explaining causes for and against the strength and ability of youth in general. This chapter will explore some of these viewpoints through the following three lenses: (1) numbers do not prove leadership synergy for youth sanctification; (2) displaying a few models for leadership synergy; and (3) effective ministry produces spiritually maturing young adults. Analysis of these three lenses will arm and equip concerned parents and leaders to properly identify the issues in their context, choose the right course of action or model to help parents and youth, and make strides on increasing the number of spiritually engaged young adults.

**Numbers Do Not Prove Leadership Synergy  
for Youth Sanctification**

Parents and leaders passionate about helping youth truly grow in Christ must properly understand the true meaning and impact of youth participation numbers and ascertain true issues and courses of action in their context.

## Youth Participation Numbers

When it comes to youth, it is easy to improperly use attendance numbers as a gauge for success in ministry. After all, numbers do play an important role in quantitative and qualitative scholarly research and assessments. In some cases, numbers may be a good indication of true success like numbers of students at a graduation or numbers of athletes on a championship team. In ministry, the number of youth that attend Bible study or worship service is important, but not a standalone indicator of youth sanctification. Leaders interested in building youth sanctification must understand the proper perspective on using these numbers from the onset, as it will shape their strategy.

Some authors have exposed damaging outputs from strategy aimed purely at increasing numbers. Brian Cosby bluntly states, “The drive to elevate experience over biblical teaching and ministry within a youth ministry context has caused youth leaders to spend through the roof on fog machines, circulating lights, dueling DJs, and artistic backgrounds.”<sup>1</sup> From a planning and budgeting perspective, money is spent and time is allocated but for fun events and not faith events. Sadly, since many of these events are at church, they are called faith events when the closest elements would be a quick prayer over the food.

Brian Cosby exclaims, “While numbers of teens leaving the church are staggering, youth ministries across the nation continue to pack in more and more pizza parties and video games to keep youth coming back—thinking that somehow their lives will be changed.”<sup>2</sup> Cosby’s sentiments causes one to wonder the goal of planning. When the main focus is on fellowship and fun events, it sadly reveals serious shortfalls on the cornerstone purpose of church youth ministry.

Willie Richardson decries, “This country is simply spinning its wheels in the

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<sup>1</sup>Brian H. Cosby, *Giving up Gimmicks: Reclaiming Youth Ministry from an Entertainment Culture* (Phillipsburg, NJ: P & R, 2012), 16.

<sup>2</sup>Brian H. Cosby, "The Reformed View of Youth Ministry," in *Youth Ministry in the 21st Century: Five Views*, ed. Chap Clark (Grand Rapids: Baker Academic, 2015), 39.

mud of futility because we are excluding the God of the Bible from issues of morality and family.”<sup>3</sup> Richardson adds another challenge to suggesting that there is a conscious or subconscious omission of the things of God from, planning, executing, and assessing. This omission is separate from bad theology as it demonstrates little to no theology. There is no way to expect Christlike ways when He has not been included in all phases of the process. Sadly, the list goes on with non-biblical or Christ centered ways to get youth in church but seldom yield lasting indications of a biblical change. It appears that the end goal is to get youth in church with little or no real concern if these same youth will truly know Christ and be with Him in eternity.

Eternity is the ultimate destination for everyone including youth, but some parents and caring adults desire to help in a more immediate but shortsighted way. As Cosby reports Janie Cheany argues, “Youth group is seen as a way to keep kids off the streets.”<sup>4</sup> There are many organizations, including the church, offering programs deliberate in their aim to help lower crime, teenage pregnancy rates, and increase high school and college graduation rates, but not focusing on salvation, maturation, or sanctification for youth. It is good that a teenager came to Bible study and avoided a tragedy, but there is no alibi for or exemption from the eternal destination, which hopefully is heaven.

Cosby demonstrates church done wrong adds to a group of “pleasure highs” youth run to for satisfaction, only to be let down by the false “entertainment driven culture that promises continual happiness and fulfillment.”<sup>5</sup> Seeing that a church event brings the same excitement should indicate a number of problems for adults seeking the sanctification of associated youth; however, as aforementioned, many youth pastors are blinded by the ear-to-ear smiles of high school youth at their last lock-in. This blindness

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<sup>3</sup>Willie Richardson, *Reclaiming the Urban Family: How to Mobilize the Church as a Family Training Center* (Grand Rapids: Zondervan Publishing House, 1996), 15.

<sup>4</sup>Cosby, *Youth Ministry in the 21st Century*, 39.

<sup>5</sup>Cosby, *Youth Ministry in the 21st Century*, 38–39.

causes youth planning teams to have no issues with large numbers for their context for a fellowship event, compared with mediocre numbers for a discipleship event for youth in the same context.

Despite the displayed excitement by youth, according to Cosby, “The number one fear of the American teenagers is being alone.”<sup>6</sup> Youth seem so happy at church fellowship and secular fun social events, but they are not happy with themselves. Church must be a place to rectify the problems not perpetuate, these many issues. Cosby emphasizes the right perspective for church events in this way, the focus cannot be on how many youth came, but must be on “what happens in those setting.”<sup>7</sup> Some games and fun events are good, but they should never be the central focus. Only the rightly divided Word can help youth love themselves in crowds or while alone. Sharing the Word of God does not have to be boring, stale, or lecture based. There are multiple resources that offer options for fun active ways to share principles of God to youth and adults.<sup>8</sup> This same Word can help them when they reach the brink of eternity alone. Shame on parents, youth leaders, and church leaders that do not effectively prepare youth

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<sup>6</sup>Cosby, *Youth Ministry in the 21st Century*, 40.

<sup>7</sup>Cosby, *Youth Ministry in the 21st Century*, 39.

<sup>8</sup>There are volumes of resources from many perspectives of youth ministry. This list is not all inclusive but gives a diverse preview of a small fraction of potential aids in addition to the examples and models that will be earmarked in this chapter. To reach unchurched teenagers, Jonathan R. McKee, *Do They Run When They See You Coming? Reaching Out to Unchurched Students* (El Cajon, CA: Youth Specialties), 2004. Walt Mueller packaged detailed descriptions of the trending and historical needs of today’s youth, Walt Mueller, *Youth Culture 101* (El Cajon, CA: Youth Specialties), 2007. James Riley Estep, Karen Lynn Estep, and M. Roger White, *Mapping Out Curriculum in Your Church: Cartography for Christian Pilgrims* (Nashville: B & H Academic), 2012, offers good guides such as children curriculum in chapter 12 and family ministry in chapter 15. Chapters 16-18 of Lawrence O. Richards, Larry Richards, and Gary J. Bredfeldt, *Creative Bible Teaching* (Chicago: Moody Press), 1998, explores all ages of youth ministry. Scottie May, Beth Posterski, and Catherine Stonehouse *Children Matter: Celebrating Their Place in the Church, Family, and Community* (Grand Rapids: William B. Eerdmans), 2005, give a meticulous survey of all components from historical and biblical to practical methods. Doris Anderson, *How to Raise a Christian Family* (Grand Rapids: Zondervan), 1960 offers real life vignettes of raising children based on their seven children family experience. For those seeking longevity and success in youth ministry, Len Kageler, *The Youth Ministry Survival Guide: How to Thrive and Last for the Long Haul* (Grand Rapids: Zondervan Books), 2008, will serve as an effective tool. Martin Nagy, ed., *130 Ways to Involve Parents in Youth Ministry* (Loveland, CO: Group), 1994, to provide a menu of suggestions for including parents in youth ministry with many useable examples for solid programs and ways to liven biblical teaching.

for times alone now and in eternity.

### **Steve Wright's Proper Gauges**

Steve Wright reports how solely using youth participating numbers to gauge success is wrong; there are gauges that do indicate the health of a ministry. Wright depicts a collage of statistics of the dismal state of youth ministry from a variety of scholarly sources with different perspectives. The gauges Wright focuses on were the youth retention rates, student pastor tenures, student baptism rates, and student Bible literacy. Retention rates are the norm and many times the sole way of looking at the quality of youth ministry. A staggering example of youth retention statistics is reported by George Barna: “Now only 33 percent of church youth say the church will play a part in their lives when they leave home.”<sup>9</sup> Barna’s statement can also point to a more disparaging problem, some church youth know in their hearts that they do not want to actively collectively worship or serve God.

A sobering point about youth pastor retention generally speaks to numbers. Of the youth pastors surveyed about why they left the ministry, most “reported that their relationship with God improved once they left youth ministry.”<sup>10</sup> Wright goes on to say, “Maybe this isn’t so surprising; maybe we have come to accept a model of youth ministry that isn’t spiritually healthy for those who lead it or for their families.”<sup>11</sup> As Wright strongly suggests, if the youth ministry models hurt the administrators of those models and their families, it will be difficult for other participants including subordinate leaders and youth. Emphasized another way, important people who directly affect youth and can help parents are ill-equipped to aid parents in the discipleship of their children.

Wright compares and contrasts Southern Baptist Convention (SBC) teen

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<sup>9</sup>George Barna, *Real Teens* (Grand Rapids: Baker Books, 2001), 136.

<sup>10</sup>Steve Wright and Chris Graves, *ReThink: Decide for Yourself: Is Student Ministry Working?* 3rd ed. (Wake Forest, NC: InQuest Ministries, 2014), 15.

<sup>11</sup>Wright and Graves, *Rethink*, 15.

baptism rates and US population growth rates and his findings clearly demonstrated a serious problem. The teen baptism rates steady declined between 1971 and 2006, but the population steadily inclined for the same year group. There are understandably multiple other factors, but those factors do not nullify the potent problem demonstrated.<sup>12</sup> This problem is not unique to the SBC. Wright deduces, “It seems that churches of all denominations and sizes are failing to reach teens with the Gospel and baptize them.”<sup>13</sup>

The last gauge, student Bible literacy, is directly related to the Gospel. A telling statistic regarding Bible literacy identified by the Nehemiah institute in Lexington, Kentucky demonstrated there is only a 6 percent difference between a comparison of public school students from a Christian home and Christian school students. It would seem that students from Christian schools should have a more appropriate worldview, but more damaging is 79 to 85 percent of any subset “do not embrace a biblical world view.”<sup>14</sup> It is a shame that church, home, and Christian schools in many cases are not instilling the proper understanding of the Word of God.

An issue laced throughout those gauges is the lack of influence of the parents. Wright concisely described many issues surrounding parents in youth sanctification. Too many parents desire to take their child to church and leave it up to the youth leadership to spiritually develop the child. Many youth pastors cringe at the thought of questions from an interaction with parents. Other youth leaders refuse to even accept beneficial assistance for parents.<sup>15</sup> These and other issues contradict the critical biblical point that “parents are the most important influence.”<sup>16</sup>

The four gauges and the dysfunctional outlooks on parent involvement

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<sup>12</sup>Wright and Graves, *ReThink*, 17.

<sup>13</sup>Wright and Graves, *ReThink*, 18.

<sup>14</sup>The Nehemiah institute has a wealth of information along with years of data following the worldview of Christian youth. <http://www.nehemiahinstitute.com/index.php>.

<sup>15</sup>Wright and Graves, *ReThink*, 28–31.

<sup>16</sup>Wright and Graves, *ReThink*, 30.

demonstrate multiple issues concerning the numbers of youth. Yes, there are many youth leaving the church while in or after high school. Multiple other indicators, however, demonstrate that the church is doing a poor job reaching all youth, parents are not leading youth sanctification, churches are not developing parents to lead such sanctification, some youth leaders are growing more after their stint as youth leaders, and all of these sadly cumulatively aid this mass youth exodus.

Another key indicator worth investigating is the participation of young adults. Effective youth ministry produces spiritually maturing young adults active in church after graduating high school. The baptism rate is a solid standalone indicator, but yet in still, that is a snapshot in time. Following a youth baptized in sixth grade through adulthood could confirm or deny sanctification. Unfortunately, in multiple cases, the same decline parallels through high school, college, and full adulthood. The point now is not to redundantly give bad news. The goal for youth ministry should not end at keeping them out of trouble or keeping them in church. The goal should be a lifelong persistent and consistent drive to know Christ and passionate leaders and parents must develop biblical systems and models to meet this eternally significant goal.

### **Models for Youth Sanctification**

There are countless models that aim to correct the growing problems with youth sanctification and resulting in a steady commitment to be Christlike. This chapter will continue with a synopsis of multiple models and highlight how these models serve or fail to serve as catalysts for leadership synergy in youth sanctification. These models are Christian theories and approaches to provide a guide for youth sanctification. Non-Christian models were not examined in order to limit the focus congruent with the major focus leadership groups: parents of Christian youth, youth leaders, and church leaders. The models to be explored are as follows: Family-Integrated, Family-Based, Family Equipping, D6, Steve Wright, Gospel Advancing, Reformed, Adoption, Ecclesial, Radical, and John David Trentham's model.



## **Family-Integrated**

Paul Renfro discusses the family integrated approach intent was to build the family in Christ, in a consolidated fashion. At first glance, church leaders, parents and youth leaders easily form some aspect of leadership synergy due to consolidated efforts. Like any other Christian model, the Bible has to be the authority while relentlessly following the Holy Spirit. In theory, if the pastor is teaching all leaders properly then the challenge would usually only be what parents do outside of church. “Worshiping as a family with the gathered church communicates to children that worshipping God is something much broader than their peers or their family.”<sup>17</sup> Being taught together and worshiping together increases the potential for a common understanding of the requirements for bolstering youth sanctification but it limits the youth leaders opportunity to reinforce the church leaders and support the parents’ actions; however, this model still can aid in leadership synergy.

## **Family-Based**

Brandon Shields’ family-based model allows the typical ministries, including age segregated programs; however, there must be an intentional partnership “with families in the discipleship process.”<sup>18</sup> Moreover, according to Jim Burns and Mark DeVries, “The job of the church is to keep the priority of family at the forefront of our mission, to give families the understanding and tools they need to raise their children to continue in their legacy of faith.”<sup>19</sup> The family-based model fosters an environment for leadership synergy by coupling the goal of biblical guidelines and multiple opportunities for church leaders, youth leaders, and parents to individually develop and disciple youth

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<sup>17</sup>Paul Renfro, "Family-Integrated Ministry: Family Driven Faith," in *Perspectives on Family Ministry: 3 Views*, ed. Timothy Paul Jones (Nashville: B&H Publishing Group, 2009), 53.

<sup>18</sup>Brandon Shields, "Family-Based Ministry: Separated Context, Shared Focus," in *Perspectives on Family Ministry: 3 Views*, ed. Timothy Paul Jones (Nashville: B&H Publishing Group, 2009), 81.

<sup>19</sup>Jim Burns and Mike. DeVries, *Partnering with Parents in Youth Ministry* (Ventura, CA: Gospel Light, 2003), 16.

hopefully with common goals and consistent results.

### **Family-Equipping**

Jay Strother's family-equipping model focuses on turning churches and families to co-champions. Family-equipping churches retain similar age programs as typical ministries, "But restructure the congregation to partner with parents at every level of ministry so that parents are acknowledged, equipped, and held accountable for the discipleship of their children."<sup>20</sup> Acknowledging parents means youth leaders and church must remember they are not more critical to youth development than parents. Equipping is the obvious central purpose of this model to ensure parents understand the full magnitude of the discipleship of their children. Not many models discuss accountability as many Christians may chuckle at a thought of being held accountable for something that seems a personal matter. All parents must understand that everyone is accountable to God for every task, especially parenting.

Strother uses catalyst, context, and content as a framework to reach appropriate goals for planning in the family equipping model. Deuteronomy 6:7 was used as the foundation for a program called Parenting 6:7, which requires consistent and comprehensive biblical teaching from parents. Parenting 6:7 is an awesome example of godly ways for churches to equip parents and contributes in making this an ideal model.

### **D6 Model**

Philip L. McKinney's D6 model is a critical model based on key verses in Deuteronomy 6. McKinney thoroughly outlined key verses from the passage, but the focus for spiritual formation as a "team effort that required intentionality" from parents and the church "without the exclusion of one or the other."<sup>21</sup> The core message of the

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<sup>20</sup>Jay Strother, "Family-Equipping Ministry: Church and Home as CoChampions," in *Perspectives on Family Ministry: 3 Views*, ed. Timothy Paul Jones (Nashville: B&H Publishing Group, 2009), 114.

<sup>21</sup>Timothy P. Jones and John David Trentham, *Practical Family Ministry: A Collection of Ideas for Your Church* (Nashville: Randall House, 2015), 131.

model inculcates synergy by encouraging everyone in repeating, talking, binding, and writing from verses 6–9 which were extensively discussed in chapter 2. Parents and leaders yearning to develop youth must repeat good things for reinforcement, as these things must be godly for maximum benefit. In a solid church setting, youth will be exposed to godly things, but the said parent or leader must talk with the youth about God’s Word from their perspective. Too many times, parents and other leaders who in fact truly care about youth, assume that they truly understand how to apply the Word of God. Binding and writing are examples of the secondary reiteration of the talking about the ways of God. McKinney’s model charts an exceptional course for leadership synergy.

### **Steve Wright’s Model**

Steve Wright lays out a model focusing on a biblical framework for student ministry. “A biblical model must be one where the Bible is emphasized rather than starting with the gimmicks hyped at the most recent conference.”<sup>22</sup> To have a biblical framework for student ministry, church and youth leaders must shift our ministry framework to match the emphases the Bible places on the family and the church.<sup>23</sup> Wright’s model deliberately and directly points to leadership synergy as he called for a co-championing of the church and the family. Steve explains this emphasis from the Bible, the family was debuted in the first book of the Old Testament and the church was established in the first book of the New Testament.<sup>24</sup> The Bible, however, does not deal with the family and church in a mutually exclusive way. Families make up the church, the church is the family of God, and effective leadership synergy can be achieved when the family and church operated how God designed them individually and collectively. This model has all needed components to shape youth growth.

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<sup>22</sup>Wright and Graves, *ReThink*, 45.

<sup>23</sup>Wright and Graves, *ReThink*, 45.

<sup>24</sup>Wright and Graves, *ReThink*, 45.

## **The Gospel-advancing Model**

Greg Stier uses Jesus methods of leadership, discipleship, and evangelism as the benchmark of success for ministry. He uses Matthew 17:24–27, to prove that most of the disciples' ages were below 20-years-old as they did not pay the temple tax. This shifted the example from a churchy overgeneralization, to a legitimate model according to Stier.<sup>25</sup> The vital elements of the model are to (1) equip teenagers for relational evangelism; (2) share stories; (3) give the Gospel relentlessly in youth meetings; (4) start with 10 percent; (5) gospelize everything; and (6) make prayer a big deal. Relational evangelism involves learning how to “naturally bring up the gospel” as they interface with various people throughout all stages of their life.<sup>26</sup> The 10 percent encourages youth leaders to focus on the few youth willing to truly commit to learning and sharing the Gospel. Stier's model has a solid goal of youth sanctification, but it leans heavily on the interaction of youth leaders and youth. Church leaders may be implied, but the model does not deliberately engage parents which could stifle the synergetic outcome needed.

## **The Reformed Model**

The reformed youth ministry model from Brian Cosby unashamedly focuses on the Word, prayer, the sacraments, Gospel-minded service, and Gospel community for building the construct and atmosphere for youth sanctification. “First, the ministry of the Bible— preaching, teaching, and reading—is the primary means.”<sup>27</sup> Cosby quotes Acts 2:47, one of the verses expounded in chapter 2 as “the result” of this so important model for youth growth.<sup>28</sup> There will always be opportunities to pray with and for families with multiple needs, as John Ellis Steen foregrounds, “This is one of the greatest privileges

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<sup>25</sup>Greg Stier, "The Gospel Advancing View of Youth Ministry," in *Youth Ministry in the 21st Century*, ed. Chap Clark (Grand Rapids: Baker Academic, 2015), 3–4.

<sup>26</sup>Stier, *Youth Ministry in the 21st Century*, 9.

<sup>27</sup>Cosby, *Youth Ministry in the 21st Century*, 43–44.

<sup>28</sup>Cosby, *Youth Ministry in the 21st Century*, 42.

and responsibilities of a youth worker.”<sup>29</sup>

The sacraments of baptism and the Lord’s supper are critical aspects for youth ministry, but “they enjoy little thought or understanding in the average pew, much less among American youth.”<sup>30</sup> If the adults do not fully appreciate the role and significance of the sacraments, it will be very difficult to get youth to have the proper mindset toward them. If leaders and parents refuse to teach the essential nature of these, youth will remain focused on non-biblical aspects of ministry beginning with fun activities.

Gospel motivated services involves, “giving and being poured out in service for others is but an echo of the sacrificial love of Jesus, who came to serve and to give his life as a ransom for many” (Mark 10:45).<sup>31</sup> Gospel community is essential for all youth; however, “For an increasing number of teenagers today, the church is not just another place to receive biblical guidance and instruction; it is the only place to receive biblical guidance and instruction.”<sup>32</sup> Youth ministries that aim to partner with parents and church leaders with the aforementioned means of grace will establish milestones of success in leadership synergy. Cosby’s model has tremendous potential for leadership synergy as the family responsibility is a foundational premise of this model based on his use of Ephesians 6:4.

### **The Adoption Model**

In light of synergy, the adoption model by Chap Clark challenges the entire Gospel community to strive together to be a welcoming family for all youth. “The goal of youth ministry as adoption is for every child, every adolescent, and every young adult to be so embraced by the community of faith that they know they always have a home, a

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<sup>29</sup>Cosby, *Youth Ministry in the 21st Century*, 46.

<sup>30</sup>Cosby, *Youth Ministry in the 21st Century*, 47.

<sup>31</sup>Cosby, *Youth Ministry in the 21st Century*, 50.

<sup>32</sup>Cosby, *Youth Ministry in the 21st Century*, 50.

people, and a place where they can discover who they are and how they are able to contribute.”<sup>33</sup> Clark demonstrates that adoption can be maximized by youth uniting in obedience to God alongside other believers, youth establishing consistent longevity with other believers, and youth leaders being critical adoption guides toward youth development. The comprehensive use and focus of family in this model make it an appealing choice for implementing leadership synergy.

### **The Ecclesial Model**

Fernando Arzola takes a unique approach with his ecclesial model for youth ministry. “Youth ministries focus primarily on discipleship and worship,” but these alone do not instill the proper purpose of the church.”<sup>34</sup> Arzola’s aim in this model is to create an ecclesiological resurgence for the youth ministry which would provide a bridge to historical orthodox perspectives and church credal characteristics like: the church is one, the church is holy, the church is catholic, and the church is apostolic. Concerning the church is one “The characteristic of unity is also a way toward finding a common ground with the various Christian families.”<sup>35</sup> As leaders encourage youth to be holy they should instill a desire for youth to “Also view the larger church as a holy body belonging to and made holy by Jesus Christ.”<sup>36</sup> Arzola’s display of the catholic or universal nature of the church is important for youth maturation to deter associating good church only with their home or favorite church. The apostolic nature of the church must be taught to youth so they can be clear on the established links to church and biblical History. Ministries that integrate the ecclesial model has potential for godly leadership synergy for all aspects of

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<sup>33</sup>Chap Clark, "The Gospel Advancing View of Youth Ministry," in *Youth Ministry in the 21st Century*, ed. Chap Clark (Grand Rapids: Baker Academic, 2015), 85.

<sup>34</sup>Fernando Arzola, "The Ecclesial View of Youth Ministry," in *Youth Ministry in the 21st Century*, ed. Chap Clark (Grand Rapids: Baker Academic, 2015), 113.

<sup>35</sup>Arzola, *Youth Ministry in the 21st Century*, 118.

<sup>36</sup>Arzola, *Youth Ministry in the 21st Century*, 119.

youth ministry; however, there was not an obvious strong partnership with families in this model.

### **A Radical New Model**

Merton P. Strommen and Richard A. Hardel create a radical new model for youth and family ministry to inculcate leadership synergy for youth development. These authors determine that "Church leaders increasingly realize that what is happening or not happening in the life of a child is directly related to what is happening in the home."<sup>37</sup> The focus on the home does not negate the need for the church, but it can confirm or deny the family's connection with the church and true benefit from the church. The goal should be a strong connection of the church with any and every family to create an environment where godly ways are freely passed to everyone connected. Leaders recognized that in order to pass on the faith from generation to generation, a new paradigm of ministry is needed—one that is holistic and connects children, youth, family, congregation, community, and culture."<sup>38</sup> The connection of children, youth, family, and congregation are the main subjects in this chapter, but community and culture are key factors to most if not all settings. Proper leadership synergy between parents and church leaders can successfully prepare the youth to properly handle the challenges of culture and community. This model has all needed ingredients and is a prime selection for leadership synergy.

### **John David Trentham's Model**

John David Trentham shifts the age focus and introduced a model for the church to be a model for young or emerging adults. John pinpoints some troubling practices of many churches involving neglecting young adults or singles. Many people in

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<sup>37</sup>Merton P. Strommen and Dick Hardel, *Passing on the Faith: A Radical New Model for Youth and Family Ministry* (Winona, MN: St. Mary's Press/Christian Brothers Publications, 2000), 16.

<sup>38</sup>Strommen and Hardel, *Passing on the Faith*, 16.

church minister to children and their parents which could also be categorized as families but are ineffective ministering to singles. Close examination could mean young adults are not antichurch they just are not invited.

Trentham gives four ideas to integrate emerging adults into church families. The first is to establish and preserve community which aimed to inculcate authentic ongoing relational connections. Second is generate intergenerational connections as young adults yearn to develop relationships with parental and non-parental influencers. Third is to hold them responsible, focusing on including them “to make sacrificial commitments to serve in ministries that provide for those with physical and emotional needs.”<sup>39</sup> The last point to engages those away from home, establishing lines of communications and continued relationships for emerging adults at college, the military or in the work force. Though Trentham’s model focuses on a different age group, it has all components to be a transitional gauge for the success or failure for leadership synergy and is extremely valuable.

### **Young Adults**

Emerging adults is the next step after graduating high school and leaving the youth ministry, sometimes meaning a geographical separation. The spiritual commitment has much to do with their choices but is also affected by the nurturing or lack of spiritual nurturing they received. A National survey of children shows that subsequent young adult religiosity was best predicted by peers’ religious service, attendance patterns during high school, ethnicity, and gender.<sup>40</sup> This National survey conducted by Mark Regnerus, Christian Smith, and Melissa Fritch used two benchmarks related specifically to youth sanctification to forecast young adult sanctification, peer sanctification and high school church participation. This widens the aperture of true youth sanctification to encourage

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<sup>39</sup>Jones and Trentham, *Practical Family Ministry*, 85.

<sup>40</sup>Mark Regnerus, Christian Smith, and Melissa Fritsch, *Religion in the Lives of American Adolescents: A Review of the Literature*, National Study of Youth & Religion (U.S.) 3 (Chapel Hill, NC: University of North Carolina Press, 2003), 9.



all concerned parties to change the goal from high school attendance to young adult participation.

The struggles with sin may heighten in high school but it certainly does not end after graduation. Parallel to the sin struggle is the independence and freedom to serve God or not. College has the potential to exponentially increase these and more marks of sanctification or the lack thereof. Abbie Smith's work *Can You Keep Your Faith in College?* explores thousands of college students to set out to answer the questions from different perspectives.<sup>41</sup> A diversity of struggles were exemplified but sanctification was a continued goal for those that truly desired righteousness. Ronald Alan Knott's *College Faith* also displays the spiritual plight of undergrads from varying backgrounds. Christ was found or was the center of the lives of the faithful young adults matriculating through postsecondary education.<sup>42</sup>

These aforementioned works have examples with struggles of crime, sex, and drugs with a few parties escaping direct influence of those vices. Youth leaders, church leaders, and parents faithfully teaching youth can prepare them to succeed in these and other temptations. Mark Regnerus' National survey suggests religious 12th graders are less likely than non-religious counterparts to participate in risky behavior. The survey pool also received fewer traffic tickets, experienced fewer violent incidents, behaved better at school, and volunteered in their various communities. Despite the woeful challenges in young adult life, there are ways and success for youth if the goals are set right. These goals are not automatic and must be deliberate, Spirit driven, and based on the Word of God.<sup>43</sup> It is possible for emerging adults to gain or maintain their faith, but having the right examples, teaching, and loving corrections from parents, youth leaders,

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<sup>41</sup>Abbie Smith, *Can You Keep Your Faith in College?* (Colorado Springs, CO: Multnomah Publishers, 2006).

<sup>42</sup>Ron Knott, *College Faith: 150 Christian Leaders and Educators Share Faith Stories from Their Student Days* (Berrien Springs, MI: Andrews University Press, 2002).

<sup>43</sup>Regnerus, Smith, and Fritsch, *Religion in the Lives of American Adolescents*, 8–9.

and church leaders could increase the likelihood of proven youth sanctification through young adults.

### **Summary**

This chapter discussed theories, ideas, and concepts concomitant to reasons deterring and results proving leadership synergy for youth sanctification. The employment of myriad numbers either portray a spectrum of wishful goals to factual indicators of youth development. Amateur researchers and novice concerned leaders may continue to use lofty figures to present partial accounts of these issues, but effective parents and leaders will persist in locating and testing critical information for the benefit of the church as a whole.

All statistics are not bad as demonstrated by the different data points smartly examined by Steve Wright. Correctly using the right numbers whether from youth pastor's tenure or active young adults in a normal church will posture particular leaders to achieve goals set out. The gauges Wright used gave clear examples of how concerned leaders can establish measures of effectiveness for their youth sanctification and births a template for ascertaining other important information. The tenure of youth pastors unearthed challenging information to amplify the problems of youth sanctification that if rectified, will retain youth through adulthood along with retaining youth pastors.

The menu of models portrayed proved that leaders agree on the essence of these problems but are not leaving these discussions in classrooms, small groups, conferences, and youth leader retreats. They applied action to these theories and thoughts to improve the current situations through these systems. The models provide ample options to suit the needs of various people according to their context. Family equipping, D6, Steve Wright's, and Adoption models are some of the arguably best tools for a positive impact on youth sanctification. Models like the Family Integrated, Ecclesial, and Gospel Advancing model hold fast to the foundations of youth sanctification but may not overtly possess the strongest system for the leadership synergy needed for consistent

leadership sanctification.

The model enacted does not guarantee a superb accomplishment. True success comes through the Word of God by the Spirit of God as deduced in chapter 2, but a keen awareness of the contextual need must guide Spirit led leaders in selecting a model. Based on clear awareness, leaders may create something coupled with some biblical illumination or implement a hodgepodge of elements from the examined models to attack the problem with leadership synergy and/or youth sanctification in a personal sense. The important fact all must understand is if the desire is not supported in God's will, it will add more problems on top of the lack of synergy and sanctification.

John David Trentham's model had a saturated focus on young adults who are the bridges between youth and adults. Not that adult Christians have the best status but strengthening the development of youth through their young adult levels could also heighten the sanctification levels of adults. If those young adult or adult youth pastor's relationships with God were stable before, during, and after their stint as youth pastors or leaders, hopefully their church colleagues, church families, youth, and parents of youth sanctification will demonstrate a meaningful change with a direct correlation. Young adults need direction and Trentham's model led an exploit on adding a forward focus from youth ministry, a direct focus for all young or emerging adults, and a backward focus from adults. The focus on young adults, however, cannot be the proof.

As parents and leaders grapple with determining the root cause of their contextual issues and appropriate solutions, they must have patience in determining success. Statistics and systems result in heavy anticipation, but this yearn to learn and grow must have endurance. Not enduring the status quo but enduring the transition. The proof will not come overnight. The proof will not come with a unanimous vote or without travail. Setbacks, letdowns, and death do not cease to occur even with the best program implementation, so endurance must remain constant.

This patience exercised while enduring must integrate updated research and

possible minor and major tweaks. During this endurance new studies may be published along with more fitting models. Clarifications on assumptions will allow better functionality. Proper vetting new leaders and proper teaching of various Scripture will deliberately allow adequate time to properly assess modifications and corrections needed. Only when endurance is truly embraced can the parents, youth leaders, and church leaders confidently and correctly get the best-case scenario concerning their outputs.

### **Conclusion**

The proof of leadership synergy for youth sanctification is a saved imperfect young adult, who may have made mistakes and dealt with struggle, but their sanctification was maintained through their emerging young adult status. The only way to establish this proof is understanding L. Robert Kecks' determination that parents teaching youth unconnected from church leaders and youth leaders teaching youth may accomplish some things but a better realization is combining all efforts as "The principle of synergy is that reality is more than the sum of its parts."<sup>44</sup> The best youth pastor cannot accomplish much without accepting the fact that they must lock arms with parents and church leaders. As echoed in the portion referenced as the family-integrated model, this should not result in parents, youth leaders, and church leaders all speaking to youth in one service or setting. The synergy comes from the link of biblical themes from the parent every day in multiples settings; the youth pastor on Wednesdays, Sundays, and other sporadic days; and church leaders mostly on Sundays. If the messages from any member of the group is founded in the Word, by the Spirit it will have a synergetic effect for the youth. This synergetic effect is only possible through but also demanded by God. Relentlessly following God's will should land in some synergetic affect that should translate to lasting youth sanctification.

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<sup>44</sup>L. Robert Keck, *The Spirit of Synergy: God's Power and You* (Nashville: Abingdon, 1978), 71.

## CHAPTER 4

### DETAILS AND DESCRIPTION OF DEVELOPING LEADERSHIP SYNERGY FOR YOUTH SANCTIFICATION FOR NEW HOPE MISSIONARY BAPTIST CHURCH

I am passionate about assisting parents in leading their children to be more like Christ. The purpose of the chapter is to describe the process for implementing leadership synergy between church leaders, youth leaders, and parents for youth sanctification. The preparation and implementation of the project occurred in twenty-two weeks between August 27, 2018 and January 29, 2019.

#### **Description of Preparation: August 27, 2018–January 28, 2019**

The preparation involved creating the test, the lessons, requesting approval from the pastor and building the correspondence for the church to solicit volunteers to participate in the training. The implementation involved administering the pre-test, teaching five lessons, and administering the post-test.

#### **Test Creation: August 27, 2018–September 12, 2018**

From August 27, 2018–September 12, 2018 I wrote the test (appendix 1). The test consisted of general demographic information such as gender, type of leader, and general age bracket separating young adults and below from adults. The test contained forty items aimed to gauge the level of awareness regarding developing leadership synergy using a six-point Likert scale. Nineteen of the questions were built specifically to gauge the change associated with the lessons. Another focus of the items was on the designated three groups for this project: parents, youth leaders, and church leaders. Items 1 through 3 sought which of the three groups was the most important for teaching youth

the Word of God. Items 4 through 7 were general items which related to the importance of the Bible and one's commitment to Christ.

Items 8 through 10 requested where children learned the most. Items 11 through 20 were general items about honoring parents, teaching youth, and youth's interest in the Bible. Items 21 through 23 were about the eternal importance of Jesus. Items 24 through 26 was about prioritizing the things of God. Items 27 through 32 were about the relationship between church attendance and salvation. Items 33 through 40 related to the consequences of sin, prayer, and biblical teaching.

**Construction of Lesson 1:  
September 13–20, 2018**

The title of lesson 1 (appendix 7) was “Synergy versus Sin-ergy,” which commenced with an activity to ascertain the many things families do teach youth to prove parents are training children on some things. The purpose of the lesson was to define synergy, distinguish synergy from sin-ergy, and discuss the essential factors of synergy, which were relevant for youth sanctification. Statistics from credible sources were discussed to demonstrate the problems in youth sanctification and the need for synergy. The passage Matthew 19:13–15 was divided between lessons 1 and 5. This lesson used the disciples' rebuke of the many people who brought children to Jesus as a troubling example of sin-ergy. Lesson 1 concluded by discussing essential factors of synergy like the combined effect of Christian leaders on youth sanctification.

**Construction of Lesson 2:  
September 21-28, 2018**

The title of lesson 2 (appendix 7) was “Synergy Is Commanded.” The purpose of lesson 2 was to explore the biblical command to teach Scripture to everyone, everywhere, every time, which is the biblical method of synergy. The text for this lesson was Deuteronomy 6:6–9. The lesson discussed how teaching the Word is commanded and the Word is the foundation of synergy. All parents are commanded to teach children

as proven in the text. The teaching was commanded everywhere, and signs, frontlets and door posts represented ways to reinforce the relevant teaching when there was no formal or informal instruction. This lesson showcased the D6, Family Equipping, and Adoption models discussed in chapter 3, which were robust biblical examples of solid methodologies of Synergy. The lesson included an activity for participants to think of five to seven ways to reinforce biblical lessons for youth.

**Construction of Lesson 3:  
September 29, 2018–October 6, 2018**

The title of lesson 3 (appendix 7) was “Synergy, a Leadership Practice” from the text of 1 Corinthians 11:1. The purpose of this lesson was to discuss the importance of Christian leaders encouraging others to imitate them, ensure Christians leaders are imitating Christ, and to enhance the imitating the imitation of Christ for all Christians. Despite their imperfections, all Christian leaders and mature Christians must demand others imitating them/Christ. The lesson stressed how the imitating must be Christ focused. Participants chose a breakout discussion which surrounded impacting Christian youth outside of church, outside of the home, or unchurched youth. The final subtopic informed all that the imitation must hold true during good, bad, and ugly circumstances and situations.

**Construction of Lesson 4:  
October 7- 14, 2018**

“Synergy, A Spirit-Driven Practice,” the fourth lesson (appendix 7) was based on Acts 2:46–47. The purpose of this lesson was to demonstrate that synergy is deliberately driven by the Spirit, therefore not walking in synergy is not following the Spirit. The Holy Spirit fostered daily unified worship in the temple. Spirit-driven unity spilled over to the house to house fellowship. Spirit-driven unity was joyous, and God was prioritized in the houses and the temple. The group activity involved discussing making God the priority at fellowship events. All people that interacted with any of

these Christians experienced enhanced relationships directly related to Spirit-driven synergy. The lesson concluded by demonstrating that Spirit-driven synergy resulted in souls being saved and added to the church.

**Construction of Lesson 5:  
October 15-22, 2018**

The final lesson (appendix 7) was titled “Synergy, A Kingdom Priority,” based on Matthew 19:13–15. The purpose of lesson 5 was to discover that synergy is prioritizing bringing children to Jesus with the hope that they stay with Him through eternity. The lesson reported anyone can and must bring children to Jesus. The lesson asked participants to reflect if they wanted Jesus to impact children. The lesson emphasized how Jesus subsequently commanded what the people did. The end goal of synergy was heaven. The ultimate experience was being impacted by Jesus. This lesson included an activity which challenged the participants to pick two failures and two accomplishments and how to expose a youth or young adult to Jesus through them. The final point of this lesson and the series was that Jesus departed, leaving disciples and Christians today to carry out His will. During this time frame I also conducted initial coordination with the pastor for the implementation of the project.

**Teaching Slides and Ethics Packet  
Production**

On October 23–30, 2018, I created the slides for lessons 1 and 2 of the teaching series. From October 31–November 7, 2018, I created the slides for Lessons 3 and 4 of the teaching series. On November 8–15, 2018, the slides for Lesson 5 of the teaching series were finished (appendix 8). From November 16–23, 2018, the ethics packet was produced and submitted on November 26, 2018. I also submitted the test to the panel of experts on November 23, 2018 and received feedback from all panel members on December 31, 2018. The guidance given to the panel for the test is in appendix 3. On December 31, 2018, feedback was received from all members of the



panel for the survey and incorporated recommendations from the panel.

### **Ethics Approval and Lesson Coordination**

On January 7, 2019, the SBTS Ethics Committee gave approval to implement the project. On January 9, 2019, I met with the pastor for the final approval to administer the pre-test, teaching series, and post-test on days other than worship service and Bible studies. Consolidating the lessons was the best option due to timing. The survey choices were a two-day breakdown, dividing the lessons or a one day, five-hour conference layout for the lessons. The survey, located in appendix 4, was sent to the church by email and available by hard copy with a week deadline to respond with the best date for participants. The response was low but did indicate the best date to conduct would be January 28-29, 2019. On January 17, 2019 an updated survey was sent, giving the final date and time for the teaching along with the location to get solid numbers for participants. This feedback was due January 23, 2019, but there were still no solid numbers for feedback. I then made a decision to plan for fifty people.

### **Description of Implementation (January 28–29, 2019)**

On January 28, 2019, I prepared the location for lessons 1, 2, and half of Lesson 3. The preparation involved setting up enough tables and chairs to sit, and watch the slide projections, printing the pre-tests, post-tests, and handouts, and ordering and picking up the food. The food was added due to teaching for over two and one-half hours during dinner time. The initial preparation occurred from 7:00a.m.–2:00p.m.. From 4:30p.m.–5:30p.m. the final touches including food pick up and preparation was complete to ensure everything was set up at 5:30p.m.. As indicated in the email and handouts for the participants, the timeline was as follows:

|                   |  |
|-------------------|--|
| 5:30p.m.          | The food and pre-test will be ready.                                 |
| 5:30p.m.–6:10p.m. | Come in, get the test and your food. Complete test and start eating. |

6:10p.m.–6:15p.m. Turn in pre-test pick up a training packet.  
6:15p.m.–8:30p.m. We will complete session 1, 2, and half of 3 while we eat. There will be group activities, prizes, and breaks.  
8:30p.m.–9:15p.m. clean up

On January 29, 2019 the setup is less intensive since most stayed in place from the day before. The time line remained as listed below:

5:30p.m. The food will be ready.  
5:30p.m.–6:00p.m. Get food and start eating.  
6:00p.m.–8:15p.m. We will complete the remainder of session 3, 4, and 5, while we eat. There will be group activities, prizes and breaks.  
8:15p.m.–8:30p.m. Take post-test and submit.  
8:30p.m.–9:15p.m. Clean up

### **Data Collection and Analysis**

The following information depicts the demographics of the participants.

Twenty-five participants submitted a pre-test and 20 participants submitted a post-test. For the pre-test, 14/56 percent were females, 8/32 percent were males, and 3/12 percent did not identify. The post-test had 14/60 percent females and 6/40 percent males. For the pre-test, 20/80 percent were parents and 1 did not identify on the pre-test. For the post-test 18/90 percent were parents and 2/10 percent were not parents. The youth leader break down was 6/24 percent for the pre-test and 3/15 percent for the post-test. Young adult information was not reported for the post-test; however, 2 did report age on the pre-test.

The raw data from the pre-tests and post-tests were consolidated into tables A1 and A2. Calculated averages for the responses to the nineteen critical items were entered in table A3. These 19 items were essential to gauging the change in information related to the lessons given. The other items were useful but were less likely to be changed as they were historical data. A paired, 1 tailed *t*-test was conducted to demonstrate if the change was statistically significant. The *t*-test only used the matched 20 pre-test and post-test data. Reverse coding was used for responses where strongly disagree was the favorable response.

## Data analysis

The results of the overall  $t$  test are as follows:  $t=1.54(19)$ ,  $p=.0696$ . There was no statistical significance proven, indicated by the  $p$  value of .0696. Two of the 8 subgroups did have statistically significant results. The parent  $t$  test results are  $t=2.11(17)$ ,  $p=.0251$ . The non-youth leader  $t$  test results are  $t=1.81(15)$ ,  $p=.0453$ . There is still great value to the research reflected in the numerical increases in most of the items selected, likely due to the lessons' positive impact on the participants. Of the 19 items selected to likely change due to the lessons, only 2 items had minor changes in the wrong direction. Seventeen out of 19 items or 89 percent of the items had a favorable increase possibly linked to the administering of the lessons. The subgroup analysis will also show how 88 percent of the 32 possible responses to 4 selected items increased possibly due to the lessons.

This first analysis discusses the items employed in table A3 to determine if there was a change, what the level of change was, and if the change was associated with the lessons. As listed in table A3, the responses were averaged for the pre-tests and post-tests by applicable question. The comparison was indicated by the difference between the two averages. The change could be in either direction and the analysis clarified the direction the change. Reflective of table A3, the first value represents the pre-test average, the second value represents the post-test average, and the third value represents the difference between the two.

| Item  | Pre-test | Post-test | Change |
|---|----------|-----------|--------|
| 1. Parents are the most important people in teaching their children the Word of God.  | 5.16     | 5.95      | +.79   |
| 2. Youth leaders are the most important people in teaching children the Word of God.  | 3.64     | 3.7       | -.06   |
| 3. Church leaders are the most important people in teaching children the Word of God. | 3.88     | 3.75      | -.13   |

Items 1-3 synergetic aim was to inform all that parents are the most important entity for teaching children the Word of God. As indicated above, item 1 was the most important question which made the greatest change in the right direction. The 0.79 change is over the .05 change, proving that the lessons more than likely had an influence on the participants.

| Item  | Pre-test | Post-test | Change |
|---|----------|-----------|--------|
| 4. There are only certain things in the Bible that apply to children, so parents and church leaders must research other resources to be more effective. | 3.04     | 3.05      | +.01   |

The purpose of Item 4 was to inform participants that the Bible is the best resource for teaching children. There was only a .01 change in the right direction.

| Item  | Pre-test | Post-test | Change |
|---|----------|-----------|--------|
| 5. People that try to apply biblical concepts to issues in life to children are boring. | 1.6      | 1.65      | +.05   |

Items 5's drive was to gauge the participants' belief in the unparalleled importance of the Bible to any and all levels in life. The overall answer rightly disagreed. There was also an increase in the wrong direction.

| Item   | Pre-test | Post-test | Change |
|--|----------|-----------|--------|
| 6. As children get older, they must pursue schooling or work above strengthening their commitment to Christ. | 2.71     | 2.42      | -.29   |

Item 6 was postured to highlight the priority of children's commitment to Christ over school and work. The overall answer rightly disagreed. The -.29 decrease in the right direction, correlating to the lesson.

| Item   | Pre-test | Post-test | Change |
|--|----------|-----------|--------|
| 7. When seeking direction, I search the Bible for answers. | 5.3      | 5.35      | +.05   |

Item 7 asked participants if they sought the Bible for direction. The overall answer was agree, with a change in the right direction.

| Item  | Pre-test | Post-test | Change |
|---|----------|-----------|--------|
| 8. Children learn more about living for Christ at home.                       | 4.92     | 5.05      | +.13   |
| 9. Children learn more about living for Christ at church with church leaders. | 4.54     | 3.58      | -.96   |
| 10. Children learn more about living for Christ at church with youth leaders. | 4.04     | 4.63      | +.59   |

Items 8-10 revealed where children learned more about living for Christ. Home was the strongest answer for the pre-test and the post-test which could explain the least change in the right direction. The other two areas moved a greater degree. All changes are more than likely related to the classes.

| Item  | Pre-test | Post-test | Change |
|---|----------|-----------|--------|
| 11. Church leaders must equip parents to disciple their children. | 4.21     | 4.84      | +.63   |

Item 11 confirmed that church leaders knew that they are to equip parents. The overall initial answer was somewhat agree, with an increase in the right direction to .63. This increase is more than likely connected to the lessons.

| Item  | Pre-test | Post-test | Change |
|---|----------|-----------|--------|
| 12. Parents must allow youth leaders solely to disciple their children. | 1.54     | 1.58      | +.04   |

Item 12's purpose was to challenge participants to understand that parents can allow others to assist them but must not leave it to others to disciple their children. The answer was an overall strongly disagree and an increase of .04.

| Item   | Pre-test | Post-test | Change |
|--|----------|-----------|--------|
| 13. It is better for young adults to take a break from church until they desire to return than staying in church all of their lives. | 1.92     | 1         | -.92   |

The purpose of item 13 was to survey the participants' thoughts on young adult participation. The overall initial answer was very close to disagree. The answer moved in the right direction by .92 closer to 1 to strongly disagree, more than likely as a result of the lessons.

| Item  | Pre-test | Post-test | Change |
|---|----------|-----------|--------|
| 14. If a child really does not like biblical things, parents must allow them to find something that interests them. | 2.08     | 1.85      | -.23   |

Item 14's resolve was to test the participants understanding on the biblical things even when their children may not appreciate the Bible. The overall answer was disagree. The answer changed in the right direction. The .23 change has a strong possible relation to the teaching sessions.

| Item  | Pre-test | Post-test | Change |
|---|----------|-----------|--------|
| 15. No one is perfect so teaching to be Christlike is hypocritical. | 1.36     | 1.6       | +.24   |

Item 15 made an attempt to stretch the participants' thoughts on learning to be Christlike versus being perfect. The initial overall answer was very close to strongly disagree. It did increase .24 in the wrong direction closer to disagree.

| Item   | Pre-test | Post-test | Change |
|--|----------|-----------|--------|
| 16. *(Item 18) Sending children to a Christian school fulfills the requirement of discipling children. | 1.68     | 1.35      | -.33   |

Item 16 clarified the misconception that sending children to Christian schools relieved the parents from teaching children biblical things. The overall answer was between strongly

disagree and disagree. The post-test answer shifted in the right direction. The .33 change was more than likely due to the lessons.

| Item  | Pre-test | Post-test | Change |
|---|----------|-----------|--------|
| 17. *(Item 19) Teaching the Bible is only for church leaders. | 1.2      | 1.15      | -.05   |

The purpose of item 17 was to ensure participants did not think teaching the Bible was only for church leaders. The overall original answer was very close to strongly agree. The answer shifted in the right direction to a value of .05.

| Item  | Pre-test | Post-test | Change |
|---|----------|-----------|--------|
| 18. *(Item 20) Teaching children is only for parents and others with a passion for teaching children. | 1.84     | 1.85      | +.01   |

The purpose of item 18 was to stress the critical nature of teaching children Scripture. The overall answer was between strongly disagree and disagree with a small shift in the wrong direction.

| Item  | Pre-test | Post-test | Change |
|---|----------|-----------|--------|
| 19. *(Item 40) I feel it is important for my life to reflect biblical teaching. | 5.68     | 6         | +.32   |

The purpose of item 19 was to have participants consider the importance of the congruence of their biblical knowledge and their actions in life. The initial answer was a strong agree which shifted .32 in the right directions to a perfect strongly agree, more than likely related to the lessons.

All forty items were deliberately crafted to depict some aspects of synergy. This next analysis will briefly discuss the items that were not selected in the table A3 comparison. They were not selected because though they contributed to a component of synergy, the change should not be due to the information presented in the lessons. The item is listed with an explanation of its contribution to synergy and why it was not

selected for comparison. The post-test data is shown directly under the pre-test data for quick visual comparison by question. Items where all three leadership tiers were presented the same items will be listed together. As seen in tables A1 and A2, the number on the left starts the Likert scale as follows: SD, D, DS, AS, A, SA.

| Test      | Item  | Response |   |   |   |   |   |
|-----------|---|----------|---|---|---|---|---|
| Pre-test  | 16. I do not learn similar biblical things from parents, youth leaders, and church leaders. | 6        | 9 | 3 | 2 | 2 | 1 |
| Post-test | 16. I do not learn similar biblical things from parents, youth leaders, and church leaders. | 6        | 7 | 1 | 1 | 3 |   |

Item 16 contributed to synergy by confirming or denying if a participant learned similar biblical things from parents, youth leaders, and church leaders. It was not selected for comparison as this data should not be altered by the lessons.

| Test      | Item   | Response |   |   |   |  |  |
|-----------|--|----------|---|---|---|--|--|
| Pre-test  | 17. Children with no Christian parents do not have to honor their parents. | 21       | 3 | 1 |   |  |  |
| Post-test | 17. Children with no Christian parents do not have to honor their parents. | 17       | 1 | 1 | 1 |  |  |

Item 17 contributed to synergy by emphasizing that all parents must be honored. It was not selected for the comparison as children honoring unsaved parents does not add to synergy alone.

| Test      | Item   | Response |   |   |   |    |    |
|-----------|--|----------|---|---|---|----|----|
| Pre-test  | 21. Parents taught me the only way to get to heaven is through Jesus.        | 1        | 1 |   | 1 | 7  | 14 |
| Post-test | 21. Parents taught me the only way to get to heaven is through Jesus.        | 1        |   |   | 1 | 4  | 14 |
| Pre-test  | 22. Youth leaders taught me the only way to get to heaven is through Jesus.  | 1        | 1 | 1 | 4 | 7  | 11 |
| Post-test | 22. Youth leaders taught me the only way to get to heaven is through Jesus.  | 1        |   | 1 | 4 | 6  | 8  |
| Pre-test  | 23. Church leaders taught me the only way to get to heaven is through Jesus. |          |   |   | 1 | 10 | 16 |
| Test      | Item   | Response |   |   |   |    |    |
| Post-test | 23. Church leaders taught me the only way to get to heaven is through Jesus. |          |   |   | 1 | 7  | 12 |



Items 21-23 contributed to synergy by gauging the consistency of learning the importance of Jesus regarding salvation. It was not selected for comparison as the lessons should not change the responses.

| Test      | Item  | Response |   |   |   |   |    |
|-----------|---|----------|---|---|---|---|----|
| Pre-test  | 24. Church leaders taught me the importance of prioritizing the things of God in my life. |          |   |   | 2 | 8 | 14 |
| Post-test | 24. Church leaders taught me the importance of prioritizing the things of God in my life. |          |   |   | 2 | 8 | 10 |
| Pre-test  | 25. Parents taught me the importance of prioritizing the things of God in my life.        |          | 2 |   | 2 | 8 | 12 |
| Post-test | 25. Parents taught me the importance of prioritizing the things of God in my life.        | 1        |   |   | 1 | 3 | 15 |
| Pre-test  | 26. Youth leaders taught me the importance of prioritizing the things of God in my life.  | 2        | 1 | 1 | 2 | 9 | 6  |
| Post-test | 26. Youth leaders taught me the importance of prioritizing the things of God in my life.  | 1        |   |   | 3 | 7 | 9  |

Items 24-26 contributed to synergy through ascertaining consistent teaching of the prioritization of God. They were not selected for comparison as the lessons should not change the responses.

| Test      | Item  | Response |   |   |   |    |   |
|-----------|---|----------|---|---|---|----|---|
| Pre-test  | 27. Parents taught me faithful church attendance is important because I'm saved, not to gain salvation.       | 2        | 1 | 2 | 4 | 12 | 5 |
| Post-test | 27. Parents taught me faithful church attendance is important because I'm saved, not to gain salvation.       | 2        | 1 | 1 | 2 | 6  | 8 |
| Pre-test  | 28. Youth leaders taught me faithful church attendance is important because I'm saved, not to gain salvation. | 3        | 1 | 2 | 2 | 12 | 5 |
| Post-test | 28. Youth leaders taught me faithful church attendance is important because I'm saved, not to gain salvation. | 2        | 1 | 1 | 5 | 4  | 7 |
| Pre-test  | 29. Church leaders taught me faithful church attendance is important because I'm saved not to gain salvation. | 1        | 1 | 1 | 4 | 11 | 6 |

| Test      | Item  | Response |   |  |   |   |   |
|-----------|---|----------|---|--|---|---|---|
| Post-test | 29. Church leaders taught me faithful church attendance is important because I'm saved not to gain salvation. | 1        | 1 |  | 2 | 7 | 8 |

Items 27-29 contributed to synergy through seeking consistency in teaching the relationship between faithful church attendance and salvation. They were not selected for comparison as the lessons should not change the responses.

| Test      | Item   | Response |   |   |   |    |    |
|-----------|--|----------|---|---|---|----|----|
| Pre-test  | 30. My teaching and example from my parents encouraged me to attend at a minimum (worship service, Bible study, Sunday school, and participation in a ministry where I can contribute).        | 2        | 2 |   | 2 | 6  | 12 |
| Post-test | 30. My teaching and example from my parents encouraged me to attend at a minimum (worship service, Bible study, Sunday school, and participation in a ministry where I can contribute).        | 3        | 1 | 1 | 1 | 4  | 10 |
| Pre-test  | 31. My teaching and example from my church leaders encouraged me to attend at a minimum (worship service, Bible study, Sunday school, and participation in a ministry where I can contribute). | 1        | 1 |   | 2 | 13 | 9  |
| Post-test | 31. My teaching and example from my church leaders encouraged me to attend at a minimum (worship service, Bible study, Sunday school, and participation in a ministry where I can contribute). | 2        | 1 |   | 1 | 6  | 9  |
| Pre-test  | 32. My teaching and example from my youth leaders encouraged me to attend at a minimum (worship service, Bible study, Sunday school, and participation in a ministry where I can contribute).  | 3        | 1 |   | 2 | 13 | 6  |
| Post-test | 32. My teaching and example from my youth leaders encouraged me to attend at a minimum (worship service, Bible study, Sunday school, and participation in a ministry where I can contribute).  | 3        | 1 | 1 | 4 | 3  | 9  |

Items 30-32 contributed to synergy through correlating the teaching of the importance of church attendance and ministry participation. They were not selected for the comparison since they should not change due to the lessons presented.

| Test      | Item  | Response |   |   |   |   |    |
|-----------|---|----------|---|---|---|---|----|
| Pre-test  | 33. My parents helped me understand the consequences of sin.        | 2        |   | 2 | 2 | 7 | 13 |
| Post-test | 33. My parents helped me understand the consequences of sin.        | 1        |   |   | 2 | 5 | 12 |
| Pre-test  | 34. My youth leaders helped me understand the consequences of sin.  | 2        |   | 1 | 4 | 7 | 11 |
| Post-test | 34. My youth leaders helped me understand the consequences of sin.  | 1        | 1 | 1 | 2 | 7 | 8  |
| Pre-test  | 35. My church leaders helped me understand the consequences of sin. |          |   |   | 4 | 7 | 14 |
| Post-test | 35. My church leaders helped me understand the consequences of sin. |          |   |   |   | 9 | 11 |

Items 33-35 contributed to synergy through seeking common teaching of the consequence of sins. They were not selected as the lessons should not modify the responses.

| Test      | Item                                 | Response |   |   |   |   |    |
|-----------|--------------------------------------|----------|---|---|---|---|----|
| Pre-test  | 36. My parents prayed for me.        |          |   |   | 1 | 7 | 17 |
| Post-test | 36. My parents prayed for me.        |          |   |   | 2 | 1 | 17 |
| Pre-test  | 37. My church leaders prayed for me. |          |   |   | 2 | 8 | 15 |
| Post-test | 37. My church leaders prayed for me. |          |   |   |   | 5 | 15 |
| Pre-test  | 38. My youth leaders prayed for me.  | 1        | 1 | 1 | 4 | 5 | 14 |
| Post-test | 38. My youth leaders prayed for me.  |          |   | 1 | 2 | 3 | 13 |

Items 36-38 contributed to synergy through searching for the consistency of prayer. They were not selected as the lessons should not amend the responses.

| Test      | Item                                    | Response |   |   |   |   |    |
|-----------|---|----------|---|---|---|---|----|
| Pre-test  | 39. I read my Bible on a regular basis. | 1        | 2 |   | 5 | 7 | 10 |
| Post-test | 39. I read my Bible on a regular basis. | 1        |   | 1 | 5 | 2 | 7  |

Item 39 contributed to synergy due to the importance of reading the Bible. It was not selected as a report of past behavior should not change after the lessons.

The final analysis assesses the four subgroup's comparative responses between

the pre-test and post-test for the following four items: 1, 11, 16, 40. The sub groups are, gender, church leader status, youth leader status, and parent status. Item 1 assesses the subgroups view on parents as the most important discipler for their children. Item 11 views the need for church leaders to equip parents. Item 16 evaluates synergy at its core. Item 40 appraises the importance of every sub group's member own life to reflect biblical teaching. Tables A5-A36 portrays the pivot table extracted data by item, further separated by subgroup and pre-test and post-test responses. Table A37 has the raw data for all pivot tables.

Item 1 (tables A5-A6) gender pivot table reflects a 30 percent increase to strongly agree for females and a 5 percent increase to strongly agree for males. The non-church (tables A7-A8) leaders increased 5 percent while the church leaders increased by 20 percent. The non-youth leader (tables A9-A10) increased 15 percent while the youth leaders increased to 10 percent. The non-parent (tables A11-A12) increased to 5 percent and the parent increased by 20 percent. All sub groups had an increase from the post-test regarding strongly agreeing that parents are the most important component for youth sanctification.

Item 11's (tables A21-A22) gender pivot tale demonstrates a 5 percent increase for males and females. As for church leaders (tables A23-A24), the non-church leader increased for strongly agree and agree by 5 percent and 10 percent respectively while the church leader yields a 5 percent increase in strongly agree. Both youth leaders (tables A25-A26) and non-youth leaders had a 5 percent increase for strongly agree. The 2 non-parents (tables A27-A28) shifted from both disagreeing to somewhat agreeing and the other agreeing while the parents increased 5 percent to strongly agree. All subgroups had an increase to a favorable manner regarding equipping parents for discipling their children.

Item 16 (tables A13-A14) is one which it was favorable to strongly disagree and it demonstrated a 5 percent decrease to strongly disagree for men and women.

Church leaders (tables A15-A16) had a 5 percent decrease for strongly disagree where non church leaders had no change. Non-youth leaders (tables A17-A18) had a 5 percent decrease to strongly disagree while youth leaders stayed consistent. Parents (tables A19-A20) unveiled a 5 percent decrease to strongly disagree as non-parents pictured a 5 percent decrease to disagree. Every sub group less non-church leaders and youth leaders had a change possibly connected to the lessons amplifying the importance learning biblical things from parents, youth leaders, and church leaders.

Item 40 (tables A5-A6) demonstrated a 10 percent increase for males and females to 100 percent strongly agree. Church leaders (tables A7-A8) had a 5 percent increase to strongly agree and non-church leaders had a 10 percent increase also yielding a 100 percent strongly agree. Youth leaders (tables A9-A10) had no change but coupled with the 15 percent increase for non-youth leaders, this subgroup also had a 100 percent strongly agree. Non-parents (tables A11-A12) did not move but after the 15 percent increase by the parents, this subgroup rounds out this subgroup with 100 percent strongly agree. Every subgroup made it clear through their responses that their life must reflect biblical teaching which is the most essential element of synergy.

### **Conclusion**

Statistical significance could not be derived for the entire group, but the value of the project cannot be ignored. Two of the larger subgroups, parents and non-youth leaders, did have a statically significant *t* test. From the pre-test to the post-test, participants were exposed to and challenged by the concept of synergy. Participants were thoroughly engaged during the lessons. The increase in 89 percent of the 19 selected questions demonstrated an immediate reaction more than likely due to the lessons. The four subgroups with reported pre-test and post-test data all had two categories which totals 8 categories. Each category responded to 4 items each. Of the 32 combinations, all changed except item 16, non-church leaders and youth leaders and item 40 youth leaders

and non-parents. Considering the 32 subgroup possible responses of the 4 questions, only 12 percent did not change, meaning 88 percent of the responses by the four subgroups did favorably change. It would be beneficial if the participants who reported these changes actively use this information to strengthen youth sanctification through Spirit-driven synergy.

## CHAPTER 5

### EVALUATION OF LEADERSHIP SYNERGY FOR YOUTH SANCTIFICATION FOR NEW HOPE MISSIONARY BAPTIST CHURCH

#### **Introduction**

I will evaluate the introduction paragraph, the context portion, and the rationale for the project. The introduction gave a concise description of the project. Throughout this project starting with the introduction, I acknowledged the strong possibility of someone missing the essence of the project due to not accepting the shortfall of the needed synergy and oneness. Oneness was used in the introduction along with John 17, which was not one of the texts used in chapter 2. I am comfortable with the texts used throughout this project, but possibly could have bolstered the biblical theme by using an exegeted text within the introduction.

The context portion gave a very transparent view of issues with youth sanctification at New Hope, Missionary Baptist Church. The founding pastor led this transparency during an interview/assessment of the church, but the purpose was not just to highlight that youth are not learning and growing in Christ. The context mainly focused on the problem areas but not without highlighting promising areas for some youth at New Hope. In addition, evident in the rationale and throughout this project, New Hope is not alone in taking a hard look at youth sanctification. Integrating some of the information from the Nehemiah Institute could have demonstrated the widespread issues in youth sanctification. There were other issues discussed in the context as reported by the founding pastor, but during this project, the church changed leadership with a new pastor, who is leading improvements in many of the areas identified by the founding pastor.

The rationale was where the true need for this project is fully developed. The list of common themes was not meant to be a filler to add space for this project. I made an attempt to give many examples needed for the intentionality for developing this synergy. I also took time to catalog other people who could enhance youth synergy, but the scope of the project focused on parents, youth leaders, and church leaders. The collaboration of all Christians was needed, and this project's purpose was to demonstrate this collaboration is a biblical requirement, not just a faddish mentorship idea. The Luke 6 passage that does fit but as aforementioned, more traction could come from using Scripture from chapter 2. The rationale was effective in communicating the reason for this project.

### **Evaluation of the Project's Purpose**

The purpose of the project was clear, feasible, and relevant. The clarity may have been compromised if a reader did not understand synergy, thus the early on definition. The feasibility came from focusing on increasing knowledge. It would be helpful to increase youth sanctification at New Hope, but it would take more than a project to accomplish such a feat. Limiting to parents, youth leaders, and church leaders also made the project more manageable. Relevancy stemmed from the overwhelming issues with youth sanctification not only at New Hope, but many other churches as seen in many of the researched sources. Plainly stated, this increased knowledge for youth sanctification is needed, and hopefully it can transfer to action.

### **Evaluation of the Project's Goals**

The first goal was to examine the level of synergy between parents, youth leaders, and church leaders. The pre-test was created with a wide array of questions to ascertain multiple components of synergy. The 40-item pre-test allowed participants to respond in anonymity. The 19 items marked to change allowed focus on assessing the change and the pivot tables made the evaluation of participant subgroups clearer. All



previous mentioned data points made the assessment of synergy possibly and goal 1 successful.

The second goal was to produce a teaching series. Initially, it seemed like a daunting task, but the work done in chapters 2 and 3 easily shaped the lessons. In retrospect, it was very refreshing to see many links between the commentaries and books. Some of these links were direct use of the verses used in chapter 2 by multiple authors in chapter 3. It would not have been a stretch to make biblical and scholarly connections for the thesis, which strengthened and supported the thesis. These connections also gave an internal structure to the lessons. The lessons incorporated a cross section of information from important statistics, Scripture based models to follow, solid theology, and practical exercises. The lessons were designed to engage and challenge participants to evaluate what can be done to enhance youth sanctification. This goal was accomplished post teaching by the lesson panel of experts who only offered minor recommendations to integrate into future lessons.

The third goal was to conduct the lesson series. The series was started with twenty-five participants submitting a pre-test and twenty participants completing all lessons and submitting a post-test. After the lesson, there was a 68 percent increase for all 40 items, there was an 89 percent increase of the 19 critical items, and there was an 88 percent increase of the items by subgroup, making the teaching series successful.

The fourth goal was to conduct the post-test. The post-test was completed. A *t* test was conducted; however, as discussed in chapter 4, the results were not statistically significant for all participants. The parent and non-youth leader subgroups did have statistical significance. Still, the results had useable value as discussed in goal 3.

### **Strengths of the Project**

The strength of the project was its focus, relevance, potential, and its dependency on the Word and the Holy Spirit. The concentrated focus hovered around significant issues of youth sanctification, parents, youth leaders and church leaders, and

biblical themes through the Spirit. Throughout the project a reader could see multiple practical lessons from all focus areas which contributed to increased awareness of next steps for youth sanctification.

The relevance of the project was critical considering the amount of youth truly growing in Christ manifested by their actions from high school to adulthood. Adulthood is not a safe zone as many youth that leave church will not return when they become adults and this is troubling. The potential of the project may have seemed presumptuous, but nevertheless it was beneficial. If parents, youth leaders, and church leaders enhanced the Word-fed Spirit-led teaching, nurturing and encouragement for youth sanctification, many connected marks of sanctification will be realized including attendance rates, baptism rates, and young adult participation rates.

This project could never replace the Bible's role concerning the power of the Word and the Spirit of God; however, this project spoke to the unavoidable dependency on the Word and Holy Spirit to enact everything from the most basic to the most difficult aspect of sanctification. Simply put, in order for parents, youth leaders, and church leaders to effectively teach youth, they must relentlessly study the Word and follow the Spirit to create the best environment for youth growth. This project did not create the synergy nor can the most passionate parent, youth leader, or church leader create synergy. No one will find synergy in the Bible, but a primary role of the Word and Spirit is the essence and foundation of unity, oneness, collaboration, and synchronization needed today. The best approach to teaching youth and contributing to their progressive sanctification is only possible with the Word and the Holy Spirit.

The activities, discussion, and questions during the project helped participants grapple with the difficulty in youth sanctification. For example, many participants misunderstood the focus of stressing the importance of parents being the primary discipler of children because their parents were not Christians. The initial approach was to show the biblical mandate for parents. Upon further reflection I revisited the issue by

stressing the importance of synergy. The Christian who was not the parent was used by the Spirit to introduce the non-Christian's child to Christ, operated in Synergy. The fact that synergy was not limited to parents, youth leaders, and church leaders was also stressed throughout the lessons.

There were many times Scripture were used to demonstrate examples of synergy during the classes. Here are a few of the many examples. From Deuteronomy 9:6–9, the imagery of the location, activities, and timing of how the Word was to be taught gave the methodology of Synergy. In Matthew 19:13–15, folks not as familiar with Jesus as His disciples were, out of spontaneity, through synergy, found Jesus and wanted Him to impact them just as we should in our context. Paul commanded the church at Corinth to follow him as he followed Christ which all Christians should exclaim for synergy. Acts 2 is usually used only as a billboard for the Day of Pentecost but verses 46–47 gave a strong example of true synergy. What was described on Pentecost happened in one day, but verses 46–47 demonstrated daily synergy which must be replicated as much as possible by Christians today. In the context and appropriate application of all these verses, most of the synergetic work was outside of the place of worship. The collaboration was to impact sinners, hoping to make them fellow Christians. The final lesson based on Matthew 19:13–15 began by asking the participants to compare and contrast how they exposed children to Jesus through discipleship events and how they exposed youth to school, community, and sports events. Those of us that considered the disparity seriously saw the need for us to do more in this area for Christ.

### **Weaknesses of the Project**

The inception of this problem set was in search of the most difficult challenge for youth. This project has demonstrated a solid framework to encourage those that care to contribute, but these few concepts cannot eradicate the problems. It was possible for the scope to be too large. The greatest weakness was concisely articulating the solution due to the commonality of the solution. It was difficult to find Christian parents, youth

leaders, and church leaders to admit their shortcomings in obeying the Word or following the Spirit. In addition, the widespread truth that no one is perfect make it more difficult to communicate this project. The tension with the weakness will not be resolved through human effort alone. According to Proverbs 14:12, “There is a way which seemeth right unto a man, but the end thereof are the ways of death.” Second Timothy 3:5 says, “Having a form of godliness, but denying the power thereof; from such turn away.” Both texts in their context spoke to people who think they were following the will and Word of God, but only according to their standards. Only the rightly divided Word of God and consistently yielding to the Spirit can keep Christians connected to the right way and the true power.

There were a number of factors that contributed to low numbers of participants. The main issue was the timing of my ethics submission. If this was submitted earlier then I could have advertised the timing of the lessons more to get a better response. It would have been better to have the training on Sundays and Wednesdays; but having more time to inform the church could have helped regardless of the available days. The frigid temperatures could not be controlled but too deterred some people from attending.

### **What I Would Do Differently**

I would have completed this project with one pastor, used some of the experts like George Barna, Brandon Shields, and Steve Wright, attempted to find current churches that are successful with teen and young adult baptism, retention, and participation rates and used more data from the Nehemiah Institute. When it comes to God’s plan for a church’s leadership transition, there was not much to be done except embrace God’s plan. I did hear a few classmates get permission for expediting their chapter 4 due to such transitions. There were some things which would have made it difficult to execute the project implementation faster, but I chose to stay the course to do as thorough a job on the project as possible while balancing family, ministry, and work.

Nothing was lost when it came to the heart of the project, but some aspects of coordination and execution would have been better.

Participants witnessed a wealth of knowledge and expertise throughout this project. Barna, Wright, and Shields' work really addressed essential elements of the project. Their analysis and experience would have given a solid practical validation to some aspects of the thesis. The Word of God has solidified the thesis as demonstrated in chapter 2 but the comprehensive nature of Barna's, Wright's, and Shield's analysis would have helped drive home important factors our church or any church needs to truly consider. All three of them have collected information about critical topics surrounding youth sanctification for multiple years that could have confirmed or denied some claims from less mature data points.

There was no perfect church, but it would have been terrific to have a few examples of churches that did well with youth sanctification as seen in teenagers and young adults' consistent participation rates. This was not to highlight a church that just attracted a young 'hip' crowd through faddish methodologies. These examples could have been a mega church, rural church, or urban church, with at least a twenty-year life span and a thriving youth ministry proven by active teenagers and young adults. Being active meant attending their version of Bible study, worship service, their version of Sunday school, and participating in a ministry of the church. A description of their plights and methods could have given options for a church to attempt as led by the Holy Spirit. The project provided a plethora of examples and models to assist. Adding a few church examples would have given a comprehensive look that could help a church in a holistic way which is different than one procedural example unconnected from the complex nature of the life of a church.

The Nehemiah Institute has been collecting data centered around worldview outlook since its inception in 1986. Their research and analysis were at the heart of the increasing issues with youth sanctification. The Institute portrayed a strong argument of

how youth desire a secularized world view over a Christian worldview. This portrayal touched many spectrums throughout life to further examine the problem. Additional components of this information would have added much value to the rationale, context, and further shape chapter 3. This was discussed during the lessons and there were obvious effects on some participants. This data along with the statistics I chose to use did a decent job, but I could have used more information from the church to further drive home the point.

### **Theological Reflections**

The Word is sufficient for any and every problem in life. This project's aim was to deal with a very difficult subject—youth sanctification. The Bible has multiple verses to explore multiple aspects of the youth sanctification. The verses used for this study set a strong foundation as read; but the analysis from all commentaries also directly address the right way to approach synergy for youth sanctification. Synergy may not be in the Bible, but the purpose of the Word and the Holy Spirit is synergetic. If Christians love and know God, their actions should be in line with the command for synergy throughout Scripture.

I reiterated that no one will find synergy in the Bible, but obeying Scripture is literally synergetic. A good example of how biblical synergy was stressed from a theological perspective is in the Acts 2:46–47 passage where Luke demonstrated that they “prais[ed] God” in the temple and from “house to house.” Even in the eating and fellowship, God was prioritized, and this contributed to souls being converted. This can be seen clearly in how Luke structured the verses and truly represent the results of Spirit-driven synergy. Christians must create an environment that makes the Gospel assessible to anyone, anytime, and anywhere—synergy.

A troubling reflection stems from thoughts surrounding the current downward spiral trend of youth sanctification. Not many Christians would say that the Word or Holy Spirit cannot fix the issues in youth sanctification. Most Christians understand that

it is not God's will that "any should perish" (2 Pet 3:9). But for some reason Christian parents, youth leaders, or church leaders are not fully following the Holy Spirit or the Word of God. On the other hand, even if they try all they can, youth can still rebel against the Word and Spirit of God. Both extremes are possible but highly unlikely. The focus of this project is to fully inform both parties of their part in following the Spirit and the Word for youth sanctification. Everyone includes the youth who must follow the lead of these important adults in their lives.

Another reflection was the difficulty of gaining synergy; however, the emphasis on the difficulty here was not to stop attempts but to realize it is only through the power of the Word and Spirit of God that synergy is possible. The difficulties from rebellion to wickedness was not a surprise or problem for God. These and other difficulties were explained in the Word of God and has its solution and culmination in the Word of God. Christians must persist in following "all the counsel of God[']s]" Word which will impact their personal sanctification and the sanctification of youth (Acts 20:27).

The final reflection was the reality of synergy. Churches, denominations, families, and parachurch ministries spent much effort gaining collaboration, cooperation, synchronization, and unity. Some of this time must be reallocated to fully understanding the simple but significant work of the Spirit and the power of the Word. Perhaps the overemphasis on human collaboration was blocking Spirit-driven synergy. The use of Spirit-driven was literal as there was nothing we can do outside of the will and Word of God to achieve synergy. We will not desire or experience this synergy without truly yielding to the Spirit and Word. The text used in Acts 2 was not perfect, but it described real life synergy only through the Word and Spirit of God.

### **Personal Reflections**

This project has developed me in many ways. In scholastic development through the Spirit, I prayed for guidance on what to research. I wanted to research

something that was a true problem. As a student and adult educator, despite the many external challenges I had, I was able to dig deeply into this research. For example, in all of my assignments after the selection of this topic, I explored everything that spoke to youth sanctification. This exploration of synergy afforded me opportunities to always contemplate the project even when not actively working on the project. This contemplation added a depth that could not have been otherwise achieved.

Leadership development was enhanced in understanding the need for synergy in all situations. Through various high points and low points, I was able to glean multiple lessons on how synergy helped situations, but a lack of synergy was a great factor for a less than desirable outcome. This realization was not to say that synergy prevents all sin, evil, and bad things, which would be unrealistic. The point was in a situation where Christian leaders are collaborating; the best-case scenario would prevail if Spirit-driven synergy was fully embraced. In cases where all leaders were not Christians, not fully obedient to the Word and Holy Spirit, or just not in full agreement, I learned to pray for synergy but prepare for sin-ergy as this will help manage expectations.

Parental development was critically dependent on synergy. The cleaving the Bible speaks of mostly for marriage was synergy at best. Christian homes need not pray for perfect parents, but if the parents could consistently operate in synergy, meaning that a child cannot easily see a leadership difference between mom and dad, they could better learn biblical truth from their unified parents. This marital synergy would eliminate the confusion created when husbands and wives are not following the Word of God individually and collectively.

Youth pastor development was essential to synergy. As discovered in many books, there was a tremendous feeling of accomplishment when youth pastors see a youth that holds on to their every word. Sadly, there are not many scenarios that makes too much focus on youth pastors a good situation. The youth pastor was not the Savior in any case or the parent in most cases. The youth pastor and all leaders must develop ways



to aid the parents to teach youth to desire the Word of God regardless of the method or messenger. Sure, we must teach the Word, but most emphasis should be on receiving it anytime, anywhere, any day from anyone, mostly from their parents. Too many times, youth pastors comforted youth by turning them against their Christian parents (though this may not have been their intent). As a parent and a youth pastor for my sons, even before this research, I deliberately avoided teaching the class my sons were in when possible, hoping they can get a biblical lesson that I probably did share with them from another voice. I have seen the pros and cons from this methodology but still believe that as long as I do my part in teaching the Word and how to receive the Word, God will handle the rest. I also saw the worse in situations that involved people only wanting to hear the preacher or teacher they like. Sadly, focusing on the messenger and not the message was not only a youth problem, as they more than likely learned this unbiblical behavior from adults. Technically, it is in the Bible, but as an example of what not to do and resulted in Paul correcting the church at Corinth (1 Cor 1).

Christian development has enhanced in many ways. I focused on the three groups as explained but the command for synergy was for every Christian. Every Christian's function was to make disciples and be a visible example of the Word, way, and will of God. When all Christians operate in synergy the Gospel is advanced and lives can change. Synergy is not just for youth sanctification. A problem with youth sanctification is also a problem with adult sanctification. This synergy is for every Christian and according to Matt 28:18–20 and multiple other Scripture as discussed throughout this project. I have further developed my teaching and preaching to deliberately discuss the need to seek and receive the Word, any, every, all day and everywhere. I also reinforced all Christians to share and show the Gospel in the same way. This Gospel sharing included painful situations. As the Bible has examples of people spreading God's will while challenged, Christians today must follow suit. In

some cases, a purpose for those tough situations was to plant a seed of the need of the Savior. These points were deliberately taught and reinforced in the lessons.

### **Conclusion**

This project was a life changing challenge for me. It did not resolve the issues of youth sanctification but gave a framework to enhance awareness on the need for at least parents, youth leaders, and church leaders to do a better job sharing relevant biblical life tips for youth. The more youth hear the rightly divided Word from different people, in different settings, the more likely they can understand and obey. There is more work to be done on this topic considering the eternal implications. Christians must get this right. Improving methods for youth in church hopefully can increase the propensity to reaching more youth outside of the church and helping them accept Jesus as their Lord and Savior.

The challenge is for Christian leaders not to get satisfied with the status quo or lofty numbers. Look at the trends of youth participation in Bible study, worship service, Sunday school, and ministry participation from ages 13-26. It will demonstrate their commitment but more importantly expose them to the rightly divided Word and Christian examples of following the rightly divided Word. As leaders look at the trend, they should not be surprised at struggles the youth and young adults will have, as the onlooker had or is having their own struggles. The point of looking at the trend is not searching for perfect teens or young adults. The trend will show how they accepted or rejected the Word or Spirit of God or failures at properly teaching, preaching, and living the Word of God. Christians surrounding them must not be mere spectators. Surrounding Christians' can truly help by being consistent living examples of the Word—the essence of synergy.

APPENDIX 1

INSTRUMENTATION

**Leadership Synergy Survey**

**Agreement to Participate**

The research in which you are about to participate is designed to examine the level of collaboration between parents, youth leaders and church leaders. This research is being conducted by Silas J. Session Sr. for purposes of doctoral project research. In this research, you will be asked to complete a survey following the below directions. Any information you provide will be held *strictly confidential*, and at no time will your name be reported, or your name be identified with your responses. *Participation in this study is totally voluntary and you are free to withdraw from the study at any time.*

By your completion of this survey, you are giving informed consent for the use of your responses in this research.

**Gender:**\_\_\_ **Are you a parent?**\_\_\_ **youth leader?**\_\_\_ **church leader?**\_\_\_ **18-26?**\_\_\_ **27 and older?**\_\_\_

**Directions:** Carefully read the following statements and circle one response that best describes your thoughts:

SD-Strongly Disagree; D-Disagree; DS-Disagree Somewhat; AS-Agree Somewhat; A-Agree; SA - Strongly Agree.

|   |                 |
|---|-----------------|
| 1. Parents are the most important people in teaching their children the Word of God.  | SD D DS AS A SA |
| 2. Youth leaders are the most important people in teaching their children the Word of God.  | SD D DS AS A SA |
| 3. Church leaders are the most important people in teaching their children the Word of God.   | SD D DS AS A SA |
| 4. There are only certain things in the Bible that apply to children, so parents and church leaders must research other resources to be more effective. | SD D DS AS A SA |
| 5. People that try to apply biblical concepts to issues in life to children are boring.   | SD D DS AS A SA |
| 6. As children get older, they must pursue schooling or work above strengthening their commitment to Christ.  | SD D DS AS A SA |
| 7. When seeking direction, I search the Bible for answers.  | SD D DS AS A SA |
| 8. Children learn more about living for Christ at home.   | SD D DS AS A SA |

|   |                 |
|---|-----------------|
| 9. Children learn more about living for Christ at church with church leaders.   | SD D DS AS A SA |
| 10. Children learn more about living for Christ at church with youth leaders.   | SD D DS AS A SA |
| 11. Church leaders must equip parents to disciple their children.   | SD D DS AS A SA |
| 12. Parents must allow youth leaders solely to disciple their children.   | SD D DS AS A SA |
| 13. It is better for young adults to take a break from church until they desire to return than staying in church all of their lives.  | SD D DS AS A SA |
| 14. If a child really does not like biblical things, parents must allow them to find something that interests them.   | SD D DS AS A SA |
| 15. No one is perfect so teaching to be Christlike is hypocritical.   | SD D DS AS A SA |
| 16. I do not learn similar biblical things from parents, youth leaders, and church leaders.   | SD D DS AS A SA |
| 17. Children with no Christian parents do not have to honor their parents.  | SD D DS AS A SA |
| 18. Sending children to a Christian school fulfills the requirement of discipling children.   | SD D DS AS A SA |
| 19. Teaching the Bible is only for church leaders.  | SD D DS AS A SA |
| 20. Teaching children is only for parents and others with a passion for teaching children.  | SD D DS AS A SA |
| 21. Parents taught me the only way to get to heaven is through Jesus.   | SD D DS AS A SA |
| 22. Youth leaders taught me the only way to get to heaven is through Jesus.   | SD D DS AS A SA |
| 23. Church leaders taught me the only way to get to heaven is through Jesus.  | SD D DS AS A SA |
| 24. Church leaders taught me the importance of prioritizing the things of God in my life.   | SD D DS AS A SA |
| 25. Parents taught me the importance of prioritizing the things of God in my life.  | SD D DS AS A SA |
| 26. Youth leaders taught me the importance of prioritizing the things of God in my life.  | SD D DS AS A SA |
| 27. Parents taught me faithful church attendance is important because I'm saved, not to gain salvation.   | SD D DS AS A SA |
| 28. Youth leaders taught me faithful church attendance is important because I'm saved, not to gain salvation.   | SD D DS AS A SA |
| 29. Church leaders taught me faithful church attendance is important because I'm saved not to gain salvation.   | SD D DS AS A SA |
| 30. My teaching and example from my parents encouraged me to attend at a minimum (worship service, Bible study, Sunday school, and participation in a ministry where I can contribute). | SD D DS AS A SA |

|  |                 |
|--|-----------------|
| 31. My teaching and example from my church leaders encouraged me to attend at a minimum (worship service, Bible study, Sunday school, and participation in a ministry where I can contribute). | SD D DS AS A SA |
| 32. My teaching and example from my youth leaders encouraged me to attend at a minimum (worship service, Bible study, Sunday school, and participation in a ministry where I can contribute).  | SD D DS AS A SA |
| 33. My parents helped me understand the consequences of sin.   | SD D DS AS A SA |
| 34. My youth leaders helped me understand the consequences of sin.   | SD D DS AS A SA |
| 35. My church leaders helped me understand the consequences of sin.  | SD D DS AS A SA |
| 36. My parents prayed for me.  | SD D DS AS A SA |
| 37. My church leaders prayed for me.   | SD D DS AS A SA |
| 38. My youth leaders prayed for me.  | SD D DS AS A SA |
| 39. I read my Bible on a regular basis.  | SD D DS AS A SA |
| 40. I feel it is important for my life to reflect biblical teaching.   | SD D DS AS A SA |

APPENDIX 2

LEADERSHIP SYNERGY SURVEY EVALUATION TOOL

| <b>Leadership Synergy Survey Evaluation Tool</b>   |          |          |          |          |                 |
|--|----------|----------|----------|----------|-----------------|
| <b>Name and Ministry Position:</b>   |          |          |          |          |                 |
| <b>1= insufficient 2=requires attention 3= sufficient 4=exemplary</b>                                      |          |          |          |          |                 |
| <b>Criteria</b>  | <b>1</b> | <b>2</b> | <b>3</b> | <b>4</b> | <b>Comments</b> |
| Assesses parents as primary biblical teacher for children  |          |          |          |          |                 |
| Assesses the need for church leaders to equip parents for biblical teaching                                |          |          |          |          |                 |
| Assesses the need for youth leaders to support parents as primary biblical teachers                        |          |          |          |          |                 |
| Assesses need for children to learn biblical lessons from parents, church leaders and youth leaders        |          |          |          |          |                 |
| Assesses the priority of the Bible for youth, parents, youth leaders, and church leaders                   |          |          |          |          |                 |
| Assess the collective contribution of parents, youth leaders, and, church leaders for youth sanctification |          |          |          |          |                 |

Provide additional feedback regarding leadership synergy for youth sanctification:

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Signature \_\_\_\_\_ Date \_\_\_\_\_

APPENDIX 3  
SURVEY PANEL INSTRUCTIONS

Dear Panel Member,

Thanks for agreeing to be on this expert panel to evaluate this survey. My ministry project is titled Leadership Synergy for Youth Sanctification. Synergy is defined as the interaction or cooperation of two or more organizations, substances, or other agents to produce a combined effect greater than the sum of their separate effects. The purpose of this project is to increase the knowledge of the importance of leadership synergy between parents, church leaders, and youth leaders for youth sanctification and discipleship. According to the Bible, the parents are the primary teachers, but when these three groups effectively teach youth, it can contribute to youth sanctification. The four texts I used are Deut 6:6-9, 1 Cor 11:1, Acts 2:46-47, and Matt 19:13-15. All of these texts give a framework for biblical required synergy in teaching and leading all Christians and are applicable to youth. Two of them specifically speak to youth, while the other two generally apply to youth.

Attached are the survey and the rubric for your evaluation. Email or call if there is something I can specify or clarify.

Please complete, sign and return NLT December 7, 2018.

Blessings,  
Silas  
2543192050

APPENDIX 4  
PROJECT PARTICIPATION SURVEY

Saints,

How are you? I am soliciting your participation in my doctoral ministry project which is a critical portion of my final requirement for degree completion at Southern Baptist Theological Seminary. The topic is Developing Leadership Synergy for Youth Sanctification at New Hope Missionary Baptist Church. It will be great to have 100 New Hope members, ages 18 and older to conduct a pre-test, 5 lessons, and a post-test.

I want to determine which 2 days or 1 day block of time is better and how many members are willing to partake. If using a hard copy, pick up in the foyer. Please return hard copy or email/text to me NLT January 14 if you plan to partake. ([ssession582@students.sbts.edu](mailto:ssession582@students.sbts.edu) (254) 319-2050) Contact me if you have any questions.

Please select a 1<sup>st</sup> and 2<sup>nd</sup> choice if you plan to attend.

Fri January 18 (2 hours 6:30p.m.–830p.m.) and Sat Jan 19 (3 hours 4:00p.m.–7:00p.m.)\_\_\_\_\_

Sat January 19 only (5 hours 3:00p.m.–8:00p.m.)\_\_\_\_\_

Mon January 28 (2.5 hours 6:00p.m. - 830p.m.) and Tues January 29 (2.5 hours 6:00p.m.–8:30p.m.) \_\_\_\_\_

Free meals will be provided and some prizes will be given.

Blessings,

Min Silas J. Session Sr.



APPENDIX 5

LEADERSHIP SYNERGY LESSONS EVALUATION TOOL

| <b>Leadership Synergy Lessons Evaluation Tool</b>   |          |          |          |          |                 |
|---|----------|----------|----------|----------|-----------------|
| <b>Name of Panel Member:</b>  |          |          |          |          |                 |
| <b>1= insufficient 2=requires attention 3= sufficient 4=exemplary</b>   |          |          |          |          |                 |
| <b>Criteria</b>   | <b>1</b> | <b>2</b> | <b>3</b> | <b>4</b> | <b>Comments</b> |
| Teaches parents as primary biblical teacher for children.   |          |          |          |          |                 |
| Teaches the need for church leaders to equip parents for biblical teaching  |          |          |          |          |                 |
| Teaches the need for youth leaders to support parents as primary biblical teachers.                                       |          |          |          |          |                 |
| Teaches the need for children to learn biblical lessons from parents, church leaders and youth leaders.                   |          |          |          |          |                 |
| Teaches the priority of the Bible for youth, parents, youth leaders, and church leaders.                                  |          |          |          |          |                 |
| Teaches the need for the collective contribution of parents, youth leaders, and, church leaders for youth sanctification. |          |          |          |          |                 |

Provide additional feedback regarding leadership synergy for youth sanctification:

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Signature \_\_\_\_\_ Date \_\_\_\_\_

## APPENDIX 6

### LEADERSHIP SYNERGY LESSON PANEL INSTRUCTIONS

Thanks for agreeing to be on this expert panel to evaluate this lesson. My ministry project is titled Developing Leadership Synergy for Youth Sanctification. Synergy is defined as the interaction or cooperation of two or more organizations, substances, or other agents to produce a combined effect greater than the sum of their separate effects. The purpose of this project is to increase the knowledge of the importance of leadership synergy between parents, church leaders, and youth leaders for youth sanctification and discipleship. According to the Bible, the parents are the primary teachers, but when these three groups effectively teach youth, it can contribute to youth sanctification. The four texts I used are Deut 6:6-9, 1 Cor 11:1, Acts 2:46-47, and Matt 19:13-15. All of these texts give a framework for biblical required synergy in teaching and leading all Christians and are applicable to youth. Two of them specifically speak to youth, while the other two generally apply to youth.

Attached are the lesson and the rubric for your evaluation. Email or call if there is something I can specify or clarify.

Please complete, sign and return NLT Mar 29, 2019.

Blessings,

Silas

2543192050

## APPENDIX 7

### LESSON

#### **Developing Leadership Synergy for Youth Sanctification**

##### **Intro**

##### **Project Purpose**

The purpose of this project is to increase the knowledge of the importance of synergy between parents, church leaders, and youth leaders for youth sanctification and discipleship.

Group Activity-Pick 3 things that families ensure their children learn. The purpose is to see if any coincides with Scripture.

##### **First session title Synergy Versus Sin-ergy**

The purpose of this session is to define synergy, distinguish from sin-ergy, and discuss the

essential factors of synergy, all for youth sanctification.

##### **Discuss activity**

##### **Disseminate Critical Statistics**

George Barna- “Now only 33 percent of church youth say the church will play a part in their lives when they leave home.”<sup>1</sup>

Steve Wright - Many Youth Pastors “Reported that their relationship with God improved once they left youth ministry.”<sup>2</sup>

“Maybe this isn’t so surprising; maybe we have come to accept a model of youth ministry that isn’t spiritually healthy for those who lead it or for their families.”<sup>3</sup>

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<sup>1</sup>George. Barna, *Real Teens* (Ventura, CA: Regal Books, 2001), 136.

<sup>2</sup>Steve Wright and Chris Graves, *ReThink: Decide for Yourself, Is Student Ministry Working?*, 3rd ed. (Wake Forest, NC: InQuest Ministries, 2014), 15.

<sup>3</sup>Wright and Graves, *ReThink*, 15.

“It seems that churches of all denominations and sizes are failing to reach teens with the Gospel and baptize them.”<sup>4</sup>

Nehemiah institute in Lexington Kentucky-There is only a 6 percent difference between a comparison of public school students from a Christian home and Christian school students.<sup>5</sup> It would seem that students from Christian schools should have a more appropriate worldview, but more damaging is 79 to 85 percent of any subset “Do not embrace a biblical world view.”<sup>6</sup>

### **Biblical example of Sin-ergy**

#### **Matt 19:13**

*Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them.*

Context

The disciples were selected and trained by Jesus, but they rebuked parents or people from bringing children to Jesus.

The disciples can be an example of church members.

The people can be parents or formal/informal guardians.

The disciples did some good things, but here they were not sending the right biblical message.

The essence of sin-ergy is all of us doing the same thing in and out of church and our homes while our youth are lost or absent partly because we do not think reinforcement, transition, connection, and collaboration for Christ.

### **Essential Factors of Synergy**

Notice I did not say we do not think reinforcement, transition, connection, and collaboration. (Refer to group activity.)

The essence of Synergy is not the goodness of a church leader, youth leader or parent; it is the continuous combined impact on the youth.

Challenge: let’s say the parents were raising their children right, the church leaders were executing church ministries right, and the youth ministry was strong. If there is not a realized connection between the three parties, we are going to explore there is no synergy.

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<sup>4</sup>Wright and Graves, *Rethink*, 18.

<sup>5</sup>The Nehemiah institute has a wealth of information along with years of data following the worldview of Christian youth. <http://www.nehemiahinstitute.com/index.php>.

<sup>6</sup>The Nehemiah institute has a wealth of information along with years of data following the worldview of Christian youth. <http://www.nehemiahinstitute.com/index.php>.

Synergy does not negate free will. Some people will refuse to yield to the Spirit and obey the Word no matter the exposure (Remember Judas was one of the original 12). The purpose of Synergy is increasing the exposure to the Spirit and the Word.

Sin-ergy started in Gen 3 and will not leave until Rev 21, so this study is to focus on some things we can do to add leadership synergy to youth sanctification as a Christian.

## **Second Session Title Synergy is Commanded**

The purpose of this session is to explore the biblical command to teach Scripture to everyone, everywhere, every time, which is the biblical method of Synergy.

*Duet 6:6-9* <sup>6</sup> *And these words, which I command thee this day, shall be in thine heart:* <sup>7</sup> *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

### **Context**

#### **Commanded to teach the Word**

*6 And these words, which I command thee this day, shall be upon thy heart;*

The Word is the foundation of synergy and must be fully accepted and obeyed by every Christian.

Let's split this supposed hair. Many Christians know that they are supposed to teach the Word. As we discuss this I want you to consider if you are committed, consistent, comprehensive, compelling, and courageous in your teaching.

#### **Everyone is Commanded to Teach the Word to Children**

*7 and thou shalt teach them diligently unto thy children,*

The focus here is Christian parents, but the thou speaks to the command to all parents

Diligently teach speaks to consistently, correctly, courageous.

If everyone does this, the Word can be the strongest force in our culture.

#### **Commanded to Teach the Word Everywhere**

*7 and shalt talk of them when thou sittest in thy house,*

Family, intimacy, personal

There is talking in all houses, the command prioritizes talking about the Word. There is no better conversation.

*7 and when thou walkest by the way,*

Teaching the Word is commanded where ever we go and whenever we go. Church should not be the first or only time a Christian child reads or learn the Word.

*7 and when thou liest down, and when thou risest up.*

Teaching the Word is required along with all activities from leisure to work as it applies.

To sum it up, teaching is for everyone, everywhere, and every time.

Know you are teaching something, but is it biblical?

### **Relevant and Righteous Reinforcement of the Teaching of God's Word is Commanded**

*8 And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. 9 And thou shalt write them upon the door-posts of thy house, and upon thy gates.*

Sign, frontlets, door-posts, and gates-Stands in the gap for the teacher

Verses 6-7 if done right cover a lot, but it does not cover everything.

Verse 8-9 gives the parents and leaders opportunity to create other ways to reinforce God's Word tailored to and for the child and in a mass communication way

Activity-Think of 5-7 ways to reinforce relevant lessons for youth individually and mass communication.

It does not count if it is not relevant or righteous according to the Word.

When it comes to the Word, the center of gravity is the home, if the parents are not following these verses there are 2 main problems. 1. Disobedience to God. 2. Failure to create an environment for youth sanctification. If this is not right, everything else is possible, but from our perspective more problematic or Paul would call it a stumbling block.

### **Biblical Models Can Reinforce the Word**

There are a number of models designed to help youth. If they are not following the Word of God properly, it will not add to youth sanctification. Here are some good models I found in my research D6, Family Equipping, and Adoption Model. The reasons they are good are as follows: they were based on the rightly divided Word of God, they recognized the parents are the most important element to youth sanctification, and there was synergy between parents, youth leaders and church leaders.

### **Third Session Title Synergy, a Biblical Leadership Practice**

The purpose of this session is to discuss the importance of Christian leaders encouraging others to imitate them, ensure Christians are imitating Christ, and to enhance imitating the imitation of Christ.

*1 Cor 11:1 Be ye imitators of me, even as I also am of Christ. (Context)*

## **Christian Leaders and Mature Christians Must Demand Imitating**

*I Be ye imitators of me*

As an imperfect leader, Paul required followers to imitate him.

Imitation means follow what you see.

This imitation is a soft but significant skill in synergy.

This is a general command which suggests that Paul is being very careful of doing the things good to be imitated.

### **The Imitating Must be Fully Focused on Christ**

*I even as I also am of Christ.*

Breakout group discussion one of the following:

How adults imitating Christ can help youth outside of church.

How adults imitating Christ can help youth outside of the home.

How youth imitating adults imitating Christ can help unchurched youth.

Imitating Christ is impossible without relationship, rightness, reading, realness, relevance, and repentance.

### **The Imitating Should Not be Limited**

There are many things we want people to imitate.

There are other things that may be embarrassing, painful, and require patience.

Life on life leadership covers the good, bad, and the ugly. This is not an excuse to live sinful, but freedom to be the light in darkness.

There is no limitation to the imitation, I do believe that many things need to be done away from children, but they have to see how to deal with failure and success, blessings and curses; and wins and losses.

Fearing to do this and failure to do this is disobedience and not contributing to synergy.

## **Fourth Session Title Synergy, a Spirit-Driven Practice**

The purpose is to demonstrate that synergy is deliberately driven by the Spirit, therefore not walking in synergy is not following the Spirit.

*Acts 2:46-47*

<sup>46</sup> *And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,*<sup>47</sup> *Praising God,*

*and having favour with all the people. And the Lord added to the church daily such as should be saved.*

(Context)

In this small snapshot of the Acts of the Holy Spirit, we see the proof and results of the commanded Spirit-driven synergy.

### **Spirit-driven Dailey Unified Worship**

*46 And they, continuing daily with one accord in the temple*

Christians went to the temple Dailey

Center for worship, leadership, praise and hearing the Word of God

### **Spirit-driven Daily House to House Fellowship**

*46 and breaking bread from house to house*

The focus of the interaction was Spiritual at the temple

But the focus of the interactions from house to house was fellowship

This fellowship created opportunities for synergy for multiple families, though it did not mention children specifically, is it to stretch to say there were children at some of the houses if not most of the houses?

### **Spirit-driven Biblically Unified Joy**

*46 did eat their meat with gladness and singleness of heart*

This Spirit led interaction was full of Joy, synergy does not have to be boring, stale, or sour.

Singleness of heart speaks to unity, but the right type of unity, not like Ananias and Sapphiras in Acts 5.

### **Spirit Prioritization of God**

*47 Praising God*-In Spiritual-driven Synergy even fellowship events make God the priority.

Discuss ways to make God priority in fellowship events

### **Spirit Created Synergy**

*47 and having favour with all the people*-Spirit driven unity enhances relationships and interaction with all people, which fosters an environment for synergy

The favor is deliberate to share the Word, will, way, works, and worship of God.

### **Spirit Use of Synergy for Salvation**



*47 And the Lord added to the church daily-*The results of Spirit-driven synergy is addition to the church, this is the main purpose of the Spirit. We cannot fabricate the Spirit's actions, but we can greave the Spirit and be stumbling blocks.

### **Fifth Session Title Synergy, a Kingdom Priority**

The purpose of this session discover that synergy is prioritizing bringing children to Jesus with the hope that they stay with Him through eternity.

Matt 19

*13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer the little children, and forbid them not, to come unto me: for [h]to such belongeth the kingdom of heaven. 15 And he laid his hands on them, and departed thence.*

Connection with the first Session

So we talked about a real life bad example of Synergy from candidates with the greatest potential, directly connected to Jesus.

Now we will shift to a great example of Synergy from unlikely people

### **Anyone Can and Must Bring Children to Jesus**

*13 Then were there brought unto him little children,*

out of the blue, some people thought it was a good idea to bring their children to Jesus; Challenge- cut the fun church stuff, ponder how many times we exposed our children to Jesus through His Word, church, prayer, and other discipleship church events?

### **Do We Want Jesus to Impact Our children?**

*13 that he should lay his hands on them, and pray-*These unlikely candidates didn't just want a brief acquaintance, they wanted a personal, spiritual life changing encounter.

Let's not get upset-the things that we follow through on and ensure happens without fail, over Christ, represents our focus, our God, and our heart.

This was spontaneous, it does not have to be a scheduled service or big event, Synergy works just as well on senior sign night, prom night, while high or while hurt.

They thought Jesus could help them

*13 and the disciples rebuked them-*we discussed the serious problems with this. Warning, no matter how good your actions are, people even closest to you and supposedly Jesus, will attempt to discourage you.

### **Jesus Commanded What the People Did**

*14 But Jesus said, Suffer the little children, and forbid them not, to come unto me*

Nothing should stop those responsible for bringing children to Jesus or prevent children that want to come to Him. Difficult times come, but it should not prevent getting children to Jesus.

Remember Paul had to add the qualifier as I follow Christ, Jesus is the Christ, so he *said come unto me*, Who else can say this with more power or authority?

### **Synergy's Greatest Result is Heaven**

*14 for to such belongeth the kingdom of heaven*-If we are still struggling with the pertinence and priority of synergy, children also have potential, placement, and priority in the Kingdom

through salvation, Heaven is their home... What are we willing to do to ensure many children make it there? This is what we need to think about when it comes to Synergy. Is it more important for youth I am connected with, to get to college or heaven? Our actions must reflect.

### **Synergy's Greatest Experience is being Impacted by Jesus**

*15 And he laid his hands on them, and departed thence.*

He actually did what they initially asked Him to do

Synergy is not a new concept that I am trying to read into the Bible, it is the proper methodology for Christian actions, Paul would call it our reasonable service

Challenge: Is there something I would do, if given the opportunity, to do over and above anything related to being impacted by Christ?

People pay and stand in line for pictures and autographs. What are you willing to do to be impacted by Jesus?

The purpose of Synergy is getting youth to Jesus anywhere anytime.

Prison ministry, recovery ministry, homeless outreach are all good, but are we saying that free people, sober people, and people with houses do not need Jesus?

Pick 2 great accomplishments and 2 failures. How can you expose the person to Jesus in each.

*Jesus departed*, -then geographically, soon physically, but never spiritually

He left disciples to impact the world; this includes everyone saved.

Synergy means eternally exposing myself and others to Jesus through His Word, will, works, way, and worship.

APPENDIX 8  
LESSON HANDOUTS

## Outline

The purpose of this project is to increase the knowledge of the importance of synergy between parents, church leaders, and youth leaders for youth sanctification and discipleship.

- Pre Test
- 1 Synergy versus Sin-ergy
- 2 Synergy is Commanded
- 3 Synergy, a Biblical Leadership Prac
- 4 Synergy, a Spirit-Driven Practice
- 5 Synergy, a Kingdom Priority
- Post Test



## Developing Leadership Synergy for Youth Sanctification at New Hope MBC

Silas Jermaine Session Sr  
Doctoral Student  
Southern Baptist Theological Seminary  
[ssession582@students.sbts.edu](mailto:ssession582@students.sbts.edu), 2543192050





## 1 Synergy versus Sin-ergy

Group Activity-Pick 3 things that families ensure their children learn.

The purpose of this session is to define synergy, distinguish from sin-ergy, and discuss the essential factors of synergy, all for youth sanctification.

## 1 Synergy versus Sin-ergy

### Statistics

- George Barna- "Now only **33%** of church youth say the church will play a part in their lives when they leave home."
- Steve Wright -**Many Youth Pastors** "Reported that their relationship with God improved once they left youth ministry."
- "It seems that churches of all denominations and sizes are **failing to reach teens** with the Gospel and baptize them."
- Nehemiah institute in Lexington Kentucky-There is only a **6 percent difference** between a comparison of public school students from a Christian home and Christian school students.
- **79 to 85%** of any subset "Do not embrace a biblical world view."





## 1 Synergy versus Sin-ergy

### Biblical Example of Sin-ergy

- **Matt 19:13** Then were there brought unto him little children, that he should lay his hands on them, and pray: **and the disciples rebuked them.**
- The Disciples were selected and trained by Jesus.
- The Disciples could represent people in church.
- The Disciples did not do everything wrong, but this is clearly wrong.
- The essence of Sin-ergy- no thought of **reinforcement, transition, connection, and collaboration for Christ**

## 1 Synergy versus Sin-ergy



### Essential Factors of Synergy

- The essence of Synergy is not the goodness of a church leader, youth leader or parent, it is the continuous combined impact on the youth.
- Synergy does not negate free will.
- Sin-ergy started in Gen 3 and will not leave until Rev 21, so this study is to focus on some things we can do to add leadership synergy to youth sanctification as a Christian.



## 2 Synergy is Commanded

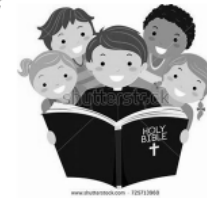
The purpose of this session is to explore the biblical command to teach Scripture to everyone, everywhere, every time, which is the the biblical method of synergy.

### **Deuteronomy 6:6-9**

#### **Commanded to Teach the Word**

*6 And these words, which I command thee this day, shall be upon thy heart;*

- The Word is the foundation of Synergy
- Consider if you are committed, consistent, comprehensive, compelling, and courageous in your teaching.



## 2 Synergy is Commanded

### **Deuteronomy 6:6-9**

#### **Everyone is Commanded to Teach the Word to Children**

*7 and thou shalt teach them diligently unto thy children,*

- *Thou-speaks to the command to all parents*
- *Diligently-consistently, correctly, courageous*





## 2 Synergy is Commanded



### **Deuteronomy 6:6-9**

#### **Commanded to Teach the Word Everywhere**

*7 and shalt talk of them when thou sittest in thy house-*  
personal, intimate, home, godly conversation

*and when thou walkest by the way, - wherever and*  
whenever we go

*and when thou liest down, and when thou risest up. – All*  
activities

Let's go for a  
**walk**



## 2 Synergy is Commanded

### **Deuteronomy 6:6-9**

#### **Relevant and Righteous Reinforcement of the Teaching of God's Word is Commanded**

*8 And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. 9 And thou shalt write them upon the door-posts of thy house, and upon thy gates.*

- Sign, frontlets, door-posts, gates – Stands in the gap for the teacher
- Activity-Think of 5-7 ways to reinforce relevant biblical lessons for youth individually and mass communication.
- D6 Model, Family Equipping Model, Adoption Model

## 3 Synergy, a Biblical Leadership Practice

The purpose of this session is to discuss the importance of Christian leaders encouraging others to imitate them, ensure Christians are imitating Christ, and to enhance imitating the imitation of Christ.

1 Cor 11:1

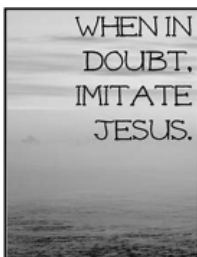
### **Christian Leaders and Mature Christians Must Demand Imitating**

*1 Be ye imitators of me*

Paul, imperfect but commanded imitation

Follow the goodness you see

Exemplify as best you can



## 3 Synergy, a Biblical Leadership Practice

### **The Imitating Must be Fully Focused on Christ**

*1 even as I also am of Christ.*

Breakout group discussion one of the following:

How adults imitating Christ can help youth outside of church.

How adults imitating Christ can help youth outside of the home.

How youth imitating adults, imitating Christ can help unchurched youth.





### 3 Synergy, a Biblical Leadership Practice

#### **The Imitating Should Not be Limited.**

Do not only focus on where you are the strongest.

Life on life leadership covers the good, bad, and the ugly.



### 4 Synergy, a Spirit-Driven Practice

**The purpose of this lesson is to demonstrate that synergy is deliberately driven by the Spirit, therefore not walking in synergy is not following the Spirit.**

**Acts 2:46-47**

**Spirit-driven Dailey Unified Worship**

*46 And they, continuing daily with one accord in the temple*

- Christians went to the temple Dailey
- The Temple- Center for worship, leadership, praise, and hearing the Word of God



## 4 Synergy, a Spirit-Driven Practice

### Spirit-driven Daily House to House Fellowship

*46 and breaking bread from house to house*

- The focus of the interactions from house to house was fellowship
- Were children present?
- This fellowship created an environment for synergy.



## 4 Synergy, a Spirit-Driven Practice

### Spirit-driven Biblically Unified Joy

*46 did eat their meat with gladness and singleness of heart*

- Synergy does not have to be boring, stale, or stale
- Singleness of heart speaks to the right type of





## 4 Synergy, a Spirit-Driven Practice



### **Spirit Prioritization of God**

#### *47 Praising God*

- God was the priority during worship and fellowship.
- Activity- Discuss ways to make God the priority in fellowship events.



## 4 Synergy, a Spirit-Driven Practice



### **Spirit Created Synergy**

#### *47 and having favour with all the people*

- Spirit driven unity enhances relationships and interaction with all people.
- The favor is deliberate to share the Word, will, way, works, and worship of God.



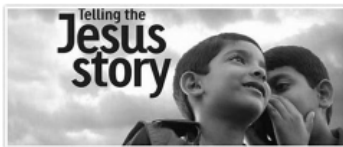
## 4 Synergy, a Spirit-Driven Practice



### **Spirit Use of Synergy for Salvation**

*47 And the Lord added to the church daily*

- The result of Spirit-driven synergy is continuous addition to the church.
- This is the main purpose of the Spirit.
- Warning: do not grieve the Spirit or be a stumbling block.



## 5 Synergy, a Kingdom Priority

The purpose of this session is to discover that synergy is prioritizing bringing children to Jesus with the hope that they stay with Him through eternity.

Matthew 19:13-15

### **Anyone Can and Must Bring Children to Jesus**

*13 Then were there brought unto him little children,*

- Spontaneous actions
- How many times do we expose our children to Jesus through His Word, witness, prayer, and other discipleship church events?
- Compare with school, community, or sports events



## 5 Synergy, a Kingdom Priority

### **Do We Want Jesus to Impact Our children?**

*13 that he should lay his hands on them, and pray*

These unlikely candidates didn't just want a brief acquaintance, they wanted a personal, spiritual life changing encounter.

The things we follow through with is our priority.



*13 and the disciples rebuked them (First Lesson)*

Warning: no matter how good your actions are, people even closest to you and supposedly close to Jesus, will attempt to discourage you.

## 5 Synergy, a Kingdom Priority



### **Jesus Commanded What the People Did**

*14 But Jesus said, Suffer the little children, and forbid them not, to come unto me*

Nothing should stop those responsible for bringing children to Jesus or prevent children that want to come to Him.

Remember Paul had to add the qualifier as I follow Christ, Jesus is the Christ, so He said come unto me.



## 5 Synergy, a Kingdom Priority



### **Synergy's Greatest Result is Heaven**

*14 for to such belongeth the kingdom of heaven*

Children also have potential, placement, and priority in the Kingdom.

Through salvation, heaven is their home.

What are we willing to do to ensure many children make it there?



## 5 Synergy, a Kingdom Priority



### **Synergy's Greatest Experience is Being Impacted by Jesus**

*15 And he laid his hands on them, and departed thence.*

He actually did what they initially asked Him to do.

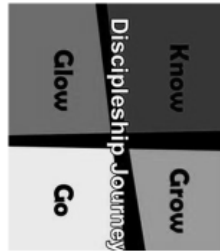
Synergy is not a new concept that I am trying to read into the Bible.

It is the proper methodology for Christian actions.

Paul would call it our reasonable service.

## 5 Synergy, a Kingdom Priority

Activity-Pick 2 great accomplishments and 2 failures. How can you expose youth to Jesus in each?



*15 Jesus departed,- then geographically, soon physically, but never spiritually.*

He left disciples to impact the world; this includes everyone saved.

APPENDIX 9

TABLES

Table A1. Pre-test consolidated response raw data

| Item  | Reponses (25 Participants) |    |   |   |    |    |
|---|----------------------------|----|---|---|----|----|
|   | 1                          | 2  | 3 | 4 | 5  | 6  |
| 1. Parents are the most important people in teaching their children the Word of God.  | 1                          |    |   | 2 | 4  | 18 |
| 2. Youth leaders are the most important people in teaching children the Word of God.  | 1                          | 1  | 5 | 9 | 5  | 2  |
| 3. Church leaders are the most important people in teaching children the Word of God.   | 2                          | 2  | 4 | 8 | 7  | 2  |
| 4. There are only certain things in the Bible that apply to children, so parents and church leaders must research other resources to be more effective. | 8                          | 4  | 1 | 4 | 4  | 3  |
| 5. People that try to apply biblical concepts to issues in life to children are boring.   | 16                         | 5  | 1 | 2 |    | 1  |
| 6. As children get older, they must pursue schooling or work above strengthening their commitment to Christ.  | 5                          | 2  | 2 | 2 | 6  | 7  |
| 7. When seeking direction, I search the Bible for answers.  |                            |    | 1 | 3 | 11 | 9  |
| 8. Children learn more about living for Christ at home.   |                            | 3  | 4 | 1 | 7  | 11 |
| 9. Children learn more about living for Christ at church with church leaders.   | 1                          | 1  | 4 | 8 | 10 | 2  |
| 10. Children learn more about living for Christ at church with youth leaders.   | 1                          | 1  | 2 | 5 | 11 | 4  |
| 11. Church leaders must equip parents to disciple their children.   | 3                          | 2  | 3 | 3 | 9  | 4  |
| 12. Parents must allow youth leaders solely to disciple their children.   | 17                         | 4  | 2 |   |    | 1  |
| 13. It is better for young adults to take a break from church until they desire to return than staying in church all of their lives.                    | 8                          | 13 | 2 | 2 |    |    |



| Item  | Reponses (25 Participants) |    |   |   |    |    |
|---|----------------------------|----|---|---|----|----|
|   | 1                          | 2  | 3 | 4 | 5  | 6  |
| 14. If a child really does not like biblical things, parents must allow them to find something that interests them.   | 8                          | 10 | 5 | 1 | 1  |    |
| 15. No one is perfect so teaching to be Christlike is hypocritical.   | 17                         | 7  | 1 |   |    |    |
| 16. I do not learn similar biblical things from parents, youth leaders, and church leaders.   | 6                          | 9  | 3 | 2 | 2  | 1  |
| 17. Children with no Christian parents do not have to honor their parents.  | 21                         | 3  | 1 |   |    |    |
| 18. Sending children to a Christian school fulfills the requirement of discipling children.   | 14                         | 7  | 2 | 2 |    |    |
| 19. Teaching the Bible is only for church leaders.  | 20                         | 5  |   |   |    |    |
| 20. Teaching children is only for parents and others with a passion for teaching children.  | 14                         | 7  | 2 | 3 |    |    |
| 21. Parents taught me the only way to get to heaven is through Jesus.   | 1                          | 1  |   | 1 | 7  | 14 |
| 22. Youth leaders taught me the only way to get to heaven is through Jesus.   | 1                          | 1  | 1 | 4 | 7  | 11 |
| 23. Church leaders taught me the only way to get to heaven is through Jesus.  |                            |    |   | 1 | 10 | 16 |
| 24. Church leaders taught me the importance of prioritizing the things of God in my life.   |                            |    |   | 2 | 8  | 14 |
| 25. Parents taught me the importance of prioritizing the things of God in my life.  |                            | 2  |   | 2 | 8  | 12 |
| 26. Youth leaders taught me the importance of prioritizing the things of God in my life.  | 2                          | 1  | 1 | 2 | 9  | 6  |
| 27. Parents taught me faithful church attendance is important because I'm saved, not to gain salvation.   | 2                          | 1  | 2 | 4 | 12 | 5  |
| 28. Youth leaders taught me faithful church attendance is important because I'm saved, not to gain salvation.   | 3                          | 1  | 2 | 2 | 12 | 5  |
| 29. Church leaders taught me faithful church attendance is important because I'm saved not to gain salvation.   | 1                          | 1  | 1 | 4 | 11 | 6  |
| 30. My teaching and example from my parents encouraged me to attend at a minimum (worship service, Bible study, Sunday school, and participation in a ministry where I can contribute). | 2                          | 2  |   | 2 | 6  | 12 |

| Item   | Reponses (25 Participants) |   |   |   |    |    |
|--|----------------------------|---|---|---|----|----|
|  | 1                          | 2 | 3 | 4 | 5  | 6  |
| 31. My teaching and example from my church leaders encouraged me to attend at a minimum (worship service, Bible study, Sunday school, and participation in a ministry where I can contribute). | 1                          | 1 |   | 2 | 13 | 9  |
| 32. My teaching and example from my youth leaders encouraged me to attend at a minimum (worship service, Bible study, Sunday school, and participation in a ministry where I can contribute).  | 3                          | 1 |   | 2 | 13 | 6  |
| 33. My parents helped me understand the consequences of sin.   | 2                          |   | 2 | 2 | 7  | 13 |
| 34. My youth leaders helped me understand the consequences of sin.   | 2                          |   | 1 | 4 | 7  | 11 |
| 35. My church leaders helped me understand the consequences of sin.  |                            |   |   | 4 | 7  | 14 |
| 36. My parents prayed for me.  |                            |   |   | 1 | 7  | 17 |
| 37. My church leaders prayed for me.   |                            |   |   | 2 | 8  | 15 |
| 38. My youth leaders prayed for me.  | 1                          | 1 | 1 | 4 | 5  | 14 |
| 39. I read my Bible on a regular basis.  | 1                          | 2 |   | 5 | 7  | 10 |
| 40. I feel it is important for my life to reflect biblical teaching.   | 1                          |   |   |   | 3  | 21 |

Table A2. Post-test consolidated response raw data

| Item  | Reponses (20 Participants) |   |   |   |   |    |
|---|----------------------------|---|---|---|---|----|
|   | 1                          | 2 | 3 | 4 | 5 | 6  |
| 1. Parents are the most important people in teaching their children the Word of God.  |                            |   |   |   | 1 | 19 |
| 2. Youth leaders are the most important people in teaching children the Word of God.  | 1                          | 6 | 2 | 4 | 3 | 4  |
| 3. Church leaders are the most important people in teaching children the Word of God.   | 1                          | 6 | 1 | 5 | 3 | 4  |
| 4. There are only certain things in the Bible that apply to children, so parents and church leaders must research other resources to be more effective. | 6                          | 5 | 2 |   | 3 | 4  |
| 5. People that try to apply biblical concepts to issues in life to children are boring.   | 10                         | 8 | 1 | 1 |   |    |

| Item   | Reponses (20 Participants) |   |   |   |   |    |
|--|----------------------------|---|---|---|---|----|
|  | 1                          | 2 | 3 | 4 | 5 | 6  |
| 6. As children get older, they must pursue schooling or work above strengthening their commitment to Christ.                         | 9                          | 5 |   |   | 3 | 2  |
| 7. When seeking direction, I search the Bible for answers.   |                            |   |   | 2 | 9 | 9  |
| 8. Children learn more about living for Christ at home.  | 1                          | 1 | 1 | 2 | 3 | 12 |
| 9. Children learn more about living for Christ at church with church leaders.  |                            | 2 | 5 | 6 | 3 | 4  |
| 10. Children learn more about living for Christ at church with youth leaders.  | 1                          | 2 | 2 | 8 | 3 | 3  |
| 11. Church leaders must equip parents to disciple their children.  |                            | 1 | 4 | 1 | 8 | 5  |
| 12. Parents must allow youth leaders solely to disciple their children.  | 12                         | 4 | 2 | 1 |   |    |
| 13. It is better for young adults to take a break from church until they desire to return than staying in church all of their lives. | 16                         | 4 |   |   |   |    |
| 14. If a child really does not like biblical things, parents must allow them to find something that interests them.                  | 9                          | 8 |   | 3 |   |    |
| 15. No one is perfect so teaching to be Christlike is hypocritical.  | 15                         | 3 |   |   | 1 | 1  |
| 16. I do not learn similar biblical things from parents, youth leaders, and church leaders.  | 6                          | 7 | 1 | 1 | 3 |    |
| 17. Children with no Christian parents do not have to honor their parents.   | 18                         | 1 | 1 | 1 |   |    |
| 18. Sending children to a Christian school fulfills the requirement of discipling children.  | 15                         | 4 |   | 1 |   |    |
| 19. Teaching the Bible is only for church leaders.   | 17                         | 3 |   |   |   |    |
| 20. Teaching children is only for parents and others with a passion for teaching children.   | 14                         | 2 | 1 |   | 2 | 1  |
| 21. Parents taught me the only way to get to heaven is through Jesus.  | 1                          |   |   | 1 | 4 | 14 |
| 22. Youth leaders taught me the only way to get to heaven is through Jesus.  | 1                          |   | 1 | 4 | 6 | 8  |
| 23. Church leaders taught me the only way to get to heaven is through Jesus.   |                            |   |   | 1 | 7 | 12 |
| 24. Church leaders taught me the importance of prioritizing the things of God in my life.  |                            |   |   | 2 | 8 | 10 |

| Item   | Reponses (20 Participants) |   |   |   |   |    |
|--|----------------------------|---|---|---|---|----|
|  | 1                          | 2 | 3 | 4 | 5 | 6  |
| 25. Parents taught me the importance of prioritizing the things of God in my life.   | 1                          |   |   | 1 | 3 | 15 |
| 26. Youth leaders taught me the importance of prioritizing the things of God in my life.   | 1                          |   |   | 3 | 7 | 9  |
| 27. Parents taught me faithful church attendance is important because I'm saved, not to gain salvation.  | 2                          | 1 | 1 | 2 | 6 | 8  |
| 28. Youth leaders taught me faithful church attendance is important because I'm saved, not to gain salvation.  | 2                          | 1 | 1 | 5 | 4 | 7  |
| 29. Church leaders taught me faithful church attendance is important because I'm saved not to gain salvation.  | 1                          | 1 |   | 2 | 7 | 8  |
| 30. My teaching and example from my parents encouraged me to attend at a minimum (worship service, Bible study, Sunday school, and participation in a ministry where I can contribute).        | 3                          | 1 | 1 | 1 | 4 | 10 |
| 31. My teaching and example from my church leaders encouraged me to attend at a minimum (worship service, Bible study, Sunday school, and participation in a ministry where I can contribute). | 2                          | 1 |   | 1 | 6 | 9  |
| 32. My teaching and example from my youth leaders encouraged me to attend at a minimum (worship service, Bible study, Sunday school, and participation in a ministry where I can contribute).  | 3                          | 1 | 1 | 4 | 3 | 9  |
| 33. My parents helped me understand the consequences of sin.   | 1                          |   |   | 2 | 5 | 12 |
| 34. My youth leaders helped me understand the consequences of sin.   | 1                          | 1 | 1 | 2 | 7 | 8  |
| 35. My church leaders helped me understand the consequences of sin.  |                            |   |   |   | 9 | 10 |
| 36. My parents prayed for me.  |                            |   |   | 2 | 1 | 17 |
| 37. My church leaders prayed for me.   |                            |   |   |   | 5 | 15 |
| 38. My youth leaders prayed for me.  |                            |   | 1 | 2 | 3 | 13 |
| 39. I read my Bible on a regular basis.  | 1                          |   | 1 | 5 | 2 | 7  |
| 40. I feel it is important for my life to reflect biblical teaching.   |                            |   |   |   |   | 19 |

Table A3. Selected responses average pre-test/post-test comparison

| Item  | Pre-test Average | Post-test Average | Change |
|---|------------------|-------------------|--------|
| 1. Parents are the most important people in teaching their children the Word of God.  | 5.16             | 5.95              | +.79   |
| 2. Youth leaders are the most important people in teaching children the Word of God.  | 3.64             | 3.7               | -.06   |
| 3. Church leaders are the most important people in teaching children the Word of God.   | 3.88             | 3.75              | -.13   |
| 4. There are only certain things in the Bible that apply to children, so parents and church leaders must research other resources to be more effective. | 3.04             | 3.05              | +.01   |
| 5. People that try to apply biblical concepts to issues in life to children are boring.   | 1.6              | 1.65              | +.05   |
| 6. As children get older, they must pursue schooling or work above strengthening their commitment to Christ.  | 2.71             | 2.42              | -.29   |
| 7. When seeking direction, I search the Bible for answers.  | 5.3              | 5.35              | +.05   |
| 8. Children learn more about living for Christ at home.   | 4.92             | 5.05              | +.13   |
| 9. Children learn more about living for Christ at church with church leaders.   | 4.54             | 3.58              | -.96   |
| 10. Children learn more about living for Christ at church with youth leaders.   | 4.04             | 4.63              | +.59   |
| 11. Church leaders must equip parents to disciple their children.   | 4.21             | 4.84              | +.63   |
| 12. Parents must allow youth leaders solely to disciple their children.   | 1.54             | 1.58              | +.04   |
| 13. It is better for young adults to take a break from church until they desire to return than staying in church all of their lives.                    | 1.92             | 1                 | -.92   |
| 14. If a child really does not like biblical things, parents must allow them to find something that interests them.                                     | 2.08             | 1.85              | -.23   |
| 15. No one is perfect so teaching to be Christlike is hypocritical.   | 1.36             | 1.6               | +.24   |

| Item   | Pre-test Average | Post-test Average | Change |
|--|------------------|-------------------|--------|
| 16. *(Question 18) Sending children to a Christian school fulfills the requirement of discipling children. | 1.68             | 1.35              | -.33   |
| 17. *(Question 19) Teaching the Bible is only for church leaders.  | 1.2              | 1.15              | -.05   |
| 18. *(Question 20) Teaching children is only for parents and others with a passion for teaching children.  | 1.84             | 1.85              | +.01   |
| 19. *(Question 40) I feel it is important for my life to reflect biblical teaching.                        | 5.68             | 6                 | +.32   |

\*The number in parentheses represent the original number of the question in the entire survey.

Table A4. Consolidated participant responses<sup>7</sup>

| Participant | Pre-test | Post-test |
|-------------|----------|-----------|
| 1           | 181      | 198       |
| 2           | 199      | 230       |
| 3           | 185      | 202       |
| 4           | 201      | 181       |
| 5           | 229      | 212       |
| 6           | 228      | 197       |
| 7           | 200      | 215       |
| 8           | 193      | 189       |
| 9           | 204      | 190       |
| 10          | 148      | 147       |
| 11          | 195      | 199       |
| 12          | 160      | 199       |
| 13          | 180      | 171       |
| 14          | 179      | 194       |
| 15          | 188      | 197       |
| 16          | 166      | 181       |
| 17          | 211      | 186       |
| 18          | 212      | 229       |
| 19          | 190      | 206       |
| 20          | 156      | 209       |

<sup>7</sup>The data for all *t* tests came from this table. The subgroups data was extracted according to their demographic data.

Table A5. Item 1 gender pre-test pivot table<sup>8</sup>

| Participant Number | Female |    |    | Female Total | Male |    | Male Total | Grand Total |
|--------------------|--------|----|----|--------------|------|----|------------|-------------|
|                    | A      | AS | SA |              | A    | SA |            |             |
| 1                  |        |    | 1  | 1            |      |    |            | 1           |
| 2                  |        |    | 1  | 1            |      |    |            | 1           |
| 3                  |        |    | 1  | 1            |      |    |            | 1           |
| 4                  |        |    | 1  | 1            |      |    |            | 1           |
| 5                  |        |    |    |              |      | 1  | 1          | 1           |
| 6                  | 1      |    |    | 1            |      |    |            | 1           |
| 7                  |        |    |    |              |      | 1  | 1          | 1           |
| 8                  |        |    |    |              |      | 1  | 1          | 1           |
| 9                  |        |    | 1  | 1            |      |    |            | 1           |
| 10                 |        | 1  |    | 1            |      |    |            | 1           |
| 11                 |        |    | 1  | 1            |      |    |            | 1           |
| 12                 |        |    |    |              | 1    |    | 1          | 1           |
| 13                 |        |    | 1  | 1            |      |    |            | 1           |
| 14                 |        |    | 1  | 1            |      |    |            | 1           |
| 15                 | 1      |    |    | 1            |      |    |            | 1           |
| 16                 |        | 1  |    | 1            |      |    |            | 1           |
| 17                 |        |    | 1  | 1            |      |    |            | 1           |
| 18                 |        |    |    |              |      | 1  | 1          | 1           |
| 19                 |        |    |    |              |      | 1  | 1          | 1           |
| 20                 | 1      |    |    | 1            |      |    |            | 1           |
| Grand Total        | 3      | 2  | 9  | 14           | 1    | 5  | 6          | 20          |

<sup>8</sup>Tables 7-38 were extracted a pivot table but modified for clarity. Blanks mean there was no answer given and serve as place holders so total numbers are not skewed. The yes and no indicate if the participant was or was not a church leader, youth leader, or parent. For clarification, item 40 is also labeled as Item 19 when considering the 19 questions that were expected to change in this project.

Table A6. Item 1 gender post-test pivot table

| Participant Number | Female |    | Female Total | Male | Male Total | Grand Total |
|--------------------|--------|----|--------------|------|------------|-------------|
|                    | A      | SA |              |      |            |             |
| 1                  |        | 1  | 1            |      |            | 1           |
| 2                  |        | 1  | 1            |      |            | 1           |
| 3                  |        | 1  | 1            |      |            | 1           |
| 4                  |        | 1  | 1            |      |            | 1           |
| 5                  |        |    |              | 1    | 1          | 1           |
| 6                  |        | 1  | 1            |      |            | 1           |
| 7                  |        |    |              | 1    | 1          | 1           |
| 8                  |        |    |              | 1    | 1          | 1           |
| 9                  |        | 1  | 1            |      |            | 1           |
| 10                 | 1      |    | 1            |      |            | 1           |
| 11                 |        | 1  | 1            |      |            | 1           |
| 12                 |        |    |              | 1    | 1          | 1           |
| 13                 |        | 1  | 1            |      |            | 1           |
| 14                 |        | 1  | 1            |      |            | 1           |
| 15                 |        | 1  | 1            |      |            | 1           |
| 16                 |        | 1  | 1            |      |            | 1           |
| 17                 |        | 1  | 1            |      |            | 1           |
| 18                 |        |    |              | 1    | 1          | 1           |
| 19                 |        |    |              | 1    | 1          | 1           |
| 20                 |        | 1  | 1            |      |            | 1           |
| Grand Total        | 1      | 13 | 14           | 6    | 6          | 20          |



Table A7. Item 1 church leader pre-test pivot table

| Participant Number | No |    |    | No Total | Yes |    |    | Yes Total | Grand Total |
|--------------------|----|----|----|----------|-----|----|----|-----------|-------------|
|                    | A  | AS | SA |          | A   | AS | SA |           |             |
| 1                  |    |    | 1  | 1        |     |    |    |           | 1           |
| 2                  |    |    | 1  | 1        |     |    |    |           | 1           |
| 3                  |    |    |    |          |     |    | 1  | 1         | 1           |
| 4                  |    |    | 1  | 1        |     |    |    |           | 1           |
| 5                  |    |    |    |          |     |    | 1  | 1         | 1           |
| 6                  |    |    |    |          | 1   |    |    | 1         | 1           |
| 7                  |    |    |    |          |     |    | 1  | 1         | 1           |
| 8                  |    |    | 1  | 1        |     |    |    |           | 1           |
| 9                  |    |    | 1  | 1        |     |    |    |           | 1           |
| 10                 |    | 1  |    | 1        |     |    |    |           | 1           |
| 11                 |    |    | 1  | 1        |     |    |    |           | 1           |
| 12                 |    |    |    |          | 1   |    |    | 1         | 1           |
| 13                 |    |    | 1  | 1        |     |    |    |           | 1           |
| 14                 |    |    |    |          |     |    | 1  | 1         | 1           |
| 15                 | 1  |    |    | 1        |     |    |    |           | 1           |
| 16                 |    |    |    |          |     | 1  |    | 1         | 1           |
| 17                 |    |    |    |          |     |    | 1  | 1         | 1           |
| 18                 |    |    |    |          |     |    | 1  | 1         | 1           |
| 19                 |    |    | 1  | 1        |     |    |    |           | 1           |
| 20                 |    |    |    |          | 1   |    |    | 1         | 1           |
| Grand Total        | 1  | 1  | 8  | 10       | 3   | 1  | 6  | 10        | 20          |

Table A8. Item 1 church leader post-test pivot table

| Participant Number | No |    | No<br>Total | Yes | Yes<br>Total | Grand<br>Total |
|--------------------|----|----|-------------|-----|--------------|----------------|
|                    | A  | SA |             | SA  |              |                |
| 1                  |    | 1  | 1           |     |              | 1              |
| 2                  |    | 1  | 1           |     |              | 1              |
| 3                  |    |    |             | 1   | 1            | 1              |
| 4                  |    | 1  | 1           |     |              | 1              |
| 5                  |    |    |             | 1   | 1            | 1              |
| 6                  |    |    |             | 1   | 1            | 1              |
| 7                  |    |    |             | 1   | 1            | 1              |
| 8                  |    | 1  | 1           |     |              | 1              |
| 9                  |    | 1  | 1           |     |              | 1              |
| 10                 | 1  |    | 1           |     |              | 1              |
| 11                 |    | 1  | 1           |     |              | 1              |
| 12                 |    |    |             | 1   | 1            | 1              |
| 13                 |    | 1  | 1           |     |              | 1              |
| 14                 |    |    |             | 1   | 1            | 1              |
| 15                 |    | 1  | 1           |     |              | 1              |
| 16                 |    |    |             | 1   | 1            | 1              |
| 17                 |    |    |             | 1   | 1            | 1              |
| 18                 |    |    |             | 1   | 1            | 1              |
| 19                 |    | 1  | 1           |     |              | 1              |
| 20                 |    |    |             | 1   | 1            | 1              |
| Grand Total        | 1  | 9  | 10          | 10  | 10           | 20             |

Table A9. Item 1 youth leader pre-test pivot table

| Participant Number | No |    |    | No Total | Yes |    | Yes Total | Grand Total |
|--------------------|----|----|----|----------|-----|----|-----------|-------------|
|                    | A  | AS | SA |          | A   | SA |           |             |
| 1                  |    |    | 1  | 1        |     |    |           | 1           |
| 2                  |    |    | 1  | 1        |     |    |           | 1           |
| 3                  |    |    | 1  | 1        |     |    |           | 1           |
| 4                  |    |    | 1  | 1        |     |    |           | 1           |
| 5                  |    |    |    |          |     | 1  | 1         | 1           |
| 6                  |    |    |    |          | 1   |    | 1         | 1           |
| 7                  |    |    | 1  | 1        |     |    |           | 1           |
| 8                  |    |    | 1  | 1        |     |    |           | 1           |
| 9                  |    |    | 1  | 1        |     |    |           | 1           |
| 10                 |    | 1  |    | 1        |     |    |           | 1           |
| 11                 |    |    | 1  | 1        |     |    |           | 1           |
| 12                 | 1  |    |    | 1        |     |    |           | 1           |
| 13                 |    |    | 1  | 1        |     |    |           | 1           |
| 14                 |    |    |    |          |     | 1  | 1         | 1           |
| 15                 | 1  |    |    | 1        |     |    |           | 1           |
| 16                 |    | 1  |    | 1        |     |    |           | 1           |
| 17                 |    |    | 1  | 1        |     |    |           | 1           |
| 18                 |    |    | 1  | 1        |     |    |           | 1           |
| 19                 |    |    | 1  | 1        |     |    |           | 1           |
| 20                 |    |    |    |          | 1   |    | 1         | 1           |
| Grand Total        | 2  | 2  | 12 | 16       | 2   | 2  | 4         | 20          |

Table A10. Item 1 youth leader post-test pivot table

| Participant Number | No |    | No Total | Yes | Yes Total | Grand Total |
|--------------------|----|----|----------|-----|-----------|-------------|
|                    | A  | SA |          | SA  |           |             |
| 1                  |    | 1  | 1        |     |           | 1           |
| 2                  |    | 1  | 1        |     |           | 1           |
| 3                  |    | 1  | 1        |     |           | 1           |
| 4                  |    | 1  | 1        |     |           | 1           |
| 5                  |    |    |          | 1   | 1         | 1           |
| 6                  |    |    |          | 1   | 1         | 1           |
| 7                  |    | 1  | 1        |     |           | 1           |
| 8                  |    | 1  | 1        |     |           | 1           |
| 9                  |    | 1  | 1        |     |           | 1           |
| 10                 | 1  |    | 1        |     |           | 1           |
| 11                 |    | 1  | 1        |     |           | 1           |
| 12                 |    | 1  | 1        |     |           | 1           |
| 13                 |    | 1  | 1        |     |           | 1           |
| 14                 |    |    |          | 1   | 1         | 1           |
| 15                 |    | 1  | 1        |     |           | 1           |
| 16                 |    | 1  | 1        |     |           | 1           |
| 17                 |    | 1  | 1        |     |           | 1           |
| 18                 |    | 1  | 1        |     |           | 1           |
| 19                 |    | 1  | 1        |     |           | 1           |
| 20                 |    |    |          | 1   | 1         | 1           |
| Grand Total        | 1  | 15 | 16       | 4   | 4         | 20          |

Table A11. Item 1 parent pre-test pivot table

| Participant Number | No |    | No Total | Yes |    |    | Yes Total | Grand Total |
|--------------------|----|----|----------|-----|----|----|-----------|-------------|
|                    | A  | SA |          | A   | AS | SA |           |             |
| 1                  |    |    |          |     |    | 1  | 1         | 1           |
| 2                  |    | 1  | 1        |     |    |    |           | 1           |
| 3                  |    |    |          |     |    | 1  | 1         | 1           |
| 4                  |    |    |          |     |    | 1  | 1         | 1           |
| 5                  |    |    |          |     |    | 1  | 1         | 1           |
| 6                  | 1  |    | 1        |     |    |    |           | 1           |
| 7                  |    |    |          |     |    | 1  | 1         | 1           |
| 8                  |    |    |          |     |    | 1  | 1         | 1           |
| 9                  |    |    |          |     |    | 1  | 1         | 1           |
| 10                 |    |    |          |     | 1  |    | 1         | 1           |
| 11                 |    |    |          |     |    | 1  | 1         | 1           |
| 12                 |    |    |          | 1   |    |    | 1         | 1           |
| 13                 |    |    |          |     |    | 1  | 1         | 1           |
| 14                 |    |    |          |     |    | 1  | 1         | 1           |
| 15                 |    |    |          | 1   |    |    | 1         | 1           |
| 16                 |    |    |          |     | 1  |    | 1         | 1           |
| 17                 |    |    |          |     |    | 1  | 1         | 1           |
| 18                 |    |    |          |     |    | 1  | 1         | 1           |
| 19                 |    |    |          |     |    | 1  | 1         | 1           |
| 20                 |    |    |          | 1   |    |    | 1         | 1           |
| Grand Total        | 1  | 1  | 2        | 3   | 2  | 13 | 18        | 20          |

Table A12. Item 1 parent post-test pivot table

| Participant Number | No |          | Yes |    | Yes Total | Grand Total |
|--------------------|----|----------|-----|----|-----------|-------------|
|                    | SA | No Total | A   | SA |           |             |
| 1                  |    |          |     | 1  | 1         | 1           |
| 2                  | 1  | 1        |     |    |           | 1           |
| 3                  |    |          |     | 1  | 1         | 1           |
| 4                  |    |          |     | 1  | 1         | 1           |
| 5                  |    |          |     | 1  | 1         | 1           |
| 6                  | 1  | 1        |     |    |           | 1           |
| 7                  |    |          |     | 1  | 1         | 1           |
| 8                  |    |          |     | 1  | 1         | 1           |
| 9                  |    |          |     | 1  | 1         | 1           |
| 10                 |    |          | 1   |    | 1         | 1           |
| 11                 |    |          |     | 1  | 1         | 1           |
| 12                 |    |          |     | 1  | 1         | 1           |
| 13                 |    |          |     | 1  | 1         | 1           |
| 14                 |    |          |     | 1  | 1         | 1           |
| 15                 |    |          |     | 1  | 1         | 1           |
| 16                 |    |          |     | 1  | 1         | 1           |
| 17                 |    |          |     | 1  | 1         | 1           |
| 18                 |    |          |     | 1  | 1         | 1           |
| 19                 |    |          |     | 1  | 1         | 1           |
| 20                 |    |          |     | 1  | 1         | 1           |
| Grand Total        | 2  | 2        | 1   | 17 | 18        | 20          |

Table A13. Item 11 gender pre-test pivot table

| Participant Number | Female |     |   |    |     |     |       | Fe-male | Male |     |   |     |     | Male Total | Grand Total |
|--------------------|--------|-----|---|----|-----|-----|-------|---------|------|-----|---|-----|-----|------------|-------------|
|                    | A      | A S | D | DS | S A | S D | Blank |         | A    | A S | D | S A | S D |            |             |
| 1                  |        | 1   |   |    |     |     |       | 1       |      |     |   |     |     |            | 1           |
| 2                  |        |     |   | 1  |     |     |       | 1       |      |     |   |     |     |            | 1           |
| 3                  |        |     |   |    | 1   |     |       | 1       |      |     |   |     |     |            | 1           |
| 4                  | 1      |     |   |    |     |     |       | 1       |      |     |   |     |     |            | 1           |
| 5                  |        |     |   |    |     |     |       |         |      |     |   | 1   |     | 1          | 1           |
| 6                  |        |     |   | 1  |     |     |       | 1       |      |     |   |     |     |            | 1           |
| 7                  |        |     |   |    |     |     |       |         |      |     |   |     | 1   | 1          | 1           |
| 8                  |        |     |   |    |     |     |       |         |      | 1   |   |     |     | 1          | 1           |
| 9                  | 1      |     |   |    |     |     |       | 1       |      |     |   |     |     |            | 1           |
| 10                 |        | 1   |   |    |     |     |       | 1       |      |     |   |     |     |            | 1           |
| 11                 | 1      |     |   |    |     |     |       | 1       |      |     |   |     |     |            | 1           |
| 12                 |        |     |   |    |     |     |       |         |      |     | 1 |     |     | 1          | 1           |
| 13                 |        |     | 1 |    |     |     |       | 1       |      |     |   |     |     |            | 1           |
| 14                 | 1      |     |   |    |     |     |       | 1       |      |     |   |     |     |            | 1           |
| 15                 |        | 1   |   |    |     |     |       | 1       |      |     |   |     |     |            | 1           |
| 16                 | 1      |     |   |    |     |     |       | 1       |      |     |   |     |     |            | 1           |
| 17                 |        |     |   |    |     | 1   |       | 1       |      |     |   |     |     |            | 1           |
| 18                 |        |     |   |    |     |     |       |         |      |     |   | 1   |     | 1          | 1           |
| 19                 |        |     |   |    |     |     |       |         | 1    |     |   |     |     | 1          | 1           |
| 20                 |        |     |   |    |     |     | Blank |         |      |     |   |     |     |            | Blank       |
| Grand Total        | 5      | 3   | 1 | 2  | 1   | 1   | Blank | 13      | 1    | 1   | 1 | 2   | 1   | 6          | 19          |

Table A14. Item 11 gender post-test pivot table

| Participant Number | Female |    |   |        |        |       | Female Total | Male |        |        | Male Total | Grand Total |
|--------------------|--------|----|---|--------|--------|-------|--------------|------|--------|--------|------------|-------------|
|                    | A      | AS | D | D<br>S | S<br>A | Blank |              | A    | D<br>S | S<br>A |            |             |
| 1                  |        |    | 1 |        |        |       | 1            |      |        |        |            | 1           |
| 2                  | 1      |    |   |        |        |       | 1            |      |        |        |            | 1           |
| 3                  |        | 1  |   |        |        |       | 1            |      |        |        |            | 1           |
| 4                  |        |    | 1 |        |        |       | 1            |      |        |        |            | 1           |
| 5                  |        |    |   |        |        |       |              |      |        | 1      | 1          | 1           |
| 6                  |        | 1  |   |        |        |       | 1            |      |        |        |            | 1           |
| 7                  |        |    |   |        |        |       |              | 1    |        |        | 1          | 1           |
| 8                  |        |    |   |        |        |       |              |      |        | 1      | 1          | 1           |
| 9                  | 1      |    |   |        |        |       | 1            |      |        |        |            | 1           |
| 10                 | 1      |    |   |        |        |       | 1            |      |        |        |            | 1           |
| 11                 | 1      |    |   |        |        |       | 1            |      |        |        |            | 1           |
| 12                 |        |    |   |        |        |       |              |      | 1      |        | 1          | 1           |
| 13                 | 1      |    |   |        |        |       | 1            |      |        |        |            | 1           |
| 14                 |        |    |   |        | 1      |       | 1            |      |        |        |            | 1           |
| 15                 |        |    |   | 1      |        |       | 1            |      |        |        |            | 1           |
| 16                 |        |    |   |        | 1      |       | 1            |      |        |        |            | 1           |
| 17                 |        |    |   |        |        | Blank |              |      |        |        |            | Blank       |
| 18                 |        |    |   |        |        |       |              |      |        | 1      | 1          | 1           |
| 19                 |        |    |   |        |        |       |              | 1    |        |        | 1          | 1           |
| 20                 |        |    |   | 1      |        |       | 1            |      |        |        |            | 1           |
| Grand Total        | 5      | 2  | 2 | 2      | 2      | Blank | 13           | 2    | 1      | 3      | 6          | 19          |



Table A15. Item 11 church leader pre-test pivot table

| Participant Number | No |     |   |     | No Total | Yes |   |     |     |     |       | Yes Total | Grand Total |
|--------------------|----|-----|---|-----|----------|-----|---|-----|-----|-----|-------|-----------|-------------|
|                    | A  | A S | D | D S |          | A   | D | D S | S A | S D | Blank |           |             |
| 1                  |    | 1   |   |     | 1        |     |   |     |     |     |       |           | 1           |
| 2                  |    |     |   | 1   | 1        |     |   |     |     |     |       |           | 1           |
| 3                  |    |     |   |     |          |     |   |     | 1   |     |       | 1         | 1           |
| 4                  | 1  |     |   |     | 1        |     |   |     |     |     |       |           | 1           |
| 5                  |    |     |   |     |          |     |   |     | 1   |     |       | 1         | 1           |
| 6                  |    |     |   |     |          |     |   | 1   |     |     |       | 1         | 1           |
| 7                  |    |     |   |     |          |     |   |     |     | 1   |       | 1         | 1           |
| 8                  |    | 1   |   |     | 1        |     |   |     |     |     |       |           | 1           |
| 9                  | 1  |     |   |     | 1        |     |   |     |     |     |       |           | 1           |
| 10                 |    | 1   |   |     | 1        |     |   |     |     |     |       |           | 1           |
| 11                 | 1  |     |   |     | 1        |     |   |     |     |     |       |           | 1           |
| 12                 |    |     |   |     |          |     | 1 |     |     |     |       | 1         | 1           |
| 13                 |    |     | 1 |     | 1        |     |   |     |     |     |       |           | 1           |
| 14                 |    |     |   |     |          | 1   |   |     |     |     |       | 1         | 1           |
| 15                 |    | 1   |   |     | 1        |     |   |     |     |     |       |           | 1           |
| 16                 |    |     |   |     |          | 1   |   |     |     |     |       | 1         | 1           |
| 17                 |    |     |   |     |          |     |   |     |     | 1   |       | 1         | 1           |
| 18                 |    |     |   |     |          |     |   |     | 1   |     |       | 1         | 1           |
| 19                 | 1  |     |   |     | 1        |     |   |     |     |     |       |           | 1           |
| 20                 |    |     |   |     |          |     |   |     |     |     | Blank |           | Blank       |
| Grand Total        | 4  | 4   | 1 | 1   | 10       | 2   | 1 | 1   | 3   | 2   | Blank | 9         | 19          |

Table A16. Item 11 church leader post-test pivot table

| Participant Number | No |   |    |    | No Total | Yes |    |    |    |       | Yes Total | Grand Total |
|--------------------|----|---|----|----|----------|-----|----|----|----|-------|-----------|-------------|
|                    | A  | D | DS | SA |          | A   | AS | DS | SA | Blank |           |             |
| 1                  |    | 1 |    |    | 1        |     |    |    |    |       |           | 1           |
| 2                  | 1  |   |    |    | 1        |     |    |    |    |       |           | 1           |
| 3                  |    |   |    |    |          |     | 1  |    |    |       | 1         | 1           |
| 4                  |    | 1 |    |    | 1        |     |    |    |    |       |           | 1           |
| 5                  |    |   |    |    |          |     |    |    | 1  |       | 1         | 1           |
| 6                  |    |   |    |    |          |     | 1  |    |    |       | 1         | 1           |
| 7                  |    |   |    |    |          | 1   |    |    |    |       | 1         | 1           |
| 8                  |    |   |    | 1  | 1        |     |    |    |    |       |           | 1           |
| 9                  | 1  |   |    |    | 1        |     |    |    |    |       |           | 1           |
| 10                 | 1  |   |    |    | 1        |     |    |    |    |       |           | 1           |
| 11                 | 1  |   |    |    | 1        |     |    |    |    |       |           | 1           |
| 12                 |    |   |    |    |          |     |    | 1  |    |       | 1         | 1           |
| 13                 | 1  |   |    |    | 1        |     |    |    |    |       |           | 1           |
| 14                 |    |   |    |    |          |     |    |    | 1  |       | 1         | 1           |
| 15                 |    |   | 1  |    | 1        |     |    |    |    |       |           | 1           |
| 16                 |    |   |    |    |          |     |    |    | 1  |       | 1         | 1           |
| 17                 |    |   |    |    |          |     |    |    |    | Blank |           | Blank       |
| 18                 |    |   |    |    |          |     |    |    | 1  |       | 1         | 1           |
| 19                 | 1  |   |    |    | 1        |     |    |    |    |       |           | 1           |
| 20                 |    |   |    |    |          |     |    | 1  |    |       | 1         | 1           |
| Grand Total        | 6  | 2 | 1  | 1  | 10       | 1   | 2  | 2  | 4  | Blank | 9         | 19          |

Table A17. Item 11 youth leader pre-test pivot table

| Partici-<br>pant<br>Number | No |        |   |   |        |        |        | No<br>Total | Yes |        |        |       | Yes<br>Total | Grand<br>Total |
|----------------------------|----|--------|---|---|--------|--------|--------|-------------|-----|--------|--------|-------|--------------|----------------|
|                            | A  | A<br>S | D | D | D<br>S | S<br>A | S<br>D |             | A   | D<br>S | S<br>A | Blank |              |                |
| 1                          |    | 1      |   |   |        |        |        | 1           |     |        |        |       |              | 1              |
| 2                          |    |        |   |   | 1      |        |        | 1           |     |        |        |       |              | 1              |
| 3                          |    |        |   |   |        | 1      |        | 1           |     |        |        |       |              | 1              |
| 4                          | 1  |        |   |   |        |        |        | 1           |     |        |        |       |              | 1              |
| 5                          |    |        |   |   |        |        |        |             |     |        | 1      |       | 1            | 1              |
| 6                          |    |        |   |   |        |        |        |             |     | 1      |        |       | 1            | 1              |
| 7                          |    |        |   |   |        |        | 1      | 1           |     |        |        |       |              | 1              |
| 8                          |    | 1      |   |   |        |        |        | 1           |     |        |        |       |              | 1              |
| 9                          | 1  |        |   |   |        |        |        | 1           |     |        |        |       |              | 1              |
| 10                         |    | 1      |   |   |        |        |        | 1           |     |        |        |       |              | 1              |
| 11                         | 1  |        |   |   |        |        |        | 1           |     |        |        |       |              | 1              |
| 12                         |    |        |   | 1 |        |        |        | 1           |     |        |        |       |              | 1              |
| 13                         |    |        | 1 |   |        |        |        | 1           |     |        |        |       |              | 1              |
| 14                         |    |        |   |   |        |        |        |             | 1   |        |        |       | 1            | 1              |
| 15                         |    | 1      |   |   |        |        |        | 1           |     |        |        |       |              | 1              |
| 16                         | 1  |        |   |   |        |        |        | 1           |     |        |        |       |              | 1              |
| 17                         |    |        |   |   |        |        | 1      | 1           |     |        |        |       |              | 1              |
| 18                         |    |        |   |   |        | 1      |        | 1           |     |        |        |       |              | 1              |
| 19                         | 1  |        |   |   |        |        |        | 1           |     |        |        |       |              | 1              |
| 20                         |    |        |   |   |        |        |        |             |     |        |        | Blank |              | Blank          |
| Grand<br>Total             | 5  | 4      | 1 | 1 | 1      | 2      | 2      | 16          | 1   | 1      | 1      | Blank | 3            | 19             |

Table A18. Item 11 youth leader post-test pivot table

| Participant Number | No |    |   |    |    |       | No Total | Yes |    |    | Yes Total | Grand Total |
|--------------------|----|----|---|----|----|-------|----------|-----|----|----|-----------|-------------|
|                    | A  | AS | D | DS | SA | Blank |          | AS  | DS | SA |           |             |
| 1                  |    |    | 1 |    |    |       | 1        |     |    |    |           | 1           |
| 2                  | 1  |    |   |    |    |       | 1        |     |    |    |           | 1           |
| 3                  |    | 1  |   |    |    |       | 1        |     |    |    |           | 1           |
| 4                  |    |    | 1 |    |    |       | 1        |     |    |    |           | 1           |
| 5                  |    |    |   |    |    |       |          |     |    | 1  | 1         | 1           |
| 6                  |    |    |   |    |    |       |          | 1   |    |    | 1         | 1           |
| 7                  | 1  |    |   |    |    |       | 1        |     |    |    |           | 1           |
| 8                  |    |    |   |    | 1  |       | 1        |     |    |    |           | 1           |
| 9                  | 1  |    |   |    |    |       | 1        |     |    |    |           | 1           |
| 10                 | 1  |    |   |    |    |       | 1        |     |    |    |           | 1           |
| 11                 | 1  |    |   |    |    |       | 1        |     |    |    |           | 1           |
| 12                 |    |    |   | 1  |    |       | 1        |     |    |    |           | 1           |
| 13                 | 1  |    |   |    |    |       | 1        |     |    |    |           | 1           |
| 14                 |    |    |   |    |    |       |          |     |    | 1  | 1         | 1           |
| 15                 |    |    |   | 1  |    |       | 1        |     |    |    |           | 1           |
| 16                 |    |    |   |    | 1  |       | 1        |     |    |    |           | 1           |
| 17                 |    |    |   |    |    | Blank |          |     |    |    |           | Blank       |
| 18                 |    |    |   |    | 1  |       | 1        |     |    |    |           | 1           |
| 19                 | 1  |    |   |    |    |       | 1        |     |    |    |           | 1           |
| 20                 |    |    |   |    |    |       |          |     | 1  |    | 1         | 1           |
| Grand Total        | 7  | 1  | 2 | 2  | 3  | Blank | 15       | 1   | 1  | 2  | 4         | 19          |

Table A19. Item 11 parent pre-test pivot table

| Participant Number | No | No Total | Yes |     |   |   |     |     |       | Yes Total | Grand Total |
|--------------------|----|----------|-----|-----|---|---|-----|-----|-------|-----------|-------------|
|                    | DS |          | A   | A S | D | D | S A | S D | Blank |           |             |
| 1                  |    |          |     | 1   |   |   |     |     |       | 1         | 1           |
| 2                  | 1  | 1        |     |     |   |   |     |     |       |           | 1           |
| 3                  |    |          |     |     |   |   | 1   |     |       | 1         | 1           |
| 4                  |    |          | 1   |     |   |   |     |     |       | 1         | 1           |
| 5                  |    |          |     |     |   |   | 1   |     |       | 1         | 1           |
| 6                  | 1  | 1        |     |     |   |   |     |     |       |           | 1           |
| 7                  |    |          |     |     |   |   |     | 1   |       | 1         | 1           |
| 8                  |    |          |     | 1   |   |   |     |     |       | 1         | 1           |
| 9                  |    |          | 1   |     |   |   |     |     |       | 1         | 1           |
| 10                 |    |          |     | 1   |   |   |     |     |       | 1         | 1           |
| 11                 |    |          | 1   |     |   |   |     |     |       | 1         | 1           |
| 12                 |    |          |     |     |   | 1 |     |     |       | 1         | 1           |
| 13                 |    |          |     |     | 1 |   |     |     |       | 1         | 1           |
| 14                 |    |          | 1   |     |   |   |     |     |       | 1         | 1           |
| 15                 |    |          |     | 1   |   |   |     |     |       | 1         | 1           |
| 16                 |    |          | 1   |     |   |   |     |     |       | 1         | 1           |
| 17                 |    |          |     |     |   |   |     | 1   |       | 1         | 1           |
| 18                 |    |          |     |     |   |   | 1   |     |       | 1         | 1           |
| 19                 |    |          | 1   |     |   |   |     |     |       | 1         | 1           |
| 20                 |    |          |     |     |   |   |     |     | Blank |           |             |
| Grand Total        | 2  | 2        | 6   | 4   | 1 | 1 | 3   | 2   | Blank | 17        | 19          |

Table A20. Item 11 parent post-test pivot table

| Participant Number | No |    | No Total | Yes |    |   |    |    |       | Yes Total | Grand Total |
|--------------------|----|----|----------|-----|----|---|----|----|-------|-----------|-------------|
|                    | A  | AS |          | A   | AS | D | DS | SA | Blank |           |             |
| 1                  |    |    |          |     |    | 1 |    |    |       | 1         | 1           |
| 2                  | 1  |    | 1        |     |    |   |    |    |       |           | 1           |
| 3                  |    |    |          |     | 1  |   |    |    |       | 1         | 1           |
| 4                  |    |    |          |     |    | 1 |    |    |       | 1         | 1           |
| 5                  |    |    |          |     |    |   |    | 1  |       | 1         | 1           |
| 6                  |    | 1  | 1        |     |    |   |    |    |       |           | 1           |
| 7                  |    |    |          | 1   |    |   |    |    |       | 1         | 1           |
| 8                  |    |    |          |     |    |   |    | 1  |       | 1         | 1           |
| 9                  |    |    |          | 1   |    |   |    |    |       | 1         | 1           |
| 10                 |    |    |          | 1   |    |   |    |    |       | 1         | 1           |
| 11                 |    |    |          | 1   |    |   |    |    |       | 1         | 1           |
| 12                 |    |    |          |     |    |   | 1  |    |       | 1         | 1           |
| 13                 |    |    |          | 1   |    |   |    |    |       | 1         | 1           |
| 14                 |    |    |          |     |    |   |    | 1  |       | 1         | 1           |
| 15                 |    |    |          |     |    |   | 1  |    |       | 1         | 1           |
| 16                 |    |    |          |     |    |   |    | 1  |       | 1         | 1           |
| 17                 |    |    |          |     |    |   |    |    | Blank |           |             |
| 18                 |    |    |          |     |    |   |    | 1  |       | 1         | 1           |
| 19                 |    |    |          | 1   |    |   |    |    |       | 1         | 1           |
| 20                 |    |    |          |     |    |   | 1  |    |       | 1         | 1           |
| Grand Total        | 1  | 1  | 2        | 6   | 1  | 2 | 3  | 5  | Blank | 17        | 19          |

Table A21. Item 16 gender pre-test pivot table

| Participant Number | Female |   |    |    |       | Female Total | Male |    |        | Male Total | Grand Total |
|--------------------|--------|---|----|----|-------|--------------|------|----|--------|------------|-------------|
|                    | AS     | D | SA | SD | Blank |              | AS   | DS | S<br>D |            |             |
| 1                  |        |   |    |    | Blank |              |      |    |        |            | Blank       |
| 2                  |        |   |    |    | Blank |              |      |    |        |            | Blank       |
| 3                  |        |   |    | 1  |       | 1            |      |    |        |            | 1           |
| 4                  |        | 1 |    |    |       | 1            |      |    |        |            | 1           |
| 5                  |        |   |    |    |       |              |      |    | 1      | 1          | 1           |
| 6                  |        |   |    | 1  |       | 1            |      |    |        |            | 1           |
| 7                  |        |   |    |    |       |              |      | 1  |        | 1          | 1           |
| 8                  |        |   |    |    |       |              |      | 1  |        | 1          | 1           |
| 9                  |        |   | 1  |    |       | 1            |      |    |        |            | 1           |
| 10                 |        |   |    | 1  |       | 1            |      |    |        |            | 1           |
| 11                 |        | 1 |    |    |       | 1            |      |    |        |            | 1           |
| 12                 |        |   |    |    |       |              |      | 1  |        | 1          | 1           |
| 13                 |        | 1 |    |    |       | 1            |      |    |        |            | 1           |
| 14                 | 1      |   |    |    |       | 1            |      |    |        |            | 1           |
| 15                 |        | 1 |    |    |       | 1            |      |    |        |            | 1           |
| 16                 | 1      |   |    |    |       | 1            |      |    |        |            | 1           |
| 17                 |        |   |    | 1  |       | 1            |      |    |        |            | 1           |
| 18                 |        |   |    |    |       |              |      |    | 1      | 1          | 1           |
| 19                 |        |   |    |    |       |              | 1    |    |        | 1          | 1           |
| 20                 |        | 1 |    |    |       | 1            |      |    |        |            | 1           |
| Grand Total        | 2      | 5 | 1  | 4  | Blank | 12           | 1    | 3  | 2      | 6          | 18          |

Table A22. Item 16 gender post-test pivot table

| Participant Number | Female |   |    |   |    |       | Female Total | Male |    |    | Male Total | Grand Total |
|--------------------|--------|---|----|---|----|-------|--------------|------|----|----|------------|-------------|
|                    | A      | A | AS | D | SD | Blank |              | D    | DS | SD |            |             |
| 1                  |        |   |    |   |    | Blank |              |      |    |    |            | Blank       |
| 2                  |        |   |    | 1 |    |       | 1            |      |    |    |            | 1           |
| 3                  |        |   |    | 1 |    |       | 1            |      |    |    |            | 1           |
| 4                  |        |   | 1  |   |    |       | 1            |      |    |    |            | 1           |
| 5                  |        |   |    |   |    |       |              |      |    | 1  | 1          | 1           |
| 6                  |        |   |    |   | 1  |       | 1            |      |    |    |            | 1           |
| 7                  |        |   |    |   |    |       |              |      |    | 1  | 1          | 1           |
| 8                  |        |   |    |   |    |       |              |      | 1  |    | 1          | 1           |
| 9                  |        |   |    | 1 |    |       | 1            |      |    |    |            | 1           |
| 10                 |        |   | 1  |   |    |       | 1            |      |    |    |            | 1           |
| 11                 |        |   |    |   | 1  |       | 1            |      |    |    |            | 1           |
| 12                 |        |   |    |   |    |       |              |      |    | 1  | 1          | 1           |
| 13                 |        | 1 |    |   |    |       | 1            |      |    |    |            | 1           |
| 14                 |        |   |    | 1 |    |       | 1            |      |    |    |            | 1           |
| 15                 |        |   |    | 1 |    |       | 1            |      |    |    |            | 1           |
| 16                 |        |   |    | 1 |    |       | 1            |      |    |    |            | 1           |
| 17                 |        |   |    |   | 1  |       | 1            |      |    |    |            | 1           |
| 18                 |        |   |    |   |    |       |              |      |    | 1  | 1          | 1           |
| 19                 |        |   |    |   |    |       |              | 1    |    |    | 1          | 1           |
| 20                 | 1      |   |    |   |    |       | 1            |      |    |    |            | 1           |
| Grand Total        | 1      | 1 | 2  | 6 | 3  | Blank | 13           | 1    | 1  | 4  | 6          | 19          |



Table A23. Item 16 church leader pre-test pivot table

| Partici-<br>pant<br>Num-<br>ber | No |   |        |        |        |       | No<br>Total | Yes    |   |        |        | Yes<br>Total | Grand<br>Total |
|---------------------------------|----|---|--------|--------|--------|-------|-------------|--------|---|--------|--------|--------------|----------------|
|                                 | AS | D | D<br>S | S<br>A | S<br>D | Blank |             | A<br>S | D | D<br>S | S<br>D |              |                |
| 1                               |    |   |        |        |        | Blank |             |        |   |        |        |              | Blank          |
| 2                               |    |   |        |        |        | Blank |             |        |   |        |        |              | Blank          |
| 3                               |    |   |        |        |        |       |             |        |   |        | 1      | 1            | 1              |
| 4                               |    | 1 |        |        |        |       | 1           |        |   |        |        |              | 1              |
| 5                               |    |   |        |        |        |       |             |        |   |        | 1      | 1            | 1              |
| 6                               |    |   |        |        |        |       |             |        |   |        | 1      | 1            | 1              |
| 7                               |    |   |        |        |        |       |             |        |   | 1      |        | 1            | 1              |
| 8                               |    |   | 1      |        |        |       | 1           |        |   |        |        |              | 1              |
| 9                               |    |   |        | 1      |        |       | 1           |        |   |        |        |              | 1              |
| 10                              |    |   |        |        | 1      |       | 1           |        |   |        |        |              | 1              |
| 11                              |    | 1 |        |        |        |       | 1           |        |   |        |        |              | 1              |
| 12                              |    |   |        |        |        |       |             |        |   | 1      |        | 1            | 1              |
| 13                              |    | 1 |        |        |        |       | 1           |        |   |        |        |              | 1              |
| 14                              |    |   |        |        |        |       |             | 1      |   |        |        | 1            | 1              |
| 15                              |    | 1 |        |        |        |       | 1           |        |   |        |        |              | 1              |
| 16                              |    |   |        |        |        |       |             | 1      |   |        |        | 1            | 1              |
| 17                              |    |   |        |        |        |       |             |        |   |        | 1      | 1            | 1              |
| 18                              |    |   |        |        |        |       |             |        |   |        | 1      | 1            | 1              |
| 19                              | 1  |   |        |        |        |       | 1           |        |   |        |        |              | 1              |
| 20                              |    |   |        |        |        |       |             |        | 1 |        |        | 1            | 1              |
| Grand<br>Total                  | 1  | 4 | 1      | 1      | 1      | Blank | 8           | 2      | 1 | 2      | 5      | 10           | 18             |

Table A24. Item 16 church leader post-test pivot table

| Partici-<br>pant<br>Number | No |    |   |    |    |       | No<br>Total | Yes |   |    | Yes<br>Total | Grand<br>Total |
|----------------------------|----|----|---|----|----|-------|-------------|-----|---|----|--------------|----------------|
|                            | A  | AS | D | DS | SD | Blank |             | A   | D | SD |              |                |
| 1                          |    |    |   |    |    | Blank |             |     |   |    |              | Blank          |
| 2                          |    |    | 1 |    |    |       | 1           |     |   |    |              | 1              |
| 3                          |    |    |   |    |    |       |             |     | 1 |    | 1            | 1              |
| 4                          |    | 1  |   |    |    |       | 1           |     |   |    |              | 1              |
| 5                          |    |    |   |    |    |       |             |     |   | 1  | 1            | 1              |
| 6                          |    |    |   |    |    |       |             |     |   | 1  | 1            | 1              |
| 7                          |    |    |   |    |    |       |             |     |   | 1  | 1            | 1              |
| 8                          |    |    |   | 1  |    |       | 1           |     |   |    |              | 1              |
| 9                          |    |    | 1 |    |    |       | 1           |     |   |    |              | 1              |
| 10                         |    | 1  |   |    |    |       | 1           |     |   |    |              | 1              |
| 11                         |    |    |   |    | 1  |       | 1           |     |   |    |              | 1              |
| 12                         |    |    |   |    |    |       |             |     |   | 1  | 1            | 1              |
| 13                         | 1  |    |   |    |    |       | 1           |     |   |    |              | 1              |
| 14                         |    |    |   |    |    |       |             |     | 1 |    | 1            | 1              |
| 15                         |    |    | 1 |    |    |       | 1           |     |   |    |              | 1              |
| 16                         |    |    |   |    |    |       |             |     | 1 |    | 1            | 1              |
| 17                         |    |    |   |    |    |       |             |     |   | 1  | 1            | 1              |
| 18                         |    |    |   |    |    |       |             |     |   | 1  | 1            | 1              |
| 19                         |    |    | 1 |    |    |       | 1           |     |   |    |              | 1              |
| 20                         |    |    |   |    |    |       |             | 1   |   |    | 1            | 1              |
| Grand<br>Total             | 1  | 2  | 4 | 1  | 1  | Blank | 9           | 1   | 3 | 6  | 10           | 19             |

Table A25. Item 16 youth leader pre-test pivot table

| Participant Number | No |   |     |     |     |       | N Total | Yes |   |     | Yes Total | Grand Total |
|--------------------|----|---|-----|-----|-----|-------|---------|-----|---|-----|-----------|-------------|
|                    | AS | D | D S | S A | S D | Blank |         | A S | D | S D |           |             |
| 1                  |    |   |     |     |     | Blank |         |     |   |     |           | Blank       |
| 2                  |    |   |     |     |     | Blank |         |     |   |     |           | Blank       |
| 3                  |    |   |     |     | 1   |       | 1       |     |   |     |           | 1           |
| 4                  |    | 1 |     |     |     |       | 1       |     |   |     |           | 1           |
| 5                  |    |   |     |     |     |       |         |     |   | 1   | 1         | 1           |
| 6                  |    |   |     |     |     |       |         |     |   | 1   | 1         | 1           |
| 7                  |    |   | 1   |     |     |       | 1       |     |   |     |           | 1           |
| 8                  |    |   | 1   |     |     |       | 1       |     |   |     |           | 1           |
| 9                  |    |   |     | 1   |     |       | 1       |     |   |     |           | 1           |
| 10                 |    |   |     |     | 1   |       | 1       |     |   |     |           | 1           |
| 11                 |    | 1 |     |     |     |       | 1       |     |   |     |           | 1           |
| 12                 |    |   | 1   |     |     |       | 1       |     |   |     |           | 1           |
| 13                 |    | 1 |     |     |     |       | 1       |     |   |     |           | 1           |
| 14                 |    |   |     |     |     |       |         | 1   |   |     | 1         | 1           |
| 15                 |    | 1 |     |     |     |       | 1       |     |   |     |           | 1           |
| 16                 | 1  |   |     |     |     |       | 1       |     |   |     |           | 1           |
| 17                 |    |   |     |     | 1   |       | 1       |     |   |     |           | 1           |
| 18                 |    |   |     |     | 1   |       | 1       |     |   |     |           | 1           |
| 19                 | 1  |   |     |     |     |       | 1       |     |   |     |           | 1           |
| 20                 |    |   |     |     |     |       |         |     | 1 |     | 1         | 1           |
| Grand Total        | 2  | 4 | 3   | 1   | 4   | Blank | 14      | 1   | 1 | 2   | 4         | 18          |

Table A26. Item 16 youth leader post-test pivot table

| Participant Number | No |     |   |     |     |       | No Total | Yes |   |     | Yes Total | Grand Total |
|--------------------|----|-----|---|-----|-----|-------|----------|-----|---|-----|-----------|-------------|
|                    | A  | A S | D | D S | S D | Blank |          | A   | D | S D |           |             |
| 1                  |    |     |   |     |     | Blank |          |     |   |     |           | Blank       |
| 2                  |    |     | 1 |     |     |       | 1        |     |   |     |           | 1           |
| 3                  |    |     | 1 |     |     |       | 1        |     |   |     |           | 1           |
| 4                  |    | 1   |   |     |     |       | 1        |     |   |     |           | 1           |
| 5                  |    |     |   |     |     |       |          |     |   | 1   | 1         | 1           |
| 6                  |    |     |   |     |     |       |          |     |   | 1   | 1         | 1           |
| 7                  |    |     |   |     | 1   |       | 1        |     |   |     |           | 1           |
| 8                  |    |     |   | 1   |     |       | 1        |     |   |     |           | 1           |
| 9                  |    |     | 1 |     |     |       | 1        |     |   |     |           | 1           |
| 10                 |    | 1   |   |     |     |       | 1        |     |   |     |           | 1           |
| 11                 |    |     |   |     | 1   |       | 1        |     |   |     |           | 1           |
| 12                 |    |     |   |     | 1   |       | 1        |     |   |     |           | 1           |
| 13                 | 1  |     |   |     |     |       | 1        |     |   |     |           | 1           |
| 14                 |    |     |   |     |     |       |          |     | 1 |     | 1         | 1           |
| 15                 |    |     | 1 |     |     |       | 1        |     |   |     |           | 1           |
| 16                 |    |     | 1 |     |     |       | 1        |     |   |     |           | 1           |
| 17                 |    |     |   |     | 1   |       | 1        |     |   |     |           | 1           |
| 18                 |    |     |   |     | 1   |       | 1        |     |   |     |           | 1           |
| 19                 |    |     | 1 |     |     |       | 1        |     |   |     |           | 1           |
| 20                 |    |     |   |     |     |       |          | 1   |   |     | 1         | 1           |
| Grand Total        | 1  | 2   | 6 | 1   | 5   | Blank | 15       | 1   | 1 | 2   | 4         | 19          |

Table A27. Item 16 parent pre-test pivot table

| Partici-<br>pant<br>Number | No |       | No<br>Total | Yes |   |    |    |    |       | Yes<br>Total | Grand<br>Total |
|----------------------------|----|-------|-------------|-----|---|----|----|----|-------|--------------|----------------|
|                            | SD | Blank |             | AS  | D | DS | SA | SD | Blank |              |                |
| 1                          |    | Blank |             |     |   |    |    |    |       |              | 1              |
| 2                          |    |       |             |     |   |    |    |    | Blank |              | Blank          |
| 3                          |    |       |             |     |   |    |    | 1  |       | 1            | 1              |
| 4                          |    |       |             |     | 1 |    |    |    |       | 1            | 1              |
| 5                          |    |       |             |     |   |    |    | 1  |       | 1            | 1              |
| 6                          | 1  |       | 1           |     |   |    |    |    |       |              | 1              |
| 7                          |    |       |             |     |   | 1  |    |    |       | 1            | 1              |
| 8                          |    |       |             |     |   | 1  |    |    |       | 1            | 1              |
| 9                          |    |       |             |     |   |    | 1  |    |       | 1            | 1              |
| 10                         |    |       |             |     |   |    |    | 1  |       | 1            | 1              |
| 11                         |    |       |             |     | 1 |    |    |    |       | 1            | 1              |
| 12                         |    |       |             |     |   | 1  |    |    |       | 1            | 1              |
| 13                         |    |       |             |     | 1 |    |    |    |       | 1            | 1              |
| 14                         |    |       |             | 1   |   |    |    |    |       | 1            | 1              |
| 15                         |    |       |             |     | 1 |    |    |    |       | 1            | 1              |
| 16                         |    |       |             | 1   |   |    |    |    |       | 1            | 1              |
| 17                         |    |       |             |     |   |    |    | 1  |       | 1            | 1              |
| 18                         |    |       |             |     |   |    |    | 1  |       | 1            | 1              |
| 19                         |    |       |             | 1   |   |    |    |    |       | 1            | 1              |
| 20                         |    |       |             |     | 1 |    |    |    |       | 1            | 1              |
| Grand<br>Total             | 1  | Blank | 1           | 3   | 5 | 3  | 1  | 5  | Blank | 17           | 18             |

Table A28. Item 16 parent post-test pivot table

| Partici-<br>pant<br>Number | No |    | No<br>Total | Yes |    |   |    |    |       | Yes<br>Total | Grand<br>Total |
|----------------------------|----|----|-------------|-----|----|---|----|----|-------|--------------|----------------|
|                            | D  | SD |             | A   | AS | D | DS | SD | Blank |              |                |
| 1                          |    |    |             |     |    |   |    |    | Blank |              | Blank          |
| 2                          | 1  |    | 1           |     |    |   |    |    |       |              | 1              |
| 3                          |    |    |             |     |    | 1 |    |    |       | 1            | 1              |
| 4                          |    |    |             |     | 1  |   |    |    |       | 1            | 1              |
| 5                          |    |    |             |     |    |   |    | 1  |       | 1            | 1              |
| 6                          |    | 1  | 1           |     |    |   |    |    |       |              | 1              |
| 7                          |    |    |             |     |    |   |    | 1  |       | 1            | 1              |
| 8                          |    |    |             |     |    |   | 1  |    |       | 1            | 1              |
| 9                          |    |    |             |     |    | 1 |    |    |       | 1            | 1              |
| 10                         |    |    |             |     | 1  |   |    |    |       | 1            | 1              |
| 11                         |    |    |             |     |    |   |    | 1  |       | 1            | 1              |
| 12                         |    |    |             |     |    |   |    | 1  |       | 1            | 1              |
| 13                         |    |    |             | 1   |    |   |    |    |       | 1            | 1              |
| 14                         |    |    |             |     |    | 1 |    |    |       | 1            | 1              |
| 15                         |    |    |             |     |    | 1 |    |    |       | 1            | 1              |
| 16                         |    |    |             |     |    | 1 |    |    |       | 1            | 1              |
| 17                         |    |    |             |     |    |   |    | 1  |       | 1            | 1              |
| 18                         |    |    |             |     |    |   |    | 1  |       | 1            | 1              |
| 19                         |    |    |             |     |    | 1 |    |    |       | 1            | 1              |
| 20                         |    |    |             | 1   |    |   |    |    |       | 1            | 1              |
| Grand<br>Total             | 1  | 1  | 2           | 2   | 2  | 6 | 1  | 6  | Blank | 17           | 19             |

Table A29. Item 40 gender pre-test pivot table

| Participant Number | Female |    |    | Female Total | Male |    | Male Total | Grand Total |
|--------------------|--------|----|----|--------------|------|----|------------|-------------|
|                    | A      | SA | SD |              | A    | SA |            |             |
| 1                  |        | 1  |    | 1            |      |    |            | 1           |
| 2                  |        | 1  |    | 1            |      |    |            | 1           |
| 3                  |        | 1  |    | 1            |      |    |            | 1           |
| 4                  |        | 1  |    | 1            |      |    |            | 1           |
| 5                  |        |    |    |              |      | 1  | 1          | 1           |
| 6                  |        | 1  |    | 1            |      |    |            | 1           |
| 7                  |        |    |    |              |      | 1  | 1          | 1           |
| 8                  |        |    |    |              |      | 1  | 1          | 1           |
| 9                  |        | 1  |    | 1            |      |    |            | 1           |
| 10                 |        | 1  |    | 1            |      |    |            | 1           |
| 11                 |        | 1  |    | 1            |      |    |            | 1           |
| 12                 |        |    |    |              | 1    |    | 1          | 1           |
| 13                 | 1      |    |    | 1            |      |    |            | 1           |
| 14                 |        | 1  |    | 1            |      |    |            | 1           |
| 15                 |        |    | 1  | 1            |      |    |            | 1           |
| 16                 |        | 1  |    | 1            |      |    |            | 1           |
| 17                 |        | 1  |    | 1            |      |    |            | 1           |
| 18                 |        |    |    |              |      | 1  | 1          | 1           |
| 19                 |        |    |    |              |      | 1  | 1          | 1           |
| 20                 |        | 1  |    | 1            |      |    |            | 1           |
| Grand Total        | 1      | 12 | 1  | 14           | 1    | 5  | 6          | 20          |

Table A30. Item 40 gender post-test pivot table

| Participant Number | Female | Female Total | Male | Male Total | Grand Total |
|--------------------|--------|--------------|------|------------|-------------|
|                    | SA     |              | SA   |            |             |
| 1                  | 1      | 1            |      |            | 1           |
| 2                  | 1      | 1            |      |            | 1           |
| 3                  | 1      | 1            |      |            | 1           |
| 4                  | 1      | 1            |      |            | 1           |
| 5                  |        |              | 1    | 1          | 1           |
| 6                  | 1      | 1            |      |            | 1           |
| 7                  |        |              | 1    | 1          | 1           |
| 8                  |        |              | 1    | 1          | 1           |
| 9                  | 1      | 1            |      |            | 1           |
| 10                 | 1      | 1            |      |            | 1           |
| 11                 | 1      | 1            |      |            | 1           |
| 12                 |        |              | 1    | 1          | 1           |
| 13                 | 1      | 1            |      |            | 1           |
| 14                 | 1      | 1            |      |            | 1           |
| 15                 | 1      | 1            |      |            | 1           |
| 16                 | 1      | 1            |      |            | 1           |
| 17                 | 1      | 1            |      |            | 1           |
| 18                 |        |              | 1    | 1          | 1           |
| 19                 |        |              | 1    | 1          | 1           |
| 20                 | 1      | 1            |      |            | 1           |
| Grand Total        | 14     | 14           | 6    | 6          | 20          |



Table A31. Item 40 church leader pre-test pivot table

| Participant Number | No |    |    | No Total | Yes |    | Yes Total | Grand Total |
|--------------------|----|----|----|----------|-----|----|-----------|-------------|
|                    | A  | SA | SD |          | A   | SA |           |             |
| 1                  |    | 1  |    | 1        |     |    |           | 1           |
| 2                  |    | 1  |    | 1        |     |    |           | 1           |
| 3                  |    |    |    |          |     | 1  | 1         | 1           |
| 4                  |    | 1  |    | 1        |     |    |           | 1           |
| 5                  |    |    |    |          |     | 1  | 1         | 1           |
| 6                  |    |    |    |          |     | 1  | 1         | 1           |
| 7                  |    |    |    |          |     | 1  | 1         | 1           |
| 8                  |    | 1  |    | 1        |     |    |           | 1           |
| 9                  |    | 1  |    | 1        |     |    |           | 1           |
| 10                 |    | 1  |    | 1        |     |    |           | 1           |
| 11                 |    | 1  |    | 1        |     |    |           | 1           |
| 12                 |    |    |    |          | 1   |    | 1         | 1           |
| 13                 | 1  |    |    | 1        |     |    |           | 1           |
| 14                 |    |    |    |          |     | 1  | 1         | 1           |
| 15                 |    |    | 1  | 1        |     |    |           | 1           |
| 16                 |    |    |    |          |     | 1  | 1         | 1           |
| 17                 |    |    |    |          |     | 1  | 1         | 1           |
| 18                 |    |    |    |          |     | 1  | 1         | 1           |
| 19                 |    | 1  |    | 1        |     |    |           | 1           |
| 20                 |    |    |    |          |     | 1  | 1         | 1           |
| Grand Total        | 1  | 8  | 1  | 10       | 1   | 9  | 10        | 20          |

Table A32. Item 40 church leader post-test pivot table

| Participant Number | No | No Total | Yes | Yes Total | Grand Total |
|--------------------|----|----------|-----|-----------|-------------|
|                    | SA |          | SA  |           |             |
| 1                  | 1  | 1        |     |           | 1           |
| 2                  | 1  | 1        |     |           | 1           |
| 3                  |    |          | 1   | 1         | 1           |
| 4                  | 1  | 1        |     |           | 1           |
| 5                  |    |          | 1   | 1         | 1           |
| 6                  |    |          | 1   | 1         | 1           |
| 7                  |    |          | 1   | 1         | 1           |
| 8                  | 1  | 1        |     |           | 1           |
| 9                  | 1  | 1        |     |           | 1           |
| 10                 | 1  | 1        |     |           | 1           |
| 11                 | 1  | 1        |     |           | 1           |
| 12                 |    |          | 1   | 1         | 1           |
| 13                 | 1  | 1        |     |           | 1           |
| 14                 |    |          | 1   | 1         | 1           |
| 15                 | 1  | 1        |     |           | 1           |
| 16                 |    |          | 1   | 1         | 1           |
| 17                 |    |          | 1   | 1         | 1           |
| 18                 |    |          | 1   | 1         | 1           |
| 19                 | 1  | 1        |     |           | 1           |
| 20                 |    |          | 1   | 1         | 1           |
| Grand Total        | 10 | 10       | 10  | 10        | 20          |

Table A33. Item 40 youth leader pre-test pivot table

| Participant Number | No       |          |          | No Total  | Yes      |          | Yes Total | Grand Total |
|--------------------|----------|----------|----------|-----------|----------|----------|-----------|-------------|
|                    | A        | SA       | SD       |           | A        | SA       |           |             |
| 1                  |          | 1        |          | 1         |          |          |           | 1           |
| 2                  |          | 1        |          | 1         |          |          |           | 1           |
| 3                  |          |          |          |           |          | 1        | 1         | 1           |
| 4                  |          | 1        |          | 1         |          |          |           | 1           |
| 5                  |          |          |          |           |          | 1        | 1         | 1           |
| 6                  |          |          |          |           |          | 1        | 1         | 1           |
| 7                  |          |          |          |           |          | 1        | 1         | 1           |
| 8                  |          | 1        |          | 1         |          |          |           | 1           |
| 9                  |          | 1        |          | 1         |          |          |           | 1           |
| 10                 |          | 1        |          | 1         |          |          |           | 1           |
| 11                 |          | 1        |          | 1         |          |          |           | 1           |
| 12                 |          |          |          |           | 1        |          | 1         | 1           |
| 13                 | 1        |          |          | 1         |          |          |           | 1           |
| 14                 |          |          |          |           |          | 1        | 1         | 1           |
| 15                 |          |          | 1        | 1         |          |          |           | 1           |
| 16                 |          |          |          |           |          | 1        | 1         | 1           |
| 17                 |          |          |          |           |          | 1        | 1         | 1           |
| 18                 |          |          |          |           |          | 1        | 1         | 1           |
| 19                 |          | 1        |          | 1         |          |          |           | 1           |
| 20                 |          |          |          |           |          | 1        | 1         | 1           |
| <b>Grand Total</b> | <b>1</b> | <b>8</b> | <b>1</b> | <b>10</b> | <b>1</b> | <b>9</b> | <b>10</b> | <b>20</b>   |

Table A34. Item 40 youth leader post-test pivot table

| Participant Number | No | No Total | Yes | Yes Total | Grand Total |
|--------------------|----|----------|-----|-----------|-------------|
|                    | SA |          | SA  |           |             |
| 1                  | 1  | 1        |     |           | 1           |
| 2                  | 1  | 1        |     |           | 1           |
| 3                  | 1  | 1        |     |           | 1           |
| 4                  | 1  | 1        |     |           | 1           |
| 5                  |    |          | 1   | 1         | 1           |
| 6                  |    |          | 1   | 1         | 1           |
| 7                  | 1  | 1        |     |           | 1           |
| 8                  | 1  | 1        |     |           | 1           |
| 9                  | 1  | 1        |     |           | 1           |
| 10                 | 1  | 1        |     |           | 1           |
| 11                 | 1  | 1        |     |           | 1           |
| 12                 | 1  | 1        |     |           | 1           |
| 13                 | 1  | 1        |     |           | 1           |
| 14                 |    |          | 1   | 1         | 1           |
| 15                 | 1  | 1        |     |           | 1           |
| 16                 | 1  | 1        |     |           | 1           |
| 17                 | 1  | 1        |     |           | 1           |
| 18                 | 1  | 1        |     |           | 1           |
| 19                 | 1  | 1        |     |           | 1           |
| 20                 |    |          | 1   | 1         | 1           |
| Grand Total        | 16 | 16       | 4   | 4         | 20          |

Table A35. Item 40 parent pre-test pivot table

| Participant Number | No | No Total | Yes |    |    | Yes Total | Grand Total |
|--------------------|----|----------|-----|----|----|-----------|-------------|
|                    | SA |          | A   | SA | SD |           |             |
| 1                  |    |          |     | 1  |    | 1         | 1           |
| 2                  | 1  | 1        |     |    |    |           | 1           |
| 3                  |    |          |     | 1  |    | 1         | 1           |
| 4                  |    |          |     | 1  |    | 1         | 1           |
| 5                  |    |          |     | 1  |    | 1         | 1           |
| 6                  | 1  | 1        |     |    |    |           | 1           |
| 7                  |    |          |     | 1  |    | 1         | 1           |
| 8                  |    |          |     | 1  |    | 1         | 1           |
| 9                  |    |          |     | 1  |    | 1         | 1           |
| 10                 |    |          |     | 1  |    | 1         | 1           |
| 11                 |    |          |     | 1  |    | 1         | 1           |
| 12                 |    |          | 1   |    |    | 1         | 1           |
| 13                 |    |          | 1   |    |    | 1         | 1           |
| 14                 |    |          |     | 1  |    | 1         | 1           |
| 15                 |    |          |     |    | 1  | 1         | 1           |
| 16                 |    |          |     | 1  |    | 1         | 1           |
| 17                 |    |          |     | 1  |    | 1         | 1           |
| 18                 |    |          |     | 1  |    | 1         | 1           |
| 19                 |    |          |     | 1  |    | 1         | 1           |
| 20                 |    |          |     | 1  |    | 1         | 1           |
| Grand Total        | 2  | 2        | 2   | 15 | 1  | 18        | 20          |

Table A36. Item 40 parent post-test pivot table

| Participant Number | No | No Total | Yes | Yes Total | Grand Total |
|--------------------|----|----------|-----|-----------|-------------|
|                    | SA |          | SA  |           |             |
| 1                  |    |          | 1   | 1         | 1           |
| 2                  | 1  | 1        |     |           | 1           |
| 3                  |    |          | 1   | 1         | 1           |
| 4                  |    |          | 1   | 1         | 1           |
| 5                  |    |          | 1   | 1         | 1           |
| 6                  | 1  | 1        |     |           | 1           |
| 7                  |    |          | 1   | 1         | 1           |
| 8                  |    |          | 1   | 1         | 1           |
| 9                  |    |          | 1   | 1         | 1           |
| 10                 |    |          | 1   | 1         | 1           |
| 11                 |    |          | 1   | 1         | 1           |
| 12                 |    |          | 1   | 1         | 1           |
| 13                 |    |          | 1   | 1         | 1           |
| 14                 |    |          | 1   | 1         | 1           |
| 15                 |    |          | 1   | 1         | 1           |
| 16                 |    |          | 1   | 1         | 1           |
| 17                 |    |          | 1   | 1         | 1           |
| 18                 |    |          | 1   | 1         | 1           |
| 19                 |    |          | 1   | 1         | 1           |
| 20                 |    |          | 1   | 1         | 1           |
| Grand Total        | 2  | 2        | 18  | 18        | 20          |

Table A37. Pivot table raw data

| Participant Number | Participant Gender | Parent | Church Leader | Youth Leader | Age Group | Pre-test Item 1 | Pre-test Item 11 | Pre-test Item 16 | Pre-test Item 40 | Post-test Item 1 | Post-test Item 11 | Post-test Item 16 | Post-test Item 40 |
|--------------------|--------------------|--------|---------------|--------------|-----------|-----------------|------------------|------------------|------------------|------------------|-------------------|-------------------|-------------------|
| 1                  | Female             | Yes    | No            | No           | A         | SA              | AS               |                  | SA               | SA               | D                 |                   | SA                |
| 2                  | Female             | No     | No            | No           | A         | SA              | DS               |                  | SA               | SA               | A                 | D                 | SA                |
| 3                  | Female             | Yes    | Yes           | No           | A         | SA              | SA               | SD               | SA               | SA               | AS                | D                 | SA                |
| 4                  | Female             | Yes    | No            | No           | A         | SA              | A                | D                | SA               | SA               | D                 | AS                | SA                |
| 5                  | Male               | Yes    | Yes           | Yes          | A         | SA              | SA               | SD               | SA               | SA               | SA                | SD                | SA                |
| 6                  | Female             | No     | Yes           | Yes          | A         | A               | DS               | SD               | SA               | SA               | AS                | SD                | SA                |
| 7                  | Male               | Yes    | Yes           | No           | A         | SA              | SD               | DS               | SA               | SA               | A                 | SD                | SA                |
| 8                  | Male               | Yes    | No            | No           | A         | SA              | AS               | DS               | SA               | SA               | SA                | DS                | SA                |
| 9                  | Female             | Yes    | No            | No           | A         | SA              | A                | SA               | SA               | SA               | A                 | D                 | SA                |
| 10                 | Female             | Yes    | No            | No           | A         | AS              | AS               | SD               | SA               | A                | A                 | AS                | SA                |
| 11                 | Female             | Yes    | No            | No           | A         | SA              | A                | D                | SA               | SA               | A                 | SD                | SA                |
| 12                 | Male               | Yes    | Yes           | No           | A         | A               | D                | DS               | A                | SA               | DS                | SD                | SA                |
| 13                 | Female             | Yes    | No            | No           | A         | SA              | D                | D                | A                | SA               | A                 | A                 | SA                |
| 14                 | Female             | Yes    | Yes           | Yes          | A         | SA              | A                | AS               | SA               | SA               | SA                | D                 | SA                |
| 15                 | Female             | Yes    | No            | No           | A         | A               | AS               | D                | SD               | SA               | DS                | D                 | SA                |
| 16                 | Female             | Yes    | Yes           | No           | A         | AS              | A                | AS               | SA               | SA               | SA                | D                 | SA                |
| 17                 | Female             | Yes    | Yes           | No           | A         | SA              | SD               | SD               | SA               | SA               |                   | SD                | SA                |
| 18                 | Male               | Yes    | Yes           | No           | A         | SA              | SA               | SD               | SA               | SA               | SA                | SD                | SA                |
| 19                 | Male               | Yes    | No            | No           | A         | SA              | A                | AS               | SA               | SA               | A                 | D                 | SA                |
| 20                 | Female             | Yes    | Yes           | Yes          | A         | A               |                  | D                | SA               | SA               | DS                | A                 | SA                |

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## ABSTRACT

### DEVELOPING LEADERSHIP SYNERGY FOR YOUTH SANCTIFICATION AT NEW HOPE MISSIONARY BAPTIST CHURCH, RADCLIFF, KENTUCKY

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The Southern Baptist Theological Seminary, 2019  
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This project was designed to increase the knowledge of a need for synergy among parents, youth leaders, and church leaders for youth sanctification at New Hope Missionary Baptist Church, Radcliff, Kentucky. A teaching series was designed and administered to increase the knowledge of the need of synergy.

Chapter 1 introduces the ministry context of New Hope MBC, along with rationale, purpose, goals, research methodologies, definitions, limitations, and delimitations for this project. Chapter 2 provides the biblical and theological basis for synergy between parents, youth, leaders and church leaders using Acts 2:46–47, Deuteronomy 6:6–9, 1 Corinthians 11:1, Matthew 19:13–15. These passages logically propose a model for synergy in youth ministry. Chapter 3 portrays historical trends in youth sanctification, active converted young adults as a benchmark for awareness of the need of synergy, and that youth ministry models are only effective if they follow the Spirit by the Word. Chapter 4 describes the testing and teaching to increase knowledge on the need for synergy. Chapter 5 ends with an overall evaluation of the project and suggestions for further development.

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