THE CHURCH OF PENTECOST
GENERAL HEADQUARTERS

APOSTLES, PROPHETS, EVANGELISTS, NATIONAL/AREA HEADS,
RECTOR, DEANS AND MINISTRY DIRECTORS’
FASTING AND PRAYER MEETING

THEME:
I WILL BUILD MY CHURCH

SLOGAN:
Possessing the Nations: I am an agent of Transformation

KEY VERSE: Matthew 16:18; Titus 2:13-14

VENUE: PENTECOST CONVENTION CENTRE – GOMOA FETTEH NEAR KASOA

DATE: NOVEMBER 12-17, 2018
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### THE CHURCH OF PENTECOST - GENERAL HEADQUARTERS

**APOSTLES, PROPHETS, EVANGELISTS, NATIONAL/AREA HEADS, RECTOR/PRINCIPALS, DEANS AND MINISTRY DIRECTORS' FASTING AND PRAYER MEETING**

**NOVEMBER 12 - 17, 2018**

**VISION 2023 THEME:** POSSESSING THE NATIONS - EQUIPPING THE CHURCH TO TRANSFORM EVERY SPHERE OF SOCIETY WITH VALUES AND PRINCIPLES OF THE KINGDOM OF GOD

**THEME 2019:** I WILL BUILD MY CHURCH

**KEY VERSES:** Matthew 16:18; Titus 2:13-14

**VENUE:** PENTECOST CONVENTION CENTRE - GOMOA FETTEH NEAR KASOA

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**SLOGAN:** POSSESSING THE NATIONS!!

**RESPONSE:** I AM AN AGENT OF TRANSFORMATION!
I WILL BUILD MY CHURCH

Apostle Eric Nyamekye

Texts: Matthew 16:18; Titus 2:13-14

And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it (Matt. 16:18 NIV).

while we wait for the blessed hope - the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good (Ti. 2:13-14 NIV)

1.0 RATIONALE FOR THEME 2019

The Church of Pentecost both nationally and internationally has become a respected institution; thanks to the great work done by our forebears and our great leaders. However, when we march our achievements with the standards set by the early church (Acts 2:42-47), and what God can do through us; we come to the realization that there is more to be done.

“I will build my Church”, is the first part of Vision 2023, with the overarching theme, “Possessing the Nations: Equipping the Church to transform every sphere of society with values and principles of the Kingdom of God”.

The purpose of this theme - “I will build my Church”, is to help bring to fore the understanding of the dual identity of the Church; that the church is called out of the world to belong to God and sent back to the world to witness and to serve. If the church is able to rediscover its identity as originally given by God in the scriptures, and made alive and relevant by the Spirit of God, we could be in the most exciting times in the history of the church. Everything depends on our ability to understand the Church as it ought to be, on our willingness to change where necessary, and above all on our determination to keep our lives continually opened to spiritual freshness. The energy then derived could help us to do more for the kingdom of God. This is because the transformation of the society cannot take place without the transformation of the church. For society will listen to the testimony of a credible church, a church living out the values and the principles of Christ.
This theme is to help awaken Ministers, local leaders and the entire church towards freshness in our worship life and to march out in the power of the Holy Spirit to possess the nations with the values and principles of the Kingdom of God.

For our members to go and the church to send as Jesus commands (John 20:21), there is the need for freshness in our understanding of the Church as the Embassy of God’s Kingdom, expected to be a true representative of God by bringing transformation not only to communities but to the nations.

How then can freshness come? Although the ultimate answer lies with the Spirit of God who alone can bring new life and fresh understanding to the people, the first step is to try to understand the purpose of the Church as Jesus intended it to be.

The following topics shall therefore be addressed by various speakers to throw light on the theme:
   a. The purpose of the Church
   b. The nature of the church
   c. The life of the Church – the Holy Spirit in the Church’s public worship
   d. Leadership of the Church
   e. The mission of the Church
   f. The marks of the early Church - Lessons for the local Church from Acts 2:42-47
   g. The Church and the Christian Home (possessing the nations by possessing the home)

In engaging this theme, the first topic I will want us to consider as indicated earlier is the “Purpose of the Church”.

2.0 THE PURPOSE OF THE CHURCH

2.1 Introduction - The Birth of a Nation

God called Abram to leave his country, his family, and his father's house to embark on a life of pilgrimage. Abram obeyed even though he did not know where he was going (Gen. 12: 1-10; Acts 7:1 – 2; Heb. 11:8).

God made a covenant with Abram. Among other things, God promised Abram that all the families of the earth will be blessed through him.

In line with God’s covenant with Abram, God chooses Israel as his own even though the whole world is His (Ex. 19:6). Israel was to be a witness and a testimony to the surrounding nations of two important truths:

• The truth of monotheism, that there is only one God (Ex. 20:3; Deut. 6:4);
• The truth that people living in obedience under the government of Jehovah would be happy and prosperous. (Lev. 26:3-12, Deut. 33:26-29; 1 Chron. 17:20; Jer. 33:9).

By this, His ways may be known on earth and His saving power among the nations. It was God’s purpose that Israel became not a terminal of his blessing, but a channel of his blessing (Ps. 67:1-7). Each Israelite was therefore a player in a grand story that stretched far beyond the boundaries of his own life, or even of his own land. Unfortunately, Israel failed in this mission by lapsing into idolatry. She denied the very truth she was called to proclaim and saw herself as superior to the others. That failure led to God’s intervention – the creation of a new community.

2.2 God’s New Community

Therefore, remember that formally you who are Gentiles by birth and called “uncircumcised” by those who call themselves “the circumcision” (that done in the body by the hands of men) – remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without God in the world. But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, (Eph. 2:11-15).

In the first half of Ephesians Chapter 2, Paul traces the salvation of individual Gentiles and Jews. Now he moves on to the abolition of their former racial differences, to their union in Christ and to their formation into the church, God’s new community. The Apostle reminds the Ephesian Christians that prior to their conversion they were Gentiles by birth and therefore outcast and despised by the Jews who called them ‘uncircumcised.’ The term ‘uncircumcised’ was an ethnic slur, similar to the derogatory terms that people use today to despise other nationalities and other ethnic groups.

By contrast, the Jews proudly spoke of themselves as the circumcised. It identified them as God’s chosen people, set apart from all the other nations of the earth (Ex. 19:6). The Gentiles were despised foreigners, without Christ, aliens from the commonwealth of Israel. Strangers to the covenant of promise, without hope, without God in the world. This enmity between Jews and Gentiles is one of the greatest racial and religious differences the world has ever known.
But now, in Christ Jesus, the Gentiles have been rescued from the place of distance and alienation, and had been elevated to a position of closeness to God. Jesus did not only bring them near; He also created a new society in which the ancient enmity between Jew and Gentile was forever abolished. He himself is our peace. Believing Jew and believing Gentile, once divided by enmity are now one in Christ. Their Union with Christ unites them with one another. He has made in himself from the two, that is, from believing Jew and believing Gentile, one new people – the church. Up to the New Testament times, all the world was divided into two classes – Jew and Gentile. Our saviour has introduced the third class – the new community of God, the Church (1 Cor. 10:32, Gal. 6:15-16). The church is new in the sense that it is a kind of organism that never existed before. It is important to see this. The New Testament church is not a continuation of the Israel of the Old Testament. It is something entirely distinct from anything that has preceded it or that will ever follow it.

Christ came to establish a new society on earth. It was not enough for him to call in individual sinners to God. He promised that he would build his church (Matt. 16:18). It would be the most powerful force on earth sustained by his life and love.

This new society, the church is an extension of the family of God in heaven (Eph. 3:14-15). It is the household of God, the pillar and foundation of truth (1 Tim. 3:15). The church, like Israel of old, is called out to worship God (Ex. 5:1).

2.3 Called to Worship

Two Hebrew words, hishahwah and abodah are used in the Old Testament to refer to worship. Hishahwah literally means ‘to bow down.’ The second Hebrew word for worship, abodah means ‘to serve.’ Thus, worship involves not only praising God with our lips but also serving him with our lives (Ps. 116:16-17, Ex. 20:5). Worship then is adoration and service – falling down before the Lord in complete submission and humility on the inside at all times making ourselves totally available to whatever he would have us say or do.

The writer of the book of Hebrews put it this way:

Through Jesus therefore, let us continually offer to God a sacrifice of praise – the fruit of our lips that openly profess his name. And do not forget to do good and to share with others for with such sacrifices God is pleased (Heb. 13:15-16).

Worship in the New Testament involves all that we do (Rom. 12:1). The whole of our life is worship (Col. 3:17). There should be therefore no dichotomy between the sacred and the secular. We should see our secular jobs as opportunities for ministry and a call to serve. A reflection on the life of the Puritans challenges us to this. As a community of faith, the Puritans sought to reduce to practice all that they had learnt
from scripture. They yoked their conscience to God’s word, disciplining themselves to bring all that they were involved in under the scrutiny of Scripture. For them, their life in its entirety must reflect Scripture. As a result, they applied their understanding of the mind of God to every sphere of life; seeing the church, the family, the state, the arts and sciences, the world of commerce and industry as spheres in which God must be served and honoured. They saw life whole, for they saw its Creator as Lord of each department of it, and their purpose was that “holiness to the Lord” might be written over it in its entirety.

Indeed, Christ died for us, not only to redeem us from all wickedness, but also to purify for himself a people that are his very own, eager to do what is good (Ti. 2:14). The church is created in Christ to do good works (Eph. 2:10). From the aforementioned, it can be said that the church has a dual purpose or double identity (1 Pet. 2:9).

2.4 The Dual Purpose of the Church

In the New Testament, priesthood is used to describe the task of all Christian believers (Rev 1:6). Throughout the Old Testament, kings and priests were two separate individuals. Only Melchizedek and the Messiah combined both offices. Saul sinned and was rejected when he tried to discharge both functions (1 Sam. 13:5-15). However, in Christ Jesus the Christian has been made both priest and king (1Pet. 2:9).

The church therefore has a double identity. On the one hand, we are called out of the world to belong to God as priests. On the other hand, we are sent back into the world to witness and to serve as kings (Ti. 2:14). God has created the church in Christ to meet this dual purpose. As Christ’s body and as his new Israel, the church is anointed to a priesthood in the world. As mediators, believers have a service (ministry) that declares the will of God to humankind and bears human needs before God’s throne in prayer; offering spiritual sacrifices acceptable to God through Jesus (1 Pet. 1:16; 1 Pet. 2:5-9; Eph. 6:10-12; 1 Jn.; 4:17).

As a King, the Church has a social responsibility to the nations as well. The Church is to rule the world and influence every sphere of society with the values and principles of the Kingdom of God and thus show forth the praise of Him who called us out of darkness into His marvelous light. The Great Commission, “Go and make disciples of all nations, Matt. 28:19,” further enjoins the Church, among other things, to seek and to save the lost, to set the oppressed free, and to recover the sight of the blind (Lk. 4:18). She is expected to be an example of the world, redeem and transform communities and to impact nations. Building a church seems much more manageable than transforming nations. The battle is certainly tough, but God is calling Christians not to ‘hide’ in their churches. They are to impact the nations of the world. The destiny of the nations is in the hands of the believers and their
readiness to declare the position of God in the society. The church is expected to equip its members for the work of the ministry; that is, to bring their lives and their spheres of influence under the kingdom rule.

2.5 The Church and the Nations

One of the foremost questions facing God’s people in every generation is this: what values and standards are going to determine our national culture? The concern is most heightened in our day and age where Islam, secularism, materialism, ancient religions and modern cults are all competing for the souls of our nations. Concerning this matter, Paul cautions: “see to it that no one takes you captive through hallow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ” (Col. 2:8).

He further encouraged his readers to be courageous enough to confront and to “demolish every stronghold and every pretention that sets itself up against the knowledge of God and take captive of every thoughts... obedient to Christ” (2 Cor. 10:5-6).

It is significant to note that God’s election of Israel and His purpose for the church are closely connected. Moses reminds Israel:

> Behold, I have taught you statutes and ordinances as the Lord my God commanded me, that you should do them in the land which you are entering to take possession of it. Keep them and do them; for that will be your wisdom and your understanding in the sights of the peoples, who, when they hear all these statutes, will say, “surely this great nation is a wise and understanding people, (Deut. 4:5-6).

In the same vein, Paul captures for us the purpose of the Church in his letter to the Ephesians:

> I became a servant of this gospel by the gift of God’s grace given me through the working of his power. Although I am less than the least of all the Lord’s people, this grace was given me: to preach to the Gentiles the boundless riches of Christ, and to make plain to everyone the administration of this mystery, which for ages past was kept hidden in God, who created all things. His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, (Eph. 3:7-10).

In the Old Testament, God intended that through Israel, He would be glorified among the nations. In the New Testament, through the church, the manifold
wisdom of God is demonstrated to the rulers and authorities in the heavenly realms. The church, therefore, is more of a spiritual entity, hence “the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, (2 Cor. 10:4).”

The devil is the mastermind behind all the evil in the world. In Scripture, he is called the ruler of the world, who seeks to influence and control governments, world powers, and those in authority at all levels in society. That is why the church is to pray regularly for rulers and for all who are in high positions. And so, Paul admonishes:

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone - for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness (1Tim. 2:1-2)

Again, the devil is the prince of the power of the air, who seeks to manipulate the philosophy, the thought-forms, and the moral standards of our life, often through the influence of the media. He is also described as the angel of light, who works through false teachers and false prophets, often infiltrating into the heart of the church, twisting and distorting the gospel of Christ.

The great commission agenda is therefore to salvage the souls of our nations from the onslaughts of these strongholds and bring them under the Lordship of Christ. Jesus Christ should be given the honour which is due his name. For God has exalted him, in order that every knee should bow to him and every tongue confess him Lord (Phil 2:9-11).

2.6 The Church: Salt and Light of the World

Christians should be able to influence their society, so that the values and standards of the Kingdom of God permeate the whole fabric of our national culture.

There is a biblical basis for this claim in Matthew 5:13-16:

You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot. “You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.
Salt was used as a preservative, for flavoring and antiseptic purposes. The oil lamps were also lit when the sun went down. From the excerpt, Jesus used salt and light as categories to indicate the impact he intended his followers to have on the world.

Jesus was teaching three truths about the church:

- Christians are different:

Christians are radically different from non-Christians. The image of salt and light set the two communities in contest to each other. The world, with all its evil and tragedy, is like a dark night, and Christians are supposed to be light to the darkness. Again, the world is likened to a rotten meat and a decay fish, and Christians are also to be the salt of the world, used in combating social and moral decay. Scripture further indicates that there are differences in the life of darkness and light (Phil 2:15) and that the Christian life is a call to be holy (Matt. 6:8; Rom. 12:2; 1 Pet. 1:16; 2 Tim. 1:9; 1 Pet. 2:9).

- Christians are not socially segregated from the world:

Although we are spiritually and morally distinct, we are not socially segregated from the world (Jn. 17:15-16). We are to shine as light. Which means that we should allow our light to penetrate the darkness of the world (Phil. 2:15). In the same way, as salt, we must penetrate the world and season it well with our Kingdom values. After all salt is of no use if it stays in a salt-cellar. The church therefore needs to be fully involved in the world, even though it is not to be of the world.

The mission of the church is modelled on the mission of Christ, “as the father has sent me I am sending you” (Jn. 20:21). Jesus’ mission was incarnational. He did not stay in the safe immunity of his heavenly home. He emptied himself of his glory and humbled himself to serve humanity and sought for our spiritual and physical well-being. He took our nature, lived our life, and died our death. In other words, to save us Christ identified with humanity, yet He did not cease to be himself, He became human without ceasing to be God. In the same manner, Jesus is calling on us to enter other people’s world, without losing our identity in Him. We are called to enter other people’s social and cultural reality, their thought-forms or world-views, and to comprehend the deviations of their lives and existence. In confronting all these realities, we are required not to compromise our Christian beliefs, values and standards.

So as salt and light, we need to penetrate every sphere of society through our daily works and wherever we find ourselves. We should, therefore, see our vocations or jobs as calling and ministry opportunities.
• Christians can influence and transform the society:

Christians can influence and change non-Christian societies. Salt and light are both effective commodities insofar as they change the environment into which they are applied. Thus, when salt is introduced into meat or fish, something happens: bacterial decay is hindered and when light too is switched on, darkness is dispelled.

2.7 The Church as a Mountain of God

The church has been variously described as the Army of God (Eph. 6:13-17), the Bride of God (Rev. 19:7), the People of God (1 Pet. 2: 9), the body of Christ (1 Cor. 12:27) etc. For me, one metaphor that describes the church well is the mountain of God. The Old Testament prophet, Micah, foretells the glorious church in the last days:

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem (Mic. 4:1-2).

Micah prophesizes that the “mountain of the house of the LORD” would be exalted above the hills. Consider for a moment his description of the church (house of the Lord) as a mountain. The church as the mountain of God implies that the church stands tall among the rest of societal institutions, the hills. In the wake of the increasing spate of the challenges confronting the sanctity of marriage between a man and woman, to the liberty of reading the Bible and praying in our schools, to unborn babies legally murdered through abortion rights, and many other ungodly “hills” looming over society, it seems to me that Micah’s prophecy still waits to be fulfilled.

The prophecy predicts that in the last days, the institutions of the world (hills) shall go forth to the mountain of the Lord (Church) and be taught about the ways of the Lord. I believe the fulfillment of this prophecy will be hastened if the church will rise up to take its place as a mountain and become the true salt and light to the world just as Jesus demonstrated. Then the truth of the principles of His Kingdom will become pillars upon which all of society rests.
2.8 Conclusion

Someone once commented of Jesus Christ:

He was born in an obscure village, the son of a peasant woman. He grew up in another village, where he worked in a carpenter's shop until he was thirty. Then for three years he became a wandering preacher. He never wrote a book. He never held an office. He never had a family or owned a house. He didn't go to college. He never visited a big city. He never travelled two hundred miles from the place where he was born. He did none of those things one usually associates with greatness.

He had no credentials but himself. He was only thirty-three when the tide of public opinion turned against him. His friends ran away. He was turned over to his enemies and went through a mockery of a trial. He was executed by the state. While he was dying, his executioners gambled for his clothing, the only property he had on earth. When he was dead he was laid in a borrowed grave through the pity of a friend.

Twenty centuries have come and gone, and today he is the central figure of the human race and the leader of mankind's progress. All the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, all the kings that ever reigned, put together, have not affected the life of man on this earth as much as that One Solitary Life (Unknown source).

What could have accounted for Jesus’ greatness and his influence on society? I believe it was his mindset. Paul admonishes,

Your attitude should be the same as that of Christ Jesus: Who, being in very nature of God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death - even death on a cross! Therefore, God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil 2:5-11 NIV)

Jesus Christ knew who he was and understood his mission (Jn. 13:3; Lk. 4:18-19) and therefore emptied himself and paid the ultimate price to save humanity. If one person, Jesus Christ, could influence the world in such a manner then the church who is His representative on earth and empowered by the same Spirit of Christ, could do greater works than He did. If we like Jesus would understand our purpose
and declare: “as long as I am in the world, I am the light of the world” (Jn. 8:12), then we could influence and possess the nations.

REFERENCES


THE NATURE OF THE CHURCH
By Aps Lord Elorm Donkor

1.0 INTRODUCTION
Most people are familiar with the church in most communities but still there is lack of biblical understanding of the nature of the church. Partly, this is because the word ‘church’ is used variously. For instance, people go to church, people belong to a church, scholars study the church, the church is spoken about in the media, governments relate to the church in different ways. Also, certain architectural structures or buildings are called the church while particular groups of believers (denominations) are referred to as a church. For example, we have the Methodists, Anglican/Episcopal, Lutheran, Baptist, CoP etc. So, what at all is the church? Another reason is that whereas other Christian doctrines such as the doctrines of God, the Son and the Holy Spirit, the doctrine of salvation etc. have received much attention the doctrine of the Church has not been treated at the same level as the others. Often, we focus on the work of the Church and the Church’s relationship to society without bothering much about its essence, its very nature. Some people even say, “It is what it does for me that matters, rather than what it is or meant to be”.

But if we do not fully understand the nature of the Church how can we evaluate its work? How can we determine whether the Church is fulfilling its purpose or not? How can we understand and plan for the Church to possess the nations? This is why I deem the EC’s decision to put the Church under the spotlight as the theme in the first year of another vision period as very thoughtful and Spirit-led. So, in this presentation I will focus on answering the question what is the nature of the Church and how does that knowledge help us to possess the nations?

2.0 WHAT IS THE NATURE OF THE CHURCH? DEFINING THE NATURE OF THE CHURCH

The nature of something is the essential character and the basic composition or makeup of that thing. It is also the necessary or inbuilt features or qualities of that thing. Thus, the nature of the Church is the Church’s innate or essential make up. It is what makes the Church. Let me consider two examples here to explain this point: the nature of food and the nature of human beings. First, the nature of food - Food is a substance that provides nutrients which living beings need for energy and growth. This means that a good food must have nutrients that help humans to grow. Knowledge of the nature of food helps a good cook to know how to prepare food that does not only fill people’s tummy but importantly, provides the necessary nutrients they need for energy and growth.
Hopefully, this knowledge is to help humans to make decision of what to eat and what not to. Second, the nature of human being – the basic nature of human beings is that we are relational or social beings. We were created, given birth to and nurtured into families, communities and nations. So, at the basic level we can determine whether a person is good or bad by the way they relate to other people and the rest of God’s creation. If a person’s relationship with other people is oppressive, bullying or hurting or their relationship with God’s creation is destructive then that person does not meet his/her essential nature and may therefore be regarded as a bad person. In the same way, a good understanding of the nature of the Church helps us to determine how the Church fulfils its purpose on earth. It is when we know the nature of the Church that we can say we have an actual Church or just some churches. I believe that this knowledge will also help us to know how the Church should fulfil its purpose - possessing the nations.

3.0 BIBLICAL IMAGES OF THE CHURCH

Fortunately, the bible gives us images of the Church that enables us to make sense of the nature of the Church and also, help us to know what the Church should be and how it should carry out its purposes. To explain this further, I will use some biblical images, hopefully, to paint a good picture of the Church.

The bible describes the Church in many ways as; the people of God (2 Cor. 6:16), the body of Christ (1 Cor. 12:12-27), the building/temple of God (1 Cor. 3:16-17), the bride of Christ (Eph. 5:32), the army of God (2 Tim. 2:3-4) etc. Due to the scope of this presentation I will focus on a Trinitarian view of the Church: the Church as the people of God, as the body of Christ and as the temple of God the Holy Spirit. I will discuss some of the other images under the broad category of the Father, the Son and the Holy Spirit.

3.1. The Church as the people of God

Both the OT and NT words interpreted as church; qahal and ekklesia respectively, mean an assembly or gathering of people. NT scholars have used the word to mean a gathering of the called-out. In this case, it is understood as the people God has called out to be his. “The Church is the whole body of those who through Christ’s death have been reconciled to God and have received new life. It includes all such persons whether in heaven or on earth”.¹

The Church as the people of God means that it was God’s initiative to create or choose the Church. The Church did not choose God. In the OT, God chose to create a nation or a people for himself out of the numerous people groups in the world (Ex. 19:5-6). God chose one person, Abraham, who was obedient to him and out of him

created Israel, the people of God (Gen. 18:18, 22:18). God told them “I will be your God and you will be my people if you obey my commands”. But they failed to obey God so they could not remain the true people of God as God intended it to be. Therefore, God came to dwell among humans as the Son of God and died on the cross to save all humanity. He resurrected and went back to heaven from where he sent us his Holy Spirit to come and live with us forever (Jn. 14:25-26).

So today, the process of becoming a people of God is broadened and the criteria has changed. By his grace, God enables all people from all races to believe in his Son Jesus Christ as the saviour of the world (Rom. 3:23-25). Whoever believes in Jesus Christ as God’s Son and saviour of the world is given the power to become the child of God (Jn. 1:12; 2 Thess. 2:13-14; 1 Thess. 1:4). In this sense, “the Church is the community of all believers for all times”.  

The Church is both visible and invisible. The visible Church is the Church as we see it from our human perspective – the Church as the people on earth see it. It includes all those who claim to believe in Jesus Christ as their saviour. However, the invisible Church is the Church as God sees it and includes all believers of all times as God sees it. It is the Lord who knows who are his (2 Tim. 2:19). An Akan adage says only a mother knows the true father of her child. While universal in nature, the Church exists in the local groupings of believers. So, the church is not CoP alone. It is far greater than the CoP. This understanding is important to help us to acknowledge what other churches do and appreciate what God might be doing in other groups.

3.2 **The Church is body of Christ the Son of God**

The Church is not only God’s people but also, it is revealed as the body of Christ the Son of God (Eph. 1:22-23). The Church as the body of Christ means the Church is the locus of Christ’s activity in the world today as it was during his physical presence in his body on earth over two thousand years ago. In his earthly ministry Jesus challenged the worldview of the time and taught his followers that although they had learnt to love their neighbours and hate their enemies, they should rather love both their neighbours and their enemies (Matt. 5:43-53). Just as Christ walked among the people in a particular way, acted in a particular way and taught in a particular way, so also the Church, his body, should be able to do if we want to be recognised as his body in deed (Eph. 1:22-23). QUESTIONS – Is the church actually being the body of Christ, doing what Christ would have been doing if he was here today?

Jesus Christ is the head of his body/the Church of which each believer is a part. We are the body of Christ and each one of us represents a part of the body (1 Cor. 12:27). This shows the interconnectedness of those who are in Christ. This also

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means that as Christians we should never define our individual relationship with God as the ultimate goal. Apostle John states that it is our love for one another that proves God lives in us (1Jn. 4:7-12). We are not independent of each other. The image of the body makes it possible for us to think about the way we relate and communicate among ourselves. The understanding that the Church is one body and the individual believers are different parts of the body should cause us to support each other in the ministry of God. Paul stated that if one part of the body suffers the other parts suffer with it and if one part is honoured other parts rejoice with it (1 Cor. 12:26). There is need for empathy, compassion and encouragement.

3.3 The Church as the bride of Christ

Jesus loved the Church and gave himself up for her and continuous to cleanse her and to present her to himself as a Church without blemish (Eph. 5:25-27). As the bride of Jesus, the Church is the embodiment of God’s love (1Cor. 13; Rev. 2:3-5). It must be obedient and submissive to the values and principles that Jesus embodies so that it can attract people by its love and beauty. It is not only about it being holy and blameless but crucially; the Church’s holiness and beauty is to attract people to it. Therefore, if its holiness drives people away from her then the Church has lost its essence. QUESTION? Is the church attractive

3.4 The Church as the temple of God, the Holy Spirit

Not only is the Church revealed as the people of God and the body of Christ. It is also described as the temple of the Holy Spirit (1 Cor. 3:16). It is the Holy Spirit who brought the Church into being on the day of Pentecost (Acts 2:1-41) and is its life. The Church is indwelt and enabled by the Holy Spirit individually and collectively (1Cor. 12:13). When someone destroys God’s temple, that is, the Church, God will destroy that person (1 Cor. 3:16-17). This means as his people, his body and his temple, God protects the Church from any adversary by his power. So, believers should not be scared to do the right things. We are not our own because our bodies, the Church is the temple of the Holy Spirit (1 Cor. 6:19). The Spirit is the means of power for the Church’s life and also for Jesus’ presence in the world. The Spirit reminds the Church of and enables the Church to live out what the Lord taught and practised. Thus, the Church is the continuation of what Jesus taught and did and it is through the Spirit that he makes these effective in the life of those who believe.

Because the Spirit dwells in believers he shares his vital nature with us. The Spirit imparts the virtues or the fruit of the Holy Spirit to those who are in Christ (Gal. 5:22-23) to transform the world with the values and principles of the Kingdom of God. By the fruit, the Holy Spirit makes believers who are bent in their own ways to become malleable or complaint, rejecting the worldviews of this world to follow the ways of Jesus. The Holy Spirit also equips the Church to dispense/administer the gifts to heal the sick world. Through the gifts of the Holy Spirit, God steps into
human affairs/sphere in his chosen instances to set aside natural and human laws to cause his will to be done. The Spirit also purifies the Church and keeps it holy by the washing of God’s word. As we focus on praying for the baptism and in-filing of the Holy Spirit, we should equally desire the rebuke and conviction of the word of God for our transformation.

4.0 HOW UNDERSTANDING THE NATURE OF THE CHURCH HELPS US TO POSSESS THE NATIONS?

We have learnt that, in its essential nature the Church is God’s people, the body of Christ and the temple of the Holy Spirit. Then we have also learnt that by its character the Church is the bride of Jesus. So, how does this knowledge help us to posses the nations? Let me go back to the example of the nature of food to explain this point. Food is a substance that provides nutrients which living beings need for energy and growth. This means that the function of food in a living body is energy for growth. In the same way, the function of the Church in the world is being God’s army to possess the nations. So, by its function, the Church is the army of God.

4.1 The Church as the army of God

The ravages of warfare make many people uncomfortable to associate the Church with the army. However, there are many references in the bible showing that, as God’s people, the Church is sent on a mission to fight and overcome.

Firstly, the statement of our Lord Jesus Christ that “I will build my church and the gates of hades will not prevail against it, signifies warfare and implies an army. The words; conquer, overcome and prevail against, used in the NLT, NIV and KJV, respectively, relate to warfare, which involves an army. Secondly, Apostle Paul gives us an indication of what the Church is up against. Writing to the Corinthian church in his second epistle, Paul reveals that the Church in the world is an army in battle against human fallacies and intellectual deceptions or worldly wisdom. He states that we do not wage war as the world does and the weapons we fight with are not the weapons of the world (2 Cor. 10:3-5). This also implies that the Church is an army of God at war in the world (2 Cor. 10:3-4). Other biblical statements such as; fight the good fight of the faith (2 Tim. 2:3-4), put on the full armour of God (Eph. 6:11-12), our struggle is not against flesh and blood (Eph. 6: 12) and we are not to be ignorant of the schemes of Satan (2 Cor. 2:11) indicate that the Church is an army engaged in warfare.

The Church is sent into the world as an army with divine weaponry to dismantle and destroy any human thought or attitude that keeps people in oppressive bondage to sin and forms an obstacle to the liberating knowledge of God that the gospel of
Christ brings. These include every human plan or plot that temporarily frustrates the divine plan and every act of human disobedience. All these are to be forcibly reduced and brought under the obedience of Christ (2 Cor. 10:5). Obviously, these are military operations in enemy territory that seeks to thwart every single battle so that there will be universal obedience to Christ.

With the knowledge that essentially, the church is in the world as God’s army, we can assess the church through our understanding of an army to see whether or not the church is winning the war. So, permit me to use military/army descriptions to show how the knowledge of the nature of the Church can help us to possess the nations.

5.0 THE BATTLE OF GOD’S ARMY IN THE 21ST CENTURY

Firstly, let me state the war against God that church is to fight. The Church’s battle in the world is not against flesh and blood. The enemies who are up against the Church include carnal behaviour (Gal. 5:19), worldviews and Satan (2 Cor. 10:3-5; 1 Jn. 3:8). These have caused harmful religious and cultural practices, violent and seductive music and deceptive media that are hindrances to the values and principles of the Kingdom of God. That is why sin abound in our world, manifesting as lust, hatred, bullying, pride, greed etc (Gal. 5:19). There is constant battle between the flesh and the Spirit (Gal. 5:17). Also, the devil uses the influence of media technology (social media) to manipulate people’s thoughts, values, ideas, fashion etc. to popularise disobedience against God and evil against God’s people. Today, big segments of Western cultures are becoming very aggressive and dismissive of the Christian faith.

The battle of the Church in the 21st century involves hedonism, the desire for personal pleasure, individualism, the sense of self-sufficiency, materialism, the desire that the more possessions you have the clearer the message that you are smarter and more powerful. The Church is also up against moral relativism. There is also the mentality of the ‘survival of the fittest’ where the winner takes all – the strongest and the privileged take and use for themselves the wealth that belong to whole nations and organisations. Vulnerable people are abused and exploited, God’s creation such as our water sources and vegetation – our virgin forests are being destroyed for personal gain. These are the enemies God has sent the Church including the CoP to fight and overcome.

4 Harris, M. J. “2 Corinthians”, In F. E. Gaebelein (Ed.), The Expositor’s Bible Commentary: Romans through Galatians, Vol. 10 (Grand Rapids: Zondervan, 1976), 380).

5 Harris, “2 Corinthians”, 380).
The Church cannot be neutral or passive in the hope that just preaching the word of God will change these situations. The Church has to take a stand against these by being the active peace broker in a world that is at war against itself. Jesus sent the Church into the world just as his father sent him (Jn. 20:21, 17:18) to destroy the work of Satan (1 Jn. 3:8). We must equip and send individuals members on the operation to confront these enemies and overcome them with the power of the gospel.

6.0 THE POWER AVAILABLE TO THE CHURCH FOR POSSESSING THE NATIONS

The success of every army is measured by its military effectiveness. The standard of measuring whether an army is a good one or not is that army’s success in war and operations (2 Tim. 4:7). In the case of the Church, it is the way we judge whether or not the Church is winning the battle set for it. The Church has to win the battle at all cost because the captain of the army, its head, is Jesus Christ and its weapons are not carnal (2 Cor. 10:3-5). The Church’s military effectiveness is measured by its fighting power or its ability to fight. Fighting power is the way an army develops and manages a fighting force within its political, economic and military constrains. Fighting power of an army depends on three components: the moral, the conceptual and the physical. So, we must check our church against these components to see how able we are to fight the battle and win.

6.1 The moral Component: Unity, loyalty and high morale

The moral component is the ability to get people to do ministry. It involves how the members and ministers are united, motivated and provided with the right leadership. As his body the Church is joined together in Christ (Eph. 4:15-16) in order for believers to bear each other’s burden (Gal. 6:1-10). The body should have a very good fellowship not only in terms of social interactions but deeper connectedness that brings understanding and feeling for one another. It is in this way that an individual feels responsible for the other as it is with soldiers on the battleground. When there is deeper friendship among us each of us would be able to show their vulnerability and hypocrisy would be reduced.

Ephesians 4:11-16 teaches us that every member of the Church has a calling and spiritual gifts that are meant for the general edification of the entire Church for the task of possessing the nations. The gifts are not meant for personal gratification and enriching. While there is diversity in the gifts, the church must be united as one body in the use of the gifts for the edification of the entire body to create the fighting power we need to win the war. Each believer is expected and encouraged to build up the other. There must be mutual edification.
Our church’s units; home cells, zones, ministries and local Assemblies should be revamped to foster greater cohesion and deeper friendships. Our vision should be discussed thoroughly at these unit levels and members should be enthused about it to increase their morale. We need to boost the morale of our members to the point where they are ready to die for the good cause of transforming our societies. Social cliques and ethnic barriers must give way to true fellowship and unity of purpose that makes the world realise that we are in Christ as his one body. As a body, the CoP is the extension of Jesus’ ministry or his continuous ministry on earth. If we love as he loved, have compassion with people as he had, confront false teaching as he did, rebuke hypocrisy as he did, serve sacrificially as he served, prepared to die for the good cause of the gospel as he did, we would possess the nations by the values and principles of the Kingdom of God.

6.2 The Physical Component: the physical needs

Physical component of the army addresses the means to fight. It includes manpower, equipment, collective performance, sustainability and readiness. Since the Church is God’s army, it does not lack anything physical or spiritual. Only we have to organise ourselves as a true army. We have to use resources judiciously and ensure that some people do not have too much when others are in lack. We should continue with the CBCB for rural communities and suitable auditoriums for towns and cities with children and youth facilities to catch them whilst they are still young.

6.3 The Conceptual Component

Conceptual component of an army deals with the thought process behind ability to fight. It includes the army doctrine, principles, values and innovation in thinking (Php. 2:5-6). Like any good army, the doctrines of our church contain the enduring ideas and principles for the church’s approach to our operations in the hurting, confused and secularising world. For instance, how does our tenet about the triune God, the creator of the heaven and earth address the exploitation of our water sources and the vegetation around us? To possess the nations, we need to address our doctrines to the rapidly changing dynamics of the contemporary operating environment. We have to recognise that these conflicts persist. As God’s army our doctrines must draw on the lessons of history, upon original thinking and from experiences and knowledge gained from training and operations. Each doctrine must always set out the fundamental principles and values of the Kingdom of God for which the Church is sent in the power of the Holy Spirit.

Paul states that we are not ignorant of the schemes of the devil (2 Cor. 2:11). An army’s success in war depends on how it is able to predict future conflicts. For an army to predict future conflicts it has to analyse past conflicts and apply contemporary thinking and technology. The church has to take stock of history:
what the battle has been in the past and what the future battles would be. It needs to look back and learn from the past. Then we need to understand the present and have a vision of how we will be effective in the future. At every point we have to look at our doctrines, principles and values and ask how they are related to the situations we are dealing with. Then we have to explain these thoroughly to the average member. This means we need to have good training institutions that will train both the mind and the heart of our ministers and members to provide answers when we need them.

Thankfully, the experiences of the cloud of witnesses (Heb. 12:1), those who have done it successfully before us are there as lessons for us to fall on when necessary. But I think this is not the same as the African view of ancestors where the ancestors are believed to be part of the community and are able to influence people in negative or positive ways. The biblical clouds of witnesses has finished their work and are waiting for us to join them. At this time they cannot help us because the Holy Spirit who helped them is here with us to help us. But we still have the retired ministers who are living who we should learn from.

6.4 Submission within the ranks

Submission and obedience to authority are crucial to the efficiency and fighting power of every army. It is said that the regiments that receive battle honours are the regiments with the strictest discipline. Our ability to carry out directives without ignoring them is an essential mark of good ministers and soldiers in God’s army. Any break in our ranks, such as mistrust, division or apathy will affect our defence. We always talk about the weapons of our warfare (Eph. 6:10-18) and also about the principles and values of our warfare. Our cardinal principles, love and compassion that we see in our captain Jesus Christ must be upheld (Mk. 6:34).

6.5 Administrative, Operational and Functional organisation

A good army is organised into logistic structures for efficiency. The administrative organisation, the operational organisation and the functional organisation must all be assessed regularly for their ability to deliver the task at every time. The enemy is the same but the battle changes from time to time and we need to assess these structures in light of the changes. When we need to create new ones to boost our fighting power we should be bold to do so. The administrative system ensures that the field personnel can focus on its operational task and not be worried about anything apart from the task. The operational organisation or field personnel consists of all the deployable units and sub-units such as Nations, Areas, Districts, Assemblies, Ministries and Boards/committees headed by the unit heads: Apostle, Prophets, Evangelists, and pastors (Eph. 4: 11-16) (EC AP, DP, AE, DE, DP, PEs MLs etc.). These should be brought together regularly to deliberate about the task and allowed to brainstorm on how to achieve it. The functional organisation of the army
includes its recruitment training and provision of capability for operational requirement.

This area is very important for the success of God’s army. We must always ask questions such as, what core beliefs, attitudes, skill-sets and experiences are we looking for in new-entrants in this time? What type of training will we provide to prepare ministers, officers and members to be true soldiers in the army of the Lord sends to possess the nations? These questions should inform our recruitment and training at all levels albeit the core requirement of faith in Christ and baptism and endowment in the Holy Spirit remaining unchanged.

The local Assembly must remain the locus of all core nurturing, equipping and empowerment. For the CoP, the local Assembly is our operational base. People are trained and deployed from there. The wounded come back there to retreat and recuperate. So, we should put in a bit more effort in providing formal training for our PEs and local presbyters that could and would want to do it.

7.0 CONCLUSION

We have learnt that the world is against God and his people. So God has sent his people, who are also the body of his son and the temple of the Holy Spirit in to the world. Understanding the nature of the Church as the people of God, the body of Christ and the temple of the Holy Spirit reveals that the Church transcends all physical or social descriptions. The Church is not just a building, or a group of people who believe in God or Jesus Christ. Essentially, the Church is the representation of the triune God in the world. The Church has divine origin, divine existence and divine function/mission. Therefore, the Church should not be used as means for any personal, social, financial or political gain. Everything about the Church must always glorify God. Although magnificent buildings and state of the art edifices called Church are important their importance is limited to their use. In its essential nature the Church as an army of God should organise itself to release the fighting power that God has given it. Our church should be able to use the doctrines to help our members think carefully about how the battle against carnality, the world and Satan is to be won. Every member should have the mentality of a soldier in God’s army who serves sacrificially knowing that his supply will unfailingly come from God. We should use the principles and values of the Kingdom of God and coupled with divine weaponry to conduct all our operations. As Jesus said the gates of hades will not conquer the Church. The church will possess the nations!
REFERENCES


1.0 INTRODUCTION: LEADERSHIP OF THE CHURCH

Jesus said “I will build my church...”. Every super structure needs a good foundational and organizational structure. Leadership is therefore key to the building of the church. We see in the example of Jesus Christ that while on earth he provided quality leadership to his disciples. As a church, it is important that we learn of this leadership style as God uses us to continue to build his church. We will attempt to look at what leadership in the church or spiritual leadership is and examine the leadership of The Church of Pentecost (CoP) and offer suggestions for leadership training in the church.

1.1 Understanding Spiritual Leadership

Volumes have been written about the subject of leadership with several definitions given and discussed. This paper will not join the discussion but limit itself to who the leader is and what the leader should do. According to Samuel Tengey, founder of Church Resource, Ghana, “when one becomes a leader, what they have, trapped inside of them, is what is displayed as their style of leadership.” Leadership therefore is about what the person is on the inside and not only what the person is able to do. Once a person can show godly character, the willingness and ability to lead and show the way, others are likely to be influenced to follow. An example of showing the way from what is on the inside is Jesus’ encounter with the disciples as recorded in John 13:1-17.

Jesus decided to have a meal with his disciples just before the Feast of the Passover. The table was served with all other provisions made. But there was a tradition to be observed before the meal. In ancient Palestine, after travelers had come a long distance, the host was to provide water for their feet as a sign of hospitality, as exemplified by Abraham in Genesis 18:4. Yet loosing sandals and personally washing someone else’s feet was considered servile, most commonly the work of a servant or of very submissive wives or children. Because wives and children were not present at this meeting, nobody decided to perform this task of foot washing until Jesus showed the way. What motivated Jesus to wash the disciples’ feet was who he is and not what he could do. From the passage, it is clear that Jesus was motivated by love and knowledge.

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1.1.1 Leadership by Love

We read from John 13:1 that, "Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end".

The Scripture above shows that Jesus loved the disciples. He loved them as his own and he loved them to the end. Jesus’ nature is love and sincere, thus genuine spiritual leadership emanates from his being. Love that is selfless, love that is continuous, love that is unconditional and unselfish. When love is coming from the inside, we are able to give spiritual leadership. The church of today can only offer transformational leadership if the primary motive is love.

1.1.2 Leadership by Revelatory Knowledge

The second motivation for Jesus leading in the foot washing was his knowledge about the things of God. “Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist.” Jesus knew his position as the Son of God, that the Father had given all things into his hands, and therefore had nothing to lose as he provides good leadership. He knew his calling, what he had come on earth to do. He knew where he had come from and where he was going. He knew exactly what path had been laid for him and therefore was able to give selfless service to others. It is important for leaders to have revelatory knowledge to know who they are, what they are made of from the inside in order to give quality leadership. If the inside is corrupt, the leadership style will be corrupt. If the inside is insincerity, greed, dispassionate, unconcerned attitude, the same leadership output will be given. Church leaders should therefore know their call, know the one they are serving, know who they are accountable to, know where they came from and know where they are going.

1.1.3 Leadership as Influence: Peter’s Changed Position

He came to Simon Peter, who said to him, “Lord, do you wash my feet?” Jesus answered him, "What I am doing you do not understand now, but afterward you will understand.” Peter said to him, “You shall never wash my feet.” Jesus answered him, “If I do not wash you, you have no share with me.” Simon Peter said to him, “Lord, not my feet only but also my hands and my head!” (John 13:6-9)

Peter realized that he should have washed Jesus’ feet and not vice versa. Jesus showing the way had influenced him to want to do same, emphasising the point that leadership is influence. In fact, he refused to allow his feet to be washed until he was convinced that it was important for him. He then wanted more of the washing, again indicating that good leadership can influence people to desire more of an
activity which they did not previously want to do. It is always important for leaders to lead the way. According to John 10:4, Jesus goes ahead of his sheep and they follow him because they know his voice. His voice made the difference. As leaders, we are to have a voice that speaks the mind of God in such a way that it is able to transform others.

In teaching spiritual leadership, Jesus called leaders and indicated to them that,

“You know that in this world kings are tyrants, and officials lord it over the people beneath them. But among you it should be quite different. Whoever wants to be a leader among you must be your servant, and whoever wants to be first must be the slave of all. For even I, the Son of Man, came here not to be served but to serve others, and to give my life as a ransom for many” (Mk. 10:42-45).

MacArthur has observed that,

Under the plan God has ordained for the church, leadership is a position of humble, loving service. Church leadership is ministry, not management. Those whom God designates as leaders are called not to be governing monarchs, but humble slaves; not slick celebrities, but labouring servants. Those who would lead God's people must above all exemplify sacrifice, devotion, submission, and lowliness. Jesus Himself gave us the pattern when He stooped to wash His disciples' feet, a task that was customarily done by the lowest of slaves (John 13). If the Lord of the universe would do that, no church leader has a right to think of himself bigger than his members.7

Peter having learnt his lesson about leadership advised that, ‘Care for the flock of God that has been entrusted to you. Watch over it willingly, not grudgingly—not for what you will get out of it, but because you are eager to serve God. Don't lord it over the people assigned to your care, but lead them by your good example’. (1 Pet. 5:2-3)

These descriptions of leadership take us to a new level. There is a “spiritual” dimension added to the “natural” and acquired leadership in which God is the source of authority and Jesus is the example of how it must be exercised. In describing Christian leadership, we need to recognise that it operates in several realms: the spiritual, emotional, psychological and the physical among others. An adequate definition therefore must recognise that while the Christian leader is called to

operate in the physical or natural realm, in order to do so effectively, they must draw upon the resources offered through the spiritual realm. This means having a gift of leadership conferred by God, which is developed through an intimacy with Him and honed by instruction in leadership principles and skills. Together, these abilities lead to the insight and influence necessary to lead effectively.

Leadership becomes a problem to the congregation when their natural talent is only activated. A clear example is in the time of Judges when Samuel, old in age made his sons judges over Israel. The name of his firstborn was Joel, and the name of his second, Abijah; they were judges in Beersheba. But his sons did not walk in his ways; they turned aside after dishonest gain, took bribes, and perverted justice.

1.1.3 Lessons from Jesus’ Spiritual Leadership Example
- Have unconditional love for your members
- Know yourself and your calling
- Put others ahead of your own agenda
- Put away the outer garment
- Be aware of other people’s needs and make yourself available to serve them
- Initiate service to others – Great leaders see the need, seize the opportunity, and serve without expecting anything in return
- Have confidence to serve, knowing that service will not make you insecure
- Be not position-conscious, leaders don’t focus on rank or position

2.0 THE CHARACTERISTICS OF A CHURCH LEADER

There is no better-quality model for Christian leadership than our Lord Jesus Christ. He acknowledged, ‘I am the good shepherd. The good shepherd lays down his life for the sheep’ (Jn. 10:11). It is within this verse that we see the perfect description of a Christian leader. He is one who acts as a shepherd to the sheep in his care.

2.1 The Church Leader Leads

The shepherd is one who has several roles in regard to his sheep. He leads, feeds, nurtures, comforts, corrects and protects. The shepherd of the Lord’s flock leads by modelling godliness and righteousness in his own life and encouraging others to follow his example. Of course, our ultimate example—and the One we should follow—is Christ Himself. The Apostle Paul understood this: “Follow my example, as I follow the example of Christ” (1 Cor. 11:1). The Christian leader is therefore one who follows Christ and inspires others to follow him as well.
2.2 The Church Leader Feeds the Members

The Christian leader also feeds and nourishes the sheep and the ultimate “sheep food” is the Word of God. Just as the shepherd leads his flock to the lushest pasture so they will grow and flourish, so the Christian leader nourishes his flock with the only food which will produce strong, vibrant Christians. The Word of God is the only diet that can produce healthy Christians. “Man does not live on bread alone but on every word that comes from the mouth of God” (Matt. 4:4).

2.3 The Church Leader Cares

The Christian leader also soothes the sheep, binding up their wounds and applying the ointment of compassion and love. As the great Shepherd of Israel, the Lord Himself promised to “bind up the injured and strengthen the weak” (Ezek. 34:16). As Christians in the world today, we suffer many injuries to our spirits, and we need compassionate leaders who will bear our burdens with us, sympathize with our circumstances, exhibit patience toward us, encourage us in the Word, and bring our concerns before the Father’s throne.

2.4 The Church Leader Corrects and Disciplines

Just as the shepherd used his crook to pull a wandering sheep back into the fold, so the Christian leader corrects and disciplines those in his care when they go astray. Without malice or a domineering spirit, but with a “spirit of gentleness” (Gal. 6:2), those in leadership must correct according to scriptural principles. Correction or discipline is never a pleasant experience for either party, but the Christian leader who fails in this area is not exhibiting love for those in his care. “The LORD disciplines those he loves” (Prov. 3:12), and the Christian leader must follow His example. To be able to discipline others, the Christian leader must be disciplined himself.

2.5 The Church Leader Protects

The final role of the Christian leader is that of a protector. The shepherd who was lax in this area soon found that he regularly lost sheep to the predators who prowled around and sometimes among his flock. The predators today are those who try to lure the sheep away with false doctrine, scary and intimidating prophecies and promises of instant prosperity. These lies are spread by those against whom Jesus warned us: “Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves” (Matt. 7:15). Our leaders must protect us from the false teachings of those who would lead us astray from the truth of the Scripture and the fact that Christ alone is the way of salvation: “I am the way, the truth, and the life. No one comes to the Father except through me” as said in (Jn.14:6).
3.0 THE FIVE-FOLD LEADERSHIP OF THE CHURCH

God gave at least five types of leaders to the church: apostles, prophets, evangelists, pastors and teachers. According to Ephesians 4:11-16, these leaders exist to equip the saints to serve in various ministries, to edify and help members grow in faith and in the knowledge of Jesus Christ, and help the church to be perfect, mature and be able to stand against the craftiness of the evil one.

Some have argued that the five-leadership role of the church are hierarchical while others argue that they are complimentary. Those who argue for the hierarchy observe that among the disciples of Jesus, he chose the Twelve, whom he designated as apostles. These were virtually at the head of ministry during and after Jesus’ ministry on earth (Matt. 10:2; Mk. 6:30; Lk. 6:12, 13; Lk. 9:10; Lk. 22:14; Lk. 24:10; Ac. 1:2, 12, 26; Ac. 2:37, 42). Also, they mention that apostles are first mentioned severally before the other leaders (1 Cor. 12:28, 29; 1 Cor. 15:7; 2 Cor. 11:5; Gal. 1:17, 19; Eph. 2:20; Eph. 3:5; Eph. 4:11; 1 Thess. 2:6; Rev. 18:20; Rev. 21:14).

Although there seem to be more biblical basis for this argument, a critical analysis of the texts may prove otherwise. For instance, in Ephesians 4:11-16, though the apostles were mentioned first, all the five leaders were to perform the same task, that is, equipping the saints for the work of ministry. In 1 Corinthians 12:29, after Paul had stated that God had placed in the church first of all apostles, he continued to question whether all were apostles, prophets or miracle workers, suggesting that the roles were complimentary. At least when Jesus was mentioning these offices, he placed the prophet before the apostle (Lk. 11:49).

In CoP, both stands are used. Whereas the church sees the five-fold leadership as complimentary, the hierarchical order is also implied. Both methods have worked effectively to provide sound ministry as well as quality administrative systems.

3.1 Apostles

An apostle is the one sent forth to pioneer and establish new works and new leaders. In CoP, apostles perform all duties of a pastor, teacher, an evangelist and as a prophet for those who have the gift of prophecy. They ordain ministers and officers, dedicate buildings, maintain church discipline and impart spiritual gifts to others. They are mainly heads of the church at the highest level, including the chairman, national, regional and area heads. They may also serve as district ministers.

3.2 Prophets

Prophets are ministers who speak under the direct inspiration of the Holy Spirit in the name of God and whose main concern are the spiritual life and purity of the
church. They serve in CoP as apostles and could occupy any office in the church. This shows the complimentary nature of leadership in CoP.

3.3 Evangelists

Evangelists are those gifted and commissioned by God to powerfully proclaim the gospel of salvation to the unsaved under the inspiration of the Holy Spirit. They also perform all the functions of the pastor and teacher.

3.4 Pastors

The pastor is a shepherd, or technically speaking, under-shepherd to the Chief Shepherd who is Jesus Christ our Lord. Pastors oversee and care for the spiritual needs of the local congregation. As a shepherd he is to know the sheep (John 10:14), feed the sheep (John 21:15; Isa. 40:11), guide the sheep (Ps. 23:1-4), seek and save the lost sheep (Matt. 18:11, 12; Ezek. 34:16), protect the sheep (John 10:11) and restore the sheep (1 Pet. 2:25). In the NT, they are also called elders (Acts 20:17; Titus 1:5) and overseers (1 Tim. 3:1; Titus 1:7). These two terms have been used largely in CoP.

3.5 Teachers

Teachers are those who have a special, God-given gift to clarify, expound and teach God’s Word in order to build up the body of Christ. They are to root and ground people in doctrine, reproof, correction and righteousness. In the CoP, it is believed that all the five-fold leaders are to excel in this grace and therefore do not ordain ministers into the office of a Teacher. In its place however, the overseer has been used. CoP ordains newly called ministers as overseers. The overseer works as a shepherd. They care for the flock, teach and preach the gospel, administer the Lord’s supper, visit members, baptise new converts and disciple them, dedicate children, bury the dead and do all other things incidental to his calling. They are however not allowed to bless marriages until they are ordained as pastors, gazetted and licensed to do so.

3.6 Elders and Deacons

Elders are responsible for leading the local church. They are responsible for the spiritual and physical welfare of the church. They deputize for the district pastor in various forms of ministry. Among the elders one is chosen as a presiding elder who is responsible to lead the rest of the local leaders. Deacons and deaconesses are also ordained to assist the elders of the local church.
4.0 CHURCH LEADERSHIP PRACTICALITIES

4.1 Leadership Training: The Example of Jesus

Leaders must be conscious to produce themselves. Jesus spent about three years with his disciples and was able to transform them to be like him. Eventually, others found it difficult to distinguish Jesus’ followers from him. Still others remarked that they realized the disciples had been with Jesus. We will consider some of his methods of training the apostles.

4.1.1 The Twelve Apostles

4.1.1.1 Who Are They?

Many churchgoers have a wrong perception about the apostles. Most Roman Catholic and mainline church buildings especially in Europe have their portraits displayed on windows, ceilings, pulpits and doors, with halos around their heads. They are therefore seen as saints or angels.

4.1.1.2 Ordinary Men

The apostles were ordinary Jewish men from Galilee. They may have had average schooling at their local synagogues. They were youths in their 20s. They came from the lower or middle class of society, earning their livelihood by ordinary jobs.

4.1.1.3 Imperfect Men

They were imperfect and had weaknesses.

- They were afraid when faced with a violent storm
- In Gethsemane, they fell asleep and deserted Jesus when he was arrested
- They complained when Jesus was anointed with expensive perfume
- They forgot to carry food on a missionary tour
- They were rebuked for lack of faith in casting out a demon
- Two of them were so violent they wanted to burn a town
- They had false perception about a blind man who they thought had sinned
- They were slow to learn
- They mistakenly prevented mothers for bringing their children to Jesus
- They were arrogant and boasted they would not deny Jesus
- They forsook him and fled at the arrest of Jesus
To accomplish his mission Jesus had to rely on these simple, sincere, rustic but enthusiastic, energetic followers.

4.1.1.4 Chosen Men

Jesus had numerous disciples at least 70 whom he sent out on one occasion (Luke 10:1). From this larger group, he chose the Twelve apostles.

One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles: Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, Judas son of James, and Judas Iscariot, who became a traitor (Lk. 6:12-16).

By what criteria Jesus used for his selection we are not told but from Luke we can deduce the following:

- He did not call immediately but spent few months in observation and identification.
- The 12 were called out of the many disciples.
- Before the call Jesus had prayed all night – spiritual preparation.
- He called those who would share his vision and mission.

Mark reveals that “He appointed twelve, designating them apostles, that they might be with him and that he might send them out to preach and to have authority to drive out demons (Mk. 3:14-15).

4.1.2 A Brief Examination of the Training of the Twelve

4.1.2.1 Simon Peter, the Rock

- Originally from Bethsaida but moved to Capernaum for business.
- His brother was Andrew.
- He was a fisherman and he and his brother were in partnership with James and John in a fishing business (Jn. 1:44).
- He never studied beyond Synagogue school and so was unlearned.
- He was married. His wife and mother-in-law lived with him in a home co-owned by Andrew.
• His father Jona may have died
• He was a man of action and energy and a natural leader
• He possessed a weak character
• He was hasty, enthusiastic, sanguine and swift to respond
• Always asking questions and became a spokesperson
• He cut off Malchus ears
• He ran into the sepulchre while John looked from outside
• He talked when he should have been thinking
• He slept when he should have been awake
• He acted when he should be still
• He dared to walk on water, then began to sink
• He made a magnificent confession inspired by the Father only to be rebuked moments later
• He told Jesus not to wash his feet yet later asked him to wash his whole body
• He boasted he would not deny Jesus but within hours declared on oath he had never seen Jesus

4.1.2.2 The Making of Peter into a Leader

Identification and Selection
• The Call and Change of name (Lk. 5:4-10; Jn. 1:42)
• Jesus spotted Simon’s potential

The Demonstration and Training
• Peter was able to walk on water briefly (Matt. 14:22-33)
• Jesus did not rebuke Peter but asked him to come when he wanted to walk on water as well
• We may ask followers who are willing to do great acts even though we know they might not do it right. We then take the opportunity to teach them
• Peter had some faith but the faith was still growing
• Allow your members to grow into the work
The Commendation and the Rebuke

- **His Great Confession (Matt. 16:13ff)**
- Peter’s confession of Christ was commended but soon he was rebuked for allowing Satan to use him to dissuade Jesus from dying
- Jesus taught him a lesson that the way of the Crown is the Cross
- Commend your members when they do right and reprimand them when they err

The Revelation of the Person of Christ

- **The Transfiguration (Lk. 9:28-36)**
- Jesus revealed his full personality to his friends
- Be willing to share yourself with your members
- Be open and allow them to know you and learn from you
- If you have no hidden life this should not be a problem

Opportunity for the member to ask questions

- **The Question on Forgiveness (Matt. 18:21)**
- Allow your members to ask questions that are bothering them
- As much as you can give them answers and help them learn new things

Demonstration by Example

- **The Foot-Washing (Jn. 13:3-15)**
- Servant Leadership – Lead by example
- Show the way and allow them to follow

The Transformation Gaze

- **Peter’s Denial of Jesus (Matt. 26:69-75)**
- The Care and forgiveness of the Master – tell the disciples and Peter (Mk. 16:6-7)

The New Simon Peter

- Realization of Self – coward, ingratitude, falsehood, weakness
• The Commissioning – Feed my lambs, Feed my sheep (Jn. 21:15-18)
• He led the devotion in the Upper Room
• He preached on the Day of Pentecost
• He dominated the Acts of Apostles
• He was imprisoned for preaching
• He was martyred for his faith
• The Simon who was Peterized

4.1.2.3 The Training Process of James and John

James, the Hot-headed and John, the Beloved Son of Thunder

• These two had explosive temper
• Jesus nicknamed them Sons of Thunder (Mk. 3:17)
• They had a vengeful zeal and were intolerant (Lk. 9:51-56)
• John tried to stop a follower who was using Jesus’ name to heal a demon possessed man (Mk. 9:38, 50)

The Training Process

• Jesus rebuked them of their intolerance (Lk. 9:54-56)
• James and John had an excessive ambition and even claimed they could drink the cup Jesus was to drink
• Jesus taught them a lesson about modesty and servanthood, that whoever wants to be great must serve first
• As requested, James was the first apostle to be martyred (Acts 12:1, 2), aside Judas who committed suicide
• He may have been hated because of his zeal

The Transformed John and his writings

• Transformed and changed from son of thunder to apostle of love
• The only apostle to be described as the disciple whom Jesus loved
• He gave us ‘for God so loved the world’
• He stood by the cross
• Only person to be addressed by Jesus at the cross
• Only person to write I thirst, it is finished
• He alone recorded the piercing of Jesus’ side and the flow of blood and water, and also of the burial by Nicodemus and Joseph
• He stood by his love for Christ, and defended the faith
• He was persecuted severely, yet in his exile he wrote Revelation

4.1.2.4 Judas the Traitor

• He had potential
• He started out well
• Had privileges – forsook all, preached and healed
• Got position as treasurer
• Took advantage of the situation
• He had misplaced vision and mission
• He was looking for an earthly kingdom
• He was covetous
• Jesus warned him during the washing of feet (Matt. 26:21)
• Jesus even warned him at the Lord’s supper
• He still did not learn his lesson
• We may have some members who will never make it because they may have different agenda
• Some also are wolves who have entered in sheep clothing
• Let us beware of these
• If they cannot change, change them

4.1.2.5 Jesus and the Twelve Apostles: Team Method

• As Jesus mentored them, they mentored each other
• They were together with a common mission (Matt. 10:5)
• They baptized together
• Distributed the bread together
• Celebrated Passover
• Acted in a community in the early church
• They moved in pairs: Peter and John; James and Andrew

4.1.3 The Marks of a Good Team Work

A Team is a group where there is intentional, risk-taking effort toward the three components of task, process, and people.

• Task - the purpose or objective of the group
• Process - the way the team goes about pursuing its task
• People – Together Everyone Achieves More

The Bible recommends teamwork in leadership as is seen in Ecclesiastes:

> Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up! Also, if two lie down together, they will keep warm. But how can one keep warm alone? Though one may be overpowered, two can defend themselves. A cord of three strands is not easily broken (Eccl. 4:9-12)

In CoP, it is important to use leadership structures like the executive committees and presbyteries for decision making. This helps for all to share the vision and get on board with church activities. Among the advantages of teamwork is the fact that ideas are shared which helps in achieving excellence. Teamwork also promotes commitment, faith, openness, perseverance, fellowship, shared vision, discipline and humility.

4.1.4 Jesus’ Training Tool Kit

The following summarises the training kit used by Jesus. As we train some will excel, others will be average a few may not make it but our duty is to offer transformational leadership.

Identify them – Do it prayerfully without partiality

1. Invite them – Members should be willing to follow and learn
2. Include them – Expose them to the issues of discipleship; build relationships; share with them
3. Instruct them – Teach spiritual disciplines; model a biblical lifestyle in attitudes and behaviour (‘You teach what you know, but you reproduce what you are’)

4. Involve them – Identify gifts; Provide ministry apprenticeship; Provide ministry training; model servant and transformational character

5. Invest in them – Provide cross-cultural experiences; Provide leadership experience; Provide leadership training; Provide opportunity to disciple others

As individual leaders train themselves and their members, the church can also leverage on its educational institutions to run formal leadership training sessions. For CoP, the Pentecost University College, Pentecost Theological Seminary and the various National Bible Colleges could be responsible for this training.

4.2 Exercising Leadership at Various Church Meetings

Leaders are to note that it is important to provide appropriate leadership at various meetings. The leader must therefore prepare and plan for every meeting. The leader must also be sensitive to the leadings of the Holy Spirit and expect that the order of meeting may change as the Spirit directs. Note that it is not the length of time that people spend together that matters, but the quality of time. It is important to make our meetings count. The leader must also avoid being too formal, structured and methodical. We meet to enjoy the presence of God and to build one another and this must be promoted.

4.2.1 Leading a Prayer Meeting

Preparation is essential here. The person leading must first enquire of the Lord the specific areas of prayer while at the same time being open to the prompting of the Holy Spirit while the meeting is going on.

- Know where you are leading the people
- You may write down your prayer points
- Bring variety into the meeting by getting them to pray together, or in groups, or in pairs or individuals etc.
- Avoid one person ‘taking over’ the meeting by praying over long prayers. Prayer leaders are to lead the congregation to pray
- Interject prayers with appropriate and relevant prayer songs
- Avoid being predictable. Have as much variety as possible
- Exercise control and direction in the use of the spiritual gifts
- Beware of excessive talking.
- Beware of ‘whipping’ people or making them look foolish by asking them to do ridiculous things.
4.2.2 Leading Other Meetings

The leader must exercise good leadership during meetings like Sunday worship service, evangelistic campaigns, ministry classes, bible study class, appreciation services, funeral meetings, weddings, baptismal and child naming and dedication services among others. It is important to note the varieties so that no two meetings are the same. This brings out the beauty of the meetings and members are encouraged to attend all meetings.

Leading a business meeting may be entirely different from those already listed. However, business meetings also require planning and preparation and must be conducted time consciously and in a loving disposition.

4.2.3 Accountability

It is a great privilege to be a leader in God’s Church, but privilege brings responsibility and responsibility brings accountability. It is imperative that we report to those above us from time to time. These times should not be looked forward to with dread but seen as an opportunity for us to evaluate our labors in the Lord.

Forms are often given us to help with our reports. These should be filled in honesty and truthfully and with the help of the Holy Spirit. Remember those that are above us in the Lord have been where we are, and so know the problems we face.

5.0 CONCLUSION

We have established in this paper that leadership is key to church growth. Jesus gave gifts of men – apostles, prophets, evangelists, pastors and teachers – to the church so that the church will grow and reach its maturity. According to John Maxwell, a leadership expert, everything rises and falls with leadership. If the leadership of the church is to excel, it begins from the inner being of the leader. If the church will have leaders who are changed and transformed from the inside, by the power of the Holy Spirit, they will be able to transform the members and the nations. Being therefore is more important than doing. Who we are will actually influence others to be like us. The leaders of the church must therefore take charge, train others, and as they rely on the Holy Spirit to lead and direct, they must also make use of church structures, that is, local, district, area and national presbyteries, as well as executive and other committees and boards.
REFERENCES


1.0 INTRODUCTION

This paper takes into consideration the general theme for 2019, which is “I Will Build My Church” based upon Matt. 16:18 and Titus 2:13-14.

The full text of Matt. 16:18 continues, “and the gates of Hades (Hell) will not overcome it” [“or shall not prevail aginst it,” KJV].

Titus 2:11-14, reads, “For the grace of God has apperead that offers salvation to all people. It teaches us to say, ‘No’ to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope – the appearing of the glory of our great God and Saviour, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good”.

The main focus of the theme, we are told is, “Possessing the Nations: Equipping the Church to transform every sphere of society with the values and principles of the Kingdom of God” and my topic for discussion is “The Mission of the Church”.

The outline of this paper is set out as follows:

We will first look at the central message of the Bible to give us an understanding of what it says about church not as an organisation or an institution but as gathering of the people of God on a move, with a unique identity and mission. The mission of the church is rooted in the purpose of the church, by “purpose” we mean the original intent or reason for the existence of a thing. Mission therefore gives expression and meaning to the purpose of the church, which is to be a sacrament, a sign and an instrument of God’s salvation.

I will then try to address some misunderstandings of the nature and mission of the Church and move on to discuss the scope of the church’s mission in our contemporary times and suggest ways by which we can have effective mission strategy. I will argue that mission to the cities is a critical strategy if we seek to take the nations for Christ. I will use Ghana and Greater Accra as case studies and point us in the direction in which the Church of Penetcost may reposition itself in the light of vision 2023 in fulling God’s mandate for global mission, with Christ Jesus as the head of his Church.
I am very thankful to the Chairman, Apostle Eric Nyamekye, for this opportunity.

2.0 THE CHURCH AND THE CENTRAL MESSAGE OF THE BIBLE

The central message of the Bible is salvation for mankind and the total redemption of God’s creation. In the Bible, God shows Himself as the saviour of His people and the One who confirms His covenant-mercy with them. The mediator of the covenant is Jesus Christ, the Son of God. The way of Salvation is God’s grace, but requires a response of faith and obedience from the covenant people, the heirs of salvation. The covenant people are the Israel of God, the Church of God.

The continuity of the covenant people from the Old Testament to the New Testament is obscured or may not be very clear to the reader of the common English Bible, because ‘church’ is an exclusively New Testament word. And there is the tendency to think of it as something which began in the New Testament period. But to the reader of the Greek Bible, ekklesia is not limited to the New Testament. It is already present in the Septuagint as one of the words used to denote Israel as ‘the assembly’ of the Lord’s people. However, ekklesia has a new and fuller meaning in the New Testament.

The concept of the covenant people of God began with the call of Abraham in Mesopotamia. Although God called Abraham as an individual with a covenant blessing, His (God’s) mission had both particular and universal application. The blessing of Abraham was not only for his family and ethnic group but for all who come into obedience in Christ on the terms of the covenant (John 1:12; Gal. 3:7-9; 26-29). Thus, God’s work and activity are directed at all of humanity. This idea is also illustrated by the so-called ‘Servant Songs’ of Isaiah 40-55. The ‘servant songs’ make clear indications of the spread of salvation through the entire world. The Servant shall carry it to the ends of the earth (Isa. 49:6), and he shall not relent until righteousness prevails through the earth (Isa. 42:4).

God called Abraham as an individual but He had in mind a call of a nation; a call of the world unto Himself (2 Cor. 5:18). That is how we see Abraham’s call as a missionary call. It was a call to be a channel of God’s blessing to all people who choose to follow his example of faith and obedience.

Here is the passage:

*The Lord had said to Abram, “Leave your country, your people and your father’s household and go to the land I will show you. I will make you a great nation and I will bless you. I will make your name great and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you”. So Abram left, as the LORD had told him ... (Gen. 12:1-4).*
“So Abram left as the Lord had told him” is the key to the promise – obedience!

Many of the immediate descendants of Abraham interpreted the promise and blessing of Abraham to be limited to their tribe or ethnic group and nation alone. They saw Abraham but failed to see God and the world. This is always a tragedy. It is always too easy for us to fall into the same trap. We may see what God is doing in our church denomination but not see what God is doing elsewhere.

The universality of the Gospel has always been a problem for those who think in terms of the particular. But the message is for both. The uniqueness of the Abrahamic covenant is that it has both particular and universal application. Abraham, as an individual, had to accept God’s calling in obedience, and then he became a blessing to the nations.

The coming of Jesus Christ was to restore the Abrahamic covenant and to keep it in proper focus. God was continuing what He had already started. Thus “God was reconciling the world to Himself in Christ, not counting people’s sins against them. And He has committed to us the message of reconciliation” (2 Cor. 5:19 NIV).

Jesus, repeatedly emphasized that the promise to Abraham was also available to everyone who believed in Him and the Apostle Paul explained, this promise was not limited to the circumcised or the Jews alone but to ‘all who believe but have not been circumcised’. (Rom. 4:9-12). In this case, it was established that Gentiles could come to faith in Christ not on the terms of the Jews but by faith in Christ alone, a statement the Jews found difficult to accept until the Jerusalem Council resolved the matter in AD 49. (See Acts 15:1-32).

The Great Commission, as we read in the Bible from Matthew 28:19, states in its original text that "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost". The word ‘teach’ is translated in the English Bibles as ‘make disciples or Christians of all nations’.

The challenge before us is not only to make converts from every nation to come into the Church but that all nations including our own shall appreciate the Christian faith and value systems as their national profession of faith and conduct. This is how we will establish the kingdom of God here on earth as it is in heaven.

It follows that the Gospel of Christ must engage with every people and culture to the effect that we can talk about real transformation that reshapes our cultures, defines our value systems and our sense of identity, in a way that brings glory to God and blessing to the nations. This is what the Gospel of Christ is all about.
3.0 WHAT IS THE GOSPEL?

The Gospel is often understood as “good news” and has reference to salvation through Jesus Christ. However, Kwame Bediako makes an important observation that, “The Gospel of salvation which comes through Jesus Christ has more to do with the nations and the things which make nations, than is often assumed.” He went on to explain that we have become so used to regarding the Gospel as only concerned with individuals that we are much less alert to its “fundamental relationship to those elements and dimensions of our human existence which designate as culture—language, social values, cultural norms, religion, political organization, ethnic identity, technology, arts and craft, and economic activity.”

In this regard, the tendency has been to reduce the Gospel to a category we regard as purely spiritual with no reference to our culture or way of life. The danger here, Bediako observes, is that Christianity at best becomes an overlay of an already existing worldview and mentality. However, the aim of the Great Commission is far more than that. It is about “the conversion of cultures, and conversion is not merely an overlay upon our old habits and attitudes and fears, of some regulations and traditions and solutions which do not answer to our needs. That is proselytization, not evangelization…. Rather, true evangelization and conversion is turning to Christ all that He finds when He meets us, and asking that He cleanse, purify and sanctify us and all that we are, eliminating what He considers incompatible with Him. That is what the Great Commission is about, the discipling of the nations.”

Thus mission is about acknowledging Jesus as Lord over every aspect of our individual and corporate lives. It’s about transformation of people and cultures in the light of God’s Word.

The first Church council in the first century (Acts 15:1-29) was called to address questions that arose as a result of the missionary activities of the early apostles. The concerns related to Gospel and culture: were Jewish regulations meant to thrive in a Gentile setting? The Gospel belongs to no culture. “It is God’s self-revelation of himself and His acts to all people. On the other hand, it must always be understood and expressed within human cultural forms.”

This is one of the major and abiding challenges of Christian mission, and to this I shall return.

4.0 SIGNIFICANT THEMES OF THE CHURCH

There are four major themes of the church in the New Testament and each throws some importance to our understanding of church. These are: the Church as ‘the

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9 Bediako. “What is the Gospel”, p.3

4.1 The People of God

This is a concept that was borrowed from the Old Testament by Peter (1 Pet. 2:9-10). The Greek word *ekklesia* and Hebrew, *qahal*, means ‘assembly’ and describes the covenant – making assembly at Mount Sinai. Christ came to gather God’s assembly (Matt. 9:36; 12:30; 16:19).

Christ fulfilled the feast of the Passover by His death and resurrection and sent His Spirit to the assembled disciples. As Christians assemble to worship, they gather not to Sinai but to the heavenly Zion, the festival assembly of saints and angels, where Jesus is (Heb. 12:18-29). This heavenly assembly defines the Church. The Church is also the dwelling of God among His people.

4.2 The Messianic Community

This is realized in the coming of Christ the Lord (Luke 2:11) who shows His divine authority by His acts of miracles, proclaiming the coming of God’s saving kingdom with His own presence (Luke 11:20; 12:32).

He triumphs over sin and Satan by His death and resurrection. To those who reject His claim, Jesus said the kingdom will be taken away from them and given to a new people of God.

4.3 The Body of Christ

Paul describes the church as the body of Christ because of its union with Christ (Eph. 1:22-23). When Christ died, those who are in Christ died with Him. The one loaf of the Holy Communion symbolizes the union of the church with the broken body of Christ.

The church is also vitally untied in Christ and takes its life from Him who is the head of the body. (1 Cor. 11:3; 12:21; Col. 2:10).

4.4 The Fellowship of the Spirit

The event of Pentecost, as recorded in the book of Acts, is an indication that God reaches out to all people at all times as believers avail themselves to be used by Him:

> When the day of Pentecost came, they [the disciples] were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were
filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. Now there were staying in Jerusalem God-fearing Jews from every nation under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard their own language being spoken. Utterly amazed, they asked: ‘Aren’t all these who are speaking Galileans? Then how is that each of us hears them in our native language? Parthians, Medes and Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and Converts to Judaism); Cretans and Arabs – we hear them declaring the wonders of God in our own tongues!’ Amazed and perplexed, they asked one another, What does this mean? (Acts 2:17-21).

In his explanation to what seemed like an astonishing drama, the apostle Peter quoted the Prophet Joel (2:16-21) and explained that what the people had just witnessed was an act of God—that God Himself had initiated His mission through the disciples, who reminded the crowd of God’s universal appeal, that “everyone who calls on the name of the Lord will be saved” (Acts 2:21).

That it was God himself who initiated His mission cannot be overemphasised. When the disciples experienced the baptism of the Holy Spirit and were speaking in diverse tongues, they probably had no idea they were ministering to the rest of the community. The Triune God was at work, and the disciples were vessels whom God used.

The reference to all the nationalities who heard the Apostles speak in their mother tongues tells us that God is not a stranger to any people or culture. From this Pentecost experience, we learn that the effectiveness of the Gospel message must take into consideration the language and culture of the hearers, for these important elements give people their sense of identity and allow for meaningful expression of their faith.

The narrative in Acts Chapters 8 and 10 also reveal that the Spirit of God is not limited to a particular location or community. That God would reveal himself to an African (Ethiopian) and to Cornelius, a Gentile, was not only a surprise to Peter but at odds with his worldview, for such a person was “unclean”. Similarly, the fact that Peter still preached the Gospel of Christ to the “devout and God-fearing” Gentile reminds us that salvation in Jesus Christ is not automatic. It is universal in appeal but exclusively applied to those who accept Christ as their personal Lord and Saviour and consciously choose to follow Him.
The coming of the Holy Spirit at Pentecost was a fulfillment of promise by the Father and Christ the Son (John 14:18; Acts 1:4). The Spirit possesses the Church in divine Lordship and leads the Church in its mission (Acts 5:32; 13:2).

The Spirit liberates the Church from the power of sin and death and of the law (Rom. 5:8; Gal. 4; 2 Cor. 3:17), and creates a holy fellowship in the bonds of love (Gal. 5:22).

The Church also possesses the Spirit as a dynamic force (dunamis). The gifts of the Spirit equip the church to praise God, nurture the saints and witness to the world.

5.0 THE BIBLICAL PERSPECTIVE OF MISSION

5.1 What is Mission?

Mission is at the heart of our Christian experience, yet it is not easy to find a precise meaning of mission and the designation ‘missionary’ has often been subject to misunderstanding.

The history of Christian mission since the time of the Apostles has shown various understanding and practice of mission such as:

- The sending of missionaries to a designated territory,
- The activities undertaken by such missionaries,
- The geographical area where the missionaries were active,
- The agency which dispatched the missionaries,
- The non-Christian world or ‘mission field’,
- The centre from which the missionaries operated on the ‘mission field’.11

Until the 16th century, the term mission was used exclusively with reference to the doctrine of the Trinity: the sending of the Son by the Father and the sending of the Holy Spirit by the Son.

The Roman Catholic Jesuits were the first to use the word ‘mission’ in reference to the spread of the Christian faith among people, including Protestants who were not members of the Roman Catholic Church.

5.2 Mission Misunderstood

Johannes Verkuyl and others identify what is considered as four ‘impure motives’ which drove missionary action:

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• The imperialist motive (turning ‘natives’ into docile subjects of colonial authorities);
• The cultural motive (mission as the transfer of the missionary’s ‘superior’ culture);
• The romantic motive (the desire to go to far-away and exotic countries and peoples);
• The motive of ecclesiastical colonialism (the urge to export one’s own confession and church order to other territories).

5.3 Theological Motives for Mission

David Bosch identifies four theologically more adequate yet in their manifestation, often ambiguous missionary motives:

• The motive of conversion, which emphasize the value of personal decision and commitment – but tends to narrow the reign of God spiritually and individualistically to the sum total of saved souls;
• Eschatological motive, which fixes people’s eyes on the reign of God as a future reality but, in its eagerness to hasten the irruption of the final reign, has no interest in the exigencies of this life;
• The motive of plantatio ecclesiae (church planting), which stresses the need for the gathering of a community of the committed but is inclined to identify the church with the kingdom of God; and
• Philanthropic motive, through which the church is challenged to seek justice in the world but which easily equates God’s reign with an improved society.

The conclusion is that an inadequate foundation for mission and ambiguous missionary motives are bound to lead to an unsatisfactory missionary practice.\(^{12}\)

5.4 Mission and Missions: Making Distinction

It is important to distinguish between mission (singular) and missions (plural). The first has reference primarily to the missio Dei (i.e. God’s mission) – ‘God’s self-revelation as the One who loves the world and sent his only son Jesus Christ to the rescue of mankind. The nature and activity of God, which embraces both the church and the world, and in which the church is privileged to participate’ (Bosch 1991). Mission may also be understood as the calling of Israel to be a light to all nations (Isa. 49:6).

Missions (the missiones ecclesiae) is the missionary ventures of the church and refer to particular forms, related to specific times, places, or needs of participation in the Missio Dei. In effect, “Missions” give expression to “Mission”.

5.5 The Bible as a Missionary Document

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\(^{12}\) Ibid.
It is important to recognize that the whole Bible and not just the Great Commission or the New Testament provides us with the mandate for mission. Through Christ and the people of God, who are Abraham’s spiritual children, we have a responsibility to all mankind and to be stewards of God’s creation.

5.6 Mission in the Old Testament (The Hebrew Bible)

Our reading of the Book of Genesis helps us to understand that we are dealing with the God of the universe who called Abram, as a founder of a nation and not a tribal elder, limited to a particular ethnic group, race or culture.

‘The Lord’ who chose and called Abraham is the same Lord who, in the beginning, created the heavens and the earth and who climaxed his creative work by making man and woman unique creatures in his [own image] and likeness’ (Gen. 1:1-26). We therefore talk of the God of the universe, the one and only true and living God and not the ‘Christian God’ as if there are other legitimate gods. The Apostle Paul acknowledged one God and one mediator (1 Tim. 2:5).

The Genesis account moves from the creation story to our rebellion against God, our Creator and the consequences of such rebellion. The judgment of sin would be relieved one day by the ‘seed’ of the woman who would ‘bruise’ the head of the serpent (Gen. 3:15). The consequence of sin is alienation not only from God but between humans, there was a lack of trust and continuous broken relationships as a result of selfishness and greed. Redemption is a process of gathering and restoration. It offers opportunity for a second chance and fulfillment of a promise to Abraham.

5.7 Mission as God’s Redeptive Act in All Creation

1. The earth is the Lord’s and all that is in it (Psa. 24:1)
2. The whole creation groans for the salvation of the Lord (Rom. 8:24)
3. For God so loved the world ... (John 3:16)

Mission is about God unfolding his salvific plan for his own creation on his own terms.

Humility and sensitivity to the guidance of the Holy Spirit and the Word of God remain the defining factors for effective and fruitful Christian mission.

We need to note that the stories and events in the Bible are not recorded for their own sake but for what they disclose about the nature of God and His purposes.
5.8 The Gospel was Announced in Advance to Abraham

*(Gen. 12:1-3 – See also Gal. 3:7-9)*

We must recognize that our calling as Christians, like Abraham’s, does not end with us, either as individuals or as a church. The blessing of our calling is also for our children and our children’s children if we keep faith with God and his precepts. We carry in us generations of people who will be blessed because of our obedience and ministry. Similarly, other nations, people and tribe would also be blessed through our obedience and service. It is from this perspective that we (the Church) must understand our call and mission (service) to the nations and society. Paul explains that this good news (gospel) was announced in advance to Abraham (See Gen. 3:7-9).

6.0 Gentiles Come into the Kingdom

As a case study, let us consider Peter and Cornelius (Acts 10). A Jew sharing meals with a Gentile was previously unacceptable in the Jewish religion and tradition and among Jewish Christians. God nullified this tradition when he told Peter in a vision not to consider the Gentiles as unclean (Acts 1:1-11; 18).

Peter struggled to accept and obey what God was saying to him (Acts 10:15-16). Finally, he accepts what God was saying and followed his instructions to allow the Gentiles into his home (10:21-23) and to visit Cornelius in his house (10:24-29). Peter and the Jewish believers learnt to their uttermost surprise that salvation through Christ was available to the Gentiles also (Acts 10:34; 44-47).

Another important case worth studying is what transpired between Peter and Paul. Here, Paul rebukes Peter in Antioch (Gal. 2:11-21). Although Peter had learnt from his encounter with God in Acts 10, that “God does not show favoritism”, but accepts from every nation the one who fear him and does what is right (10:34); and the matter was also reaffirmed during the Jerusalem Council (Acts 5:1-29), Peter could not hold on to this faith in public, when he encountered Jewish Christians from Jerusalem.

Paul described Peter as a hypocrite who had betrayed the faith, and led others such as Barnabas astray! (Gal. 2:13). Peter also acted in complete opposition to the vision God had given him earlier that the Gentiles were to be considered equal to the Jews.

Thus we learn from Acts 10, that Gentiles could come to faith in Christ not on the terms of the Jews but by faith in Christ alone, a statement the Jews found difficult to accept until the Jerusalem Council in c.49 (See Rom. 4:9-12 also Acts 15:1-32). So, in the end we would have Jewish and Gentile Christians expressing their faith in different cultural and social contexts. All these are in fulfilment to God’s promise to Abraham.
So we can now talk of Jewish Christians, African Christians, Asian Christians, Latin American Christians, Western or European Christians, each expressing their faith in God through their own culture and social settings.

In the book of Revelations we see “a great multitude of saints that no one can count from every nation, tribe, people and language, standing before the throne and in front of the Lamb” (Rev. 7:9).

7.0 GLOBAL MISSION PERSPECTIVE: THE CONTEXTS FOR MISSION

Population Growth
- Today, over 7,453,000,000 people live in the world

Running numbers:
The Giants:
- China: 1,407,000,000
- India: 1,293,000,000
- USA: 323,000,000
- Indonesia: 258,000,000
- Brazil: 205,000,000

http://www.worldometers.info/world-population/

Population Density

Population Growth and Economics
• **Poverty:** 702,100,000 live in poverty

Poverty is general scarcity – a multifaceted concept which includes social, economic and political elements.

- 10% of the world population
- 35% in Sub-Sahara Africa.
- 13.5% in South Asia.

**What are the theological and Missiological implications?**

**Unprecedented International Migration**

In 2013, there were 231,500,000 International migrants. The USA is receiving the highest number.
The Church in the City
The church was birthed in the cities (urban centers)

Paul wrote his letters to urban Christians who were struggling in the city. The city was messy and still is today!
The Growth of Cities – Urbanisation

A growing number of people in the world live in cities.

In 2014 urban population was 54% of the world’s people.

By 2050, almost seventy per cent of the world’s population will live in cities.

Maybe up to 90% will live in urban areas by the end of the 21st century.

Figure I.1. The world’s urban and rural populations, 1950-2050

Population (millions)
The 21st century will not be dominated by America or China, Brazil or India, but by the city.

In an age that appears increasingly unmanageable, cities rather than states are becoming the islands of governance on which the future world order will be built.

This new world is not — and will not be — one global village, so much as a network of different ones.
Urban Definitions

- **Metropolis (1 Million +)**
  A metropolis is a large city or urban area (in most cases with over 1 million inhabitants) which is a significant economic, political, and cultural center for a country or region, and an important hub for regional or international connections, commerce, and communications.

- **Megacity (10 Million +)**
  A megacity is usually defined as a metropolitan area with a total population in excess of ten million people.

- Ghana: 30 million?
- Accra: 2.5 million
- Greater Accra Metropolitan Area (GAMA): c. 4 million
- Kumasi: 1.73 million
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<thead>
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<th>Continent</th>
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<td>26,400,000</td>
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<td>3</td>
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<td>South Korea</td>
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<td>26,100,000</td>
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<td>4</td>
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<td>24,400,000</td>
</tr>
<tr>
<td>5</td>
<td>Mumbai</td>
<td>India</td>
<td>Asia</td>
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</tr>
<tr>
<td>6</td>
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<td>36</td>
<td>Chongqing</td>
<td>China</td>
<td>Asia</td>
<td>10,150,000</td>
</tr>
</tbody>
</table>
What is a City?

Sociological Functions of Cities

“The temple, the market, the castle”

A place of worship
A place of commercial activity
A place of safety and social order
⇒ Diversity
⇒ Tolerance for difference
⇒ Creativity
⇒ Major cultural influence of urban centers on their entire region

What is a City?

Broken Functions of the City

• Rapid growth and overpopulation
• Breakdown of infrastructure
• Crime and gangs
• Illegal economic activity
• Great accumulation of wealth
⇒ Slums: at least 1/3 of the global urban population live in slums
⇒ Street Children, c. 160 million
⇒ Urban Poor
Mission in the City

**Why the City?**
- The enormity of this mission field!
- Growing multicultural nature of cities
- Many cities are in countries dominated by Islam, Hinduism, Buddhism, and Secularism
- God brings the unreached to the cities
- Massive needs in urban centers

A Theology of the City

**Cities in the Bible?**
- Jerusalem
- Babylon
- Nineveh
- Antioch
- Ephesus
- Philippi
- Corinth
- Rome
The City as Sacred

- Places of safety and refuge (Num. 35:6-15; Jos 20:2)
- Places of truth-telling and proper judgment (Jos 20:4) and of mercy (Job 29:7-8, 11-16)
- Jerusalem, the center of worship, the Holy City
- Pray, even for the foreign city, where you are involuntary migrants! (Jer. 29:7)

The City as Evil

- Babel (Gen. 11) – worship of human pride
- Sodom and Gomorrah (Gen. 19) – false worship and injustice and immorality
- The destruction of evil cities in Canaan
- False worship leads to judgment and destruction (Isaiah 1:21)
- Babylon (Rev. 17-19) “What defines the core of the fallen city is its worship?”
A Theology of the City

The City as **Hope**
- We are looking for the city that is to come (Heb. 13:14)
- The New Jerusalem (Rev. 21:2-4, 10-12, 22-27)
  - Centered on Worship of God
  - Complete provision, justice, harmony
  - Complete Safety

God’s Concern for People in the City

**Nineveh** (Jonah 4:10-11)
The Lord said, “You have been concerned about this plant, though you did not tend it or make it grow. It sprang up overnight and died overnight. And **should I not have concern for the great city of Nineveh, in which there are more than a hundred and twenty thousand people who cannot tell their right hand from their left—and also many animals?**”

**Jerusalem** (Luke 19:41)
Jesus wept.
Mission in the City

What is our response?

⇒ Exegeting the City: Research and Analysis
⇒ How can urban churches be planted?
⇒ People Groups?
⇒ Urban Poor?

“Incarnational Mission”

“The urban poor now constitute an unreached people’s bloc that is the third largest in the world, the most responsive to the gospel, and one that is doubling every decade.”

Mission in the City

• Ghana?
• Zongos?
• Cities in other countries?
• How can urban churches reach the unreached?
9.0 CONTEMPORARY ISSUES IN MISSION
(Focus on Ghana and the Greater Accra Region as a Case Study)

It is clear that the story told in the Bible about creation begins in a garden (a small rural setting) and ends in a city. In the final chapter of the Bible, after the long and complex story beginning from the expulsion of Adam and Eve from the Garden of Eden, it is a City that comes into view as the ultimate goal and hope of human history.

In this vision, the glory of God is no longer displayed in a natural wilderness, but rather shines with great brilliance in a vast and holy city (Rev. 21:10-11). Thus the future promised by God is an urban future in which creation and civilization are reconciled. What then should be our mission to the cities or to the urban situations in which we live?
Your children, however, may not have that link. Ghana is a rapidly urbanizing nation, and, most likely, your children will grow up knowing a lot about life in the city but have little knowledge about how to grow maize.

<table>
<thead>
<tr>
<th>Year</th>
<th>Percentage of Urban Population</th>
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<tr>
<td>1931</td>
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</tr>
<tr>
<td>1948</td>
<td>13.9%</td>
</tr>
<tr>
<td>1960</td>
<td>23%</td>
</tr>
<tr>
<td>1970</td>
<td>28.9%</td>
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<tr>
<td>1984</td>
<td>31.3%</td>
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<tr>
<td>2000</td>
<td>43.9%</td>
</tr>
<tr>
<td>2010</td>
<td>50.9%</td>
</tr>
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</table>

Notice the historic shift that the 2010 census revealed. Now, for the first time, more Ghanaians live in urban areas than in rural. This is a marked change from the life of our parents and grandparents.

Here in Ghana, our two largest cities are Accra and Kumasi, and they are the only cities with populations of over one million people. These two cities account for 52% of the urban population in Ghana.

It is commonly understood that Accra is Ghana’s largest city and Kumasi is number two. This all depends on which areas of the respective cities are being counted and which are not. The following figures are from the summary report of the census.
2010 Population and Housing Census*

<table>
<thead>
<tr>
<th>Metropolis</th>
<th>Population</th>
</tr>
</thead>
<tbody>
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</tr>
<tr>
<td>Kumasi Metropolis</td>
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</tr>
</tbody>
</table>

*These figures only include the sub-metros under the AMA and the KMA. In Accra, the numbers do not include La, Adenta, Madina, or Teshie-Nungua.

9.1 Urban Missions: Greater Accra Region

At this time, we are going to focus specifically on Accra in order to better understand what is happening in this great city. Knowing Accra is the key to reaching it. We live and minister in a social context, and we should be fully aware of its dynamics.

Even though the Apostle Paul tells us that we are “seated with Christ in heavenly places” (Eph. 2:6), he wrote those words while sitting in a Roman prison. The meaning is that we can bring heavenly resources to bear wherever we are, even here in this capital city.
The office of the President, the Supreme Court, and the Central Bank are all located in Accra, the centre of economic and political power.

Ashaiman Municipality

- Population: 190,972
- Capital: Ashaiman
The city of Ashaiman sprouted from a work camp that housed workers who constructed Tema. As the demand for jobs increased, so did the size of the town. Now it has more people than Tema.

Okai-Koi South: Avenor, Awudome, Kaneshie, North Industrial Area, Bubuashashie, Kaneshie, North South Industrial Area, Tesano

Population: 121,718
The Kaneshie market generates 22 tones of garbage a day.

Ashiedu-Keteke, which is home to Accra Central, James Town, Korle Dudor, and Ussher Town

Population: 117,525
Ashiedu-Keteke is one of the most densely populated areas of Accra, with sometimes more than eleven people in a household. A household is defined as the number of people who commonly eat and share food together.

James Town, the oldest part of Accra

85% of the residents in Usshertown sleep in a single room. That is the highest percentage in Accra. In Usshertown, an average household size is five persons.
Children in Maamobi face a very heavy challenge when going to school. A storm drain that was started in 2011 has yet to be completed.
Nima is considered Ghana’s largest slum. A Fulani family settled the area as a pastureland in the 1930s. Northern groups still predominate in terms of the culture, but the Akan and Ewe are actually one and two in terms of numbers.

Ayawaso Central: Alajo, Kanda, Kokomlemle, Kpehe

Population: 268,424
The new Central Mosque is in Kanda, Ayawaso Central

Ayawaso West: Abelempke, Airport Residential Area, Bawaleshie, Dzorwulu, North Dzorwulu, Legon, East Legon, East Legon Extension

Population: 70,667
Ayawaso West is the wealthiest sub-metro and also has the fewest people.

Airport Residential Area

In Accra, you see many beautiful homes, high-rises, and hotels, and more are being built every day.
The Airport City is world-class development, and it includes the SSNIT Emporium, which changes colors depending on where you stand.

This is a Kusasi-speaking mosque at Sabon Zongo, Accra
James Town is the oldest part of Accra and is an indigenous Ga community, but it is also the site of a strongly Muslim slaughter house.

Many of the "Kayayei" are young girls from the north.
After the June 3rd flood, the AMA began the demolition of Sodom and Gomorrah and offered residents free bus rides back to the north.

Teshie is an indigenous Ga community, but that’s where this mosque is located, in a Muslim-settled area called “Dar Es Salaam”
9.2 Crossing Worldview Barriers – A Missiological Approach

Take care! ‘Differences in worldview are the most difficult of all cultural differences to bridge.’ (Hiebert)

- Understand their assumptions,
- Use appropriate illustrations (contextualise the message),
- Recognise ones own limitation, and
- Constant reminder to depend on the Holy Spirit.

9.3 Incarnation Strategy of Jesus

- Humility
- Servanthood
- Identification
- Contextualisation

9.4 The Challenge to be Salt and Light of the World (A City on a Hill)

Following his classic teachings of the Beatitudes (Matthew 5:1-12), Jesus immediately followed with the challenge to his disciples to be salt and light of the world (v13-14).
This metaphorical illustration brings home to us, qualities and properties of salt and light. The salt has the property to preserve that which has potential to decay such as fish and meat and also give taste to food. The salt as a metaphor also represents wisdom. By implication, the disciples of Christ, and for that matter the Church, have the responsibility to preserve and bring taste and meaning to this decaying and distasteful world, which is constantly degenerating into sin and transgression. We can do so by bringing the mind of God through His living word into every situation, where we find ourselves. The salt is no good if it remains in a bottle or its container. It useful is determine when it comes into contact with the carcass or the food. In the same way the believer and the church must engage the world. The church has a prophetic role to play in society.

Similarly, the usefulness of light is found where there is darkness. There world is a dark place which desperately need the light of the gospel to shine. The light has the property of bringing illumination into darkness so people can see their way clearly. As "light", believers and for that matter the Church, has the responsibility to bring the knowledge and understanding of the word of God which brings light to a dark world. The entrance of your word give light; it gives understanding...” (Psa. 119:130).

As the light is put on a lamp stand in order to offer a wider range of illumination, so God has offered his children and the Church the opportunity and the platform upon which we must shine. This “stand” or platform comes in many and diverse ways; our job opportunities as preachers and teachers of the Word, as public and civil servants, as business men and women and even as students. The believers are to shine as light whereever they find themselves and to bring wisdom and taste to every situation and preserve is from decaying. In other words, the church and believers must, by their very presence stop corruption and injustices in society. This is precisely the challenge Jesus was throwing to his disciples and we are also being reminded to rise up this. If the salt loses its taste, it will be good for nothing! (v.13). But we are also reminded in the Beatitudes that this responsibility will come at a cost, even the cost of our very lives but we as believers must count it all joy if that becomes the case, because we are assured that life is more than what we see here in this world. There is a better life beyond but here we have no abiding city, we only have a mission to accomplish. The mission of the church into the world is therefore not an option, it is a commission and is imperative!

10.0 UNDERSTANDING INTEGRATION AS A KEY TO CHRIST-CENTERED MISSION

To integrate is to come alongside people, to learn and to understand with the purpose of winning the confidence of the people and to have opportunity to share your message in a relevant way (Emmanuel Anim & Ruth Wall)
10.1 Key Stages of Integration 1

- ‘To come alongside, to learn and to understand’
- To share in what the other person has to offer with the view of celebrating what is good and removing what needs to be changed.
- To be willing to receive (support and correction) from the other.
- To be willing to offer correction where it is appropriate. Make sure the base line is the Bible and not your own culture!

10.2 Key Stages of Integration 2

‘...winning the confidence of the people’

How can you win people’s confidence?

- Learning their language
- Developing competence in cross cultural communication
- Integrity in living/ an appropriate lifestyle
- Addressing felt needs

10.3 Key Stages of Integration 3

...to have opportunity to share your message in a relevant way”

How do we share the message?

Proclamation and Demonstration: Integral
Contextualised: relevant
Prophetic: call to change

11.0 CONCLUSION

The Bible as the inspired word of God stands as the primary source of the Church’s understanding of mission. The Bible expresses the rich experience of a people who were convinced that in historical events and great leaders, God was shaping their destiny.

The explicit mandate to bring the message of salvation to the ends of the earth’ is found only in the New Testament. But the roots of the church’s mission go deeper, even beyond the history of Jesus and the early church. The foundation of the church’s universal mission can be traced within the Old Testament. A sovereign and
compassionate God who calls a group of unclassified and dispossessed people and forms them into ‘a chosen people’ and a ‘royal priesthood’ is the same God who pushes his people to distant coasts beyond the frontiers of the Promised Land.

The Biblical perspectives of mission therefore spans the entire Bible and give expression to our understanding of evangelism, church planting, discipleship and social action. Mission is about transformation of people and cultures in the light of God’s word through the power of the Holy Spirit.

The knowledge of God through Christ must bring us freedom from sin, which is falling short of God’s standards and help us to overcome our fears. This knowledge must always cause us to develop a sound relationship with God, whom we can call father and lead us to a level of confidence and trust in Him which may be accounted to us as faith and righteousness as in the case of Abraham (Gal. 3:6-9).

The Christian faith and belief in Christ gives us a new start and a hope for the future by the knowledge we receive. It is an opportunity for restoration to fellowship with God by fallen humanity and change of attitude towards each other, leading us to be responsible stewardship of God’s creation.

The missionary challenge of the Church therefore is battling against ideas and practices which enslave people and hinder their progress by unfolding God’s grace and plan of salvation through Christ and the transforming power of the Holy Spirit. The church therefore is a symbolic representation of the Kingdom of God on earth, exhibiting its core values of love, righteousness (justice) and holiness.

This in essence is the God kind of mission which was inaugurated in the life of our father Abraham and fulfilled in Christ, and now in which the church is privileged to participate.
12.0 SOME FACES OF PEOPLE IN THE WORLD
REFERENCES


**Lecture Notes:**


1.0 INTRODUCTION AND BACKGROUND

Two separate but related observations inspired me for this presentation. The first has to do with the Ark of the Covenant in God’s historic dealings with the people of Israel in the Old Testament times. The second has to do with David Watson, an English missioner and preacher, who made some fascinating observations about the Church.

1.1 The First Observation: "There was nothing in the ark except the two tablets"

There was nothing in the ark except the two tablets that Moses has placed in it at Horeb, where the Lord made a covenant with the Israelites after they came out of Egypt"(1 King 8: 9).\(^\text{13}\)

The Ark of the Covenant, which represented God’s presence in the life of Israel, was the most important item in the Tabernacle. With the temple completed, the priests brought the Ark from Zion to the temple on Mount Moriah. The priests then placed the Ark in the most Holy Place. At that time, the only item in the ark was the two tablets of stone, with the Ten Commandments inscribed on it. According to Hebrews 9:4, there were three things in the Ark: “a gold jar containing manna, Aaron’s staff that sprouted leaves, and the stone tablets of the covenant.” It is generally agreed, among scholars, that the gold jar containing manna was a reminder of God’s provision in the wilderness (Exodus 16: 32-34). Aaron’s staff that sprouted leaves (Numbers 17: 1-11) was to remind the Israelites not to rebel against God’s chosen leaders (Numbers 17:10). The stone tablets of the covenant held the ten commandments and were to remind the people of the terms by which they were to live out the covenant (Exo 25:16, 31:18: Deut 9:9-10).

Beyond these descriptions, it is significant to note that the two crucial items, the manna and the budded rod of Aaron that are supernatural and signifies life, are not in the ark. The manna signifies God’s provision and the budded rod reveals the sovereign power of God, who distinguishes, chooses and leads his people. What is left in the ark is the tablets, which Moses carves from a stone on which he inscribes the Ten Commandments.

\(^\text{13}\)This quote is repeated in 2 Chronicles 5:10.
So why is it that “there was nothing in the ark except the two tablets”? What happened to the manna and the budded rod of Aaron? Did the manna go bad? Did the budded rod wither and had to be thrown away? Were the priests in charge of the Ark neglectful? I really cannot tell; however, it seems to me that by sheer neglect there could be a form of the presence of God but which could be devoid of power. That is religiosity without spirituality.

In the same vein, we could do church without the presence of God or have a form of godliness without power (II Tim 3:5).

1.2 The Second Observation: The ‘parlous state’ of the Church

In his celebrated book, *I Believe in the Church*, David Watson, an English missioner and preacher, penetratingly reflects on what he calls the parlous state of the church in Scotland and other places in the United Kingdom. Among other things, Watson lists some of the many criticisms, identity crisis, and church decline, as some of the issues characterizing the church of his time. Watson relates a particular incident in York:

When I moved to York in 1965 I went to one of the twelve potentially redundant churches in the city. The congregation had been reduced to a loyal but tiny handful, the total offering averaged £2 a Sunday, and the outlook was bleak.

On my first official day in the parish I had to escort the Redundant Churches Uses Committee round the building as they were considering alternative uses of the property when it was finally closed down as a place of worship. We had been giving one-year grace.

The Chairman of the Committee took me on one side. ‘Do you honestly think that this church has any future?’ He asked.

I replied in what may have seem a pious comment by a young and still enthusiastic clergyman: ‘I believe that if anyone really preaches the simple gospel of Christ, trust in the power of prayer, and opens his life to the renewal of the Spirit, this church will be full in no time!’

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True to Watson’s expectation, “those words became true” by the grace of God. Michael Green confirms:

...he [Watson] rediscovered the dying art of church building: not in bricks and mortar, but in lives. During this time in York, he [Watson] saw a most remarkable work grow under his hand. The leadership was shared, prayer was central, the sacraments were dynamic. Art, drama and dance adorned the worship. This church, due for closure when David Watson took over, became a place where the gifts of the Spirit mingled with his graces of character.15

2.0 THE HOLY SPIRIT, THE FORCE BEHIND THE CHURCH’S PUBLIC WORSHIP

Our reference to the missing manna and the budded rod of Aaron as well as Watson’s observation drum home one important point: The Holy Spirit, the source and the life of the Church, is indispensable in our Worship of God and we should jealously guard against missing His presence in our public worship. In this presentation therefore, our focus is on the energizing force of the Holy Spirit in our public worship. People want to experience God and are “eager for spiritual realities. They will not be put off with words nor will they be content with the correct interpretations of truth, they are at thirst for God.”16 In our generation, despite our sophistication and advancement in biblical interpretation and theological education, we are not able to meet this burning expectation. A. W. Tozer explains it better:

There is today no lack of Bible teachers to set forth correctly the principles of the doctrines of Christ. Thanks to our splendid Bible societies and to other effective agencies for dissemination of the Word. There are today many millions of people who hold “right opinions,” probably more than ever before in the history of the Church. But too many of these seem satisfied to teach the fundamentals of the faith year after year, strangely unaware that there is in their ministry no manifest Presence, nor anything unusual in their personal lives. They minister constantly to believers who feel within their breasts a longing, which their teachings simply do not satisfy.

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16 Ref
Sound Bible exposition is needed in the church but “it is not mere words that nourish the soul, but God Himself, unless and until the hearers find God in personal experience they are not the better for having heard the truth.”

2.1 Jesus and His Word

One of the things that characterized the ministry of Jesus Christ was the effect of his word on His hearers and situations. The crowd followed Jesus of Nazareth wherever he went, (Mark 5:21; 10:1). People might have followed Him for various reasons. For me, the most obvious reason was that his words were ‘infectious.’ Apostle John records: “And because of his words many more became believers” (John 4:41). Again, after reading Isaiah’s prophecy concerning his ministry, on the occasion of Sabbath worship at Nazareth, Jesus’ audience “spoke well of him and were amazed at the gracious words that came from his lips…” (Lk. 4:22). In a related incidence, the disciples in Emmaus testify of Christ’s words, “were not our hearts burning within us while he talked with us on the road and opened the scriptures to us?,” (Luke 24:32). The testimony of the disciples from Emmaus proves that it was a common phenomenon for people’s heart to burn on hearing the words of Jesus Christ. What might have accounted for such conviction on his words? I guess this was so because of the fullness of the Spirit upon His life (Luke 4:14, 18). The Holy Spirit convicts (Jn 16:8, 9). Jesus might have drawn on the power of the Holy Spirit in his prayer life (Lk 5:16; 6:12; 21:37-38; 22:39-46).

2.2 The Puritans’ Approach to Public Worship

The Puritans were Christians who lived in sixteenth and seventeenth centuries America. According to J. I. Packer, the Puritan “ideal’s and goals for church life” can help us in these days. One area of Puritan life and thought that I found fascinating is their approach to worship. To the Puritans, worship takes place at three spheres, namely, “public (i.e. in the local church); domestic (i.e. in the family circle); and private (i.e. in the closet). Of the three forms of worships, the puritans considered public worship as the most important. To that end, they dedicated a great deal of time to it. The puritans generally believed that for public worship of God to be successful both the preacher-pastor and the worshippers have important roles to play.

2.3 Preaching in Puritan Public Worship of God

The Puritans treasured preaching very much in their public worship of God. According to the Puritans, preaching defines who a good pastor is. In the view of John Owen, one of the notable puritans, the “principal duty of a pastor is to feed the

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18 Packer, A Quest for Godliness, p. 255.
flock by diligent preaching of the Word.”

Owen then establishes the biblical basis of preaching in the following words:

It is a promise relating to the New Testament, that God 'would give unto his church pastors according to his own heart, which should feed them with knowledge and understanding' (Jer. 3:15). This is by preaching or teaching the word, and not otherwise. This feeding is of essence of the office of a pastor...
The care of preaching the gospel was committed to Peter, and in him to all true pastors of the church under the name of 'feeding' (Jn. 21:15,16). According to the example of the apostles they are to free themselves from all encumbrances, that they may give themselves wholly unto the word and prayer (Acts 6). Their work is to 'labour in the word and doctrine' (1 Tim. 6:17), and thereby to feed the flock over which the Holy Ghost has made them overseers (Acts 20). This work and duty, therefore, as was said, is essential unto the office of a pastor...

From Owen’s reflection, it is clear that the puritans considered preaching as the core mandate of the pastoral ministry. Any other pastoral function was subordinated to it. The preacher-pastor is also accountable to God as far as his preaching ministry is concerned. On this understanding, the Puritans saw preaching as “a very solemn and momentous enterprise” and both the puritan minister and congregation were expected to regard Sunday sermons as “the most important and significant events of the week.” In view of this, the minister was required to “plan his week round the allotted time for sermon preparation. And he will take care not to skimp his preparation.” In the Puritan context, sermon preparation took a long time, for without the preparation, one is not “fit to preach, and have no business in the ministry at all.” In a typical instance, the sermon preparation of a puritan minister “cost him not less than twelve hours of study – many twice that time: and some several days.”
Apart from the long hours of preparation of sermon, Puritan preaching shared other equally important characteristics. J. I. Packer outlines some of them in his words and in the words of other seasoned puritan ministers:

- "Puritan preaching was powerful in its manner. The Puritan coveted unction in the pulpit. He aspired to be what Baxter calls ‘a plain and pressing downright preacher’, speaking from a full heart ‘in good sadness [good earnest]’, ‘with life, and light, and weight.’ He sought to preach (as was once said of a Puritan minister) ‘as if death were at his back’ – in Baxter’s words: As one that ne’er should preach again, And as a dying man to dying men”;

- “And unless the Spirit was upon him [the preacher], so that he felt what he spoke, it was to the Puritan mind hardly preaching at all. Later evangelicals were in agreement; Simeon said: It is easy for a minister to prate in the pulpit, but to preach is not easy to carry his congregation on his shoulders, as it were, to heaven; to weep over them, pray for them, deliver the truth with a weeping praying heart; and if a minister has grace to do so now and then, he ought to be very thankful”;

- Richard Baxter to his fellow preachers: “All our work must be done spiritually, as by men possessed of the Holy Ghost. There is in some men’s preaching a spiritual strain, which spiritual hearers can discern and relish... Our evidence and illustrations of divine truth must also be spiritual, being drawn from the Holy Scriptures”;

- Baxter to his fellow preachers: “Our whole work must be carried on under a deep sense of our own insufficiency, and of our entire dependency on Christ. We must go for light, and life, and strength to him who sends us on the work... Prayer must carry on our work as well as preaching; he preacheth not heartily to his people, that prayeth not earnestly for them. If we prevail not with God to give them faith and repentance, we shall never prevail with them to believe and repent”;

- Baxter to his fellow preachers: “In the name of God, brethren, labour to awaken your own hearts, before you go to the pulpit, that you may be fit to awaken the hearts of sinners. Remember they must be awakened or damned, and ... a sleepy preacher will hardly awaken drowsy sinners.”

The Puritans believed that the effectiveness of public worship did not depend entirely on the preacher. The worshippers had a role to play as well.
2.4 The Place of the Worshipper in Puritans’ Public Worship of God

Puritans shared some common ideals for worshippers. In their Public worship of God, for instance, they required each worshipper to have “reverence, faith, boldness, eagerness, expectancy, delight, whole-heartedness, concentration, self-abasement, and above all a passion to meet and know God as a loving Father through the mediation of his son.”\(^{21}\) In other words, the focus of the puritans’ public worship was based on their confidence and trust in the reality of God. Put differently, the Puritans strongly believed God is not an abstract entity, “he is, and that he is a rewaider of them that diligently seek him,” (Heb. 11:6). What this means is that public worship is a pursuit of God – a God who is a living reality. It was against this backdrop that the Puritans promoted those worshippers’ ideals in their public encounter with God.

In addition, the puritans introduced a pre-service preparation for all public worship services, “as a regular part of the Christian’s inner discipline of prayer and communion with God.” This practice, also known to the Puritans as “heart work”, made their worship more “fruitful and God-honoring.”\(^{22}\) They also prioritized “heart work” as a spiritual exercise because without it “our worship will get nowhere.”\(^{23}\) In line with this thinking, George Swinnock expresses:

Prepare to meet thy God, O Christian! Take thyself to thy chamber on the Saturday night, ... the oven of thine heart thus baked in, as it were, overnight, would be easily heated the next morning; the fire so well raked up when thou wentest to bed, would be the sooner kindled when thou shouldst rise. If thou wouldst thus leave this heart with God on the Saturday night, thou shouldst find it with him in the Lord’s Day morning.\(^{24}\)

We need to soak ourselves in prayers and take the heart work seriously, as this will prepare the way for us to experience the divine presence and the mighty works of God in our public worship. The Puritans are teaching us that the success of our public worship of God is not about worshiping God in state-of-the-art church buildings with sophisticated musical instruments and singing popular spiritual songs. It largely depends on what we do in our closet with God ahead of the public worship service. For as we avail our hearts in our private preparation towards our public worship, God too inhabits our worship and demonstrates to the world that He lives and cares for His church.

\(^{21}\)Packer, A Quest for Godliness, p. 256.
\(^{22}\)Packer, A Quest for Godliness, p. 256.
\(^{23}\)Packer, A Quest for Godliness, p. 257.
\(^{24}\)Packer, A Quest for Godliness, p. 257.
It is clear from our reflection that the success of Christian worship is connected to how both the preacher and the worshippers prepare to meet their God, (Amos 4:4). The Puritans commitments to pre-service preparation by worshippers and preachers testify their reliance on the Spirit of God as a source of inspiration and strengths for public worship.

This practice of the Puritans is not new to Christianity. Christian history is punctuated with several of such examples. God mightily used men and women, from varying cultural, educational, national and racial backgrounds, to accomplish his purpose on earth. So why did those men and women in both biblical and post-biblical times succeed in achieving greater exploits for God and His Church? A. W. Tozer suggests:

I venture to suggest that the one viral quality which they had in common was spiritual receptivity. Something in them was open to heaven, something which urged them Godward. Without attempting anything like a profound analysis, I shall say simply that they had spiritual awareness and that they went on to cultivate it until it became the biggest thing in their lives. They differed from the average person in that when they felt the inward longing they did something about it. They acquired the lifelong habit of spiritual response. They were not disobedient to the Heavenly vision. As David put it neatly, “When thou saidst, Seek my face; my heart said unto thee, Thy face, Lord, will I seek” (Psalm 27:8)

This receptivity, according to Tozer, “is not a single thing; rather, it is a compound, a blending of several elements within the soul. It is an affinity for, a bent towards, a sympathetic response to, a desire to have” and it is also “present in degrees, that we may have little or more, depending upon the individual.” In other words, because they were in tune with God, they were able to accomplish a lot for Him, to the surprise and admiration of their nominal compatriots who also adhered to the Christian Faith. It appears that in our time men and women with such spiritual receptivity are rare. The tragic results of this lack, including “shallow lives, hollow religious philosophies, the preponderance of the element of fun in the gospel meetings, the glorification of men, trust in religious extendable, quasi-religious fellowships, salesmanship methods, the mistaking of dynamic personality for the power of the Spirit,” are becoming a common reality in the Church of God.

3.0 CONCLUSION: SOME LESSONS FOR PUBLIC WORSHIP IN OUR TIME

From our reflections, we have observed that the ark of God may exist physically but its spiritual significance which is connected to God’s loving presence among His people may not exist. In the same vein, we may exist physically as a church, in terms of beautiful buildings and structures, but our public worship may lack God’s ever presence. Worship is human pursuit of God, our participation in God’s divine presence. Worship therefore is not an event or program to be attended, “it is a state of mind and spirit.” It does not focus on filling the Sanctuary with people, it focuses on filling people’s heart with God’s Spirit through whom we experience God’s living presence in our midst.

In view of this, the leadership of the church must create the appropriate environment for worship to take place. In doing this both the preacher-pastor and the worshippers have a critical role to play as the Puritans maintained. The pre-service preparations and the heart works are crucially needed for effective public worship. Several hours are spent on the preparation.

In his book, The Habits of Highly Effective Churches\(^27\), George Barna published the findings of a research survey he conducted on some highly effective churches. Barna outlines four ways in which these churches approach public worship:

First, they have teams of praying congregants seeking God’s provision for the worship experience both before the service begins as well as during the service. Second, the preachers at these churches spend a substantial amount of time during the week praying that their message will hit home with everyone. Some of the preachers at these churches spend equal amounts of time in prayer and in sermon preparation and the former undeniably strengthens the latter. Third, during the worship service there are times set aside for prayer – not the dry, rote, mindless prayer of some churches, but heartfelt, serious conversation with God that is related to the content or focus of the service. Fourth, these churches have lay leaders and prayer teams that cumulatively spend hours during the week praying for the forthcoming service. They do this every week, without fail. Prayer matters and those churches make the most of its power.\(^28\)

Barna’s conclusion aptly confirms the need for effective preparation as essential component of public worship. It is significant to note that our forebears used to have this worship culture but our present generation is casual in our approach to public worship.

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\(^{27}\)George Barna, The Habits of Highly Effective Churches, (California: Regal Books, 1999)

\(^{28}\)Barna, The Habits of Highly Effective Churches, p.
worship, with too many excuses. The life of the church is the Holy Spirit and until we
draw on His power, we will not have enough strength in us to possess and transform
the nations.

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MARKS OF THE EARLY CHURCH

LESSONS FOR THE CHURCH OF PENTECOST

Apostle Yaw Adjei-Kwarteng

Key Text: Acts 2: 42-47 KJV

1.0 INTRODUCTION

There are several instances in the Old Testament that Yahweh thought of His people as a “church”. A people assembled for the purpose of worshiping God. The Greek word for “church” is ekklesia. It is derived from the verb ekkaleo. Ek means “out” and kaleo means “to call or summon”. Its literal meaning therefore is “to call out”. In the New Testament, the word ekklesia is directly connected to “assembly” and then also having a designated meaning for the “People of God”.

In the words of L. Berkhof, the doctrine of the church has its roots in the earliest writings of the Christian era and that; it was generally represented as the communion sanctorum which refers to the People of God whom he has chosen for a possession. The church is also the community of all true believers for all time. Thus the church is made up of all those who are genuinely saved. In Eph. 5:25, the Apostle Paul states how Christ loved the church and therefore gave himself up for her. The “church” in this context refers to those for whom Christ died to redeem. The church can be seen as the gathering of people who have accepted God’s reign in their heart and live in a relationship with him. The church is not about buildings, denomination, sanctuary, organization, structures nor activities of people. The church is the visible community of believers whose life and relationships are in line with the Kingdom values and principles.

1.1 Methodology

In this presentation, we shall attempt to dig out for an overview of the early church, highlight the marks of the early church; and then key lessons from the early church shall be drawn relative to The Church of Pentecost (CoP) which will, hopefully give us direction at this stage of our church’s growth and development.

2.0 THE EARLY CHURCH

The early church began at Pentecost (Acts 2:47). It was a spirit filled church that began in Jerusalem and its immediate communities, but later grew out of the Jewish

traditions such that by the end of the first century, the church had spread very rapidly to the Mediterranean region. It was a church that radiated Christ (Acts 4:13, 6:15) and kept pure by God (it had standards). Believers of this early church were encouraged to live lives that were distinct and different from those who embraced the society’s pagan cultures of self-gratification and materialism. It was a church that contended for the faith (Acts15: 1-21) but apparently later in certain instances compromised with the Judaizers (Acts 21:18-25).

2.1 Date

The early Church span from AD 30 to about 590 and can be sub-divided into four periods or phases; the Apostolic age (AD 30-90), The sub Apostolic age (AD 90-180), The Gentle Church Period (AD 180-313) and the Imperial Roman Catholic Church Era (AD 313 – 590).

2.2 The Apostolic age (AD 30-90)

This period begins from the New Testament Church to about AD 90.

2.3 The Sub – Apostolic Age (AD 90 - AD 180)

This was the era of the early church fathers mainly the bishops who succeeded the apostles. Information on this period can be obtained from the Didache, the first letters of Clement, the letters of Ignatius, the Greek Apologists like Justin Martyr, etc. Up to this period, the presence of the Holy Spirit was prominent. Strong evangelistic activities were also undertaken while the Hellenistic Church gained much root.

2.4 The Gentile Church Period (AD 180 – AD 313)

This was the period just before the reign of Constantine. Notable traits of the Gentile church era include:

- A large Gentile membership in the church.
- Greater persecution and martyrdom of Christians.
- Heretics and schismatics also created many troubles for the church at this period.

2.5 The Imperial Catholic Church Period (AD 313 – 590)

This period brought in a well-defined doctrine and creeds of the church with regards to the person, nature and position of Christ in the Trinity. This resulted in the Council of Nicaea in AD 325 and the Council of Chalcedon AD 461. At this phase there was a strong cooperation between the state and the church.
2.5.1 State Support for the Church

These include:

- The Bishops of Rome ascended to the position of Pope. Leo I first assumed the title of Pope.
- Church properties confiscated were restored by Constantine.
- Many Christians were given Political appointment.
- The church had many members joining.

2.5.1 The Church Support for the State

These include:

- The Church supported Constantine and other emperors which led to political stability.
- Church leaders recognised the emperors as God’s appointees and accorded them special respect.

3.0 WHAT IS A MARK?

A mark according to the *Merriam Webster Dictionary* is a standard of performance. An impression made on something or a distinguishing trait or quality. It also defines a mark as a lasting or strong impression. The *Cambridge English Dictionary* however defines a mark as an action that is understood to represent or show a characteristic of a person or thing or feeling. It is also a typical feature or one that allows you to recognise someone or something. A mark could therefore be a visible impression or a distinguishing characteristic. It is also a trade-mark, a unique feature or characteristic.

4.0 WHAT ARE THE MARKS OF THE EARLY CHURCH?

They are the visible impressions or distinguishing characteristics of the early church. Luke brings to the fore in Acts 2 the essential impressions of the early church that is worth our consideration.

They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer. Everyone was filled with awe at the many wonders and signs performed by the apostles. All the believers were together and had everything in common. They sold property and possessions to give to anyone who had need. Everyday they continued to meet together in the temple courts. They broke bread in their homes
and ate together with glad and sincere hearts, praising God and enjoying the favour of all people. And the Lord added to their number daily those who were being saved. (Acts 2:42-47).

From these verses, Luke focuses on about ten (10) distinguishing marks of the early church as follows:

4.1  **A Learning and Teachable Church**

The early church was a learning church. They submitted to the teaching authority of the Apostles. Its pastors expand scriptures from the pulpit\(^{31}\). Its parents teach their children out of the scriptures at home\(^{32}\) while its members read and reflect on the scriptures every day in order to grow in Christian discipline. The spirit of God leads the people of God to honour the word of God. Fidelity to the teaching of the Apostles is the first mark of an authentic church. In the early church, the spirit filled Christians after their encounter with the Holy Spirit did not neglect their intellect nor throw away theology but rather constantly committed themselves to the teaching of the Apostles.

John Stott writes “We note that those new spirit filled converts were not enjoying a mystical experience which led to neglect their intellect, despise theology or stop thinking. On the contrary, ‘they met constantly to hear the Apostles’. So I don’t hesitate to say that anti-intellectualism and fullness of the Holy Spirit are mutually incompatible\(^{33}\). They did not in any way do away with human teachers simply because they have received the Holy Spirit. They rather appreciated the fact that Jesus had given them the Apostles to be the teachers of the church. So they sat at the Apostle’s feet. They were ready to learn and to study. The teachings of the Apostles are today found in the scriptures, the New Testament to be precise. It is here that their teachings have been bequeathed to us in its definitive form. This is the true ‘Apostolic succession’\(^{34}\) a continuity of Apostolic doctrine, recorded in the New Testament.

4.2  **Fellowship**

They devoted themselves to the Apostles’ teaching and to fellowship. The need for fellowship is the genius of the church. The New Testament word for fellowship is “koinonia”. This expresses our common (koinos) Christian life, what we share as believers. It describes the communion or intimate communication existing among believers. In biblical terms, koinonia is not a subjective feeling at all, but an objective

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\(^{33}\) Stott, *The Living Church*, p.23.

\(^{34}\) Stott, *The Living Church*, p.25.
fact, expressing what we share together\textsuperscript{35}. Thus in fellowship we share ‘in’ together that is our common inheritance\textsuperscript{36}. This is why Paul said “you share in God’s grace with me” (Phil. 1:7). John also said “...that you may have fellowship with us, and our fellowship is with the Father and his Son Jesus” (I John 1:3). Paul further added the fellowship of the Holy Spirit (II Cor. 13:14).

Authentic fellowship is therefore Trinitarian fellowship\textsuperscript{37}. It bears witness to our common share in the grace of God the Father, Son and the Holy Spirit. This is what makes us one –A people belonging to God, even though we are from different cultural backgrounds, endowed with different talents, gifts and temperaments. We have the same God as our Heavenly Father; the same Jesus Christ as our Saviour and Lord and the same Holy Spirit as our indwelling Teacher, Advocate and Comforter. This is our common participation in God (Father, Son and Spirit) which unite us.

Koinonia is not only about our common inheritance, but also our common service\textsuperscript{38}. In other words, what we give out together.

The early church shared not only material wealth but also their spiritual wealth – that is to share our knowledge of the Gospel. That is why in Phil. 1:5, the Apostle Paul said “thank God ... for your partnership in the Gospel from the first day until now”. Koinonia is also about our mutual responsibility as believers\textsuperscript{39}. Believers in the early church saw themselves as partnership in giving and receiving. Paul says that, he longs to visit them, partly to impart a spiritual gift to strengthen them, and partly that they might be mutually encouraged by each other’s faith, both theirs and his (Rom. 1:11-12). The early church devoted themselves not only to the Apostles teaching but also to the fellowship through their common inheritance, common service and mutual responsibilities. A church with this kind of fellowship thus becomes a caring church.

The basis for this kind of fellowship in the early church was the person of Christ. The nature of their fellowship was sharing and the responsibilities for their Christian fellowship was to bear one another burdens (Rom. 14:13; 15:1), comfort and exhort each other (1 Thess. 4:18; 5:11), edify one another (Rom. 14:19; Heb. 10:24).

\section*{4.3 Worship}

The third mark of the early church was its worship. The early church worship was both joyful and reverent. They worshipped God with a sincere heart. They always

\begin{itemize}
  \item Stott, \textit{The Living Church}, p.96.
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  \item Stott, \textit{The Living Church}, p.98.
\end{itemize}
felt the presence of the living and holy God and therefore bowed down before him in that scene of wonder and humility which we call worship. Their worship was both formal and informal. They continued to meet in the temple court and they broke bread in their homes'. They never rejected the institutional church but continued to attend the traditional prayer services of the temple (Acts 3:1) and added the informal meetings in their homes.

It must be added that the early church worship was an exuberant expression of joy. God had sent the Saviour of mankind in the person of his only Son into the world, and now He had deposited His Spirit into their hearts. How could they not be joyful? The fruit of the spirit is ... joy and sometimes this joy was beyond the imagination of man’.

The early church worshipped both in private and in public. They worshipped to glory in God’s holy name. Reading through Acts 2:42-47, one could easily come to conclusion that worship was the early church’s pre-eminent duty. They worshipped God with the whole of their life, serving him with all their being.

4.4 An Evangelizing Church

The early church was committed to mission. “... and the Lord added to their number daily those who were being saved” (Acts 2:47).

The early church did not ignore the plight of the lost and the lonely outside the church. They anticipated the arrival of new believers and made provision for their nurture. The study of the above verse brings out three truths about the early church’s mission work or evangelism.

The first one is that the Lord Jesus Himself did it. “For the Son of man came to seek and to save that which was lost”. (Luke 19; 10)

We do not deny the fact that he did it through the teachings and preachings of the Apostles, the everyday witness of the church members and their common life of love. But he did it because He is the head of the church. He is the one who admit people into the invisible church regardless of the fact that, the clergy may have the delegated role of bringing people into the visible church by baptism. The early church acknowledged that it is only the Lord Jesus Christ who through his Holy Spirit can open the eyes of the blind, touch the heart of people and give life to their dead souls. (The Lydia of Thyatira example). “And a certain woman named Lydia, a seller of purple of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened to give heed unto the things which were spoken by Paul. (Acts 16:14 KJV)

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40Stott, The Living Church, p.33.
The second truth about the early church in their evangelism drive is that salvation and church membership went together. Thus the Lord did not just add to their number without saving them. Likewise, He did not also save them without adding them to the church.

The third truth about the early church’s evangelism is that the Lord did those things daily. New converts were on a daily basis added to the church. In other words, the early church did not see evangelism as an occasional exercise. They saw witnessing as a daily continuous act just like their worship. And the Lord of the harvest blessed and honoured it. They therefore had eager expectation to receive new converts into the faith and therefore made preparations to help and accommodate them. Theirs was an ongoing evangelism, compassionate outreach on regular basis out of their common life of love to fulfil the great commission.

By word and deed, the early church preached and demonstrated the love of the crucified and risen Lord in the power of the Holy Spirit in order for the lost to be saved, and in humility and obedience serve the victorious Christ. They did this continuously and the Lord added to them daily.

4.5 A Unified Church – Together As One

In the event of Pentecost, the Holy Spirit created a new community which was the church. The community was marked by unprecedented unity as Luke reminds us in Acts 2:42-47. The unity of the church is its degree of freedom from divisions among true Christians.

The early church showed the mark of unity. It was a church that was united and together. “All the believers were together and had everything in common” They broke bread together, prayed together, continued to meet together at the temple courts, ate together with glad and sincere hearts. It was a church that was bonded together with love and understanding for each other. This unity of mind and understanding translated into them having everything in common. It was a demonstration that indeed they have genuine experience of regeneration of the Holy Spirit.

Being together and having everything in common suggest that they were one flock with one shepherd, they were eager to maintain the unity of the Spirit in the bond of peace among others. Again, it appears the early church experienced this unprecedented unity because they appreciated that already there was an actual spiritual unity in Christ which existed among genuine believers and so being of one body and one spirit they demonstrated this unity in fellowship and service.

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41Stott, *The Living Church*, p.33.
Willmington posit “It was a Christian family. Bond by ties more solemn and sacred than ties of blood. They lived each day in mutual help apart from the world. Its members were entirely agreed on all the weightier matters of the church, for they were all taught by the same Spirit. They were of one mind concerning God, Christ and the Holy Spirit; the depravity of sin, the necessity of holiness, the inspiration of scriptures and the importance of prayers. The mighty operations of the Spirit of God were evidenced as the result of their unity.”42 As the Holy Spirit works to manifest God’s presence in the early church, there was the evidence of a beautiful harmony, unity in the church community and overflowing love for one another.

4.6 A Loving and Generous Church

A remarkable feature of the early church was their depth of love and generosity to one another. These early Christians loved one another, not surprising though since the first fruit of the Spirit is love (Gal. 5:22)

They demonstrated this love by caring for the poor and sharing whatever they had with them. They understood that the God they served is a generous God and therefore his church must be generous too. A cursory look at Acts 2:42-27, suggest that the early church never saw giving or generosity as an unpleasant obligation but rather viewed it as a rich means of grace within the church. Their act of generosity was done in an unwavering faith, out of great commitment to Christ and love for God’s people. Not only were they giving their substances and materials to their poor or needy brothers and sisters, but one key aspect of the church at that time was their readiness to give themselves to the Lord. Thus they had genuine personal commitment to God.

They therefore gave themselves to the Lord and then gave to help the poor Christians. They were also giving joyfully and in love not reluctantly or under compulsion. They gave spontaneously. In the words of Willmington, “Their love for perishing souls was so great that they sold out their businesses and disposed of their lands, laying the money at the disciples’ feet. They gladly gave up the care of their possessions for the care of priceless, immortal souls. The people who engaged in this sharing responded as the result of spontaneous expression of Christian affection and faith, not by legislated directions or force. Their charity was a wonderful testimony of the love of Christ in their lives. Those who looked on the scene could well comment: ‘see how those Christians love.”43 There is this disturbing text about their giving in the early church, which we need to look at.

“All the believers were together and had everything in common (koina) selling their possession and goods, they gave to anyone as he had need”, (Acts 2; 44-45) this

43 Willmington, Willmington’s guide to the Bible, p.701.
text however does not suggest that the “church must become a monastic community” “the prohibition of private property is a Marxist not a Christian doctrine”44

It is worthy of note that the selling and the giving were voluntary, verse 46 of the same chapter suggest that people still had homes, (they broke bread in their homes).

The church gathered in the home of Mary, the mother of Mark and prayed when Peter was imprisoned. “When he realized this, he went to the house of Mary, the mother of John whose other name was Mark, where many were gathered together and were praying”. (Acts 12:12)

4.7 A Praying Church

The early church was a church of great prayer. (Acts 4; 31 NIV) The early Christians were steadfast in prayers. They ‘prayed in one accord’ and received answers such that they continued steadfast in prayers. The early church was therefore composed of praying Christians (Acts 1:3, 4, 12-14). They devoted themselves to prayer and therefore continued to attend the traditional prayer services at the temple. (Acts 3:1)

The Apostles for instance, delegated some responsibilities to other people so they could free themselves from serving at tables making time for prayer and the ministration of the word.

In the early church, there were times they prayed corporately, as well as individually. When they received threat from the Jewish leaders “they lifted their voices together to God in prayers” (Acts 4:24-30). “And when they had prayed, the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness” (Acts 4:31). When Peter was put in prison by Herod, the church made earnest prayer to God for his release (Acts 12:5). Individually, we see Peter fasting and praying all alone at the roof top. (Acts 10; 9-10)

4.7.1 Focus of their Prayer

In the early church, the focus of their prayer was on God, how to draw strength and grace, as well as to have personal experience and encounter with him. There is not a single reference in the scripture where corporate prayer was organised to combat the Devil, even when Peter was imprisoned the focus was on God, when Paul and Silas were incarcerated in Philippi they prayed and worshipped God instead of

44 Stot, p27
binding the Devil or the Jailers. “About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them.” (Acts 16:25)

4.8 The Lord’s Supper – Communion

The early church devoted themselves to the apostle’s teachings and to the breaking of bread. The breaking of bread suggests that the early church had a purpose of cementing their unity and also for the church to have a historical, personal and prophetical retrospection. Being devoted to the breaking of bread was a communion that the early church used to assure members that they were members of God’s external family. It was an assurance of the love existing among them and also Christ’s personal love for them.

It must be noted, however that, the breaking of bread by the early church was done by believers, people who had affirmed their faith in Christ. As they did this, they participated in or shared in the benefit earned for us by the death of Jesus. It will not be far-fetched to say that, as they broke bread symbolizing the body of Christ, it spoke to them about the cross, it spoke to their conscience and it spoke to them about the crown.

4.8.1 Institution of the Lord’s Supper

There is a general understanding that Jesus himself institutes the Lord’s Supper. The evidence includes the fact that the three synoptic gospels- all attribute to him the words inaugurating the practice (Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20). Again, Apostle Paul in 1 Cor. 11:23-29 gives a similar indication of the institution of the Lord’s Supper. He communicates to his readers that he receives from the Lord what he now passes on to them. While Paul does not give an indication whether this was through a revelation or had been transmitted to him by others, there is a general appreciation that Paul giving it to the Corinthian church is a continuation of the process of transmission4546.

The Apostle might have heard it from eye witness, specifically the Apostle Paul’s inclusion of the narrative is an indication that the tradition existed over many years before the writing of the first of the gospels, which was likely Mark47. To conclude on this matter, we as Pentecostals do know that Jesus instituted the practice that bears his name “the Lord’s Supper”.

45 Ibid Stot, the living church p 26
4.8.2 Restrictions

The church is of the understanding that the Lord’s Supper is not to be administered anyhow to all persons. The relationship between the individual believer and the Lord is a critical factor in administering the Lord’s Supper.

- It must therefore not be administered to someone who is not a believer or follower of the Lord, the Lord’s Supper is for them that have intimate and are fully committed to Christ.
- Those who are yet to receive water baptism are also restricted from coming to the Holy Communion, this is also because water baptism is a symbol of the beginning of the Christian life and admission into local church membership while the Lord’s Supper is a symbol of continuing in the Christian life.
- Since we consider the Lord’s Supper as the highest point of our fellowship with God, those who are on suspension are exempted from partaking.
- Polygamists are also barred from attending the Lord’s Supper, though it has no support in scripture. It is only in leadership that Polygamists are not to be considered (1 Tim. 3:2). The practice of restricting polygamists from the Lord’s Supper has been carried on from church history, and the notion in scripture that, in the beginning God created a male and a female; and the two shall be one flesh.
- Those who have not completely contracted their marriages too are kept away from the Lord’s Supper.

4.8.3 Significance

- Proclamation – Christ’s death. (1 Cor. 11:26)
- Our participation in the benefit of Christ death – a symbol of the fact that we share in the benefit earned for us by the death of Jesus Christ. (Matt. 26:26)
- Spiritual nourishment – spiritual nourishment for our soul is both symbolized and experienced in our participation in the Lord’s Supper. (John 6:53-57)
- The unity of believers – (1 Cor.10:17)
- Christ affirms his love for us – coming to the Lord’s Table, we thereby find it reassuring again and again of Christ’s personal love for us.
- It affirms our faith in Christ.
4.9 Signs and Wonders — Divine Miracles

The early Church was marked with great wonders (Acts 6:8 NIV). It was a church where great signs and wonders were common, such was the early church. God through the Apostles of the early church performed many miraculous signs and wonders to demonstrate how faith in Christ could lead to victories over death, the devil and also to demonstrate the power of God to his people.

These miraculous signs and wonders performed by the apostles certainly gave confirmation to the power of the Gospel that was preached. The experience of these miraculous signs and wonders in the church at the time was to attest that Jesus is the Son of God. Therefore, Peter says Jesus was “a man attested to you by God with mighty works and wonders, and signs which God did through him in your midst.” (Acts 2:22)

The church felt the power of God at work which aroused people’s wonder and amazement and subsequently advanced the Gospel. These miracles ensured that the works of God were made manifest in people’s life, and brought glory to God.

4.10 Reverence

The early church was marked with great fear (Acts 5:11 NIV). It grasped the fact of the divine transcendence such that the need for enthusiasm of expression and exuberance never led to a loss of respect. They always recognised that He (God) is the omnipotent, omniscient and omnipresent one.

Every member of the church at the time was filled with a sense of awe and wonder. This, Rudolf Otto called the “Mysterium Tremendum”48 Although there is love, trust and openness between God and us, we are not equals. He is the mighty sovereign Lord. They appreciated the fact that they are His servants and followers and therefore submitted their will to Him. Luke rightly put it in Acts 2:43 “everyone was filled with awe”. In fear, they acknowledged the superiority and sovereignty of God. In humility, they acknowledge His divine power. They gave reverence to the power of God working within their meetings. They did not dishonour or treat it with disdain or contempt. They were not arrogant and never saw themselves as being the source of what was happening, at best they were only empty vessels being used by the Lord. This early Christians gave reverence to the imminence and transcendence and therefore were not insensitive to the one they sought to worship. When we come to his presence let us avoid chatting among ourselves, making calls and chatting on the mobile phones. If we give reverence to God, He will definitely draw near to us. Psalm 111:9 says “He sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name”. He is the reverend God.

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4.11 Courageous in the midst of Persecution

Great Persecution was visited on the early church as early as its inception, by the religious and the political leaders.

It also faced persecution and martyrdom from the Roman government between AD 30 – 300. During this time, thousands of the early church members were tortured and killed. Some of these persecutions include:

- The Decian Persecution (AD 250/251)
- The Diocletian Persecution (AD 303 – 313)

In all these troubles, the believers remained firm and faithful in their faith in Christ.

4.12 The Mark of Great Deeds

Another mark of the early church was the great deeds that characterized it. It was marked with great fear (Acts 5:11 NIV), great grace (Acts 4:33 KJV), great prayer (Acts 4:31-32), great boldness (Acts 4:29 NIV), great power (Acts 4:3), great wonders (Acts 6:8 NIV), great conversion (Acts 6:7 KJV), great persecution (Acts 8:1 NIV), great joy (Acts 8:8 NIV) and great lamentation (Acts 8:2 KJV).

5.0 SOME CHALLENGES AND FAILURES OF THE EARLY CHURCH

I am not suggesting that everything was well in the early Church. It certainly was not! If we read Paul’s letters to the Church in Corinth and the letters to the seven Churches in Asia Minor (Rev 2-3), we realised that the early church had its own challenges. One of the main challenges was that in the early stages, the Christians tended to be more aware of what distinguished them from others than of their calling and responsibility toward other people of the world.

5.1 Internal Struggles

Apart from the external shock received through the persecutions, they had their own internal struggles of tribal sentiments with the Grecian Jews complaining about the neglect of their widows in the daily ration of food (Acts 6:1) they however solved with proper administrative and spiritual response (Acts 6:2-7), this culminated in the calling of Deacons.

False teachers and Apostles also tried to infiltrate the church, the Gnostics readily comes to mind as well as the Marcionites who emerged from within the church. The church must continue to purge itself of these parasites.
6.0 LESSONS FOR THE CHURCH OF PENTECOST

1. The CoP should be a learning church. We must intensify our Bible studies, home cells, lay leadership training and Apostolization programs.
   - Ministers and church leaders should expound scriptures from the pulpit. Ministers and church leaders must do this with integrity and relevance.
   - Parents should teach their children out of the scriptures at home.
   - Members must read and reflect on the scriptures every day to grow in Christian discipleship.
   - The CoP should continue to be a biblical church whose members love the word of God and adorn it with an obedient and Christ-like life and those whose lives manifest the health and beauty of biblical balance.
   - Ministers with the ability to pursue further theological education should be encouraged to do so.

2. The CoP should continue to be a worshipping church.
   - Whose worship is expressed not only in Sunday services and prayer gatherings but also their homes, their workplaces and the common things of life.
   - A church whose people come together to meet God and worship him. A church whose people know that God is always in their midst and who bow down before him in sincere humility.
   - A church that enriches their worship with their praises and musical skills.

3. We must also draw lessons from the prayer life of the early church. We must believe in prayer and lay hold of our God in prayer.
   - Our focus on prayer should be ministering to God and drawing strength from Him instead of focusing on the Devil and what he can do.

4. All members of The CoP must be taught to appreciate the Lord’s Supper. They must be encouraged to frequent the table of the Lord, celebrate His mighty act of redemption as displayed on the cross. We must begin to have an engagement as to how a lot more members could partake in this spiritual exercise of the Lord’s Supper. We should look at how marriage is contracted in the various ethnic groups, marital issues keep many away from the Lord’s Table, some don’t even attend service on that day.

5. The CoP must pick critical lessons from the early church that was solidly united.
   - As a church that draws from many races, nations and social backgrounds. We must focus on exhibiting the unity and diversity of the family of God.
   - Our fellowship should be warm and welcoming and must never be marred by anger, selfishness, tribalism, jealousy or pride.
• The church should learn to respond to internal problems, global and post-modern and generational challenges with the right spiritual and administrative response.
• Continue to review our practices so as to re-invent ourselves to stay ecclesiastically, culturally and generationally relevant.

6. Luke in Acts is reminding the church to be more caring and generous.
• We must love one another with a pure heart fervently, forbearing one another, forgiving one another and bearing one another’s burdens.
• We must offer friendship to the lonely, support the weak, and acceptance to those who are despised and rejected by society.
• Our love must spill over to the world outside; equally be attractive, infectious, irresistible- the love of God Himself.

7. We must be a serving church which has seen Christ as the servant and has heard his call to be servants too. A Church which has been delivered from self-interest, turned inside out, and gives itself selflessly to the service of others.
• A church which is constantly challenging its young people to give their lives in service, and constantly sending its people out to serve.

8. The CoP should be Christ’s instrument in this world to bring glory to God and lost sinners to Christ in the power of the Holy Spirit.
• A church whose members obey Christ’s command to live in the world, to permeate secular society, to be salt of the earth and the light of the world.
• A church whose people share the good news of Jesus simply, naturally and enthusiastically with all people.
• We must make known by word and deed the love of the crucified and risen Christ in the power of the Holy Spirit.

9. The CoP should also be alert to the changing needs of society, sensitive and flexible enough to keep adapting its programmes to serve society more usefully.

10. Our members should have a deeper appreciation of Christian giving;
• That Christian giving contributes to equality (2 Cor. 8:13-15).
• That Christian giving resembles a harvest (2 Cor. 9:6-11a)
• That Christian giving is inspired by the cross of Christ (2 Cor. 8:8-9)
11. The church must be an expectant church whose members are content and can never settle in material affluence of comfort because they remember that they are strangers and pilgrims on earth.

- A church which is all the more faithful and active because it is waiting and looking for its Lord to return.
- A church which keeps the flame of the Christian hopes burning brightly in a dark, despairing world.
- A church which on the day of Christ will not shrink from him in shame but rise up joyfully to meet him.

These are but a few of the lessons that can be drawn from the Marks of the Early Church as The CoP seeks to make a dramatic change and impact the world with the Gospel of Christ.

5.0 CONCLUSION

As we seek to find a ‘fresh expression’ of the Church, let us not forget certain biblical and historically proven marks of the early church. We must begin to take a fresh look at the early spirit-filled church that was in Jerusalem as portrayed on the day of Pentecost. Let us also not gloss over the excesses, heresies and tribal issues which troubled the first century church as the world trouble the church today. We must understand that the Church lies on the very heart of the eternal God. It is therefore crucial for us to be committed to Christ and to His church. Besides, we must also be dedicated to the mission of the church since we believe that on one hand we are called out of the world to belong to God and on the other hand we are sent back into the world to evangelise to save it. The church must continually be reformed and renewed by the word and the Spirit of God. Drawing lessons from the early church will help The Church of Pentecost to avoid certain excesses that could mar our image, but rather in a dramatic transformation to keep up some sterling distinguishing marks to challenge these contemporary times.
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THE CHURCH AND THE CHRISTIAN HOME
(POSSESSING THE NATIONS BY POSSESSING THE HOME)
Apostle Ekow Badu Wood

1.0 APPRECIATION
Apostle Chairman, thank you for granting me this privilege and opportunity to present this paper to this august house. May I use this occasion to appreciate the leadership for elevating Marriage and Family Life to where it belongs as one of the tenets of The Church of Pentecost (CoP). This is a demonstration of the importance the leadership attaches to the “home,” where marriage and family life reside. Kindly permit me to state that unless otherwise indicated, all scriptural quotations in this presentation are from the New International Version (NIV).

2.0 INTRODUCTION
The topic for this presentation is: The Church and the Christian Home (Possessing the nations by possessing the home).

The paper is seeks to:

1. Inform the Church about the importance of the Christian home.
2. Equip the members of the local assembly (or the visible church) with skills and principles for setting up and managing the Christian home.
3. Challenge believers to establish sound and desirable Christian homes.
4. Build the Church by raising Christian homes where godly children are raised and future leaders are trained.
5. Transform each and every “Church of Pentecost home” to become an instrument for transforming society.

These values and objectives are critical as The Church of Pentecost advances in her quest to enter the public space to possess the nations.

I am pleased that in the month of September 2018, the Challenge Enterprises of Ghana organised a National Pastors and Christian Leaders’ Conference in Accra. After listening to the august speakers, I had to virtually revise my whole presentation. I am very grateful to the speakers including Prof. Stephen Adei, Rev. J. F. K. Mensah, Brother Gibile Akanni, Rev. Dr. Daniel Bright Karikari and others who made various presentations. Their materials and CD recordings are still available at the Challenge Bookshop at Kokomlemle, Accra. I recommend that you look for copies.
Text: Matt. 16:18

“And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.”

- Before His ascension, the Lord Jesus promised to build His church (the invisible church).
- Jesus builds His church in and through us – the body of believers.
- The body of believers, in turn, build and equip the visible church with our gifts and talents, resources and time.
- The visible church is a family and includes the Christian home; “the church at home,” and every individual local assembly; “the church in the temple.”

3.0 THE BOY JESUS AT HOME

“When his parents saw him, they were astonished. His mother said to him, “Son, why have you treated us like this? Your father and I have been anxiously searching for you”. “Why were you searching for me?” he asked. “Didn’t you know I had to be in my Father’s house?” But they did not understand what he was saying to them. Then he went down to Nazareth with them and was obedient to them. But his mother treasured all these things in her heart. And Jesus grew in wisdom and stature, and in favour with God and man.” (Luke 2:48-52).

This passage gives a glimpse of the impact of the home on the life and ministry of Jesus.

1. As a 12-year-old boy on a visit to the Temple in Jerusalem with His parents, Jesus chose to tarry in the Temple Courts rather than follow His parents (Mary and Joseph) to their home at Nazareth. After an agonizing search on the way back to Jerusalem, the parents found Him in the Temple. The exuberant boy asked: “Why were you searching for me?” ... “Didn’t you know I had to be in my Father’s house?”

2. Mary and Joseph prevailed on Him (Jesus) to accompany them back to His Nazareth home where He was subject and obedient to His parents. Thus, He left the father’s house in Jerusalem and returned to His Nazareth home.

3. Under the influence of the home at Nazareth:

- He was obedient to them i.e. He received and followed instructions from His parents.
- He increased in wisdom: knowledge and common sense (ofie nyansa).
• He increased in stature: grew strong and healthy from a combination of nutritious meals, safe drinking water and good exercise and good rest. (Children need a world free of hunger, war and infectious diseases, where they can play around and grow in safety).

• From the training at home, He had favour in His community: they witnessed His civility, politeness and industry or hard work.

• He had favour with God: reverence for God and the retention of a good and clear conscience.

It is worthy to note that the boy, Jesus, developed these traits more from His Nazareth home than from His father’s house in Jerusalem. The Temple life was good but brief; the home was primary and more enduring. (Deut. 6:4-7).

4.0 HOME AND HOUSE

1. Home is where the family lives.

2. The home is essentially, not the building, but the people of the house.

3. The house is built with hands but the home with hearts (attitudes and character) – good hearts build good homes.

4. The house may be built of bricks, sand and stones but the home is built with people who are courteous and care for one another.

5. In the construction of the house, the investment of money may be enough; the home requires, in addition, the time and presence of parents.

6. The house may be held together with nails and mortar but the home with amicable relationships.

5.0 FAMILY AND HOME (TRADITIONAL)

Traditionally, there are three kinds of families in the home (Karikari, 2018):

1. **Nuclear family**
   • This is regarded as the basic unit of society: the heart of society.
   • The foundation of a nuclear family is a man and woman in marriage, and living together in peace and harmony.
   • The nuclear family is the married couple as parents, and their biological and/or adopted children.
2. **Extended family** – an extension of the family unit to include grandparents, aunts, uncles, cousins living apart or with the nuclear family.

3. **Reconstituted families** – from the remarriage of a separated, divorced or widowed individuals. Either of the parents may have a child or children that are not genetically related to the other partner – stepchildren.

### 6.0 EMERGING TRENDS IN THE HOME

Traditionally, roles were clearly established in the nuclear family:

1. Bread-winning father.
2. Stay-at-home mother.
3. Children who go to school and also help in household chores.

The home and family, as a unit, is being redefined by society today. The traditional concept of “family,” in former agrarian cultures, is giving way in the emerging cultures of industrialization, urbanization and globalization. The United Nations Economic Commission on Europe (2011) has observed that in recent decades, families, households and living arrangements have gone through major changes in Europe and North America. New types of families and living arrangements are emerging and having global impact in:

1. **Single-parents** and child(ren).
2. **Working parents** – both parents spend much time outside the home as breadwinners and equally share the role of child rearing.
3. **Cohabitation** – unmarried couples and their children. It is the state of a couple living together and having a sexual relationship without being married (i.e. without legal or religious sanction).
4. **Living-apart-together** (LAT) – where partners, who maintain an intimate relationship, live at separate addresses. By choosing to live in separate households, LAT couples spend less time together and so have less to argue about. Such couples believe they have found a way to prevent their relationship from becoming boring.
5. **Unstable homes** where family members, particularly children, do not know what to expect from day to day. Such a situation may arise due to financial troubles or challenges, parental unemployment, separation or divorce. The result is often fear and the feeling of insecurity.
6. **Abusive homes** characterised by domestic violence:
   - Abusive father – beating wife and hurting children
• Absentee father – parenting from a distant greener pasture (usually travelling abroad).
• Irresponsible father or mother – present at home but failing to be responsible for utilities, school fees, the family upkeep and security.
• Incest – fathers sleeping with their own daughters and brothers having sexual affairs with their biological sisters – a situation where the girl-child lacks physical, emotional and social protection from the home and is rather sexually abused in-house.

7. **Sexual permissiveness** – God planned for man and woman to marry. He (God) therefore placed in their nature sexual desires. This desire should be satisfied within marriage. The decline in moral standards is giving way to increasing sexual promiscuity, thus making the sexual experience more readily available to people outside of marriage.

**7.0 SAME-SEX MARRIAGES**

Homosexuality is the practice of marriage between two men (as gay couples) or between two women (as lesbians). In some Western cultures, where the attitude towards homosexual relationships has become liberal and permissive, such marriages are sanctioned in a civil or religious ceremony. The advocates for same-sex marriages have successfully lobbied for their version of marriage to be recognized as equal before the law to heterosexual marriages.

**8.0 POLYGAMY: A PERSON WITH MULTIPLE SPOUSES**

1. The age-old culture of polyandry – a woman with more than one husband (usually brothers) which is a practice in some parts of Asia.
2. Polygyny – the custom of a man with more than one wife – persists in Africa, America and Europe.
3. Polygamy is not an emerging trend but a prevailing family trend, rooted in tradition, and waiting to be brought under the authority of the Scriptures.

**9.0 TRANSGENDER ISSUES**

Transgender issues arise when individuals, born with normal male or female anatomies, “feel” as though they have been trapped in the wrong body. This psychological orientation (or disorientation) has led to some taking certain hormone treatments or opting to have sex change surgeries – transsexual persons.

**10.0 INTERSEX ISSUES**

Intersex is a general term for a variety of conditions in which a person is born (1.7% of the population) with a reproductive or sexual anatomy of both male and female sexes (hermaphrodite). Parents of intersex children are not to be pressurized to “fix” or assign a
gender to their children: gender is not necessarily determined by the genitalia. Intersex individuals are to be allowed to love their bodies and be free to make informed decisions for themselves.

11.0 THE IMPORTANCE OF THE FAMILY AND HOME

1. The nuclear family is crucial for the proper growth and development of any person.

2. Each child has:
   • Spiritual needs – the need to fear God and maintain a good conscience.
   • Social needs – a stable home with a sense of belonging and protection.
   • Intellectual needs – right to formal, informal education and also to developing an open mind.
   • Emotional needs – the need to feel loved.
   • Material needs – housing, clothing and nutrition.

3. The home is where God ordinarily meets these needs:
   • Family devotion and fellowship is enjoyed
   • The weak is protected
   • Love is unconditional
   • Relationship is strong
   • Strength is shared
   • Weakness in irrelevant
   • Trust is evident
   • Motives are pure
   • Contributions are recognized and appreciated
   • Honesty is demonstrated
   • Respect is mutual
   • Protection is guaranteed
   • The Bible is the standard for faith and behaviour (Challenge Conference, 2018).

4. “As goes the home, so goes the entire social order” (Maston, 1952). The home is the cradle for raising responsible citizens for the nations; any breakdown of the home is a serious threat to society.

5. “No nation can be greater than the families.” (Akani, 2018). A healthy family life holds the promise for national development.

6. Strong families build strong churches but deteriorating families will cause the church to diminish (Vertel, 1978). No church congregation is anything more than the constituent families that make up the church.
12.0 CHRISTIAN HOME AND PARENTING

1. The most important formative years of the child are between the ages of one and seven (1–7).

2. The child spends most of their most impressionable years at home.

3. Good parents spend quality time with their children – especially from childhood to teenage years.

4. Working mothers, who supplement the income of the home, may be robbing their families if the jobs prevent them from spending quality time with their children – especially in their childhood and formative years. Modern society places more value on the “professional woman” who is not at home for most part of the day. It is time to highlight, appreciate and reward the invaluable contribution of the fulltime housewife in nation building.

5. Since the future of human life is at stake, parents must not neglect the home for any other thing. The most impressionable age of the child should not be lost forever! Nevertheless, that is the season most children are likely to experience substandard and poor parenting.

6. Men who provide adequate income for their families but neglect their children may contribute to delinquency and heartbreak.

7. The influence of godly parents on children contributes significantly to the building of the Kingdom of God.

13.0 CHRISTIAN MARRIAGE

1. A Christian marriage is the foundation for the Christian home.

2. The Christian marriage is:
   - Between two born-again and committed believers who recognize Jesus as their Lord and Saviour. “Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? What harmony is there between Christ and Belial? Or what does a believer have in common with an unbeliever? What agreement is there between the temple of God and idols? For we are the temple of the living God…” (2 Cor. 6:14-16).
   - Witnessed by a Christian community and blessed by a recognized minister.
   - Governed by the biblical instructions – “Wives, submit yourselves to your husbands, as is fitting in the Lord. Husbands, love your wives and do not be harsh with them. Children, obey your parents in everything, for this pleases the Lord. Fathers, do not embitter your children, or they will become discouraged.” (Col. 3:18-21).
- The wife submits to the leadership of her husband.
- The husband loves his wife and is kind to her. Marital love is unconditional – no matter what the wife does, the husband is to seek her welfare and vice versa.
- A respectful and submissive wife or husband is easier to love. The non-submissive wife is an uphill task for unconditional love. Unconditional love is costly – for many men, love may be costly to the male ego.
- Parents spend quality and pleasant time with the children to encourage them towards their life goals. Good fathers do not discourage children by being harsh on them – they are patient with their questions and gentle with their behaviour.
- Children in the Christian home obey and honour their parents.

14.0 PURPOSE OF THE CHRISTIAN MARRIAGE

1. **To nurture godly offspring**

   “Has not the one God made you? You belong to him in body and spirit. And what does the one God seek? Godly offspring. So be on your guard, and do not be unfaithful to the wife of your youth.” (Mal. 2:15).

2. **For the avoidance of sexual immorality**

   “But since sexual immorality is occurring, each man should have sexual relations with his own wife, and each woman with her own husband” (1 Cor. 7:2).

3. **For mutual help**

   “Two are better than one, because they have a good return for their labour: If either of them falls down, one can help the other up. But pity anyone who falls and has no one to help them up. Also, if two lie down together, they will keep warm. But how can one keep warm alone? Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken” (Eccl. 4:9-12).

4. **For cordiality (friendship)**

   - Pray together – joint Bible study and quiet time
   - Plan together – discussing and listening to each other
   - Play together – “And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife” (Gen. 26:8 ASV).

5. **To use the relationship to develop the Christ-like character in oneself** “As iron sharpens iron, so one person sharpens another” (Prov. 27:17).
15.0 NATURE OF THE CHRISTIAN MARRIAGE

1. **It is an exclusive union**

   “That is why a man leaves his father and mother and is united to his wife, and they become one flesh” (Gen. 2:24).
   - The primary responsibility of the Christian couple is commitment to one another. No other person should be allowed to interfere.
   - At the time of marriage the relationship with one’s parents changes from parental influence to decision making with one’s spouse.
   - Conflicts result when parental authority continues to be exercised over married couples. Parents and in-laws are to give and respect their adult married children by giving them the necessary space.

2. **It is a monogamous union**

   Marriage with multiple spouses as in polygyny and polyandry are not the preferred biblical standard. “Haven’t you read,” he replied, “that at the beginning the Creator ‘made them male and female?’” (Matt. 19:4).

3. **It is a heterosexual union between a male and a female**

   Same sex marriages are not acceptable Christian marriages.

16.0 YOKED TO AN UNBELIEVING SPOUSE

For those who were married to non-believing partners before conversion to the Christian faith, the instruction of scripture is from 1 Cor. 7:12-16: “To the rest I say this (I, not the Lord): If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her. And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him. For the unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy. But if the unbeliever leaves, let it be so. The brother or the sister is not bound in such circumstances; God has called us to live in peace. How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?”

The Christian spouse should not contemplate divorce. Instead, he/she must trust that the non-believing partner will come to faith so that together both can lay the foundation for a good Christian Home. Note that the children are accepted of the Lord because of the faith of the believing spouse. Do not despair but keep aspiring for the Christian home.
17.0 CHARACTERISTICS OF THE CHRISTIAN HOME

1. Headship – Jesus is acknowledged as the Lord of the family; He is head and master of the entire household.

2. Foundation – is founded on a Christian marriage.

3. The fear of God – the parents model the fear of God. When parents fail in this, they have really failed God, the State and the Church.
   - “For I have chosen him, so that he will direct his children and his household after him to keep the way of the Lord by doing what is right and just, so that the Lord will bring about for Abraham what he has promised him” (Gen. 18:19).
   - “Now all has been heard; here is the conclusion of the matter: Fear God and keep his commandments, for this is the duty of all mankind” (Eccl. 12:13).
   - There is no greater duty than to raise one’s children in the fear of God.

4. The Bible
   - Christian families have to pay attention to the Holy Scriptures.
     “These commandments that I give you today are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the door frames of your houses and on your gates” (Deut. 6:6-9).
   - Young children are trained to memorize Scriptures.
     “And how from infancy you have known the Holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus” (2 Tim. 3:15).
   - The Bible is the standard for all conduct and behaviour.
     “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work” (2 Tim. 3:16-17).

5. Family altar and quiet time
   - There are periods blocked for family Bible study and worship time – “family altar.” Some families meet daily at sunrise and at bedtime – the mini-church at home.
   - Members of the household have regular periods for the personal Christian activity of prayer, worship and personal Bible study – “quiet time.” By this
means, each household member learns to read through the Bible systematically and on a daily basis.

- In addition to the family alter and quiet times, the couple – husband and wife – make time to read the Bible together and on a daily basis.

6. **House of prayer**
   - “My house will be called a house of prayer for all nations” (Mark 11:17). The Christian home is a house of prayer.
   - Occasions for prayer:
     - Before eating
     - Before going to bed
     - When rising from bed
     - When stepping out of the house
     - When welcoming guests
     - When individual and family decisions are being made.
     - Times of family retreats – fasting or feasting

   - The household is taught all kinds of prayer:
     - Prayer of thanksgiving – counting your blessings
     - Adoration – (Praise and worship) - hymns, psalms and songs
     - Intercession – praying on behalf of others
     - Supplication/Petition – praying over one’s personal needs
     - Corporate prayer (Prayer of agreement) – “Again, truly I tell you that if two of you on earth agree about anything they ask for, it will be done for them by my Father in heaven (Matt. 18:19).
     - Prayer of repentance and forgiveness – dealing with oneself – “If I regard iniquity in my heart, The Lord will not hear” (Ps. 66:17-18 ASV).
     - Binding and loosing – directed at obstacles to faith – ‘He replied, “...you can say to this mountain, ‘Move from here to there,’ and it will move. Nothing will be impossible for you” (Matt. 17:20).

7. **The household is taught the basic doctrines of the Bible**
   - The gospel is presented towards the conversion and edification of the household
   - The need for water baptism and Holy Spirit baptism is explained
   - The Tenets of the Church
   - The conservation and preservation of the environment; avoiding degradation and pollution as our stewardship of the environment.
   - Respect for authority at home, church and state is given a biblical basis.
8. **Parents model godly values, ethics and morality**
   - Respect the property of others – no stealing.
   - The courtesy of being nice to one another
   - Truthfulness and integrity – “yes be yes and no be no.”
   - A servant leader attitude – caring for the interest and welfare of others
   - Members of the household are taught to work with their hands: lay their beds, sweep their rooms, wash their clothes, cook good meals, do gardening, and keep the house generally clean. No household chores are considered menial and reserved for house helps.

9. **The mini-church at home**
   The “church at home” is able to fellowship regularly and more frequently (twice a day) than the “church in the temple.” The “church at home” is pivotal in equipping the Church with those kingdom values and principles that are required in transforming society, uprooting corruption and possessing nations for Christ.

10. **The place for intergenerational transfer of culture, values and wealth**
   - The Christian home is the channel for the transfer of inter-generational legacies of faith, wealth and a good name.
   - “A good person leaves an inheritance for their children’s children, but a sinner’s wealth is stored up for the righteous” (Prov. 13:22).
   - “A good name is more desirable than great riches; to be esteemed is better than silver or gold” (Prov. 22:1).

18.0 **CONCLUSION**

The vision of the Chairman and the Executive Council is to move The Church of Pentecost to possess the nations by equipping the Church to transform every sphere of society with values and principles of the kingdom of God. This can be accomplished when Christ builds His invisible Church in us and through us.

On our part, the Church is the visible one at the local assembly – the “church-in-the-temple.” This local church has its roots in the home, “church at home.” Thus, a good Christian home is the recipe for a good Christian church. To build a good and strong church is to build a good and strong home – with biblical values (2 Tim. 3:14-16).

In transforming society with Kingdom values and principles, the Church must first and foremost transform the local assembly by targeting the home: this is the clarion call of this presentation. The presentation has established that our individual and collective action towards equipping the Church to possess the nations is making your home and my home Christian homes.
REFERENCES


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PENTECOST
SONGS
TWI

1. Miyii M’as4re firii Me mfem
Nsuo ne mogy ma mfare1 mu
Maka me ho ntam si1: Mesi M’as4re
Na Asamando apono ntumi ntwi mfa so
Me tumi mu na M’as4re b1t1 anamm4n
M1fa as4re no so atwe d4m ama Me ho
Apuei, At4e1, Atifi ne Anaaf04
Obiara a 4ba Me nky1n no M1gye no

2. Miyii M’as4re firii Me mfem
Nsuo ne mogy ma mfare1 mu
M1si M’as4re w4 4botan so
1s1r1 so 1dane asaase bede1
Na nky1kyer1 adane kwae berentuo M’as4re
anim
M1fa as4re no so atwe d4m ama Me ho
Apuei, At4e1, Atifi ne Anaaf04
Obiara a 4ba Me nky1n no M1gye no

3. Miyii M’as4re firii Me mfem
Nsuo ne mogy ma mfare1 mu
Mede sikak4k44 ne dwet1, ne abohene b1si
M’as4re
W4 kronkrony1, nokor1die ne ahobr1ase1 so
M1fa as4re no so atwe d4m ama Me ho
Apuei, At4e1, Atifi ne Anaaf04
Mede de1 4ma n’ho kwan no na 1besi

4. Miyii M’as4re firii Me mfem
Nsuo ne mogy ma mfare1 mu
M1hy1 M’as4re den na wabubu akoban
Afa adwene ne nsusu11 nyinaa d4mmum
Na wagye w4n a w4gu mpokyer1 mu nyinaa
M1fa as4re no so atwe d4m ama Me ho
Apuei, At4e1, Atifi ne Anaaf04
Obiara’ 4ma na ho kwan no,
m1gye no

5. Miyii M’as4re firii Me mfem
Nsuo ne mogy ma mfare1 mu
Ns1nkyer11nne b1y11 adurade1 ama M’as4re
Ani bebue na akwatafo4 ho afi
Apakye behuri s1 4forote1
M’as4re nsraban mu
M1fa as4re no so atwe d4m ama Me ho
Apuei, At4e1, Atifi ne Anaaf04
Obiara a 4gye me di no M1gye no

6. Miyii M’as4re firii Me mfem
Nsuo ne mogy ma mfare1 mu
M’ayeyie ne Me s4re1 m’, M’as4re betim
M’as4re benya animuonyam a 1di mu
Kronkrony1 b1y11 M’as4re ahyehy1de1
M1fa as4re no so atwe d4m ama Me ho
Apuei, At4e1, Atifi ne Anaaf04
Me din nti M’as4re bedi nkunim daa
Lyrics: Johnson Agyemang Baduh
Music: Opoku Onyinah

2. Meresieie nnipa bi ama w4n tumi
Na mama m’ayeyi atena w4n anum
Me Honhom bedi w4n kan w4 asase so
Na w4ahye: Me din anuonyam
Si W’as4re,
Hyε yan den, Owura
Ka yan bom w4
Wo Ba no mu
Ma yanyc: koro Wo nipadua mu
Ne Wo ba no ahenni mu
For I’m Building a people of Power – Translation by
Johnson Agyemang Baduh

3. Mesi M’as4re!
Mesi M’as4re!
Na asaman apon renntwi mfa so
Mesi M’as4re!
Mesi M’as4re!
Na cbck4 so ayε hann ama wiase
Me dom bcd44so
Ama M’as4re
Na ayε aman nyinaa M’asuafo
Mesi M’as4re na mesiesie no ama me ho
Grace Gakpetor

4. 1. Se wobεsom Nyame yiye a
Kye: w4 mpaeb4 mu
Se: W’akode behyerεn a
Kye: w4 mpaeb4 mu
Mpaeb4 tumi ye: biribiara
Ide daa ahode bcbre: s4
Mpren mmoa ne anigye pa
Kye: w4 mpaeb4 mu

2. Se wobεye N’apcde a
Kye: w4 mpaeb4 mu
Se: Wobεye: N’ahyεde a
Kye: w4 mpaeb4 mu

3. Se wopε: Kristosom tumi a
1. Sian bra me so, 4soro aho4den
   Sian bra me so, Nyame sunsum
   Mew4 W’anim sc: Wo ba, mer’ twɛn wo
   Sc ɣɛtweŋ wo a, Wosian’ ba ɣɛn so

   *Sian bra o, Awurade, siane bra o*
   *S4 Wo gya no w4 akoma mu*
   *Bɛgye nneɔma a ɛnɛ nyinaa*
   *Sian bra akoma mu*

2. Sian bra ɣɛn so, 4soro aburoburo
   Sian bra ɣɛn so, Honhom Kronkron
   Yɛrɛtwɛn Wo, yeasiesie ɣɛn ho
   Yɛr’ hwɛ w’ anim, fa Wo gya no bra

   *Opoku Onyinah*

3. Inn1 y1 Pentekoste da
   Yesu, Wo na Wode aky1 y1n
   Woadi 4tamfo so nkunim
   W4 Wo moyga no mu
   W’adom nti na y1anya nkwa;
   W’adom nti na y1te ase;
   Wo na y1yi W’y1
   Wo nko na y1da W’ase

   *A. L. Angoh*

4. Nyam’ nko na $bɛ:\ma w’
   w’ahiadɛ
   Kyɛ w4 mpaeb4 mu
   Wo nyira fi soro h4 t4nn
   Kyɛ w4 mpaeb4 mu

   *Faith Gospel Message*
   *PAN(T) 968*

5. Sian bra me so, 4soro aho4den
   Sian bra me so, Nyame sunsum
   Mew4 W’anim sc: Wo ba, mer’ twɛn wo
   Sc ɣɛtweŋ wo a, Wosian’ ba ɣɛn so

   *Sian bra o, Awurade, siane bra o*
   *S4 Wo gya no w4 akoma mu*
   *Bɛgye nneɔma a ɛnɛ nyinaa*
   *Sian bra akoma mu*

   *Hyɛhyɛ ɣɛn ma yɛntu anamm4n*

6. Menam Me mogya a mehwie gui no so
   Ayi M’as4re asi h4
   Menam Me mogya a mehwie gui no so
   Ayi M’as4re asi h4
   Nkunim ɣɛ Me de
   Momfa mo ho nto me so
   Ayaresa no ɣɛ: mo de
   Nhyira no ɣɛ: mo de
   Ayaresa no ɣɛ: mo de
   Nhyira no ɣɛ: mo de

   *A. L. Angoh*

7. Inn1 y1 Pentekoste da
   Yesu, Wo na Wode aky1 y1n
   Woadi 4tamfo so nkunim
   W4 Wo moyga no mu
   W’adom nti na y1anya nkwa;
   W’adom nti na y1te ase;
   Wo na y1yi W’y1
   Wo nko na y1da W’ase

   *PAN(T) 132*

8. M1si M’as4re w4 wiase nyinaa
   Mede M’animuonyam b1dwiira ne ho
   Asamando apono ntumi ntwi mfa so
   M1si M’as4re ama Me ho
   M1si Mas4re w4 wiase nyinaa
   Mede M’animuonyam b1dwiira ne ho
   Asamando apono ntumi ntwi mfa so
   M1si M’as4re ama Me ho
   Apanye1 ne at4e1
   Atifi ne anaafo4

   *W4de tumi nyinaa’ra ahy1 Me nsa*
   *M1si M’as4re w4 wiase nyinaa*
   *M’animuonyam b1y1 k1se w4 M’as4re mu*
   *Mede suban pa, 4d4 ne ahote1*
   *Mede gyidie, papay1 ne kronkron1 b1si*
   *Obiara a 4fa M’as1m na 4di so daa no*
   *Menam ne so b1si – b1si M’as4re daa*
   *Mede suban pa, 4d4 ne ahote1*
   *Mede gyidie, papay1 ne kronkron1 b1si*
   *Obiara a 4fa M’as1m na 4di so daa no*
   *Menam ne so b1si – b1si M’as4re daa*

   *Boa me oo*
   *Awurade, boa me oo*
   *Awurade, boa me oo*
   *Na meny1 kronkron*
   *As4re no nti mesr1 W’*
   *Boa me oo*
   *Awurade, boa me oo*
   *Awurade, boa me oo*
   *Na meny1 kronkron*

   *Fred Amoakohene Sarpong*

9. 1. Yɛrɛgye aman ama Yesu
    W4 wiase nyinaa
    Nyame bɛhɛ: ɣɛn den
    Yɛrɛgye aman ama Yesu
    W4 wiase nyinaa
    Nyame bɛhɛ: ɣɛn den
    $bɛhɛ: ɣɛn den ma ɣɛaka N’asɛm
    Obɛhɛ: ɣɛn den ma ɣɛtɛna ama no
    Yɛrɛgye aman ama Yesu
    W4 wiase nyinaa
    Nyame bɛhɛ: ɣɛn den

   2. Wapaw ne no wo sɛ: abusuα
13. Onyame de N’aSEM ahye yen akoma mu
!no na ye de ma wiase

ASEM no bue ani
ASEM no dware
ASEM no ma nkwa enni ewieic
ASEM no bue ani
ASEM no dware
1no na ye de rema wiase

2. Nkwa nSEM a yeanya w4
Yesu No mu
!no na yeureka akyer e: wiase

3. Momma ySEM fa a ngye nk4ka aSEM no
!no na Yesu de ah ye yen nsa

4. $de nSEMkye: ene bedi aSEM no ak yi
Ye i na Yesu de ah ye yen b4

5. $de amaman bhe ye yen nsa
Se yenk4ka N’ase M kyere: wiase
Samuel Sackey Hughes
1. Ab4ne’ mommyra $tease no h4 $no ara ne Jesus
Nea $nyan’ okunafo ba no
$no ara ne Jesus $no ara ne Jesus

$no ara ne Jesus
Nwanwa Odwumay1fo Jesus
Monhyira ne din
$te saa daa
$no ara ne Jesus

2. S1 wo bra y1 gyigya gyigya a $no ara ne Jesus
Nea $ma 1po asor4kye gyaee $no ara ne Jesus

3. Mommyra ne nky1n
$no ne hann $no ara ne Jesus
Nea $ma anifrafo hu ade $no ara ne Jesus

15 Mew4 Pentekost me kra me
Mew4 Pentekost me kra me
Sunsum no aba ne me ab1tena daa
Mew4 Pentekost me kra me
Sunsum no aba ne me ab1tena daa
Mew4 Pentekost me kra me

15 MEDLEY
W4mb4 dawur’ nkodu asaase ano;
W4nsan nk4hw1 Bible;
W4mma frankaa no do na nokwar’ no reyew;
W4nsan nk4hw1 Bible;
Wongyina ndam mma nokwar’ n’,
S1 4ko n’ y1 dzen mpo a;
Mma w4mmpeem adze mfi’r nokwar’ no ho;
As1m nwonwa; enyimnyam as1m;
W4nsan nk4hw1 Bible
As1m nwonwa; enyimnyam as1m;
W4nsan nk4hw1 Bible
PAN (F) 345

(b)
W4nka aheman mu as1m
W4nka aheman mu as1m
Nt1m ara w4nka aheman mu as1m
Nt1m ara w4nka aheman mu as1m
Hena,! Hena,! Hena!, Hena!
Hena na otumi gye nkwa?
Hena,! Hena,! Hena!, Hena!
Hena na otumi gye nkwa?
Jesus na $tumi gye nkwa
W4nka ma aman nyinaa nte
$no ara, $no ara
$no na $tumi gye nkwa.
Eunice Addison
PAN(T) 1136

(d)
Ewuradze bedzi ne hen w4 N’as4r mu
Aman nyina bodu ampa
Aman nyina bodu ampa
N’aho4f1w begu, begu
N’ayamyre b1y1, b1y1
Ne nsa a 4man do n’ b1y1
N’anwanwa dwuma
Ewuradze bedzi ne hen w4 N’as4r mu
Aman nyina bohu ampa.
PAN (T) 590

16 MEDLEY
Yesu y1 me nkunim frankaa yi!
Mehim! m1ko so ahim daa
Yesu y1 me Nkunim frankaa yi!
Mehim! m1ko so ahim daa
$y1 me ky1m, me nkatabo
$ko ma me daa nyinaa
Yesu y1 me nkunim frankaa yi!
Mehim, m1k4 so ahim daa
Grace Gakpetor

(b)
Kae de1 Onyame ay1
na me Ne din no so
Kae de1 Onyame ay1
Na ma Ne din no so
Hyira No, Pagya No
Kae de1 Onyame ay1
Na ma Ne din no so
Grace Gakpetor

17
1. Fa wo ho to Awurade so
Bisa no nea ehia wo
Na $b1y1 ama wo
2. Fa w’akwan hy1 Awurade nsa
Onim nea ehia wo
Na $b1y1 ama wo
3. Fa wani to Awurade so
Tw1n $no ara, na $b1y1 ama wo.
18
Wiase aman nyinaa, munyi
Yehowa ay1;
Amanman nyinaa, monkamfo No;
Na N’ad4e so yen so, na Yehowa nokware
Wo ho daa, Hallelu Ya!
E.B.A. Yeboah
PAN(T) 52

19
Monk4 wiase aman nyinaa m’
Nk4ka M’as1mpa no
M1gye w4n a w1ayera n’de ama Me ho
M1gye w4n a w4ayera n’ de ama Me ho
Michael Agyemang Amoako

20
Nkwa dua si Jordan asub4ntene no ho
Nkwa nsuo b1firi mu aba
Obiara mm1nnnom bi oo
Obiara mm1nnnom bi oo
James Amaniampong

21
Y1b4bom y1aka No do, mbr1 $b1fa biara
Nkwa esutsen no ho na 4ny1n h1nakra
S1 akodzi n’b1y1 d1n ara a,
4b4hw1 h1n hia nyinaa;
Y1b4bom y1aka No do, mbr1 $b1fa biara.
Quintet Choruses
PAN (F) 174

22
Nyame animuonyam resian’ ba me so
Ir’b4 gu me so so s: an4pa bosuo
Ide dw kwesec: r’ba me kra mu,
Ima ahosan kcesec ba me so
Onyame animuonyam no
Ir’b4 ba me kra so,
Idwodwo me kra ma ne ho sane no
Nyame animuonyam resian’ ba me so
Onyame animuonyam no
Ir’b4 ba me kra so,
Idwodwo me kra ma ne ho sane no
Nyame animuonyam resian’ ba me so
Opoku Onyinah

23
Christ somafo
W4de adwuma ahy: wo nsa yi
Hw: na ye: no yie daa
W4 bere pa mu
Ne bere b4ne nyinaa mu

Hw: na woamp: w’ahomegye
Christ somafo
W4de adwuma ahy: wo nsa yi
Hw: na ye: no yie daa
Samuel Sackey Hughes

24
!s1 s1 obiara d4 no
Obiara w4 baabiara
!s1 s1 obiara d4 no
$n’ne nkwagye farebae
$s0aa afodi nyinaa
Yasu wu maan aman nyinaa
Obiara w4 baabiara

25
Mede wiase nyinaa ah1 mo nsa
Montu anam4m
’Pem nk4 mo anim
S1 mofa M’as1m, na
mo nante mu a
 Mobehunu s1 ne nyinaa y1 mo de
Mmep4 nyinaa bedwiri
w4 mo anim
Nkoko4 nyinaa b1y1 tonomtonom
M1tene me nsa ’ma wiase ahunu
S1 Otumfo Nyame no na Wakasa
Opoku Onyinah

26
Misii M’as4re w4 4botan no so
$botan no ne Kristo
Gye No di na wobenya d4 nkwa
Gye No di na wobenya nkwa
a enni awie1
Gye No di na wobenya ahome ama wo kra
Gye No di na wobenya
asomdwoe ama wo kra
P. B. Appiah Adu

27
Ana W’akoma p1 nhyira
For, for bra sorsor
For b4hw1 Jesus N’aho4f1w
Mbr1 enyimnyam ndzepa ebu do
For b4hw1 Jesus N’aho4f1w
Mbr1 enyimnyam ndzepa ebu do
Eunice Addison

28
S1 4nka me ho a, mintumi nny1 hwee
S1 4nka me ho a, medi nkogu
S1 4nka me ho a, m1b4 akwankwan
S1 1hy1n bi a enni abradaa
Na s1 mew4 Jesu a, metumi ade nyinaa y1
S1 mew4 Jesu a, midi nkonim
S1 mew4 Jesu a, meky1n nkonimdif0
N’aho4den m’ na medi nim
PAN(T) 986

29
Menya nhyira, nhyira a 4bor do;
Mow4 Nyame a 4tse akoma m’
$y1 Pentekost w4 me kra mu
$y1 ogya a 4tamfo no suro.
Eunice Addison - PAN (F) 569

30
1. M1y1 W’adwuma no yie
Me wura, medi Wo nokor1
Mede me ho no me mmer1 nyinaa,
B1y1 W’adwuma
Grace Gakpetor

31
W4 dua no so h4
$yii Ne d4 kyerce,
$wu maa yen nneb4nyefo
Nanso Wanka amena m’
W4 dua no so h4
$yii Ne d4 kyerce,
$wu maa yen nneb4nyefo
Nanso Wanka amena m’
Nkunimidifo hene ne No!
Nkunimidifo hene ne Awurade!
Wadi nkunima Ne nkur4fo
Yebeyira Ne din daa nyinaa
Opoku Onyinah

32
Onyame mma, mons4re,
Momfa aseda mmre Kristo, yen gyefo
Onyame mma, mons4re,
Momfa ayeyi mmre Kristo no
Wadwiri nitan fasuo no
Wadwiri nitan fasuo a eda yen ne Nyame
tam no
Momfa aseda ne ayeyi ne ahurusi mmre Kristo
no
Wadwiri nitan fasuo n’ ama yen
Eunice Johnson

33
1. Mema amansan nyina ‘ra ahu se:
As4re no ye me de
Mema amansan nyina ‘ra ahu se:
As4re no ye me de

As4re no ye me de
Mesi M’as4re, Mesi M’as4re
Na owu no asaman apon rentumi nntwi mfa
so
Mema amansan nyina ‘ra ahu se:
As4re yi ye me de
2. Mesa yare na manyan awufo
As4re no ye me de
Mesa yare na manyan awufo
As4re no ye me de
Mesi M’as4re, Mesi M’as4re
Na owu ne asaman apon rentumi nntwi mfa
so
Mesa yare na manyan awufo
As4re no ye me de
Eunice Johnson

34
Ana akenkan mbeamudua no ho asa$m
Mbr: Jesus kyii ne mogya gui
Mbr: wo kaw n’ $dze ne bogya dehye tuae
Okyii fii ne pira mfem
$dz4 akoma bob4e wu maa me
$dz4 akoma bob4e wu maa wo
Ao N’anwanwad4 no nt4sir
$dz4 akoma bob4e wui

35
Yen nkwa hene Kristo
Wo na yedan Wo
Wo mu’ na yen nkwagye w4
Yen nkwa hene Kristo
Wo na yedan Wo
Wo mu na yen nkwagye w4
W’awu agye yen
Ama yeanya nkwagye
Yebedi W’akyi daadaa nyinaa
Wo mu na yen nkwagye w4
W’awu agye yen
Ama yeanya nkwagye
Yebedi W’akyi daadaa nyinaa
Wo mu na yen nkwagye w4
A.L. Angoh

36
Da bi h4 no
$barima bi baa wiase yi mu
W4woo No
S1 onipa, nso $y1 Onyame
$br11 Ne ho ase
Na $soaa me yaw nyinaa
De k44 asennua no so
37
Ewuradze nyim adze nyinnaa
$SOR nye asaase nyinnaa nso y1 Ne dze
Onyim ewiei fi ahy1ase
Na biribiara ny1 dzen mma No
Ewuradze nyim adze nyinnaa
$SOR nye asaase nyinnaa nso y1 Ne dze
Onyim ewiei fi ahy1ase
Na biribiara ny1 dzen mma No
Fa wo ho ma No
Na som No yiye
Na 4dze wo b1y1 Ne dze
Egyae wo p1 nyinnaa ma No a
$de wo b4k4 ewiei pa
Fa wo ho ma No
Na som No yiye
Na 4dze wo b1y1 Ne dze
Igylae wo p1 nyinnaa ma No a
$de wo b4k4 ewiei pa
Grace Gakpetor

38
$de Ne nsateaa no aka me
Awurade, de Ne nsa no ato me so
De aka me, aka me
Mente ase bio
Mma me ho
W’ayc me fo-foro
Opoku Onyinah

39
Mo ho d4 ntsi na Jesus baa wiadze d1 m’
Agyenkwa;
Mo ho d4 ntsi na Jesus bowui w4 dua no do;
Mo ho d4 ntsi na $deze m’ rok4 N’enyimnyam mu
Dabi m’bohu No d4 bun nyinnaa d1 mbr1 4tse
N’enyimnyam mu
Dabi m’bohu No d4 bun nyinnaa d1 mbr1 4tse
PSB 389

40
Yiw, yiw, yiw ampa s1
Woy1 $domankoma Nyame

Yiw, yiw, yiw ampa s1
Woy1 $domankoma Nyame
Firi tete-mmere-santene
ab4de santene-awie-1
Obi nni W’ anim nni w’ akyi o
Woy1 $domankoma Nyame
Firi tete-mmere-santene
ab4de santene-awie-1
Obi nni W’ anim nni w’ akyi o
Woy1 $domankoma Nyame
PAN (T) 1230

41
Hw1 Me w4 dua no so,
Wo nti na Mes1n h4
Nu wo ho na bra na wubenya nkwagye
Nu wo ho na bra na wubenya nkwagye
T4 m’ na tew wo ho w4 Agyenkwa mogya no mu
T4 m’ na tew wo ho w4 Agyenkwa mogya no mu
T4 m’ na tew wo ho w4 Agyenkwa mogya no mu
T4 m’ na tew wo ho koraa
PAN (T) 735

42
D4 k1se bi a oyi no w4 Kalvari
W4 Kalvari maa me
D4 k1se bi a oyi no w4 Kalvari
Wadi m’as1m nyinnaa
Wokum Nyame Guammaa
De tuu me kra ho fi
Meda No ase w4 d4 k1se a
$y1i n’ w4 Kalvari.
PAN (T) 1117

43
$y1 Onyame koro no ara
4teasefo Nyankop4n
Nea tetefo ne No y11 adwuma
$y1 Onyame koro no ara
$y1 Onyame koro no ara
$teasefo Nyankop4n
Nea tetefo ne No y11 adwuma
$y1 Onyame koro no ara
Momfa suro ne ahopopo
Ny1 mo nkwagye ho adwuma
$y1 4nokwafo s1 $b1gye mo
$y1 Onyame koro no ara
Momfa suro ne ahopopo
Ny1 mo nkwagye ho adwuma
$y1 4nokwafo s1 $b1gye mo
1. I brought my church out from my side
   By the flow of water and blood
   I have sworn by myself: I’ll build my church
   The gates of hell will not prevail
   My church will always march for-ward in my power

2. I brought my church out from my side
   By the flow of water and blood
   I will build my church upon the Rock
   And desert will become fertile lands
   Dry lands will turn to forests before my church
   And through the church I will draw many to myself
   From East and West, North and South
   Whosoever will come to me shall be saved

3. I brought my church out from my side
   By the flow of water and blood
   I will build my church with gold, and silver
   And I will build with precious stones
   On holiness, faithfulness, and humility
   And through the church I will draw many to myself
   From East and West, North and South
   Whosoever will yield to me I will use

4. I brought my church out from my side
   By the flow of water and blood
   I will strenghten my church to break strongholds
   And take captive all arguments and thoughts
   The church will set all those in capti-vi-ty free
   And through the church I will draw many to myself
   From East and West, North and South
   Whosoever avails themselves shall be saved

5. I brought my church out from my side
   By the flow of water and blood
   I will clo-the my church with miracles
   The blind will see, and lepers will be cleansed
   The lame will leap like deer in the camp of my church
   And through the church I will draw many to myself
   From East and West, North and South
   Whosoever believes in me shall be saved

6. I brought my church out from my side
   And through the church I will draw many to myself
   From East and West, North and South
   Whosoever will come to me shall be saved
By the flow of water and blood
Established in praise and worship to me
My church will then be spotless in glory
Holiness will be the adornment of my church
And through the church I will draw many to myself
From East and West, North and South
My church will be victorious in my name!

Lyrics: Johnson Agyemang Baduh
Music: Opoku Onyinah

2.
For I'm building a people of power
And I'm making a people of praise
That will move through this land by my Spirit
And will glorify my precious name
Build your Church Lord,
Make us strong, Lord,
Join our hearts, Lord, through your Son.
Make us one Lord, in your body
In the Kingdom of your Son
Dave Richards (b. 1947
BBC Songs 221

3.
1. If you would serve the Lord a-right,
Spend sometime in pray'r
If you would keep your armour bright
Spend some time in pray'r

Pray'r, its value none can measure,
It will bring you lasting treasure;
Present help and present pleasure
Spend some time in pray'r

2. If you would daily do His will,
Spend sometime in pray'r.
For strength, his bidding to fulfil,
Spend sometime in pray'r.

3. For pow'r to run the Christian race,
Spend some time in pray'r
Come often to the throne of grace,
Spend some time in pray'r

4. God only can your needs supply,
Spend some time in pray'r
The blessings cometh from on high,
Spend some time in pray'r

Faith Gospel Message
PH 301

4.
Everybody ought to love Him,
Everybody, everywhere;
Everybody ought to love Him,
He will banish every care;
He's the author of salvation,
Condemnation He did bear
Jesus died for every nation
Everybody, everywhere.
Mitchell & L McPherson
PH. 3. H.

5.
1. We are possessing the nations
All over the world
The Lord will give us strength
We are possessing the nations
All over the world
The Lord will give us strength
Strength to preach the word in all the world
Strength to live the word in all our ways
We are possessing the nations
All over the world the Lord will give us strength
Strength to preach the word in all the world
Strength to live the word in all our ways
We are possessing the nations
All over the world the Lord will give us strength

2. We are the chosen generation
Empowered by the Lord
To go and preach the word
We are the chosen generation
Empowered by the Lord
To go and preach the word
Preach the word to all creation
Heal the sick, raise the dead and cleanse lepers
We are the chosen generation
Empowered by the lord
To go and preach the word
Preach the word to all creation
Heal the sick, raise the dead and cleanse lepers
We are the chosen generation
Empowered by the lord
To go and preach the word.

3. We are taking to the Nations
   The message of the cross
   Christ died to save us all.
   We are taking to the Nations
   The message of the cross
   Christ died to save us all.
   In him is life for all the world
   In him is light for all mankind
   We are taking to the Nations
   The message of the cross
   Christ died to save us all.
   In him is life for all the world
   In him is light for all mankind
   We are taking to the Nations
   The message of the cross
   Christ died to save us all.

3. We shall meet our Lord and Saviour
   In a better land
   Where love and joy abound
   We shall meet our Lord and Saviour
   In a better land
   Where love and joy abound
   We will meet our Lord in glory
   Our rewards and crowns we shall receive
   We shall meet our Lord and Saviour
   In a better land
   Where love and joy abound
   We will meet our Lord in glory
   Our rewards and crowns we shall receive
   We shall meet our Lord and Saviour
   In a better land
   Where love and joy abound
   Samuel Sackey Hughes

6. Unchanging One,
   He walks with you,
   Along the way,
   He comforts you.
   Just trust in Him.
   Surely Jesus will keep His promise.
   Opoku Onyinah

7. I need the gold that is refined in fire
   I need the robe that is washed in the blood
   I come, oh Lord, I come, to You
   Purify me from unrighteousness
   Cover my shame and nakedness
   I come, oh Lord, I come to You
   I open the door of my heart to You
   Come and live in me
   And set Your throne inside of me
   Then I will fly on eagles’ wings
   Opoku Onyinah

8. Make me all things to all people
   Teach me to lead many to Christ
   Make me all things to all people
   That I may bring your love to the world
   To the Hebrew make me a Hebrew
   To the Greek make me a Greek
   To the needy a provider
   To the wealthy, one who can share
   To the lonely a companion
   To the broken, one who can mend
   Make me all things to all people
   Teach me to lead many to Christ
   Seth Asare Ofei Badu

9. In brokenness
   We fall prostrate on the altar
   In brokenness
   We fall prostrate on the altar
   Holy Spirit, make us living sacrifices,
   Holy, pleasing and acceptable to you
   Holy Spirit, make us living sacrifices,
   Holy, pleasing and acceptable to you
   Fred Amoakohene Sarpong

10. Go into the world
    Possessing the nations
    Go into the world
    Make all nations disciples
    Go into the world
    Possessing the nations
    Go into the world
    Make all nations disciples
Behold, all authority, dominion and power
Belong to Jesus Christ our Lord
Therefore go, my brother, go, my sister, go,
let’s go
For the Kingdom of God is near
There is power available to save the lost
There is power available to heal the sick
Therefore go, my brother, go, my sister, go,
let’s go
For the Kingdom of God is near
There is power available to raise the dead
There is power available to change the world
Therefore go, my brother, go, my sister, go,
let’s go
For the Kingdom of God is near
Fred Amoakohene Sarpong

11. Who is like unto the Lord?
All knowing and powerful!
Heaven is His holy throne
And the earth, His footstool
And the earth, His footstool

2. Creator is He the Lord
Maker of the universe
Mighty are His handiworks
None can compare with the Lord
None can compare with the Lord

3. Holy is the Lord God
Almighty is His name
There is none like Him in deed
Glorious are His works
Glorious are His works
Grace Gakpetor

12. You are near to me
My Lord, this i know
You'll never forsake me
You own my very life
You own my very life
Grace Gakpetor

13. I’ll build my church, says the Lord
And the gates of hell won’t prevail
And everybody
Will confess that Christ is Lord

I’ll be with you in this mission
You have all power released to you
Make a move, let’s join our hands
Possess the nations
Emmanuel Kyei Boate

14. His love for me brought Jesus to earth as my saviour,
His love for me brought Jesus to die on the tree
His love for me is bringing me nearer to glory
One day I’ll know all the depths of His love for me
PH 5

15. What singing there will be up there,
What singing there will be up there,
When face to face with Jesus we shall stand.
And join the heavenly choir in the better land;
What singing there will be up there,
What glory for the saints to share,
O Glory, glory, glory!
What singing there will be up there.
Hugh Mitchell
PH 151

16. 1. You’ve got to move, you’ve got to move
You’ve got to move, you’ve got to move
When the Lord gets ready,
You’ve got to move, move,
move, move, move

2. You may be high you may be low,
The way to heaven; you may not know,
But when the Lord gets ready,
You’ve got to move, move,
move, move, move

3. You may be rich, you may be poor,
The way to heaven; you may not know,
But when the Lord gets ready
Grace Gakpetor
You’ve got to move, move, move, move, move, move,
*PH 174*

17. We’ll follow Him together wherever He leads. Beside the living waters, our souls He doth feed. Whatever be the conflict, He’ll meet our every need. We’ll follow Him together. Wherever He may lead.

*PH 41*

18.  
1. The whole world is mine
I made it for my glory
My kingdom shall reign
In righteousness eternally
*I will raise you, build you up, and give you power to possess the nations*
*I will shine on you, flow through you and give you power to possess the nations.*

2. The nations are mine
All languages, all peoples
I show forth great might in wonders and signs
For generations.

3. The Church is my bride
Birthed from my side, bought with my blood
My Spirit quickens all whom I call
I’ll build my church!

4. Go into the world,
Be salt and light, stand for the right
On every mountain, mirror my beauty to the world.

5. Take over My world with My Name and My word
The world will be filled with my glory as waters fill the sea.

*David Nyansah Hayfron*

19. I know, I know
I know that Jesus is my savior

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I know, I know, I know
that Jesus is my Saviour

20. I have Pentecost in my soul
I have Pentecost in my soul
The spirit has come
Forever to abide
I have Pentecost in my soul
The spirit has come forever to abide
I have Pentecost in my soul

21. To you I give the whole world
Make a move forward, take possession
If you obey my word and walk in it
You’ll know it all belongs to you
Every mountain shall be made low before you
Every hill shall become leveled
I’ll stretch my hand for the world to know
This saith the Lord God Almighty

*Opoku Onyinah*

22. Our mandate in this generation
Is to possess the nations of the world
Our call is to build a triumphant church
A spotless church without wri-in-kle
Heed the voice of the Master’s call
Let’s give our hearts souls and minds
To possess all the nations
For the kingdom of our Lord and King

*Samuel Sackey Hughes*

23. Touch my eyes and my ears
Help me to see and hear you clearly
I will fulfill my divine call
Touch me with the coal of fire
Touch me, I will fulfill my divine call
Touch me and set me ablaze
And I will ful-ful my divine call

*Opoku Onyinah*
24.
Do not tremble
Do not be afraid
I the Lord, I Am with you
Do not tremble
Do not be afraid
I the Lord, I am with you
The Spirit of God who raised Jesus from the
dead
Lives in you Do not tremble
Do not tremble
Do not be afraid
I the Lord, I am with you

E. K Asamoah