



THE CHURCH OF PENTECOST

2026

BIBLE STUDY AND HOME CELL MANUAL

Volume 2

(MAY – DECEMBER)

*Compiled by
National Discipleship & Leadership Development Committee*

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P. O. Box DC 803,

Dansoman-Accra

Tel: 0244916654

E-mail: ppl.ghana@yahoo.co.uk

FOREWORD

The Church of Pentecost's overarching theme under the five-year vision for 2023–2028 is *Possessing the Nations (Phase II): Unleashing the Whole Church to Transform Their World with the Values and Principles of the Kingdom of God*. As has been iterated over the years, this vision, dubbed Vision 2028, seeks to move the church beyond its four walls, releasing the potential of every believer to become an agent of change in their specific vocation and sphere of influence.

Building upon the foundations of previous years, it has pleased the Lord to grant us the theme for 2026: ***The Church Unleashed to Transform Society through the Gospel and the Power of the Holy Spirit*** (Acts 8:4–8; Col. 1:4–6; Acts 13:1–5). While we face a world marked by secular humanism, corruption, and anti-Christian sentiments, we refuse to be discouraged. We believe that the Gospel – the perfect blend of the message of salvation and the demonstration of the power of the Holy Spirit – has the power to convert cultures, strengthen institutions, and transform systems.

By ‘unleashing’, we have aimed to release the power of the Kingdom of heaven into cultures and systems. Just as the Protestant Reformation transformed the global economy by emphasising the dignity of labour and the integrity of one's word, we are calling every member to see their profession as a divine calling and a service to God. We recognise that ordinariness cannot change a ‘sin-sick’ world; therefore, we rely

heavily on the power of the Holy Spirit. Like the early church in Samaria and Ephesus, we expect signs, wonders, and divine boldness to accompany our proclamation, ensuring that the fragrance of God's Majesty is extended throughout the earth.

The National Discipleship and Leadership Development Committee (NDLDC) has meticulously produced this Bible Study and Home Cell Manual (Volume 2) to equip us for this task. The outlines cover essential topics such as sharing the love of Christ with a dying world; spiritual living in a secular world; the role of the godly home in the unleashing agenda; and the necessity of the Holy Spirit's infilling for ministry. Other topics covered include my job, my Kingdom assignment, living in anticipation of Jesus' second coming, and raising Spirit-filled disciples. These lessons are designed to move us from 'working for a living' to 'living for the purpose of the Kingdom'.

To make the Pentecost Workers' Guild more effective, we have introduced a monthly meeting in which all members are expected to meet in their respective guilds to study workplace-related lessons.

Additionally, the lessons from the "Unleashed To Win Souls in All Spheres" initiative, which was launched last year, will be used to equip our members further to use evangelistic tools effectively: the Get Ready to Win Souls Manual, The One-Minute Witness, and There's New Life for You. The lessons are intended to help church members understand their faith, live Spirit-filled lives, and witness to the lost in all spheres.

I recommend this material to every member of The Church of Pentecost. It is my fervent prayer that as we study and apply these truths, we will not only be a church that gathers but a church that is scattered (unleashed) – moving in power to ensure that the will of God is done on earth as it is in heaven.

The National Discipleship and Leadership Development Committee is commended for its painstaking efforts in producing this timely manual.

May we be reminded that when the Church rises, God rises with her. Let us go forth with the 2026 theme as our banner:
The Church Unleashed to Transform Society through the Gospel and the Power of the Holy Spirit.

God bless you.

Apostle Eric Nyamekye (PhD)

Chairman, The Church of Pentecost

INTRODUCTION AND ACKNOWLEDGEMENTS

To ensure consistent, comprehensive, and in-depth engagement with this theme in small relational groups, the National Discipleship and Leadership Development Committee (NDLDC) has developed a systematic study outline based on the 2026 theme, “The Church Unleashed to Transform Society Through the Gospel and the Power of the Holy Spirit.”

The first manual, Volume 1, provided study outlines centred on the Pentecost Workers Guild, aimed at empowering, equipping, and unleashing all members to transform their various spheres of work with the values and principles of the Kingdom of God, while discharging their duties with professionalism, diligence, and excellence.

In Volume 2, three lessons are dedicated to discussing Vision 2028. In order to deepen understanding of the Vision 2028, it is suggested that, on Sundays when the Vision 2028 lessons are taken, there should be no sermon. Additionally, this volume draws on presentations from seven (7) sub-themes discussed at the 2025 November Heads’ Meeting and 2026 Ministers Conference. These include: Baptism and Infilling of the Holy Spirit: The Divine Source of Strength and Empowerment for the Unleashing Agenda; Sharing the Love of Christ with a Dying World: Members Serving Beyond the Church Walls; Raising Spirit-Filled Disciples for the Unleashing Agenda; The Role of the Local Church; Living in Anticipation of Jesus’

Second Coming: Motivation for the Unleashing Agenda; The Godly Home: Raising God-fearing Families to Strengthen the Local Church and Advance the Unleashing Agenda; Transforming Society Through Prayer and the Power of the Holy Spirit; and Spiritual Living in a Secular World: Lessons from the Exploits of Daniel in a Pagan Society.

To further reinforce the “Get Ready To Win Souls in All Spheres” initiative, Gospel Sundays from May to September have been designated for training members on the effective use of evangelistic tools – Get Ready to Win Souls Manual, The One-Minute Witness, and There’s New Life for You. In addition, Sundays in October and November will also be devoted to training using these materials, accompanied by intensified evangelistic outreach. It is our hope and prayer that these study materials will further equip every member of the Church to play his or her role effectively in possessing every sphere of society with the values and principles of the Kingdom of God.

Once again, we express our sincere gratitude to the Chairman of The Church of Pentecost, Apostle Dr Eric Nyamekye, for his keen interest in promoting group Bible study as an effective means of equipping the saints for the work of ministry. We also deeply appreciate the General Secretary, Apostle Samuel Gyau Obuobi, the Missions Director, Apostle Emmanuel Agyemang Bekoe, and the Executive Council for their invaluable support and guidance.

We further acknowledge the contributions of the scriptwriters—Apostles Dr Samuel Kojo Gakpetor and Seth Fianko Larbi; Pastors Joseph Owusu-Boateng, George Osei-Asiedu, Emmanuel Foster Asamoah, Bernard Kwarteng, and Patrick Opoku; and Elder Eric Atta Sonno—for diligently developing the study outlines for this edition. We also commend the Editorial Team, comprising Pastors George Osei-Asiedu, Emmanuel Teye Sackitey, and Mrs Margaret Addai, for their meticulous editorial work. Our sincere appreciation equally goes to the Translation Teams, led by Pastor Alex Anum, for translating the scripts from English into other languages to facilitate wider accessibility.

Finally, we applaud the members of the National Discipleship and Leadership Development Committee (NDLDC) for their invaluable guidance, inputs, and tireless efforts in reviewing, refining, and ensuring the successful production of the final scripts. 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

We trust that, as we diligently engage with this study material, we will be adequately equipped and unleashed to fight the good fight of faith in every sphere of society and ultimately possess the nations for Christ.

Apostle Samuel Gakpetor (PhD)

*Chairman, National Discipleship and Leadership Development
Committee*

2026 BIBLE STUDY AND HOME CELL - STUDY GUIDE

WEEK	DATE	ACTIVITY	PAGE
MAY			
18	3rd	Communion Sunday	17
19	10th	Understanding The Strategic Objectives of Vision 2028 – Part 1	18
20	17th	Understanding The Strategic Objectives of Vision 2028 – Part 2	25
21	24th	Meet In Your Guilds – My Job As My Kingdom Assignment	32
22	31st	Gospel Sunday – Lesson 1: The Goal of the New Life for All People	37
JUNE			
	1st	Home Cell – Sharing the Love Of Christ With a Dying World: Members Serving Beyond The Church Walls	38
23	7th	Communion Sunday	42

24	14 th	Understanding The Strategic Objectives of Vision 2028-Part 3	43
25	21 st	Meet In Your Guilds – Productivity As An Ingredient In My Kingdom Assignment	52
26	28 th	Gospel Sunday – Lesson 2: New Life, Church, and World	56
	29 th	Home Cell – Mobilising All Members to Participate in Sharing God’s Love With Others	57
JULY			
27	5 th	Communion Sunday	62
28	12 th	Raising Spirit-Filled Disciples For The Unleashing Agenda	63
29	19 th	Meet In Your Guilds – Responsible Behaviour Towards My Kingdom Assignment	68

30	26th	Gospel Sunday – Lesson 3: God Gave Humankind Life	73
	27th	Home Cell – Small Groups As A Tool For Raising Spirit-Filled Disciples	74
AUGUST			
31	2nd	Communion Sunday	79
32	9th	Living in Anticipation Of Jesus' Second Coming – The Motivation For Holy Living	80
33	16th	The Holy Spirit, Divine Source of Strength and Empowerment	87
34	23rd	Meet In Your Guilds – Principles For Spiritual Living in a Secular World: The Case Of Daniel	91
35	30th	Gospel Sunday – Lesson 4: Humankind Rejected Life	96

	31st	Home Cell – Vision 2028 and the Second Coming – The Unleashing Agenda in Perspective	97
SEPTEMBER			
36	6th	Communion Sunday	104
37	13th	The Godly Home – The Divine Blueprint For The Family	105
38	20th	Meet In Your Guilds – Lessons From The Reformation Movement On Godly Work Ethics	110
39	27th	Gospel Sunday – Lesson 5: God Has Given New Life in Jesus Christ	114
	28th	Home Cell – The Family As A Living Church – Relational, Redemptive, And Spirit- Filled	115

OCTOBER			
40	4th	Communion Sunday	120
41	11th	Meet In Your Guilds – A Christian-Led Transformation Of National Work Culture	121
42	18th	Lesson 6: Everyone Must Accept the New Life in Jesus	126
43	25th	Gospel Sunday - Lesson 7: We see the New Life in Humankind's Deeds	127
	26th	Home Cell – Lesson 8: The Witness Must Receive the New Life	128
NOVEMBER			
44	1st	Communion Sunday	129
45	8th	Lesson 9: The Witness Must Prepare Themselves	130
46	15th	Lesson 10: How to Share the Gospel with People	131
47	22nd	Lesson 11: How to Let People Know Jesus	132

48	29th	Gospel Sunday – Lesson 12: How to Disciple People in the Church	133
	30th	Home Cell – Aggressive Evangelism and Follow-Up	134
DECEMBER			
49	6th	Communion Sunday	135
50	13th	Rationale of 2027 Theme	136
51	20th	Fasting as a Catalyst to Active Prayer	137
52	27th	Christmas Convention	142
	28th	Home Cell – Open Forum	143
EXTRA SCRIPTS			
1	Unleashed Families – Transforming The Church And Society		144
2	Understanding The Spiritual Landscape Of Society		148
3	Prayer As A Means Of Strategic Legislation and The Divine Prescription		153
4	The Local Church and Discipleship		157

5	The Baptism and Infilling of The Holy Spirit	161
6	Unleashing God's Provision To Heal A Dying And Desperate World	166
7	The Eternal Mindset – Motivation For Sacrificial and Contented Living	171

WEEK 18

COMMUNION SUNDAY

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

WEEK 19

TOPIC: UNDERSTANDING THE STRATEGIC OBJECTIVES OF VISION 2028 – PART 1

Main Texts: 1 Thessalonians 1:7–10, Titus 2:13–14.

Memory Verse: *His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms* – Ephesians 3:10.

Objectives: By the end of this study, the member will be able to:

1. Understand Strategic Objectives 1–5 of Vision 2028.
2. Appreciate the role of every member in achieving the Vision 2028 agenda.
3. Commit to participate in the fulfilment of the strategic objectives of Vision 2028.

Introduction

The theme for Vision 2028 is, **Possessing the Nations II – Unleashing the Whole Church to Transform Their World with Values and Principles of the Kingdom of God.** The call to ‘possess the nations’ is not only about church growth, but about raising believers who will carry Kingdom values into every area of society.

The Overall goal of the Vision 2028 is *A church where members go to possess their nations/ worlds by transforming every*

worldview, thought, and behaviour with values, principles, and lifestyle of the Kingdom of God and thereby turning many people to Christ.

The vision calls the whole Church to move beyond simply knowing the mission of God to intentionally living it out in everyday life. This means that every member must see themselves as part of God's larger agenda of winning souls and transforming lives.

In this study, attention is given to the first five strategic objectives of Vision 2028, which lay the foundation for personal alignment with the church's corporate mandate. These objectives help members understand that ministry is not limited to leaders or church programmes but belongs to every believer. They also show that the Christian life must be lived intentionally in the world, where believers serve as witnesses of Christ through both evangelism and godly influence.

1. How do you understand Strategic Objective 1, which seeks *To create awareness of members to align themselves with the corporate mandate of the church to transform society (conversion of souls/conversion of society)*? In what ways can this objective be achieved?

Suggested Answers

- a. This objective means that every member of the church must understand the divine mandate God has given to the church under Vision 2028. The church exists not only to gather people for worship, but also to prepare and unleash them to influence society for Christ.

- b. It also means that members must align their personal Christian lives with the larger mission of the church. Thus, every believer must see themselves as part of a corporate body with a shared responsibility to win souls and transform society with Kingdom values and principles.
 - c. The phrase ‘conversion of souls/conversion of society’ teaches that the mission of the church involves both evangelism and transformation. Souls must be won for Christ, and society must also be influenced positively through righteous living, godly values, and intentional Christian witness.
 - d. Therefore, this objective calls every member to understand that Vision 2028 is not a document for leaders alone, but a mandate for the whole church.
- 2. How can Strategic Objective 2 be implemented or achieved? It states, *To create opportunities for members at all levels of the church to be involved in ministry beyond the church.***

Suggested Answers

- a. This objective means that ministry should not be limited to activities that take place within the walls of the church. God calls believers to minister in homes, schools, workplaces, markets, communities, offices, and every other area of life.
- b. It also means that the church must intentionally create platforms, avenues, and encouragement for all members to serve God outside formal church settings. This may

include evangelism, discipleship, social interventions, community service, mentoring, and godly influence in the public space.

- c. Ministry beyond the church recognises that every member has a mission field. A teacher can minister in the classroom, a trader in the marketplace, a student on campus, a professional at the workplace, and a parent in the home.

3. In what ways can we implement Strategic Objective 3, which aims *To continue to create awareness in our members that they are the visible manifestation of the body of Christ (salt and light to the world) and that whatever capacity they find themselves in is an opportunity and a setting for ministry?*

Suggested Answers

- a. This objective means that believers are representatives of Christ in the world. As the visible manifestation of the body of Christ, Christians must reflect His character, values, and lifestyle wherever they go.
- b. The description of believers as ‘salt of the earth and light of the world’ points to our responsibility to preserve, influence, illuminate, and direct society toward godliness. Christians are not to hide their faith, but to live it out boldly and faithfully before others.
- c. It also means that every role, position, or responsibility a believer occupies is a platform for ministry. Whether one is a student, parent, leader, artisan, civil servant, or

entrepreneur, that setting becomes a place where Christ can be revealed through one's words, conduct, and service.

- 4. Strategic Objective 4 states that, *To encourage individual members to deploy the resources God has placed within their hearts and lives to influence their spheres with righteousness to possess their world for Christ. How do you understand this strategic objective, and how would you implement it?***

Suggested Answers

- a. This objective means that God has given every believer resources that can be used for His purpose. These resources may include spiritual gifts, talents, knowledge, influence, time, opportunities, finances, experience, and relationships.
- b. This objective teaches that members are not to keep these resources to themselves, but to use them intentionally to bring Kingdom influence into their spheres of life. Whatever God has placed in us is meant to serve His mission.
- c. In the use of their resources, believers are to demonstrate integrity, truth, justice, holiness, compassion, and excellence in their environments so that others may see Christ through them.
- d. This objective challenges every member to become a responsible steward of the grace and resources God has given them, using all they have and all they are to possess their world for Christ.

- 5. Strategic Objective 5 seeks** *To make every member of the local church a carrier of the salvation message to convert souls for Christ wherever they find themselves.*
What does it mean, and how can we implement it?

Suggested Answers

- a. This objective means that soul winning is the responsibility of every believer and not only a few selected people in the church. Every member is called to share the message of salvation with others.
- b. To be a carrier of the salvation message means to consciously bear and communicate the good news of Jesus Christ through preaching, teaching, personal witness, lifestyle, and discipleship.
- c. The expression ‘wherever they find themselves’ shows that evangelism is not restricted to organised church outreaches alone. Members are expected to witness to Christ in their homes, schools, workplaces, neighbourhoods, and daily interactions.

Life Application Questions

1. In what ways have I aligned myself with the corporate mandate of the church under Vision 2028?
2. Which opportunities do I have around me to engage in ministry beyond the church building?
3. How am I demonstrating that I am salt and light in my present role or environment?

4. What resources has God placed in my life that I can use to influence my world for Christ?
5. How intentional am I in carrying the salvation message to others wherever I find myself?

Conclusion

The strategic objectives of Vision 2028 are practical directions given to help the whole church fulfil God's mandate of possessing the nations. They remind us that every member has a role to play in transforming society with the values and principles of the Kingdom of God. As believers understand and embrace these objectives, they become more intentional about soul-winning, societal transformation, and Kingdom influence in every sphere of life.

May God help us to align ourselves with the vision of the church, live as salt of the earth and light of the world, and faithfully serve as agents of transformation wherever we find ourselves. Amen.

WEEK 20

TOPIC: UNDERSTANDING THE STRATEGIC OBJECTIVES OF VISION 2028 – PART 2

Main Texts: Acts 17:6, Proverbs 14:34, Colossians 3:23–24

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: By the end of this study, the member will be able to:

1. Understand Strategic Objectives 6–10 of Vision 2028.
2. Appreciate the importance of discipleship, mentorship, and people-centred ministry in the local church.
3. Recognise the church's role in influencing cities, institutions, and society at large.
4. Commit to supporting the church's mission of societal transformation through practical Kingdom service.

Introduction

The mission of the Church does not end with preaching alone; it also includes building people, shaping communities, and influencing society with the values of the Kingdom of God. Vision 2028, therefore, challenges the church to become more deliberate in discipleship, more visible in the cities, and more relevant in addressing the moral and social needs of the nation. A healthy church must not only gather members but

also equip them to become agents of transformation in the world around them.

This study focuses on Strategic Objectives 6 to 10, which highlight the church's responsibility to nurture believers, strengthen people-centred ministry, and engage society meaningfully. These objectives reveal that transformation happens when disciples are intentionally raised, institutions are influenced for righteousness, and the love of Christ is expressed in practical ways. Through them, members are reminded that the church must remain spiritually grounded while also responding faithfully to the needs of society.

- 1. Strategic Objective 6 seeks** *To create avenues for effective discipleship and mentorship in the local church.*
How can this objective be implemented intentionally?

Suggested Answers

- a. This objective seeks that the local church must intentionally help members grow in their walk with Christ. Salvation is not the end of the Christian journey; believers must be nurtured to become spiritually mature and fruitful disciples.
- b. Effective discipleship involves teaching members the word of God, helping them develop Christlike character, grounding them in sound doctrine, and equipping them to live faithfully in the world.
- c. Mentorship means that mature believers must intentionally guide, support, and model the Christian life for younger or growing believers. Through mentorship wisdom,

experience, and spiritual discipline are passed on from one generation to another.

- d. This objective can be achieved through effective small groups such as New Converts Classes, Bible Study and Home Cell Groups, and Squad systems in the Local Assemblies. The Groups serve as Discipleship Groups, and the Leaders serve as mentors.
 - e. The local church must be intentional in creating these structures and equipping the small group leaders to nurture and mentor members to be formed into committed disciples of Jesus Christ.
- 2. The Strategic Objective 7 aims *To maximise influence in the cities and urban centres*. How do you understand this objective, and in what ways can we implement it?**

Suggested Answers

- a. This objective means that the church must intentionally extend its influence into cities and urban centres, where many people, institutions, systems, and decisions shape national life and culture.
- b. Cities are centres of education, commerce, governance, media, technology, and social interaction. For this reason, the church must not ignore them but must seek to bring the values and principles of the Kingdom of God into these strategic spaces.

- c. This objective, therefore, calls the church to be deliberate in reaching, discipling, and positioning members to influence urban life so that the cities and their systems may be transformed for Christ.
 - d. Therefore, Assemblies in the cities and urban centres must be excellent equipping centres and must commit to organising excellent worship services where members are intentionally equipped and unleashed to live for Christ and represent Him through evangelism, excellence, integrity, leadership, and godly presence.
- 3. How relevant is Strategic Objective 8 to the Great Commission, and how can we achieve it? The Strategic Objective 8 states, *To spearhead a national moral vision agenda that will make institutions work towards transforming society and national development.***

Suggested Answers

- a. Strategic Objective 8 is deeply related to the Great Commission, as it goes beyond simply preaching the Gospel to actively shaping the moral fabric of society. The Great Commission calls believers to make disciples of all nations, teaching them to follow Christ's teachings.
- b. By leading a national moral vision, the church ensures that Kingdom values such as truth, justice, righteousness, and integrity are not only taught but also embedded in the operations of key institutions like schools, government bodies, and businesses.

- c. To achieve this objective, the church must be intentional in its engagement with society, providing clear moral leadership, advocating for godly principles in public life, and partnering with various institutions to promote ethical standards.
 - d. Practically, the church can organise forums (e.g. the Royals and National Development Conferences) that address social issues from a biblical perspective and encouraging members to serve as examples of Christlike character in their workplaces and communities.
- 4. In what ways can the various Ministries and Institutions of the Church pursue Strategic Objective 9 which is *To make the various ministries and institutions of the church machinery for facilitating people-centred ministry to transform society.***

Suggested Answers

- a. This objective means that every ministry and institution of the church must serve as a channel through which people are reached, nurtured, empowered, and impacted for societal transformation.
- b. People-centred ministry focuses on the real needs of people spiritually, emotionally, morally, socially, and sometimes physically, so that the love and power of Christ may be expressed in meaningful ways.
- c. The various ministries and institutions of the church, such as Children's Ministry, Youth Ministry, Women's Ministry, Evangelism Ministry, HUM, Workers' Guilds, educational institutions, health facilities, and other

church structures, must all work intentionally toward transforming lives and society.

- d. To achieve this practically may include feeding the hungry, visiting the prisoners, providing chaplaincy services to persons who need them and even providing physical infrastructure such as boreholes to communities that may need them.
- 5. In what ways can we use the social ministry of the Church as a machinery for societal transformation as expected by Strategic Objective 10 which states: *To use the social ministry of the Church as a machinery for societal transformation.***

Suggested Answers

- a. This objective means that the church must use its acts of compassion, care, and social intervention as practical expressions of the gospel in society
- b. Providing practical support to those in need, such as feeding the hungry, offering care to the sick, and visiting prisoners. These actions demonstrate Christ's compassion and meet both physical and emotional needs in the community.
- c. Others may include establishing community infrastructure, like boreholes for clean water or health facilities, which contribute to lasting improvements in the quality of life and well-being of local populations.
- d. Organising campaigns such as Environmental Care, Agents of Peace Campaigns, Health Talks in communities

are some other ways to address social issues from a biblical perspective.

Life Application Questions

1. How am I intentionally growing as a disciple, and who is helping to mentor me in the faith?
2. In what ways can I influence my city, town, or community with Kingdom values and principles?
3. How can I contribute to promoting righteousness and moral integrity in the institutions around me?
4. How can my ministry, profession, or service become more people-centred and transformational?
5. What practical ways can I support the social ministry of the church to bring hope and change to society?

Conclusion

Strategic Objectives 6 to 10 of Vision 2028 show that the church is called not only to preach the gospel, but also to disciple believers, influence cities, shape national morality, serve people intentionally, and bring transformation to society through social ministry. These objectives reveal a church that is spiritually grounded, socially relevant, and mission-focused. As members understand and embrace these objectives, they will become more committed to helping the church fulfil its mandate of possessing the nations. May God help us to grow as disciples, serve people with compassion, influence our cities and institutions, and become effective agents of transformation in our generation. Amen.

WEEK 21

MEET IN YOUR GUILDS – TOPIC: MY JOB AS MY KINGDOM ASSIGNMENT

Main Text: Colossians 3:23–24, Genesis 2:15, Matthew 25:14–30.

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* – Colossians 3:23–24.

Objectives

By the end of this study, the member will be able to:

1. Describe work as a divine calling and a sacred trust.
2. Explain how the workplace serves as a primary mission field for Kingdom transformation.
3. Demonstrate excellence, integrity, and faithfulness in their daily jobs

Introduction

The 2026 theme of The Church of Pentecost calls us to transform society with Kingdom values. While we often focus on spiritual gifts within the church, true moral transformation is validated in our daily lives – especially in the workplace. Work is not just a means of income; it is a Kingdom assignment and a primary mission field. When a believer views their job

through the lens of stewardship, their labour becomes a credible testimony that advances the Gospel. Today's lesson explores how we can honour God through our professions and move from being mere employees to being faithful stewards of God's grace in the public sphere.

1. Why is work considered a sacred trust? (Gen. 2:15; Col. 3:23-24)

Scripture presents God as the first worker, establishing labour as something divine and purposeful (Gen. 1–2). Every godly work one engages in is:

- a. **Divinely Ordained:** It was instituted before the Fall (Gen. 2:15), meaning labour is a blessing and a responsibility, not a punishment for sin.
 - b. **Empowered by the Spirit:** Just as Bezalel and Oholiab were filled with the Spirit for craftsmanship (Exo. 31:2–6), our professional skills are gifts to be used for God's purposes.
 - c. **A Tool for Transformation:** Work allows us to meet human needs, nurture creativity, build discipline, and promote societal cooperation.
- 2. Is there a difference between *Sacred* and *Secular* work? (Gen. 2:15; Col. 3:23-24)**

In the Kingdom of God, the divide between Sunday worship and Monday work is rejected.

- a. **The Concept of Coram Deo:** This means living all of life ‘in the presence of God, under His authority, and for His glory’. No legitimate job lies outside His Lordship.
 - b. **All Work is a Calling:** Whether in the pulpit or the marketplace, every job is a holy vocation. Faithful service in daily duties is an act of worship acceptable to God.
 - c. **Dignity in Labour:** Every form of honest work, no matter how menial it may seem, can glorify God if done with the right heart.
3. **What does it mean to be a faithful steward at work? (1 Cor. 4:2; Col. 3:22)**

According to 1 Corinthians 4:2, those entrusted with responsibilities must prove faithful. Faithfulness in the workplace includes:

- a. **Integrity and Honesty:** Rejecting corruption, bribery, pilfering, and cheating. This includes not misusing an employer’s time for personal interests.
- b. **Excellence and Diligence:** Following the ‘Protestant work ethic’ by doing our best as if working directly for Christ (Col. 3:23).
- c. **Accountability:** The Parable of the Talents teaches that we will give an account for how we used the skills, time, and resources entrusted to us (Matt. 25:14–30).

4. How does our work ethic impact the nation? (Pro. 14:34; Jer. 29:7)

The true Gospel transforms nations by producing economies built on righteousness and justice. The Gospel has the power to:

- a. Renewing Society:** When Christians practice ethical business and respect consumer rights, they push back the moral darkness in society.
 - b. Overcoming Poverty:** Responsible stewardship and a strong work ethic are the keys to shifting our economic narrative from dependency to progress and success.
 - c. Social Responsibility:** True Kingdom workers care for the vulnerable, ensuring that corporate and personal success benefits the poor, widows, and orphans.
- 5. What are some practical ways to treat your job as a Kingdom assignment?**

- a. Seek Excellence as a Testimony:** Let your quality of work be so high that people are drawn to the God you serve.
- b. Maintain Ethical Boundaries:** Consciously reject ‘shortcuts’ or dishonest gains, even when they are culturally acceptable.

- c. Be a Minister in the Marketplace:** Look for opportunities to address the spiritual and practical needs of your colleagues and clients.
- d. Pray Over Your Tools and Tasks:** Start your workday by submitting your professional decisions to the leading of the Holy Spirit.

Life Application Questions

1. Do you currently view your job as a ‘secular’ necessity or a ‘sacred’ assignment from God? How does this perspective change how you work?
2. What is one specific ethical challenge in your workplace where you can demonstrate ‘Kingdom values’ this week?

Conclusion

Our vocations are more than a pay cheque; they are the platforms through which we validate our conversion to the world. By combining excellence in our professions with the fruit of the Spirit, we create a holistic Kingdom impact. Let us go forth with the understanding that the same Spirit that empowers us in church empowers us in the office, the shop, or the field. When we work faithfully, we honour Christ and participate in the transformation of our society.

WEEK 22

GOSPEL SUNDAY

GET READY TO WIN SOULS LESSON 1: THE GOAL OF THE NEW LIFE FOR ALL PEOPLE

(Refer to the GWS Manual)

HOME CELL

TOPIC: SHARING THE LOVE OF CHRIST WITH A DYING WORLD: MEMBERS SERVING BEYOND THE CHURCH WALLS

Main Texts: Matthew 25:35–36; 1 John 3:17–18

Memory verse: *Carry each other's burdens, and in this way you will fulfil the law of Christ* – Galatians 6:2.

Objectives

By the end of this study, the member will be able to:

1. Demonstrate Christ's love through practical acts of service.
2. Extend the church's influence into the community as witnesses of Christ.
3. Fulfil the Great Commission through purposeful outreach and mission.

Introduction

In a world marked by pain, loneliness, and spiritual emptiness, the call to share the love of Christ is urgent. Believers are not only recipients of God's grace but also vessels to carry His light into dark places. Sharing Christ's love means reflecting His compassion, truth, and mercy in how we live, serve, and care for others. By stepping into communities with practical love, we become instruments of hope, reminding a hurting world that God sees, cares, and saves.

- 1. How did Jesus share His love to the dying world? (Rom. 5:8; 1 John 4:9)**
 - a. Compassion Through Selfless Service:** He healed the sick, comforted the broken, fed the hungry, and lifted the oppressed. His love was practical, compassionate, and directed toward society's most wounded (Acts 10:38; Luke 4:18; Matt. 4:23-24; Matt. 11:28-30).
 - b. Sacrificial Love on the Cross:** This was the greatest expression of His love for giving His life to save humanity from sin (Gal. 2:20; Eph. 5:2; 1 John 3:16; Is. 53:5).
 - c. Taught and Modelled the Way of God's Kingdom:** He shared truth, offered forgiveness, and invited people into a restored relationship with God (John 3:16-17; John 18:37; Luke 23:24; Mark 2:5)
- 2. Why must the Church share the love of Christ to the dying world? (2 Cor. 5:14-15; John 20:21; Mark 16:15; Matt. 28:19-20).**
 - a. Obedience to God's Command:** Jesus gives a direct mandate for every believer, not just a selected few, to go into the world and make disciples. Sharing His love, therefore, is an act of obedience to His call.
 - b. The World is Spiritually Lost without Christ:** Many live without true hope, direction, or salvation. Christ is the only way to God, and people need to hear that truth. John 3:16-17 says God sent His Son to save the world,

not to condemn it. In reference to Romans 10:14, people cannot believe unless someone shares the message with them.

- c. **We are Called to be Light in Darkness:** A dying world needs the light of Christ that shines through His ambassadors (2 Cor. 5:20). Believers are compared to light that should not be hidden but displayed so others can see God through their good works. (Matt. 5:14–16).
- 3. Consequences of Sharing the Love of Christ to a Dying World (Isa. 55:11; Matt. 5:16)**
- a. **Lives Are Transformed by the Power of the Gospel:** When believers share Christ's love, broken hearts become whole again, the sick are healed, sinners find forgiveness, and people experience new life in Jesus. This is because the gospel brings hope where there is despair, and it is God's power to save. (Rom. 1:16).
 - b. **The Church Becomes a Light and Witness in the Community:** Outreach strengthens the church's testimony and credibility. A loving church draws people towards God and reflects His character to society. Let your light shine so others see and glorify God (Matt. 5:16; Ph. 2:15; Eph. 5:8).
 - c. **God is glorified through Acts of Love and Service:** Every act of compassion reveals God's heart. When we love like Christ, people see His goodness and are drawn to Him. By our love, the world recognises we belong to Christ (John 13:35).

- d. Believers Grow Spiritually and Develop Christlike Character:** Serving others deepens faith, strengthens compassion, and aligns the heart with God's mission. Obedience produces spiritual maturity. (James 2:17; Col. 3:10; Eph. 4:13; Gal. 5:22–23).

Life Application Questions

1. Who in my daily life is God prompting me to reach out to with Christ's love, and what specific action can I take this week to show kindness or hope to that person?
2. In what ways can I step beyond my comfort zone to share the message of Christ through my words, my service, or my lifestyle so that someone in spiritual need can experience God's love through me?

Conclusion

Sharing the love of Christ with a dying world is both our sacred calling and our greatest privilege. The world around us is filled with brokenness, fear, and spiritual emptiness, yet God has entrusted His people with the message of hope that restores lives. As followers of Christ, we are His hands and feet, carrying His compassion into homes, workplaces, communities, and nations. When we love others selflessly, speak truth boldly, and serve faithfully, we reveal the heart of Christ to those who desperately need Him. Our mission does not end at the church door—it begins there. May we go forth with renewed commitment, empowered by the Holy Spirit, to shine Christ's light and draw many into the saving grace that transforms eternity.

WEEK 23

COMMUNION SUNDAY

[illegible]

WEEK 24

TOPIC: UNDERSTANDING THE STRATEGIC OBJECTIVES OF VISION 2028-PART 3

Main Texts: Deuteronomy 6:6–9; Proverbs 22:6; Ephesians 4:11–13.

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. By the end of this study, the member will be able to:
2. Understand Strategic Objectives 11–16 of Vision 2028.
3. Appreciate the need to intentionally raise future generations for Christ.
4. Commit to supporting the church's efforts in discipleship, specialised ministry, and effective Kingdom service.

Introduction

For any vision to remain effective, it must be sustained by intentional planning, strong structures, and the preparation of future generations. Vision 2028 recognises that the church cannot fulfil its mandate without raising children and youth well, mentoring members for excellence, and ensuring that its ministries and systems remain aligned with God's purpose.

This study examines Strategic Objectives 11 to 16, which focus on long-term strength and effectiveness in the life of the church. These objectives emphasise the need to invest in younger generations, support members in every area of life, create relevant ministries for different groups, and build church systems that serve the vision well. They also remind us that true progress is measured not only by activity or numbers, but by genuine transformation in people, communities, and the church itself.

- 1. Why is Strategic Objective 11 very significant and how we can be intentional about it?** It seeks *To prioritise children and youth ministries as an intentional intergenerational mission approach to possess future generations for Christ.*

Suggested Answers

- a. This objective means that the church must give deliberate attention to children and young people, recognising them as both the present and the future of the church and society.
- b. It also means that ministry to children and youth must be intentional. The church must teach, disciple, mentor, and equip them with the values and principles of the Kingdom of God so that they grow to love Christ and live for Him.
- c. The Vision 2028 proposes an intentional intergenerational mission approach, which promotes mutual interactions among all the different generations in the church on a frequent basis.

- d. The phrase ‘intergenerational mission approach’ teaches that raising future generations for Christ is a shared responsibility. Parents, leaders, teachers, older believers, and the entire church must work together to nurture children and youth in the faith.
 - e. Teens and children will be intentionally targeted in our evangelistic, discipleship and mentorship activities. Practically, the church must encourage mentorship by pairing younger members with mature believers who can guide, support, and nurture their faith, helping them grow into responsible and committed Christians.
 - f. Additionally, the church must invest in training and resources for those working in children’s and youth ministries, equipping them with the skills and tools needed to teach, mentor, and inspire young people effectively.
- 2. How is Strategic Objective 12 relevant to the Vision 2028 and how can we achieve it?** It states, *To teach and mentor members to excel in every department of life, such as professional and family life.*

Suggested Answers

- a. Strategic Objective 12 is highly relevant to Vision 2028 because it focuses on equipping church members to thrive not only spiritually, but also in practical aspects of their lives.

- b. This objective means that the church must help members to grow not only spiritually, but also in the practical areas of life. The Christian faith must shape how believers live, work, lead, relate, and serve in every sphere.
 - c. To achieve this objective, the church should provide consistent teaching that applies biblical principles to real-life situations, to help members understand how faith can guide their actions and decisions both at home and in the workplace.
 - d. The church should also foster a culture of excellence, encourage members to strive for high standards in their work, family responsibilities, relationships, and ministry. Those who excel must be celebrated and their testimonies shared with others.
- 3. How do you understand Strategic Objective 13, and how can it be practically implemented?** It states, *To encourage local assemblies and individuals to initiate specific ministries for different target groups within communities in which they find themselves.*

Suggested Answers

- a. This objective means that the church must be responsive to the unique needs of the people within its communities. Different groups such as children, youth, women, men, students, professionals, the elderly, and vulnerable persons may require specific forms of ministry and support.

- b. So, in situations where already existing ministries of the church are not tailored to meet the unique needs of a particular community, the local assemblies and interested individuals are encouraged to prayerfully develop and deploy ministries that are relevant, purposeful, and Christ-centred to respond to those needs around them, with guidance from District Ministers.
 - c. This objective, therefore, calls the church to be mission-minded, creative, and intentional in reaching various groups in society with the love, truth, and transforming power of Christ.
- 4. How do you understand Strategic Objective 14 and how can it be implemented?** It states, *To further strengthen existing systems and structures of our church and realign their activities to drive the Vision 2028 agenda.*

Suggested Answers

- a. This objective means that the systems and structures already existing in the church must be made stronger and more effective so that they can support the achievement of Vision 2028.
- b. Strengthening systems and structures involves improving coordination, leadership, communication, administration, ministry operations, and organisational effectiveness at all levels of the church.

- c. Realigning their activities means that every ministry, department, committee, and structure of the church must ensure that what they do contributes directly to the Vision 2028 agenda.
 - d. This objective teaches that a great vision requires strong and purposeful structures. If the church is to possess the nations effectively, its systems must be healthy, focused, and aligned with the mission.
- 5. How significant is Strategic Objective 15 and how can achieve it at all levels?** It states, *To make the necessary modifications to get the church system freed from crowded programmes in order to release members to serve beyond the church.*

Suggested Answers

- a. This objective means that the church must review its programmes and activities to ensure that they do not overburden members or keep them constantly occupied within the church at the expense of ministry outside the church.
- b. This objective therefore reminds the church that members are not called only to be active inside church meetings, but also to be released into the world as agents of transformation for Christ
- c. Crowded programmes can make members busy in church activities without giving them enough time, energy, and flexibility to serve as salt of the earth and light of the world in their homes, workplaces, schools, and communities.

- d. Necessary modifications may involve streamlining non-essential activities, simplifying schedules, and prioritising programmes that truly support discipleship, mission, and societal transformation.
- 6. **How do understand Strategic Objective 16, and in what ways can it be achieved at all levels of the Church?** It states, *To continue to strengthen the Monitoring and Evaluation mechanisms of the Church to enhance continuous assessment of the effectiveness of interventions aimed at achieving the objectives of the Vision 2028 agenda beyond statistics.*

Suggested Answers

- a. Monitoring and evaluation help the church to track progress, identify strengths and weaknesses, and make improvements where necessary. It ensures that the Vision remains active, measurable, and effective.
- b. This objective means that the church must intentionally assess whether its programmes, ministries, and interventions are truly helping to achieve the goals of Vision 2028.
- c. The phrase ‘beyond statistics’ means that the church must not focus only on numbers, attendance, or reports. Rather, it must also examine whether lives are being transformed, disciples are being raised, society is being influenced, and the Kingdom of God is advancing meaningfully.

- d. Periodically, the church can distribute questionnaires to assess the spiritual growth, discipleship progress, and the impact of church activities on members' daily lives.
- e. Additionally, we can encourage members to share testimonies that relate to personal and societal transformation and impact, and record them as part of monitoring and evaluation reports, to demonstrate the church's influence beyond statistical data.
- f. Organise review meetings where ministries evaluate the effectiveness of their activities focusing on real-life change and testimonies rather than just numbers.

Life Application Questions

1. How can I support the church's efforts to intentionally raise children and youth for Christ?
2. In what areas of my family life, professional life or personal life do I need growth and mentorship?
3. What target group in my community can I begin to reach or serve intentionally?
4. How can I help strengthen and support the systems and structures of the church in my local assembly?
5. Am I too occupied with church activity to serve effectively beyond the church, and what changes may be needed?
6. How can I contribute to making our ministry efforts more effective and transformational, not just measurable by numbers?

Conclusion

Strategic Objectives 11 to 16 of Vision 2028 show that the church must be intentional about raising future generations, mentoring members for excellence, creating ministries for different target groups, strengthening church systems, reducing unnecessary programme congestion, and evaluating impact meaningfully. These objectives help position the church to fulfil its mandate in a focused, healthy, and effective way.

As members understand and embrace these objectives, they will become better prepared to contribute to the Vision 2028 agenda in practical ways. May God help us to build strong generations, pursue excellence, serve our communities wisely, and remain faithful in advancing His Kingdom. Amen.

WEEK 25

MEET IN YOUR GUILDS – TOPIC: PRODUCTIVITY AS AN INGREDIENT IN MY KINGDOM ASSIGNMENT

Main Text: 2 Peter 1:5–9, 2 Thessalonians 3:10–11.

Memory Verse: *For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ – 2 Peter 1:8.*

Objectives

By the end of this study, the member will be able to:

1. Articulate productivity as fruitfulness for God's glory rather than mere busyness.
2. Analyse the biblical concept of the dignity of labour.
3. Exhibit growth in spiritual and professional virtues to remain effective in their calling.

Introduction

In the context of our 'Kingdom Assignment', productivity is not merely about being busy or checking off tasks. It is about being fruitful for God's glory and the good of others. True productivity is the result of a strong connection with our Creator. It is combined with diligence and wise stewardship of the time, talents, and resources God has provided. When we

are productive, we become instruments through which God transforms society and meets human needs. Today's lesson explores how hard work, dignity of labour, and the continuous pursuit of excellence serve as essential ingredients in fulfilling our divine mandate on earth.

1. What is the relationship between Hard Work and Productivity? (Pro. 12:27; Prov. 21:5)

Hard work is a core value of the Christian faith. We are accountable to God for how we invest our energy. Hard work calls for:

- a. **Rejection of Idleness:** Since its inception, the Church has condemned laziness. Scripture is clear: 'If a man will not work, he shall not eat' (2 Thess. 3:10).
- b. **Stewards of Creation:** Work is the means by which humans participate in the ongoing process of God's creation, transforming nature and society for the better.
- c. **Reinvesting for Impact:** Productivity is not for the pursuit of luxury or ease for its own sake. Instead, the fruits of our labour should be reinvested to promote further stewardship and help others.

2. What is the *Dignity of Labour*?

This concept asserts that all forms of work – manual or intellectual, carry inherent value and worth. This concept calls us to:

- a. **The Example of Jesus:** In John 13:1–17, Jesus dignified menial work by washing His disciples’ feet. This act gave manual labour a divine endorsement, proving that even the humblest task has spiritual meaning.
 - b. **Challenging Social Divides:** Historically, manual work was seen as ‘low status’ compared to administrative roles. However, the Kingdom perspective teaches that whether one is a janitor, doctor, or teacher, their labour is essential to society.
 - c. **Ethical Reward:** Income earned through honest means is an ethical reward for contributing to social stability and human development.
3. **How do we ensure we remain productive in our Kingdom Assignment? (2 Pet. 1:5–9)**

The Apostle Peter provides a roadmap for effectiveness through the ‘addition’ of virtues:

- a. **Make Every Effort:** Productivity requires intentionality. We must work hard to add to our faith virtues such as goodness, knowledge, self-control, and perseverance.
- b. **Increasing Measure:** We are a work in progress. Our goal should be maturing in these qualities so that we do not become ‘ineffective and unproductive’.
- c. **Focus on the Source:** Our productivity flows from our connection to God. If we lose sight of our conversion and God’s grace, we become spiritually ‘near-sighted’ and idle.

- 4. Why should a Christian strive for high productivity? (John 15:8; Matt. 5:16)**
- a. To Please the Father:** If we love God, we will want to do what glorifies Him. A productive life is a life that pleases Him.
 - b. To Provide Value:** Life is responsive to those who provide value. By being useful within our environment, we create opportunities to share the Gospel.
 - c. To Avoid Sin:** Laziness and extravagance are viewed as detrimental to the soul and the community.

Life Application Questions

1. In what area of your daily work (manual or intellectual) can you find more ‘spiritual meaning’ and dignity?
2. Looking at 2 Peter 1:5–7, which specific virtue do you need to ‘add’ to your life this week to become more productive?

Conclusion

Productivity is an essential ingredient of our Kingdom Assignment. Let us wake up and be useful within our environments, remembering that we serve as God’s instruments to transform the world. By embracing the dignity of all labour and striving for excellence in increasing measure, we ensure that our lives are not only busy but truly fruitful for the Kingdom of God.

WEEK 26

GOSPEL SUNDAY –

Get Ready To Win Souls Lesson 2: New Life, Church,
and World

(Refer to the GWS Manual)

HOME CELL

TOPIC: MOBILISING ALL MEMBERS TO PARTICIPATE IN SHARING GOD'S LOVE WITH OTHERS

Main Texts: Romans 12:9–13; Galatians 5:13–14.

Memory Verse: *A new commandment I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another* – John 13:34–35.

Objectives

By the end of this study, the member will be able to:

1. Understand that every believer is called to share God's love.
2. Practice showing God's love through kindness, service, and forgiveness.
3. Participate actively in all church mobilisation activities towards sharing God's love that draw others to Christ.

Introduction

Sharing God's love with others is a vital call for the church today. This is because God's love is not meant to be kept within the walls of fellowship but extended to families, communities, and the world. When every believer embraces their role as a witness of Christ's love, the church becomes a powerful

force for transformation. Sharing God's love is not only about speaking but also expressing it in our daily lives. Mobilising all members ensures that the mission of spreading God's love is not the duty of a few, but the shared responsibility and joy of the entire congregation.

1. Why is sharing the love of God a requirement for every believer? (1 John 4:19–20; 2 Cor. 5:14; 1 John 4:11; Mat. 22:37–39)

- a. **Every Believer Is Called by God:** Every believer is called by Christ, who saved us by His blood and invites us to share His love. As Ephesians 2:10 says, *For we are God's handiwork, created in Christ Jesus to do good works, spreading His love is our purpose, showing obedience and reflecting His heart to the world.*
- b. **Everyone has a sphere of influence:** We encounter people daily: workers, non-workers, housewives, fashion designers, bankers, barbers, school instructors and facilitators, accountants, drivers, farmers among others. Thus, we can all share the salvation message outside the church walls.
- c. **The harvest is so great for only a few people to undertake:** *Then He said to His disciples 'The harvest is plentiful but the workers are few' (Mat. 9:37).* Currently, The CoP is a very large church yet, no place can be said to be a missional area where the Gospel message is not needed. We must all get our hands to the task.

2. **How can we build a church environment where the love of God is shared daily?** (Col. 3:12–13.)
 - a. **By practicing humility, kindness and forgiveness daily:** Love grows where humility replaces pride and forgiveness replaces conflict. Teaching believers to “put on” love as a lifestyle that helps relationships stay strong and healthy. It encourages a culture where mistakes are met with grace, not judgement.
 - b. **Serving others in Love:** Love becomes real when it moves from words to action. Serving through hospitality, helping the needy, supporting families, and meeting practical needs creates a church atmosphere of genuine love. Service unites people and strengthens fellowship. ... *rather, serve one another humbly and in love* (Gal. 5:13b)
 - c. **Mobilising members to touch lives through good works:** When members work together in evangelism, community service, and discipleship, the church becomes a united family fulfilling God’s mission.
3. **Which church activities are geared towards the mobilisation of members to share God’s love that need members’ full participation?**

Several church activities are specifically designed to mobilise members to share God’s love, and they require the active participation of the whole congregation:

- a. **Evangelism and Outreach Programmes:** Activities such as street evangelism, house-to-house witnessing, and community crusades allow members to share the message of Christ's love with people outside the church.
- b. **Community Service and Social Intervention:** Programmes like visiting hospitals, supporting the needy, helping the elderly, donating to the poor, and community clean-up exercises demonstrate God's love through practical service.
- c. **Home Cell or Small Group Fellowships:** Bible study, Home Cells and other small groups are gatherings which encourage members to care for one another, pray together, and reach out to neighbours and friends, creating opportunities to express God's love in close relationships.
- d. **Mentorship Programmes:** Mentoring relationships help members grow spiritually and prepare them to share God's love with others.
- e. **Church Ministries and Volunteer Services:** Participation in departments such as hospitality, welfare, children's ministry, youth ministry, and music ministry helps members serve others and reflect Christ's love within and beyond the church.
- f. **Prayer and Intercessory Meetings:** Corporate prayer gatherings unite members in seeking God's guidance and empowerment to reach people with His love.

Life Application Questions

1. In what practical ways can I intentionally show God's love to someone in my family, workplace, community, or church this week?
2. What gifts, opportunities, or resources has God placed in my hands that I can use to help others encounter His love, and how am I using them?

Conclusion

Mobilising all members to participate in sharing the love of God is essential to fulfilling the mission of Christ. When every believer understands their calling and embraces the command to love, the church becomes a powerful witness to the world. Jesus said, 'By this shall all men know that ye are my disciples, if ye have love one to another' (John 13:35).

WEEK 27

COMMUNION SUNDAY

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WEEK 28

TOPIC: RAISING SPIRIT-FILLED DISCIPLES FOR THE UNLEASHING AGENDA

Main Text: Matthew 28:18–20.

Supporting Text: Acts 1:8.

Memory Verse: *But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth* – Acts 1:8.

Objectives

By the end of this study, the member should be able to:

1. Understand why Spirit-filled discipleship is central to the Unleashing Agenda.
2. Identify the key characteristics of a Spirit-filled disciple.
3. Commit themselves to intentional spiritual growth and disciple-making.

Introduction

The Possessing the Nations vision calls for the entire Church to be unleashed into society as agents of transformation. Believers are expected to influence families, workplaces, institutions, and communities with the values of God's Kingdom. However, this vision can only succeed if those released are spiritually mature and empowered by the Holy Spirit.

Unleashing spiritually weak or immature believers into morally hostile environments often leads to compromise rather than transformation. This is why discipleship, not mere church attendance or conversion, is at the heart of God's agenda. Jesus did not command the Church to make converts, but disciples who are taught, empowered, and equipped to live out the Kingdom mandate boldly. This lesson examines what it means to raise Spirit-filled disciples and why they are essential for the fulfilment of the Unleashing Agenda.

- 1. What Is the Unleashing Agenda? (Matt. 28:18–20; Acts 1:8)**
 - a. Divine Mandate for Every Believer:** The *Unleashing Agenda* is a divine mandate embraced by The Church of Pentecost to intentionally release every believer into their God-given spheres of influence as agents of transformation.
 - b. Ministry Beyond Church Walls:** It recognises that ministry does not end within the four walls of the church but extends into families, workplaces, communities, institutions, and nations.
 - c. Rooted in the Great Commission:** This agenda is rooted in the Great Commission, where Jesus commanded His disciples to go into all the world and make disciples (Matt. 28:19–20).

2. **Why does the Unleashing Agenda require disciples, not just converts? (Matt. 28:18–20; Acts 1:8)**
 - a. **Disciples Demonstrate Obedience:** A convert may respond emotionally; a disciple submits consistently. The Great Commission emphasises teaching believers to obey Christ's commands in every sphere of life.
 - b. **Disciples Sustain Kingdom Values Under Pressure:** In morally hostile environments, only spiritually grounded believers can resist compromise. Spiritual maturity enables endurance.
 - c. **Disciples Multiply Themselves:** True disciples reproduce. They not only follow Christ but also help others follow Him, ensuring generational continuity of faith.
3. **Who is a Spirit-filled disciple? (Gal 5:16, 22–23; Col 3:12–14; 2 Pet 1:5–7)**
 - a. **A Believer Governed by the Spirit:** Governed by the Spirit means daily surrender to His leading rather than yielding to the flesh. He makes conscious choices to follow God's leading in every area of life.
 - b. **Marked by Christlike Character:** The Spirit produces inward transformation that is outwardly visible through the fruit of the Spirit. Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.

- c. **Growing Intentionally in Maturity:** Peter exhorts believers to add virtue, knowledge, self-control, perseverance, godliness, brotherly affection, and love. Growth is deliberate and continuous. A Spirit-filled disciple intentionally pursues growth, ensuring that his faith is not stagnant but continually strengthened.
- 4. **Why are Spirit-filled disciples essential to the Unleashing Agenda? (2 Peter 1:8–10)**
 - a. **They Are Effective and Productive:** Peter states in the verse 8 that, these qualities prevent believers from being ineffective or unfruitful in the knowledge of Christ.
 - b. **They Represent Christ Accurately:** A Spirit-filled disciple embodies the message they proclaim. Personal integrity, humility, and love validate their public witness. Society is transformed not only through teaching but also through the authentic character of believers (Titus 2:7). The credibility of the Church depends on disciples who live what they preach.
 - c. **They Advance the Kingdom Without Compromise:** Spirit-filled disciples maintain steadfastness and moral courage in all contexts, reflecting Christ's authority, compassion, and truth. Their unwavering faith ensures that the Kingdom advances without distortion or compromise (2 Peter 1:10). Their lives are both a shield and a catalyst for God's work in the world.

Life Application Question

1. In what ways are you intentionally growing as a Spirit-filled disciple?
2. How can you better represent Christ in your family, workplace, or community this week?

Conclusion

The Unleashing Agenda can only be fulfilled through believers who are deeply rooted in Christ and empowered by the Holy Spirit. Raising Spirit-filled disciples is not optional but essential to God's redemptive plan for the world. As the Church commits herself to intentional, Spirit-led discipleship, believers will be adequately prepared to impact nations for Christ.

WEEK 29

MEET IN YOUR GUILDS – TOPIC: RESPONSIBLE BEHAVIOUR TOWARDS MY KINGDOM ASSIGNMENT

Main Text: Acts 13:1–5, 1 Corinthians 4:1–2, Luke 12:15.

Memory Verse: *Moreover, it is required of stewards that they be found faithful* – 1 Corinthians 4:2 (ESV).

Objectives

By the end of this study, the member will be able to:

- a. Identify how responsible behaviour at work is a reflection of Christian character.
- b. Appreciate the moral dangers of corruption, poor time management, and irresponsible resource use.
- c. Commit to adopting a lifestyle of integrity, frugality, and compassion in their Kingdom assignment.

Introduction

Work is designed by God not only to sustain us but to cultivate upright character. To be *responsible* means to be dependable, accountable, and committed to integrity in every choice we make. As believers, our labour has a double impact: it transforms the material world for the good of humanity, and it shapes our own souls for better or for worse. When we view our jobs as Kingdom assignments, our professional conduct

– from punctuality to how we treat our employees – becomes a powerful testimony of our faith. Today’s lesson focuses on the ethical standards God expects from His stewards as they engage with society and the environment.

1. What does responsible behaviour look like in the workplace? (Prov. 11:1)

Responsibility is expressed in our relationships, deeds, and attitudes through:

- a. **Professional Diligence:** This includes punctuality, meeting deadlines, and discharging duties with accuracy. It requires self-control to avoid loitering or disclosing confidential information.
- b. **Fairness to Others:** Christians must avoid the exploitation of people, such as paying poor wages, manipulating, or victimising employees.
- c. **Environmental Stewardship:** We must exploit natural resources responsibly. Deforestation, pollution, and land degradation are failures of our mandate to ‘tend the garden’.

2. How does Corruption hinder our Kingdom Assignment? (Prov. 14:31)

Corruption distorts moral values and undermines justice, turning good into evil. It escalates in various forms:

- a. **The Scale of the Problem:** Administrative corruption, such as bribery, fraud, and illegal contracts, plagues many institutions. In Ghana alone, it is said that billions are lost annually to bribery.
 - b. **Diverse Forms:** Corruption includes nepotism, vote rigging, and even intellectual dishonesty like plagiarism in speeches or sermons.
 - c. **Impact on the Vulnerable:** Corruption ensures that the underprivileged remain oppressed while justice is sold to the highest bidder.
3. **Why is time management a moral obligation? (Psalm 90:12; Eph. 5:15–16)**
- a. **Punctuality is the soul of business:** Wasting time is equivalent to wasting life.
 - b. **Respect for Life:** Since life is made of time, wasting your time wastes your life; wasting someone else's time by being late wastes their life.
 - c. **A Discipline of Integrity:** Reporting late reflects a weak sense of responsibility and a lack of respect for others who arrived early.
4. **What is the biblical view of consumption and frugality? (Luke 12:15)**

Biblical stewardship emphasises producing and saving rather than wasteful spending. This must be exhibited through:

- a. **Frugality:** Modern consumerism measures life by the abundance of possessions, but Jesus taught the opposite. We should use only what is necessary for health and enrichment.
- b. **Saving and Reinvesting:** Like the Protestant Reformers, we should value diligence and investment. Surplus income should be used to promote further productivity and help the needy.
- c. **Compassion in Action:** Caring for the poor is a covenant obligation. True compassion leads to tangible relief and strength for those in need.

5. Practical Steps for Responsible Kingdom Behaviour

- a. **Faithful Work:** Maintain integrity by never taking or offering bribes.
- b. **Prompt Delivery:** Keep your promises and deliver reports or services on time.
- c. **Ethical Employment:** Pay fair wages promptly and avoid tax evasion.
- d. **Overflowing Faith:** Initiate specific ministries within your professional sphere to engage the brokenness of the world.

Life Application Questions

1. In what ways can 'African Time' or a lack of punctuality

hinder the Church's testimony in your community?

2. Looking at your current spending habits, are you practicing 'responsible consumption' or following the pattern of modern consumerism?

Conclusion

Our work and actions are central to our Kingdom assignment. By showing integrity, avoiding corruption, and using resources responsibly, we honour God and impact society. Every task, no matter how small, has divine value when done faithfully. Let our conduct authenticate our faith and extend God's Kingdom beyond the church walls into the world.

WEEK 30

GOSPEL SUNDAY

Get Ready To Win Souls Lesson 3: God Gave Humankind Life

(Refer to the GWS Manual)

HOME CELL

TOPIC: SMALL GROUPS AS A TOOL FOR RAISING SPIRIT-FILLED DISCIPLES

Main Text: Acts 2:42–47.

Supporting Text: Matthew 18:20; Exodus 18:17–21.

Memory Verse: *They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer* – Acts 2:42.

Objectives

By the end of this study, the member will be able to:

1. Understand the biblical foundation of small group ministry.
2. Explain small groups as effective tools for discipleship.
3. Teach and motivate members to actively participate in small group life.

Introduction

As churches grow larger, providing personal care and spiritual formation becomes more challenging through only corporate services. Scripture demonstrates that God consistently uses small communities to nurture His people. In The Church of Pentecost, systems like home cells, Bible study groups, and ministry-based small groups are in place to ensure no believer is neglected. This lesson highlights why small groups are vital for raising Spirit-filled disciples.

1. What Are Small Groups in The Church of Pentecost?

Small groups in The Church of Pentecost are:

- a. **Intentional and Structured Gatherings:** Small groups are organised gatherings of members into manageable sizes, designed to foster meaningful connections, discipleship, and spiritual growth among members.
- b. **Diverse Formats for Specific Needs:** Examples include home cells, Bible study groups, ministry-focused groups (youth, women, children, evangelism), new convert classes, and squad systems, each tailored to nurture specific members and purposes.
- c. **Complement Corporate Worship:** They support the broader church by providing a space where believers can be personally known, taught practically, and guided intentionally, beyond what large services allow.

2. What biblical evidence supports the use of small groups for discipleship? (Acts 2:42–47; Exo. 18:17–21)

- a. **Jesus' model:** Jesus personally invested in a small group of twelve disciples, teaching, mentoring, and walking with them daily. This intentional closeness ensured that the Twelve were fully equipped to carry out the Great Commission.
- b. **The Early Church Model:** Believers gathered in homes for teaching, fellowship, prayer, and breaking of bread (Acts 2:42–47). Spiritual growth happened within a close-knit community.

- c. **Moses' Organisational Wisdom:** Moses, advised by Jethro, organised Israel into manageable groups for effective leadership (Exod. 18:17–21). This prevented burnout and ensured proper care.

These examples affirm that smaller, structured units are part of God's plan for effective ministry.

3. Why are small groups effective for spiritual growth? (Matt. 18:20)

- a. **Spiritual Accountability:** Small groups create a safe space where believers can encourage, challenge, and correct one another in love. This relational accountability helps members remain faithful, resist sin, and grow in Christlike character (Heb. 10:24).
- b. **Practical Application of the Word:** Discussion within small groups allows members to take Scripture from theory to practice. By exploring personal and contextual applications, believers learn how to live out God's Word in daily life, deepening understanding and obedience (Col. 3:16).
- c. **Assurance of Christ's Presence:** Jesus promised His presence where two or three gather in His name (Matt. 18:20). Small gatherings are not just social gatherings but places of divine encounter.

- 4. How do small groups support the Unleashing Agenda? (Acts 2:42–47).**
- a. They deepen maturity:** Small Groups foster close-knit environments where believers can study the Word, pray, and receive personal guidance. Unlike large gatherings, these settings allow for accountability, correction, and encouragement, producing Spirit-filled disciples with Christlike character. Through consistent interaction, members grow in understanding, obedience, and spiritual depth.
 - b. They mobilise members:** Small Groups provide practical opportunities for every member to serve, whether in prayer, evangelism, or community outreach. Members identify and use their spiritual gifts, building confidence and leadership skills. Active engagement ensures that members are not passive observers but participants in the Unleashing agenda, bringing transformation to families, workplaces, and communities.
 - c. They promote sustainable growth:** Small Groups establish relational networks that nurture spiritual accountability and disciple multiplication. By fostering both depth and relational intimacy, small groups prevent shallow faith and create a reproducible model of growth. This structure allows the Church to expand while maintaining mature, Spirit-filled believers capable of reproducing other disciples, ensuring long-term impact.

Life Application Question

1. Which small group are you currently committed to and what are some of its activities?
2. How can you become more actively involved in it for your spiritual growth?

Conclusion

Small groups are not optional add-ons but essential instruments for discipleship. Rooted in biblical precedent and empowered by the Holy Spirit, they promote maturity, unity, and mission readiness. When sincerely embraced, small group ministry strengthens the church and advances God's Kingdom through Spirit-filled disciples.

WEEK 31

COMMUNION SUNDAY

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WEEK 32

TOPIC: LIVING IN ANTICIPATION OF JESUS' SECOND COMING – THE MOTIVATION FOR HOLY LIVING

Main Texts: Romans 8:23–25; 2 Peter 3:7, 10–12; John 14:1–3.

Memory Verse: *But our citizenship is in heaven. And we eagerly await a Saviour from there, the Lord Jesus Christ –* Philippians 3:20.

Objectives

By the end of this study, the member will be able to:

1. Affirm the theological certainty of the Second Coming of Christ and demonstrate its relevance for believers today.
2. Demonstrate holy living as a natural and necessary response to the hope of eternity.
3. Integrate the anticipation of Christ's return with the urgency of the Great Commission and Vision 2028.

Introduction

The doctrine of the Second Coming of Christ is not merely an eschatological idea reserved for theological circles. It is a profound and practical truth that touches the very core of Christian living. For the early Church, the promise of Jesus' return was a daily motivation. It served as a source of hope in suffering, a compass for conduct, and a fire for evangelism.

In the same way, as we pursue the objectives of The Church of Pentecost's Vision 2028, the reality of Christ's imminent return must inform our perspective and propel us into lives of righteousness, mission, and intentional influence. This Bible study seeks to awaken the Church once more to live each day in anticipation of eternity.

- 1. What assurance do we have that Jesus will return? (Matt. 24:35; John 14:1–3; Acts 1:9–11)**
 - a. Jesus' words are more certain than creation itself:**
Jesus declares, 'Heaven and earth will pass away, but my words will never pass away' (Matt. 24:35). This bold statement elevates the reliability of His promises above even the perceived permanence of the physical world. His words are not subject to change, decay, or uncertainty; they are eternally trustworthy.
 - b. Jesus personally promised to return for His followers:**
Jesus offers comfort to His disciples with a deeply personal pledge: 'I will come again and take you to myself, that where I am you may be also' (John 14:1–3). He links this promise directly to His integrity and calls His followers to believe in Him fully. His return is not based on speculation, but on covenantal assurance rooted in His character.

- c. **Angelic confirmation affirms the physical and visible nature of His return:** Jesus ascended into heaven and two angels appeared and assured the disciples that 'this same Jesus' will return in the same way (Acts 1:9–11). This supernatural declaration removes ambiguity about the nature of His return; it will be real, visible, and undeniable.
- 2. **What does it mean to live in anticipation of Jesus' coming? (Rom. 8:23–25)**
 - a. **Creation groans, and so do we:** Paul, the apostle, paints a vivid picture of longing as he describes creation groaning under the weight of decay and believers yearning for the full realisation of their adoption as sons and daughters of God (Rom. 8). This longing reflects a holy dissatisfaction with the brokenness of the world and a deep desire for the fulfilment of God's redemptive plan.
 - b. **We live in the 'Already but not yet' reality:** Believers live in the tension of having been saved through Christ yet still awaiting the final stage of redemption, which is the transformation of our mortal bodies. Though we have received the Holy Spirit as a guarantee, the full expression of our salvation will only be completed at the return of Christ.
 - c. **Hope fuels perseverance and shapes our lifestyle:** This anticipation is not passive or theoretical. It produces endurance and strengthens our resolve to remain faithful.

Living in anticipation means our decisions, attitudes, and daily conduct are continually shaped by the awareness that Christ could return at any moment. We must not live as though earth is our permanent home, but as citizens of heaven, pressing forward toward the glory that awaits us.

3. How should the reality of judgment influence our behaviour? (2 Pet. 3:7, 10–12)

Peter, the apostle, presents a compelling case for why the certainty of divine judgment must shape how believers live in the present.

- a. Peter describes a sudden, cataclysmic judgment:** The heavens will pass away, the elements will melt with fervent heat, and the earth along with all human works will be laid bare. This is not symbolic; it is a guaranteed and irreversible event that will come to pass.
- b. He calls believers to examine their conduct:** In light of this certainty, Peter asks, 'What kind of people ought you to be?' His answer is clear: believers must live lives marked by holy conduct and godliness. Anticipation of the Lord's return should lead to intentional moral and spiritual preparation.
- c. He urges a shift from temporal to eternal priorities:** The transience of all earthly things must shape how we live. If everything we see will be destroyed, then what truly matters is what we do in Christ and for Christ.

Our values, choices, and goals must be governed not by what is passing away, but by the eternal principles of the Kingdom of God.

4. Why does holy living matter in light of eternity? (2 Pet. 3:14–18)

Peter reinforces that living in expectation of Christ's return demands more than anticipation; it requires active, ongoing spiritual alignment with God's standards.

- a. Holiness is a divine expectation for those anticipating Christ's return:** Peter urges believers to be 'found spotless, blameless and at peace with Him.' This reveals that holiness is not a suggestion, but a standard for those awaiting the return of the Holy One. It serves as preparation for meeting the Lord, ensuring that our lives reflect His purity and righteousness.
- b. God's patience is a call to repentance, not complacency:** The apparent delay in judgment is an act of divine mercy, giving humanity time to repent and be saved. Rather than leading to spiritual indifference, this patience should stir believers to pursue deeper sanctification and readiness. Holiness, in this sense, becomes our fitting response to God's grace in delaying judgment.
- c. Growth in truth and grace is the Church's ongoing responsibility:** As we await the day of the Lord, the Church must remain rooted in sound doctrine and grow in grace and in the knowledge of Christ. This ongoing

spiritual growth not only prepares us for eternity but also proclaims to the world that we truly belong to Him, set apart by character and conduct.

Life Application Questions

1. In light of the certainty of Christ's return, what changes do you need to make in your personal conduct and priorities?
2. How can your daily life reflect the urgency and joy of someone expecting to meet their Lord?
3. How does this eternal perspective align with and fuel your participation in the Vision 2028 agenda?

Conclusion

Living in anticipation of Jesus' Second Coming is not passive waiting; it is passionate preparation. The return of Christ is a settled truth that should inspire our faith, deepen our fear of God, and motivate fruitfulness in every area of life. Anticipating His coming strengthens us to endure suffering, resist sin, and remain spiritually alert, reminding us that godly living is not legalism but loyalty to the One who is coming back for a pure Bride.

As a Church and as individuals, our mission is not to entertain but to equip saints to live holy, impactful lives in an ungodly world. This eternal perspective should shape our values, relationships, and decisions, driving urgency in our service and intentionality in our walk with God. Vision 2028 calls us to be

unleashed into the world with the principles of the Kingdom,
empowered by the hope and expectation of Christ's return.

May we be found faithful, holy, and fruitful, ready to meet our
Lord with joy and without regret.

WEEK 33

TOPIC: THE HOLY SPIRIT, DIVINE SOURCE OF STRENGTH AND EMPOWERMENT

Main Text: John 14:16–18; Acts 2:1–4.

Memory Verse: *But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth – Acts 1:8.*

Objectives

By the end of this study, the member will be able to:

1. State the reasons underlying the Holy Spirit as the divine source of strength for the Church.
2. Explain why the Church's mandate is Spirit-empowered and not human-driven.
3. Appreciate the Holy Spirit as humanity's all-sufficient Helper.

Introduction

Imagine a well-equipped office with skilled workers and modern machines, but frequent power cuts bring all activities to a halt. No matter how organised the system is, nothing functions without electricity. In the same way, the Church cannot fulfil God's purpose by human effort alone. Without the power of the Holy Spirit, our structures and activities lack effectiveness.

Many Christian disciplines contribute to societal transformation – such as the study of the Word of God, righteous living, prayer, and godly conduct; however, the two indispensable forces for transforming nations for Christ are the proclamation of the gospel and the power of the Holy Spirit. From the early Church to the present age, God’s work has advanced where the Spirit is actively at work. Today’s lesson introduces the Holy Spirit as the divine source of strength and empowerment for the Church’s mission and the believer’s life.

1. Why is the Holy Spirit described as the life and power of the Church? (John 6:63; Rom. 8:11; Acts 1:8)

- a. The Holy Spirit is to the Church what the heart is to the body and what the engine is to a vehicle.
- b. He sustains, energises, and directs the Church’s life and mission. Without the Holy Spirit, the Church loses spiritual vitality and effectiveness.
- c. The Unleashing Agenda depends entirely on the Spirit’s power to transform societies with Kingdom values.

2. Why is the Church’s mission Spirit-empowered and not human-driven? (Acts 1:8; Zec. 4:6; 1 Cor. 2:4–5)

- a. The Church belongs to Jesus Christ, who is both its owner and builder (Matt. 16:18).
- b. Jesus is the head of the Church (Eph. 5:23), and He ensures its effectiveness through the Holy Spirit.

- c. Human ability, organisation, or intelligence alone cannot fulfil God's redemptive purposes.
 - d. The success of the Unleashing Agenda is guaranteed because it is empowered by God Himself through the Spirit.
- 3. How did Jesus fulfil His promise of the Helper?** (John 14:16–17; Acts 2:1–4, Acts 2:33)
- a. Jesus promised not to leave His disciples as orphans but to send another Helper (*Gk. Paraclete*).
 - b. This Helper would stand with the Church, guide it, and empower it just as Jesus did.
 - c. The promise was fulfilled on the Day of Pentecost when the Holy Spirit came upon the disciples (Acts 2:1–4).
 - d. This confirms God's abiding presence and power with the Church for every divine assignment.
- 4. Who is the Holy Spirit according to Scripture?** (John 14:26; 2 Cor. 3:17; Acts 5:3–4)
- a. The Holy Spirit is not a force, influence, or symbol; He is a divine Person.
 - b. He possesses personality and divine attributes such as omniscience, omnipotence, and omnipresence.
 - c. Scripture affirms that He is fully God, the third Person of the Godhead (Acts 5:3–4).

- d. His ministry is to glorify the Father and the Son, not Himself.

5. What are some key works of the Holy Spirit in the life of the believer? (John 16:8; John 14:26; Acts 1:8; 2 Cor. 3:18)

- a. He convicts of sin, leads to salvation, and seals believers as God's possession.
- b. He indwells believers as Helper, Counsellor, Teacher, and Guide.
- c. He anoints believers for service and empowers them to fulfil God's purpose.
- d. He works to transform believers into the image of Christ.

Life Application Questions

- 1. In what areas of your Christian life are you relying more on human effort than on the Holy Spirit?
- 2. How can you practically acknowledge the Holy Spirit's help in your daily decisions?

Conclusion

The Holy Spirit is God's divine provision for strength, guidance, and empowerment in the Church and the believer. True transformation is accomplished not by human effort but by the gospel proclaimed and lived out in the power of the Spirit. A Spirit-empowered Church is essential for fulfilling God's mandate on the earth.

WEEK 34

MEET IN YOUR GUILDS – TOPIC: PRINCIPLES FOR SPIRITUAL LIVING IN A SECULAR WORLD: THE CASE OF DANIEL

Main Text: Daniel 1:8–14.

Supporting Text: 1 Peter 3:15–17.

Memory Verse: *But Daniel resolved not to defile himself with the royal food and wine...* – Daniel 1:8a.

Objectives

By the end of this study, members should be able to:

1. Identify the challenges of living as Christians in a secular world.
2. Explain the key principles Daniel applied to remain faithful in Babylon.
3. Apply biblical principles for spiritual living in today's secular environments.

Introduction

The world in which believers live today is becoming more secular, morally fluid, and often hostile to Christian beliefs. From workplaces to educational institutions, entertainment, governance, and even homes, biblical values are steadily being eroded. This situation, however, is not new.

Daniel lived in Babylon, a society deeply saturated with idolatry, moral corruption, and organised godlessness. Despite intense pressure to conform, Daniel led a life that honoured God without withdrawing from society. His life offers timeless principles for Christians who desire to glorify Christ while faithfully and effectively engaging secular environments. This study will therefore guide us in discovering Daniel's example and applying key principles for living a Spirit-led, faithful life in today's secular world.

- 1. In what ways was Babylon a secular and hostile environment for Daniel? (Dan. 1:3–7)**
 - a. Idolatry and Moral Corruption:** Babylon promoted worship of false gods, sorcery, and unethical behaviour, creating an environment hostile to Daniel's faith (Dan 1:3–7). Such a culture tested his commitment to God's standards.
 - b. Forced Cultural Assimilation:** The state instituted a deliberate programme to erase the Hebrew identity of Daniel and his peers through re-education, cultural assimilation, name changes linked to pagan gods, and participation in royal food associated with idolatrous practices.
 - c. Systematic Suppression of Faith:** Babylon's policies aimed to marginalise believers and weaken their spiritual convictions. Daniel's resistance demonstrates that maintaining a godly identity is possible even under structured secular pressures.

2. How is today's world similar to Babylon in its secular nature?

- a. Secularism and Moral Relativism:** Like Babylon, today's world often dismisses absolute moral truths. Secular values and relativism influence behaviours, attitudes, and decisions, making it challenging for believers to uphold biblical standards.
- b. Corruption and Ethical Compromise:** Modern society reflects Babylon in widespread compromise; bribery, falsification, exam malpractices, and misuse of resources are common. These realities challenge Christian integrity in everyday life and work.
- c. Dilution of Spiritual Influence:** Globalisation, technology, and religious pluralism weaken the impact of faith in both public and private spheres. Christians must therefore intentionally live distinct, godly lives to serve as witnesses in secular environments.

3. How did Daniel thrive in Babylon without compromising his faith? (Dan. 1; 2; 5–6; 1 Peter 3:15–17)

- a. Faithful Conviction with Integrity:** Daniel maintained his spiritual commitments without compromise. He upheld purity in diet and lifestyle (Dan. 1:8) and honoured God in all his decisions, demonstrating that genuine faith does not yield to worldly pressures.

- b. Reliance on Prayer and Divine Guidance:** Daniel consistently sought God through prayer for wisdom and understanding (Dan. 2:17–19). His dependence on God enabled him to interpret dreams and make righteous decisions, highlighting the power of spiritual discernment in challenging environments.
- c. Excellence and Godly Influence:** Even within a secular system, Daniel excelled professionally (Dan. 6:3). His 'excellent spirit' and unwavering character earned respect and influence, demonstrating that godliness and competence together amplify one's testimony (1 Peter 3:15–17).
- 4. What principles can Christians apply for spiritual living in a secular world today? (2 Cor. 5:20; Rom.5:20)**

 - a. Anchor Your Identity in Christ:** Believers should base their purpose and values on Jesus (2 Cor. 5:20). Knowing who you are in Him gives strength to stand firm and make godly choices, even when society promotes compromise.
 - b. Practice Disciplined Spiritual Habits:** Regular prayer, Bible study, and moral discipline equip Christians to resist worldly pressures (Rom. 5:20). Setting clear personal boundaries helps maintain integrity while navigating secular environments.

- c. **Cultivate Faithful Community:** Being part of a godly fellowship offers support, encouragement, and accountability. Like Daniel and his friends, standing together in prayer and witness strengthens spiritual resilience and sustains righteous living.

Life Application Questions

1. What specific pressures in your workplace, school, or community challenge your Christian convictions?
2. What practical steps will you take this week to live faithfully like Daniel?

Conclusion

Daniel's life proves that it is possible to live a spiritually faithful life in a deeply secular society. Through conviction rooted in identity, disciplined spirituality, prayerful dependence on God, readiness for persecution, and excellence in conduct, Christians can transform their environments without compromising their faith. God still seeks believers who will stand firm and glorify Him in today's Babylon.

WEEK 35

GOSPEL SUNDAY

Get Ready To Win Souls Lesson 4: Humankind Rejected Life
(Refer to the GWS Manual)

HOME CELL

TOPIC: VISION 2028 AND THE SECOND COMING – THE UNLEASHING AGENDA IN PERSPECTIVE

Main Texts: Luke 19:13; Matthew 25:31–46; Acts 1:8; Ephesians 2:10.

Memory Verse: *Be dressed ready for service and keep your lamps burning* – Luke 12:35.

Objectives

1. To help believers understand how anticipation of Jesus' return motivates the church's mission to transform society.
2. To demonstrate how Vision 2028 is a practical outworking of the Great Commission in light of Christ's Second Coming.
3. To inspire believers to be fully engaged in godly service and social responsibility as a form of spiritual readiness.

Introduction

The Second Coming of Jesus Christ is more than a theological truth; it is a call to action. The New Testament presents His return as a motivator for holy living and active service. In Luke 19:13, Jesus commands His disciples, 'Occupy Till I Come', meaning to engage in Kingdom work with faithfulness and urgency. This same instruction echoes through Vision 2028 of The Church of Pentecost, which seeks to unleash the entire church to possess every sphere of society with Kingdom values.

This Bible study helps to examine how Vision 2028 aligns with the biblical mandate to be spiritually alert and socially impactful, serving as a response to the Lord's call to prepare for His return through purposeful engagement in both evangelism and transformation.

1. What Does it Mean to ‘*Occupy Till He Comes*’? (Lk. 19:13; Matt. 25:14–30)

- a. To ‘Occupy till He comes’ means to live actively and responsibly in service to God while awaiting the return of Christ. Jesus illustrates this through parables that define readiness as faithful stewardship rather than passive expectation.
- b. In Luke 19, He entrusts His servants with resources (minas) and expects them to engage productively until He returns.
- c. Likewise, in Matthew 25, the unfaithful servant is rebuked not for wrongdoing, but for failing to use what was entrusted to him. These teachings show that occupying is not idle waiting, but active involvement, spiritually, economically, and socially, in advancing God's Kingdom.
- d. Every believer has received gifts, opportunities, and influence from the Lord, and living in expectation of His return requires using these faithfully and fruitfully for His purposes on earth.

2. How Does the Great Commission Fuel the Unleashing Agenda? (Acts 1:8; Matt. 28:18–20)

- a. The Great Commission, given by Jesus just before His ascension, entrusts His disciples, and by extension, the Church, with a global mandate: to make disciples of all nations and be His witnesses to the ends of the earth. This mission, begun by the apostles, remains the Church’s core assignment today.
- b. Vision 2028 embraces this mandate by positioning every believer as an active participant in fulfilling the Great Commission, not only through preaching the gospel but by embodying and demonstrating Kingdom values in every sphere of life.
- c. Empowered by the Holy Spirit, the Church is called to be a visible and transformative witness – in word, in character, and through godly influence in society. The time is short, and the urgency is great. Anticipating Christ’s return should compel believers to fully engage in reaching the lost and illuminating the world with the light of Christ.

3. How Does Social Engagement Reflect Eternal Readiness? (Matt. 25:31–46; Eph. 2:10)

- a. *We will be judged by how we treat others:* Jesus made it clear in Matthew 25:31–46 that on the Day of Judgment, people will be assessed not by religious status or titles, but by how they treated others, especially the poor, sick, imprisoned, and vulnerable. He taught, ‘Whatever you did

for the least of these brothers and sisters of mine, you did for me’, revealing that acts of love and service to others are acts of service to Him directly.

- b. *Kindness and justice are central to Christian witness:*** Acts of compassion, justice, and kindness are not supplementary to our faith; they are central. True Christian witness is expressed not only in what we preach but in how we live and respond to human need. Our response to suffering and injustice demonstrates the authenticity of our discipleship and the influence of the Kingdom in our lives.
- c. *We are created for good works:*** Ephesians 2:10 affirms that we are God’s workmanship, created in Christ Jesus for good works, which God prepared in advance for us to do. This means that every believer is divinely purposed to engage in meaningful service toward transforming society as a reflection of God’s will on earth.
- 4. How does an Eternal Mindset Strengthen our Commitment to Transform Society? (2 Cor. 4:16–18; Col. 3:1–3)**
- a. *Afflictions are Temporary; Glory is Eternal:*** Paul, the apostle, teaches in 2 Corinthians 4:16–18 that although our outward bodies may be wasting away, our inner selves are being renewed day by day. He describes our present sufferings as ‘light and momentary’, especially when compared to the eternal weight of glory that far outweighs

them. This perspective shifts our focus from short-term discomfort to long-term purpose.

- b. *Eternal Focus Fuels Earthly Mission:*** When believers adopt an eternal mindset, they are empowered to endure challenges and persevere in Kingdom assignments, even when the work is difficult or unappreciated. This mindset anchors us in the reality that our labour in the Lord is not in vain, and that every effort we make to impact lives and communities has lasting, eternal significance.
- c. *Heavenly Priorities should Shape Earthly Pursuits:*** Colossians 3:1–3 urges believers to ‘set their minds on things above’, not on earthly things. This command is not an invitation to escapism, but a challenge to let eternal truths guide our daily decisions, values, and pursuits. Whether in ministry, family, business, or governance, believers are to reflect heavenly priorities in how they live and lead.

5. In What Practical Ways Does Vision 2028 Help Us Prepare For The Return Of Christ?

Preparing for Christ’s return does not mean withdrawal from the world. It means deeper engagement with it. Vision 2028 provides a practical framework for believers to live ready, by living faithfully. It calls us to make eternal investments in people, systems, and communities, so that when the Master returns, He finds His servants diligently doing His will. These include;

- a. Reaching unreached people groups with the gospel.
- b. Ministering to prisoners and improving prison infrastructure.
- c. Delivering healthcare by establishing clinics and health posts.
- d. Providing access to education through the construction of schools.
- e. Drilling boreholes to bring clean water to underserved communities.
- f. Empowering families, professionals, and leaders to live out Kingdom ethics.

Life Application Questions

- 1. How are you personally ‘occupying’ until Christ returns?
- 2. In what practical ways can you align your skills, resources, or career with Vision 2028’s mission to possess the nations?
- 3. What area of your life needs to be more intentionally submitted to eternal purpose?

Conclusion

Jesus will return. The question is not if, but when. This truth is not a call to withdraw from society, but a motivation to engage it with urgency, purpose, and faithfulness. Vision 2028 provides a clear, practical structure for unleashing believers into their God-given spheres of influence, equipping us to impact every

area of society for Christ. A church actively living out its mission, through social transformation, spiritual revival, and Kingdom expansion, demonstrates that it is both prepared for Christ's return and preparing others.

Let us be the generation that fulfils the Great Commission, combining proclamation with tangible transformation, and unleashing the full potential of the church into every sphere of society. May we labour not for temporary applause, but for eternal reward, living with the eternal perspective that shapes our every action.

WEEK 36

COMMUNION SUNDAY

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WEEK 37

TOPIC: THE GODLY HOME – THE DIVINE BLUEPRINT FOR THE FAMILY

Main Text: Genesis 1:27–28.

Supporting Texts: Deuteronomy 6:6–9; Ephesians 5:31–32; Acts 16:31; Joshua 24:15; Psalm 127:4.

Memory Verse: *As for me and my house, we will serve the Lord* – Joshua 24:15.

Objectives

By the end of this study, the member should be able to:

1. Explain God's original design and purpose for the family.
2. Identify the family as God's channel for blessing, discipleship, and covenant continuity.
3. Make a commitment to building godly homes that strengthen the church and society.

Introduction

The family is God's first institution. Before the church, government, or nation existed, God created male and female in His image and blessed them with the mandate to multiply and exercise dominion (Gen. 1:27–28). The home therefore is not a social construct but a divine blueprint.

Throughout Scripture, God advances His redemptive purposes through families. In a generation where homes are under pressure from secular ideologies and moral confusion, restoring the biblical vision of the family is essential for church vitality and societal stability. This lesson will help us grasp God's original intention for the family and inspire us to commit to homes that honour Him.

1. What does Scripture reveal about God's original design for the family? (Gen. 1:27–28)

- a. *The Family reflects God's Image:*** God created humanity male and female in His image. This means the family is rooted in divine intentionality. The complementary design of male and female reflects relational unity within distinction, mirroring the relational nature of the Triune God. The family therefore becomes the primary earthly expression of relational love, unity, and authority under God.
- b. *The Mandate of Multiplication and Stewardship:*** The command to 'be fruitful and multiply' was not merely biological expansion but covenantal expansion. Families were to raise generations that would carry God's image and exercise righteous dominion. The home becomes the first training ground for leadership, responsibility, and spiritual authority.

- c. ***The Home is the first Sphere of Blessing:*** The first blessing recorded in Scripture was given to a family. This establishes the home as the ordained channel of divine favour, identity formation, and flourishing. When families align with God's order, blessing flows naturally; when that order is distorted, society suffers.

2. How did God use Families as Channels of Blessing in the Old Testament?

- a. ***Noah's Household (Gen. 6–9)*** – God preserved Noah's family through obedience, making them the foundation for post-flood restoration. This illustrates that obedience within the family safeguards God's promises.
- a. ***Abraham's Household (Gen. 18; 22)*** – Abraham was commanded to lead his household in covenant faithfulness. The spiritual guidance of his family ensured that God's promises extended beyond him to future generations.
- b. ***Israel's Household Instruction (Deut. 6:6–9)*** – Parents were instructed to teach God's commands diligently to their children, embedding faith as an intergenerational responsibility.

These examples reveal that God's covenant purposes are fulfilled when families are faithful. His blessing flows through obedience, teaching, and spiritual leadership within the home.

3. How does the New Testament affirm the Spiritual Role of the Family? (Acts 16:31; Eph. 5:31–32)

- a. Household Salvation (Acts 16:31)* – Entire households came to faith through the obedience and testimony of one person, demonstrating the family as a centre of spiritual influence.
- b. Marriage Reflects Christ and the Church (Eph. 5:31–32)* – Christian marriage models Christ’s redemptive love for the Church, showing that a godly home is both relational and spiritual.
- c. Households as Centres of Worship* – In the early church, homes became hubs for fellowship, teaching, and discipleship. Families were the foundation for church growth and spiritual formation.

Life Application Question

- 1. What Kingdom values do you have to strengthen in your home?
- 2. What practical steps can you take to intentionally build a God-fearing home that reflects God’s design.
- 3. What will you do to ensure the Christian faith is passed on to the next generation?

Conclusion

The home is the foundational unit of society. Consequently, the values instilled in children in every home has far-reaching implications beyond the family. From creation through the covenants and into the New Testament, the family remains God's chosen instrument for blessing, discipleship, and leadership. Restoring godly homes is essential for strengthening the Church and fulfilling God's redemptive purposes in our time.

WEEK 38

MEET IN YOUR GUILDS – TOPIC: LESSONS FROM THE REFORMATION MOVEMENT ON GODLY WORK ETHICS

Main Text: Colossians 3:23–24.

Supporting Text: Ecclesiastes 9:10.

Memory Verse: *Whatever you do, work at it with all your heart, as working for the Lord, not for human masters* – Colossians 3:23.

Objectives

By the end of this study, the member will be able to:

1. Identify the biblical and historical foundations of godly work ethics.
2. Explain work as a divine calling and an act of worship.
3. Demonstrate commitment to godly work ethics in their various vocations.

Introduction

God desires societies where systems function effectively so that human beings can enjoy the goodness of His creation while awaiting the return of Christ. One of God's primary instruments for societal transformation is the church unleashed, that is, believers filled with the Holy Spirit and scattered across all sectors of society.

During the Reformation Movement, Christian thinkers such as Martin Luther and John Calvin rediscovered the biblical meaning of work. Their teachings produced what later became known as the Protestant Work Ethic, which transformed societies spiritually, morally, and economically. This lesson explores how godly work ethics, rooted in Scripture, can still transform nations today.

- 1. What is the biblical understanding of work according to Scripture? (Col. 3:23–24; Eccl. 9:10)**
 - a. Work as Divine Responsibility:** The Bible presents work as a God-given duty (Eccl. 9:10). Every task, big or small, is part of fulfilling His purpose and calling in our lives.
 - b. Work as Worship:** Colossians 3:23–24 teaches that Christians should work wholeheartedly, as for the Lord, not merely for human masters. Our attitude and effort turn daily labour into an act of worship.
 - c. Excellence Reflects God's Glory:** Doing our work diligently and faithfully honours God and demonstrates obedience to His will. Excellence in work becomes a testimony of godly character in both Christian and secular environments.

2. **What key ideas shaped the Protestant Work Ethic during the Reformation?**
 - a. **Work as a Divine Calling:** Martin Luther emphasised that every legitimate occupation is sacred and a means to serve God, showing that ordinary labour honours Him just as much as church ministry.
 - b. **Discipline and Stewardship:** John Calvin highlighted the importance of discipline, wise use of time, and responsible management of resources, framing work as a moral and spiritual duty.
 - c. **Faith Expressed Through Diligence:** By removing the divide between sacred and secular work, the Reformation promoted honesty, accountability, and diligence as practical expressions of Christian faith in daily life.
3. **What impact did godly work ethics have on societies influenced by the Reformation?**
 - a. **Productivity and Stewardship:** The Protestant Work Ethic promoted diligent work, thrift, and wise management of resources, turning labour into purposeful service that benefited both individuals and society.
 - b. **Service to God and Community:** Work was seen as a form of worship and civic responsibility. Ethical labour practices encouraged honesty, reliability, and social contribution, linking personal faith with societal well-being.

- c. **Societal Transformation:** Societies influenced by these values experienced economic growth, institutional stability, and overall social progress, showing that godly work ethics can drive national development and positive cultural change.

Life Application Question

How does your current attitude to work reflect your faith in Christ, and what specific change will you make to honour God more in your vocation?

Conclusion

Godly work ethics are not optional for Christians; they are an expression of faith and obedience. Empowered by the Holy Spirit, believers must lead by example in diligence, integrity, and responsibility. As seen during the Reformation, when Christians take work seriously as worship, societies are transformed.

WEEK 39

GOSPEL SUNDAY

Get Ready To Win Souls Lesson 5: God Has Given New
Life in Jesus Christ

(Refer to the GWS Manual)

HOME CELL

TOPIC: THE FAMILY AS A LIVING CHURCH – RELATIONAL, REDEMPITIVE, AND SPIRIT-FILLED

Main Text: Deuteronomy 6:6–9.

Supporting Texts: 1 Corinthians 12:27; Acts 10:2; 1 Corinthians 13:13.

Memory Verse: *They devoted themselves to the apostles' teaching and to fellowship...* – Acts 2:42a.

Objectives

By the end of this study, the member will be able to:

1. Explain why the family is a living expression of the Church.
2. Mention the Holy Spirit's role in transforming homes.
3. State how Spirit-filled family life can nurture faith and revival.

Introduction

From the beginning, God designed the family not merely as a biological or social institution but as a covenant community that reflects His nature and purposes. Scripture presents the home as the first place where faith is transmitted from one generation to another.

In many cultures today, families are primarily viewed through economic or social lenses. Success is often measured by material comfort, education, or social status. While these are important, they are not ultimate. When spiritual foundations are neglected, the family loses its divine purpose. God intends every believing home to function as a spiritual organism; alive with His Word, sustained by prayer, and governed by love. Today's lesson will help us understand how the family can be a living church and inspire us to nurture homes that reflect God's presence and power.

1. In what Sense can the Family be described as a 'Living Church'? (1 Cor. 12:27)

- a. A Relational Expression of Christ's Body* – Paul teaches that believers are the body of Christ (1 Cor. 12:27). The Church is not a building but a people united in Christ. The family, therefore, functions as the smallest relational unit of that body. Within the home, members learn forgiveness, service, humility, and mutual submission. These daily interactions mirror the life of the wider church.
- b. A House of Worship and Devotion* – The early church met in homes (Acts 2:42; 10:2). Cornelius' household was described as devout and God-fearing. When families pray together, study Scripture, and worship, the home becomes a sanctuary. Christ's presence sanctifies ordinary spaces, turning living rooms into places of encounter.

- c. *A Redemptive Witness to Society* – A healthy Christian family reflects God’s redemptive grace. Love, patience, and faithfulness displayed at home become a testimony to neighbours and communities. Thus, the family participates in Christ’s mission.
2. **Why is the Home the Seedbed of Spiritual Formation? (Deut. 6:6–9)**
- a. *The First Classroom of Faith* – Moses instructed Israel to teach God’s commandments diligently to their children (Deut. 6:6–9). Faith is not meant to be occasional but woven into daily life; when sitting, walking, lying down, and rising. Parents act as spiritual shepherds, modelling obedience and reverence.
- b. *Formation Through Love and Example* – Spiritual formation is more caught than taught. Paul highlights faith, hope, and love as abiding virtues (1 Cor. 13:13). These virtues must be practiced visibly in the home. Children learn forgiveness by observing it. They understand prayer by hearing it. They grasp faith by seeing trust in God during trials.
- c. *Intergenerational Continuity* – The home ensures that faith is not lost between generations. Intentional discipleship at home strengthens the Church’s future and guards against spiritual decline.

3. What Role does the Holy Spirit play in the Life of the Family? (Gal. 5:22–23)

- a. Indwelling Presence* – The Holy Spirit dwells where Christ is honoured. A surrendered home becomes a dwelling place of divine peace and conviction. He produces spiritual fruit that transforms relationships.
- b. Agent of Healing and Restoration* – Families experience conflict and brokenness. The Spirit brings reconciliation, softens hearts, and restores unity when members yield to Him.
- c. Empowerment for Mission* – Spirit-filled families do not exist for themselves alone. They become centres of prayer, hospitality, and outreach. The Spirit aligns the household with God's redemptive purposes, making the family a channel of revival.

Life Application Question

1. What will you do to make your home a living expression of the Church?
2. How can your family intentionally cultivate the presence of the Holy Spirit through prayer, worship, and obedience?
4. State two ways in which your family can nurture faith and revival.

Conclusion

The family is God's primary instrument for nurturing faith and reflecting His glory. When grounded in Scripture, sustained by love, and empowered by the Holy Spirit, the home becomes a living church. Such families strengthen the body of Christ and influence society for God's Kingdom. As believers devote themselves to teaching, fellowship, and prayer, their homes become sacred spaces where heaven touches earth.

WEEK 40

COMMUNION SUNDAY

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WEEK 41

MEET IN YOUR GUILDS

TOPIC: A CHRISTIAN-LED TRANSFORMATION OF NATIONAL WORK CULTURE

Main Text: Daniel 6:1–6, 10–11, 25–26.

Memory Verse: “Now Daniel so distinguished himself among the administrators and the satraps by his exceptional qualities that the king planned to set him over the whole kingdom.” – *Daniel 6:3*.

Objectives

By the end of this study, members will be able to:

1. Analyse the Christian responsibility for societal and workplace transformation.
2. Explain how godly work ethics influence national culture.
3. Demonstrate how to live out Christian-led transformation in their professions and communities.

Introduction

As Christians, we are saved and filled with the Holy Spirit not only for personal holiness but also for societal impact. Scripture presents believers as salt and light—agents of moral preservation and illumination.

The life of Daniel in Babylon provides a clear biblical model of how one believer, living with integrity, excellence, and devotion to God, can influence an entire nation's system. Despite operating in a secular and hostile environment, Daniel's character reshaped leadership perception and brought honour to God.

This lesson explores how believers today can lead ethical and cultural transformation in their workplaces and societies through godly work ethics, using Daniel's example as the foundation.

1. How Are Christians Responsible for Societal and Workplace Transformation?

- a. Daniel served in a pagan government yet remained faithful to God, showing that believers are called to influence even ungodly systems (Dan. 6:1–3).
- b. Christians are placed in different professions and sectors as representatives of God's Kingdom.
- c. Transformation begins with personal renewal (Rom. 12:2) and spiritual rebirth (John 3:3), which shape attitudes, decisions, and actions.
- d. As salt and light, believers are responsible for preserving moral standards and bringing truth into their workplaces and communities.

2. How Does Daniel's Work Ethic Influence Our Work Life? (Daniel 6:1–6, 10–11)

- a. *Excellence and Diligence:*** Daniel distinguished himself through exceptional performance, showing that believers must pursue excellence in their work.
- b. *Integrity and Trustworthiness:*** No corruption was found in him, proving that honesty and accountability are essential Christian values.
- c. *Consistency in Spiritual Life:*** Daniel maintained his prayer life even under pressure (vv.10–11), showing that spiritual discipline sustains ethical living.
- d. *Courage and Conviction:*** He remained faithful despite opposition, demonstrating that true character is revealed in difficult situations.

3. How Do Godly Work Ethics Influence National Societal and Workplace Culture?

- a.** Ethical individuals influence systems by setting standards of honesty, diligence, and accountability.
- b.** Godly values help reduce corruption and promote fairness in institutions.
- c.** Leadership decisions shaped by integrity lead to trust and stability in organisations and nations.
- d.** Over time, consistent Christian witness reshapes workplace culture and societal values.

4. What Happens When Godly Work Ethics Become a Societal Culture?

- a. ***Work Becomes a Calling:*** Like Daniel, people see their roles as purposeful service, not just survival.
- b. ***Integrity and Stewardship Increase:*** Systems become more transparent, and resources are managed responsibly.
- c. ***Societal Transformation Occurs:*** Public trust grows, ethical standards rise, and God is acknowledged, as seen when King Darius honoured God (Dan. 6:25–26).

5. How Can You Live a Christian-Led Transformation in Your Workplace and Community?

- a. Live with **integrity**. Be honest and dependable in all you do.
- b. Pursue **excellence** in your work as service unto God.
- c. Maintain a strong **prayer life**, just as Daniel did.
- d. Stand firm in your faith, even under pressure or opposition.
- e. Influence others positively by promoting fairness, diligence, and ethical behaviour.

Life Application Questions

- 1. In what specific ways can you demonstrate integrity and excellence like Daniel in your workplace this week?
- 2. What challenges do you face in maintaining godly values at work, and how can you overcome them?

3. How can your actions influence others and contribute to a more ethical work environment?

Conclusion

God calls believers to lead the transformation of national work culture through godly character and Spirit-led living. Daniel's life shows that when excellence, integrity, and devotion to God are combined, one person can influence an entire system.

As we recover the holiness of work—where diligence is driven by devotion, integrity guides actions, and success is used to serve others—our workplaces, communities, and nations can be transformed, and God will be glorified.

WEEK 42

Get Ready To Win Souls Lesson 6: Everyone Must Accept
the New Life in Jesus

(Refer to the GWS Manual)

WEEK 43

GOSPEL SUNDAY

Get Ready To Win Souls Lesson 7: We see the New Life in
Humankind's Deeds

(Refer to the GWS Manual)

HOME CELL

Get Ready To Win Souls Lesson 8: The Witness Must
Receive the New Life
(Refer to the GWS Manual)

WEEK 44

COMMUNION SUNDAY

This image shows a full page of a document template designed for handwritten notes or essays. It features approximately 20 evenly spaced, thin grey horizontal lines across the entire width of the page. The margins are consistent on all sides, providing ample space for writing. There are no pre-printed questions, headings, or other markings on the page.

WEEK 45

Get Ready To Win Souls Lesson 9: The Witness Must
Prepare Themselves

(Refer to the GWS Manual)

WEEK 46

Get Ready To Win Souls Lesson 10: How to Share the
Gospel with People

(Refer to the GWS Manual)

WEEK 47

Get Ready To Win Souls Lesson 11: How to Let People
Know Jesus

(Refer to the GWS Manual)

WEEK 48

GOSPEL SUNDAY –

Get Ready To Win Souls Lesson 12: How to Disciple People
in the Church

(Refer to the GWS Manual)

HOME CELL

Aggressive Evangelism and Follow-Up

WEEK 49

COMMUNION SUNDAY

[illegible]

WEEK 50

RATIONALE OF 2027 THEME

WEEK 51

TOPIC: FASTING AS A CATALYST TO ACTIVE PRAYER

Main Text: Isaiah 58:6–8; Acts 12:5–11; Acts 13:3.

Memory Verse: *So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes* – Daniel 9:3.

Objectives

By the end of this study, the member will be able to:

1. State the relationship between prayer and fasting.
2. Explain how prayer and fasting empower the believer to pull down spiritual strongholds.
3. State practical ways we can use prayer and fasting as tools for societal and national transformation.

Introduction

In the life of a believer, prayer is the primary activity, but fasting serves as the *catalyst* – the substance that increases the rate and intensity of the spiritual reaction. While prayer connects us to God, fasting intensifies that engagement by silencing the flesh and heightening our spiritual discernment. Just as a physical catalyst speeds up a process without being consumed, fasting elevates our spiritual authority, allowing the Church to confront tenacious evils that cannot be ‘driven out by anything but prayer

and fasting' (Mark 9:29, NKJV). Today's lesson explores how this powerful combination shifts atmospheres and establishes God's Kingdom on earth.

1. What is the Effect of Prayer and Fasting on Spiritual Strongholds?

Through the divine power of prayer and fasting, God empowers believers to dismantle entrenched systems of sin and deception (2 Cor. 10:4). The combine force of prayer and fasting works to:

- a. **Demolish Strongholds:** It breaks spiritual bondages and dismantles systems of deception that keep people and nations in darkness.
 - b. **Release Angelic Assistance:** As seen in Daniel 10, persistent prayer and fasting disrupt demonic resistance in the heavenly realms, opening the way for divine intervention.
 - c. **The Spiritual Atmosphere Shifts:** Fasting silences the 'noise' of physical appetites, allowing the presence of God to transform environments ranging from individual households to national governments (Dan. 9:21–23).
- ## **2. How do Biblical Models demonstrate Spiritual Breakthrough?**

Scripture provides clear examples of how corporate and individual intercession changes the course of history:

- a. **Fervency in Crisis:** When Peter was imprisoned, the Church made ‘prayer without ceasing’ (Acts 12:5), which resulted in physical chains falling off and iron gates opening.
- b. **National Deliverance:** In Nineveh, a corporate fast prompted God to relent from disaster (Jonah 3:10). Even Jesus began His world-transforming ministry with a forty-day fast (Matt. 4:1–11).
- c. **Spiritual Leadership:** The early church used prayer and fasting to appoint leaders (Acts 14:23), ensuring that those in authority were chosen through spiritual discernment rather than human preference.

3. **Why is it Important to Pray and Fast for National Leadership?**

Government policies and leadership affect every institution of society – family, economy, education, and religion. Leadership of every kind shapes and control destinies. Thus, leaders need to be under a greater positive influence to ensure they do good by God. Prayer and fasting for a nation’s leadership work:

- a. **To Counteract Ungodly Influence:** History shows the devastation of leaders like Ahab, Jezebel, and Herod, who persecuted the righteous and promoted evil. It takes prayer and fasting to avert such ungodly influences in society.

- b. **To Capture the Reins of Influence:** If the Church uses prayer and fasting to influence the heads of nations, then God's wisdom can flow through the entirety of society (Prov. 21:1).
 - c. **To Avert Judgment:** Like Nineveh fasted and prayed, interceding for a nation through the prayers of the righteous can preserve a community from destruction (Jonah 3:5–10).
4. **What are the Practical Lessons for a Lifestyle of Fasting?**
- a. **Persist Until the Breakthrough:** Many 'chains' in society require unceasing prayer. We must not stop until the spiritual atmosphere changes.
 - b. **Spend Endearing Time:** Seeking God's face demands a habit of waiting (Isa. 40:31). It requires focused time and the silencing of physical appetites to tarry until God moves.
 - c. **Transform Hearts and Hands:** Fasting is not just for personal gain; it is a tool to release God's Kingdom and establish righteousness in the world.

Life Application Questions

1. Is there a difficult situation in your life or community that you believe requires the *catalyst* of fasting to resolve?
2. How can you practically dedicate time this week to pray specifically for the leaders of our nation and the five major social institutions?

Conclusion

Prayer and fasting are not mere religious rituals but spiritual weapons for transformation. By silencing the flesh and seeking God's face, we move beyond the natural and tap into divine power that can shift the heart of a king or the soul of a nation. As we commit to this lifestyle, we become partners with Heaven, ensuring that God's will is done on earth as it is in heaven.

WEEK 52

CHRISTMAS CONVENTION

HOME CELL

OPEN FORUM

EXTRA SCRIPTS

TOPIC: UNLEASHED FAMILIES – TRANSFORMING THE CHURCH AND SOCIETY

Main Text: Acts 8:4–8.

Supporting Texts: Matthew 5:13–16; Psalm 127:4.

Memory Verse: *You are the light of the world. A town built on a hill cannot be hidden* – Matthew 5:14.

Objectives

By the end of this study, the member will be able to:

1. State the role of families in the Church Unleashed agenda.
2. Explain how transformed homes lead to transformed societies.
3. Provide practical ways for families to commit to missional living and societal impact.

Introduction

God's redemptive plan has always moved through households. Throughout Scripture, we see that when God touches a family, entire communities feel the impact. The strength of the church and the moral fabric of society are deeply connected to the spiritual health of families. When homes are spiritually vibrant, churches flourish. When homes collapse morally and spiritually, society soon follows.

The concept of the Church Unleashed reminds us that the church is not confined to buildings or Sunday gatherings. It is a living body sent into the world. This unleashing does not begin on the pulpit alone; it begins around dining tables, in family prayers, and in daily conversations shaped by Scripture. This study will help us explore how families can be transformed into active centres of God's power, shaping the Church and society for His glory.

1. How do Godly Families contribute to the Church Unleashed? (Acts 8:4–8)

- a. *Carriers of the Gospel Everywhere*** – In Acts 8:4, ordinary believers preached wherever they went. The early church did not rely solely on apostles; entire households carried the message. When families embrace their missionary identity, every member becomes a witness.
- b. *Salt of the Earth and Light of the World in Daily Life*** – Jesus declared that His followers are the salt of the earth and the light of the world (Matt. 5:13–16). Families display this light through integrity, compassion, and righteousness. Their lifestyle becomes visible evidence of Christ's transforming power.
- c. *Multipliers of Joy and Renewal*** – Acts 8:8 records great joy in the city. When families live out authentic Christianity, communities experience hope, healing, and spiritual awakening.

2. Why must Societal Transformation begin with the Home? (Prov. 22:6; Eph. 6:4)

- a. *The Home Shapes Generations*** – Children are described as arrows in the hands of a warrior (Ps. 127:4). Arrows must be shaped before they are released. The values instilled at home determine the direction of future generations.
- b. *Moral Foundations are Built Early*** – Many societal crises, violence, corruption, immorality, often reflect broken family systems. When family altars are restored through prayer and holiness, the ripple effects touch communities.
- c. *Strong Homes Strengthen the Church*** – The Church is composed of families. Spiritually healthy homes produce committed believers who sustain revival.

3. What Practical Steps can Families take to Live Missionally?

- a. *Establish Consistent Family Devotions*** – Regular prayer and Scripture reading cultivate spiritual sensitivity and unity.
- b. *Model Christlike Character*** – Forgiveness, humility, and purity must be demonstrated daily, not merely taught.
- c. *Serve Together Intentionally*** – Families should engage in church and community outreach, reinforcing a shared sense of mission.

- d. Strengthen Marriages and Parent-Child Bonds* – Healthy relationships create stability for long-term impact.

Life Application Question

1. What specific roles will your family play this week as an ‘unleashed home’ in the church?
2. How will your home lead in transforming your society?

Conclusion

Unleashed families are spiritual powerhouses. Rooted in God’s Word and empowered by the Holy Spirit, they extend Christ’s light into every sphere of life. When homes embrace their divine calling, the Church advances and society is transformed. Family revival is the seed of church revival and national renewal.

TOPIC: UNDERSTANDING THE SPIRITUAL LANDSCAPE OF SOCIETY

Main Text: Matthew 5:45; Ephesians 6:12; 2 Timothy 3:1–7; Psalm 15.

Memory Verse: *For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms* – Ephesians 6:12.

Objectives

1. To help the member explain the spiritual composition of the society they live in.
2. To state the spiritual forces and structures that hinder societal transformation.
3. To challenge the member to engage in spiritual warfare through prayer and integrity to impact their communities.

Introduction

Societal transformation is often pursued through human institutions, laws, and social interventions. While well-intentioned, these efforts frequently fail to address the root causes of brokenness. Sociologists identify ‘anomie’ – the breakdown of shared norms – as the cause of disorder. However, the Bible presents a different paradigm: true transformation begins in the ‘prayer closet’ rather than the ‘hall of power’. It is through the synergistic power of prayer and fasting that the Church becomes heaven’s agent for earthly change.

1. What is Society and Societal Transformation?

Societal Transformation is a profound and fundamental change in the structures, culture, and moral fabric of a community. It is a state where there is comprehensive peace, wholeness (Shalom), and right relationships between humanity and God.

2. How do we Categorise the Target of Transformation? (Matt. 5:45)

According to Scripture, society is composed of the ‘evil and the good’. We can group our target into three specific categories:

- a. ***The Unsaved Society:*** Characterised by moral decay and open rebellion (2 Tim. 3:1–7). Though they may normalise sin, they remain the primary mission field for the Gospel.
- b. ***The Saved Society:*** Those redeemed by Christ who pursue holiness and integrity (Psalm 15). They are the ‘salt of the earth and light of the world’ tasked with preservation.
- c. ***The Supposedly Saved Society:*** These are the ‘Judases’ who masquerade as believers (2 Cor. 11:13–15). They profess godliness but deny its power, often causing confusion by promoting doctrines contrary to Scripture.

3. **How are Communities corrupted by the Unseen War?** **(Eph. 6:12)**

Behind failed policies and cultural decay lies a coordinated spiritual assault. We must recognise the kingdom of darkness operates through:

- a. ***Territorial Powers:*** As seen in Daniel 10:12–20, demonic ‘princes’ are assigned to influence specific nations, regions, and systems to turn them against God.
- b. ***Strategic Blinding:*** The enemy works to blind the minds of unbelievers so they cannot see the light of the Gospel (2 Cor. 4:4).
- c. ***Institutionalised Rebellion:*** The enemy strategically aims at eroding the family unit, normalising sin through media, and fostering spiritual apathy within the Church.

4. **What are the Specific Operations of Cosmic Powers?**

The attacks of the enemy are not random; they are strategic. They operate to:

- a. ***Incite Division:*** Stirring up works of the flesh and strife (Gal. 5:19–21).
- b. ***Establish Strongholds:*** Creating patterns of thinking and cultural norms that resist the knowledge of God (2 Cor. 10:4).
- c. ***Foster Apathy:*** Making the Church indifferent to the decay around them so they lose their saltiness.

5. What is the Church's Response to this Landscape?

- a. *Spiritual Discernment:*** We must look beyond physical symptoms (like corruption) to see the spiritual root causes.
- b. *Intentional Engagement:*** The Church must not retreat from the 'Unsaved Society' but confront the darkness with the light of the Gospel.
- c. *Integrity Check:*** With a high percentage of the population identifying as Christian, we must ensure we are not merely 'supposedly saved' but are living examples of righteousness.
- d. *The Weapon of Prayer:*** The battle for our streets, schools, and government is won first in the spirit. The united discipline of prayer and fasting is our greatest weapon for change.

Life Application Questions

- 1. Looking at your neighbourhood or workplace, what 'spiritual root causes' do you think are behind the physical problems you see?
- 2. How can you move from being a 'silent believer' to being 'the salt of the earth and light of the world' in your specific community this week?

Conclusion

The war for societal transformation is unseen, but through Christ, the victory is assured. We are called to be heaven's agents on earth, looking past the surface to the spiritual reality. By combining a life of integrity (Psalm 15) with the power of the prayer closet, we can shift the spiritual atmosphere of our nation and see true, lasting transformation. This life of prayer is enhanced with regular fasting. It is a call on every Christian to ensure the poles of the powers of darkness are shifted to the Kingdom of Light.

TOPIC: PRAYER AS A MEANS OF STRATEGIC LEGISLATION AND THE DIVINE PRESCRIPTION

Main Text: 2 Chronicles 7:14; Acts 13:1–3.

Memory Verse: *If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land – 2 Chronicles 7:14.*

Objectives

By the end of this study, the member will be able to:

1. Help the member identify their reality as a ‘Royal Priesthood’ capable of spiritual legislation.
2. Explain the ‘Divine Prescription’ for national healing and restoration.
3. Move from reactive to proactive prayer for societal transformation.

Introduction

The Church is not merely a gathering of worshippers; it is a ‘Royal Priesthood’. As priests, we offer sacrifices of prayer, but as kings, we are called to legislate and pass spiritual laws that govern our environment. To truly transform society, we must shift from ‘reactive’ prayer – responding only after evil occurs – to ‘proactive’ prayer, where we legislate the future of our nation. By influencing the ‘top’ of our social institutions, such as the state, economy, and education, we capture and

transform the whole. Today's lesson explores the roadmap for this divine influence and the restoration God promises when His people pray.

1. What is the Role of the Church in National Leadership?

Leadership directly influences a nation's morality. The Church acts as a spiritual partner in directing the course of a nation. This can be achieved through:

- a. Strategic Influence:** When the godly are in authority, the people rejoice (Prov. 29:2). The Church must use spiritual warfare to shift the political landscape toward righteousness. This calls for more prayer.
- b. A Tripartite Relationship:** As we pray for leaders, we bring their hearts before God. This creates a relationship where God speaks to the nation through the Church and directs the hearts of the state's leaders (Prov. 21:1).
- c. Proactive Legislation:** We must pray before the 'hour of temptation' (Matt. 26:45). It is more effective and less costly to pray against evil than to recover from its casualties.

2. What is the 'Divine Prescription' for Healing a Land? (2 Chron. 7:14)

God's response to Solomon provides four specific actions required from His people:

- a. **Humility:** The laying down of self-sufficiency and acknowledging our entire dependence on God.
- b. **Prayer:** Engaging in fervent, effective communication with the Creator.
- c. **Seeking His Face:** A persistent pursuit of God's presence and person, rather than just seeking His hand of blessing.
- d. **Repentance:** A tangible turning away from 'wicked ways'.

3. **What is the 'Divine Performance' God promises in Return?**

When the conditions of the prescription are met, God promises a triad of restoration:

- a. **I will hear from heaven:** God is attentive to the cries of a contrite heart; sincere prayer pierces the heavens.
- b. **I will forgive their sin:** Forgiveness is the only cure for the root disease of any society.
- c. **I will heal their land:** Societal and national healing flows directly from spiritual renewal. When individuals align with God, they become instruments through which He restores creation.

4. **How do we Increase our Spiritual Fervency and Precision?**

- a. **Consistent Prayer:** Persistent and consistent prayer serves to keep us spiritually alert and more inclined to overcome all forms of decay and temptations (Mark 14:38).

- b. **Surgical Precision:** A yearning heart makes us sensitive to the Holy Spirit, allowing us to pray with specific instructions rather than vague generalities.
- c. **Possessing the Land:** Prayer and fasting are the ‘two legs’ used by the Church to reach and possess society for the Kingdom.

Life Application Questions

1. In your personal prayer life, are you mostly ‘reactive’ (praying about problems) or ‘proactive’ (legislating for the future)? How can you be more effective in prayer?
2. Which of the four (4) parts of the ‘Divine Prescription’ (Humility, Prayer, Seeking His Face, Repentance) do you feel is most needed in the Church today?

Conclusion

Societal transformation is not a political event; it is a spiritual one. When we rediscover our identity as a royal priesthood and engage in the catalyst of prayer and fasting, we move the hand of God. Let us commit to ‘controlling the top to capture the whole’, ensuring that every structure of our society – from the family to the government – reflects the righteousness of the Kingdom of God.

TOPIC : THE LOCAL CHURCH AND DISCIPLESHIP

Main Text: Ephesians 4:11–16.

Supporting Text: Matthew 28:19–20.

Memory Verse: *So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service so that the body of Christ may be built up* – Ephesians 4:11–12.

Objectives

By the end of this study, the member will be able to:

1. Understand the God-ordained role of the local church in discipleship.
2. Explain discipleship as a divine mandate, not a church programme.
3. Encourage commitment to discipleship structures in the local assembly.

Introduction

While believers are unleashed into society as agents of transformation, the local church remains God's primary environment for spiritual formation. The effectiveness of the Unleashing Agenda depends largely on how well the church nurtures, equips, and sustains disciples. Without strong discipleship systems, believers are easily overwhelmed by worldly pressures. This lesson explores the biblical mandate and responsibility of the local church in raising mature disciples.

1. **What Is the Local Church? (Heb. 10:24–25 Acts 2:42 1 Cor 12:27)**
 - a. **Community of Believers:** The *local church* refers to a community of believers who regularly gather in a specific geographical location under recognised spiritual leadership for worship, fellowship, teaching, prayer, and mission. It is what we usually refer to as *Assemblies* in COP. Example, McKeown Assembly.
 - b. **God-Ordained Context for Discipleship:** It is the primary context God has ordained for spiritual formation, discipleship, accountability, and equipping of believers.
 - c. **Platform for Mission and Service:** The local church is not just for personal benefit; it is a launching point for outreach and transformation in the community and beyond, fulfilling God’s purposes for His people.
2. **Why is the local church central to God’s discipleship agenda? (Matt. 28:19–20)**
 - a. **A Divine Mandate:** The local church carries the Great Commission (Matt. 28:19–20), by making disciples of all nations. Discipleship is foundational to the church’s identity, and is not optional.
 - b. **Teaches Obedience, not just Information:** The local church focuses on guiding believers to obey Christ’s commands through mentoring, practical application, and community support, rather than simply delivering information.

- c. **A Continuous Nurturing Process:** The church ensures ongoing spiritual growth, providing consistency and continuity as believers are nurtured over time with Jesus' promised presence.
3. **How does Ephesians 4 describe the discipleship role of church leadership? (Eph. 4:11–12)**
- a. **Christ-Appointed Gifts:** Church leaders: apostles, prophets, evangelists, pastors, and teachers, are given by Christ (Eph. 4:11). Their role is divinely appointed to guide spiritual growth and development.
 - b. **Equipping the Saints:** Leaders are not meant to do all the work themselves; they equip believers for service, helping every member discover and fulfil their role in the body of Christ (Eph. 4:12).
 - c. **Promoting Unity and Growth:** Effective leadership fosters maturity, harmony, and cohesion in the church, ensuring that discipleship results in a strong, united, and spiritually-growing community.
4. **What are the outcomes of effective discipleship in the local church? (Eph. 4:13–16)**
- a. **Spiritual Maturity:** Effective discipleship helps believers grow into Christlikeness, equipping them to serve, lead, and bear consistent spiritual fruit (Eph. 4:13–14).

- b. Doctrinal Stability:** Mature disciples are grounded in truth and resistant to false teachings, preserving the integrity of the Church and ensuring the faithful transmission of the gospel.
- c. Corporate Unity and Impact:** A disciplined church builds itself up in love, fostering unity internally while extending influence and transformation into the wider community (Eph. 4:15–16).

Life Application Question

1. How actively are you participating in the discipleship structures of your local assembly?
2. What practical step will you take to grow spiritually this season?

Conclusion

The local church remains God's primary instrument for raising mature disciples. Through Spirit-led leadership, intentional teaching, and dedicated fellowship, believers are equipped for service and sustained for lifelong faithfulness. If the Unleashing Agenda is to succeed, the church must remain strong in discipleship, producing stable, mature, and mission-ready followers of Christ.

TOPIC: THE BAPTISM AND INFILLING OF THE HOLY SPIRIT

Main Text: Acts 1:8; Acts 2:1–4; Acts 9:31.

Memory Verse: *Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit* – Ephesians 5:18.

Objectives

By the end of this study, the member will be able to:

1. Explain the meaning and purpose of the baptism in the Holy Spirit.
2. Distinguish between the baptism and continual infilling of the Spirit.
3. Encourage believers to live yielded lives that sustain spiritual power.

Introduction

Think of a smartphone with many powerful features. When the battery runs low, the phone becomes slow and eventually shuts down. The solution is not a new phone but regular recharging. Likewise, believers need more than a one-time spiritual experience.

The Christian life and ministry require more than moral discipline or religious effort. The baptism of the Holy Spirit empowers us, and continual infilling sustains that power for daily living and service. This lesson explores how believers receive this empowerment, how it is sustained, and how it enables victorious living and effective service.

- 1. What is the baptism in the Holy Spirit? (Acts 1:5; Acts 2:38; Acts 2:1–4)**
 - a. The baptism in the Holy Spirit is when Jesus Christ himself takes the believer and completely immerses him into the Holy Spirit (Matt. 3:11; Mk. 1:8; Acts 1:5).
 - b. For Pentecostals, the evidence of having received this baptism is speaking in an unknown tongue as given by the Spirit.
 - c. The baptism in the Holy Spirit marks the beginning of manifest divine power in the believer.
 - d. This experience empowers believers for witness, service, and Kingdom impact. It releases spiritual gifts and grace that unfold with growth and maturity.
- 2. What is the significance of tongues speaking and the baptism in the Holy Spirit? (Acts 2:4; 1 Cor. 14:2)**
 - a. To Pentecostals, the speaking in tongues (*Gk. Glossolalia*) is the initial evidence of receiving the baptism in the Holy Spirit (Acts 2:4; Acts 10:44–46; Acts 19:6).
 - b. In Acts 8:14–18; Acts 9, although speaking in tongues is not mentioned directly, the later references strongly imply that they spoke in tongues.
 - c. Tongues also appear as a gift of the Spirit (1 Cor. 12:10; 1 Cor. 12:28).

- d. Tongues provides spiritual refreshment, edification, and empowerment.
- 3. How can a believer receive the baptism of the Holy Spirit?** (Acts 2:38; 8:17; Luke 24:49)
 - a. The baptism can come through obedience as an expression of true faith in Christ (Acts 5:32).
 - b. It may follow repentance, obedience, thirst, and sincere asking (Acts 2:38, Luke 11:13).
 - c. It comes through hearing the Word, yielding fully, and positioning oneself to receive (Jn. 7:37; Ps. 81:10; Rom. 6:13).
 - d. Unconfessed sin and resistance to the Spirit may hinder reception.
- 4. How can believers demonstrate the Spirit's power?** (Acts 1:8; 1 Cor. 12:7; 1 Cor. 4:20).
 - a. **Speaking in other tongues (glossolalia):** Speaking in tongues was the first manifestation of the Spirit's power at Pentecost and remains a vital spiritual resource for believers today.
 - b. **Sensitivity to the Holy Spirit:** Believers must cultivate sensitivity and obedience to the Spirit's promptings to consistently receive His guidance and leadership.

- c. Continuous infilling of the Spirit:** Continuous infilling requires daily spiritual disciplines – prayer, Scripture reading, meditation, study of the Word, and at times fasting – supported by a lifestyle of holiness, righteousness, and reverence for God (Acts 9:31).
- d. Being led by the Holy Spirit:** The Holy Spirit dwells in believers to guide them through inner convictions, promptings, and spiritual awareness in union with the human spirit.
- e. Utilising the gifts of the Spirit:** Spiritual gifts are given to every believer for effective ministry and the edification of the body of Christ.
- f. Bearing the fruit of the Spirit:** Manifesting the fruit of the Spirit reflects godly character and moral power, which expresses the Spirit's authority in a believer's life.
- g. Walking in the Spirit's power by faith:** Accessing the Spirit's power requires living by faith and depending on God's grace in daily life and service.

Life Application Questions

1. What habits or disciplines help you maintain continual infilling of the Holy Spirit?
2. In what area of your life do you need to yield more fully to the Spirit?

Conclusion

The baptism and continual infilling of the Holy Spirit are God's divine means of releasing and sustaining power in the believer's life. As believers yield themselves fully, the Holy Spirit works mightily to empower them for victorious living, faithful service, and the fulfilment of God's Kingdom agenda.

TOPIC: UNLEASHING GOD'S PROVISION TO HEAL A DYING AND DESPERATE WORLD

Main Texts: Isaiah 58:10–11; John 3:16-17.

Memory Text: *And God is able to bless you abundantly, so that in all things at all times, having all that you need, you will abound in every good work* – 2 Corinthians 9:8.

Objectives

By the end of this study, the member will be able to:

1. Appreciate that divine provision is not only for personal survival but for kingdom assignment.
2. Explain the church's calling as God's hands and feet to a hurting world.
3. Motivate believers to move from awareness to action – serving the needy, supporting missions, strengthening communities, and sharing the gospel.

Introduction

We live in a world marked by distress, brokenness, and deep human need. Everywhere we turn, we see signs of desperation, communities struggling, families hurting, and societies searching for answers. In times like these, it becomes clear that human solutions alone are not enough. What the world truly needs is the release of God's divine provision. God's provision is not limited to material supply; it includes everything He gives to strengthen, guide, and empower His people for meaningful impact.

In every generation, God equips ordinary men and women with extraordinary resources to confront darkness and bring hope where despair has taken root. Today, He invites us to recognize what He has placed in our hands and to use it intentionally for the healing of a wounded world.

1. What resources does the CoP have in sharing the love of God to a Dying World?

The Church of Pentecost (CoP) is endowed with various ministries and committees, each of which can serve as a strategic channel for restoring hope to a world in crisis. Existing core ministries that support this mission include:

- a. **Men's Ministry (PEMEM):** Mobilises men to provide leadership within the church and society. Can champion community transformation projects and mentorship programs.
- b. **Women's Ministry:** Engages women to nurture families, communities, and vulnerable groups. Spearhead initiatives in healthcare support, counselling, and relief services.
- c. **Youth Ministry (PENSA/Youth):** Empowers young people with godly virtues, skills, training, and evangelistic passion.
- d. **Children's Ministry:** Shapes the next generation through teaching and spiritual formation.

- e. **Evangelism Ministry:** Focused on fulfilling the Great Commission through soulwinning and discipleship. Leads the church in reaching the lost with the gospel.
 - f. **Specialised Ministries:** These include new ministries added to the five ‘traditional ministries’ with the specific aim of helping to drive Vision 2028
 - g. **Ministry to Persons with Disabilities (MPWD):** Ensures inclusion and accessibility for the disabled community.
 - h. **Pentecost Workers Guild (PeWG):** Connects professionals and workers for kingdomfocused influence in workplaces.
 - i. **The Other Sheep Ministry (TOSM):** Targets those of other religions, marginalised, unreached, or socially overlooked groups. Can engage in prison ministry, rehabilitation programs, and outreach to homeless individuals.
 - j. **Schools Outreach Ministry (SOM):** Reaches students at various educational levels.
 - k. **Home and Urban Missions (HUM):** Focuses on urban poor communities, slums, and unreached migrant groups.
- 2. How can service to the dying world become practical?**
- a. **Media Team & Digital Outreach:** Develop strategies to share authentic gospel messages on social media through short videos, graphics, and devotionals. Counter false

teachings with Bible-based content, and encourage TikTok enthusiasts to dramatize gospel stories. Collaborate with content creators to reach younger audiences.

- b. IT Specialists & Children's Ministry Support: Design** animated cartoons that present Bible stories in simple, childfriendly ways. Develop gospelcentred apps or games to attract children and teach Scripture. Produce safe, engaging online content to compete with secular media influences.
- c. PEMEM & Economic Empowerment:** Organise agribusiness training programs for unemployed youth and adults. Follow up training by helping participants access startup capital or farming inputs. Mentor beneficiaries to ensure sustainability and spiritual growth.
- d. Fashion Designers & Skills Outreach:** Mobilise young people interested in fashion and sewing. Offer free training sessions in tailoring, design, and business basics. Use the training environment as an opportunity to share the Gospel. Establish continuous discipleship groups among trainees.
- e. Caterers & Social Compassion:** Distribute food to the poor, homeless, and marginalized. Combine feeding programs with prayer, counselling, and evangelism.
- f. Chaplaincy & Transport/Workplace Evangelism:** Extend chaplaincy services to the GPRTU, 'trotro' stations (commercial bus terminals), and driver unions.

Adopt institutions, companies, and workplaces for regular gospel engagement. Offer pastoral care, moral teachings, and conflict resolution assistance.

- g. Teachers & Educational Support:** Organise free classes for BECE and WASSCE candidates in communities. Share the Gospel during breaks, closing sessions, or as part of mentorship. Offer career guidance and spiritual support to students.

Life Application Question

1. In what practical ways can you use the gifts, resources, and opportunities God has given you to bring hope or help to someone in your community who is hurting or in need?
2. What role can you play in any of the ministries of the church to influence and transform society with Kingdom values?

Conclusion

Unleashing God's provision to heal a desperate and dying world requires a church that recognizes its divine mandate and boldly acts on it. God has already supplied the gifts, resources, and ministries needed to bring hope, restoration, and transformation. When believers intentionally use their abilities, professions, and platforms as channels of compassion and evangelism, God's healing power flows into broken lives and communities. As each ministry rises with innovation, love, and a renewed sense of mission, the church becomes a beacon of light in dark places. Through collective obedience and Spirit-empowered action, God's provision brings healing to our world.

TOPIC: THE ETERNAL MINDSET – MOTIVATION FOR SACRIFICIAL AND CONTENTED LIVING

Main Texts: Hebrews 11:24–27, 35–40; Philippians 3:17–21;
1 Timothy 6:6–11.

Memory Verse: *Set your minds on things above, not on earthly things* – Colossians 3:2.

Objectives

1. To help believers understand what it means to live with an eternal mindset in a fallen and material-driven world.
2. To show how the hope of eternity motivates sacrificial living, godly contentment, and perseverance.
3. To encourage believers to resist worldly values and adopt Kingdom priorities that align with Christ's return.

Introduction

How we view the future inevitably shapes how we live in the present. When life is viewed only through an earthly lens, believers easily become consumed by materialism, self-preservation, and temporary comfort. However, Scripture consistently teaches that God's people are pilgrims on earth, journeying toward an eternal home.

From the Old Testament saints to the New Testament apostles, those who lived most faithfully were those who lived most consciously of eternity. This study will help us to know how an eternal mindset, anchored in the hope of Christ's return

and eternal glory, empowers believers to live sacrificially, contentedly, and courageously in the midst of trials and temptations.

1. How did the Hebrew Faithful demonstrate an eternal mindset? (Heb. 11:24–27, 35–40)

The writer of Hebrews offers powerful examples of men and women whose lives were shaped by the hope of eternity rather than the rewards of this world.

- a. *Moses chose long-term reward over short-term pleasure:*** Moses deliberately rejected the temporary pleasures and high status of Egypt, opting instead to suffer affliction with the people of God. His decision was shaped by an eternal perspective, for he ‘looked ahead to his reward’. This reveals that an eternal mindset empowers believers to make costly but faithful choices that align with God’s will.
- b. *Others endured extreme suffering because they believed in eternal glory:*** Many other faithful individuals endured mocking, imprisonment, torture, and even death, not because they were naïve, but because they were convinced that this life was not the end. They looked beyond present pain to the promise of ‘a better resurrection’. When eternity is real, temporary loss becomes acceptable and obedience becomes non-negotiable.

- c. ***They lived as pilgrims seeking a heavenly home:*** These men and women of faith openly acknowledged that they were strangers and pilgrims on the earth. They were not attached to worldly comfort or status but longed for a heavenly country prepared by God. Their perspective gave them courage to persevere, sacrifice, and remain faithful regardless of earthly circumstances.
- 2. What roles do patience, perseverance, and endurance play in an eternal mindset? (Hebrews 11:39–40; 12:1–3)**
- a. ***The faithful endured without seeing full fulfilment:*** The Hebrew heroes of faith waited long and endured much without receiving the complete fulfilment of God's promises in their lifetime. Yet they remained steadfast, fuelled by the vision of a greater, eternal reward. This shows that endurance is not based on present outcomes but on future assurance.
 - b. ***Believers are called to run with endurance like those before them:*** The author of Hebrews urges believers to lay aside every hindrance and run the race with perseverance, inspired by the 'great cloud of witnesses' who have gone before (Heb. 12:1–3). This sustained endurance flows from a heart fixed on the eternal finish line, not the temporary struggles along the way.
 - c. ***Jesus is the ultimate model of enduring for eternal joy:*** Jesus, the author and finisher of our faith, endured the cross and despised its shame because of the joy that was

set before Him. His example reminds us that endurance is sustained by vision. When believers fix their eyes on eternal glory, they gain strength to persevere through hardship without compromising their faith.

3. How does an eternal mindset produce godly contentment? (1 Tim. 6:6–11; Php. 4:11–13)

- a. *True gain is found in godliness with contentment:*** Paul teaches that ‘godliness with contentment is great gain’, emphasising that we came into the world with nothing and will leave the same way. When believers understand that material possessions have no eternal value, they are freed from anxiety, greed, and the pressure to constantly accumulate more.
- b. *The pursuit of wealth leads to spiritual destruction:*** Paul warns that an unchecked desire to get rich plunges people into harmful cravings, sorrow, and ruin. This relentless pursuit blinds believers to eternal priorities and often leads them away from the faith. Contentment, by contrast, becomes a safeguard that keeps us rooted in what truly matters.
- c. *Contentment is learned through trust in Christ:*** Paul shares from his own experience that contentment is not tied to circumstances; it is a spiritual discipline learned through total dependence on Christ. Whether in abundance or in need, his peace came from knowing and trusting the One who sustains him.

4. How is modest and simple living connected to eternal values? (1 Tim. 2:9–10; 1 Pet. 3:3–4)

Believers who live with eternity in view are called to reflect that mindset not only in beliefs but also in how they present themselves to the world.

- a. It shows modesty, humility, and moderation:* Both men and women are instructed to dress and behave in ways that reflect spiritual dignity rather than worldly excess. These virtues reveal a heart that is more concerned with pleasing God than impressing others.
- b. Extravagance reveals misplaced priorities:* In a world filled with poverty and need, lavish living often signals a spiritual imbalance. Simplicity is not a lack of faith or ambition; it is a deliberate choice to prioritise eternal values over temporary appearance and status.
- c. True beauty and worth are rooted in character and godliness:* Outward display may draw attention, but Scripture teaches that true worth lies in the hidden person of the heart, marked by gentleness, good works, and reverence for God. These qualities reflect a life anchored in eternity rather than temporal praise.

5. How does eternal hope inspire sacrificial living and love for others? (2 Cor. 5:14–15; 1 Jn. 3:16–18)

Christian faith is fundamentally sacrificial because it is rooted in the sacrifice of Christ.

- a. ***Christ's sacrificial love compels us to live beyond ourselves:*** Paul explains that because Christ died and rose again for us, we are no longer to live for ourselves but for Him. This call to live sacrificially flows from the love of Christ and becomes a defining trait of those who carry an eternal mindset.
 - b. ***True love expresses itself through tangible generosity:*** John emphasises that love must go beyond mere words; it must be seen in action. When eternity is real, believers are willing to give, serve, and lay down personal comfort for others, knowing that their reward is secure in Christ. Generosity becomes natural when driven by eternal hope.
- 6. Why Must Believers Guard Against Worldly Pleasures? (1 Jn. 2:15–17)**

John issues a clear warning against loving the world and its desires.

- a. ***Worldly pleasures are fleeting and incompatible with devotion to God:*** John warns that love for the world cannot coexist with genuine love for the Father. An eternal mindset enables believers to recognise that these pleasures are short-lived and ultimately destructive.
- b. ***Holiness is joyful separation rooted in eternal hope:*** While the world and its desires are passing away, those who do the will of God will live forever. This truth calls believers to holiness not out of fear, but from a joyful desire to align with God's eternal purposes. Living this way reflects a heart set on heaven, not earth.

Life Application Questions

1. In what ways have earthly ambitions or material desires challenged your contentment and spiritual focus?
2. What practical changes can you make to align your lifestyle more closely with eternal values?
3. How can an eternal mindset strengthen your commitment to sacrificial service in the Church and society?

Conclusion

The faithful saints of Scripture lived as pilgrims because they were convinced that a better and eternal future awaited them. Their eternal mindset transformed how they viewed suffering, success, and sacrifice. They endured hardship, rejected compromise, and embraced sacrifice, not because life was easy, but because eternity was certain. Contentment, simplicity, forgiveness, and generosity flowed naturally from hearts fixed on heaven, and temporary afflictions gained meaning when weighed against eternal glory.

A church grounded in eternal values is empowered to resist corruption and model righteousness in society. As believers today, we are called to adopt the same eternal mindset. In doing so, we become content, courageous, and committed ambassadors of the Kingdom.

As Vision 2028 calls the church to be unleashed into every sphere of society, may our lives clearly testify that we are living not for the present age, but for the glory that is yet to be revealed.

ALL GENERAL questions, suggestions or information should be forwarded to any of the following persons:

PASTORS ERIC KWEKU ANSAH (0244172836)

PASTOR JOSEPH OWUSU-BOATENG (0249616354)

You can also send your suggestions to the following emails: copdiscipleship@gmail.com.

For editorial input, contact Ps George Osei-Asiedu on 0243309114 (george.osei-asiedu@thecophq.org); for translation input, contact Ps Alex Kieninger Anum on 0243522347 (alexkanum@thecophq.org) The following can also be contacted for inputs and queries for any of the languages below:

S/N	LANGUAGE	NAME	CONTACT	EMAIL
1	Asante Twi	Ps. William Boachie-Ansah	0244137880	boachieansah@gmail.com
2	Akuapem Twi	Ps. Henry Adu Obuobi	0244968945	aduobuobihenry@yahoo.com
3	Mfantse	Mrs. Sylvia Acquah-Sampson	0247831637	afuaakaebi@gmail.com
4	Ewe	Eld. Caiaphas K. Badzi	0243260892	bcalaphas@yahoo.com
5	Ga	Ps. Ben A. Noye	0244687067	bennoyej@yahoo.com
6	Dangme	Eld. Francis Tsatsu Owulah	0207778401	tsatsufot@gmail.com
7	Likpakpaaln (Konkomba)	Ps. George Mpoamoh Yenabi	0249170202	gmyenabi@gmail.com
8	Nzema	Ps. Stephen Ewusie-Ocran	0245159880	skeo6454@gmail.com
9	French	Ancien Jonas Kabore	0504017475	kaborejonas@yahoo.fr
10	Dagaare	Ps. Daniel Kaakono Azie	0248453903	sofoazie@gmail.com
11	Mampruli	Eld. Hannan Tijani	0543851144	hannantijani92@gmail.com
12	Likoonl (Komba)	Eld. Isaac Nabiam	0545890324	isaacnabiam10@gmail.com
13	Farefari	Ps. Francis Amogre Atinga	0246101669	amogrefrancis@gmail.com
14	Moar	Eld. Jonathan L. Konlaa	0247090805	jonakonlaa@yahoo.com
15	Kusaal	Ovr. Daniel Akparibo Awinbe	0243483005	danielakparibo12@gmail.com
16	Esahie (Sehwi)	Eld. Wonderful Adjei-Arthur	0243820150	wonderarthur@yahoo.com

