

EQUIPPING 22ND CENTURY LEADERS: DEVELOPING FISHERS OF HUMANITY
WITH STRONG EFFECTIVE KNOTS IN THEIR NETS

A professional project submitted to the Theological School of
Drew University in partial fulfillment of the
requirements for the degree,
Doctor of Ministry

Advisors: Bishop Donald Hilliard, Jr., DMin, Leonard Sweet, PhD,
Robert Duncan, Jr., DMin

Zavette D. Smallwood

Drew University

Madison, New Jersey

May 2015

ABSTRACT

EQUIPPING 22ND CENTURY LEADERS: DEVELOPING FISHERS OF HUMANITY WITH STRONG EFFECTIVE KNOTS IN THEIR NETS

Zavette D. Smallwood

Great Redeemer Church

750 East 169th Street

Bronx, NY 10456

This research project explores the developing of equipped leaders through teaching, preaching and workshops by training individuals to be fishers of humanity resulting with developed leaders for the 22nd century. The 22nd century will incorporate modern technology and social media in some form because, technology and social media has become the culture and predominant language spoken by individuals born in the 1990's. This research will reveal the necessity for some level of technology and social media knowledge incorporated within leadership, within preaching and within teaching to reach individuals in the 22nd century. This research will solidify one's understanding that the Gospel of Jesus Christ has not and will not change however, the method in which we proclaim the message of Christ the means by which we preach this Good News of Jesus Christ must change if we desire to be fishers of humanity in the 22nd century.

This research project incorporates a four part preaching series titled "I Do What I Do by the Grace of God" a teaching series titled "Discovering Your Spiritual Gifts" and the creation of "The Generals" a smaller group to develop leaders in an intimate space. The preaching series reveals that leadership is a gift from God and the ability to lead is

predicated by God's Grace, the teaching series explores how the spiritual gift assist with leadership and "The Generals" sessions discuss how leadership should assimilate mentorship to create a legacy for generations to come.

This research revealed the lack of involvement within the congregation by disciples such as serving on an auxiliary or embracing a role of leadership, this lack of involvement emerged from the fact that many disciples were unaware of possessing a spiritual gift. In addition, this project revealed some of the frustrations leaders encounter being a leader. This project suggest the necessity for everyone in the position of leadership experience training for the role of a leader and this training must prepare the leader to lead beyond this current era. This training must prepare and equip leaders for present and future leadership resulting with leaders prepared and equipped to preserve a legacy.

This project also revealed that once the discipleship became aware that everyone has at least one spiritual gift the discipleship's perspective on serving and leadership changed from a present state of not serving and no involvement to a strong desire to serve with passion. The knowledge of God giving them at least one spiritual gift transformed their comprehension of serving and inspired them to lead, this information of spiritual gift excited the discipleship they now display a feeling of importance feeling special to God and the Kingdom because God gave them at least one spiritual gift.

TABLE OF CONTENTS

DEDICATION.....	vii
LIST OF ILLUSTRATIONS.....	viii
CHAPTER 1. LET’S GO FISHING.....	1
Examine the Net for Fishing.....	3
Determine What Knots Need Mending.....	9
CHAPTER 2. MENDING THE NET.....	14
The Generals.....	16
Knot #1. Prayer (Experiential).....	17
Knot #2. S. O. E. (Image).....	18
Knot #3. Communication (Participatory).....	20
Knot #4. Community (Connection).....	21
Knot #5. Casting the Vision (Participatory).....	23
Knot #6. Mentorship “Each One Teach One” (E.P.I.C.).....	26
Knot #7. Technology and Social Media (Connection).....	28
Knot #8. Spiritual Gifts (E.P.I.C.).....	32
Knot #9. Self-Care (Experiential).....	33
Knot #10. Conflict Resolution (Connection).....	34
CHAPTER 3. UNRAVELING THE NET.....	38
CHAPTER 4. MAKING THE NET-WORK.....	53
CHAPTER 5. TIE THE KNOT.....	61

APPENDIX A	FREQUENCY TABLE FOR QUESTIONS IN SURVEY FROM THE GENERALS' MEETING.....	72
APPENDIX B	FREQUENCY TABLE FOR QUESTIONS IN SURVEY RESULTS FOR THE PREACHING SERIES.....	75
APPENDIX C	FREQUENCY TABLE FOR QUESTIONS IN SURVEY RESULTS FROM THE TEACHING SERIES – ENLIGHTENMENT.....	78
BIBLIOGRAPHY.....		81

DEDICATION

Without the following people, completion of this project would be uncertain. I thank God for the Great Redeemer Church family of the Bronx New York for each leader for allowing this project to inspire them into casting their nets and becoming equipped leaders. I am thankful for my Lay Advisory Committee (LAC) for your contribution, for your insight and your inspiration. Lloyd Abraham, Shaniquia, Catrina, Reynold, George, Mario, Miguel and Patricia, your dedication to the LAC has transformed you into a group called POWER, People Organized Working to Evaluate and Rethink. Thank you to the Hilliard/Sweet Fellows as we walked arm in arm forming strong knots of sisterhood and brotherhood in accomplishing our task. Thank you Dr. Robert Duncan Jr., Bishop Donald Hilliard, Jr. and Dr. Leonard Sweet, for your guidance and your expertise on fishing for humanity. A special thank you to Miguel Almonte Jr. for making history in the life of GRC by accepting your role as the first video jockey (VJ) and inspiring many of the dialogues for fishing as a Googler. I appreciate you Chereyll, Ida, Ieisha and Shaniquia for all your help. Much love and appreciation to you Dr. Claire Henry. Thank you Sandra and Vanessa L. Thank you for the special prayer Debra, Lovell, Rosa and Sonia. To my dear sisters Valerie Denise and Vanessa Darcell for your prayers and love during this process. My good and perfect gift God gave me, my son QuaSheem an angler in your own right. Willie Smallwood my husband and my friend for your love and your patience as we fish for humanity together. Thank you God for the inspiration and the gift to discover fishing in the 22nd century.

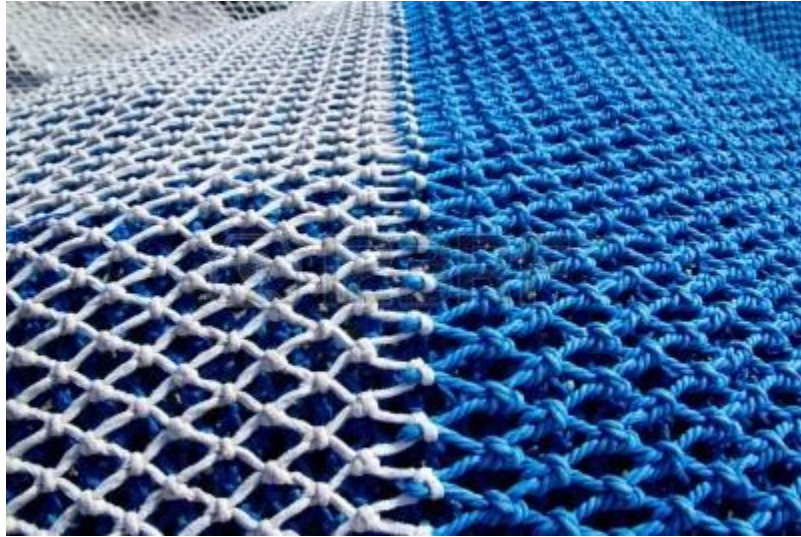
In loving memory of my parents: William T. and Geneva M. Ray.

LIST OF ILLUSTRATIONS

TABLES

Table 1. The Generals' Meeting.....	37
Table 2. Listening, Ethos, Logos, Pathos.....	52
Table 3. Reflection on the Spiritual Gifts.....	60

CHAPTER 1
LET'S GO FISHING



It is a quiet day by the ocean and the tides are low this combination makes for a good day to go fishing, in addition, this state of peace and tranquility allows for those who fish to concentrate on the methodology of fishing. Individuals who fish understand and recognize the vicinity in which they fish, the type of fish located in the region and the utensils necessary to draw these fish. Just as an angler fish for fish, Christians and leaders fish for humanity and therefore must understand the vicinity, the racial and ethnic culture, the class and financial framework of the region in which they are fishing. In addition, when leaders fish for humanity it requires the leader to comprehend what problems reside, what injustices exist what potential is beneficial in the region in which they are fishing

and what assistance the leader can provide to the region. The comprehension of these community issues becomes the bait by which to draw individuals to Christ.

The community in which Great Redeemer Church (GRC) resides is one of the poorest counties in America with the Average Adjusted Gross Income (AGI) in 2004 being \$21,576 (individual income tax returns),¹ which I strongly believe effects the decisions, moral and the goals of the individuals in this community. The AGI statistics is on the mind of the pastor of GRC, fostering the thought of the net and the bait used to display the love of God through equipped leadership, in what ways will this knowledge affect the drawing of individuals in this community to Christ.

GRC is a church organized and pastored by a woman whose fundamentals of Christianity emerges from the African Methodist Episcopal experience to the Missionary Baptist experience empowered by a Pentecostal movement. However, the church is not connected to any denomination and a concern is the lifespan of this organization as a local assembly, what will the legacy be and will this legacy be effective in years to come to produce mini legacies. I have defined effective knots as this, after the equipping or mending of the net, the net becomes effective for fishing and capable of carrying the ministry.

GRC is a no denominational church, which by the grace of God I planted in the Bronx, New York in July of 2005. The ministry has grown from twenty-eight to a regular attendance of 100 per Sunday. We have a considerable amount of youth who attend our service and are involved in our worship experience every Sunday as a youth expositor. A youth expositor is one who expounds on the Scripture during our worship experience. The youth expositor will choose a scripture and answer three questions: who is speaking

¹ Accessed January 23, 2015, <http://www.city-data.com/zip/10456.html>.

in the text, to whom are they speaking to in the text and what the Scripture or text means to the youth serving as the youth expositor for the morning. This involvement extends to the fourth and fifth Sunday when the youth lead the worship experience.

Since the formation of GRC, six individuals have expressed their call to ministry and are currently in training for ministry by enrolling in academic studies. Each preacher within this local assembly preaches, teaches, leads the worship experience in addition, each preacher experiences the administrative aspect of ministry. In 2009 GRC ordained four elders to serve as leaders within this local assembly. The elders' sole purpose is to assist in the nurturing of disciples.

Examine the Net for Fishing

My primary role is organizer and pastor and I passionately believe requires equipping and training of leaders resulting with developed leaders in ministry being less focused on the pastor and more focused on ministry as a team. From the onsite of developing and organizing GRC my position and my theological understanding of ministry is to equip believers to serve in ministry and equipping being one of the main functions of the pastor.

The vision for GRC is a holistic ministry with a passion for outreach within the community in which GRC resides, to obtain a result of a passionate holistic outreach ministry requires equipped leaders ready to embrace 22nd century ministry.

“Now these are the gifts Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers. Their responsibility is to equip God's people to do his work and build up the church, the body of Christ. This will continue until we all come to such unity in our faith

and knowledge of God's Son that we will be mature in the Lord, measuring up to the full and complete standard of Christ."²

According to this particular passage of Scripture, the pastor-teacher is a gift from Christ to the body of Christ to equip believers through training for "skilled servant work."³

Producing skilled servant workers for the 22nd century requires a copious amount of teaching and application along with mentorship. Leaders are individuals who possess the ability to "guide or instruct"⁴ others with fundamentals that spring forth harmony among all individuals involved. There are at least three types of leaders born leaders, made leaders and trained leaders. For this research, I have provided definitions for the three categories of leaders. Born leaders are individuals who lead because of their spiritual gifts, made leaders are individuals given a leadership role without formal training however, they present leadership ability and trained leaders are individuals who by the Grace of God lead and invest in their leadership ability through mentorship and training, I suggest the trained leader is the equipped and developed leader.

In most cases before an individual begins a career in a field the individual receives training by either orientation or formal education however, in many church settings individuals serve as leaders whether by election or appointment without orientation, formal education or training. These leaders lead groups only through the reliance of their interpretation of Scripture and the guidance of the Holy Spirit. "For the

² *Holy Bible New Living Translation* (Wheaton: Tyndale House Publishers, Inc., 1996), Ephesians 4:11 – 13.

³ *The Message: The Bible in Contemporary Language* (Colorado Springs: NavPress Publishing Group, 2002), Ephesians 4:12.

⁴ *Webster's New World Dictionary* (New York: Wiley Publishing, Inc., 2003), 367.

Holy Spirit will teach you what you ought to say in that very hour.”⁵ The Holy Spirit is capable of guiding and teaching one in leadership. However, an issue occurs when each leader’s interpretation of Scripture within the organization’s leadership originates from a different foundation. In other words, within the local assembly, the foundation for interpretation of Scripture must derive from the same understanding resulting with the entire congregation being with one accord, having the same mind same purpose and same agenda. Multiple interpretations of the same passage of Scripture within a local assembly will result with confusion and disarray weakening the ability to lead revealing the absence of being equip and a lack of assurance amid those that follow.

It is necessary for the developed leader to rely on the Holy Spirit and to operate as an equipped leader in the 22nd century however; leaders must utilize the skills and training acquired through workshops and or seminars. It is vital for pastors to invest in the leadership of their local assembly through training, workshops, seminars and conferences conducted by the pastor or guest lecturers by doing so, the pastor equips the leadership inspires the leadership and birth confidence within the leader.

The fundamentals for producing equipped leaders for the 22nd century begins with preparing leaders to serve a generation that has emerged from a digital world and a social media community. In addition, the necessity to explore modern technology by leaders is essential for equipped in the 22nd century because technology and social media has become a culture and a language in addition it is the means by which to communicate. If one desires to reach the culture and community of the 22nd century, he or she must be willing to speak the language.

⁵ *The Open Bible New King James Version* (Nashville: Thomas Nelson, 1982), Luke 12:12.

Leaders willing to speak the language of the generation in which they are fishing embark on the first step on being an equipped leader. This step creates a venue to mentor a future leader someone who is capable of preserving the legacy. “Few are actually called to be leaders. Those who are must be nurtured and developed one person at a time. To develop-really develop-transformational leaders, the process must be highly personalized.”⁶

This research project explores the developing of equipped leaders through teaching, preaching and workshops by training individuals to be fishers of humanity resulting with developed leaders for the 22nd century. After training, disciples are ready for leadership because each skill learned is a knot in the net making the net strong enough to support and carry the ministry. Personalizing the process of developing equipped leaders requires one on one and group training preparing current and future leaders, this process is mentorship.

Mentorship is essential for the lifespan of an organization because through training and applied mentorship the legacy of the organization or church will have value and purpose creating a foundation to build and expand. I will refer to mentorship as Each One Teach One based on the mentoring concept between Timothy and Paul it is the mandate Paul gave to Timothy. Paul informed Timothy that he taught him now you teach others, in other words, Paul taught Timothy to fish and instructed Timothy to teach others to fish, and this is a fantastic but simple way of giving life to a legacy. “If you explain these things to the brothers and sisters, Timothy, you will be a worthy servant of Christ

⁶ Carson Pue, *Mentoring Leaders: Wisdom for Developing Character, Calling and Competency* (Grand Rapids: Baker Books, 2005), 15.

Jesus, one who is nourished by the message of faith and the good teaching you have followed.”⁷

Another example of mentorship is the relationship between Elijah and Elisha. Elijah mentored Elisha with hands on training, meaning they walked side by side during the mentoring and training process. Elijah taught Elisha what he knew as a prophet; Elisha assisted Elijah and learned through visualization and experience. Supported by these two passages of Scripture the Pastor is to teach and train individuals for leadership, this is mentorship between pastor and leaders and the leaders reciprocate the teachings to the youth through mentorship in the capacity in which they serve in ministry.

This concept, Each One Teach One, develops leaders for today and simultaneously develop leaders for the future creating a mindset of leadership as well as preparing the youth for higher education. Developing youth as leaders prepares them for higher education by introducing them to engage pedagogy, responsibility and dialogue with others. The process of incorporating the youth in a mentorship relationship creates a means to preserve the legacy of the ministry. Mentorship is crucial for the present and future life of GRC for our youth to comprehend leadership and its importance within any organization. Exposing the children to leadership during their youth will contribute to their understanding of leadership. The training and teaching of the youth through mentorship will empower the youth, ignite confidence in the spreading of the Gospel of Jesus Christ, as well as provide confidence for their future endeavors. Each One Teach One exemplifies the Grace of God in action as one leads.

⁷ *Holy Bible New Living Translation* (Wheaton: Tyndale House Publishers, Inc., 1996), 1 Timothy 4:6.

Timothy functioned as a leader in his youth, Paul's words encouraged him to not give up or consider his youth as an excuse to back down. "Get the word out, Teach all these things. And don't let anyone put you down because you're young. Teach believers with your life: by word, by demeanor, by faith, by integrity."⁸ Each One Teach One provides lessons learned through Scripture and the love of Christ empowering individuals to continue sharing the story of Jesus Christ and simultaneously develop leaders, and the legacy of GRC continues.

At the conception GRC I served as pastor and simultaneously as the sole leader, as the ministry grew the need for leaders became obvious, because the growth of the ministry superseded the positions of leadership the net for fishing weakened. It became impossible to occupy the role of pastor and simultaneously operate as president of all auxiliaries, church clerk as well as praise and worship leader. When an individual plant a church or organize a church the organization of every aspect of the ministry is necessary because before planting the church leadership roles were nonexistent. The responsibility of organizing the necessary roles of leadership rest on the church planter. For example, an angler resides on a piece of land which surrounds a lake, what is necessary to sustain the land is located in the lake, unbeknown to the angler is the type of fish in the lake and what potential the fish possess. Until the angler investigate the lake, the angler must fulfill every role necessary to sustain the land, this will ultimately destroy the angler, for the angler to survive they must go fishing.

A pastor operating in every role of leadership of the ministry will weaken the net producing broken ineffective knots resulting with unproductive fishing. The solution is to

⁸ *The Message: The Bible in Contemporary Language* (Colorado Springs: NavPress Publishing Group, 2002), 1 Timothy 4:11-13.

strengthen the knots using the process of net mending by applying the advice of the Apostle Paul in his letter to the church in Ephesus. He suggest the equipping of the saints for service, in order to equip the saints for service requires the pastor providing a clear vision of each leadership role by identifying and establishing the role. “for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,”⁹

In verses eleven and twelve of Ephesians chapter four the Apostle Paul list four gifts given to the Church: the apostles, the prophets, the evangelists, and the pastors and teachers, these gifts serve to equip the saints for the work of ministry. In this passage of Scripture equip translates to the preparing of individuals for the work of the ministry;¹⁰ this preparation involves mending or the restoring of individuals for the purpose of proper use¹¹ this concept is the equivalent of mending or restoring a broken or weak knot in a fisher’s net. The process of mending nets in leadership requires strengthening the knots of leadership; strong effective knots will develop fishers of humanity and create equipped 22nd century leaders.

Determine What Knots Need Mending

At GRC some leaders are running with the vision of the ministry however, many often drop the baton, which discombobulates the flow of the relay resulting with a mass collision. The collision causes others in the race to begin gazing for direction or

⁹ *The Open Bible New King James Version* (Nashville: Thomas Nelson Publishers, 1997), Ephesians 4:12.

¹⁰ M. R. Vincent, *Word Study in the New Testament Volume 3* (New York: Charles Scribner’s Sons, 1887), 390.

¹¹ H. W. Hoehner. Ephesians In J. F. Walvoord & R. B. Zuck, (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures Volume 2* (Wheaton: Victor Books, 1985), 635.

instructions meanwhile, the baton remains on the ground. The dropped baton creates an atmosphere that is catastrophic because the runners begin to gravitate to one of three groups, bewildered runners, spectator runners and idle runners, none of which are running.

The bewildered or perplexed runners are unable to continue the race because confusion has replaced the passion to run while the spectator runners stand around unable to continue the race because curiosity has replaced their passion; instead, they watch and wait for the next move by anyone. The idle runners refuse to continue the race their passion for ministry is nonexistent because they are frustrated with the lack of teamwork or concern of other runners, they will not enter the race again they rather watch the race from the sidelines not as cheerleaders but as critics sensing failure before the finish line.

This discombobulated race has me fixated on three things one, discovering why there is frequent dropping of the baton, two why no one is interested in picking up the baton and continue the race and three what frustrates the runners to the point of leaving the race to never desire to participate again. The leaders of GRC have expressed an explanation for the frequent dropping of the baton suggesting that there is an inability to balance personal life and the responsibilities of leadership in addition; there is an inability to compartmentalize and prioritize their responsibilities in their personal life and leadership without neglecting either. Many leaders suggest that the dropping of the baton is because the leader is perplexed with their relationship with God, this perspective produces a lack of confidence within the leader resulting with the leader retreating within their thoughts of, "I'm a failure at leadership and someone else is better suited for this position." In addition, the frequent dropping of the baton is because the leader fails to

keep the group engaged by failing to incorporate the ideas and suggestions of others and often leading as an individual and not as a team player forgetting that it takes teamwork to make the dream work.

The leaders provided an explanation for the lack of interest in picking up the baton by suggesting there is a fear of failing, not desiring responsibility for failing or being responsible for fixing the problem. The most amazing entity regarding failure is the lessons learned from failing these lessons produces equipped leaders because an equipped leader views failure as a steppingstone to success.

The leaders of GRC suggest that leaders become frustrated with leading and decide to resign and not return as a leader because respect is nonexistent among the group in which they lead, the lack of cooperation and the inability to inspire the group in which they lead to work as a team and bring the vision to fruition.

The baton will drop repeatedly however, a continual race is necessary for the life of this ministry therefore the need to develop strong, equipped and knowledgeable leaders is essential for the legacy of the ministry, this blueprint will create strong, resourceful and knowledgeable leaders for today and the future.

A major goal from this project is for the pastor to release leadership roles necessary for ministry to function into the hands of equipped leaders. “In this case the senior pastor is not giving away authority to multiply the ministry but is giving away the authority to give up the ministry.”¹² In addition, I desire for this project to assist in the

¹² Aubrey Malphurs and Mancini F. William, *Building Leaders: Blueprint For Developing Leadership at Every Level of Your Church* (Grand Rapids: Baker Books, 2004), LOC 668.

development of habitual leadership behavior¹³ within the ministry that will foster multiple fishing trips, the baton always in play because the leaders possess knowledge on how to employ solutions to prevent breakage or weakening of the net and simultaneously create a sense of leadership as desirable, enjoyable and exciting.

To begin this project, an invitation was presented to the discipleship inviting all leaders consisting of presidents, elders, deacons, preachers and any disciple who believe within themselves to have leadership ability. Those who volunteered formed a new group at GRC called The Generals, besides all presidents, deacons, elders and preachers, four individuals who at the time of the meetings held no leadership role at GRC. To implement the teaching series, the discipleship attended Enlightenment hour (Bible Study) where the introduction to leadership and spiritual gift was presented including the opportunity to complete a spiritual gift survey.

Upon acceptance of the call to preach the Gospel of Jesus Christ in 1997, my preaching style and approach for preaching consisted of telling the Biblical story. After I embraced the call to preach and several years of storytelling preaching, I embarked on an academic journey and through four homiletic courses, my preaching style transformed from a storyteller to a wordsmith constructing three points of the sermon along with four pages of the sermon and expository preaching. A wordsmith is one who expounds on words and it requires a copious amount of focus on words incorporating word study with an emphasis on words and its meaning, comprehension of the meaning of words assist with the development of the sermon. This particular program, the doctor of ministry program, exposed me to semiotics, storytelling and naraphors. The exposure to semiotics

¹³ Charles Duhigg, *The Power of Habit: Why We Do What We Do* (New York: Random House, 2012), 17.

and naraphor preaching has thrust me into an ocean of three different styles of preaching. Because of this exposure, my preaching style is in a transitional state because it is in transition my writing is in transition and therefore I have attempted to merge the three styles.

CHAPTER 2
MENDING THE NET



Understanding fishing with a net instead of a fishing rod requires comprehension of what makes a net a fishing net. The answer is the knots within the thread, knots are essential for sustaining the weight of the fish in the net, without knots breakage may occur this may lead to the inevitable the loss of fish. Evangelism is the net and developed leadership provide the effective knots in the net. Leadership correlates with evangelism

because evangelism is not isolated to preaching the perspective of evangelism is multifaceted incorporating imagery, leadership displays the image of Christianity. The definition of evangelism is a “zealous effort to spread the Gospel of Jesus Christ.”¹ This zealous effort is immersed in preaching however, evangelism incorporates imagery the actions of leaders the concern for humanity and the desire to draw individuals to Christ. If the individual fishing has limited or no knowledge of fishing their ability to draw fish is futile.

The fundamentals of fishing begins with casting, casting is the ability “to throw with force”² particularly a net containing bait to attract the fish. Casting assists the individual in sending the bait in the area believed to have fish. The next step is determining the best fishing techniques to attract the fish to the bait. Once the fish has the bait the angler must acquire knowledge in the ability to safely bring the fish to shore or in the boat. Fishing with a net is the technique used by individuals in the Bible, net fishing is unique because the net itself is the bait, as it rests on the bottom of the ocean and the fish swim into it. The net is designed to draw the knots together causing the absence of holes this process makes the net strong enough to carry the fish to shore. This is the process of net fishing, when the angler cast the net in the water it falls to the bottom of the water, once the net hits the bottom of the water the knots in the net tighten preventing the fish from falling through the holes.

The legacy of a local assembly is predicated on the ability to fish and the method used for fishing must be an equipped and developed method. Gogschel suggests that the

¹ *Merriam-Webster's Collegiate Dictionary* (Springfield: Merriam-Webster, Incorporated, 2006), LOC 113059.

² *Webster's New World Dictionary* (New York: Wiley Publishing, Inc. 2003), 103.

“IT” is the momentum of the church, whatever the church’s momentum is becomes the “IT” for that church, whatever the “IT” is for a local assembly is different for each local assembly however, the local assembly must know their “IT” and keep their “IT”.³ Effective fishing or evangelism is vital for GRC because effective fishing is our “IT” however; our “IT” over the years became weak because of leadership.

The Generals

For GRC our legacy is important because we desire that our labor be not in vain and that we preserve this ministry for our children and grandchildren to build upon. To preserve the legacy of GRC and initiate a mentorship, the formation of “The Generals” was born consisting of all ordained Elders, Deacons, Preachers and presidents of auxiliaries and individuals who believe to have leadership ability. The Generals met five times during the research discussing the following subjects; mentorship, vision casting, community building, technology, spiritual gifts and problem resolution. An awesome perspective for leadership is E.P.I.C., Experiential, Participatory, Image and Connection. “EPIC style – an experiential medium (E) that allows for participatory engagement (P) with biblical images and stories (I) that connect the congregation with what Christ is already doing in their midst (C).”⁴

The first meeting of The Generals began with an icebreaker to encourage communication, create an atmosphere of family by discovering something about each

³ Craig Grogshel, *It: How Churches and Leaders Can Get It and Keep It* (Grand Rapids: Zondervan, 2008), 10.

⁴ Leonard Sweet, *Giving Blood: A Fresh Paradigm for Preaching* (Grand Rapids: Zondervan, 2014), LOC 364.

other we were previously unaware of along with donuts, coffee and juice produced smiles all over the room. Once The Generals settled in, the workshop began with prayer. Prayer is primarily important for a leader, the mind body and spirit of a developed leader must be committed to the call of leadership.

Knot #1. Prayer (Experiential)

The first knot in the net is prayer. An equipped leader must have a strong prayer life. Prayer is important, prayer is how humanity communicates with God, prayer produces direction from God and the impact of prayer provides strength. Because prayer provides direction from God it is vital for the leader not to neglect their prayer life, when a leader neglects their prayer life the result is leading with no direction and is the formula for spiritual weakness. Having conversations with God periodically during the day regarding leadership, personal reservations, disappointments as a leader, revealing one's weaknesses, seeking guidance for every aspect of leadership in prayer produces equipped leaders. "Trust in the LORD with all your heart; do not depend on your own understanding. Seek his will in all you do,"⁵

"Prayer ushers us into perpetual communion with the father."⁶ Prayer is a conversation between humanity and God and it is important that during prayer humanity incorporate listening for God to respond. It is in prayer that the equipped leader will find guidance and preparation for the ability to lead. Prayer changes, it transforms the

⁵ Tyndale House Publishers *Holy Bible: New Living Translation* (Carol Stream, IL: Tyndale House Publishers, 2003), Proverbs 3:5-6.

⁶ Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth. 20th Edition* (New York: Harper Collins Publishers, 1998), 33.

cognitive function of a leader's perspective pertaining to leadership as well as how a leader prays concerning their leadership. Jesus taught the disciples to ask in prayer for God to give us our daily bread on this day,⁷ which means to ask God daily for what we need not just regarding personal life but what we need daily to serve as an equipped leader.

A developed leader must discipline themselves to pray daily regarding leadership, their ability to lead and ways by which to become equipped in the role of leadership. In addition, a leader must not shy away from requesting God to reveal what within their leadership is interfering with his or her development as a leader. Prayer is a safe place for an individual to reveal their incapability to lead without God's assistance this "reliance on or confidence in God," reveals direction for leadership.⁸ It is in prayer that leaders will discover the means to execute the fundamentals of what each leader should use as a foundation for leading.

Knot #2. S.O.E. (Image)

To assist The Generals with remembering the fundamentals, I presented the fundamentals in an acronym S.O.E. Structure, Order and Excellence, SOE being the second knot in the net. "Structure – the arrangement or interrelation of all the parts of a whole; manner or organization or construction,⁹ Order – a state or condition in which

⁷ *The Open Bible New King James Version* (Nashville: Thomas Nelson Publishers, 1997), Matthew 6:11.

⁸ H. D. M. Spence-Jones (Ed.), *Proverbs* (London; New York: Funk & Wagnalls Company, 1909), 55.

⁹ *Webster New World Dictionary* (New York: Wiley Publishing Inc., 2003), 640.

everything is in its right place and functioning properly,¹⁰ Excellence – something in which a person or thing excels; particular virtue.”¹¹

The importance of S.O.E. as the fundamentals for leadership is that it provides the foundation as well as a format or guide for leadership. Although S.O.E. places boundaries for leadership it is not in place to stagnate the growth of leadership on the contrary, it provides a foundation to build upon in order to develop equipped leaders. Leaders who neglect the foundation for leadership will discover the recipe for disorder and perplexity weakening the knots in the net.

The Structure of GRC consist of the pastor, executive staff, administrative staff, elders, ministers, deacons, presidents and auxiliaries. All of these parts make up the whole of the ministry. Order, for GRC to function properly each leader and auxiliary must execute his or her weekly task efficiently. Excellence, when an organization functions properly the organization will excel having a particular virtue. Equipped leaders oversee structure and order among the group in which they lead, maintaining structure and order produces excellence.

After establishing the fundamentals for leadership, the discussion transformed into a vital portion of leadership something every leader must practice to perfection, the means by which each leader leads, communication.

¹⁰ *Webster New World Dictionary* (New York: Wiley Publishing Inc., 2003), 454.

¹¹ *Webster New World Dictionary* (New York: Wiley Publishing Inc., 2003), 226.

Knot #3. Communication (Participatory)

A leader is someone who leads by giving directions, I suggest that an equipped leader must have the ability to communicate, it is extremely important for the leader to communicate clearly all directives, an unclear directive will cause chaos and confusion. Communication provides direction, understanding of the vision and its purpose effects the communication and it provides an environment for improvement as a group. Lack of communication is disastrous creating a format for destruction and collision.

Communication is not limited to our speech in addition to communicating through speech we have the ability to communicate with our bodies and our actions. A leader must consider their body language and be careful that their actions are not miscommunicating what he or she desires to communicate.

Communication drove the discussion to the subject of belong and belonging, as a church body we want to communicate with our speech, body and actions that all are welcome and belong within the body of Christ. In addition, as leaders we want to communicate this same concept among small groups in which we lead. Once we belong every individual should have the sense of belonging. Communicating a family type atmosphere is important for every local assembly being as Christianity is family orientated, it is the difference between being a stranger in the house of the Lord to being at home a sense in which all should feel when visiting or belonging to a local assembly.¹²

Belong – to be a part of; be related or connected, belonging – the object that belongs to one; close relationship.¹³ Belonging also reflects the notion of ownership that each person or disciple of a local assembly will comfortably state as well as desire to

¹² Peter Block, *Community: The Structure of Belonging* (San Francisco: Berrett-Koehler, 2008), 67.

¹³ *Webster's New World Dictionary* (New York: Wiley Publishing, Inc., 2003), 60.

state this is My church with passion, loyalty and commitment, ownership.¹⁴ The notion of My church created an issue among The Generals their concern was individuals would comprehend My church to mean not embracing the fundamentals of SOE but rather being individuals who creates their own fundamentals and expect others to adapt to their fundamentals and not SOE. What is culture, it is the characteristics that formulate personality, in other words, “it is the personality of the church or any nonprofit.”¹⁵ Every church has a culture for GRC this culture stands on the notion of SOE anything that does not supports SOE creates a fracture in the culture and therefore produces another culture with fundamentals unknown. The concept of My church should not reflect ownership as changing the culture but doing all that is necessary to support the existing culture, this concept is essential for the growth of the church. “What I consider mine I will build and nurture.”¹⁶

Providing a clearer understanding of My church as ownership supporting the personality of the church and not creating a new personality or culture brought about a sense of ease for The Generals and ignited them to create a means to communicate this knowledge to the individuals within their auxiliary and other disciples of the church.

Knot #4. Community (Connection)

Comprehending the concept of My church by The Generals directed the discussion to the fourth knot in the net, the ability to view the local assembly as a

¹⁴ Peter Block, *Community: The Structure of Belonging* (San Francisco: Berrett-Koehler, 2008), 1.

¹⁵ Samuel R. Chand, *Cracking Your Church's Culture Code: Seven Keys to Understanding Vision & Inspiration* (San Francisco: Jossey-Bass, 2011), LOC 210.

¹⁶ Peter Block, *Community: The Structure of Belonging* (San Francisco: Berrett-Koehler, 2008), 1.

community, a community with its own culture that operates as a means to catch fish.

“Community – a group of people forming a smaller social unit within a larger one, and sharing common interests, work, identity, location.”¹⁷

GRC must identify the community in which they reside and determine how this small community, this local church, fits into and engages with the larger community, the zip code in which the church resides.¹⁸ Understanding the concept of community provides a means to build on what makes the community special, a place of connection that builds relationships, community is a place of love, respect that opens the lines for communication. Neglecting the community removes the opportunity for individuals to become relational and denies the presence of relationship.

The zip code in which the church resides is the first community, the church being the second community; auxiliaries within the church become the third community, communities within communities. The community is strengthened by discovering the commonalities within the community creating a safe place to discover and discuss weaknesses a means to turn weaknesses into strengths. In strengthening this fourth knot, it is essential for an effective leader when discovering a problem or issue within an auxiliary that the leader should restrain from focusing on the issue rather; the leader should focus on the possibility of being a better community.¹⁹ When a leader focus on what is wrong it will not inspire the community to become better, by focusing on what ideas can better the community will inspire the community to work towards the

¹⁷ *Webster's New World Dictionary* (New York: Wiley Publishing, Inc., 2003), 134.

¹⁸ Alan Roxburgh and Fred Romanuk, *The Missional Leader: Equipping Your Church to Reach A Changing World* (San Francisco: Jossey-Bass, 2006), LOC 3210.

¹⁹ Peter Block, *Community: The Structure of Belonging* (San Francisco: Berrett-Koehler, 2008), 15.

possibility of being a better community. Anyone can focus on and scrutinize the problems or issues within a community that caused the baton to drop but it takes a great leader to focus on and pursue the possibility of becoming a better community. The notion of focusing on the possibility of becoming a better community does not neglect the fact of the dropped baton, however, the focus is not on who or how the baton was dropped but on how to pick the baton up and create a means to prevent the baton from being dropped in a similar fashion.

Knot #5. Vision Casting (Participatory)

The fifth knot is vision casting. Equipped leaders must possess the ability to cast the vision of the ministry, if the people are unaware of the vision they have no understanding of the future of the ministry and therefore are unable to focus on or assist in building toward a vision. “Where there is no revelation, the people cast off restraint; But happy is he who keeps the law.”²⁰

The process that leads to effectively casting visions reside in the leaders’ devotional time therefore, an effective leader must possess a devotional life, which consist of quality time spent with God in prayer, in meditation and the reading of the Scripture. It is during devotional time that visions present themselves, the process of casting the vision and the blueprint to move the vision to fruition. The seed of all visions are within the leader, it is as the leader seek God for direction to lead the people that the leader discovers and conceives the vision, the discovery and conception of the vision

²⁰ *The Open Bible New King James Version* (Nashville: Thomas Nelson, 1982), Proverbs 29:18.

transpires during prayer, prayer becoming a birthing room to birth visions. “Vision arises out of our burden to know the will of God.”²¹

Vision casting takes teamwork, coupled with teamwork is the ability to communicate the vision. Vision casting provides revelation of the vision, knowledge for people to grow as well as provides inspiration for the group receiving the vision. The impact of vision casting produces ideas for birthing the vision providing a means for the vision to come to fruition, neglecting the ability to cast a vision eliminates the ability to move forward and it erases the motivation of the group and causes the group and the leader to operate blind. When this knot in the net is weak the leader leads with uncertainty and the group operates with lack of enthusiasm causing a lack of involvement.

To obtain the vision there are at least three steps an equipped leader can use for birthing or casting a vision which originates from the passage of Scripture found in Nehemiah the first chapter verses one through eleven.

“In late autumn, in the month of Kislev, in the twentieth year of King Artaxerxes’ reign, I was at the fortress of Susa. Hanani, one of my brothers, came to visit me with some other men who had just arrived from Judah. I asked them about the Jews who had returned there from captivity and about how things were going in Jerusalem. They said to me, “Things are not going well for those who returned to the province of Judah. They are in great trouble and disgrace. The wall of Jerusalem has been torn down, and the gates have been destroyed by fire.” When I heard this, I sat down and wept. In fact, for days I mourned, fasted, and prayed to the God of heaven. Then I said, “O LORD, God of heaven, the great and awesome God who keeps his covenant of unfailing love with those who love him and obey his commands, listen to my prayer! Look down and see me praying night and day for your people Israel. I confess that we have sinned against you. Yes, even my own family and I have sinned! We have sinned terribly by not obeying the commands, decrees, and regulations that you gave us through your servant Moses. “please remember what you told

²¹ Carson Pue, *Mentoring Leaders: Wisdom for Developing Character, Calling and Competency* (Grand Rapids: Baker Books, 2005), 99.

your servant Moses: ‘If you are unfaithful to me, I will scatter you among the nations. But if you return to me and obey my commands and live by them, than even if you are exiled to the ends of the earth, I will bring you back to the place I have chosen for my name to be honored.’ “The people you rescued by your great power and strong hand are your servants. O Lord, please hear my prayer! Listen to the prayers of those of us who delight in honoring you. Please grant me success today by making the king favorable to me. Put it into his heart to be kind to me.”²²

The first step in birthing a vision is for the leader to hear or see the problem.

Visions are often prophetic and at other times, visions are birthed because there is a problem or a need that requires a solution. If the problem or need has no effect on the leader, the leader will not seek to fix the problem nor provide a means to fix the problem. In this passage of Scripture, Nehemiah heard about the problem and it devastated him, the news regarding this problem touched the emotion of compassion in him to the point of concern leading to the second step concern. When a leader is concerned about an issue or a need, the leader becomes engulfed with a desire to fix or provide a solution to the problem, being concerned about the need or problem will lead the leader to their devotional time with God, which is the third step praying.

Nehemiah’s concern regarding the problem in Jerusalem led him to his devotional time Nehemiah prayed and a vision presented itself. The blueprint for casting the vision is developed and produced during one’s devotional time. When the leader is conveying the vision to the group, it is vital that the leader paints a clear and precise picture of the vision to the group, in this way the group is able to own the vision and as a result supply support as well as ideas that will build towards the fruition of the vision.

At this point in the workshop, The Generals broke up into small groups for approximately ten minutes and the instructions for the small groups was to discuss and

²² *Holy Bible New Living Translation* (Wheaton: Tyndale House Publishers, Inc., 1996), Nehemiah 1:1-11.

discover ways by which they as leaders can cast visions. A common thread discovered within all small groups was listening. After presenting the vision to the group, The Generals thought that listening to the perspectives of the individuals within the group will develop ideas to accomplish the fruition of the vision.

Knot #6. Mentorship “Each One Teach One” (E.P.I.C.)

The sixth knot is the concept Each One Teach One, mentorship. Mentorship requires communication, trusted counseling and mentorship provides insight on leadership in addition, mentorship should inspire motivating the mentee. Mentorship preserves the legacy of the organization the lack of mentorship will contribute to the demise of the legacy. When mentoring one must remember that they are in the position to encourage the mentee, the mentor must be mindful that they are not responsible for killing the mentee’s spirit; this will be detrimental to the mentee.

First Timothy four and six was discussed in detail to introduce mentorship by focusing on the mentorship between Paul and Timothy. This example of mentorship revealed how a legacy is preserved, suggesting to The Generals that for the life span of GRC to exist for our grandchildren we must begin training and teaching the youth to become leaders to one day occupy the positions that we currently fill, the process of preparing a successor. This concluded the first session.

The second session transformed from the scheduled agenda for discussion to the concerns of the leaders for discussion. The agenda for this particular meeting consisted of teaching on mentorship however after the icebreaker, and the leaders began to voice their frustration with leading, their reservations, concerns and struggles as leaders. One

common thread of frustration with the leaders consisted of the inability to communicate the vision of the ministry, vision casting, and the duties of their auxiliary. It is evident that the vision of the church and the duties of each auxiliary is understood by each leader however, presenting this information as knowledge to their group was a challenge. Indeed, having information with the inability to translate and articulate the information into knowledge is worthless as a leader. I have formulated an equation for this, information plus understanding equals knowledge.

The leaders and the small groups they lead lack understanding of the vision they only held information. The leadership's inability to turn information into knowledge caused this particular meeting to focus on ways to assist the leader in making this possible. The Generals were asked to broke up into small groups and discuss among themselves ways to communicate the vision with their auxiliary. Within the small groups, The Generals discovered that a helpful way to communicate the vison is to ask many questions regarding the vision to discover if everyone is clear on the vision.

The Generals also revealed their frustration with individuals comprehending and embracing the S in SOE the structure portion established within GRC, from their perspective the discipleship did not support structure unless the Pastor gave the directive. After a lengthy discussion, it was established that we must remind all disciples of the culture of this local assembly and encourage one another to paint a clearer picture of the culture so that all disciples operate with one accord, meaning same mind, same purpose and same agenda.

The Generals expressed their sense of relief, smiles returned to the faces of The Generals they also shared how they now felt encouraged and inspired as leaders to

continue to lead the group that they are overseeing. They further expressed their gratitude for the formation of The Generals before the formation of this group, many of The Generals felt a sense of insecurity and the belief that they were incapable of leading others however, after these two sessions they felt empowered as they were now inspired and motivated to lead.

Knot #7. Technology & Social Media (Connection)

The third meeting began with the seventh knot Technology and social media, a vital knot in the net for fishing in the 22nd century. Technology and social media are the forms for communicating and evolving rapidly therefore, an effective leader for the future must not shy away from these two forms of communicating. The lines of communication will never close with modern technology and social media because one is capable of sending a text, email or a post on Facebook, Instagram or twitter anytime of the day.

Technology and social media allows for continual interaction for the leader and group, the lack of technology and social media leads to disconnection between the group and the leader and everyone is less informed. In addition, becoming out of touch with the future. For example, GRC created a website,²³ it is user friendly and informative for current disciples and future disciples, it is inviting and displays the image of our ministry in this fashion disciples and guess have continual connection.²⁴

²³ Great Redeemer Church's Website, www.grcny.org.

²⁴ Gail Martin, *30 Days To Social Media Success* (Pompton Plains: Career Press, 2010), LOC 1250.

Technology and Social media is helpful for every equipped leader the knowledge of technology and social media is instrumental in reaching and teaching this particular community. This research revealed that the use of technology and social media benefited the millennials as well as the all generations. The Gutenbergers, Transition tribe and Googlers according to *Viral*²⁵ is a resourceful means to describe the culture in which we currently live, it also explains the conflicts among these three tribes with communication and the various misunderstandings with ethics, manners and relationships. Gutenbergers are individuals from the printing press era, Googlers are individuals from the digital era and transitionals are individuals who interchange between Gutenbergers and Googlers.

I find the Googlers like things instant, fast and much rather an image allowing the power of interpretation held in their hands more engaged, while the Gutenbergers rely more on the right or wrong approach to things no middle ground no room for mistakes the power of interpretation is given. Individuals from the transition tribe are in the middle, they have some tendencies from the Gutenberg tribe and some from the Googler tribe, because on some issues individuals from the transition tribe desire the power of interpretation given and on other issues they desire the power of interpretation held in his or her hands.

For example obtaining the news, Googlers retrieve their news from online sources and from Google searches; Gutenbergers will watch their news on television or read the news in the newspapers, while individuals from the transition tribe will retrieve their news from both sources.

²⁵ Leonard Sweet, *Viral: How Social Networking is Poised to Ignite Revival* (Colorado Springs: Waterbrook Press, 2012), 5.

I am from the transition tribe,²⁶ which explains why I felt as though I was born at the wrong time for preaching, let alone to pastor especially because my training was cultivated by an individual I would call a deep Gutenberg. This Gutenberg my preaching catechist and former Baptist pastor born in 1925 prepared me to evangelize to Gutenberg and by God's grace I stand Sunday after Sunday before a congregation of approximately 85% Googlers. I stand there most Sundays feeling confused growing up in an African Methodist Episcopal church until adulthood, ordained Baptist and planted a 'No' Denominational Church taught and mentored by so many Gutenbergs to preach to and inspire Googlers felt like an episode of the Twilight Zone. I realize the problem, communicating information or knowledge with Gutenbergs techniques to Googlers who are far removed from the printing press era. An equipped leader must be relevant and in this case understanding the culture of the Googlers by being fluent in technology and social media this is relevant for an equipped leader. This concept of using technology is by no means an attempt to neglect Gutenbergs on the contrary; it is an attempt to reach more than one generation through several methods of technology.

As humanity's cognitive function continues to evolve so will technology and its uses, our culture progress not regress because of technology the only regression is the church in fear of losing something by embracing some form of technology the 'notion' of something different from what is 'normal' brings fear of losing something. The culture is advancing changing and developing, exploring with music and now with social media which has become their language, the church or Christendom is called to be the light of the world, we need light to see but the light is always behind so the world goes on

²⁶ Leonard Sweet, *Viral: How Social Networking is Poised to Ignite Revival* (Colorado Springs: Waterbrook Press, 2012), 5.

without light because the light is behind the world, the culture. The church is holding the light behind the culture because we do not know the music and unable to speak the language, what I am saying is this, as the culture shifts ministry must do some shifting.

This shifting requires an effective leader to explore technology such as music, images, and videos of classic, iconic, notable, epic and current movies to teach in the 22nd century. “Bring the secular to the sacred and return the sacred to the secular”²⁷ I like this “notion” using the secular common language and translating it into a sacred principle for both the Googlers and Gutenbergers. Speaking secular language brings something common from both cultures helping to tighten the net from the unfamiliar being the scripture to the familiar being the secular.

An equipped leader is willing to change their methods of communicating the Gospel of Jesus Christ if it means accomplishing their targeted goal, the methods are changing not the message therefore, the use of technology or social media does not change the Gospel rather it changes the method in which we spread the Gospel. “Jesus Christ is the same yesterday, today, and forever.”²⁸

The fourth session for The Generals meeting discussed 2 knots the first knot being technology and social media and the second knot being spiritual gifts. The concept of Gutenbergers and Googlers was introduced to The Generals encouraging the use of technology and its importance for developed leaders to fish for Googlers and introduce them to Christianity. The discussion continued with how technology is helpful by allowing progress without interference with busy schedules revealing the use of

²⁷ Stated by Doctor Robert Duncan, Jr. during our technology session held at Drew University, January 24, 2013.

²⁸ *The Open Bible New King James Version* (Nashville: Thomas Nelson, 1982), Hebrews 13:8.

conference calls and Skype or Zoom for meetings when it is inconvenient to meet at a location and conveying updated information through Facebook, Twitter, email and text messaging.

Knot #8. Spiritual Gifts (E.P.I.C.)

The eighth knot in the net is operating in one's spiritual gift. Every individual possess at least one spiritual gift and this spiritual gift is provided by God to serve one another, this spiritual gift emerges through grace. "As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God."²⁹

A foundation for teaching on spiritual gifts rested on the following definition: "A spiritual gift is a special attribute given by the Holy Spirit to every member of the Body of Christ, according to God's grace, for use within the context of the Body."³⁰ During our Enlightenment service (Bible Study), the disciples discovered their spiritual gift by completing a spiritual gift survey. Every Elder, Deacon, Preacher and president within GRC possessed the gift of either leadership or administration. The discussion of the gift of leadership began with providing the definition of the gift of leadership.

"The gift of leadership is the special ability that God gives to certain members of the Body of Christ set goals in accordance with God's purpose for the future and to communicate these goals to others in such a way that they voluntarily and harmoniously work together to accomplish those goals for the glory of God."³¹

²⁹ *The Open Bible New King James Version* (Nashville: Thomas Nelson, 1982), 1 Peter 4:10.

³⁰ C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Ventura: Regal Books, 2012), LOC 437.

³¹ C. Peter Wagner, *Discover Your Spiritual Gifts: Identify and Understand Your Unique God-Given Spiritual Gifts* (Ventura: Regal Books, 2012), LOC 1787.

The revealing of spiritual gifts empowered The Generals. They felt blessed of God. This concluded this session for The Generals.

The fifth and final meeting began with the conclusion on spiritual gifts by discussing the spiritual gift of Administration, this discussion began with providing the definition of the gift of administration this also revealed what ministries within GRC requires this gift. “The gift of administration is the special ability that God gives to certain members of the Body of Christ to understand clearly the immediate and long-range goals of a particular unit of the Body of Christ and to devise and execute effective plans for the accomplishment of those goals.”³²

Knot #9. Self-care (Experiential)

The ninth knot in the net is self-care. It is important for an effective leader to pay attention to self-care, which requires the following: the leader must rest, have time for meditation, listen to feedback, have a friend who is willing to speak the truth regarding their leadership, deal with their insecurities and manage their schedule where they are not overwhelmed.³³ When a leader incorporates self-care in their life they will operate with physical strength, they are focused and they possess a clear mind ready to listen and hear, producing thoughtful decisions. Lack of rest results with faulty decision-making, lack of interest having the dismissal of passion and it is the formula for a short-lived leadership. The impact of self-care for a leader produces longevity as leader.

³² C. Peter Wagner, *Discover Your Spiritual Gifts: Identify and Understand Your Unique God-Given Spiritual Gifts* (Ventura: Regal Books, 2012), LOC 1743.

³³ Carson Pue, *Mentoring Leaders: Wisdom for Developing Character, Calling, and Competency* (Grand Rapids: Baker Books, 2005), 17, 151.

Meditation reveals visions and the concept to execute the visions. Feedback gives the leader perspectives oblivious to their eyesight; feedback reveals problems and provides answers as to what is preventing the vision from moving to fruition and feedback reveals solutions. Having an honest friend assist the leader in dealing with self-issues that might interfere with the leader's ability to lead such as the lack of empathy, the presence of selfishness, the lack of concern or insecurities. Ignoring insecurities within a leader will result with the leader regressing as a leader. In addition, an overwhelmed leader will operate in burnout producing tantrums resulting with unproductive tasks. When the leader neglects to provide adequate attention to these seven components of self-care, they will discover their leadership is unproductive.

Knot #10. Conflict Resolution (Connection)

“Conflict is an outgrowth of the diversity that characterizes our thoughts, our attitudes, our beliefs, our perceptions, and our social systems and structures. It is as much a part of our existence as is evolution. Each of us has influence and power over whether or not conflict becomes negative, and that influence and power is found in the way we handle it.”³⁴

The tenth knot is the ability to resolve conflict; an effective leader must possess the knowledge of conflict resolution and effectively apply it when dealing with disagreements within an auxiliary. When a leader is resolving a conflict their goal is not to point out or place blame, doing so the leader will ignite the conflict, rather than place

³⁴ Dudley Weeks, *The Eight Essential Steps To Conflict Resolution* (New York: Penguin Putnam Inc. 1992), 7.

blame the leader must realize that their goal as a leader in resolving a conflict is to arrive at a workable atmosphere.³⁵

Conflict resolution is an important knot for the leader because addressing conflict will result with togetherness of the group a morale that is desirable the impact of dealing with conflict provides strength for the group and the leader. To neglect addressing and avoid conflict will create tension among the group, difficulty accomplishing goals and it will produce a desire to avoid being a part of the group.

Before the project, I desired to motivate the disciples into taking hold of their roles as leaders and I was unsuccessful in motivating them. I learned that people want to learn, they desire to be great at what they do however, when the feelings of frustration invades their life due to ignorance of the means to execute their role as a leader during conflicts their conclusion is to avoid the conflict at all cost. This frustration replaces their motivation and the desire to resolve the conflict evaporates. I have discovered that as leaders we are incapable of motivating people because motivation comes from within as leaders it is beneficial to inspire people promoting motivation.

During the implementation of the project, conversations held with leaders revealed their excitement as leaders; they were engaged, interested and cooperative regarding the information presented to them during The Generals meetings. The Generals were excited because the material presented assisted with becoming a better leader in addition, they were excited regarding trying new approaches to leadership. Another General stated how the material was very comprehensible to the point of applying the

³⁵ Dudley Weeks, *The Eight Essential Steps To Conflict Resolution* (New York: Penguin Putnam Inc. 1992), 81.

lessons learned immediately. Another General stated their excitement was the result of learning how to be an equipped leader and lead a diverse group of people.

A few individuals did not continue attending the meetings due to conflicts in their work schedule and other emergencies that developed. For these individuals the sessions, were recorded and made available for audio listening. There is the notion that maybe some discontinued attending The Generals' meeting because they might not want the responsibility. At GRC an individual will not lead in title only, if you have the title you have the responsibility.

After The Generals' meeting, many revealed their excitement regarding the material presented assist The Generals in experiencing a sense of release, release of the pressure of leadership because they learned how to lead as a team and not as an individual. One of the Generals expressed her gratitude for the sessions stating how the material presented assisted her at her place of employment the knot she mended was the knot of communication, she revealed her communicating skills improved and is influential for her employment. The value of this project for the ministry of the church is that preservation of the ministry has begun and an awesome legacy is in the works. The momentum is high and the leaders are ready to implement what they have learned. I have discovered that the mending of the net requires repetition.

The clerical staff have become passionate there is a sense of peace and smiles on the faces of the leaders. The majority of the Generals have employed what they learned during those sessions, the baton is in play. In addition, several leaders have embraced the mending of these knots in their nets, one General in particular has successfully mentored

two youth praise and worship teams, in addition, she has begun to build the legacy of the Anointed Generation choir our children's choir.

The other leaders from The Generals' meeting have begun to mend their nets and the "IT" is slowing returning. There is less confusion as well as less dropping of the baton, The Generals are willing to pick up the baton and continue the race resulting with successful fishing trips.

At the conclusion of this session, The Generals completed a survey regarding the workshops their answers are a result of attending the sessions. The results of the survey are as follow:³⁶

Table 1. The Generals' Meeting

Survey Questions	Responses by Percentage
Felt empowered to lead	54%
Felt equipped to lead	54%
Felt comfortable using technology	62%
Felt they received an enormous amount of skills to use as a leader	38%
Felt the discovery of their spiritual gifts very helpful and inspiring	69%
Found the Generals Meeting extremely helpful	77%
Desired more training as a leader	46%
Found information on self-care helpful	62%

³⁶ Priscilla Salant and Don A. Dillman, *How to Conduct Your Own Survey* (Canada: John Wiley & Sons Inc. 1994), LOC 278.

CHAPTER 3
UNRAVELING THE NET



The effectiveness of the knots in the net is predicated on unraveling the net in preparation for mending. When preachers begin the process for sermon preparation he or she becomes an angler for humanity and their sermon is the net what the angler proclaims

is the knots in the net. Before one is capable of casting the net the knots must be mended, preaching the Word of God is the equivalent of casting one's net the preparation of the sermon is the equivalent of mending one's net.

Homiletics, the art of preaching is multifaceted revealing the notion that there is more than one way to devise, design and deliver a sermon and therefore, preachers must dare to be creative with homiletics. Being creative is possessing the ability to create. Create – “cause to come to existence; bring into being; make; originate; to make or design (something requiring art, skill, invention etc.)”¹ Creative preaching requires courage, the courage to be different, the courage to admit, the courage to change and the courage to discipline oneself within the preparation of the sermon. The reason creative preaching requires courage is because of the word create. “Work hard so you can present yourself to God and receive his approval. Be a good worker, one who does not need to be ashamed and who correctly explains the word of truth.”²

Preachers are to dissect the scriptures by transcribing an ancient story and create or formulate a message that is relevant and applicable for the individuals waiting in the congregation who believe the message is a Word from the Lord. A sermon must not consist of four pages of what the preacher wants to say the sermon is a message from the Lord and therefore the preacher must have the courage to deny herself or himself so that the message is not his or her message but a message from God. For this to transpire the preacher must embrace that God has anointed and gifted them to preach as the Holy Spirit permits a message to the people of God resulting in the congregation hearing from

¹ *Webster's New World Dictionary* (New York: Wiley Publishing, Inc., 2003), 156.

² *Holy Bible New Living Translation* (Wheaton: Tyndale House Publishers, Inc., 1996), 2 Timothy 2:15.

God. It takes courage for the preacher to confess during sermon preparation that these ideologies are from him or her and not from God. Preachers have thoughts and these thoughts will emerge during the sermon preparation however, the preacher should never present their thoughts and or ideologies to the congregation as God's Words, for the preacher to remove their ideologies from the sermon the preacher must be willing to compose a sermon in a position of self-denial, humility.

Sermon preparation starts with the Bible because the Bible is the foundation of Christian beliefs where Christianity finds hope, the strength to continue in the midst of adversity, the faith to believe the impossible, direction and Salvation. It is in Scripture or the Bible that we find God's purpose for humanity, God's redemptive power, and God's love for humanity in addition to how humanity can establish a relationship with God. Music, movies, poems, other literature and images are excellent vehicles in assisting with clarifying a point within the sermon or give a clearer understanding of the text, these venues are necessary within the 22nd century to fish for humanity, however the ignition to the vehicle must be Scripture.

The sermon is the net that connects the congregation with the scripture, the formation of this net must consider that in this century, assumptions of the listener's knowledge of Scripture must cease to exist and therefore the preacher must be creative in the preparation of the sermon to draw individuals to Christ. "Sermons should help people bridge the gap between the faith they hold dear and the troubling events they hear about in the news."³

³ Marvin McMickle, *Shaping the Claim: Moving from Text to Sermon* (Minneapolis: Fortress Press, 2008), 8.

The troubling events that transpired and are reported in the news are on the minds of the individuals attending morning worship on Sunday morning and the truth is they have questions they have concerns about the events that occurred during the week, and are listening for some answers from the message on Sunday.

In this century in which we live today, it takes courage to address the difficult issues that families face daily and preach encouragement when the majority of people are wrestling with the presence of hope including the preacher. In order to address the difficult issues these difficult issues must be dealt with within the preacher first. Wrestling with the presence of hope arise because of one, the preacher's opinion on the subject two, the preacher's history on the subject and three, the preacher's doctrine on the subject. These three ideologies are present and are in a battle with each other during sermon preparation, the battle must exist so that the preacher can emerge with a message from the Lord. A preacher can choose to ignore the subject avoid it all together because of its difficulties within the preacher's cognitive function however, if the preacher is going to be a creative preacher they must be courageous enough to let the battle occur to successfully preach encouragement to others.

In addition, this struggle occurs before during and after the development of the sermon the conclusion of the struggle is at the conclusion of the preparation of the sermon if the struggle between the three ideologies continue and the time to preach arrives the "sermonic claim"⁴ will not be present.

"The sermonic claim is the essence of what any sermon is about. It is the central truth or teaching of that sermon. It is a creative and engaging combination of what the biblical text says, how the message is

⁴ Marvin McMickle, *Shaping the Claim: Moving from Text to Sermon* (Minneapolis: Fortress Press, 2008), 6.

communicated by the preacher, and some direction as regards what the listeners are being asked to do as a result of hearing that sermon.”⁵

I agree with McMickle however, often sitting waiting to preach God yet speaks, revealing that the conclusion of sermon preparation may transpire in the pulpit.

Preachers need the courage to change and to admit that as much as one desire for things to remain the same the truth is they do not therefore, creativity is an option and essential in sermon preparation. This includes change from what is expected in a sermon to what is not expected in a sermon to capture the attention of the listener.

One thing in particular, which changes regularly is culture, and within the last twenty years, culture has changed at lightning speed therefore, it is necessary for preachers to process a well-informed perspective of the current culture and language. Preachers must have the courage to admit that preaching today means preaching to a generation who may not have a Christian foundation and need one built therefore, the preacher’s sermon preparation must incorporate a lesson on the text a teaching moment before a preaching moment. Preachers are no longer preaching the familiar to the familiar but the unfamiliar to the unfamiliar therefore, creative preaching of the unfamiliar to the familiar is imperative. Robinson has a strong point when he suggest that preaching preparation should, “preach our audience from the text, not the text to the audience.”⁶ What is helpful is for the preacher to suppose during their sermon preparation that individuals sitting in the congregation would not want to be preached to

⁵Marvin McMickle, *Shaping the Claim: Moving from Text to Sermon* (Minneapolis: Fortress Press, 2008), 6.

⁶ David W. Henderson, *Culture Shift: Communicating God’s Truth to Our Changing World* (Grand Rapids: Baker Books, 1998), LOC 409.

or at but held by the hand and walked with from the text through their situation through their issues and at the conclusion of the walk, he or she finds hope.

The culture continuously changes and after the initial shock of what has developed from the birth of the new culture decisions are made, what customs, practices and social behavior will remain embraced and becoming the new normal. While society is determining what from the new culture will remain preachers need the courage to embrace or at least investigate the new culture for sermon preparation in order to effectively fish for humanity. The cognitive development of an individual is imbedded in the culture that one is born and therefore a new culture is not limited to customs, practices and social behavior but a new culture has its own language. “Our culture has shifted from once clinging to certainty, to now valuing relativistic thinking and a lack of absolute truth.”⁷

The preacher must be relevant. I strongly agree with the statement the Bible in one hand and the newspaper in the other however, because the culture changes and new technology constantly emerges the newspaper will soon be obsolete replaced with the internet, Google search and news apps. It is necessary for the preacher to have the courage to entertain something new in order to remain relevant in a world where the ‘communicating language’ is always changing. In other words, a relevant preacher today does not have the Bible in one hand and the newspaper in the other, he or she has the Bible and the newspaper in the same hand he or she has an iPad, iPod, Smart phone or an iPhone. To have an iPad, iPod, Smart phone or iPhone is not flaunting wealth on the contrary it is identifying with the culture, it is speaking the culture’s language and it is

⁷ Graham Johnston, *Preaching to a Postmodern World: A Guide To Reaching Twenty-First Century Listeners* (Grand Rapids: Baker Books, 2001), 8.

adapting the culture's practices not to appear 'hip' but to set up a appointment to fish. "We're working to communicate the relevance of the Bible to a contemporary culture without compromising our message on the one hand, or compromising our audience on the other."⁸

I would suggest this statement is a piece of the joy of being a preacher of the Gospel of Jesus Christ in sermon preparation preachers are Biblical anglers we organize fishing trips between the culture of the Bible and the culture of today, between biblical principles and applicable statements and have church by the sea.

The culture will continuously change from generation to generation though the culture will change the Gospel of Jesus is never to change. Changing the message of the Gospel to accommodate the culture is forbidden from my perspective however, the approach the style and the delivery of the sermon is at liberty to change for the benefit of reaching of assisting the preacher in guiding this changing culture into developing a relationship with Christ. Within the sermon preparation, the preacher will interpret the text but by no means compromise, distort or dilute the text for any reason this is why the guidance of the Holy Spirit is necessary during sermon preparation.

Translating the text into sermon must not compromise for technology, for culture, for the audience or congregation for any reason the relevance of the text must be present in the sermon. The relevance in the text is what must emerge from the sermon drawing the listener introducing them to the culture of the text to the culture of the present having a dialogue of hope. Preaching when the culture changes without investigating the culture

⁸ David W. Henderson, *Culture Shift: Communicating God's Truth to Our Changing World* (Grand Rapids: Baker Books, 1998) LOC 535.

is the equivalent of communicating one's native language in a foreign country, proper translation is necessary or the message is miscommunicated.

Sermon preparation requires comprehension first of the textual culture spending some time with the text by revisiting the text with different lenses to discover the relevance of the text from other perspectives asking the text questions rereading for the answers to bring the translation into the language of the culture the community and the language of Christianity. The sermon should not consist of only one cultural language but of various cultural languages as many that are present in the congregation. The sermon must speak to the preacher's generation the previous generations the generations to come⁹ and to every class. "One goal in my preaching, writing, and sharing of faith is to strip out of my language as much Christian lingo as possible."¹⁰

It is also imperative that the preacher is speaking the language of everyone present in the congregation every culture however, I would suggest teaching the Christian lingo. I comprehend what Henderson is suggesting, that many individuals do not understand the Christian lingo I firmly believe that some 'traditional' Christian iconic words should not become lost in translation. Not all that is traditional in Christendom should be abandoned, many Christian traditional icons and words or lingo should remain in the church in preaching and teaching I concur it is not appropriate in the sharing of the faith with witnessing to unbelievers but preaching I feel is the place for Christian lingo.

Traditionally Christianity teaches that a relationship with God is personal it is special between each individual and God, this notion must drive the preacher to believe

⁹ Marvin McMickle, *Shaping the Claim: Moving from Text to Sermon* (Minneapolis: Fortress Press, 2008), 57.

¹⁰ David W. Henderson, *Culture Shift: Communicating God's Truth to Our Changing World* (Grand Rapids: Baker Books, 1998) LOC 472.

his or her work as uniquely called of God. Though “there is no partiality with God”¹¹ “the very hairs of your head are all numbered.”¹² proves every individual is special and unique to God.

Every individual is unique even identical twins have distinctive behaviors and each preacher must embrace his or her uniqueness because these special qualities make up ones character the authentic part of an individual that makes an individual special. Too often, we try to erase what makes us unique as preachers that differentness is what makes us extraordinary preachers and blending makes us miserable. I strongly believe that God will bless that uniqueness and use it in ministry to bless others for the sake of the Kingdom’s advancement.

It is important that preachers have the courage to be different and embrace his or her uniqueness because that uniqueness suits the preacher and their individuality this part of the preacher is useful for the sermon. The preacher must be comfortable with who they are before they can try something new, be open to suggestions, explore and research techniques to be creative, as well as explore and evaluate what affective and effective techniques preachers are using in developing their sermons in order to find his or her perfect fit. Repeatedly, preachers duplicate other preachers form, style and methods of preaching deleting their exclusiveness, and replacing it with the style of a distinguished, celebrated, well-known or successful televangelist expecting the identical results of the preacher he or she has duplicated and become distraught and confused when the results are not the same. The results the preacher desires to obtain is unobtainable because their delivery and style is not authentic, the authenticity of the sermon must fit the preacher by

¹¹ *The Open Bible New King James Version* (Nashville: Thomas Nelson, 1982), Romans 2:11.

¹² *The Open Bible New King James Version* (Nashville: Thomas Nelson, 1982), Luke 12:7.

revealing their testimony through their personality not a carbon copy of someone else. Therefore, instead of attempting to copy the personality of a televangelist one should glean from them and only retain what will enhance his or her distinctiveness.

Before, during and after the transcription of the manuscript prayer and meditation is required. This is the time of communication with God before the preacher communicates with the people of God, it is imperative because meditation and prayer permits the preacher's spiritual ear to hear God speak and not necessarily during the prayer and meditation time but the ear is prepared to hear at any time, including during the delivery of the sermon. Because of prayer and meditation, the preacher now experiences the transforming power of God.¹³ What the preacher experienced during prayer and meditation is released in the sermon allowing the people of God to experience this same transforming power assisting them in hearing the voice of God within the message seeing God working out their problems finding hope in their faith and inspiring the congregation to respond to the sermon with life application.

A disciplined life of the preacher is required if the preacher desires to be an effective preacher then he or she must live a discipline lifestyle of integrity, trustworthiness and faithfulness. There are three points on speaking provided by Aristotle the third one is as follow: "it does not matter how well something of importance is said if the person doing the talking is not a person of integrity whose conduct contradicts the message being declared (ethos)".¹⁴ In other words, the life of the preacher is a part of the sermon, the preacher has something extremely important to say and if the

¹³ David W. Henderson, *Culture Shift: Communicating God's Truth to Our Changing World* (Grand Rapids: Baker Books, 1998), LOC 678.

¹⁴ Marvin McMickle, *Shaping the Claim: Moving from Text to Sermon* (Minneapolis: Fortress Press, 2008), 6.

preacher's life is lacking integrity, it is the equivalent of washing the blood or the oil off the altar.

There are at least two kinds of church growth, spiritual and physical most preachers' desire for the church to grow for this is an unspoken achievement of success however, when preaching the Gospel of Jesus Christ the targeted growth is spiritual growth and not focus on physical growth. The sermon is not to be a vehicle to manipulate individuals into becoming members of the local assembly rather the sermon is to draw individuals to Christ resulting with spiritual growth and life application, if there is physical growth awesome but the overall target to strive for with preaching is Spiritual growth.

“If a church is spiritually sick, any so-called ‘growth’ it experiences will be sick also. No amount of money or steady influx of new members can compensate if a church has the wrong spiritual focus. What good is it for a church to double or triple in size if it is headed in the wrong direction? What good is it for a church to have a massed large amounts of money in the bank if it is out of touch with God's will and purpose? Spiritual health is the key factor for any church that desires to experience positive and lasting growth.”¹⁵

Desiring a growing church is an awesome aspiration but the growth should be spiritual and healthy in other words, a physically growing church with the absence of spiritual growth will become sicker as it grows therefore, the physical growth of the church must affirmatively sprout from spiritual growth. Equipping 22nd century leaders to fish for humanity requires the eleventh knot creative preaching.

Individuals becoming and or training fishers of humanity must use their preaching abilities to assist individuals in understanding God's will for every individual to fish for humanity. For this research project the development of a four part preaching

¹⁵ Donald Hilliard, *Church Growth From an African American Perspective* (Valley Forge: Judson Press, 2006), 5.

series titled “I Do What I Do by the Grace of God” this preaching series was delivered weekly over a four-week span purposely during the month of February to inspire the disciples to fish for humanity as well as mentor others. Because the majority of the Discipleship at GRC is of African American decent, the connection of mentorship and fishing for humanity emerges from the comprehension of the African American history in America, which is celebrated during the month of February. This four part preaching series consist of four sermons part one, “I do what I do by the Grace of God – Leadership.”¹⁶ The creation of part one of this sermon series is from the Scripture found in the First Corinthians the fifteenth chapter verse ten, the premise of the sermon is revealing the need for and inspiring individuals to become effective leaders for the year 2014 and the years to come. This sermon begins with a brief history on the African American community in America using for an example the life, struggle and passion of Doctor Martin Luther King, Jr focusing on how this community continues to have struggles but they have changed and the need for passionate leaders continues to be necessary for change to occur. At least three types of leaders exist, born leaders, made leaders and trained leaders suggesting that the successful and effective leader is the trained leader, one who will invest in their leading ability.

Successful and equipped leaders embrace the fact that their capability to lead is predicated by the grace of God, this grace that we refer to is multifaceted in meaning and the meaning here is virtue from God, which is the ability to act and in this case the ability to lead. Wherever an individual is graced that is the area of their effectiveness, effective passionate leaders are humble realizing the more they comply to the will of God the more grace is applied the more humble the leader becomes. Equipped leaders are faithful, they

¹⁶ Video of part 3 of the series, <https://www.youtube.com/watch?v=J0iqwlHxK10>.

possess a strong sense of responsibility and are faithful to their responsibility as a leader in addition, an equipped leader allows God to work through them revealing the amazing grace. “It is by God’s grace we do what we do, without it we are unable to fulfill our role as leader if God does not favor us.”

Part two from the series “I Do What I Do by God’s Grace” is “God’s Ambassador” from the Scripture Matthew chapter twenty-eight verses eighteen through twenty.

“Jesus came and told his disciples, ‘I have been given all authority in heaven and on earth. Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age.’”¹⁷

As God’s Ambassador we are God’s official representation on earth, we possess the grace of God and God empowers us to serve in the capacity of leadership with God’s authority as God’s Ambassador.

Allen stated that when congregants listen to the sermon each listener is hearing the sermon through either the ethos setting, the logos setting or the pathos setting.¹⁸

“ethos – which has to do with the congregation’s perception of the character of the preacher and of their relationship with the preacher; logos – which has to do with the congregation’s perception of the idea of the sermon and wit how the preacher develops those ideas; pathos – which focuses on the congregation’s perception of the feelings stirred by the sermon.”¹⁹

I find these three settings for hearing a sermon intriguing and prompt me to discover what setting and or settings GRC hears sermons, will creative preaching allow the congregants

¹⁷ *Holy Bible New Living Translation* (Wheaton: Tyndale House Publishers, Inc., 1996), Matthew 28:18-20.

¹⁸ Richard J. Allen, *Hearing the Sermon Relationship/ Content/ Feeling* (St. Louis: Chalice Press, 2004), 2-3.

¹⁹ *Ibid.*, 2.

to hear the ethos, the logos or the pathos. The discovery may influence my preaching, the discovery may improve my preaching or the discovery may determine that my preaching is effective in some shape, form or fashion. A survey will determine if the sermons are engaging, relational, trustworthy, stimulating by quoting authors or individuals who are respected by the congregation. I desire for the listener to hear the pathos of the sermons, the survey will determine if the sermons are stirring and touching the listeners' emotions.

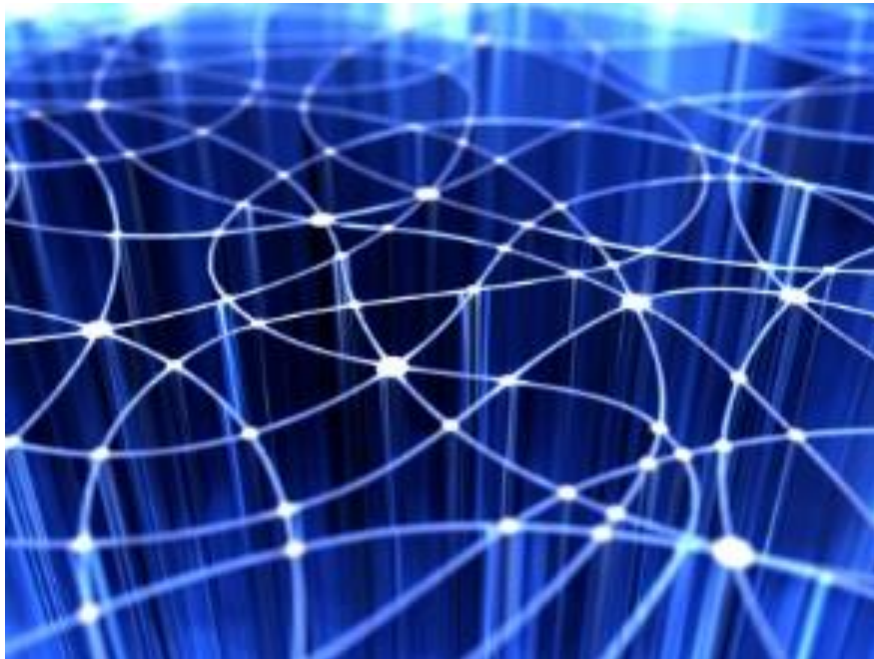
At the conclusion of the preaching series disciples volunteered and completed the survey regarding the preaching and the contents, the results are as follow:²⁰

²⁰ Priscilla Salant and Don A. Dillman, *How to Conduct Your Own Survey* (Canada: John Wiley & Sons Inc. 1994), LOC 278

Table 2. Listening Ethos, Logos and Pathos

Survey Questions on Preaching Series, “I Do What I Do By The Grace Of God”	Responses by Percentage
Males surveyed between the ages of 18-25	17%
Females surveyed between the ages of 18-25	13%
Females surveyed between the ages of 26-59	74%
Males surveyed between the ages of 26-59	58%
Females surveyed age 60 and up	25%
Males surveyed age 60 and up	13%
Disciples of GRC (members)	97%
Visitors	3%
The sermon made the hearer strongly feel like the preacher knew their life (ethos)	76%
The sermon caused the hearer to strongly identified with the preacher (logos)	78%
Felt the sermon strongly stimulated them intellectually (pathos)	68%
Found the sermon applicable (ethos)	84%
The sermon gave the hearer an enormous amount of hope (logos)	84%
The hearer found the sermon to tremendously stir their spirit (pathos)	51%

CHAPTER 4
MAKING THE NET-WORK



Within the first church, the apostles operated in their spiritual gifts, the apostle Paul noted the spiritual gifts in his epistles explaining their functions as well as clarifying the importance of knowing each spiritual gift. Spiritual gifts functions separately and simultaneously by the same spirit, the spirit of God. “Charisma is the Greek word for spiritual gift and the root word Charis means grace,¹ God’s grace and spiritual gifts operate hand in hand therefore, it is only by God’s grace that individuals possess a spiritual gift and are capable of operating in their spiritual gift. The distribution of

¹ C. Peter Wagner, *Your Spiritual Gifts Can Help You Grow* (Ventura: Regal Books, 2012), LOC 231.

spiritual gifts to individuals are not predicated on an individual's desire to possess it, on the contrary, spiritual gifts are distributed by God's choosing, in other words, God decides who will possess what spiritual gift.

Spiritual gifts are part of an individual's DNA, it is what identifies an individual's uniqueness. In addition, spiritual gifts are imbedded in each individual's personality. Your spiritual gift is yours and you should use it unafraid, without regrets and with the affirmation from God because God is responsible for you having your spiritual gifts in addition, the use of your spiritual gift bring glory to God the sole purpose of humanity's existence. "Everyone who is called by My name, Whom I have created for My glory; I have formed him, yes, I have made him."¹

For the church to mature spiritually it is necessary for every believer to discover their spiritual gift; everyone has at least one spiritual gift given to him or her by God through grace for the edifying of the body of Christ. In other words, the spiritual gift an individual process is not to benefit oneself God gifts humanity with spiritual gifts to bless others, to assist with the spiritual maturity of the Body of Christ. Humanity is born with his or her spiritual gift and because of this, many individuals operate in their spiritual gift unaware. Once individuals identify and discover their spiritual gift they possess a sense of encouragement and feelings of empowerment. When individuals operate in their spiritual gifts, he or she appears flawless to others why, because the sole purpose of a spiritual gift existing within an individual is to serve the body of Christ in the capacity in

¹ *The New King James Version* (Nashville: Thomas Nelson, 1982), Isaiah 43:7.

which they are gifted. “God has given each of you a gift from his great variety of spiritual gifts. Use them well to serve one another.”²

The purpose of spiritual gifts is so that individuals may serve the body of Christ, “Gifts are not given so that believers can congratulate themselves on their abilities. They are bestowed ‘to serve others.’ The word used here can be translated ‘ministering’ (*diakonountes*).”³ All believers participate in the maturing of the body of Christ by the use of spiritual gifts, the operating in spiritual gifts brings corporate glory to God however, personal or individual glory rendered to God is birthed through weaknesses. It is in humanity’s weakness that God is made strong, it is in an individual’s weakness that the supernatural is visible and produces individual worship.

The leaders of GRC felt unable to lead though they discovered leadership as one of their spiritual gifts, confidence to lead is absent and the inspiration to lead remained at The Generals meeting. Each leader with the exception of one returned to their groups leading with insecurity continuing to view their ability to lead as a weakness failing to realize that their weakness is important for leadership. Every leader must identify and own their weaknesses because the area in which a leader feels the weakest is the area of their most effective leading. God is capable of taking our insufficiencies and turning them into greatness, useful treasures. “Whatever you think are the trash cans of your existence, God can turn them in to treasure chests.”⁴

² *Holy Bible New Living Translation* (Wheaton: Tyndale House Publishers, Inc., 1996), 1 Peter 4:10.

³ T. R. Schreiner, *1, 2 Peter, Jude Volume 37* (Nashville: Broadman & Holman Publishers, 2003), 214.

⁴ Leonard Sweet, “Trash Cans or Treasure Chest?” *The Ooze Conversations for the Journey Preached at Ginghamburg Church in Tipp City Ohio, October 10, 2002*, accessed January 21, 2015, <http://theooze.annex.net/articles/print.cfm?id=133>.

Someone's trash is always someone else's treasure, what we consider and view as worthless, unusable and disregarded within ourselves God views as treasures. The worthless characteristics of humanity are a treasure chest to God. "Self-reliance slams shut the door of God's provision by repulsing His presence and making His promises powerless in our lives. It is far better to honestly face your weaknesses, losses, sins, and failings."⁵

Admission of our human weaknesses reveals our human limitations, Paul compares humanity and our weaknesses to earthen vessels fragile clay pots with treasures within. "But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us."⁶ Jars of clay are also known as coin hoards, coin hoards provides safety of coins and for the purpose of safekeeping the jars are usually buried.⁷ The value of the jars is not found in the clay the shell the outside, the value of the jars is the contents inside the jar the coins, the treasure.



⁵ Donald Hilliard, *After The Fall: Resurrecting Your Life From Shame, Disgrace, And Guilt* (Shippensburg: Destiny Image Publishers, Inc., 2007), LOC 1714.

⁶ *The New King James Version* (Nashville: Thomas Nelson, 1982), 2 Corinthians 4:7.

⁷ Mark Wilson, "Treasures in Clay Jars," *Biblical Archaeology Society* (September 25, 2013) *In Artifacts and the Bible*, accessed January 23, 2015, <http://www.biblicalarchaeology.org/daily/biblical-artifacts/artifacts-and-bible/treasures-in-clay-jars>.

“This happens in order to show that the truly great power comes from God and not from us”⁸ Here are some examples of how God uses weakness as a foundation for greatness. When God called Moses to lead the children of Israel out of Egypt, Moses realize his weakness and he felt his weakness would disqualify him instead, Moses quickly discovered that one of the reasons God chose him was because he had weaknesses. Moses knew and identified his weakness he also owned his weakness, a speech problem, Moses thought by explaining his weakness to God that it would prevent him from being the spokesperson for the children of Israel and for God.⁹ Instead God used Moses’ weakness and created a great leader.

When God called Gideon to fight against the Midianites and rescue the children of Israel Gideon declared to God his clan is the weakest and he is the least within his tribe, in other words, there are clans stronger than we are and there are mightier individuals then him.¹⁰ When God called Jeremiah to speak as a Prophet for God Jeremiah protested and acknowledged he is too young for this role.¹¹

The value of these earthen vessels, these bodies of clay is not found in the shell our frame the outside but humanity’s value is on the inside the Spirit of God. The power of God is the worth of humanity it is this process of God using humanity’s weakness to display God’s strength. The realization of needing God’s assistance is what produces

⁸ R. L. Omanson, & J. Ellington, *A Handbook on Paul’s Second Letter to the Corinthians* (New York: United Bible Societies, 1993), 78.

⁹ *The New King James Version* (Nashville: Thomas Nelson, 1982), Exodus 4:10.

¹⁰ *The New King James Version* (Nashville: Thomas Nelson, 1982), Judges 6:15.

¹¹ *The New King James Version* (Nashville: Thomas Nelson, 1982), Jeremiah 1:6.

individual worship to God it is God using our weaknesses and making greatness this is what ignites individual praise and worship.

Discovering one's spiritual gift is awesome, the discovery of spiritual gifts confirms whom God created each individual to be, our purpose for existing. The true challenge for humanity is to search for, discover and own one's weaknesses, here is where God's power is manifested through humanity. The Apostle Paul described it wonderfully, for when I am weak that is when I am strong.

“If I wanted to boast, I would be no fool in doing so, because I would be telling the truth. But I won't do it, because I don't want anyone to give me credit beyond what they can see in my life or hear in my message, even though I have received such wonderful revelations from God. So to keep me from becoming proud, I was given a thorn in my flesh, a messenger from Satan to torment me and keep me from becoming proud. Three different times I begged the Lord to take it away. Each time he said, ‘My grace is all you need. My power works best in weakness.’ So now I am glad to boast about my weaknesses, so that the power of Christ can work through me. That's why I take pleasure in my persecutions, and troubles that I suffer for Christ. For when I am weak, than I am strong.”¹²

The thorn Paul is referring to caused him to recognize his weakness to the point that Paul asked God three times to remove the thorn and the answer was no every time he made his request however, God's response to Paul request is interesting. Each time Paul made a request for God to remove the thorn from his side God responded with the answer no, my grace is sufficient my grace is all you need.

The strength of God is revealed through humanities' weaknesses, the power of God works best in humanities' weaknesses. It is when humanity realizes their weaknesses are made to look great by God that humanity becomes certain that they are incapable of accomplishing this task. If the task is accomplished it is only by the grace of God. Our

¹² *Holy Bible New Living Translation* (Wheaton: Tyndale House Publishers, Inc., 1996), 2 Corinthians 12:7-10.

weaknesses keep us humble. It encourages a relationship with God as well as forcing humanity to depend on God for humanity to trust in the supernatural and not the natural.

“In that divine exchange, the power of God is released into our weakness to restore the broken, stolen, or missing parts of our lives.”¹³

Teaching on the spiritual gifts occurred during the Enlightenment hour (Bible study) resulting with the following benefits:¹⁴

¹³ Donald Hilliard, *After The Fall: Resurrecting Your Life From Shame, Disgrace, And Guilt* (Shippensburg: Destiny Image Publishers, Inc., 2007), LOC 1704.

¹⁴ Priscilla Salant and Don A. Dillman, *How to Conduct Your Own Survey* (Canada: John Wiley & Sons Inc. 1994), LOC 278.

Table 3. Reflection on the Spiritual Gifts

Enlightenment Survey	Responses by Percentage
Discipleship previously aware of having spiritual gifts	44%
Felt extremely inspired everyone has at least one spiritual gift	72%
After the discovery of their spiritual gift disciples felt very excited and desired to use their spiritual gift	63%
Felt a strong desire to learn more about their spiritual gifts and realizing spiritual growth and church maturity is predicated on spiritual gifts in use	75%
After the completion of the lesson the discipleship had a strong desire to learn more on spiritual gifts	66%
After the teachings on spiritual gifts the discipleship felt confident to operate in their spiritual gift	53%
At the conclusion of Enlightenment (Bible Study) the discipleship found the teachings on spiritual gifts extremely helpful	97%

CHAPTER 5
TIE THE KNOT



Tie the knot is an informal expression that refers to getting married it is a covenant between a bride and a groom. The intertwining of a knot is a great image of love and marriage because it is almost impossible to determine and trace which part of the knot belongs to which end of the thread, a perfect image of the Scripture that states, “and the two shall become one flesh.”¹ A knot is comprised of at least two threads looped around each other intertwined and pulled tight like love. Love is an emotion that provides a feeling of safety like a safety net that is why it is important to pull the thread tight

¹ *The New King James Version* (Nashville: Thomas Nelson, 1982), Ephesians 5:31.

making the knot strong. The tightness of the thread prevents any object from entering, a loose knot is a weak knot and provides space for anything to untie the intertwine of the knot. The tightness of a knot is equivalent to a love relationship, the tightness in a love relationship suggest trust, support and intimacy. As the thread wraps around each other they support each other within the knot, when the thread is pulled tight it reveals the closeness of the relationship incorporating understanding within the relationship. The tightness of the knot also suggest the intertwine of confidence and substance within a love relationship. A knot is an ideal image of a love relationship.

Knots have a fascinating history, according to an article in the New York Times on September 10, 1944 Richard Match notes that nine tenths of all knots originated by sailors.² Sailors are known to braid and knot ropes, one of the braided rope knots became recognized as a love knot, the knot of affection. The purpose of the knot of affection was to express the sailors love and impress their lovers. Sailors would present their unique love knots to their lover for them to cherish as they waited for the sailor to return from their long voyage.³ Because the sailor's knots are unique the individual in possession of the knot held a valuable item, a one of a kind item is always priceless.

These love knots were integrated into jewelry such as bracelets, gorgeous lace collars or wristbands, something special to hold on to as they waited for their sailor to

² Richard Match, "3,900 Knots, Plain and Fancy: The Ashley Book of Knots," *The New York Times*, September 10, 1944, accessed February 20, 2015, <http://ezproxy.drew.edu/login?url=http://search.proquest.com/ezproxy.drew.edu/docview/106747835?accountid=10558>, 1.

³ Lori Verderame, "Art & Antiques: Love Symbols have an Intertwined History." *Capital*, Feb 08, 2008. B3, accessed February 20, 2015, <http://ezproxy.drew.edu/login?url=http://search.proquest.com/docview/232678635?accountid=10558>.

return from sailing at sea.⁴ The recipient of the love knot had a reminder of the sailor's love, they were not ashamed of this relationship because they wore the knot as jewelry never hiding the knot in a box for no one to see. The love knot is symbolic of the sailor's love for their lover. The Church has a reminder of Christ love the cross, it is symbolic of Christ love for the church.

Celtic knots⁵ are associated with sailor's knots and both of these terms are interchangeable with the term love knot. There are at least three Celtic designs correlating to love knots. The original Celtic knot derives from rigging ropes and its meaning is everlasting love. The anchor design is symbolic of the sailor's heart suggesting that while the sailor is out at sea their heart remained home. The agriculture design recognized for its twisted vines and leaves symbolizes love that continues to grow.

The history of the sailor's love knot reveals a romantic relationship between a sailor and their lover it is also similar to the relationship with Christianity and Christ. Christians are in a romantic relationship with the Savior, humanity's spirit and the Holy Spirit are intertwined knotted as a symbol of love to each other. Humanity's love for Christ should resemble the Celtic agriculture design; every day humanity's love for Christ continues to grow, because of Christ's faithfulness, kindness, goodness, grace and mercy shown toward humanity daily. Christ love resembles the Celtic anchor design, the heart of Christ remains with humanity while preparation is made for a home so that humanity and Christ can live together for eternity. It is a beautiful home; Christ refers to

⁴ Lori Verderame, "Art & Antiques: Love Symbols have an Intertwined History." *Capital*, Feb 08, 2008. B3, accessed February 20, 2015, <http://ezproxy.drew.edu/login?url=http://search.proquest.com/docview/232678635?accountid=10558>.

⁵ James Pritchard, London Reporter. "Love-Spoons Part of Export Drive ; GIFTS: Milford Collection Hopes to Build on Success with a Line of Welsh Crafts." *Western Mail*, Jan 24, 2002. 15, accessed February 20, 2015, <http://ezproxy.drew.edu/login?url=http://search.proquest.com/docview/341135085?accountid=10558>.

this home as a mansion.⁶ Christ love also resembles the original Celtic knot, it is everlasting, “The LORD appeared to us in the past, saying: “I have loved you with an everlasting love; I have drawn you with unfailing kindness.”⁷ The sailor presented a love knot to their lover as a gift, this resembles the love of Christ, Christ presented humanity with the gift of Salvation.

This relationship between humanity and Christ resulted in an engagement with Christ as the groom and the Church as the bride. Because the church is the bride, the church must not be viewed as a building but rather viewed as a bride. This is the perspective we must hold dear, it is of the church as a bride preparing for the return of the groom. A challenge for leaders of the 22nd century is to assist individuals with comprehending and embracing the church not as a building but as called out individuals, believers of Christ who embrace the church as a bride.

There was a point in the life of GRC where worship transpired in a local public school auditorium. Many individuals who attended GRC’s worship experience were unable to worship in the school auditorium. The common expression was something is missing, what was missing was the traditional look of a sanctuary.

The years spent in the school auditorium became the grounds for teaching what makes the church a church. Is it the beautiful edifice or the presence of God’s love, I would suggest the answer to this question is the presence of God’s love. “But anyone who does not love does not know God, for God is love.”⁸ The absence of love within any church is the absence of God. The absence of love in a church means the individuals

⁶ *The New King James Version* (Nashville: Thomas Nelson, 1982), John 14:2-3.

⁷ *The New King James Version* (Nashville: Thomas Nelson, 1982), Jeremiah 31:3.

⁸ *Holy Bible New Living Translation* (Wheaton: Tyndale House Publishers, Inc., 1996), 1 John 4:8.

present are at a gathering, the worship is in vain, the praise is in vain all that transpires is in vain because the absence of love is the absence of God. God is omnipresent meaning God is everywhere at the same time however, the absence of love is the absence of the manifestation of the power of God.

To express this point a teaching series during Enlightenment (Bible Study) on the Tabernacle transpired exposing GRC to the Old Testament teaching of the Tabernacle and how it correlates to the New Testament teachings of the Tabernacle. God often presented to the children of Israel concepts that were tangible in the Old Testament that would become spiritual in the New Testament such as with the Tabernacle. For example in the Old Testament God provides tangible steps within the Tabernacle to prepare for worship these same steps becomes the spiritual steps in the New Testament to prepare for worship. In the Old Testament the gate separated the people from God the people could only enter by bringing their sacrifice and repentance.⁹ In the New Testament the people are able to enter the gate through belief in Christ Jesus, that Jesus is humanity's sacrifice and the belief that Jesus is the only begotten of the Living God and that God raise Jesus from the dead.¹⁰ The tangible gate in the Old Testament becomes a spiritual gate in the New Testament.

An important aspect of the Tabernacle in the Old Testament is that the children of Israel carried the Tabernacle with them as they traveled, the Tabernacle was portable. The concept of a portable Tabernacle continues and is now spiritual because it abides within humanity. The concept of a portable Tabernacle is also vital and instrumental for assisting individuals with worshipping in a non-traditional setting such as a school

⁹ *The New King James Version* (Nashville: Thomas Nelson, 1982), Psalms 15:1-2.

¹⁰ *The New King James Version* (Nashville: Thomas Nelson, 1982), John 10:9, Romans 10:9.

auditorium, movie theater, gymnasium and a community room. A physical building is stationary a bride has mobility. Viewing the Tabernacle as portable will assist in comprehending the church as a bride.

The church must display God's love, the presence of love in a ministry is the bait to draw individuals to Christ. At GRC we confess that we are the church where love overtakes you, as leaders and disciples we make a conscience decision to display God's love. I suggest one form of the expression of love is touch and touch is not necessarily physical, touch is also concern, listening and helping in whatever fashion possible. As we display love for one another it confirms our love for God. When a church displays love, they become attractive.

With relationships, there is some mutual attraction between the parties involved in the relationship. The attraction Christ revealed to the church is the expression of love through the sacrifice made on Calvary. "For this is how God loved the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life."¹¹ The attraction the church has for Jesus is that Jesus is our Savior.

The church as a bride is to make ready for the grooms arrival. At this moment, the church and Christ are in a betrothed relationship as with the relationship of Mary the mother of Jesus to Joseph before the announcement of Mary's pregnancy. A betrothal relationship is an engagement, the proposal transpired when Christ suffered on the cross. The church said yes and now the preparation begins for the big day. Betrothed means the bride and groom have agreed to marriage and during this betrothal period, the couple live

¹¹ *Holy Bible New Living Translation* (Wheaton: Tyndale House Publishers, Inc., 1996), John 3:16.

apart and are faithful to each other until the wedding day arrives.¹² Every day the church the bride is preparing for the groom to return, the bride must be ready when the groom returns.

In a betrothal relationship there is a dowry, gifts are exchanged between the groom's family and bride's family to seal the agreement. The groom's family pays a dowry to the bride's family as compensation to seal the agreement.¹³ I suggest the crucifixion of Christ is the dowry for the church. What greater love is this that someone would endure death for the sake of someone else's life.¹⁴ Love is powerful if used improperly it can cause severe damage to individuals that it was used against. Love is also a choice however, as a Christian love is a requirement not an option. One is incapable of being in a relationship with God without loving God or others it is impossible.

Here is a love story. Jesus had a need to go to Samaria. Traveling from Judea to Galilee did not require traveling through Samaria it is possible that traveling through Samaria for Jesus was to keep an appointment a divine appointment.¹⁵ Jesus arrived at the Samaritan village call Sychar near the field that Jacob gave to his son Joseph; it is also near Jacob's well.¹⁶ Jesus after his journey from Judea to Galilee discovered his

¹² M. H. Manser, *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies* (London: Martin Manser, 2009), 5654.

¹³ *Ibid.*, 5654.

¹⁴ *Holy Bible Ne Living Translation* (Wheaton: Tyndale House Publishers, Inc., 1996), John 15:13.

¹⁵ B. M. Newman, & E. A. Nida, *A handbook on the Gospel of John* (New York: United Bible Societies, 1993), 109.

¹⁶ *The New King James Version* (Nashville: Thomas Nelson, 1982), John Chapter 4.

weariness and he was probably thirsty as well, so Jesus sits down at the well to recover from the journey.

At the well Jesus meets a woman her name is not mentioned however, her description as a Samaritan reveals an enormous amount of information regarding her background and her heritage. Jews have no dealing with Samaritans because they are bi-racial the culture of Jesus and the Samaritan woman as well as their gender creates an issue. Jews made a custom to omit speaking with Samaritans to the point of traveling around Samaria in their journeys, in addition, Jewish men will not have conversation with Jewish women in public and they would never have conversation with a Samaritan woman in public. In addition, the time of day for this meeting is in question as well because twelve noon is not the customary time for drawing water one reason is this, twelve noon is considered the hottest time of the day.¹⁷ Water drawing from the well occurred either early in the morning or in the evening not in the middle of the day.

Jesus initiates a conversation with the Samaritan woman by requesting some water, the mere fact that Jesus spoke with her broke racial barriers it also prompts curiosity as to what is transpiring between these two. The meeting that transpires at the well seems innocent however, many marriages are arranged at wells. There is the marriage arrangement of Isaac and Rebekah,¹⁸ the marriage arrangement of Jacob and Rachel,¹⁹ and the marriage arrangement of Moses and Zipporah.²⁰ This conversation at the well is extremely contrary to the customary relationship of the Jews and the

¹⁷ D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham, (Eds.) *New Bible Commentary: 21st Century edition 4th* (Downers Grove: Inter-Varsity Press, 1994), 1033.

¹⁸ *The New King James Version* (Nashville: Thomas Nelson, 1982), Genesis 24:13-16.

¹⁹ *The New King James Version* (Nashville: Thomas Nelson, 1982), Genesis 29:10-11.

²⁰ *The New King James Version* (Nashville: Thomas Nelson, 1982), Exodus 2:15-21.

Samaritans however, Jesus broke away from what was expected of His culture to show love to a woman who need to experience God's agape unconditional love.

Jesus and the Samaritan woman never married however, this meeting at the well originated a love relationship that resulted in an engagement, this conversation graphed the Samaritan woman into the body of Christ, and she will have to wait until Christ return for this marriage to transpire. In addition, this conversation transformed this woman's life. Jesus spoke to her and she experienced love, her experience was so transformational that it ignited her to share her experience immediately. Experiencing the love of God should excite an individual to the point of being unable to inhabit this information alone, meaning I cannot keep this experience to myself. Experiencing God's love will prompt one to desire for all of humanity to feel this way. Jesus spoke to her, delivering her from a rejected life and changed her social status from being ostracized to accepted, Jesus touched her not physically but spiritually and Jesus empowered her, all because Jesus handled her with a "love glove."²¹ When ancient important documents are handled gloves are worn to prevent damage to the document, the natural oils within a human's hand may cause the paper to decay, this concept should be used within humanity with a love glove every time humanity interacts with one another each one involved should experience love.

"All love is relational. The notion that we can give love without receiving love violates the biblical understanding, where 'love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love.'"²² In showing God's love humanity must be willing to be relational and to be relational

²¹ Leonard Sweet, *The Three Hardest Words: In The World To Get Right* (WaterBrook Press, 2010), LOC 1318.

²² *Ibid.*, LOC 1431.

humanity must be connected to others, and more importantly connected to God. It is an awesome feeling to love someone it is a more awesome feeling to feel the love returned. When love is reciprocated it changes the atmosphere and creates a sense of joy, I would suggest that this atmosphere of joy is the manifestation of God's love.

The time spent in the school auditorium trained GRC to focus less on the appearance of the school auditorium and concentrate on the presence of Christ by displaying the love of Christ to one another. GRC has grasp the correlation between the Old Testament and New Testament of the Tabernacle however, the perspective of embracing the church as the bride is slow. I think it is embedded in the idea of being relational and some of the former hurts individuals have experienced transpired within marriage or from parents, siblings, and therefore causing them to have a difficult time with trust within a relationship, this is often difficult for an individual who desires to never marry again. GRC is a church filled with individuals who realize that they are recovering from ancient damage from former toxic relationships and they are learning daily to trust and love others as well as love a God who has always loved them.

Leaders must love the individuals they lead, leading through love encourages, inspires and empowers. Leaders must not view their relationship with the auxiliary they lead as a ball and chain relationship, leading a group should not resemble an unwanted heavy weight dragged around. The relationship between leader and auxiliary should resemble a knot, a combination of the Celtic knots, everlasting, anchored and continual growth. When a church has developed leaders who are equipped for 22nd century ministry by continuously mending of the net the repaired knots should sustain the ministry and preserve the legacy.

The love knot is the knot that undergirds and supplies the effectiveness of the knots of prayer, S.O.E., communication, community, vision casting, Each One Teach One, Technology and Social Media, spiritual gifts, self-care, and conflict resolution. Leaders who are willing to mend these knots in their leadership ability they will be equipped leaders for the 22nd century.

The mending of the net is reparative before every fishing trip GRC must examine the net to determine if any knot is weak and in need of repairing. As pastor, I must unravel the net with sermon preparation, being careful that my creativity does not interfere with the message of the Gospel of Jesus Christ. Insisting on a regular examination of the love knot in the net, confirming our relationship with God and others. Preparing daily for the grooms return, as a bride we prepare ourselves through training, planning and frequent self-examination. When GRC takes fishing trips, we are ready to catch men, women, girls and boys and teach them how to mend their nets for continual fishing trips.

APPENDIX A

Frequency Table for Questions in Survey From The Generals Meetings

Q1 After attending the Generals meeting I feel

Code	Response Item	Frequency	Percent
a	very empowered to lead	5	38%
b	empowered to lead	7	54%
c	somewhat empowered to lead	1	8%
d	no empowerment to lead	0	0%
	Total	13	100%

Q2 From the lessons taught during the Generals meeting I feel

Code	Response Item	Frequency	Percent
a	very equipped to lead	7	54%
b	equipped to lead	4	31%
c	somewhat equipped to lead	2	15%
d	unequipped and unable to lead	0	0%
	Total	13	100%

Q3 22nd century incorporates technology as a leader I am

Code	Response Item	Frequency	Percent
a	very comfortable using technology	8	62%
b	comfortable using technology	1	8%
c	somewhat comfortable using technology	4	31%
d	uncomfortable using technology	0	0%
	Total	13	100%

Q4 From the Generals meetings I have

Code	Response Item	Frequency	Percent
a	an enormous amount of skills to use as a leader	5	38%
b	skills to use as a leader	4	31%
c	some skills to use as a leader	4	31%
d	no skills to use as a leader	0	0%
	Total	13	100%

Q5 I found the discovery of my spiritual gift

Code	Response Item	Frequency	Percent
a	very helpful and inspiring	9	69%
b	helpful and inspiring	3	23%
c	somewhat helpful and inspiring	1	8%
d	not helpful or inspiring	0	0%
	Total	13	100%

Q6 I found the Generals meeting

Code	Response Item	Frequency	Percent
a	extremely helpful	10	77%
b	helpful	3	23%
c	somewhat helpful	0	0%
d	not helpful	0	0%
	Total	13	100%

Q7 As a leader I desire

Code	Response Item	Frequency	Percent
a	much more training	5	38%
b	more training	6	46%
c	somewhat more training	2	15%
d	no more training	0	0%
	Total	13	100%

Q8 I found the information on self-care

Code	Response Item	Frequency	Percent
a	very helpful	8	62%
b	helpful	4	31%
c	somewhat helpful	1	8%
d	of no help at all	0	0%
	Total	13	100%

Q9 Since attending the Generals meeting I have

Code	Response Item	Frequency	Percent
a	applied the information and found a tremendous amount of results within my group	4	36%
b	applied the information and found results within my group	7	64%
c	applied the information and found little results within my group	0	0%
d	applied the information and found no results within my group	0	0%
	Total	11	100%

Q10 I found the information on conflict resolution to be

Code	Response Item	Frequency	Percent
a	very useful as a leader	9	75%
b	useful as a leader	3	25%
c	somewhat useful as a leader	0	0%
d	of no use as a leader	0	0%
	Total	12	100%

APPENDIX B

**Frequency Table for Questions in Survey
Results for the Preaching Series**

Q1 I am a

Code	Response Item	Frequency	Percent
a	Male between 18-25	2	17%
b	Male between 26-59	7	58%
c	Male between 60-up	3	25%
	Total	12	100%

Q2 I am a

Code	Response Item	Frequency	Percent
a	female between 18-25	3	13%
b	female between 26-59	17	74%
c	female between 60-up	3	13%
	Total	23	100%

Q3 I am a

Code	Response Item	Frequency	Percent
a	Disciple of Great Redeemer Church	35	97%
b	Visitor of Great Redeemer Church	1	3%
	Total	36	100%

**The sermon preached by pastor today caused me to feel as
Q4 though**

Code	Response Item	Frequency	Percent
a	the pastor strongly knew my life	28	76%
b	the pastor knew my life	8	22%
c	the pastor somewhat knew my life	1	3%
d	the pastor did not know my life	0	0%
	Total	37	100%

Q5 The sermon today caused me to

Code	Response Item	Frequency	Percent
a	strongly identify with the pastor	29	78%
b	identify with the pastor	8	22%
c	somewhat identify with the pastor	0	0%
d	not identify with the pastor	0	0%
	Total	37	100%

Q6 The sermon preached by the pastor today

Code	Response Item	Frequency	Percent
a	strongly stimulated me intellectually	25	68%
b	stimulated me intellectually	11	30%
c	somewhat stimulated me intellectually	1	3%
d	did not stimulate me intellectually	0	0%
	Total	37	100%

Q7 I found the sermon today

Code	Response Item	Frequency	Percent
a	very applicable	31	84%
b	applicable	6	16%
c	somewhat applicable	0	0%
d	not applicable	0	0%
	Total	37	100%

Q8 The sermon today

Code	Response Item	Frequency	Percent
a	gave me an enormous amount of hope	31	84%
b	gave me hope	6	16%
c	somewhat gave me hope	0	0%
d	left me feeling hopeless	0	0%
	Total	37	100%

Q9 Listening to the sermon today caused my emotions to be

Code	Response Item	Frequency	Percent
a	stirred tremendously	19	51%
b	stirred	17	46%
c	somewhat stirred	1	3%
d	unstirred	0	0%
	Total	37	100%

APPENDIX C

**Frequency Table for Questions in Survey
Results from the Teaching Series - Enlightenment**

Q1 Before the teaching series

Code	Response Item	Frequency	Percent
a	I already knew I had a spiritual gift	14	44%
b	I thought I might have a spiritual gift	8	25%
c	I did not think I had a spiritual gift	8	25%
d	I never know spiritual gifts existed	2	6%
	Total	32	100%

Q2 After learning that I have at least one (1) spiritual gift

Code	Response Item	Frequency	Percent
a	I feel extremely inspired	23	72%
b	I feel inspired	6	19%
c	I feel somewhat inspired	3	9%
d	I feel uninspired	0	0%
	Total	32	100%

Q3 After learning my spiritual gift(s)

Code	Response Item	Frequency	Percent
a	I am very excited and want to use my gift	20	63%
b	I am excited and want to use my gift	8	25%
c	I am somewhat excited and want to use my gift	4	13%
d	I am not excited and have no desire to use my gift	0	0%
	Total	32	100%

Q4 Spiritual gifts are essential for the spiritual growth and maturity of the Church therefore,

Code	Response Item	Frequency	Percent
a	I have a strong desire to learn more about spiritual gifts	24	75%
b	I have a desire to learn more about spiritual gifts	8	25%
c	I somewhat desire to learn more about spiritual gifts	0	0%
d	I have no desire to learn more about spiritual gifts	0	0%
	Total	32	100%

Q5 After Pastor finishes this teaching on spiritual gifts

Code	Response Item	Frequency	Percent
a	I have a strong desire to learn even more on spiritual gifts	21	66%
b	I desire to learn more on spiritual gifts	11	34%
c	I have a little desire to learn more on spiritual gifts	0	0%
d	this teaching is more than enough I wouldn't want anymore	0	0%
	Total	32	100%

Q6 After the teaching on spiritual gifts I feel

Code	Response Item	Frequency	Percent
a	extremely confident to operate in my spiritual gift	10	31%
b	confident to operate in my spiritual gift	17	53%
c	somewhat confident	5	16%
d	unconfident	0	0%
	Total	32	100%

Q7 I found the teaching on spiritual gifts

Code	Response Item	Frequency	Percent
a	extremely helpful	31	97%
b	helpful	1	3%
c	somewhat helpful	0	0%
d	not helpful	0	0%
	Total	32	100%

Bibliography

- Allen, Ronald J. *Hearing the Sermon Relationship/ Content / Feeling*. St Louis: Chalice Press, 2004.
- _____. *Thinking Theologically: The Preacher as Theologian*. Minneapolis: Fortress Press, 2008.
- Block, Peter. *Community: The Structure of Belonging*. San Francisco: Berrett-Koehler, 2008.
- Chand, Samuel R. *Cracking Your Church's Culture Code: Seven Keys to Understanding Vision & Inspiration*. San Francisco: Jossey-Bass, 2011.
- Duhigg, Charles. *The Power of Habit: Why We Do What We Do*. New York: Random House, 2012.
- Foster, Richard J. *Celebration of Discipline: The Path to Spiritual Growth*. New York: Harper Collins Publishers, 1998.
- Groschel, Craig. *It: How Churches and Leaders Can Get It and Keep It*. Grand Rapids: Zondervan, 2008.
- Henderson, David W. *Culture Shift: Communicating God's Truth to Our Changing World*. Grand Rapids: Baker Books, 1998.
- Hilliard, Donald. *After The Fall: Resurrecting Your Life From Shame, Disgrace, And Guilt*. Shippensburg: Destiny Image Publishers, Inc., 2007.
- _____. *Church Growth From an African American Perspective*. Valley Forge: Judson Press, 2006.
- Hoehner, H. W. *The Bible Knowledge Comentary: An Exposition of the Scriptures*. Edited by J. F. Zuck & R. B. Walvoord. Vol. 2. Wheaton: Victor Books, 1985.
- Holy Bible New Living Translation*. Wheaton: Tyndale House Publishers, Inc., 1996.
- James, Pritchard. "Love-spoons part of export drive: GIFTS: Milford Collection hopes to buildon success with a line of Welsh crafts." *Western Mail*, January 24, 2002: 15.
- Johnston, Graham. *Preaching to a Postmodern World: A Guide To Reaching Twenty-First Century Listeners*. Grand Rapids: Baker Books, 2001.
- Malphurs, Aubrey, and William F. Mancini. *Building Leaders: Blueprint For Developing Leadership at Every Level of Your Church*. Grand Rapids: Baker Books, 2004.

- Manser, M. H. *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies*. London: Martin Manser, 2009.
- Martin, Gail Z. *30 Days To Social Media Success*. Pompton Plains: Career Press, 2010.
- Match, Richard. "3,900 Knots, Plain and Fancy: The Ashley Book Of Knots." *New York Times*, September 10, 1944: 1-1.
- McMickle, Marvin. *Shaping the Claim: Moving from Text to Sermon*. Minneapolis: Fortress Press, 2008.
- Merriam-Webster's Collegiate Dictionary*. 3rd Kindle version. Springfield: Merriam-Webster, Incorporated, 2006.
- Newman, B. M., E. A. Nida. *A handbook on the Gospel of John*. New York: United Bible Societies, 1993.
- Omanson, R. L., J. Ellington. *A Handbook on Paul's Second Letter to the Corinthians*. New York: United Bible Societies, 1993.
- Pue, Carson. *Mentoring Leaders: Wisdom for Developing Character, Calling and Competency*. Grand Rapids: Baker Books, 2005.
- Roxburgh, Alan, and Fred Romanuk. *The Missional Leader: Equipping Your Church to Reach A Changing World*. San Francisco: Jossey-Bass, 2006.
- Salant, Priscilla, and Don A. Dillman. *How To Conduct Your Own Survey*. Canada: John Wiley & Sons Inc., 1994.
- Schreiner, T. R. *1, 2 Peter, Jude*. Vol. 37. Nashville: Broadman & Holman Publishers, 2003.
- Spence-Jones, H. D. M. *Proverbs*. New York: Funk & Wagnalls Company, 1909.
- Sweet, Leonard. *Aquachurch 2.0 Piloting Your Church In Today's Fluid Culture*. Colorado Springs: David C Cook, 2008.
- _____. *Giving Blood: The Discipline and Craft of Preaching*. n.d.
- _____. "Trash Cans or Treasure Chest?" *The Ooze Conversation for the Jounery*, October 10, 2002.
- _____. *Viral: How Social Networking Is Poised to Ignite Revival*. Colorado Springs: WaterBrook Press, 2012.

- The Holy Bible New King James Version*. Nashville: Thomas Nelson, 1982.
- The Message: The Bible in Contemporary Language*. Colorado Springs: NavPress Publishing Group, 2002.
- The Open Bible New King James Version*. Nashville: Thomas Nelson, 1997.
- Verderame, Lori. "Art & Antiques: Love symbols have an intertwined history." *Capital*, February 8, 2008: B3.
- Vincent, M. R. *Word Study in the New Testament*. Vol. 3. New York: Charles Scribner's Sons, 1887.
- Wagner, C. Peter. *Discover Your Spiritual Gift: Identify and Understand Your Unique God-given Spiritual Gift*. Ventura: Regal Books, 2012.
- _____. *Your Spiritual Gifts: Can Help Your Church Grow*. Ventura: Regal Books, 2012.
- Webb, Keith E. *The Coach Model For Christian Leaders: Powerful Leadership Skills to Solve Problems, Reach Goals and Develop Others*. Bellevue: Active Results LLC, 2012.
- Webster's New World Dictionary*. New York: Wiley Publishing, Inc., 2003.
- Weeks, Dudley. *The Eight Essential Steps To Conflict Resolution*. New York: Penguin Putnam Inc, 1992.
- Wilson, Mark. "Treasures in Clay Jars." *Biblical Archaeology Society*, September 25, 2013.