



THE CHURCH OF PENTECOST

2026

**BIBLE STUDY AND
HOME CELL MANUAL**

Volume 1 (January – April)
ENGLISH

*Compiled by
National Discipleship & Leadership Development Committee*

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FOREWORD

To the glory of God, the Vision 2028 Agenda, with the overarching theme, *Possessing the Nations: Unleashing the Whole Church to Transform their World with the Values and Principles of the Kingdom of God* is on course. God's faithfulness and grace, coupled with the commitment of all ministers, officers, and members, have led to major strides in the vision implementation. Well done!

In the year 2026, which is the third year of the Vision 2028 implementation, we shall continue to push the frontiers of the Kingdom and be guided by the theme, ***The Church Unleashed to Transform Society Through the Gospel and the Power of the Holy Spirit*** Acts 8:4-8; 13:1-3; Col. 1:4-6. This theme aligns with the understanding that God is seeking to raise a people who will hold on to His word, walk in the power and authority of the Holy Spirit, and become the church that transforms the kingdom of the world into the Kingdom of our God and of His Christ.

One of the key interventions birthed under the *Possessing the Nations* is the Pentecost Workers' Guild. It is aimed at developing our members through intentional discipleship to contribute to a God-fearing society by being hardworking and committed citizens, having Christ-like behaviour, and demonstrating a high level of integrity, which would

consequently reduce social injustice, corruption, and other social vices in workplaces. Statistics show that people spend a considerable period of their time at work than any other place. Thus, if the saltiness and the light of the Church must be felt by the world, it must enter into the workplace. Peter Wagner, an American proponent for Church Growth and Spiritual Warfare, has said that *Societal transformation is high on God's agenda, and the chief catalytic force to bring it about will be Christians ministering in the marketplace (or workplace)*. Indeed, the transformation of the workplace is a key matrix of the Vision 2028. It is for this reason that all members must be equipped and deployed to bring transformation to their workplaces through the application of biblical values and principles.

In 2026, we are committed to intentionally unleashing all members through the Pentecost Workers' Guild to consciously display the values and principles of the Kingdom of God in their workplaces with the aim of contributing to the *Possessing the Nations* agenda (Eph. 3:10; Col. 1:13, Matt. 5:13–16, Gal. 5:22–24). We are dedicating the first quarter of the year to focusing on the Pentecost Workers' Guild in our Discipleship and Home Cell Groups.

However, with our mission to raise disciples for Jesus Christ, we are committing the first month to key lessons on discipleship.

The National Discipleship and Leadership Development Committee has once again been assiduous at the task with the provision of very insightful lessons tailored not only to equip us but to ignite fresh fire in us and get us unleashed to influence the workplaces with Kingdom values and principles. As I commend the team led by Apostle Dr Samuel Kojo Gakpetor for their commitment to this task, I sincerely call on all ministers, officers, and members of the church to give attention to this intervention as we seek to cover more grounds for Christ.

Let us continue to leave the fortresses of our church buildings and do ministry out there, especially in the workplaces. Every member must commit to belonging to a guild at the local level, commit to attending meetings, and endeavour to apply these golden nuggets of Bible lessons for our collective possessing of the workplaces. Yes, we must win together and make Jesus famous again.

God bless you and may His church continue to make an impact in the nations.

Apostle Eric Nyamekye (Ph.D.)
Chairman, The Church of Pentecost-Worldwide

INTRODUCTION AND ACKNOWLEDGEMENTS

Under the direction of the Chairman, Apostle Eric Nyamekye (PhD.) and the Executive Council, the first quarter of the year 2026 has been committed to the Pentecost Workers' Guild. In compliance with the Executive direction, Volume 1 of our *Bible Study and Home Cell Manual* (January to April) has been crafted to empower, equip, and unleash us to achieve the set goals of the Pentecost Workers' Guild.

The Pentecost Workers Guild was formed with the rationale to mobilise and bring together all members of the church from all working areas and create a platform where they would, through training and mentoring, be equipped and deployed to transform their spheres of work with the values and principles of the kingdom of God, while discharging their duties in a professional manner and with utmost alacrity. All members are expected to belong to a guild – accountants, nurses, masons, teachers, traders, seamstresses, and even students (*in line with their area of study or profession*).

Generally, the Christian has four (4) spheres (SPPP) where he/she operates: Stay (*neighbourhood*); Pay (*where you earn your pay, i.e., workplace or business*); Pray (*Christian fellowship, or church gathering*); and Play (*Social networks, recreation or exercise centres*). Of all of these four (4) spheres, the

workplace is where the Christian spends the majority of their waking time (*usually from 8 am to about 4 pm*). It is therefore imperative that the Christians are equipped at church and deployed to bring transformation to their workplaces through the application of biblical values and principles.

It is important to bring to your attention that this manual presents a new format that calls for new strategies and approaches to Bible Study at the Local Assembly. Kindly note that,

1. The extensive questions and the provision of in-depth answers seek to let discipleship class members navigate the topic and interpret it in the light of the main text.
2. The study includes practical application questions that connect the interpretation to practical issues in life at the workplace. It seeks to bring out the element of application strongly to invoke us to action.
3. This style is a deviation from the previous one of using the introduction and conclusion to answer the discussion question.
4. For these reasons, ministers and discipling leaders must commit to effective preparation to ensure the effectiveness of the Discipleship class sessions.

As always, the ultimate aim of our Bible Study is that action is taken at the grassroots on what is learned to engender collective efforts at transforming our world, in this particular case, our workplaces. It is our expectation that every member will commit to solemnly and prayerfully engage with this material and be ready to be unleashed into the workplace.

Our scriptwriters have once again been dedicated to their task, and we are grateful to them for their sacrifices and toil that have produced a valuable Bible study manual for our dear church. These are Apostles Dr Samuel Kojo Gakpetor, Seth Fianko-Larbi, Pastors Joseph Owusu-Boateng, Bernard Kwarteng, George Osei-Asiedu, Patrick Opoku, and Emmanuel Foster Asamoah. Others are, Eld. Eric Atta Sonno, Dns. Prof. Augustina Adusa Karikari and Dn. Ernest Owusu. As usual, the translation team led by Pastor Alex Anum and the editors led by Pastor George Osei-Asiedu have been meticulous in their work. We heartily acknowledge them for their contributions.

Further, we wish to appreciate the leadership of the Pentecost Workers' Guild (PeWG) for their support in developing the manual. They are Apostle Anthony Mensah (Chairman, PeWG Committee) and Pastor Emmanuel Kenin (Coordinator, PeWG) and all other National Executive Committee members.

As a committee, we remain thankful to God and appreciate the visionary leadership and endearing support of the Chairman, Apostle Dr Eric Nyamekye, the General Secretary, Apostle Samuel Gyau Obuobi, and the Missions Director, Apostle Emmanuel Agyemang Bekoe. All Executive Council members are duly acknowledged for their individual and collective role in discipleship and leadership development in The Church of Pentecost.

Finally, the members of the *National Discipleship & Leadership Development Committee* deserve to be commended for their earnest desire, contributions, and support at the production of this year's manual. They are;

| | |
|-------------------------------|-----------|
| Pastor Joseph Owusu-Boateng | Secretary |
| Apostle John B K Tawiah | Member |
| Apostle Samuel Edzii Davidson | Member |
| Pastor Enock Tawiah Narh | Member |
| Pastor Bernard Kwarteng | Member |
| Pastor Patrick Opoku | Member |
| Elder Eric Atta-Sonno | Member |

It is our fervent prayer that every member of the church will arise and be unleashed to run with the lessons to transform our world of work.

Apostle Samuel Gakpetor
(Chairman, National Discipleship and Leadership Development Committee)

GUIDELINES FOR HANDLING THE BIBLE STUDY & HOME CELL LESSONS/CLASSES

1. Adopt the role of a facilitator, not a preacher
 - a. The study leader should act as a facilitator, guiding discussion rather than delivering a sermon.
 - b. Their role is to elicit responses, encourage reflection, and foster group engagement.
2. Prepare thoroughly beforehand
 - a. Read through the entire study material and all referenced Bible verses prior to the session.
 - b. Prayerfully reflect on the themes and anticipate areas that may require clarification.
3. Introduce the lesson without commentary
 - a. Introductions may be read or paraphrased but should not be discussed or expanded upon.
 - b. This helps avoid digression and keeps the group focused on the lesson's core objectives.
4. Solicit answers from group members before providing the answers in the manual
 - a. With the new approach, the main themes in the study are presented as questions.
 - b. The facilitator must be familiar with the questions and answers for each study ahead of the group meeting.

- c. The facilitator must encourage group members to respond before providing the answers in the manual.
 - d. This will allow for deeper reflection that can produce insightful responses to complement what the manual provides.
5. Read questions clearly and pause for responses
 - a. Each question should be read aloud with a deliberate pause to allow members time to reflect and respond.
 - b. Avoid rushing; silence can encourage deeper contemplation.
 6. Guide responses gently and biblically
 - a. If responses stray from the intended biblical answer, gently redirect using Scripture and the study material.
 - b. Encourage referencing the material and Bible to support answers.
 7. Designate some Sundays solely for preaching from the study outline
 - a. Allocate specific Sundays for focused Bible study without additional preaching.
 - b. This allows for deeper engagement with Scripture and communal reflection.
 8. Foster a spirit of unity and respect
 - a. Create a safe, respectful environment where all voices are valued.

- b. Avoid debates; promote mutual edification and spiritual growth.
9. How to conclude
- a. The conclusion may be read or paraphrased by the facilitator to reinforce key themes.
 - b. Invite a member to summarise what they have learned or found most impactful.
10. Enforce Preparatory Classes at Local and District Levels
- a. Preparatory classes should be consistently implemented at both local and district levels to ensure facilitators are spiritually and pedagogically equipped.
 - b. Attendance should be encouraged as a form of stewardship and accountability in ministry.
 - c. Where possible, preparatory classes may include prayer, peer feedback, and role-play to enhance readiness and confidence.

**THE CHURCH OF PENTECOST – NDLDC
2026 BIBLE STUDY & HOME CELL WEEK BY
WEEK GUIDE (VOLUME 1)**

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WEEK 2

TOPIC: THE PROFILE OF A DISCIPLE – PART 1

Main Text: Romans 12:1–2, Luke 9:23.

Memory Verse: *Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God – this is your true and proper worship.* – Romans 12:1.

Objectives

1. To help members state what it means to be a true disciple of Christ.
2. To explain the critical initial marks (profiles) of a disciple.
3. To challenge members to live daily in full submission to God's will.

Introduction

In today's world, discipleship is often misunderstood as a casual affiliation with Christ. But Scripture paints a much deeper picture – one of full surrender, unwavering obedience, and daily transformation. Just as a student who accepts a prestigious scholarship must commit to a higher standard, a disciple of Christ embraces a life shaped by God's will. This

commitment is not about rules – it is about a relationship. It is about allowing God to direct every aspect of our lives so that we reflect His purpose in all we do.

Today's lesson seeks to help us understand what God expects from His disciples as described in Romans 12:1–2 which focuses on the first two marks of a true disciple.

1. **Who is a true disciple of Christ?**

A **true disciple** is someone who has a personal relationship with Jesus Christ – following Him wholeheartedly, learning from His example, obeying His teachings, and reflecting His character in daily life.

2. **What are the first two important profiles of a true disciple?**

The first two profiles of a disciple identified in Romans 12 include:

- a. A disciple lives a surrendered life.
- b. A disciple is separate from the world's ways.

3. **What does it mean to surrender completely to God?** (Rom. 12:1).

- a. *Surrender is Total* – A disciple's surrender involves offering every part of life – body, mind, time, and resources – to God as a living sacrifice. Nothing is kept back, for everything belongs to Him.
- b. *Surrender is Obedient* – It means yielding one's will and desires fully to God each day, allowing Him to lead and direct our choices. True disciples live with

the awareness that they are God's possession and servants.

- c. *Surrender is Active and Devoted* – Surrender is not passive but a loving, willing response to God's grace. It says, 'Lord, use me for Your purpose', and joyfully obeys His Word in all things.

4. What does it mean to be separated from the world's ways? (Rom. 12:2a).

- a. *Separation means Non-conformity to the World's system* – Paul instructs believers not to conform to the world's pattern, which promotes success without God, pleasure without purity, and religion without relationship. A true disciple resists these worldly pursuits and lives by God's truth.
- b. *Separation is Distinction, not Isolation* – Being separated does not mean withdrawing from society but living differently within it. A disciple's speech, lifestyle, ambitions, and priorities must reflect Christ while engaging the world with love, humility, and integrity.
- c. *Separation flows from Loyalty to Christ* – A disciple chooses to live by God's word rather than the culture's standards because devotion to Christ demands a higher way of life. Our values and decisions are shaped by the Scripture and the leading of the Holy Spirit.

5. Why must a disciple live a surrendered and separated life?

- a. *Christ is Lord and deserves full Allegiance* – Discipleship means yielding completely to Jesus' authority and living under His lordship (Luke 9:23; Rom. 12:1).
- b. *Surrender leads to Transformation* – Only a yielded heart can be renewed and changed by the Holy Spirit (Rom. 12:2).
- c. *Separation preserves Holiness* – Living distinct from worldly patterns keeps a disciple pure and devoted to God (2 Cor. 6:14–18).
- d. *The World's Values oppose God's will* – A disciple must reject worldly influences that conflict with God's truth (1 John 2:15–17).
- e. *Surrender releases Spiritual Power* – A life fully yielded to God becomes a channel for His power and presence (John 15:5; Acts 1:8).

6. What are some practical ways to live a surrendered and separate life?

- a. *Daily yield Your will to God through Prayer and Obedience* – Begin each day by consciously submitting your plans, desires, and decisions to God's direction (Luke 22:42).
- b. *Walk in Humility and Dependence on the Holy Spirit* – Recognise that true surrender is not in your strength but through the Spirit's enabling (Gal. 5:16).

- c. *Let God's word shape Your Thinking and Choices* – Study and meditate on the Scripture regularly so your values and actions align with God's truth (*Psalm 119:9,11; Rom. 12:2*).
- d. *Detach from Worldly Habits and Influences* – Avoid lifestyles, relationships, and environments that weaken your devotion or compromise your witness (*2 Cor. 6:17*).

Life Application Questions

1. In what specific area of your life can you practise complete surrender to God?
2. What specific worldly attitudes or values do you need to let go of to live as a true disciple?

Conclusion

Romans 12:1–2 challenges us into a life of wholehearted discipleship – one marked by total surrender to God and deliberate separation from the world's values. True disciples do not simply admire Jesus from a distance; they follow Him closely, allowing His truth to shape their thoughts, choices, and character.

As we go from this study into the world, let us choose daily to live surrendered to God's will, distinct from the patterns of the world, and transformed by His Spirit. In doing so, we reflect His kingdom in our everyday lives and honour Christ with all that we are.

WEEK 3

TOPIC: THE PROFILE OF A DISCIPLE – PART 2

Main Text: Romans 12:2b–21.

Memory Verse: *Do not be overcome by evil, but overcome evil with good.* – Romans 12:21.

Objectives

1. To help members state the marks of a true disciple as outlined in Romans 12.
2. To explain how transformation, service, and love for others reveal a life shaped by Christ.
3. To equip believers to live out their discipleship through humility, service, and goodness in a world filled with evil.

Introduction

A caterpillar spends days enclosed in a dark cocoon, but through that process, it is transformed into a butterfly. Though hidden for a time, the change is real and lasting. Likewise, the disciple's journey with God is one of *inner transformation* that produces visible change.

In our previous study, we explored how a disciple of Christ lives in total surrender to God and remains distinct from

the world's values. This lesson builds on that foundation, highlighting three (3) additional marks of true discipleship: a renewed mind, loving service to others, and the power to overcome evil with good.

1. **What are the three other profiles of a true disciple in Romans 12?**

The remaining three profiles of a true disciple identified in Romans 12 include:

- a. A disciple is transformed from the inside out.
- b. A disciple serves God and others with love and humility.
- c. A disciple overcomes evil with good.

2. **What does it mean to be transformed from the inside out? (Rom. 12:2b).**

- a. *Transformation begins Within:* True disciples allow God to change them from the inside out, developing Christ-like character. Real transformation starts in the heart and reflects in the way we live.
- b. *Renewal comes through God's word and Spirit:* Our minds are renewed as we study the Scripture and yield to the Holy Spirit's guidance. This renewal reshapes our thoughts, attitudes, and actions to align with God's truth and will.
- c. *Renewal is a continuous Process:* The renewing of the mind is not a one-time event but a daily walk of faith. As we consistently let God's truth influence our thinking, we begin to see life through His perspective and make decisions that honour Him.

3. **How should a disciple serve others in love and humility?** (*Rom. 12:3–8*).
- Serve with humility.* A disciple recognises that every gift and ability comes from God and uses them with a humble heart to honour Him.
 - Serve in Love, not for Recognition.* True service flows from love and obedience to Christ, not the desire for praise or position. It seeks to bless others and glorify God.
 - Serve to build the Body.* Each disciple has a unique role in the church. When we serve together in love and unity, the body of Christ grows stronger and reveals God’s love to the world.
4. **How does a disciple overcome evil with good?** (*Rom. 12:9–21*).
- True Disciples love Sincerely.* A genuine disciple’s love is without hypocrisy – it flows from a pure heart transformed by Christ. This love expresses compassion, forgiveness, and peace, even toward those who may not deserve it.
 - True Disciples respond to Evil with Goodness.* Instead of seeking revenge or holding grudges, disciples choose to forgive, pray for, and bless those who wrong them. This response reflects the heart of Jesus and demonstrates the power of grace over bitterness.
 - True Disciples reflect Christ-like Character.* Overcoming evil with good is the highest mark of

spiritual maturity. It shows that the disciple's life is governed by the Spirit, not by emotions, and reveals the transforming presence of Christ in their actions and relationships.

5. **How impactful are transformed life, loving service, and a posture of overcoming evil with good?**

a. **The Impact on the Individual**

- i. It brings *inner renewal*, peace, and a clear sense of purpose. The believer grows in godly character – humility, and spiritual maturity, becoming more like Christ each day.
- ii. A transformed life enables one to **discern God's will**, live in obedience, and find fulfilment in serving others selflessly.
- iii. By responding to evil with good, the disciple experiences **freedom from bitterness**, strength in trials, and deep spiritual victory. Altogether, these traits produce a believer who is stable, joyful, and fruitful – a living testimony of God's transforming grace.

b. **The Impact on the Church**

- i. *When individual disciples live transformed life, demonstrate love, and overcome evil with good, the entire church is strengthened;* the community becomes **united, caring, and Spirit-led**, marked by humility and mutual service.

- ii. Loving service builds strong relationships and encourages teamwork, while a transformed mindset preserves purity and harmony among members.
- iii. As the church collectively overcomes evil with good, it becomes a **powerful witness** to the world – demonstrating God’s love, breaking the hold of strife and evil, and attracting others to Christ.
- iv. Such a church grows not only in number but in spiritual depth and influence, reflecting the true image of Christ to the world.

Life Application Questions

1. Among the three marks of a true disciple – transformation of the mind, loving service to others, and overcoming evil with good – which do you find most challenging to live out?
2. What intentional steps will you take this week to grow in that area?

Conclusion

The life of a disciple is a continuous journey of transformation, service, and love. As our minds are renewed by God’s truth, we become instruments of His grace, serving others selflessly and responding to evil with goodness. These qualities reveal the heart of Christ in us and make our witness effective in the world.

Bible Study

Let us, therefore, commit ourselves to grow daily in these marks of discipleship – allowing God to renew us, using our gifts to serve, and shining His love even in the face of hostility. In this way, we truly live as disciples who reflect the image and nature of Jesus Christ.

WEEK 4

GOSPEL SUNDAY

TOPIC: THE PLACE OF SMALL GROUPS IN DISCIPLEMAKING

Main Texts: Acts 2:42-47; Exodus 18:13-26; Mark 3:14.

Memory Verse: *Then He appointed twelve, that they might be with Him and that He might send them to preach.* – Mark 3:14.

Objectives

1. To understand the role of small groups in spiritual growth and discipleship.
2. To know the types of small groups in the local church and their functions.
3. To identify the marks of an effective small group.
4. To encourage active member participation in small groups.
5. To highlight the role of effective small group leaders in discipling.

Introduction

In the early church, believers met not only in large gatherings but also in homes, where they shared life, prayed together, studied the Scripture, and strengthened one another (Acts 2:46-47). These smaller gatherings allowed the church to remain a family even as it grew in number. Today, many churches face the challenge of members attending worship services yet remaining unconnected, unnoticed, and spiritually unequipped. Small groups provide a solution by offering close fellowship, accountability, pastoral care, and structured discipleship. In The Church of Pentecost, structures such as **New Converts' Classes**, **Home Cell Groups**, and **Bible Study Groups** were historically intended to function as discipleship spaces where believers are nurtured in the faith and guided into ministry. This emphasis remains essential as we pursue spiritual formation under **Vision 2028**. Today's lesson will help us to understand the place of small groups in discipling and how they contribute to the spiritual growth and mission of the Church.

1. What Are the Various Small Groups in the Local Church?

Small groups are intentional gatherings of believers for fellowship, discipleship, prayer, and mission. They are not casual or random meetings; they are structured communities with purpose and leadership.

These include

- a. *New Converts' Class* – Introduces new believers to foundational Christian teachings and helps stabilise early faith. (*Heb. 5:12*)
- b. *New Members' Class* – Helps those newly added to the church to understand its doctrine, structure, and practices. (*1 Cor. 3:2*)
- c. *Bible Study Groups* – Formally examine the Scripture and help members grow in the knowledge of the Word. (*2 Tim. 2:15*)
- d. *Home Cell Groups* – House fellowship gatherings that build family-like community, prayer support, and mutual care. (*Acts 2:46*)
- e. *Age- and Gender-based Groups (Children, Youth, Men, Women)* – Address life-stage challenges and spiritual needs. (*Titus 2:1-4*)

These groups ensure that every believer is known, cared for, and intentionally disciplined, preventing spiritual isolation and disengagement.

2. How Do Small Groups Facilitate Discipleship?

Discipleship requires relationship, accountability, and practical obedience to the Word. These elements are most effective in smaller, relational settings.

- a. *Small Groups Build Community (Fellowship)* (*Eph. 4:2-3*) – In a small group, believers create a safe environment where believers share life, pray together,

carry one another's burdens, and build genuine relationships. This reflects the New Testament model of believers living as one spiritual household.

- b. *Small Groups Strengthen Biblical Formation (Learning & Growth) (Col. 3:16)* – Small groups allow interactive learning, where members ask questions, discuss the Scripture, and apply the Word to everyday life. Disciples are formed, not just informed.
- c. *Small Groups Support Accountability & Mentoring (Prov. 27:17)* – Members guide and correct one another, while mature believers mentor others through example and counsel. This is life-on-life transformation.
- d. *Small Groups Mobilise Mission (Luke 10:1; Acts 1:8)* – Members pray for the unsaved, plan outreach together, and serve their communities. Small groups are not just inward-focused; they are missional.

3. What Are the Marks of an Effective Small Group?

An effective small group is recognised by:

- a. A mature, stable, and trained leader who models Christlike character. (*1 Tim. 3:1-7*).
- b. Clear purpose and identity known by all members. (*Hab. 2:2*).
- c. Consistent meeting schedule with meaningful fellowship. (*Heb. 10:25*).

- d. Strong biblical foundation, where Christ and Scripture guide teaching, discussion, and decisions. (*1 Cor. 2:2*).
- e. Active care and concern for members, including visitation and support. (*John 13:34-35*).
- f. Spiritual accountability, where members help one another to obey the Word. (*Jam. 5:16*).
- g. Evangelism and service orientation, not merely gathering for personal benefit. (*Matt. 5:16*).

Where these marks are present, discipleship thrives.

4. How Can Members Participate Actively in Small Groups?

Members must:

- a. Commit to attend regularly and on time. (*Psa. 133:1*).
- b. Engage in discussions rather than remain silent observers. (*1 Cor. 14:26*).
- c. Share needs and testimonies to encourage others. (*Jam. 5:16*).
- d. Pray for the group and its members outside of meetings. (*1 Pet. 4:10*).
- e. Serve in roles such as leading prayer, teaching occasionally, visiting, or supporting outreach activities. (*Rom. 10:14-15*).
- f. Invite others, especially new converts, neighbours, and friends. (*Php. 2:1-4*).

Small groups flourish when every member belongs, participates, and contributes.

5. Role of Effective Small Group Leaders

Small group leaders are disciple-makers, not merely facilitators. Their responsibilities include:

- a. Modelling Christ-like living for members to emulate. (*1 Cor. 11:1*).
- b. Preparing and guiding discussions that lead to transformation, not just knowledge. (*2 Tim. 2:2*).
- c. Identifying, mentoring, and developing new leaders to multiply disciples. (*Ezek. 34:15-16*).
- d. Providing pastoral care, including counselling, visitation, and encouragement. (*Eph. 4:12*).
- e. Encouraging evangelism and community engagement. (*2 Tim. 2:2*).

A church's small group ministry is only as strong as its leaders.

Life Application Questions

1. Which small group do you currently belong to, and how committed are you to its life and growth?
2. What practical steps can you take to support or strengthen your group?
3. How can you help your group leader make the group more effective in discipling?

Conclusion

Small groups are God's design for growing believers into Christ-likeness. They provide spaces where every member is known, valued, discipled, and deployed for mission. As we commit to strengthening and participating in our small groups, the church becomes spiritually healthier, relationally stronger, and missionally fruitful.

May God help us to grow together, serve together, and become Christlike together. Amen.

HOME CELL

TOPIC: CLOSING THE BACK DOOR THROUGH DISCIPLESHIP

Main Texts: Luke 15:1–7; John 10:3–5.

Memory Verse: *Watch out that you do not lose what we have worked for, but that you may be rewarded fully.* – 2 John 1:8.

Objectives

1. To help church leaders and members state the dangers of spiritual attrition and how to prevent it.
2. To explain intentional discipleship as a means of retaining new converts and strengthening the church.

Introduction

It is a known reality in many churches that the number of members on record far exceeds the number in regular attendance. While *Possessing the Nations – Phase 1* yielded significant gains in evangelism and church growth, the transition into *Phase 2*, which began in 2023, marks a shift in focus: *unleashing the whole Church to transform every sphere of society with Kingdom values.*

As we continue into this phase, the Church must not only focus on reaching the lost but also on retaining them. The

need to sustain the gains of Gospel Sundays, evangelistic rallies, and individual conversions makes ‘Closing the Back Door’ a critical pastoral and strategic focus. Today’s lesson addresses the spiritual, relational, and structural reasons why members exit unnoticed and how intentional discipleship can keep the door shut.

1. **What is the Back Door?** (*John 21:15–17*).

The ‘back door’ refers not to a physical exit but to a metaphorical process of members gradually withdrawing from church life. It refers to the quiet, often unnoticed departure of members who stop attending church. These members often begin missing meetings, disengaging from relationships, and eventually disappearing altogether. Like a mother nurturing a newborn, churches must commit to nurturing and maturing every soul that enters through the front door.

2. **What is the Biblical Foundation of the Back Door?**
(*Luke 15:1–7; John 10:3–5; Ezek. 34:11–16*).

The Bible does not use the term ‘back door’, but it clearly addresses the spiritual reality of people wandering away from the faith community. In Luke 15, Jesus tells a parable of a shepherd who notices one sheep missing and leaves the ninety-nine (99) to search for it, likely the one who slipped out unnoticed. Jesus also describes a relationship where the sheep know and follow their shepherd’s voice (John 10), offering insight into why some leave: a lack of relation between the

sheep and shepherds. Similarly, in Ezekiel 34 God confronts negligent shepherds and declares His intent to personally seek out the lost and heal the wounded.

These passages show that closing the back door is not just a modern concern but a biblical one rooted in the shepherding responsibility of leaders.

3. What Key Lessons emerge from all Three Passages? *(Luke 15:1–7; John 10:3–5; Ezek. 34:11–16).*

- a. *Spiritual disengagement is preventable when we know our flock personally (John 10:3; Ezek. 34:12)* – Like Jesus, leaders must know their members by name and relationship, not just by attendance. People are less likely to exit quietly when they feel seen and known.
- b. *Proactive pursuit prevents quiet exits (Luke 15:4; Ezek. 34:11–12)* – A shepherd who counts and cares will notice absences and act, reducing the likelihood of unnoticed departures.
- c. *Holistic pastoral care closes the door to discouragement (Ezek. 34:15–16)* – Members are more likely to remain when their emotional, spiritual, and physical needs are compassionately addressed.
- d. *Lack of spiritual clarity opens the back door (John 10:5)* – When members do not hear Christ’s voice in our leadership, they follow other influences. Discipleship helps them stay rooted in truth.

- e. *Reintegration must be celebrated and affirmed (Luke 15:6–7)* – Restoration should be visible and joyful, showing the church values every soul and welcomes returnees warmly.

4. **Who Are Those That Use the Back Door?** (*Matt. 13:20–21; Heb. 10:24–25; 1 John 2:19*).

In every congregation, there are individuals who are at higher risk of slipping out quietly through the ‘back door’, leaving the fellowship without confrontation, follow-up, or restoration. The scripture acknowledges that not all who begin in the faith community remain. Jesus warns that some receive the Word with joy but fall away when trials come (*Matt. 13:20–21*). Hebrews urges believers not to neglect meeting together (*Heb. 10:24–25*), while *1 John 2:19* describes those who ‘went out from us’ because they were never truly rooted. Those most likely to use the back door include:

- a. ***Newcomers or visitors*** – If not warmly welcomed or instantly connected, they may never return after their first or second visit.
- b. ***New converts*** – Without proper discipleship, their early faith can wither under temptation, trials, or confusion.
- c. ***New members*** – Those who have joined but not been fully integrated into church life may feel disconnected and gradually fall away.

- d. *Disengaged long-time members* – Those who once were active but now feel overlooked, offended, or spiritually dry may drift away silently.

These individuals often feel unloved, unnoticed, or unfulfilled spiritually. Without intentional follow-up and meaningful engagement, they slowly withdraw, and their absence may go undetected until it is too late. Recognising these groups helps the church to proactively *close relational and pastoral gaps* that make the ‘back door’ accessible.

5. **What are the Causes of the Back Door?** (*Exod. 32:1–6; John 6:66–68; Acts 6:1–4; Prov. 27:23*).

While certain groups may be more prone to slipping out through the ‘back door’; it is often the internal environment of the church, its culture, leadership, and systems, that unintentionally drive them away. When foundational aspects of church life are neglected, members feel disconnected, discouraged, and eventually disengage. Some common causes include:

- a. *Lack of close relationships* – When members are not known by name or not integrated into meaningful relationships, they drift away (John 10:14).
- b. *Unfulfilling services* – Spiritually dry services or sermons that do not meet members’ needs can lead to disinterest (1 Cor. 14:26; Col. 3:16).
- c. *Absence of spiritual leadership* – Where leaders are not spiritually present or proactive, the flock scatters (Jer. 23:1–2; 1 Peter 5:2–3, Exo. 32:1–6).

- d. *Poor handling of grievances* – Unresolved offences often push people out of fellowship (Matt. 18:15–17; Eph. 4:31–32).
 - e. *Welfare challenges* – Economic needs unmet by the church may leave members feeling neglected or uncared for (Acts 6:1–3; Gal. 6:2, 10).
3. **How Can We Close the Back Door?** (*John 21:15–17; Acts 20:28; Gal. 6:9–10; 1 Peter 5:2–4*).
- a. *Strengthen Membership Monitoring* – Use attendance registers effectively. Leaders must follow up with absentee members and track disengagement trends. Maintain a visitor and new member logbook with contact information for effective follow-up (Prov. 27:23; Heb. 13:17).
 - b. *Organise Effective New Converts and Members' Classes* – Every Local Assembly must organise effective New Converts and New Members Classes that serve to ground new converts, new members and visitors. Equip mature believers and officers to lead the classes (Acts 9:10–19; 26–28).
 - c. *Prioritise Intentional Discipleship* – Discipleship must be structured. Assign members to Bible Study and Home Cell Groups and give them responsibilities that foster growth and engagement (Matt. 28:19–20; Col. 1:28–29),

- d. *Intensify Visitation* – Leaders should frequently visit members, especially those absent. Structured reporting helps monitor pastoral care effectiveness (Ezek. 34:15–16; Heb. 3:13).
- e. *Address Welfare Needs Proactively* – Communicate clearly about what support the church can provide. Transparency and love build trust and reduce disappointment (Acts 4:34–35; Jam. 2:15–17).
- f. *Teach on Closing the Back Door* – All officers and members must be taught not to contribute to the opening of the backdoor but rather, to be part of closing the backdoor. The Assemblies must hold seminars and Bible studies on this topic and engage local leaders to uncover context-specific challenges and solutions (2 Tim. 4:2; Hos. 4:6).
- g. *Revitalise Pastoral Care* – Pay attention to new converts and members, not just the established ones. Pastoral care is vital for member retention (1 Thess. 5:12–14; Eph. 4:11–13).

Life Application Questions

1. How would you intentionally reach out to those who have exited through the ‘back door’ – those who have drifted away from fellowship – and lovingly guide them back to the sheepfold?
2. What practical steps can you take as a church leader or member to ensure that no one exits through the ‘back door’?

Conclusion

As Phase 2 of *Possessing the Nations* agenda continues, the need to close the back door becomes urgent. We cannot afford to lose what we have worked for. Every soul matters.

Closing the back door is not optional; it is essential. It requires deliberate discipleship, caring leadership, and Spirit-led commitment to follow-up. As we unleash the whole church, may we also fortify it from within.

May God grant us grace and wisdom to preserve the harvest He brings into His church.

WEEK 6

TOPIC: YOUR WORK MATTERS TO GOD

Main Texts: Colossians 3:22–25; 4:1; Ecclesiastes 9:10.

Memory Verse: *And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.* – Colossians 3:17.

Objectives

1. To help believers appreciate that every form of honest labour is a divine calling.
2. To help members pursue sincerity, diligence, and excellence in their daily tasks.
3. To motivate members to see their workplaces as their mission fields.

Introduction

Every task you perform, whether big or small, is of value before God. Work is not just a means to earn a living; it is an act of worship and service. From the beginning, God gave humans the responsibility to work and care for creation (Gen. 2:15). This shows that work was part of God’s perfect plan, not a punishment. When you work with honesty, diligence, and excellence, you reflect God’s character and bring glory to Him.

God is interested not only in pastors or missionaries but in teachers, farmers, traders, artisans, and every worker who performs his\her duties faithfully. Your workplace is your mission field – a place to demonstrate love, honesty and compassion. Even the simplest task becomes sacred when done for God’s glory. In today’s lesson, we shall explore why our work matters to God, the purpose of work and how we can use our work to bless others, shape character, and advance God’s purpose in the world.

1. **Why Does Your Work Matter to God?**

- a. *Man is Created in the Image of God* (Gen. 1:26-27, 5:1) – To be made in the image of God simply means that we are made to resemble God; this refers to the immaterial part of humanity. God is spirit, and so we were created as spirit beings living in a body (Gen. 1:28). We also share in some of His moral attributes, goodness and faithfulness. However, in the context of our study, since God the Creator is a worker, (Gen. 2:2–3; John 5:17; 1 Cor.3:9), we have the ability to do same. By being created in the image of God, we have the capacity for every good work. Humanity was tasked to work before the fall, and so we cannot use the fall as an excuse not to work (Gen. 2:15).
- b. *Man is given the Dominion Mandate* (Gen. 1:26; 2:5) – God gave man dominion over ‘*the fish of the sea and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over*

every creeping thing that creeps upon the earth' (Gen. 1:26). Man is appointed king over creation, and expected to manage, develop and care for creation which includes actual physical work. Therefore, we must harness the earth's resources as well as protect them. In this regard, we are to serve the best interests of all whose lives touch ours – our employers, our customers, our colleagues or fellow workers, or those who work for us or who we meet even casually.

- c. *Man is put into a Garden to Work it* (Gen. 2:15–20) – The Bible states that *'the Lord God took the man and put him in the Garden of Eden to till it and keep it'*. The two words (in Hebrew), *avad* ('work' or 'till') and *shamar* ('keep'), are used to mean the worship of God and keeping His commandments, respectively. The implication is that work is worship. Work done according to God's purpose has an unmistakable holiness and is our act of worship.
- d. *Man was given a Helper as Partner in Work* (Gen. 2:18, 21–25) – As a consequence of being created in God's image, we work in relationship with God and one another. When man (Adam) was given the garden to take care of (Gen. 2:15), God observed that *'it is not good for man to be alone'* (Gen. 2:18). When God gave Adam Eve, He intended that she should help him in all activities in Eden. Eve was created as Adam's 'helper' and 'partner' who would join him in working the Garden of Eden among other things.

2. What is the Purpose of Work?

- a. *To Love and Serve the Lord Jesus* (Matt. 22:38; Eph. 6:5–9) – Ephesians 6:5–9 teaches believers to obey their work masters just as they would obey Christ. Our service must be done wholeheartedly. Work is a calling. Love God through your work.
- b. *To Love and Serve our Neighbours* (Matt. 22:39) – The second greatest commandment is to love our neighbour as ourselves. One of the best ways to serve others is through our work. For instance, when a nurse attends to the sick to be healed, they extend the love of Christ to that person. So, we should use our space to demonstrate the love of Jesus to others.
- c. *To Provide for Ourselves and Others* (2 Thess. 3:10; 1 Tim. 5:8; Eph. 4:28; Prov. 3:27) – When we work, we get earnings to take care of ourselves, our families and even support others who are in need. Hence, if you do not need anything, someone else would need it.
- d. *To fund Kingdom Agenda and its Expansion* – God has an agenda on earth; He wants the kingdoms of this earth to become His Kingdom. Though silver and gold are the Lords, He has decided to use us, Kingdom citizens to fund His agenda. God blesses His children so they will become rivers that will flow resources to fund His Kingdom agenda through the giving of Tithes, missions' offerings, special offerings, welfare offerings, etc.

- e. *To be as a Witness to the Gospel* (Titus 2:9–10) – When we exhibit Kingdom values like excellence, diligence, faithfulness, etc. in the workplace, we are being a witness to the Gospel. People may not even hear you preaching the Gospel, but your lifestyle will be enough of a Gospel to them. Your works, working ethics, and work life and time are all means to witness the gospel. Believers lose their testimony if they are not able to live the Kingdom values at their workplaces.
- f. *To receive the reward from the Lord* (1 Peter 5:4; Col. 3:24 2; Tim. 4:6–8) – In Colossians 3:23, the Bible states that, ... *you will receive an inheritance from the Lord as a reward*. The implication is that the reward we receive from God is not only limited to the works we do at Church, but also includes those we do at work.

3. What Type of Work Matters to God?

- a. As much as God wants us to work, He is concerned about what type of work we do. The Bible admonishes us: “But as He who has called you is holy, so be holy in all manner of conversation; because it is written, ‘Be ye holy; for I am holy’” (1 Peter 1:15–16).
- b. True Christian work ethics rest on truthfulness, devotion, accountability, and faithful service to Christ, regardless of one’s role – whether as a servant or a master.
- c. Some examples of work that is of honest value may include teaching and educating others,

farming, caregiving, preaching, craftsmanship, law enforcement, parenting, community service, business, governance, etc. Each work must be regarded as a sacred calling to be performed diligently and wholeheartedly because there is a Master who takes cognisance of the value of work we offer to humanity.

- d. However, there are some works that do not honour God – thus, any work that is carried out with wrong motives, deceit, selfishness, or malice. Such actions dishonour God’s righteousness and contradict the spirit of love, truth, and integrity.
- e. These works include, but not limited to dishonest business practices, idolatry-related work, sexually immoral activities, occultism, practitioners of witchcraft, drug trafficking, alcohol abuse and its trade, violent or criminal activities, exploitation of others, corruption, spreading falsehood, greed, selfish work motives and perversion of justice.
- f. Our work matters to God and so we should choose our works well and use them to honour God.

Life application questions

1. How can we perform our tasks with the dedication and integrity expected of us in a professional setting?
2. In what ways can we use our skills and profession to serve God and to bless others?
3. How does our attitude at work reveal our faith and relationship with Christ?

Conclusion

In conclusion, the idea that *Your Work Matters to God* invites us to see our daily tasks as part of God's greater purpose. Work, in its many forms, is an opportunity to serve God and others, reflecting His love and character through our actions. Approaching our work with a commitment to serving others can elevate everyday responsibilities into meaningful contributions. By using the workplace as an opportunity to support and positively influence those around us, we demonstrate our values in practical and impactful ways through our interactions and professional conduct. We should work wholeheartedly, knowing our efforts matter within God's larger purpose.

WEEK 7

TOPIC: THE PLACE OF PENTECOST WORKERS' GUILD IN THE LOCAL ASSEMBLY

Main Text: Acts 18:1–5.

Memory Verse: *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. – Ecclesiastes 4:9–10.*

Objectives

1. To equip members to explain the concept of Pentecost Workers' Guild.
2. To help members identify its role and benefits in the Local Assembly.
3. To inspire members to take steps to join and make the Pentecost Workers' Guild vibrant in the Local Assembly.

Introduction

The Pentecost Workers' Guild (PeWG) is a grouping of church members according to their career or trade. That is, if you are an accountant and work in the hospital, your guild will be *Banking and Finance Guild* and not the *Health*

Guild. In the same way, the driver at a school will join the *Transport Guild* and not the *Education Guild*. The guilds are not for only regulated and trained professions but also for non-professionals, i.e. people in the informal sector as well as anyone involved in the world of work.

1. **What are the existing Guilds?**

Currently, the guilds that exist at the national level are Politics and Governance, Health, Information Technology (IT), Built Environment, Business and Trade, Bank and Finance, Media and Communication, Transport, Hospitality and Tourism, Social and Philanthropy, Music and Entertainment, Legal and Judiciary, Artisans, Fashion, Mining (Extractive), Agribusiness, Security, and Education Guilds. However, leadership at the Local Assembly is allowed to group members into a guild if there are members of a trade who are not easily identifiable to any of the above groupings.

2. **What is the purpose of this grouping?**

Is it just another church organisation, or there is more to it? Obviously, there is more to it. These networks of professionals and non-professionals who are members of The Church of Pentecost are committed to being salt of the earth and the light of the world in their places of work and in all spheres of life. In doing this, the Local Assembly serves as the unleashing centre where Kingdom values and principles are taught, inculcated, and group strategies developed to unleash members into the

workplace. It also serves as a safe net where members of the various Guilds return for retreat and reinforcement.

3. How does the Guild classification cater for students?

The Pentecost Workers' Guild allows students and professional (career) trainees to join according to their career interests and aspirations, giving young professionals direct mentorship from established members in their fields. This arrangement will ensure Kingdom values are ingrained in the young professionals.

4. What is the place of Pentecost Workers' Guild in the Local Assembly?

- a. The Guild affords members of the church who ply the same trade (or work within the same profession or career) the opportunity to come together and reason from the same perspective on Kingdom values and principles. They can also plan strategies and methodologies for leaving the four walls of the Local Assembly to be relevant beyond the church house.
- b. It serves as the engine of the church without walls, enabling it to be present in the midst of the world and make an impact in all spheres.

5. How does the Guild play its Role in the Local Assembly? (*Acts 18:3, 4, 18, 19*).

- a. *Avenue for Bible Study and Moral Development* – The Guild provides a platform for members to study the Bible and develop moral codes tailored to their specific

career or trade. This helps members to understand how to apply biblical principles in their workplaces. Paul moved in to see Aquila and Priscilla and then stayed with them. This was important because not only were they able to work on their trade together, but also served as a means to study the Scripture together and later become companions (Acts 18:18, 19).

- b. *Fellowship beyond Spirituality* – The Guild offers fellowship that goes beyond just spirituality. Members can connect with one another on a personal level, sharing experiences and supporting one another in their secular lives. Paul, Aquila, and Priscilla struck up an acquaintance in the church that went beyond the four walls. They had two things in common: they had the same doctrinal belief and the same professions (Acts 18:3, 4). Working together this way creates a deep bond of fellowship because in the Local Assembly, we can relate both at the spiritual and secular levels.
- c. *Sharpening Skills and Collaborating on Projects* – By working together, members can sharpen their skills and collaborate on projects that help them to advance, benefit the community and promote Kingdom values and principles (Prov. 27:17). It becomes easier to transfer skills and collaborate on projects, get to know existing opportunities, and serve as a mentoring platform. In doing this, Kingdom values are brought to bear. For example, two masons in a guild can collaborate and take up a project and execute it with

Kingdom principles and values that will honour the name of the Lord (Exo. 36:2).

- d. *Maturing Together* – The Guild provides a platform for members to mature together in their faith, supporting one another in their spiritual journeys (Eph. 4:11–13).
- e. *Identifying Threats, Challenges, and Strengths* – By working together, members can identify common threats, challenges, and strengths, and formulate solutions to them, becoming more effective witnesses for Christ in their workplaces (Eccl. 4:9–12).

6. What Are the Benefits of Grouping Church Members According to Career or Trade? (Prov. 27:17).

- a. *Targeted Support and Encouragement* – Members can receive targeted support and encouragement from others who understand the specific challenges and opportunities of their profession in an atmosphere of godliness.
- b. *Practical Application of Biblical Principles* – Members can learn how to apply biblical principles in their workplaces, becoming more effective witnesses for Christ as they learn best practices from one another.
- c. *Networking and Collaboration* – Members can network and collaborate with others in their industry, promoting Kingdom values and principles. As members of a guild meet at the Local Assembly, we are able to identify ways in which we can collaborate

on projects in the church, serve with our skillset and other resources to help in building the church, and also positively affect the community. Members share how to demonstrate Kingdom values and principles in their interactions with others.

- d. *Influencing Policy and Practice* – Members can influence policy and practices in their workplaces, promote fairness, justice, and compassion through activities of the Guild in the Local Assembly. It also serves as a place to comfort and encourage members as we face challenges while striving to make a difference. We become each other’s keeper while demonstrating the love of Christ.

7. What are the Challenges Pentecost Workers’ Guild can Face in the Local Assembly, and How can We Overcome them?

- a. *Lack of Commitment* – Members may struggle to commit to the Guild’s activities and responsibilities. This may be due to a lack of understanding of what the Guild’s roles are. This can be resolved by leaders continually projecting the Guild and its roles to members. Also, members can prioritise their involvement, seeing it as a vehicle to impact spheres with Kingdom values and principles, and schedule regular meetings.
- b. *Limited understanding of Guild classifications* – Members have expressed differing opinions regarding their appropriate guild affiliations, with uncertainty

over whether classifications should be determined by profession or workplace. This study provides comprehensive clarification on this issue. The primary objective is to unite individuals who share similar skills, training, and professional backgrounds (orientation).

- c. *Limited Resources* – The Guild may lack the resources needed to achieve its objectives. The Assembly should allocate a budget for guild-related activities. Guild members should be encouraged to provide support in cash (or in-kind); this is to recognise the guild’s impact on members’ lives, the community, and their profession. We can pool our skills and resources together even as we seek support from the church and the community.
- d. *Lack of an activity plan for the various Guilds* – Currently, the guilds have primarily been featured during Bible study sessions, where members are assigned to their respective groups. To enhance engagement, a structured approach should be implemented whereby each guild establishes its own leadership team. These leaders will be tasked with developing activity plans for their guilds, which will then be submitted to the leadership at the Local Assembly for approval. This process will also facilitate more effective discussions regarding budget allocation.

In the face of organisational, spiritual, and relational challenges within the Local Assembly, prayer remains the most powerful and transformative solution available to the Pentecost Workers Guild. Philippians 4:6 reminds us that every challenge – whether spiritual, structural, or relational – can be committed to God in prayer.

Life Application Questions

1. What practical things can you do to get involved in the Pentecost Workers' Guild? We strongly encourage all Home Cell and Home Cell Facilitators to send feedback from participant engagement and discussions to the PeWG membership registration link (<https://register.pentitguild.org/>), to elevate the quality of our future materials.
2. How can the Guild help members adopt biblical principles at work?
3. In what ways can the Pentecost Workers' Guild foster collaboration among members to support the church's mission to possess the nations.

Conclusion

The Pentecost Workers' Guild plays a vital role in the Local Assembly. By grouping church members according to their career or trade, the Guild provides a platform for Bible study, moral development, fellowship, and collaboration. Members can sharpen their skills, mature together, and affect the secular world with Kingdom values and principles. We must all commit to belonging to one guild or the other in the Local Assembly and strive to possess our spheres of work and influence.

WEEK 8

GOSPEL SUNDAY

BREAKING THE WALL OF THE SACRED- SECULAR DIVIDE

Main Texts: Colossians 3:17, 23–24; Ephesians 2:14.

Memory Verse: *So whether you eat or drink or whatever you do, do it all for the glory of God.* – 1 Corinthians 10:31.

Objectives

1. To explain that Christ has already abolished the *spiritual* dividing wall.
2. To establish workplaces, homes, and communities as primary spheres for Kingdom influence and genuine worship.
3. To motivate believers to demonstrate integrated transformed lives where every activity is viewed as service ‘as for the Lord’.

Introduction

For an extended period, a persistent, subtle belief has taken root within the Church: the idea of a ‘sacred-secular divide’. This is the mindset that ‘church life’ (singing, praying, reading the Bible) is inherently spiritual, while ‘ordinary life’ (our

careers, academic pursuits, hobbies, etc.) is somehow neutral or less significant to God. This perspective allows one to be ‘spiritual’ on Sunday morning but operate by a different set of values from Monday to Saturday.

The New Testament fundamentally rejects this dualistic thinking. The Apostle Paul affirms that Christ Himself is our peace, and that He ‘has destroyed the barrier, the dividing wall of hostility’ (Eph. 2:14). While this verse primarily addresses the separation between Jew and Gentile, its theological principle is crucial: God’s mission is one of unification, not division, proving that no sphere of existence is exempt from His redemptive claim. This same unifying power demands that we dismantle the artificial wall that separates our faith from our everyday work. Our true worship is expressed when *everything* – from our words to our deeds – is done ‘in the name of the Lord Jesus’ and ‘for the glory of God’.

1. **How does Christ’s action of ‘destroying the barrier, the dividing wall of hostility’ (Eph. 2:14) relate to the sacred secular divide we often create?**

The original context of Ephesians 2:14 is Christ unifying humanity under one head. By extension, this principle illustrates that Christ demolishes *any* wall we erect that attempts to compartmentalise God’s claim. When we create a sacred-secular divide, we are essentially erecting a new barrier, implying that certain areas of life are hostile or neutral toward

God's authority. This voluntary division limits the broader implications of redemption. Christ's work of peace requires that we acknowledge that His lordship is comprehensive, unifying all aspects of our existence under His grace, leaving no realm – from the pulpit to the production line – outside of His purview. The statement that Christ “has destroyed the barrier” (Eph. 2:14) is the ultimate theological argument against separating Sunday worship from Monday work. If the most profound spiritual hostility has been removed, certainly the less significant division between activities must also fall.

2. **How might the expression ‘in the name of’ influence the character and representation of one’s daily actions?**
(Col. 3:17).

To act ‘in the name of’ is to act as an authorised, vested agent. An individual acting in Christ's name is His personal representative. This command elevates our actions from mere personal preference to public testimony. For instance, in an environment rife with shortcuts, working meticulously is an act of representation. The quality of our work, the tone of our conversations, and the integrity of our decisions in ‘ordinary life’ must therefore be commensurate with the character of the Lord we represent. This charge demands demonstrable excellence, steadfast honesty, and measured grace in every professional or personal interaction, ensuring that ‘whatever you do, in word or deed’, genuinely reflects Him (Col. 3:17).

- 3. How does the principle in Colossians 3:23–24 ‘work at it with all your heart, as working for the Lord, not for human masters’ serve as a practical method for expressing worship in the workplace?**

This verse radically reassigns our ultimate audience and judge. By working ‘as for the Lord’, we eliminate ‘eye-service’ – working hard only when observed – and replace it with a devotion to fidelity, knowing our true Master is always watching. Our motivation shifts from seeking fleeting human praise or mere financial reward to seeking divine approval. This perspective ensures that diligence, ethical behaviour, responsible resource management, and striving for professional excellence are not just secular virtues, but primary, quantifiable acts of worship to the Redeemer. Specifically, the instruction to work ‘not for human masters’ (Col.3:23) is perfectly complemented by the Old Testament wisdom found in Proverbs 16:3: ‘Commit your works to the Lord, and your plans will be established’. This commitment provides the necessary filter, demanding consistent effort and integrity regardless of external oversight or earthly compensation, because the work itself has been offered to God.

- 4. How do these commands (Col. 3:17, 23–24 and 1 Cor. 10:31) demand a unified life? Why is this total integration necessary for a credible Christian witness?**

The mandate to do ‘whatever you do’ (Col. 3:17) and ‘do it all for the glory of God’ (1 Cor. 10:31) leaves absolutely no territory – no part of our schedule, no aspect of our career – outside of Christ’s sovereignty. If our faith is compartmentalised, it

lacks authenticity and is perceived by the world as superficial or merely cultural. An integrated life illustrates that faith is not merely reserved for Sundays, but serves as a holistic and transformative influence. Demonstrating unwavering character in public – where one’s work ethic aligns with personal convictions and is guided by the principle of working ‘as for the Lord’ (Col. 3:23) – provides the most persuasive and significant demonstration of the impact of these beliefs.

Life Application Questions

1. What is one area of your secular life where you tend to work for human approval, and what specific step can you take this week to re-orient it as service unto the Lord?
2. Reflecting on Ephesians 2:14, where have you perhaps built a personal ‘dividing wall’ between your Christian self and a challenging peer or colleague?
3. How can you utilise your words (Col. 3:17) this week to dismantle that barrier by representing Christ’s peace and grace in that interaction?

Conclusion

The wall between ‘sacred’ and ‘secular’ is a human invention, a self-imposed limitation that Christ came to abolish. By integrating our lives under the comprehensive lordship of Jesus, we reject this paralysing divide. Our mission field is not just a distant event; it is the desk we sit at, the family we belong to, and the community we serve. Let us, therefore, embrace the call to ‘do it all... for the glory of God’, fulfilling our vocation to demonstrate the reality of His kingdom in every sphere.

HOME CELL

TOPIC: POSSESSING THE WORKPLACE

Main Text: Daniel 2:1–8, 16–19.

Memory Verse: *Then Daniel returned to the house and explained the matter to his friends Hananiah, Mishael and Azariah.* – Daniel 2:17.

Objectives

1. To explain the relevance of the workplace ministry to the ‘Possessing the Nations’ agenda.
2. To equip believers with reasons to come together at the workplace for strategic impact.
3. To provide practical steps to mobilising people for strategic impact

Introduction

As a Christian in the workplace, you are not alone. Many people share your faith and values, but often, they may feel hesitant to express themselves openly. Creating opportunities for fellowship and witness can help build bridges, foster a sense of community, and demonstrate the love and compassion of Christ. In the Scripture passage, Daniel mobilised and partnered with his three (3) friends to solve a challenge in the kingdom of Babylon where they were serving.

They joined together in prayer seeking divine intervention leading to the revelation of the dream to Daniel in a night vision.

This account highlights the importance of friendship and mutual support in bringing about transformation in the workplace.

1. **Why should we possess the Workplace Ministry?**

- a. Most people spend the greater part of their day at work or in school and some form apprenticeship. Sadly, many of them rarely step into a church. Therefore, the workplace represents a vital mission field – a nation in itself – that must be reached and discipled for Christ (1 Cor. 9:22–23).
- b. There are many people outside the church seeking answers to burgeoning questions. Some are unbelievers and others, backsliders. Workplace ministry offers the opportunity for one-on-one ministry as Christians engage work colleagues, friends, the incarcerated, needy, sick and dejected with the gospel. Philip’s encounter with the Ethiopian Eunuch did not happen in the Synagogue (Acts 8:31–40).
- c. Workplace ministry offers believers the opportunity to live out the principles of their faith in the various spheres of life. Through this, they influence their specific spheres and jurisdictions with Kingdom values and principles (Matt. 5:13–15).

2. **How can we bring together Christians at the workplace for effective witness and transformation?**

Possessing the workplace for Christ is basically influencing work culture and work ethic to reflect Kingdom principles and values. One way we can do this is to bring together Christians at the workplace for effective witness through coordinated efforts. This can be done through the following:

- a. *Start small:* Begin with one-on-one conversations or small gatherings to build trust and rapport with coworkers who share your faith. However, recognise that not everyone may be comfortable discussing their faith openly. Therefore, be mindful of others' boundaries and preferences.
- b. *Find common ground:* Engage in conversations about shared interests, values, or hobbies to build relationships and establish a foundation for spiritual discussions.
- c. Organise fellowship activities:
 - i. *Bible studies:* Organise informal Bible studies or discussion groups, exploring topics relevant to workplace issues and Christian living.
 - ii. *Prayer groups:* Host discreet prayer meetings during breaks or lunch, focusing on workplace challenges and needs.
 - iii. *Service projects:* Plan volunteer opportunities or charitable initiatives that demonstrate Christ's love and care for others at the workplace.

- iv. *Social events*: Organise social gatherings that encourage bonding and friendship among Christian coworkers.

Conclusion

The concept of workplace ministry relates to seeing the places we live and work as our ministry and mission field. This could be in a school, a business, a trade or health facility. Workplace ministry strengthens the concept of serving as followers of Christ in all environments. Building a strong Christian community at work requires effort, patience, and love. By creating opportunities for fellowship and witness, you can demonstrate the power of faith in the workplace and inspire others to explore the hope and joy that comes from following Christ. What it takes is the willingness to be the bearer for the vision to mobilise and take the first steps. The Holy Spirit will bring the enablement.

WEEK 10

MCKEOWN'S MISSIONS

THE KING'S BUSINESS REQUIRES HASTE

Main Texts: 1 Samuel 21:8; Mathew 28:18–20.

Memory Verse: *We must quickly carry out the tasks assigned us by the one who sent us. The night is coming, and then no one can work.* – John 9:4, (NLT).

Objectives

1. To state God's heartbeat for every missionary activity.
2. To equip members with tools to fulfil God's mandate in readiness without excuses.
3. To encourage members to practically pursue God's assignment urgently by recognising that time is limited.

Introduction

Today's lesson emphasises the urgency and commitment that are required in carrying out God's work on earth. As servants of the King, believers are called to act promptly in fulfilling divine assignments. Delayed obedience can hinder God's purposes and limit the impact of His salvation message. We are being reminded that the King's business, that is spreading

the gospel, serving humanity and advancing righteousness, cannot wait for convenience. Every believer must respond with readiness, zeal and purpose, knowing that time is precious and the work of the Kingdom must be done with spiritual urgency.

1. Why is mission work an integral part of the Great Commission?

Mission work is an integral part of the Great Commission because it is the practical fulfilment of Jesus' final command to His followers, *Go therefore and make disciples of all nations* (Matt. 28:19). Through mission work, the message of salvation, love, and reconciliation is carried beyond local boundaries to all peoples. It expresses God's heart for the lost and how we demonstrate obedience to Christ's purpose. Missions extend the reach of the gospel and build faith communities by meeting both spiritual and physical needs. Without the work of missions, the Great Commission remains incomplete, for it is the vehicle through which God's kingdom advances on earth.

2. In what practical ways can one support mission work? (3 John 1:4–5)

- a. The church can support mission work through the following means:

By consistently praying for missionaries, their families, and the communities they serve, and by contributing regularly to mission funds, outreach projects, or directly supporting individual missionaries, the

- church actively participates in advancing the gospel across cultures and regions.
- b. Through the provision of essential items, such as clothing, food, medical supplies, Bibles, and other essentials; and any other form of critical material support (assets).
 - c. The Church can encourage the youth to offer their time, skills, or professional expertise to assist mission activities locally or abroad through the Pentecost Young Missionaries (PYM) initiative.
 - d. Partnering missions work in solidarity and being an advocate of missions. That is the essence of the Church's calling.
3. **How relevant are missions and missionaries?** (*Rom. 10:14–15*)
- a. The Ministry of Foreign Affairs and Regional Integration states that Ghana currently maintains 55 embassies, high commissions and consulates abroad. The CoP Missions Board now operates mission stations in over 190 countries worldwide. These missions help provide support where government aid for refugees is lacking.
 - b. The implication is that missions and missionaries remain the primary means through which the gospel reaches unreached peoples and nations, fulfilling Christ's Great Commission. Beyond preaching, they contribute to social development through education, healthcare and humanitarian services.

- c. In essence, missions and missionaries keep the heartbeat of the gospel alive, ensuring that every generation and nation encounters the saving power of Jesus Christ.

Life application questions

1. What distractions hinder us from fulfilling God's assignments with urgency?
2. In what practical ways can we use our time, talents and opportunities to advance the King's business before it is too late?

Conclusion

The mandate to disciple nations requires haste because God's mission is urgent and time-bound. Every believer is called to act with zeal in fulfilling divine assignments. Scripture reminds us, 'Whatever your hand finds to do, do it with all your might' (Eccl. 9:10), emphasising urgency in service. Likewise, Paul urges, 'Make the most of every opportunity, because the days are evil' (Eph. 5:16). Delayed obedience weakens the impact of God's work, but prompt action advances His kingdom. Therefore, we must serve faithfully, passionately and without hesitation, knowing that God's business deserves our immediate and wholehearted commitment.

WEEK 11

TOPIC: THE WORKPLACE AS A MISSION FIELD

Main Texts: Matthew 9:35–38; John 4:33–38.

Memory Verse: *The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field.* – Matthew 9:37–38.

Objectives

1. To help believers explain their workplaces as a vital mission field.
2. To equip members to live as missional disciples within their daily work environments.
3. To challenge members to start intentional evangelism and discipleship within their workplace relationships.

1. Introduction

When Jesus gave the Great Commission, His instruction to ‘make disciples of all nations’ was not limited to geographic or political territories. It encompassed *all people, in all places*, including offices, markets, hospitals, classrooms, farms, factories, and any other workplace. Yet, many Christians have limited their idea of mission to church or foreign fields,

neglecting the environment where they spend most of their waking hours, the workplace.

As believers, we are not only called to worship in church but also to witness in the world. The workplace is more than a space for productivity; it is a spiritual battleground and a divine platform for Kingdom impact. God has placed us in our respective professions not just to earn a living, but to represent Christ in word, character, and conduct. Today's lesson helps us to consider the workplace as a mission field and how to reach it.

2. **Why Is the Workplace a Mission Field?** (*Matt. 9:35–38; John 4:33–38*).

- a. *Because that is Where the People Are* – In the New Testament, Jesus spent a significant portion of His ministry in public and marketplace settings. Out of Jesus' recorded public appearances, about 95% occurred outside of religious spaces. More than 85% of His parables were drawn from workplace realities, such as farming, fishing, business, construction, and more. He was often found in places where people lived and worked.
- b. *It Occupies Most of Our Time* – Statistics show that the average Christian spends about 70% of their waking hours in the workplace. This makes it one of the most consistent and strategic mission fields in our lives. Unlike Sunday church, the workplace offers extended time for relationship-building, influence, and discipleship.

- c. *It is a Natural Platform for Witness* – Paul, writing to Titus, urged believers to conduct themselves with integrity and excellence so that ‘in every way they will make the teaching about God our Savior attractive’ (Titus 2:9–10). The workplace is where Christian ethics, humility, diligence, and love can shine most powerfully and authentically.
 - d. *It is Often the Only ‘Church’ Some will See* – Many people in our workplaces may never attend a church service or listen to a sermon. But they see how we work, how we speak, and how we treat others. Our conduct and conversations at work can be the only gospel message some people will ever hear or observe.
 - e. *It is an Overlooked but Ripe Harvest Field* – A research work highlights how millions of unsaved people are concentrated in the workforce, from janitors to CEOs. Unlike traditional mission fields (like the 10/40 window or the 4/14 age group), the workplace remains largely unreached, yet full of potential for harvest.
3. **What is Mission Field?** (*Acts 1:8*)
- a. Jesus outlined the broad scope of mission, beginning from Jerusalem to Judea, Samaria, and to the ends of the earth. A mission field, then, is anywhere believers find themselves and share the gospel, live the gospel, and transform the culture with the light of Christ.

- b. In the context of this study, the workplace is a divine assignment, a place where God has intentionally planted us to walk by faith, witness with courage, and work with excellence for His glory. It is where we are to be salt and light, affecting not just individuals but organisational culture and societal structures.
4. **Lessons from Jesus' Approach to Mission** (*Matt. 9:35–37*)
- a. *Jesus Went Where the People Were* – In Matthew 9:35, Jesus went through *all* towns and villages, teaching, proclaiming the gospel, and healing. He was not stationary; He was intentionally present in public and workplace spaces.
- b. *Jesus Saw with Compassion* – When He saw the crowds, He was moved with compassion. They were like sheep without a shepherd (v. 36). Our workplaces are filled with people in emotional, spiritual, and moral confusion. Hence, Jesus is calling us to see them with compassion, not just as colleagues or clients.
- c. *Jesus Called for Workers* – ‘The harvest is plentiful, but the workers are few’ (v. 37). Jesus saw a need for more people willing to go, not to far-off lands only, but to everyday mission fields, like your desk, your clinic, your workshop, or your classroom.
- d. *Jesus Declared the Harvest Is Ready* – Jesus corrected the idea that the harvest was far off. He said, ‘Lift up your eyes and look at the fields; they are ripe for harvest’ (John 4:35). The workplace is not a future mission field; it is ready now.

5. What are Practical Ways to Engage the Workplace Mission Field?

- a. *Learn the Culture but Stay Authentic* – Understand the norms, language, and expectations of your workplace. But do not compromise your Christian identity. Like Daniel in Babylon, you can function effectively in a secular environment without defiling your faith.
- b. *Build Meaningful Relationships* – Mission thrives in the context of trust. Be a good listener, show genuine interest in others, and invest in meaningful workplace friendships. People are more open to the gospel when they feel loved and valued.
- c. *Practice Excellence in Your Work* – Let your work ethic reflect the excellence of Christ. Be known for integrity, diligence, humility, and kindness. Colleagues may not remember your sermons, but they will remember your conduct.
- d. *Pray for and with Colleagues* – Quietly pray for your workplace. Ask God for wisdom, boldness, and opportunities to speak. When appropriate, offer to pray for a colleague facing a challenge, for it is a powerful act of love and faith.
- e. *Serve as Opportunities Arise* – Simple acts of service, including helping with a task, offering encouragement, and showing grace under pressure are often what open doors to deeper conversations about faith. Be ready to give an answer for the hope you have (1 Peter 3:15).

- f. *Proclaim the Gospel* – As much as we can love and serve our colleagues in the workplace, we are to preach the gospel clearly and not just be satisfied that the people will see the gospel lived in our lives. The Great Commission demands that we ‘*Go into all the world and preach the gospel to all creation*’ (Mark 16:15).

Life Application Questions

1. What specific action can you take to live out your faith more boldly in your workplace this week?
2. Are there colleagues God is calling you to reach with compassion and truth? What would you do about them in light of this lesson?

Conclusion

The workplace is not merely a professional setting; it is a Kingdom platform. It is where the gospel can go beyond pulpits and pews into lunchrooms and meeting rooms. Just as Jesus ministered in everyday spaces, so must we.

Let us reject the false divide between sacred and secular and embrace our workplace as a sacred assignment. The harvest is ready: The labourers are few. Will you be one of them?

May God awaken us to the harvest right in front of us and give us boldness to serve as His witnesses in the workplace.

WEEK 12

TOPIC: BE A PATRIOTIC CHRISTIAN

Main Texts: Jeremiah 29:7; Psalm 122:6–9; Proverbs 14:34.

Memory Verse: *Seek the peace and prosperity of the city to which I have carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper.* – Jeremiah 29:7.

Objectives

1. To help believers demonstrate their spiritual and civic responsibility toward the nation and be agents of transformation in their spheres of national influence.
2. To cultivate a sense of patriotism rooted in practical Christian principles and godly values.
3. To inspire Christians to actively pray for, promote, and participate in the peace and progress of Ghana.

Introduction

The opening line of Ghana’s national anthem, “God bless our homeland Ghana and make our nation great and strong,” and similar lines in other national anthems, is not merely a ceremonial phrase sung at national events. These national prayers and declarations of hope carry deep spiritual weight and moral obligation. These patriotic prayers and declaration

echo the longing of every sincere citizen who desires to see Ghana flourish in peace, justice, prosperity, and unity.

As believers, we must understand that our love for country and our love for God are not mutually exclusive. In fact, Scripture repeatedly affirms that God expects His people to seek the welfare of their lands not just for their own benefit but because righteous nations reflect the glory of God.

Unfortunately, many Christians today have disengaged from national matters, discouraged by corruption, injustice, or disillusionment with politics. Others limit their patriotism to symbolic gestures, missing the deeper call to be salt of the earth and light of the world within their nation. This lesson aims to remind us that patriotism, when grounded in God's word, is not just a duty; it is a form of discipleship.

1. **Why Should Christians Be Patriotic?** (*Psalm 122:6–9; Jer. 29:7; Prov. 14:34*)
 - a. *We Are Called to Seek the Welfare of Our Nation* – In the book of Jeremiah, God commands His people, even while in exile, to ‘seek the peace and prosperity of the city’ (Jer. 29:7). If the people of God were expected to care for Babylon, a foreign and pagan land, how much more should we care for our homeland? We are not simply to survive in Ghana and our nations; we are to seek their flourishing through prayer, participation, and public integrity.

- b. *Peace in the Nation Brings Peace to Its People* – The psalmist urges believers to ‘pray for the peace of Jerusalem’ (Psalm 122:6–9). Applied to Ghana and other nations, this means we should consistently pray for our nation’s peace and unity, not just during elections or crises, but daily. When our nation thrives, we all benefit. Peace is not only the absence of conflict, but the presence of justice, opportunity, and righteousness.
- c. *Righteousness Exalts a Nation* – Solomon, the king, teaches that ‘righteousness exalts a nation, but sin is a reproach to any people’ (Prov. 14:34). This is both a promise and a warning. As Christians, we are called to uphold godliness not just in church but in society. Our personal integrity, family values, and public witness collectively shape the spiritual and moral climate of the nation.
- d. *God Has a Purpose for Nations* – The Bible shows repeatedly that God uses nations to fulfil His purposes on earth. Nations like Egypt, Babylon, Israel, Persia, and Rome each played a significant role in the unfolding of God’s redemptive plan throughout history: Ghana and other nations are no exception. God desires that every nation be a light in the world and a beacon of justice, peace, and godly governance. But this depends on the obedience and involvement of His people.

2. How Did Some Biblical Models Demonstrate Patriotism?

- a. *Nehemiah's Burden for Rebuilding* (Neh. 1–2) – While serving a foreign king, Nehemiah heard about the broken walls of Jerusalem. Instead of ignoring the report, he wept, fasted, and prayed, and then he acted. His response makes him a model of godly patriotism, one that combines deep spiritual devotion with practical civic responsibility. In the same way, we must intercede for Ghana and our nations and be prepared to rise and rebuild wherever God has placed us.
- b. *Esther's Boldness for Her People* (Est. 4:13–17) – Though queen, Esther did not remain silent when her people faced destruction. Mordecai reminded her that her position was a divine placement for such a time. Today, God has placed believers in government, media, education, law, business, and every sector, not for personal comfort, but for national impact.
- c. *Joseph's Strategic Leadership in Egypt* (Gen. 41) – Joseph rose to become a prime minister in a foreign land. Through wisdom and integrity, he saved a nation from famine. Similarly, Christian professionals must see their careers not just as jobs, but as callings to serve God's purposes in the nation. Whether in public office, private enterprise, or the classroom, every arena is a platform for godly influence.

3. How Does Patriotism Look Like for the Christian Today?

- a. *Consistent Prayer for the Nation* – We must be intentional about praying for our nation. Pray for our leaders (1 Tim. 2:1–3), our youth, our institutions, and the Church. Intercede against tribalism, corruption, injustice, and stagnation. Ask God to send a revival that touches not only churches but national conscience.
- b. *Practising Civic Responsibility* – Civic duty is part of Christian witness. Pay your taxes honestly, obey laws, vote wisely, and engage in community service. Do not just complain about your nation but contribute to rebuilding it. Be informed about national issues and advocate for justice, especially for the marginalised.
- c. *Living Out Christian Values Publicly* – The world may not read the Bible, but it reads Christians. Let your workplace, neighbourhood, and social media reflect the values of Christ, truth, humility, patience, and love. Righteousness does not end on Sunday; it must be seen from Monday to Saturday.
- d. *Promoting Unity, Not Division* – Avoid divisive rhetoric based on ethnicity, politics, or class. Our nation’s strength lies in its unity. As Christians, we should model reconciliation, listening, and bridge-building. Be a voice of peace and a peacemaker in every conversation.

- e. *Serving the Nations with Your Gifts and Skills* – God has gifted each of us uniquely, not just for personal gain but for national good. Whatever your profession, bring your best. Let your nation feel your impact. Refuse mediocrity, corruption, or apathy. Aspire to excellence and uplift others around you.

Life Application Questions

1. What is one thing you can do this week to contribute to the peace and prosperity of Ghana and your nation?
2. Can you identify a personal strength or position of influence that God may want to use for national impact?
3. Will you commit to consistently praying for the nation and its leaders?

Conclusion

Patriotism is not blind allegiance or partisan loyalty. It is the godly response of a grateful heart that seeks the good of the land God has given us. It is both prayerful and practical, personal and public.

As believers, we must stand in the gap in our nations. The nations need not just skilled professionals but *spirit-filled professionals*; not just political parties, but *prophetic voices*; not just prosperity, but *purity and purpose*.

Bible Study

Let us embody the spirit of our anthem (i, e the Ghana anthem), not only by singing ‘God bless our homeland Ghana’, but by living in a way that invites and reflects that blessing.

Our nation will rise, not by slogans or promises, but by the hands and hearts of a righteous people walking in obedience to God. Let us be those people.

WEEK 13

GOSPEL SUNDAY

TOPIC: UNDERSTANDING VALUES AND PRINCIPLES OF THE KINGDOM OF GOD

Main Texts: Matthew 5:5–7, 21–26; 36–42.

Memory Verse: *For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit.* – Romans 14:17.

Objectives

1. To identify and articulate a richer and more insightful understanding of the core values and guiding principles of God’s Kingdom as revealed through Scripture.
2. To demonstrate and express how these divine truths serve as the foundation for a life that mirrors God’s character and brings transformation to the world around us.

Introduction

The Kingdom of God is not just a future promise – it is a present, transformative reality for every follower of Christ. Central to the ‘Possessing the Nations’ agenda is the call to influence every sphere of life and society with the values and principles of God’s Kingdom. We are being equipped and

released to bring lasting change by embodying these divine truths. As Christians, we must continually anchor ourselves in Scripture – the ultimate source of Kingdom values and principles. These truths are designed to shape our moral character, guide our decisions, and cultivate a life of discipline and integrity. Through Scripture, reflection, and practical application, we deepen our understanding of these values and allow them to reshape our worldview. As our minds are renewed, we become living expressions of the Kingdom – demonstrating through our lives what it means to serve, love, and lead under God’s rule.

1. What is your understanding of the Kingdom of God?

The Kingdom is the sphere or domain of God’s influence and control, so anyone who submits to the Lordship of Christ is a citizen of the Kingdom.

2. What is your understanding of values and principles?

Value means ascribing worth, merit, or significance to something. It is a standard that influences behaviours, decision making or actions.

Principle is a fundamental truth that serves as a foundation for behaviour, decision-making or action.

Our understanding of values and principles rooted in the Bible is based on the character of God and His design for how humanity should live in relationship with Him and one

another. Note that, the principles and values of the Kingdom *have eternal worth; their benefit and impact are relevant in this life and the next* (1 Tim. 4:8). Secondly, *their influence and application are relevant to every sphere of human life, namely personal, domestic, economic, and social life.*

3. **What are the core values and principles of the Kingdom?** (*Matt. 5:5–7, 21–26, 36–42*)

- a. *Love* (*Matt. 22:37–40; Mark. 12:29–31, cf. Deut. 6:4, 5, Lev. 19:18*): We are to demonstrate love and compassion for all people, regardless of their background or circumstances (*Matt. 22:37–40*). Stephen, at the time he was being stoned to death, still had love and compassion for his murderers and prayed for them (*Acts 7:60*). David so much loved Jonathan that all the wrong done him by Jonathan's father could not erase that love. He was determined to reward anyone in Saul, his adversary's home for the sake of that love (*1 Sam. 9:1*).
- b. *Humility* (*Matt. 5:5*): Humility is not weakness; it is strength under control. It means recognising our dependence on God, valuing others, and refusing to elevate ourselves above them (*James 4:6; Phil. 2:3*). The Greek word *meek* in Matthew 5:5 is *praus* – strength under control. It reflects a person who trusts God rather than asserting their own power, responds with grace, not aggression, and yields to God's authority and timing.

- c. *Compassion (Matt. 5:7)*: Compassion is a Kingdom value that reflects the heart of God. When we show mercy, we mirror His love and we open ourselves to receive His mercy in return. The promise is reciprocal: those who show mercy will receive mercy from God and others (Col. 3:12-13; Prov. 19:17)
- d. *Self-Control (Matt. 5:21–22, 36–42)*: The fruit of the Spirit gives the ability to **govern thoughts, emotions, and actions** under the influence of the Holy Spirit (Gal. 5:22–23). These verses reveal how Kingdom living requires not just outward obedience, but inward mastery, especially over our emotions, speech, and reactions.
- e. *Integrity (Prov. 10:9)*: This means living in alignment with God’s truth; being honest, consistent, and morally upright in both public and private life in word and deed. As Christians, we need to speak and act honestly (Eph. 4:25), keep promises and commitments, (Matt. 5:37) and do what is right even when it is hard (Dan. 3:16–18).
- f. *Honesty (Matt. 5:33–37)*: Jesus challenges the cultural norm of swearing oaths to guarantee truthfulness. Instead, He calls for honesty – a life so trustworthy that no oath is needed. Integrity of speech is a Kingdom standard. Truthfulness should be consistent, not conditional. Honesty is not just about avoiding lies; it is about being transparent, reliable, and sincere.

- g. *Reconciliation and forgiveness* (Matt. 5:23–26, 38–42): Jesus teaches us to go beyond justice and embrace mercy, healing, and peace. Reconciliation is a priority, and God values peace in relationships as much as worship.
- h. *Kindness* (Eph. 4:32; Exo. 34: 6–7): Kindness is a deeply cherished value in Scripture – one that reflects the heart of God and transforms relationships, communities, and even enemies. Kindness is rooted in **God’s mercy** toward us. It is a response to grace and a reflection of Christ’s love. Kindness is a fruit of the Spirit (Gal. 5:22). It is evidence of spiritual maturity and God’s presence in our lives. Kindness reflects God’s character (Exo. 34:6).

4. What are some core principles of the Kingdom?

- a. *The Principle of Work*: Work is divine. God worked in creation and rested (Gen. 2:2–3). Work is purposeful – It allows us to serve, create, and provide (Col.3:23). Work is a responsibility – Laziness is discouraged (Prov. 6:6–11; 2 Thess. 3:10).
- b. *The Principle of Dignity of labour* (2 Thess. 3:10–12): This passage affirms that **all honest labour has dignity**, regardless of status or type. Paul rebukes idleness and elevates the value of contributing through work. No job is beneath dignity: Every task, when done unto the Lord, is honourable. Work

reflects character: diligence, integrity, and service are Kingdom values. Whether farming, teaching, cleaning, or leading, every role matters in God's economy.

- c. *The Principle of Service (Gal. 5:13; John 13:14–15):*

The **principle of service** is a foundational Kingdom value that reflects the heart of Jesus and the nature of true greatness in God's economy. In Scripture, service is not just an act; it is a lifestyle of humility, love, and purpose.

- d. *The Principle of Respect for all (1 Peter 2:17; Matt. 7:12):*

The **principle of respect for all** is a foundational biblical truth that reflects God's heart for humanity. It teaches that every person – regardless of status, background, or belief – is worthy of honour, dignity, and kindness because they are made in the image of God.

5. **How can you apply these values and principles at your workplace?**

- a. *Integrity:* Be honest in your tasks, avoid cutting corners, and keep your word.
- b. *Humility:* Accept feedback graciously, collaborate respectfully, and avoid prideful competition.
- c. *Compassion:* Support colleagues who are struggling, celebrate others' successes, and be patient.
- d. *Self-Control:* Respond calmly under pressure, avoid gossip, and manage your emotions wisely.

- e. *Service*: Go beyond your job description to help others and contribute to a positive work culture

Life Application Questions

1. Which value or principle do you need to focus on?
2. How will you actively practise it?

Conclusion

Embracing the values and principles of the Kingdom of God is foundational to fulfilling the ‘Possessing the Nation’ agenda. At the heart of this mission is a call to influence every sphere of life – work, family, and community – with God’s truth and character. As we engage with the world, we are called to represent Christ authentically, demonstrating the life of the Kingdom through our actions and choices. Living by these values is not merely a path to personal growth – it is a divine invitation to become vessels of God’s love and light wherever we go. When we apply Kingdom principles in our daily lives, we reflect God’s nature and bring transformation to our environments. This empowers us to uphold and defend these values in every context, unleashing the influence of the Kingdom and reshaping our spheres with its truth, grace, and power.

May God grant us the wisdom and strength to live according to biblical values and principles.

HOME CELL

DEALING WITH CHALLENGES AT THE WORKPLACE

Main Text: Daniel 6:1–28.

Memory Verse: *Whatever you do, work at it with all your heart, as working for the Lord, not for human masters since you know that you will receive an inheritance from the Lord as a reward. It is the Lord you are serving.* – Colossians 3:23–24.

Objective

1. To enumerate some common challenges one faces at work.
2. To explain biblical principles that guide us in handling conflict and ethical dilemmas at the workplace.
3. To outline practical ways to overcome workplace challenges.

Introduction

The workplace can be a source of both fulfilment and frustration. Whether you are in an office, classroom, farm, market, or working from home, challenges are inevitable. Workplace challenges are not obstacles to avoid but opportunities for spiritual growth and character development.

These struggles can test our patience, faith and integrity. How you handle challenges demonstrates Christ's transforming power to the watching world. Your response to difficulty – whether with grace, patience or integrity often speaks louder than words. Let your conduct adorn the gospel. This lesson invites us to explore how biblical wisdom equips us to handle workplace challenges with grace, courage and purpose. By looking at the examples from Scripture and applying practical principles, we will discover how to thrive spiritually – even when the job gets tough.

1. **What are some of the common challenges you face at work?**
 - a. Conflict with co-workers/difficult supervisors
 - b. Ethical dilemmas and moral conflicts
 - c. Pressure to compromise with corrupt practices
 - d. Work-life balance struggles
 - e. Workplace injustice and unfair treatment
 - f. Communication barriers
 - g. Career uncertainty and job insecurity
2. **What challenges did Daniel encounter?**
 - a. *Jealousy and sabotage from coworkers* – Daniel's exceptional performance and favour with King Darius made other officials envious. Daniel 6:4–5. He was targeted for doing well and standing out.

- b. *Unjust laws designed to trap him* (Dan. 6:6–9). He faced legal and systemic opposition to his beliefs. The officials convinced the king to sign a decree forbidding prayer to anyone but the king for 30 days. The law was crafted to trap Daniel, knowing he would remain faithful to God.
 - c. *Pressure to compromise his faith* – Daniel knew the consequence of disobeying the decree – death in the lions’ den. (Dan. 6:10). He had to choose between safety and spiritual conviction
 - d. *Being misunderstood by authority* – (Dan. 6:14–15). Daniel suffered due to leadership’s poor decisions or lack of discernment. King Darius respected Daniel but was manipulated into enforcing the unjust law. Daniel had to endure punishment even though the king did not want to harm him.
3. **What can we learn from Daniel?**
- a. *Integrity matters* (Dan. 6:4): Daniel was trustworthy, honest and consistent with his work. Even his enemies could not find fault with his character. Proverbs 11:3 teaches that ‘the integrity of the upright guides them’. We need to maintain truthfulness even if it is difficult or costly
 - b. *Faithfulness in private builds strength in public*: Daniel’s habit of praying three times a day was not a show – it was a lifestyle (Dan. 6:10). Daily spiritual disciplines prepare you to stand firm when tested.

- c. *Courage to stand alone*: Daniel did not compromise his faith, even when it meant facing death. He chose obedience to God over safety. Daniel's example shows us how to stand firm on principles. Know your non-negotiables and communicate them respectfully but clearly when faced with ethical compromises.
- d. *God honours faithfulness*: God protected Daniel in the lions' den and used his testimony to influence a king and a nation (Dan. 6:22-27). Your faithfulness can lead others to recognise God's power and goodness.
- e. *Excellence glorifies God*: Daniel's exceptional work ethic earned him favour and promotion (Dan. 6:3). Excellence in your work can be a powerful witness to your faith. Colossians 3:23 instructs us to work 'as working for the Lord'. Your professional excellence becomes an act of worship and testimony of your faith.

4. **How can we overcome workplace challenges?**

- a. *Prayer – Seek wisdom daily* (James 1:5): Invite God in your decisions, especially when facing conflict or ethical dilemmas. Seek guidance and strength from God (Phil. 4:6–7).
- b. *Seek support* (Prov. 27:9; Gal 6:2): Build relationships with colleagues, mentors and friends who can offer guidance, encouragement and support.
- c. *Maintain and practise integrity* (Prov. 11:3): 'The integrity of the upright guides them....' Let honesty and consistency define your professional reputation.

- d. *Trust God to deliver and defend you* (Psalm 37:5–6; Prov. 3:5–6): Rely on God’s sovereignty and provision rather than your own understanding.
- e. *Persevere through trials* – Do not give up (James 1:2–4): Challenges define your character and deepen your faith.

5. **Practical Strategies**

- a. *Create spaces for dialogue*: encourage open communication.
- b. *Turn challenges into growth*: View setbacks as opportunities to learn, improve and strengthen your resilience.
- c. *Know your conflict style*: Understand whether you tend to avoid, compete, accommodate, collaborate or compromise accordingly.
- d. *Use behavioural feedback*: Focus on actions not personalities.
- e. Respond to injustice with grace, not retaliation.

Life Application Questions

1. How can we maintain integrity and a godly attitude when facing unfair treatment or pressure to compromise at work?
2. In what practical ways can we invite God into our current workplace challenges?

Conclusion

As believers, we are salt of the earth and light in the world. Your workplace is your mission field. We must strive to demonstrate Christ's character through patience and kind challenges.

Daniel remained committed to God in a hostile workplace, leading to promotion and influence in a pagan empire. His story teaches us to remain faithful, courageous and consistent – even when facing unfair treatment, peer pressure or dangerous consequences. Our ability to remain committed to our faith becomes a living testimony to others.

Daniel's story mirrors the challenges we may face in workplaces, schools or society when our values are tested. God is writing your narrative. Trust that He works all things together for good. Combining faith and practical wisdom allows you to thrive not just to survive in the workplace.

May God help us to reflect His character at the workplace and grant us wisdom in the face of challenges, peace in conflict and joy in our labour.

WEEK 15

TOPIC: KINGDOM PRINCIPLES FOR SOCIETAL TRANSFORMATION I

Main Texts: Matthew 5:13–16; Exodus 1:15–21.

Memory Verse: *Do not be overcome by evil but overcome evil with good.* – Romans 12:21.

Objectives

1. To identify our divine calling as agents of preservation (salt) and influence (light) within the world.
2. To define the fear of God as the unshakable and foundational principle that governs all Kingdom-centred living.
3. To explain why living by God's principles fosters a counterculture that transforms society from within.

Introduction

- a. *The divine mandate of Possessing the Nations is not just a spiritual cliché; it is a call to action that requires believers to be deliberate, visible, and transformative in their everyday environments. In a world plagued by moral decay, rising injustice, and spiritual compromise, the role of the Christian becomes increasingly urgent. While the task may seem daunting, Scripture provides*

us with a clear blueprint: transformation begins at the personal level, with a resolute commitment to a lifestyle that reflects Kingdom values.

- b. *Jesus gives us a metaphor in Matthew 5:13–16:* We are the *salt of the earth* and the *light of the world*. This means our salvation is not to be hidden or kept personal; it carries a mandate for public impact. Salt speaks of preservation, purity, and value; light symbolises clarity, guidance, and influence. In other words, believers are called to confront decay with righteousness and to shine truth amid confusion and darkness. But the strength of this distinct Christian life rests on a central, unwavering pillar: *the fear of God*.
 - c. *The story of the Hebrew midwives in Exodus 1:15–21 gives us an example.* These women, despite being under the authority of the most powerful man in Egypt, chose to obey God rather than compromise their moral convictions. Their actions were not rooted in rebellion but in reverent awe for God, which empowered them to defy evil and preserve life. Their story illustrates the transforming impact of those who live by Kingdom principles, even in hostile cultures.
1. **What are the Christian’s Functions in Society?** (*Matt. 5:13–16*)

Christians are divinely appointed to serve two essential roles in the world: preservation and illumination. Jesus describes us as *the salt of the earth* and *the light of the world*, using everyday elements to communicate profound spiritual responsibility.

- a. *As salt, we are called to prevent the moral rot of society.* Salt preserves what is decaying and adds flavour to what is bland. A believer who embodies this role injects integrity, truth, and moral clarity into every environment, whether it is the workplace, family, or government. Jesus warns that if the salt loses its saltiness, that is, its distinctiveness, it becomes ineffective and is discarded. In the same way, a Christian who conforms to worldly values and loses their moral sharpness forfeits their God-given influence.
 - b. *As light, we are to make God's truth visible through our conduct.* Our light must not be hidden under a basket but placed high where it can give light to all. When believers live out their faith openly, with sincerity and consistency, their 'good deeds' shine brightly. These acts become signposts that direct others toward God, ultimately leading them to glorify the Father in heaven. Therefore, our role is not passive but powerfully active and visible.
2. **What is the Foundation of Kingdom Principles?** (*Exo. 1:15–21*)
- a. *At the heart of every Kingdom principle is one dominant and non-negotiable foundation: the fear of God.* This fear is not a terror that drives us away from God, but a holy reverence that compels us to submit to His will above all else.

- b. *The Hebrew midwives exemplify this principle courageously.* Faced with a royal decree to kill newborn Hebrew boys, a law rooted in fear and evil, they chose a higher allegiance.
 - c. *Their refusal was not political activism or civil disobedience for its own sake.* It was an act of reverent obedience to a higher moral authority. The Bible states plainly, ‘But the midwives feared God...’ Their awe for God’s holiness and justice outweighed any fear of Pharaoh’s punishment. Their action preserved life and triggered divine blessing upon their own households.
 - d. *This incident teaches us that true societal transformation begins not with policy or popularity, but with people who fear God enough to act differently.* The fear of God provides moral clarity, courage under pressure, and the conviction to stand firm when others bow to compromise.
3. **How Can Kingdom Principles Bring About Social Transformation?**
- a. *The Fear of God:* The fear of God serves as the immovable moral compass for believers in every sphere of influence, including education, business, politics, family, and ministry. When we walk in the fear of the Lord, we carry a different standard: one that does not shift with cultural trends. This principle brings about inner transformation and outward integrity. It helps create institutions and environments

where righteousness and accountability can thrive, standing as a bulwark against corruption (Prov. 9:10).

- b. *The Principle of Salt:* Salt slows down decay and preserves the integrity of what it touches. Spiritually, this means that believers function as a moral preservative in their communities. By refusing to compromise on God's truth, we help maintain ethical standards and promote justice. Our conversations, decisions, and behaviours should reflect God's righteousness, adding 'flavour' to culture rather than blending into it (Col. 4:6).
- c. *The Principle of Light:* Light reveals, guides, and exposes darkness. Similarly, when Christians live openly righteous lives, they serve as beacons of hope and clarity. A believer who consistently demonstrates love, truth, and grace becomes a living alternative to the world's brokenness. This kind of life is attractive and convicting; it influences others toward the Source of that light, who is Christ (Eph. 5:8).
- d. The combined effect of these principles is nothing short of revolutionary. When lived out authentically, they ignite a character-driven movement that reshapes society from the inside out, beginning with one person, one family, and one institution at a time.

Life Application Questions

1. In your current context, what is one specific, practical way you can show that your fear of God outweighs your fear of human disapproval or rejection?
2. In your own life, what does it look like to lose your distinct Christian witness, and how can you stay spiritually sharp and uncompromised?
3. What is one concrete way you can reflect Christ's character publicly in your workplace, school, or neighbourhood this week?

Conclusion

To effectively *possess the nations*, we must first live lives that are visibly distinct from the nations. Our calling to transform society begins with living by a higher standard – one that is rooted in the fear of God. This fear births wisdom, courage, and a deep commitment to God's values. When we live this way, we preserve what is sacred, shine truth into darkness, and offer a powerful testimony of God's redemptive purpose.

As Paul urges in Romans 12:21, 'Do not be overcome by evil, but overcome evil with good'. This is more than a personal motto; it is a Kingdom strategy for societal transformation. Let us rise to our calling and faithfully live out these Kingdom principles in every sphere of influence.

WEEK 16

TOPIC: KINGDOM PRINCIPLES FOR SOCIETAL TRANSFORMATION II

Main Texts: Micah 6:6–8; Genesis 39:7–10; 1 Samuel 15:17–22.

Memory Verse: *To act justly and to love mercy and to walk humbly with your God.* – Micah 6:8b.

Objectives

1. To explain that God desires practical, right living, not merely religious observance.
2. To examine the Kingdom principles of responsibility and Integrity as essential and non-negotiable for personal and societal transformation.
3. To identify and address the spiritual dangers associated with the ‘blame game’ and the tendency to justify disobedience through excuses.

Introduction

- a. In our previous study, we laid a foundation by emphasising the necessity of the fear of the Lord as the beginning of wisdom and the starting point for societal transformation. Building upon that foundation, we now explore how this fear of God is practically demonstrated in daily life and interactions.

- b. The mission to ‘Possess the Nations’ is not primarily achieved through public spectacles or grand religious events. Rather, it is accomplished through a lifestyle of obedience, consistency, and personal integrity. It is the day-to-day decisions, made in private and public, that shape a life of influence and transformation.
- c. Our main texts contrast two distinct examples: the prophet Micah’s call to genuine righteousness over ritualism, Joseph’s unwavering integrity in a private moment of temptation, and King Saul’s failure to take responsibility for his disobedience. Together, these passages challenge us to examine our own lives and adopt the Kingdom values that lead to true change.

1. **What Does God Truly Require?** (*Micah 6:6–8*)

In this passage, the prophet Micah responds to Israel’s questions about what offerings or sacrifices might please God. The people thought God desired extravagant rituals, such as thousands of rams or rivers of oil. However, Micah redirects them to what truly matters: a life of righteousness, mercy, and humility.

God’s requirements are simple yet deeply transformative:

- a. *To Act Justly* – This means living in fairness, honesty, and moral uprightness in all relationships and decisions. It involves treating others as we would want to be treated, without partiality or injustice.
- b. *To Love Mercy* – This calls us to be compassionate, forgiving, and kind-hearted, especially when we have the power to do otherwise. It goes beyond justice to show grace.

- c. *To Walk Humbly with God* – This describes a life lived in ongoing dependence on God, recognising His authority, and yielding to His direction. Humility is foundational to obedience.
- d. *To Pursue Peace and Reconciliation* – As believers, we are called to be peace-makers in a world full of division and conflict. We are ambassadors of Christ, carrying a message of reconciliation (Rom. 12:18; 2 Cor. 5:18–20).

True Kingdom transformation begins when we prioritise character over ceremony, relationship over religion, and obedience over offerings.

2. **The Failure of Irresponsibility: King Saul** (*1 Sam. 15:17–22*)

- a. King Saul was given an explicit instruction from God through the prophet Samuel to completely destroy the Amalekites and all that belonged to them. Instead, Saul spared King Agag and kept the best livestock, rationalising that the animals would be sacrificed to God.
- b. When confronted, Saul deflected blame onto the people, claiming they made him do it. This moment revealed a lack of personal responsibility and integrity. Samuel’s response was a powerful indictment: *‘To obey is better than sacrifice, and to heed is better than the fat of rams’*.
- c. This account illustrates how religious appearances can never substitute for heartfelt obedience. Saul’s failure teaches us that God values integrity and responsibility far

above outward rituals. Making excuses or blaming others for disobedience is a direct rejection of God's authority.

3. **The Power of Integrity: Joseph** (*Gen. 39:7–10*)
 - a. Joseph's story stands in stark contrast to that of Saul. Tempted by Potiphar's wife to commit sexual sin, Joseph had no earthly authority present to hold him accountable. Yet he resisted, not out of fear of human punishment, but because of his relationship with God.
 - b. His words, '*How then could I do this great wickedness, and sin against God?*', reveal a deep awareness that all sin is primarily against the Lord. Joseph's integrity was internal, rooted in reverence for God rather than external supervision.
 - c. This kind of integrity is critical for Kingdom advancement. A person of integrity does what is right even when no one is watching, trusting that God always sees. Through this principle, Joseph eventually rose to a position of national influence, illustrating that private purity can lead to public promotion.

Life Application Questions

1. Identify a recent situation where you may have blamed others or circumstances instead of owning your actions. What is your commitment moving forward to act justly and take responsibility?
2. What are some practical ways we can live out the command to 'act justly' and 'love mercy' in our everyday relationships?

3. Is there an area of your personal life where you need to renew your commitment to integrity, knowing that God is always present?

Conclusion

True transformation in society begins with transformed individuals. The lives of Joseph and Saul offer a clear contrast between God-centred obedience and man-centred excuses. Joseph, though a slave, walked in personal integrity, and as a result, was positioned to save nations. Saul, though a king, lost his place due to disobedience and blame-shifting.

Micah 6:8 remains a guide for all who seek to walk in God's ways. He does not merely require religious performance, but a life that reflects His character. As we each strive to act justly, love mercy, and walk humbly with our God, we become vessels of transformation in the world around us.

May we commit to these Kingdom principles and be used by God to bring light and change wherever we go.

WEEK 17

GOSPEL SUNDAY

TOPIC: STAKEHOLDERS IN THE DISCIPLESHIP PROCESS

Main Texts: Matthew 28:18–20; Ephesians 4:11–16; 2 Timothy 2:1–2.

Memory Verse: *And what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also.* – 2 Timothy 2:2.

Objectives

1. To help members identify the key stakeholders involved in the discipleship process and their responsibilities.
2. To highlight the responsibilities of each stakeholder in nurturing spiritual growth and maturity in the Body of Christ.

Introduction

Discipleship is not a solo journey. Just as it takes a village to raise a child, it takes the entire body of Christ to disciple a believer into maturity. Jesus did not merely call individuals to follow Him privately, but He formed a community where each person played a role in encouraging, teaching, correcting, and equipping one another.

In the same way, discipleship today requires multiple contributors, including ministers, teachers, mentors, the local church, families, and the disciples themselves. When each stakeholder plays their role effectively, believers grow into Christlike maturity and are equipped to make other disciples. Today's lesson will explore these vital roles and the shared responsibility we all carry in the discipleship process.

1. **Who Are the Stakeholders in Discipleship?** (Matt. 28:18–20; Eph. 4:11–16; Acts 2:42–47),
 - a. *Jesus Christ* – Jesus Christ is the ultimate discipler and head of the Church. Discipleship begins and ends with Him. He sets the model, gives the Great Commission, and empowers through the Holy Spirit (Matt. 4:18–20; 28:18–20; John 13:13–15).
 - b. *The Holy Spirit* – The Holy Spirit is the divine guide in discipleship. Discipleship is not merely a human effort; it is a Spirit-led journey (Rom. 8:14; Gal. 5:16).
 - c. *The Local Church* – The local church is the primary context where discipleship happens. Through teaching, fellowship, breaking of bread, and prayer, believers are nurtured in community (Acts 2:42–47; Eph. 4:11–16).
 - d. *Pastors and Church Leaders* – They are entrusted with the responsibility of equipping the saints for the work of ministry and helping them attain spiritual maturity (Eph. 4:11–13; 2 Tim. 4:1–2).

- e. *Mentors and Disciples* – Mature believers are called to invest in the lives of younger believers, lead discipleship groups, offer spiritual guidance, accountability, and encouragement (2 Tim. 2:2; Tit. 2:3–5).
- f. *The Believer (Disciple)* – Every disciple has a personal responsibility to grow, obey Christ, and engage in the discipleship of others (Php. 2:12–13; Col. 3:16).
- g. *The Family* – Christian parents and guardians are key disciple-makers, especially in the lives of children. The home should be a centre for daily spiritual formation (Deut. 6:6–9; Prov. 22:6).

2. **What is the Role of each Stakeholder?**

- a. *Jesus Christ* – As the foundation and goal of discipleship, Jesus shapes our identity and mission. Disciples are called to imitate His character and live by His teachings (John 15:4-5; Luke 6:40).
- b. *The Holy Spirit* – The Holy Spirit plays a central role in shaping believers into the likeness of Christ. As our divine counsellor, teacher, and the one who empowers us, the Spirit works within us to bring about lasting transformation and spiritual maturity (2 Cor. 3:18)
- c. *The Church* – The church facilitates discipleship through intentional teaching, spiritual gifts, community accountability, and mission opportunities. Additionally, the local Assembly must establish

effective systems of discipleship – New Convert Classes, Bible Study and Home Cell groups (Eph. 4:15–16; Heb. 10:24–25).

- d. *Church Leaders* – They teach sound doctrine, model godliness, protect against false teachings, and lead the body in mission and service. They participate in and lead the discipleship systems in the Assembly (1 Peter 5:1–3; Acts 20:28).
- e. *Mentors* – Mentors walk alongside less mature believers, visiting them, offering practical life application, spiritual friendship, and personal support (Prov. 27:17; Gal. 6:1–2).
- f. *Disciples* – Each believer must actively pursue spiritual disciplines (prayer, Scripture reading, service), remain teachable, and disciple others (James 1:22; Matt. 28:19–20).
- g. *Families* – In Christian households, parents are called to consistently teach and model biblical values, laying a foundation of faith in children (Eph. 6:4; Psalm 78:5–7, Deut. 6:7–9).

3. **What happens when Stakeholders neglect their Role?** (Hos. 4:6; Jdg. 2:10),

When those entrusted with spiritual leadership, such as pastors, elders, discipleship group leaders, ministry leaders, parents, and mature believers, fail to fulfil their discipleship responsibilities, the church becomes vulnerable to decline, both in strength and in purpose. The scripture shows us that

neglect at the leadership level can have devastating, multi-generational effects. Some of the consequences of neglecting this role include:

- a. *Believers remain spiritually immature* – Without intentional teaching and mentoring, members are stunted in their growth and easily misled (*Heb. 5:12–14*).
- b. *False doctrine and confusion spread* – In the absence of sound teaching, error finds a foothold, and members follow voices that lead them astray (*Eph. 4:14*).
- c. *The next generation is spiritually neglected* – When we fail to disciple our youth and new converts, we risk raising a generation that does not know God (*Judg. 2:10*).
- d. *The Church becomes ineffective in mission and witness* – A disengaged or spiritually weak church cannot impact the world for Christ (*Matt. 5:13–16*).

Just as Israel declined spiritually due to a breakdown in generational responsibility, so also does the Church today suffer when discipleship and pastoral care are not prioritised. Therefore, all stakeholders are to rise to their calling and fulfil their role faithfully.

4. **How Do We Strengthen the Discipleship Process?** (2 Tim. 3:16–17; Col. 1:28–29).
 - a. *Intentional Teaching* – Discipleship must be Bible-centred and goal-driven, aiming for Christlikeness, not just knowledge (2 Tim. 3:16–17).
 - b. *Relational Investment* – Discipleship happens best in relationships. Just as Jesus lived closely with His disciples, we must walk alongside others (1 Thess. 2:8).
 - c. *Multiplication Mindset* – True discipleship produces disciple-makers. We must train others to train others, as modelled by Paul (2 Tim. 2:2).
 - d. *Community Support* – The Church must foster environments that support growth: small groups, mentorships, teaching, and service opportunities (Rom. 12:4–8).

Life Application Questions

1. Which stakeholder role do you currently play in the discipleship process?
2. How can you become more intentional and faithful in that role?
3. How can the Assembly be more effective in the discipleship process?
4. What is the Role of Effective Small Group Leaders?

Conclusion

Discipleship is a shared responsibility. Jesus modelled and mandated it, and the Church is called to carry it out with every member playing his or her part. From pastors to parents, mentors to disciples themselves, each role matters in growing healthy, and reproducing followers of Christ.

Let us each examine how we contribute to this process and commit to strengthening the Body of Christ by faithfully playing our part in discipleship.

HOME CELL

TOPIC: HOW TO DEVELOP KINGDOM VALUES AND PRINCIPLES

Main Texts: Philippians 2:12–13; Exodus 14:13–16.

Memory Verse: *For it is God who works in you to will and to act in order to fulfil His good purpose.* – Philippians 2:13.

Objectives

1. To understand that developing godly values is a continuous process of sanctification, not a one-time spiritual experience.
2. To distinguish between continuous sanctification and one-time spiritual experiences in the development of godly values.
3. To illustrate divine-human partnership as essential to victorious Christian living and spiritual formation.

Introduction

Having previously identified the essential Kingdom values and principles that define the lifestyle of a believer, we must now examine how these values are practically developed and cultivated in our lives. This is a deeply spiritual and

often challenging journey, as believers may find themselves discouraged by personal setbacks or slow progress. However, the message of the Gospel reminds us that we are not called to transformation through our own limited strength. Instead, we are invited into a sacred collaboration between God and humanity, a divine-human partnership.

The Church's agenda to 'Possess the Nations' is not merely a vision; it is a divine mandate that requires transformed people. This great task cannot be accomplished through willpower alone but through a synergy between God's enabling grace and our willing obedience. Our anchor text in Philippians 2:12–13, along with the dramatic events recorded in Exodus 14, clearly illustrate this reality. God is at work within us, building the character of Christ, but He also calls us to respond through intentional and consistent actions. While God works in us to shape our inner lives, we are commanded to work out that salvation in practical obedience.

1. How can we Understand the Progressive Nature of Spiritual Development?

Spiritual growth is not instantaneous; it unfolds gradually through a consistent, intentional walk with God. It is a lifelong journey – a marathon and not a sprint. This progressive transformation is what the Bible refers to as sanctification.

- a. *Being Justified*: When someone first believes in Jesus, an immediate legal change occurs: they are justified.

This means God instantly forgives their sins and declares them righteous. In that moment, they become a ‘new creation’ as described in 2 Corinthians 5:17.

- b. *Being Sanctified*: Sanctification is threefold: we are sanctified, being sanctified and shall be sanctified. It is not a one-time event but an ongoing work of the Holy Spirit. It is the slow but steady alignment of our behaviour and desires with our new identity in Christ. It is the process of becoming in practice what we already are by position in Christ Jesus.
- c. *This lifelong refinement is not passive*. It demands our cooperation. Believers must actively submit their thoughts, habits, and attitudes to God. Romans 12:2 instructs us not to conform to the patterns of this world, but to be transformed by the renewing of our minds. This calls for a deliberate and daily choice to allow God’s truth to reshape us from the inside out. Sanctification, therefore, is both God’s work and our responsibility. We must yield to His Spirit while making choices that align with His will.

2. **How do we Explore the Divine-Human Partnership?** (*Phil. 2:12–13*)

- a. *At the heart of developing Kingdom values is the mystery of divine-human cooperation*. God does not expect us to grow spiritually on our own, nor does He bypass our will in transforming us.
- b. *Philippians 2:12–13 captures this beautifully*. The passage exhorts believers to ‘work out your salvation

with fear and trembling’. This phrase implies reverence, intentionality, and seriousness about our spiritual development. It calls for discipline, effort, and personal commitment to God’s will.

- c. *In the very next verse, we are reminded that our efforts are not self-generated.* ‘For it is God who works in you to will and to act according to His good purpose’. This means that even our desire to obey God originates from Him. He works within us, shaping our motivations (‘to will’) and strengthening our capacity (‘to act’) so that we can fulfil His purposes.
- d. *This is the essence of partnership:* God initiates and empowers, but we respond and participate. We are not working *for* our salvation; that was secured by Christ, but we are called to actively live out the implications of that salvation. It is like cultivating a seed that God has already planted within us. He provides the life, but we must water, nurture, and guard the growth.

3. **How do we Demonstrate the Dynamics of Faith and Obedience?** (*Exo. 14:13–16*)

- a. *A powerful example of this partnership is found in the account of the Israelites at the Red Sea.* In Exodus 14, the people of Israel were trapped between Pharaoh’s army and the impassable sea. In their fear, they cried out. Moses assured them with these famous words: ‘The LORD will fight for you; you need only to be still’. This was the promise of divine intervention, a call to trust in God’s power.

- b. *However, the next verses show that stillness was not the final instruction.* God responded, ‘Why are you crying out to me? Tell the Israelites to move on’ He also commanded Moses to ‘raise your staff and stretch out your hand’. This teaches a critical lesson: God’s miraculous power is often activated through our obedience. The people had to walk forward in faith, even before the sea had parted. Moses had to raise his staff in response to God’s word.
- c. *Faith is not passive. Obedience is not optional.* To develop Kingdom values and walk in God’s purposes, we must be willing to move forward, even when the path is unclear. Trusting God means acting on His word, even before we see the outcome. Just as Israel’s deliverance required movement, our spiritual growth demands obedience coupled with faith.

Life Application Questions

1. When you feel ‘trapped’ like the Israelites, what is the practical difference between ‘being still’ (trusting God) and ‘moving on’ (acting in faith)?
2. What is one specific, practical area in your life where God has given you the ‘will’ and the ‘act’, and you just need to ‘move on’?

Conclusion

The process of developing Kingdom values and principles is not a self-help journey, nor is it something God does for us without our involvement. It is a supernatural collaboration between divine grace and human obedience. The call to ‘Possess the Nations’ requires a kind of believer who is not just spiritually informed but spiritually formed. This formation takes place through the daily disciplines of faith and the intentional cultivation of Christlike values.

We must not remain stagnant, paralysed by fear, self-doubt, or spiritual passivity. At the same time, we must resist the temptation to rely solely on our efforts, as if sanctification were purely a human endeavour. Instead, we are called to walk in faith, confident that ‘it is God who works in you to will and to act’ according to His divine purpose (Phil. 2:13). When we obey, even in small steps, we create the space for God’s transformative power to manifest in our lives and through us into the world.

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