



THE CHURCH OF PENTECOST  
GENERAL HEADQUARTERS

**APOSTLES, PROPHETS, EVANGELISTS, NATIONAL/AREA HEADS,  
VC/PRINCIPALS, DEANS AND MINISTRY DIRECTORS AND CO-ORDINATORS'  
FASTING AND PRAYER MEETING**

**THEME:**

“UNLEASHED TO LIVE A LIFE WORTHY OF YOUR CALLING”

**SLOGAN:**

POSSESSING THE NATIONS:  
I AM AN AGENT OF TRANSFORMATION  
POSSESSING THE NATIONS:  
TRANSFORMING MY WORLD

**KEY VERSES:**

EPH. 4:1; 1 TH. 4:7; GAL. 1:24.

**VENUE:** PENTECOST CONVENTION CENTRE – GOMOA FETTEH, NEAR KASOA

**DATE:** NOVEMBER 11-15, 2024

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**THE CHURCH OF PENTECOST - GENERAL HEADQUARTERS**  
**APOSTLES, PROPHETS, EVANGELISTS, NATIONAL/AREA HEADS, VC/PRINCIPALS, DEANS AND MINISTRY DIRECTORS**  
**FASTING AND PRAYER MEETING**

MONDAY, NOVEMBER 11 – FRIDAY NOVEMBER 15, 2024

**MORNING SESSION**

TIME	8:00 — 8:30	8:30 — 9:00	9:10 — 10:15	10:20 — 10:40	10:40 — 10:55	10:40 — 10:55	11:00 — 11:50	11:55 — 12:15	12:15 — 12:30	12:30 — 2:30
<b>MONDAY</b> Nov. 11	<b>ARRIVAL</b>									
<b>TUESDAY</b> Nov. 12, 2024	<b>Worship</b> Mrs. Priscilla Hagan	<b>Prayer</b> Aps. Dr Amos Jimmy Markin	<b>Characteristics of the Church Unleashed</b> Aps. Eric Nyamekye	<b>Discussions</b>	<b>Break</b>	<b>Characteristics of the Church Unleashed</b> Aps. Eric Nyamekye	<b>Discussions</b>	<b>Prayer</b> Aps. Dr Edward Koranteng	<b>BREAK</b>	
<b>TIME</b>	8:00 — 8:45	8:45 — 9:45	9:50 — 10:05	10:10 — 10:30	9:30 — 10:45	10:50 — 11:50	11:55 — 12:15	12:15 — 12:30	12:30 — 2:30	
<b>WEDNESDAY</b> Nov. 13, 2024	<b>Worship</b> Aps. Sampson Ofori Yiadom	<b>Unveiling of Theme 2025</b> Aps. Eric Nyamekye	<b>Prayer</b> Aps. Emmanuel Agyemang Bekoe	<b>Discussions</b>	<b>Break</b>	<b>Living for Eternal Rewards</b> Aps. Samuel Gyau Obuobi	<b>Discussions</b>	<b>Prayer</b> Aps. Patrick Andrew Pangani	<b>BREAK</b>	
<b>THURSDAY</b> Nov.14, 2024	<b>Worship</b> Aps. Lare Banimpo	<b>Revitalising Worship and Fellowship in the Local Assembly</b> Aps. ANY Kurni-Larbi	<b>Prayer</b> Aps. Samuel Metohou (Benin)	<b>Discussions</b>	<b>Break</b>	<b>The Practice of Waiting Upon God through Fasting and Prayer</b> Aps. Mike Etrue	<b>Discussions</b>	<b>Prayer</b> Aps. Yaw Adjei Kwarteng	<b>BREAK</b>	
<b>FRIDAY</b> Nov.15, 2024	<b>Worship</b> Mrs. Bridget Agyei-Kwarteng	<b>Serving God with our Possessions</b> Aps. Johnny Anseh	<b>Prayer</b> Aps. Caleb Hounake (Togo)	<b>Discussions</b>	<b>Break</b>	<b>RMC Report / Missions Issues &amp; Documentary</b>	<b>Discussions</b>	<b>Prayer</b> Aps. Yaw Adjei Kwarteng	<b>BREAK</b>	

## AFTERNOON SESSION

TIME	2:30 — 2:50	2:55 — 3:55	4:00 — 4:20	4:25 — 4:45	4:50 — 5:05	5:10 — 5:40	5:40 — 6:00
<b>MONDAY</b> Nov. 11, 2024	<b>ARRIVAL</b>						
<b>TUESDAY</b> Nov. 12, 2024	<b>Prayer</b> Aps. Aaron Trokon Bueh	<b>Rev. Dr Samuel Owusu</b> Calvary Worship Centre Vancouver - Canada	<b>Discussion</b>	<b>Prayer</b>	<b>BREAK</b>	<b>Specialist Hospital / PENTOS</b> Eld. Dr Ken Aboah (Esg) / Ovr. Benjamin Asare	<b>Prayer</b> Aps. Ebenezer Agyapong
<b>WEDNESDAY</b> Nov. 13, 2024	<b>Prayer</b> Aps. Dr David Nyansah Hayfron	<b>Unleashed to Save the Never-Dying Soul</b> Aps. Emmanuel Gyesei-Addo	<b>Prof. Stephen Adei</b>	<b>Prayer</b> Aps. Emmanuel Kwasi Appiah	<b>BREAK</b>	<b>Witnessing in One Minute</b> Aps. Bright Nyamedor	<b>Prayer</b> Aps. Anthony Kwesi Mensah
<b>THURSDAY</b> Nov.14, 2024	<b>Prayer</b> Aps. Sekyere Marfo	<b>Living Your Faith in the Public Sphere</b> Dr Ben Debrah	<b>Prayer</b> Aps. Kofi Adjiei Somuah	<b>Discussion</b>	<b>BREAK</b>	<b>Issues of Concern</b> Aps. Samuel Gyau Oboubi	<b>PRAYER</b> Aps. Samuel Arthur
<b>FRIDAY</b> Nov.15, 2024	<b>Worship</b> Proph. Kwasi Asante Annor	<b>Estate Issues / ERP/Pentecost Workers Guilds /</b> Aps. James Agyin / Ps. Paul Laryea / Ps. Emmanuel Kenin	<b>Characteristics of the Church Unleashed</b> Aps. Eric Nyamekye		<b>BREAK</b>	<b>CLOSING AND DEPARTURE</b>	
<b>SUNDAY</b> Nov.17, 2024	<b>APOSTOLISATION IN THE GREATER ACCRA REGION</b>						

# **RATIONALE FOR THEME 2025**

## **UNLEASHED TO LIVE A LIFE WORTHY OF YOUR CALLING**

(Eph. 4:1; 1 Th. 4:7; Gal. 1:24)

### **1. INTRODUCTION**

The second phase of the possession the nations agenda is under the overarching theme: **“Unleashing the Whole Church to Transform their World with Values and Principles of the Kingdom of God.”** This phase aims to strategically unleash the vast potential currently held within the fortress of the church to descend on the world and transform it with the values and principles of the Kingdom of God, and bring many to the saving knowledge of Christ.

The first theme drawn out of this overarching theme was **“A people of God Unleashed to Transform their World.”** What we sought to achieve by this maiden theme was for members to go into their spheres of influence with the consciousness that they are God’s special possession, a people of God with a divine mandate and authority to bring change to their world. Having been unleashed as a people of God into the world, it is proper for us to live such lives worthy of the call we have received to bring about the needed transformation in people and society.

Consequently, the Executive Council has decided that the theme for the year 2025 shall be **“Unleashed to Live a Life Worthy of Your Calling”**.

The calling of the Church is to declare in word and demonstrate in attitude and deed the character of Christ who lives within His people. We are to declare the reality of a life-changing encounter with a living Christ and demonstrate that change through an unselfish, love-filled life. Until we have done that, nothing else we can do will be effective for God. When the Church is faithful to its calling, it becomes a healing agency in society, able to lift a whole nation or an empire to a higher plateau of healthy, wholesome living, bringing glory to God and turning many to Christ.

### **2. THEME TEXTS**

The theme 2025 is premised upon the following scriptural texts: Ephesians 4:1, 1 Timothy 4:7, and Galatians 1:24. I would like to expound them briefly relative to the theme.

#### **Ephesians 4:1 - Living a life worthy of the calling you have received**

*“As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received (NIV).”*

A congregation does not just have a chance to come together, for the ekklesia is specifically summoned together by God. The fact that it is God's group rather than ours has far-reaching implications—we are not our own—we are summoned for a purpose—to bring glory to His name.

The great prayer finishing, “To Him be glory in the church and in Christ Jesus...” (Eph. 3:21), leads on to the words, artificially cut off from it by the introduction of a new chapter heading, “As a prisoner of the Lord, then, I urge you to live a life worthy of the calling you have received “. God is to be glorified in the church. But how? By Christians living a life worthy of the calling they have received “. A worthy walk is one that is consistent with a Christian's dignified position as a member of the community of the people of God, as revealed in the first three chapters of Ephesians. Our exalted standing in Christ calls for corresponding godly conduct.

When we enter any society, we take upon ourselves the obligation to live a certain kind of life. If we fail in that obligation, we hinder the aim of our society and bring discredit to its name. In much the same way, Paul, in this chapter, tries to paint the picture of the kind of life one ought to live when one enters the Christian community.

It is important to realise that the life of the Christian community is not merely a negative abstention from vice but a positive display of Christian virtues of humility, gentleness, patience, love and the pursuit of peace (Eph. 1:2-3).

### **1 Thessalonians 4:7 - Called to a holy living**

*“For God did not call us to be impure, but to live a holy life.”*

When the Thessalonians accepted Paul's gospel, they were responding to God's call (1 Th. 1:4). That call did not have in its goal impurity but rather a life of holiness (1Th. 4:7). It is important to note that the purpose of the coming of Christ was to rescue us from the hand of our enemies and to enable us to serve Him without fear in holiness and righteousness before Him all our days (Lk. 1:74-75).

So, when Paul told the Ephesians to walk worthy of the calling they received, he essentially meant that they lived a life of holiness. That is the calling we have received—to live a life of holiness in the midst of a perverse society in the light of the saving grace of God. It is important to note that the Church is destined to be holy (1 Pet. 1:13-16). That is who we are, and that is our calling - to be holy (2 Tim. 1:9).

The Church's goal is to become the beautiful and perfect new society brought into existence by God Himself. The anticipated perfection of the bride of Christ expressed in Ephesians 5: 25-27, is a moral perfection expressed in visible holiness. It is ingrained in us because of the seed of God in us that we do exceptional things for God. We

must be exceptional in the ordinary things of life and be holy on the ordinary streets among ordinary people.

### **Galatians 1:22-24 NIV - Let God be praised!**

*“I was personally unknown to the churches of Judea that are in Christ. [23] They only heard the report: “The man who formerly persecuted us is now preaching the faith he once tried to destroy.” [24] And they praised God because of me.”*

The apostle Paul’s conversion was genuine and dramatic. He declared the reality of the life-changing encounter with the living Christ and demonstrated that change to the admiration of the church and the communities he lived in, to the extent that they praised God because of him.

Two Greek words are used in the New Testament translated as “good “. Agathos refers to that which is morally and ethically good, while kalos means aesthetically and beautifully good. This second word, Kalos, derived from the Greek appreciation of physical beauty, is frequently used for “good works “in the New Testament to teach and remind us that the Church is to be seen to be lovely and beautiful. The people of God must be good to look upon. Our conversion must be radical, genuine, and attractive.

### **I. J. Parker - defines repentance as**

Changing one’s mind so that one’s views, values, goals, and ways are changed, and one’s whole life is lived differently. The change is radical (thorough), both inwardly and outwardly: mind and judgement, will and affection, behaviour and lifestyle, motives and purpose are all involved.

For me, living in genuine repentance is like living out the prayers of King David, “Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer” (Ps. 19:14).

Living a life worthy of your calling demands that the world would know that you have known Christ. Living a life worthy of your calling implies you take your everyday, ordinary life and live it generously, radically, expansively, creatively, courageously, and gloriously such that God will be praised because of you.

## **3. THE WAY FORWARD IN 2025**

The theme 2025, **Unleashed to live a life worthy of your calling**, invites us to rethink our faith and work connection. Instead of wrestling with the dilemma of quitting our jobs to pursue full-time ministry, we should realise that our work and whatever we are involved in are our Kingdom ministry—it is our divine assignment, whether as clergy or lay people.

The unleashed servants are not stolen from the workplace. They are sent to the workplace. The Kingdom is not an escape from real work. The Kingdom is an engagement with real work and the real world. Kingdom carriers are market folks, woodworkers, bricklayers, plumbers, shopkeepers, lawyers, nurses, doctors, designers, parents, children, singles, teachers, farmers, students, pupils, the elderly, the unemployed etc.

If we are to possess the nations and bring life to our communities, we must see our involvement in institutions, industries, and workplaces as Kingdom work and be channels through which God's grace will flow in blessing to humanity.

We must reject the idea that Kingdom work happens mainly in church services and on stages and respond to God's invitation to join him in reshaping the world in ordinary places like the market, shopping centres, farms, factories, courts, schools, hospitals, and in our offices with the principles, values and lifestyle of the Kingdom of God.

So, in this unleashing era, we should take our everyday, ordinary life — our sleeping, eating, drinking, work, and all that we are involved in— and place them before God as offerings as our spiritual act of worship (Rom. 12:1-2; Col. 3:17). Our everyday, ordinary lives should not be divorced from our faith. Live knowing that God is with you, He is for you, and in you. Live knowing that God hopes in you to make your faith count in your everyday, ordinary life to His glory (Col. 1:26). Live in the knowledge that you are obligated to shine like stars in the dark sky (Php.2:15).

#### **4. TOPICS TO BE TREATED**

To help us deliver on the theme, the following topics have been carefully selected to be treated.

- Living for eternal rewards,
- Living your faith in the public sphere,
- Serving God with our possessions,
- Unleashed to save the never-dying soul,
- The practice of waiting upon God through fasting and prayer,
- Revitalising worship and fellowship in the local church.

I pray that we make the needed efforts to get these topics to impact the entire community of the church.



## 5. CONCLUSION

The calling of the Church is to declare in word and demonstrate in attitude and deed the character of Christ who lives within his people. We are to declare the reality of a life-changing encounter with a living Christ and to demonstrate that change in a life of holiness displayed in a daily walk of humility, gentleness, patience, and love, among other virtues. Living a life worthy of your calling demands that the world knows Christ through you. Living a life worthy of your calling implies you take your everyday, ordinary life and live it such that God will be praised because of you.

This is what theme 2025— **Living a Life Worthy of Your Calling** seeks to achieve. May God breathe upon our efforts and help us achieve our desired goal in Jesus' name! May we display Christ and make Jesus famous in the nations. Amen!

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# **LIVING FOR ETERNAL REWARDS**

**Apostle Samuel Gyau Obuobi**

## **1. INTRODUCTION**

In a world where many people are influenced by the desire for temporal successes, earthly rewards and vainglory, it is crucial to emphasise that our true rewards are not earthly but eternal. In this presentation, we shall explore what it means to live for eternal rewards by examining the following:

- The biblical perspective on eternal rewards
- Earthly rewards God gives to believers who live in obedience to His word
- Practical ways God expects us to live on earth to receive the ultimate rewards.

This is expected to help us re-evaluate our priorities in the light of eternity and live for the rewards that truly last.

## **2. REWARDS DEFINED**

A reward generally refers to blessings or benefits one receives in recognition of a good or excellent service, effort, or achievement. This definition implies that rewards are earned through an effort or activity. When we examine the Beatitudes in Matthew 5:3-12, Jesus articulates specific rewards tied to certain attitudes and actions. For example, in verse 7, being merciful to others is tied to the reward of mercy from God.

*Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will be shown mercy (Matt. 5:4-7).*

## **3. GOD REWARDS**

The scriptures reveal that God rewards. He rewards us for everything we do, however insignificant we may see it to be. The author of the book of Hebrews indicates that God is a rewarder of men - "And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him" (Heb. 11:6, ESV).

God will reward his people for their good actions, speech and thoughts, character and good decisions and for their generosity and sacrifices. He will also reward us for loving our enemies and demonstrating persistence when it is difficult to do the right thing. In addition, He will reward His people for bringing other people to Jesus Christ. God

is watching everything in your life. You will be rewarded for all you have done and will do in obedience to Jesus while on this earth.

#### **4. EARTHLY OR ETERNAL REWARDS?**

There are two kinds of rewards when you examine the scriptures. These are rewards we receive here on earth and those we shall receive in the next life.

The promise that we shall be rewarded here on earth is amply illustrated by Jesus in the gospels:

*Peter began to say to him, "See, we have left everything and followed you."*

*Jesus said, "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life" (Mk. 10: 28-30, ESV).*

In response to Peter's worry, Jesus stated emphatically that those who sacrifice for the gospel will receive rewards in the present age and in the age to come. We can thus infer, that God is not only going to reward us in heaven; He will also, reward us while we are here on Earth.

Two other scriptures also emphasise this:

*For the Lord God is a sun and shield; the Lord bestows favour and honour. No good thing does he withhold from those who walk uprightly (Ps. 84:11).*

*For I know the plans I have for you, declares the Lord, plans for welfare and not for evil, to give you a future and hope (Jer. 29:11).*

#### **5. DIFFERENCE BETWEEN EARTHLY AND ETERNAL REWARDS**

Just as every good master rewards his faithful servants, God has rewards for His children and servants. However, there is a clear distinction between earthly and eternal rewards. Earthly rewards are temporal. They are transient and limited to this life. On the other hand, eternal rewards, as the name implies, are permanent and extend beyond this life into eternity. More so, earthly rewards are material and tangible. Thus, they can be lost or taken away from a person, unlike eternal rewards, which cannot be lost or taken away. Last but not least, every earthly reward is subject to decay and destruction, whereas eternal rewards are enduring.

## **5.1 Eternal rewards**

Eternal rewards are heavenly rewards believers will receive from our Master Jesus on His return based on their faithfulness, obedience, and service during their earthly life. God has promised eternal rewards to believers who will serve him faithfully.

*Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ (Col. 3:24, ESV).*

*Look, I am coming soon! My reward is with me, and I will give to each person according to what they have done (Rev. 22:12, NIV).*

## **5.2 The promises of Christ concerning rewards**

Christ has promised to reward anyone who is going through any of the following, according to Kevin Halloran:

### **a. Endurance through pressures in ministry**

God has promised a reward described in the scriptures as an 'eternal weight of glory' for all who endure hardships and affliction. The eternal weight of glory refers to the immense, eternal, and unparalleled glory that believers will experience in heaven, far surpassing any temporal sufferings or hardships endured on earth. The Apostle Paul, in 2 Corinthians 4:17-18, makes the following remarks about the promise of heavenly rewards in contrast to hardships and afflictions on earth:

- i struggles are light and momentary, while eternal glory is weighty and far outweighs earthly troubles
- ii Heavenly glory is eternal and incorruptible as compared to earthly glory
- iii Earthly temporal hardships are not worthy of comparison to eternal glory

For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal (2 Cor. 4:17-18).

God promises to reward us based on how we serve him on earth. Instead of being discouraged or depressed, let us cling firmly to God's promise to reward us for our endurance in various trials and afflictions. This promise should propel us into a deeper trust and dependence on God as we serve him. Therefore, if anyone is going through

any form of affliction, let them endure it because it is preparing for them an eternal weight of glory.

**b. Generous giving**

God has promised to reward us when we give generously and willingly. Being generous is one means of receiving rewards from God. It is important to note that God first demonstrated immense generosity by giving us His Son. More so, everything we have is a gift from him.

*Give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you (Lk. 6:38, ESV).*

*Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change (Jam. 1:17, ESV).*

As children of God, He expects us to demonstrate such grace towards others with a promise to reward anyone who exhibits this trait.

**c. Bearing insults and being excluded for the name of Christ**

Jesus promised a reward for those who will endure insults and discrimination for the sake of his name.

*Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets (Lk. 6:22-23).*

It sounds awkward to be told to “rejoice” and “leap for joy” when you are hated for the sake of your faith in Christ. However, this is exactly what Jesus expects of us. He knows that being persecuted for His name’s sake brings the promised blessing and rewards that glorify the Father. The gospel of Jesus Christ is exceedingly great, such that even when we are ridiculed on earth for it, we receive treasure in heaven. For those who go through this, Jesus says, their reward will be great.

**d. Rendering excellent service to employers**

God wants our light to shine beyond the confines of the church into our workplaces. This is because the gospel of Jesus Christ does not only transform the personal and spiritual lives of believers but also enables them to exhibit good work ethic in their workplaces and public life. When we do good work for our employers, we are doing

the best for Jesus, and this attracts rewards from him. Working as doing it heartily for the Lord is one way to show Him your gratitude for the amazing things He has given you in Christ Jesus. God will not let your efforts go unnoticed but promises to reward you for your labour. Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ (Col. 3:23-24).

## **6. CROWNS AS REWARDS**

Crowns of honour are the rewards believers will receive in heaven for their faithfulness and service to God during their lives on earth. These crowns are frequently mentioned in the New Testament and symbolise various aspects of spiritual triumph.

### **6.1 Different types of crowns**

Here are some notable crowns referenced in the Bible:

- i The Crown of Life: This crown will be awarded to those who endure trials and temptations, particularly for their faith (Jam 1:12).
- ii The Imperishable Crown: This is for those who exercise self-control and discipline in their spiritual lives, similar to athletes training for a race (1 Cor. 9:24-25).
- iii The Crown of Righteousness: This crown will be given to those who love and eagerly await the return of Jesus Christ (2 Tim 4:7-8).
- iv The Crown of Glory: This will be awarded to faithful shepherds or leaders in the church who care for their flock (1 Pt. 5:2-4).
- v The Crown of Rejoicing: This is associated with evangelism and the joy of leading others to Christ (1 Thess. 2:19).

These crowns serve as symbols of recognition for the faithfulness, perseverance, and service of believers. They represent the rewards that await those who live according to God's will and maintain their faith through life's challenges. They emphasise the importance of living a life dedicated to God and the eternal import of our actions on earth.

## **7. KINGDOM PROMISED TO THE RIGHTEOUS**

In Matthew 25:31-34, we understand that Christ's return will bring judgment, separating believers from unbelievers. To the righteous, He will give the kingdom as their eternal inheritance.

*He will say to the righteous, come you that are blessed by my father! Come and possess the kingdom which has been prepared for you since the creation of the world (Matt. 25:34).*

## **8. LIVING FOR ETERNAL REWARDS**

The promise of eternal rewards is sure. It is up to the believer to strive for these rewards, which are permanent and abide forever. The question to ask now is, how do we live for eternal rewards?

### **8.1 Obedience to God and His calling**

Living for eternal rewards begins with learning to live in obedience to God and His calling, no matter how we feel about it and how risky we may find it to be. In Acts 21:1-13, it is interesting to note how Apostle Paul responded to a prophecy pointing to imminent danger in Jerusalem. Due to this prophecy, all the believers wept and begged Paul not to go to Jerusalem.

However, Paul was not perturbed. He was ready and willing to obey God regardless of the danger that lay ahead of him. If we are living for eternal rewards, we cannot choose and pick in our calling and ministry. We cannot expect to go to only places where there is comfort. God has not called us only to enjoy ministry and his blessings but also to suffer for him. Let us choose God's will above every other alternative, no matter how unpleasant the results may appear to us. This is how we must demonstrate our commitment and obedience to God if we want to live for eternal rewards.

### **8.2 Eschew Sin**

People who live with the consciousness of eternal rewards stay away from sin. Additionally, they move away from all appearances of sin - thus, abstain from all appearances of evil (1 Thess. 5:22, KJV). The Scriptures indicate that anyone who has the hope of receiving eternal rewards purifies himself just as God is holy.

*See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. Beloved, we are God's children now, and what we would have not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure (1 Jn. 3:1-3)*

### **8.3 Living with a high sense of integrity**

Integrity is an important trait people who live for eternal rewards must cultivate. Integrity can be explained in three major ways:

First, integrity means maintaining a consistent lifestyle, whether someone is watching you or not. When a person has integrity, his or her public and private lives are the same. Consistently, what lies in their hearts is the same as what people see on the outside.

Also, integrity implies “walking the talk”, that is, doing exactly what one says. It implies harmony in one’s speech and actions. Thus, a person with integrity does not behave like Jacob, whose voice was his own, but his skin was that of Esau. So Jacob went near to Isaac, his father, who felt him and said, “The voice is Jacob’s voice, but the hands are the hands of Esau,” (Gen. 27:22-23, ESV).

Last but not least, integrity is maintaining a pure conscience, not only before God but also before men. Paul emphasised this by saying, “for we aim at what is honourable not only in the Lord’s sight but also in the sight of man” (2 Cor. 8:21, ESV)

This trait was found in Daniel. Due to his high sense of integrity, His colleagues tried to find grounds for a complaint against Him, but they could not find one.

*Then Daniel became distinguished above all the other high officials and stamps, because an excellent spirit was in him. And the king planned to set him over the whole kingdom. Then the high officials and the satraps sought to find a ground for complaint against Daniel with regard to the kingdom, but they could find no ground for complaint or any fault, because he was faithful, and no error or fault was found in him (Dan. 6:3-4, ESV).*

Let me highlight here that God has prepared blessings for those who live with integrity - their children will be blessed after them. “The righteous who walks in his integrity —blessed are his children after him!” (Prov. 20:7, ESV).

## **8.4 Faithfulness**

Faithfulness is vital to living for eternal glory. It is the quality of being reliable, trustworthy, steadfast, and taking one’s responsibilities seriously. This applies to every task, duty, and relationship in which we are involved. One word that perfectly defines faithfulness is loyalty. Loyalty can be defined as sticking to a task and doing the very best you can with it. It also means sticking to a person and remaining true to him or her, no matter the inconveniences that come with that decision. This virtue must be found in all of us as stewards of God’s mysteries.

“Moreover, it is required of stewards that they be found faithful” (1 Cor. 4:2, ESV).

Faithfulness can be viewed from three angles: faithfulness to God, faithfulness to the Holy Calling you have received, and faithfulness to the institution/church that has given you the platform.



### **1.1.1 Faithfulness to God**

The main person to whom one needs to be faithful is God. He must always be our priority. However, God wants us to be faithful in every area of our lives including our relationship with every other person.

#### **8.4.2 Faithfulness to the Holy Calling you have received**

This implies being careful so we do not bring this holy calling into disrepute by soiling it with any form of filth.

#### **8.4.3 Faithfulness to the institution/the church that has given you the platform.**

We have all been called by God. However, it is always important to acknowledge that a church or an institution has given us the platform to exercise our calling. Thus, the responsibility lies on us to respect and be faithful to that church or institution. Madam Theresa is reported to have once said, 'God has called me not to be successful. He called me to be faithful'.

Faithfulness constitutes the basis for the rewards we shall receive at the end of time. In the parable of the talents, those who had rewards received them because they were faithful to what was entrusted to them. Likewise, if you are waiting for eternal rewards, you must be willing to serve God in all faithfulness.

*His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master.' And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here, I have made two talents more.' His master said to him, 'Well done, good and faithful servant. You have been faithful over a little; I will set you over much. Enter into the joy of your master (Matt. 25:21-23, ESV).*

### **1.4 Living a selfless and sacrificial life**

To live for eternal rewards is to live a selfless and sacrificial life. Consequently, believers must be willing to sacrifice anything that stands in the way of the will and glory of God. These include rights, privileges, pleasures, possessions, and expectations. As people yearning for eternal rewards, we must empty ourselves of these things. This will enable us to fulfil God's plans and agenda for our lives.

*Who, though he was in the form of God, did not count equality with God as a thing to be grasped but emptied himself by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.*

*Therefore, God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:6-11, ESV).*

From the above scripture, we can identify one of the selfless acts of Christ Jesus, our Master - the supreme sacrifice He made. The scripture sums up this sacrifice of Jesus when it says, "He emptied himself". Jesus did this to fulfil the will of His Father. The phrase "he emptied himself" implies that Christ sacrificed all the privileges and glory He had as God. Without any shred of doubt, Jesus lived on earth without displaying wealth, position, and status. He was not even accepted by his own. Jesus voluntarily emptied Himself of everything that stood in the way of the glory and gain of His Father through Him.

Moses is another example of a selfless and sacrificial life. Although he had prospects in the Egyptian kingdom, he refused to accept them and chose to suffer with the people of God.

By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward. By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible (Heb. 11:25-27).

From the foregoing, we can infer that believers who yearn for eternal rewards make great sacrifices. They live with eternity in mind. As a result, they do not struggle for immediate pleasures and instant gratification. Rather, they sacrifice their self-interest, time, and other resources for the eternal Kingdom.

## **1.5 Service**

Service in the context of the Gospel refers to acts of genuinely supporting humanity and promoting the work of God without the intention of charging for services. This is often seen as a reflection of one's faith and commitment to God. It includes a range of activities, such as:

- i. Acts of kindness shown to the poor, needy, sick, or the marginalised
- ii. Participating in evangelistic activities such as sharing the gospel and discipleship
- iii. Taking up various commitments in church

- iv. Serving others
- v. Acting with kindness and compassion

In the Gospel of Matt. 25:40, it is stated, *Whatever you did for one of the least of these brothers and sisters of mine, you did for me.* This emphasises that serving others is akin to serving God.

### **8.6.1 How to render Service for eternal rewards**

It is important to note that not all good services will attract rewards from God. In Matthew Chapter 6, Jesus gave clear instructions on how to render services to one another.

Be careful not to practice your righteousness in front of others to be seen by them. If you do, you will have no reward from your Father in heaven. So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honoured by others. Truly I tell you, they have received their reward in full. But when you give to the needy, do not let your left hand know what your right hand is doing so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you (Matt. 6:1-4).

From the above scripture, we can glean three important lessons:

- i Intention Matters: Jesus emphasises that trying to gain recognition or praise from others should not be the motivation for our good deeds.
- ii Heavenly Rewards: True rewards come from God when acts of kindness and righteousness are done with humility and in secret. The applause of men is not necessarily a reward from God.
- iii Warning against Hypocrisy: Jesus warns against hypocrisy expressed through performing good deeds just for public approval.

## **9. CONCLUSION**

In this presentation, we have explored the meaning of eternal rewards, provided examples of earthly rewards God gives to those who obey his word, and discussed how God expects us to live to receive eternal rewards. Given this, let us prioritise eternal matters over the temporal while fixing our eyes on eternity and living each day with a passion for the glory of God.

May the Spirit of the Lord strengthen us to live in expectation of His eternal rewards.

May Grace abound!

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# **LIVING YOUR FAITH IN THE PUBLIC SPHERE**

**Apostle Dr Benjamin Debrah**

## **1. INTRODUCTION**

This presentation highlights the truth that we are called to partner with God in His mission in the world. In pursuing this objective, we will define and outline public spheres, mention some biblical and contemporary examples of people who lived out their faith in the public sphere, and suggest some practical approaches that will enable us to transform this sphere of influence. Ultimately, emphasis shall be placed on the goal of our calling – bringing transformation to our spheres of influence.

### **1.1 Background**

The overarching theme for Vision 2028 is, “Possessing the Nations: Unleashing the Whole Church to Transform Their World with the Values and Principles of the Kingdom of God.”

It is important to note that the Church is called out of the world by God unto Himself and sent back into the world to transform it. As a result, serving God in the public sphere remains a major aspect of who we are and the commission committed to us. It is a call to bring our lives and spheres of influence under the rule of the kingdom of God. As believers, we have a personal responsibility to join God on His mission in the world, “For we are God’s fellow workers. You are God’s field, God’s building” (1 Cor. 3:9, ESV).

The Christian’s impact, therefore, is expected to be felt everywhere: in the village and the city, on beaches and farmlands, in classrooms and boardrooms, etc. Born-again believers should endeavour to bring the fragrance of the transformed life into every arena they find themselves in. Possessing the nations is all about transforming the world with the values and principles of God’s kingdom.

Our lives should not be divided into “sacred” (on Sundays) and “secular” (on weekdays). There should be no gaps between our faith and our practice, our doctrine and our ethics, our confession and our lifestyle, the temporal and the spiritual, private religiosity and public morality. Our works must authenticate our faith. Orthopraxis must accompany orthodoxy. This is because believing in Jesus has real consequences.

## **1.2 Key Words**

### **1.2.1 Living**

‘Living’ refers to how one acts, thinks, speaks, or takes a position at any time. To live is to exist or have life. ‘Living’ is a present continuous tense, not just a one-day action.

Because our gospel came to you not simply with words but also with power, with the Holy Spirit and deep conviction. You know how we lived among you for your sake. <sup>6</sup>You became imitators of us and of the Lord, for you welcomed the message in the midst of severe suffering with the joy given by the Holy Spirit. <sup>7</sup> And so you became a model to all the believers in Macedonia and Achaia. <sup>8</sup> The Lord’s message rang out from you not only in Macedonia and Achaia – your faith in God has become known everywhere. Therefore, we do not need to say anything about it, <sup>9</sup> for they themselves report what kind of reception you gave us. They tell how you turned to God from idols to serve the living and true God, <sup>10</sup> and to wait for his Son from heaven, whom he raised from the dead – Jesus, who rescues us from the coming wrath (1 Thess. 1:5-10 NIV).

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

“Likewise, husbands, live with your wives in an understanding way, showing honour to the woman as the weaker vessel since they are heirs with you of the grace of life so that your prayers may not be hindered” (1 Peter 3:7, ESV).

“Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God” (1 Peter 2:16 ESV).

### **1.2.2 Your Faith**

‘Faith’, in this context, refers to religion or belief systems. There is ‘the faith’ (our common Christian beliefs) and ‘your faith’ (your imbibed convictions which are reflected in your lifestyle). ‘Your faith’ must, therefore, be derived from ‘the faith’. Thus, for Christians, ‘faith’ includes sound and tested doctrines, spiritual convictions, scriptural practices, godly character, and lifestyles, ultimately manifesting the life of Jesus.

‘The faith’ is initially acquired by repenting of your sins and accepting Jesus Christ as Lord and Saviour. This makes one a new creation or a born-again person, indwelt by the Holy Spirit. ‘Your faith’ is then developed through personal devotions, spiritual disciplines, family altars, and local church discipleship programmes. Over time, the

convictions nurtured begin to influence every aspect of the believer's life. Living out 'the faith' as 'your faith' is a natural response expected out of the believer's conversion and commitment to Christ.

The 'faith' of typical Pentecostal Christians, for example, is shaped by their understanding of The Bible as the final authority in all matters; God as one, revealed in three persons (Father, Son, and Holy Spirit); the depravity of humanity; Jesus as the only Saviour of humanity; repentance, regeneration, justification, and sanctification; the ordinances of water baptism (by immersion) and the Lord's Supper; baptism, gifts and fruit of the Holy Spirit; paying of tithes and giving of free-will offerings to advance the kingdom of God; divine healing; the second coming of Christ and the next life; and marriage and family life.

These core biblical doctrines ultimately shape a Pentecostal's worldview, especially on matters such as evangelism and missions, charity, public service, citizenship, social justice, business, wealth, morality and ethics, sexuality, parenting, and good neighbourliness.

"I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well" (2 Tim. 1:5, ESV).

"For you know that the testing of your faith produces steadfastness" (James 1:3 ESV).

"You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness" (2 Tim. 3:10, ESV).

"I have fought the good fight, I have finished the race, I have kept the faith" (2 Tim. 4:7, ESV).

"For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs." (1 Tim. 6:10, ESV).

"They must hold the mystery of the faith with a clear conscience" (1 Tim. 3:9, ESV).

### **1.2.3 Public Sphere**

The public sphere can be characterised as an open space for discussions on issues of public significance that are crucial for societal development. In this presentation, the term "public sphere" refers to life beyond the "private" domain. It encompasses everything from marital and family life to professional careers and social media platforms.

South Korean theologian, Sebastian Kim, has identified some of the main players in the public sphere as the state, the market, the media, the academy, civil society, and

religious communities. The state oversees central and local governments, parliament, the judiciary, military, and the public sector.

- i The market refers to businesses, companies, banks, the local and global economy, and unions. The media include broadcast media, publishing, the internet, other forms of media, and popular and traditional culture.
- ii The academy comprises universities, other higher education institutions, research centres, and schools.
- iii Civil society brings together NGOs, local communities, various interest groups for advocacy, and others campaigning for particular issues.
- iv Religious communities are made up of institutionalised religions, religious orders, and people with various forms of personal spirituality.

Most believers spend most of their time at work or school – in the real world. The work environment (wherever it may be) is arguably where we engage the most. This may be our most fertile ministry and mission field, where we can incarnate Christ’s love and power to the people around us. That’s our public sphere.

## **2. THE DEMAND OF SCRIPTURE**

Jesus lived His ministry life in the public sphere. He lived, preached, taught, fed, walked alongside, laid hands on, healed the sick, cast out demons, worked miracles, comforted people, and saved lives at homes, beaches, farmlands, open squares, funerals, synagogues, and in the corridors of the temple. The Christian is called to do the same (2 Cor. 2:14, Eph. 2:10, 1 Pt 2:9).

## **3. THE DEBATE**

There are debates on questions such as “Should I declare my faith?”, “Is faith private or public?” or “Should I become an active or a passive Christian?” The long-held view that religion, politics, and sex are not conversation topics is gradually giving way in contemporary society, where people seek spirituality (though not necessarily religion).

‘Generation Z’ is more tolerant of diverse faiths and accepts people for who they are, including their declared faith. However, the real challenge is how Christians can publicly, tactfully or boldly express their faith.

In 2013, a British Airways staff member was dismissed for wearing a necklace with a cross at work. Later, she was restored after a long legal appeal process. Not many other Christians have succeeded in getting redress in similar circumstances. However, is it the wearing of the cross or any paraphernalia that expresses one’s faith? Religion



in the public sphere has been thought by some to be divisive, offensive, oppressive, irrational, embarrassing, and dangerous.

In a true democracy, the Christian church does not expect interference from the state, and the state likewise expects Christians to respect the faiths of others. Some academics, philosophers, and theologians have suggested that Christians must conceal their religious identity in the public sphere to avoid exposing themselves to risks or attracting unnecessary attention. However, others have argued that the absence of clear Christian values in public domains like schools has contributed to a decline in the quality, safety, and morality of the educational system. Keeping the state “secular” as opposed to “religious” has been an age-old political debate.

The Christian is called out from the world, saved and moulded by Christ, and sent back to the world to do good works. Thus, living in a parallel universe or having a bunker mentality is not the Christian call. God does not expect believers to compartmentalise their life. Therefore, demonstrating our faith in every sphere is imperative, and the objective is always to do good to humanity and resist public evil. Consequently, there must be no dichotomy between the “workplace” and “ministry.” The impact of evangelism must be evident both in the life of the saved individual and in their community—a holistic transformation. The believer must not divorce their faith from anything. The goal is, Christ must be seen as Lord of all. Hence, every home, workplace, social space, and virtual platform is a potential mission field for the Christian.

#### **4. EXAMPLES OF PEOPLE WHO LIVED THEIR FAITH IN THE PUBLIC SPHERE**

- i Aquila and Priscilla, tentmakers (Acts 18:3, 26).
- ii Obadiah, King Ahab’s chief of staff (1 Kings 18:3-16).
- iii The unnamed slave girl in Naaman’s household is arguably a victim of child trafficking (2 Kings 5:2-3).
- iv The transformed Army General Naaman (2 Kings 5:17-18).
- v Joseph, an immigrant staff member in General Potiphar’s household (Gen. 39:1-23).
- vi Philemon, the wealthy employer and entrepreneur (Phil. 1-24).
- vii Nehemiah, the immigrant cupbearer to the Persian king and project manager for the reconstruction of the Jerusalem wall (Neh. 1, 2, 3).
- viii Esther, an immigrant queen of Persia who intervened to avert a Jewish genocide (Esther 2-10).

- ix Daniel, an immigrant who served and made an impact on several Babylonian and Persian kings with integrity, excellence, prayerfulness, and gifts of the Spirit (Dan. 1, 2, 4, 5, 6).
- x Joseph of Arimathea, a wealthy man and secret disciple of Jesus, who used his connections as a member of the Sanhedrin to secure a decent burial for Jesus in partnership with Nicodemus (Jn. 19:38-42; Lk. 23:50-53; Mk.15:43-56; Mt. 27:57-60).
- xi John the Baptist, the prophet who spoke truth to power, even at the cost to his life (Mt. 3:1-12; 11:1-19; 14:1-12).
- xii In Antioch, the disciples were first called Christians (Acts 11:26).
- xiii The heroes of faith saw faith as an integral component of their everyday lives — in construction, migration, parenting, leadership, warfare, etc. (Heb. 11:1-40).

## **4.2 Historic and Contemporary examples**

- i William Wilberforce, former British MP, slave-trade abolition campaigner;
- ii Martin Luther King, Civil Rights Leader – advocated for racial equality
- iii C. S. Lewis, a British writer, literary scholar, Anglican lay theologian, and author of the book *The Chronicles of Narnia*.
- iv James Kwegyir Aggrey was the first vice principal of Achimota School and a former headmaster of Mfantsipim School, both in Ghana.
- v Samuel Nana Amo Tobbin, entrepreneur, philanthropist, and founder/CEO of Tobinco Group of Companies, Ghana.
- vi Joseph Siaw Agyapong, entrepreneur, philanthropist, and founder/CEO of Jospong Group of Companies, Ghana.

## **5. HOW TO LIVE YOUR FAITH IN THE PUBLIC SPHERE**

### **5.1 Virtues required**

1. **Identity:** Christians must be aware of their dual citizenship, on earth and in heaven (Phil. 3:20). We are ambassadors representing Christ on earth (2 Cor. 5:20). We have royal and priestly authority (1 Pe. 2:9). We are prophets to the nations (Jer. 1:5). Once you become a Christian, you cannot detach from that identity. Your faith informs everything you are, everything you do, or everything you say (Dan. 3:16-18; Esther 3:1-4). These convictions grant us boldness and assure us of a good conscience in all situations (1 Pe. 3:16; 1 Tim. 3:9).

2. **Deep roots in Christ:** Christians must know their God (Dan. 11:32; 2 Pe. 1:3; Ezra 7:10), fear God (Gen. 39:9), and be deeply rooted in Christ (Col. 2:7; Eph. 3:17). This requires consecration and a commitment to a deep devotional life and spiritual discipline (such as studying the Word, prayer, fasting, etc.). This foundation is essential to avoid being tossed about by any wind of doctrine (Eph. 4:14).
3. **Living out the Word:** We must endeavour to live out the Word (Ezra 7:10). Let Christ be Lord in all situations, even if it is not pleasant to you.
4. **Balance and accountability:** Maintain balance in all aspects of life—family life, career, ministry, health, finances, and relationships with people. Also keep accountability networks (like church, family, godly friends, etc.) to help remain rooted and nourished.
5. **Respect:** We must acknowledge, respect, and be sensitive, tolerant, and courteous to people of diverse backgrounds (1 Pet. 2:17; Rom. 12:16-18; Acts 17:16-34).
6. **Integrity:** Having integrity is a powerful testimony for the Christian in the public sphere. This includes your honesty in paying taxes (Rom. 13:6-7), upholding personal morals, demonstrating trustworthiness, and practising good stewardship (Mt. 25:14-28; Lk. 16:11-12).
7. **Ethics:** Ethics refers to the moral principles that govern a person's behaviour or the conduct of an activity. Christians' ethics are based on God's holiness, justice, and love. This is reflected in our honesty, integrity, morality, selflessness, co-operation, teamwork, fairness, and equity. It takes wisdom and knowledge to navigate ethical issues. For example: Can I work as a lawyer for an alcoholic beverage brewery? Can I work as an accountant for the national lottery or a sports betting business? Can I produce "secular" music as a Christian? Can I be a social media influencer or fashionista? Can I donate to a political party that also endorses abortion or LGBT rights?
8. **Expression:** You may attract conversations about your faith when you wisely use Christian car stickers, labelled clothing and paraphernalia (such as headscarves, T-shirts, hoodies, caps, etc.), playing gospel music in your office or cars, and avoiding alcohol, illicit drugs, and worldly music at events under your control.

9. **Excellence:** Excellence attracts interest and attention (Dan. 1:17-21; 5:10-12; 6:3-5). You can use your skills and talents to produce positive results (Ps. 78:72; Gen. 41:33-40). Work hard (1 Thess. 4:11-12), solve problems, be creative, show leadership, offer encouragement, help resolve conflicts, and bring your godly counsel and influence to bear in all situations. Be ready to serve or take up any menial task (Lk. 22:27; Jn. 13:4-5).
10. **Love:** Godly love must be at the core of all our actions (Col. 3:12-14; Mt. 22:37-39; 1 Cor. 13:1-13). Love confronts without hatred. It is often said, “People do not care what you know until they know that you care.” Loving others requires compassion and empathy.
11. **Wisdom:** Jesus instructs us to be as wise as serpents as we go out to minister among men (Mt. 10:16). Esther wisely invited King Ahasuerus and Haman to dinner twice before disclosing her intent (Esther 5:1-8; 7:1-10). We must also share our godly wisdom when called upon to do so. The fear of the Lord is both the beginning and demonstration of our wisdom (Prov. 9:10; Deut. 4:6).
12. **Engagement:** To live our faith in the public sphere, we must engage rather than remain disconnected or disinterested. To engage requires presence, patience, and sometimes even confrontation. We must build good relationships and promote good neighbourliness, emulating the Good Samaritan (Lk. 10:29-37). Be available and visible when people need help, especially in times of discomfort, ill health, bereavement, and family crisis (Mt. 25:34-46). Additionally, we must also utilise our God-given public platforms to clearly and boldly articulate theological matters such as faith, hope, love, compassion, integrity, and justice, especially as they connect with the ordinary lives of people.
13. **Character:** Our character reveals who we are. We must endeavour to show gratitude and be kind, sociable, interactive, and engaged. Avoid gossip, swearing, and judgmental attitudes. Instead, be good listeners, empathetic, patient, and full of joy. Poor attitudes can put off work colleagues. We must embody humility as we enter the public sphere (Phil. 2:5-11).
14. **Reason:** There may be occasions to teach the Scriptures (Ezra 7:10) or even preach (Rom. 10:14-15), but most often, we will need to engage in reasoning (1 Pe. 3:15; Ac. 17:2-4). To reason is to explain, argue, or defend our beliefs. Building capacity in apologetics may be useful, especially regarding questions

about the existence of God, the Trinity, the origin and destiny of humanity, the coexistence of God and human evil, the question of suffering, the relationship between science and faith, the person and ministry of Jesus Christ, and Jesus as the only way to God.

15. **Opportunity:** Use every opportunity to reach out to people about your faith (Eph. 5:15-16). However, it's important to have realistic expectations and develop resilience (stress inoculation) against opposition and criticism.
16. **Testimony:** Share your testimony (Rev. 12:11). Tell your story. Be authentic. Humbly admit your weakness and share how God's grace has helped in your journey of faith.
17. **Discernment:** For people in our spheres, we must discern and be able to judge the extent of our engagement with them (Ac. 16:16-18). Regi Campbell recommends an intentionality map that categorises people into ABCDE. A for Apathetic (those disinterested in Christ); B for Beginning to search; C for Confessing Christian; D for Developing Disciple; and E for Excelling Christian. Ed Silvano also classifies Christians in the workplace into four categories: (a) those simply trying to survive, (b) those living by Christian principles, (c) those living by the power of the Holy Spirit, and (d) those transforming their workplace for Christ.
18. **Intercession:** We must fervently pray for the lost, our leaders, and nations (1 Tim. 2:1-4; Dan. 9:1-23; Ez. 9:1-15; Neh. 9:1-38). Intercession changes our agenda. It reveals and determines our priorities. Prayer has the power to change both people and environments.
19. **Holy Spirit:** We must engage the power of the Holy Spirit as we live our faith in the public sphere (Ac. 5:12; 13:6-12; 28:8-10). The manifestation of the gifts of the Holy Spirit (such as the working of miracles, gifts of healing, faith, word of wisdom, word of knowledge, discerning of spirits, and prophecy) should not be limited to the church environment. The Holy Ghost in us must be diffused into our spheres. The banker must engage the word of wisdom to grant loans; the judge will need discerning of spirits while passing sentences; the businessman requires special faith in deciding on investments; the Christian counsellor will be helped by the gifts of healing; and the medical doctor will benefit from the word of knowledge in their diagnosis. Developing intimate fellowship with the Holy Spirit is vital to accessing guidance, help, comfort,

direction, counsel, and companionship. Most of the popular secular success strategies for the business world are rooted in Christian values of the fruit of the Holy Spirit—love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal. 5:22-23).

## 5.2 The Risks

Living your faith in the public sphere comes with risks, which we must be aware of. These include tarnishing the image of Christ when we fail, pride, hypocrisy/duplicity, political correctness, assimilation, accommodation, coercive/authoritarian/imperialist faith, confrontation, harassment, discrimination, false accusations, isolation, suffering, breaking the law, becoming a martyr, intolerance, lack of wisdom, promoting religion instead of faith in Christ, wrong associations, and absence of accountability networks.

## 6. SPHERES FOR ENGAGEMENT

Lance Wallnau has identified seven mountains or spheres of influence that Christians must identify and influence. These are education, religion, family, business, government, arts and entertainment, and media.

1. **Family:** where training, teaching, mentoring, modelling, love, care, respect, protection, and godly values are instilled, especially through family devotions and the marriage of parents.
2. **Politics:** where laws and policies are developed and implemented through local and central government, parliament, elections, and public opinion. The syllabues of schools, for example, may be influenced politically.
3. **Public service:** there are opportunities to serve in the public service, civil service, school boards, diplomatic service, security services, chieftaincy, etc.
4. **Business:** there are opportunities to manifest our faith in trade or commerce, contracts, invoicing/receipts, import/export, profit margins, competition, borrowing and lending, risks, marketing, and customer service. This applies to self-employed individuals/entrepreneurs (e.g., manufacturers, hairdressers/barbers, carpenters, builders, caterers, tailors/seamstresses, mechanics, technicians, drivers, etc.), as well as employers (e.g., recruitment, career progression, fair remuneration, training and development, fair policies, racism, child trafficking, morality), and employees (commitment, diligence, excellence, punctuality, absences, integrity, reputation, etc.).

5. **Philanthropy:** this area covers volunteering, the charity/not-for-profit sector, advocacy, helping the poor, supporting the homeless, and free services (e.g., mentoring, tuition, apprenticeship, legal aid, counselling, etc.).
6. **Media:** there are opportunities to engage using radio, TV, social media, websites, chat rooms, virtual meeting platforms, newspapers, magazines, etc.
7. **Education:** teachers, workers, and students can influence the culture, teaching, morality, governance, and student leadership within institutions.
8. **Sports:** players, coaches, and staff can influence the morality and discipline of athletes.
9. **Professional practice:** professionals must uphold their standards of practice and seek to transform their spheres. For example, in the legal and justice system, journalism, social services, accounting and finance, medicine and health sciences, engineering, information technology, the built environment, consultancy, etc.
10. **Migration:** with increasing globalisation, people tend to travel with their faith (their identity) or seek to gain new faith. Migration, therefore, presents opportunities for the church to help integrate Christian migrants into new cultures or to help them find Christ.

## 7. **RECOMMENDATIONS**

We can consider some recommendations to enable us to live our faith in the public sphere:

1. Christians must actively engage with society/marketplace and not be detached.
2. The church must continue to intentionally train, equip, mentor, and release Christians into the public sphere to cause transformation.
3. Christians already in the public sphere must be valued and encouraged to continue making an impact. Work in the “world” is as important as work in the “church.”
4. We must stop complaining about the public sphere and instead take up leadership roles to influence every system.
5. We need to develop particular ways (Rom. 6:17) or strategies to reach out to the different spheres, e.g., ‘the gospel to bankers or lawyers.’

6. In some situations, appointments in the church may require a testimonial from “outsiders”—non-church members, family members, neighbours, work colleagues, classmates, etc. (1 Tim. 3:7; 1 Thess. 4:11-12).
7. The church may partner with the state and private sector to share our human resource capacity (especially bi-vocational and full-time ministers and highly skilled officers and members) to serve in public roles with the strategic aim of influencing systems.
8. Continue to expand the reach of the church’s Chaplaincy ministry into many more workplaces.
9. Church leaders must regularly visit members at their places of work or study, wherever feasible.
10. Target about five non-Christians in your sphere of influence and begin to pray for their salvation while seeking opportunities to share the gospel with them.
11. The church must continue to have a grasp of the issues in the public domain and be able to offer a perspective, contribution, critique, or alternative.

## **8. CONCLUSION**

There is no real public faith without private faith. We can sustainably reflect Christ in the public sphere only if we are genuine Christians in the private sphere. We must be true Christians first, possessing an attractive faith. The unbeliever’s only hope of encountering the gospel of Jesus may be the manifestation of your faith as a believer in that sphere of influence. Living out your faith in the public sphere is, therefore, an act of obedience to the Great Commission.



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# **THE PRACTICE OF WAITING UPON GOD THROUGH FASTING AND PRAYER**

**(Isaiah 40:30-31; Mark 1:35-39)**

**Apostle Mike Etrue**

## **1. INTRODUCTION**

The practice of waiting upon God falls in the broad category of spiritual disciplines. Spiritual disciplines are those practices found in scripture that promote spiritual growth among believers of Jesus Christ.<sup>1</sup> They constitute the habits of devotion and experiential Christianity practised by the people of God since biblical times. There is incredible power in the biblical practice of waiting through prayer, fasting, and prayers. The teachings of Jesus Christ underscored this when He said to the disciples, “This kind can come out by nothing but prayer and fasting” (Mark 9:29, NKJV).

Thus, the overarching purpose of this presentation is to highlight the importance of waiting on God and reignite passion and love for this timeless spiritual discipline in our quest to possess nations for Christ. We shall, therefore, focus on the following:

- a. The practice of waiting upon God
- b. The essence of fasting in waiting
- c. The essence of prayer in waiting
- d. Passing on the practice of waiting upon the Lord to the next generation
- e. The hindrances to waiting upon the Lord

## **2. BACKGROUND**

As a people of God, unleashed to live lives worthy of our calling, we must acknowledge that we are merely earthen vessels graciously entrusted with the divine treasure of ministry. This ministry entails bringing transformation to our various spheres of influence as the salt of the earth and light of the world. Knowing we have no power or strength alone, we can only stay strong and effective by drawing strength from the One who gave us this divine ministry.

Spiritual disciplines are generally divided into personal ones (*study of God’s Word, prayer and fasting, meditation, and solitude*) and corporate ones (fellowship and worship). They are essential for the spiritual health and growth of every Christian. Regardless of your status, influence, or God’s task, you will always need these spiritual

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1 Whitney, Donald S., *The Spiritual Disciplines for the Christian Life*. NavPress: Colorado Springs, 2014, p4

disciplines. The practice of waiting involves Christians taking time out of their busy schedules to focus on God through studying His Word, fasting, and praying. This period of solitude allows for rest, renewal of strength, and seeking direction from God.

### **3. KEY SCRIPTURAL FOUNDATIONS**

This delivery is guided by two main scriptural passages – Isaiah 40:30-31 and Mark 1:35-39:

#### **Isaiah 40:30-31 (NKJV)**

Even the youths shall faint and be weary, And the young men shall utterly fall,  
But those who wait on the Lord Shall renew their strength; They shall mount  
up with wings like eagles, they shall run and not be weary, they shall walk and  
not faint.

#### **Mark 1:35-39 (NIV)**

Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed. Simon and his companions went to look for him, and when they found him, they exclaimed: “Everyone is looking for you!” Jesus replied, “Let us go somewhere else—to the nearby villages—so I can preach there also. That is why I have come.” So he travelled throughout Galilee, preaching in their synagogues and driving out demons.

The first passage highlights the significance of waiting on the Lord, while the second offers insight into how Jesus practised this during His earthly ministry.

### **4. THE PRACTICE OF WAITING UPON GOD**

Despite being a common term in Christian circles, the practice of waiting on God is not widely embraced. In a fast-paced and demanding postmodern world, the concept of waiting is seen as a waste of time. (Nouwen, 2018). In fact, the practice of waiting on God has never been an easy venture for past and present generations. There appears to be a gradual decline in the popularity of this Christian practice. Without a strong and effective response from Christian ministries to revive this practice, its significance may continue to diminish within the current social culture.

Thus, it is imperative for Bible-based teachings on the practice of waiting upon God to be communicated more intentionally, clearly, and tailored to meet the demands of current and future generations of Christians.

As already indicated, the practice of waiting involves a Christian setting a specific time aside to focus on God through studying His Word, fasting, and praying. This period of solitude allows for rest, renewal of strength, and seeking direction from God.

We were made to ‘feast’ on God. In the words of the psalmist, we were created to cry:

O God, you are my God; earnestly I seek you; my soul thirsts for you; my flesh faints for you, as in a dry and weary land where there is no water. So I have looked upon you in the sanctuary, beholding your power and glory. Because your steadfast love is better than life, my lips will praise you. So I will bless you as long as I live; in your name, I will lift up my hands. My soul will be satisfied as with fat and rich food. (Ps. 63:1–5, NIV).

Waiting on the Lord offers us a wonderful space to feast on Him. Sometimes, we “earnestly seek” God’s blessings rather than God Himself. It is hard for us to imagine anyone leaving the presence of the living God—the Maker and Sustainer of heaven and earth—and looking for something better! There is a spiritual delight to be found in God that far supersedes anything the material world can offer us. So, the Songwriter says:

You are the One I need  
Cause me to know  
Bring me to my knees  
You are my desire  
Cause me to see  
Hold me in your arms  
Bring me to your Brook  
And feed me with your very self  
A touch of you can change my life  
And set my soul on fire  
To do your will

*(Aps. Prof. Opoku Onyinah)*

The theology of this song reveals that in moments of waiting, the Lord holds us in His arms, brings us to His brook, feeds us with His very self and sets our souls on fire.

#### **4.1 Waiting: The Example of Jesus Christ**

Scripture teaches that Jesus Christ practised waiting upon His Father. He is our best example of this discipline. The following scriptures depict how Jesus practised waiting as a daily routine. Let’s consider a few examples:

**Matthew 4:1-2** – *“Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. After fasting forty days and forty nights, He was hungry...”* Even though the primary purpose was to be tempted by the devil and to overcome it, he was led by the Holy Spirit to experience this encounter. Thus, the Holy Spirit can lead us to times of waiting.

**Matthew 14:23** – *“After He had sent the crowds away, He went up on the mountain by Himself to pray; and when it was evening, He was there alone.”* Jesus sent away the crowd and his disciples so he could be alone with the Father. The period of waiting was so important to him that He separated himself from all “distractions” to spend time with the Father.

**Mark 1:35**, *And rising very early in the morning, while it was still dark, he departed and went out to a desolate place, and there he prayed.*

Luke 22:39, *Jesus went out as usual to the Mount of Olives, and his disciples followed him.* Jesus had a habit of going to Mount Olives to pray and wait on the Father.

If the Master was so committed to waiting on the Father to effectively carry out His assignment on earth, the Church cannot do anything different. His model is the ideal for the Church, His Body on earth.

## **4.2 The Practice of Waiting: An Example from Our Forebears**

The forebears of The Church of Pentecost were dedicated to following Jesus’ example of drawing strength from the Father. In the Pentecostal tradition, Apostle S. K. Ansong (rtd) is known for the saying, “Hide yourself, show yourself,” or in Twi, “*Kohinta*.” Our forebears were deeply committed to waiting on the Lord, and I wish to explore some of the ways they practiced this discipline.

Members of the church embraced this practice, not just the ministers. Through these practices, they built thriving local churches that brought life to their communities.

### **4.2.1 Daily Practice of Waiting Upon God**

Our forebears, growing in Christlikeness and making a difference in their generation, developed daily time with the Lord. In some cases, they committed their whole morning to praying and studying God’s word in solitude. On the other hand, our days are filled with busyness and a rush to leave God’s presence behind. It is believed that individuals who regularly dedicate time each day to wait upon God are more likely to establish this discipline for occasional extended periods.

#### **4.2.2 Weekly Practice of Waiting Upon God (Sabbath)**

This was practised mainly among church ministers. Committing themselves to keeping the Sabbath rest on Mondays (a day designated as a Sabbath for CoP ministers), these individuals sometimes moved away from home and visited a solitary place, usually the home of a pastoral friend or even the church auditorium or any other place. They spent the day resting before the Lord, fasting, praying, studying His word, and reflecting on their ministry activities.

#### **4.2.3 Occasional Personal Retreats**

Occasionally, our forebears committed themselves to personal retreats. These were usually done when they felt led by the Holy Spirit, during a crisis or before major meetings such as Council Meetings, Heads' Meetings, etc.

#### **4.2.4 Waiting upon the Lord before Major Programmes**

Our Chairman, Apostle Eric Nyamekye, shared how he would “hide himself” in a church auditorium the whole day before his weekly prayer meetings. Ministers and officers must especially cultivate the habit of waiting before major programmes like Easter and Christmas Conventions. Following His baptism, Jesus prayed in the wilderness for 40 days to prepare for His public ministry (Lk. 4:1-2, 14-15).

#### **4.2.5 Utilising Annual Leave Periods as Waiting Seasons**

Again, our forebears (usually ministers) were committed to a longer waiting time, typically during the leave period. In addition to all other activities during leave periods, they prayed and fasted to replenish their energy for life and ministry.

### **5. THE ESSENCE OF FASTING IN WAITING**

For God's people, fasting is a multifaceted practice that embodies devotion, humility, and a desire for deeper intimacy with God. It is a powerful reminder of spiritual priorities, helping believers grow in faith and reliance on God. Fasting and prayers are spiritual disciplines encouraged in Christianity. Both the Old and New Testament Scriptures have a lot to teach the body of Christ about fasting and prayer.

The Encyclopaedia Britannica defines fasting as “abstinence from food or drink or both—for health, ritualistic, religious, or ethical purposes. The abstention may be complete, partial and lengthy.” With roots in the ancient world, fasting was a practice for preparing persons, especially priests, to approach the deities. For instance, in Hellenistic mystery religions like the healing cult, devotees believed that the gods would reveal their divine instructions through dreams and visions after they had fasted to demonstrate their complete dedication. In the Bible, God's people fasted



for several reasons. They fasted when they were called to repentance, faced crises, or when seeking protection and deliverance, among other reasons.

Fasting is a means to getting into God's mind—conforming to His will and staying in His presence. It is the gate to something deeper, spiritual, and precious. Lance Witt cautions believers about fasting, stating, “We can turn fasting into an end unto itself, rather than a means to an end. Fasting can become merely a practice without an internal purpose. It can be reduced to a habit without a heart.” We see an example of this in Luke 18:12, where Jesus tells the story of a Pharisee who bragged to God in prayer about his ritual of fasting twice a week. Such was the background against which the Lord condemned fasting done in a way to attract public adulation (Matt. 6:16–18).

Mankind is prone to taking what is sacred and holy and meant to draw us close to God and turning it into a mechanical and religious drill used to impress others with its spirituality. What is intended to draw us to God mainly can draw us from Him because we have perverted it.

Witt posits that “[f]asting is not a means of seeking God's blessings, but a means of seeking God. Fasting is not a test for super saints; it is not a means of twisting God's arm—not a magical formula for getting through to God. Fasting is feasting on the Lord, looking to Him for comfort, power, strength, guidance and hope.”

Fasting is waiting in God's presence. One cannot wait in God's presence like Moses and be hungry. All fleshly demands are suppressed in God's presence. Moses' waiting crystallised into God's covenant laws to guide God's chosen people in their relationship with Him and one another (Ex. 34:28).

Fasting is waiting on God for guidance and renewal of strength. There must always be times and seasons when believers have to wait on God through fasting and prayers for God's direction—when one is uncertain of the future and the next step to take.

Fasting is a spiritual tool for accessing God and drawing strength from our Source—the strength to live and work for Him and live a life worthy of our calling. Waiting through fasting ensures His abiding presence with us in all life situations.

True fasting cannot exist without prayer. When we combine fasting and prayer with studying and internalising the Word, we attain transformations that reflect God's image. By this, we grow the divine character and bear the fruits of the Spirit. Fasting and prayer open the door for the Holy Spirit to take full charge of our spirit and emotions. With fasting and prayer, we become channels through which God's life flows from us into the world.

Based on the above discussion, we can summarise the benefits of fasting in this manner:

- a. Fasting draws us closer to God
- b. Fasting humbles us before God
- c. Through fasting, our strength is renewed
- d. Fasting enhances our ability to resist every form of temptation and grow in self-control - fleshly demands are suppressed
- e. Fasting positions us to pray and seek God's guidance
- f. Fasting empowers us for ministry.
- g. Fasting and prayer ensure the Lord's abiding presence with us.

## **6. THE ESSENCE OF PRAYER IN WAITING**

*"Never stop praying" (1 Thessalonians 5:17, NLT).*

The spiritual disciplines of fasting and prayer play a pivotal role in a believer's life. Among these disciplines, the practice of waiting upon God through prayer holds significant importance. While fasting and prayer help draw the believer closer to God, this session will concentrate specifically on prayer during waiting moments. Let me, however, indicate here that while fasting goes along with prayer, there can also be prayer without fasting.

As believers engage in prayer, they do not only communicate with God but also cultivate a relationship that can transform their spiritual lives, empowering them to become conduits of life unto others. Matte Gregg, in the book "Unstoppable Gospel" indicates that it is only through prayer that God changes hearts and circumstances. The New Testament bears witness to this assertion. The disciples who were afraid came out in boldness to bear witness to the resurrection of Jesus after ten (10) days of prayer, which led to the baptism in the Holy Spirit. This led to the salvation and addition of three thousand people to the flourishing church.

The place of prayer could not be lost on Pastor McKeown; he emphasised that if the church he was leading was to become great, it would be through prayer, and therefore taught them the benefits of being one with God through prayer (Leonard, 1989). He is quoted as having said,

"At the commencement of the work 40 years ago, there was prayer and yet more prayer. If we follow education, we will get what education gives. If we follow material things, we will get what they give. We have to seek the Lord and wait

on Him–this is the secret of the church’s success and expansion “(Leonard, 1989: 45-46).

Unfortunately, Ravenhill (1986) indicates that the place of prayer is the most deprived area of the church. He makes the profound statement:

We have many organisers, but few agonisers; many players, few pray-ers; many singers, few clingers; lot of pastors, few wrestlers; many fears, few tears; much fashion, little passion; many interferers, few intercessors; many writers, but few fighters.

He intimates that if the church fails in prayer, it is bound to fail in all areas. In a season and time where members are being unleashed to live lives worthy of their calling, we need to get every member of the church to be a lover of prayer. Although the church is doing well in corporate prayer, refocusing on individual and small groups is of utmost importance. This is not to say we must downplay mass prayer sessions in the church. Rather, we must, with intentionality, also promote individual commitment to personal prayer time–spending time alone with the Lord.

## **6.1 Definition and Purpose of Prayer**

John Wesley once said,

God does nothing but in answer to prayer; and even they who have been converted to God without praying for it themselves, (which is exceeding rare,) were not without the prayers of others. Every new victory which a soul gains is the effect of a new prayer.

Prayer is a multifaceted practice that serves as a bridge between humanity and the divine. It encompasses various forms of communication, including praise, confession, thanksgiving, and supplication. For Christians, it can easily be defined as a period or moment of conversing with the Godhead. We pray to God the Father in the name of God the Son with the advocacy of God the Holy Spirit. In other words, prayer is the manifestation of the Trinity.

In his book, *The Art of Prayer*, Timothy Keller highlights that prayer is not just about asking God for things but also about aligning our hearts with His will and purposes (Keller, 2018). This view expands our understanding of prayer beyond a transactional approach to one that nurtures intimacy and trust in the Creator. With this broader perspective in mind, this discussion aims to underscore the importance of involving every individual in prayer on a deeply personal level. It is about seeking intimacy with God, where He nourishes us with His very presence during our private moments with Him. These encounters with God ignite our souls and reignite our passion for good

deeds, making us effective agents of transformation in our world. Prayer does not give you handouts but makes life and ministry easier than one can imagine.

## **6.2 The Role of Consistency in Prayer**

Consistency in prayer is vital for spiritual growth. In *Power Through Prayer*, E. M. Bounds emphasises that prayer should not be a sporadic activity but a regular part of life. He puts it this way,

Every preacher (and, for that matter, every believer) who does not make prayer a mighty factor in his own life and ministry is weak as a factor in God's work and is powerless to project God's cause in this world" - (bracketed insertion is mine).

Establishing a routine helps believers stay grounded in their faith. This can involve dedicating time each day to prayer, regardless of life's demands (Matt. 6:6). A structured approach to prayer not only fosters discipline but also creates a rhythm that enhances spiritual awareness and receptivity. Reflecting on this point draws my attention to Daniel's prayer life.

Daniel's prayer life in the Old Testament is a profound example of faithfulness and consistency. Throughout the Book of Daniel, we see him engage in prayer as a fundamental aspect of his spiritual life, often praying three times a day, even in the face of persecution (Dan. 6:10). He lived in such a way that others came to see that the only way to lead him into wrongdoing was through prayer. Isn't this ironic? The book of Daniel only records him praying on two occasions (Dan. 2:17-19 and Dan. 9:3-19). However, chapter 10:6 gives a summary of his prayer life, which reflects faithfulness and consistency. His prayers were characterised by humility, repentance, and a desire for understanding, as seen in his heartfelt intercession for his people in Daniel 9:3-19. This commitment to prayer demonstrated his reliance on God's wisdom and sovereignty, particularly during the tumultuous times of the Jewish exile.

## **7. IMPORTANCE OF WAITING ON GOD THROUGH FASTING AND PRAYER**

After delving into the significance of fasting and prayer during our periods of anticipation, let us now refocus our attention on the importance of the Christian practice of waiting on God:

### **a. Physical and Spiritual Restoration**

Christian leaders who minister consistently from the store of their spiritual virtue and physical strength must have a schedule that allows them to hide, recoup, and rejuvenate themselves. In Mark 6:31, we witness Jesus calling out His disciples to a solitary and quiet place to rest after a hectic ministry that did not allow them to eat.

## **b. Opportunity to Reflect and Learn**

Waiting allows Christian leaders and all believers to reflect on their experiences, learn from mistakes, and gain valuable insights for effective leadership. When Elijah fled from Jezebel, made wrong assumptions that he was the only one left, and wanted to die, God drew him to a place of waiting to correct his perspective and give him a fresh assignment (1 Kings 19:4).

## **c. Seeking God's Guidance**

One of the main reasons we wait on the Lord is to find His will and ministry directions. In the case of Jesus, as narrated in Luke. 6:12-13, he prayed all-night prayer to choose His apostles.

## **d. Minimising Distractions for effective Meditation and Focus**

Our everyday context can sometimes be noisy and distracting, with calls and other ministry and non-ministry activities taking place. In such situations, moving away occasionally could be a helpful way of focusing on the Lord. In 1 Kings 19:8, Elijah is said to have gone to *'Horeb, the Mount of God'*. On his part, Paul moved away to Arabia (Gal. 1:17) to focus on his personal walk and ministry.

## **e. Refilling our Lamps with Oil**

Like the Virgins in Matthew 25, our oil and virtue diminish as we go through the routines of life and ministry and await the appearing of our Lord and Saviour Jesus Christ. Therefore, when we move away, we refill our lamps with oil so that we are able to see our way clearly and serve as a light to the people within our world. Waiting on God renews our strength and prepares us for the tasks ahead. Charles R. Swindoll said, "We don't like waiting, but that's when God does some of His best work on our souls." But those who wait on the Lord shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint (Isaiah 40:31).

## **8. PASSING ON THE PRACTICE OF WAITING UPON THE LORD TO THE GENERATIONS**

The church today and in future generations should not lose the Christian practice of waiting upon the Lord through fasting and prayer. We should uphold it and teach it to the younger generation of pastors, officers, and members of our church. Practically, we can do the following:

- a. Members should be taught this ancient practice of waiting upon the Lord. Luke 11:1, *One day, Jesus was praying in a certain place. When he finished,*

*one of his disciples said to him, "Lord, teach us to pray, just as John taught his disciples,".* This verse suggests that both Jesus and John the Baptist taught their disciples how to pray. We must also do the same.

- b. Model the Practice of Waiting Upon the Lord. Church leaders, especially ministers, must model the practice. In Luke 11:1, Jesus' disciples observed His prayer life and subsequently asked for instruction. As part of the modelling, Jesus sometimes took some of His disciples with him when He went to wait.
- c. Organise Waiting Sessions. Just as Jesus carried his disciples to solitary places to pray (Mk. 14:32-42), Ministers must intentionally organise waiting sessions with officers and members. The Area or National head can also organise similar sessions with ministers and wives serving under him. We could utilise our monthly Ministers' meeting, waiting before major programmes like Easter and Christmas Conventions and Area Weeks.
- d. Hold Them Accountable. We should hold our leaders and members accountable. When we engage them, we could ask how they practice the art of waiting upon the Lord daily, weekly, annually and occasionally.

## **9. HINDRANCES TO WAITING UPON THE LORD**

In this section, I will discuss various obstacles that may hinder our desire and commitment to wait upon the Lord through fasting and prayer.

- a. **The busy schedules of life and ministry:** In contemporary times, life has become complex, and its demands, including ministry, are high. Now, these demands may not be minimised. Unfortunately, when we get busy, the first thing we sacrifice is our waiting period. Martin Luther has said, "Work, work from early until late. I have so much to do that I shall spend the first three hours in prayer." In other words, the busier he is, the more time he creates to wait on the Lord. We have no excuse.
- b. **Identifying a place to wait upon the Lord:** Sometimes, especially in urban centres, finding a place can be challenging. Due to space constraints at home, Susanna Wesley, the mother of the Wesley brothers, reportedly covered her head with her apron to read the Bible and pray. Once her children see her in that posture, they will not disturb her. This example of Susanna suggests that we can employ some creativity in our quest to wait upon the Lord.
- c. **Workload:** When disciples of Christ become excessively busy, it is easy to neglect the personal nourishment of the inner man. This can make us easy prey to temptation and less useful in pursuing the possessing the nation agenda.

- d. **Complacency:** Complacency is having a sense of having arrived; it could be a serious hindrance to every believer, especially the minister or the Christian leader, when they attain a certain position or experience remarkable success in their ministry. Amos 6:1 says, “Woe to you who are complacent in Zion...”
- e. **Being Accustomed to Activity:** Waiting can seem like a weakness in a world that values speed and instant gratification. However, the truth is that waiting is a sign of strength. It shows that we are willing to endure the difficult times in order to get to the good times. It shows that we are willing to trust in a plan bigger than our own. In moments of waiting on the Lord, we discover our inner strength, resilience, and capacity to overcome. We learn to appreciate, to value, and to cherish the things that truly matter.

## 10. CONCLUSION

The essential components of a vibrant Christian life are the practice and consistency of waiting upon God through fasting and prayers. Consistent practice strengthens our spiritual muscles, while prayer connects us with God’s power and guidance. Waiting helps us shape and conform our lives to God through our relationship with Him, and fasting opens us up to spiritual fortification. Christians who refuse to engage God in the area of constant waiting upon Him through the practice of fasting and prayers will not be effective and reliable vessels in the hands of the Master.

In this presentation, I have tried to draw our attention to the fact that the practice of waiting upon the Lord in fasting and prayer must not die. Rather, it must be upheld first by every minister, officer, and member of this church. We have considered the importance of waiting and the example of our Lord Jesus Christ. Again, we have reflected on how our forebears practised it and how we can also emulate their example and pass it on to the next generation. We also outlined some hindrances to the practice of waiting on the Lord.

As far as Jesus is concerned, waiting on the Father was a priority. He started ministry by waiting. He made major decisions while waiting, and when he was in constant demand of His ministry, he slid out to wait. When He had to face the cross, He went waiting on the Father. Now the question is, if Jesus Christ, our Lord and Master, found it necessary to spend time waiting on the Father, how much more do we need to strategically create space and time to do the same? If we want His impact, we must do what He did.

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# REVITALISING WORSHIP AND FELLOWSHIP

Apostle A. N. Y. Kumi-Larbi

*The church is not a human invention. ...The church is established by Christ, protected and nourished by Christ, governed by Christ, and exists for the glory of Christ. Because of this, the church is not optional. ...The church is fundamental to the identity of everyone who belongs to Christ – Mergan Hill.*

*You are in complete without the church, and the church is incomplete without you. ...It's impossible to be connected to Christ and not be connected to all the other parts of his body. ...The church is a little taste of home in the midst of our journey through a foreign land. Don't miss it. It's not perfect, but it's family – Melissa B Kruger.*

**Key texts:** Psalm 122:1; Acts 2:42-47; 4:32-37; Ephesians 2:19

## 1. INTRODUCTION

**1.1. The theme for Vision 2028 is “Possessing the Nations II: Unleashing the Whole Church for the Transformation of Their World with the Values and Principles of the Kingdom of God.”** The first strategic approach of this vision was to strengthen the local church as a nurturing and unleashing centre. As the church aims to mobilise its members beyond its four walls to effect change in every sphere, it should be positioned as the “equipping centre,” where members are thoroughly prepared to impact their respective areas. The primary vehicle for this equipping initiative is the ‘church life’ of the Assembly. Drawing from the example of the early church in Acts 2:42-47, the essential components of church life include discipleship, fellowship, worship, service, and evangelism/mission. Most of these components can be realised personally or during gatherings in large or small groups (discipleship, fellowship, worship, and service). Maintaining a balance among these components within the local Assembly is crucial to fulfilling the equipping mandate. Therefore, as church leaders, we must continually evaluate the components of church life and, when necessary, implement relevant changes to ensure optimal function.

This paper, “Revitalising Worship and Fellowship,” is an attempt to assess some aspects of church life, worship and fellowship and offer some contributions to make them better. Vision 2028 emphasises the importance of creating high-quality, spirit-filled services that meet the needs of our church members. The need to provide

a meaningful atmosphere for members' encounters with God and foster genuine connections through fellowship in the local church cannot be overemphasised. People should attend church – whether for mid-week services, Sunday mornings, ministry meetings, or Home Cell group gatherings – and leave, feeling deeply satisfied, with a strong sense of belonging. They should eagerly anticipate returning for the next service. This discussion will emphasise the importance of high-quality worship and supportive fellowship in grounding members in their faith and commitment to the Church and its mission in the world. We will highlight the value of church attendance and explore the role of small groups, particularly Home Cell gatherings, in enhancing church life. Additionally, we will outline guidelines for conduct that foster fruitful and faithful living within the household of God, the Church.

## **2. TREND ANALYSIS – PROBLEM STATEMENT OR GAP ANALYSIS**

Attendance at church services on Wednesday and Friday evenings and Sunday mornings has been a problem for some years now. Data from the 2023 report clearly shows that most districts are unable to have more than 50% of their adult members attend Wednesday and Friday evening services. In addition, attendance at Sunday morning services is far lower than expected.

Several factors have been identified as contributing to the decline in church participation. These include the challenging traffic conditions in urban areas, family and work commitments, economic and financial issues, indifferent church leadership, and the prevalence of overcrowded church activities paired with multiple fundraising efforts. Additional reasons encompass programmes focused on fundraising rather than spiritual growth, financial constraints related to offerings, welfare concerns, lack of punctuality, and uninspiring sermons. Moreover, distractions such as watching telenovelas and live European football matches have become particularly significant in the evenings. Social events, including funerals and weddings, along with travel on Saturdays, further inhibit participation. These challenges hinder effective worship and fellowship, ultimately affecting the church life of the local community.

## **3. WORSHIP**

### **3.1. Understanding Worship**

In the Bible, worship describes both a way of life and a specific activity. Praising, adoring, and expressing reverence for God, both publicly and privately, are specific acts of worship. In a broader sense, worship refers to an overall lifestyle of serving and glorifying God and reflecting His glory to others. It involves praising God and giving Him glory with our lips and lives, with our words and deeds, with our physical bodies

and our spiritual hearts. Worship that pleases God is authentic, offered with clean hands and a pure heart (Ps. 24:3–4; Is. 66:2).

In John 4:23–24, Jesus made it clear that the physical location of our worship is no longer relevant: “Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in Spirit and in truth” (Jn. 4:23–24). True worship takes place on the inside, within our hearts or spirits, which is the dwelling place of God (Ps. 103:1–2; Eph. 2:22).

The purpose of worship is for Christians to fear God, walk in His ways, and observe all His commandments and decrees. It is not a performance for displaying one’s talents. It requires a total lifestyle of faithfulness to God and a daily turning away from evil. Therefore, in line with the unleashing agenda, worship is given as we walk and work for God’s glory in the various spheres of our lives (1 Cor. 10:31). Worship is a lifestyle, a daily surrendering of our lives totally to God as instruments of righteousness

### **3.2. The Place of the Temple**

In the Old Testament, particularly in Exodus chapters 25–40, the tabernacle is described as an intricately designed mobile tent that served as the physical dwelling place of God’s presence among His people. The Tabernacle was divided into two sections: the Holy Place, which functioned as an extended front room, and the Most Holy Place, a perfect cube that represented the specific location of God’s presence. Besides serving as the dwelling place of God, the Tabernacle was also where God’s people could receive forgiveness for their sins through the sacrificial system.

In the New Testament, Jesus has established a new temple in which a new priesthood serves. The assemblies, ceremonies, and offerings of the Israelite heritage ceased. Even the age-long argument between Jews and Samaritans as to the proper place of worship became irrelevant because both are now obsolete (Jn. 4:20–24).

When Jesus promised, “I will build my church” (Matt. 16:18), He intended to make very important changes in the way people worshipped God. In the place of perpetual animal sacrifices, the Messiah offered His blood once and for all time (Heb. 10:12). In this act of laying down His life for the sins of the world, He laid the foundation for a new temple—a structure composed not of lifeless stones, as in the old Temple, but of living souls (Eph. 2:19–22).

The new temple functions as a habitation of God and a place in which spiritual sacrifices are offered. Jesus declared the unalterable guideline to acceptable worship. “God is spirit, and those who worship Him must worship in spirit and truth” (Jn. 4:24, NAS).

Apart from the acts of singing, praying, partaking of the Lord's Supper, studying the word of God, and sacrificial giving, the New Testament worship is expressed through the presentation of bodies as a living sacrifice to God (Ac. 2:42; Ac. 20:7; I Cor. 11:20-34; I Cor. 16:1-2; Eph. 5:19; Col. 3:16, Rom. 12:1). It is this act of presenting our bodies as instruments of righteousness that fuels the unleashing agenda of The Church of Pentecost.

### **3.3. The Purpose of the Temple**

With Jesus having become the "temple, sacrifice and high priest", worship is no longer limited to a physical temple but can take place wherever two or three are gathered in His name. What, then, is the purpose of the physical temple?

#### **3.3.1. The tangible symbol of God's presence in a community**

Regardless of denomination, most churches represent a link to God for those outside the faith and often serve as a pointer to God for them. They are likely to move to the temple when in crisis or need help with their spiritual journey.

#### **3.3.2. The temple is a place for teaching and training the saints.**

According to Ephesians 4:11-12, God has given the church leaders (the apostles, prophets, evangelists, pastors, and teachers) to equip church members for works of service. When we meet together in the temple, these leaders can equip us to do God's work until we all reach maturity. As long as any of us do not fully resemble Jesus, we cannot stop coming together. In addition, our brothers and sisters in Christ also encourage us, teach us, and help us evaluate what we think we are hearing God say. It is in the temple that we are trained to use our gifts to serve God's purpose when we move into our various spheres.

#### **3.3.3. The temple is a place of fellowship.**

It is the place where believers can love one another (1 Jn. 4:12), encourage one another (Heb. 3:13), "spur" one another to love and good works (Heb. 10:24), serve one another (Gal. 5:13), instruct one another (Rom. 15:14), honour one another (Rom. 12:10), and be kind and compassionate to one another (Ephesians 4:32). As we worship together and work together, the oneness of which we dream may become a reality. As part of the fellowship, we share in the ordinances of the church

#### **3.3.4. The temple is a place of encountering God (1 Chronicles 5:13, 7:2)**

God's presence is not confined to any temple made with hands, but wherever his people meet, there he reveals himself (Matt. 18:20). It was when the disciples were

assembled with one accord for prayer that the Holy Spirit came (Ac. 2:1-4). In Luke 9, Peter, James and John experience the powerful transfiguration and somewhat want to build a tabernacle to stay there.

### **3.3.5. The temple was a place for prayer and praise**

In Isaiah 56:7 we read, “My house shall be called a house of prayer, for all people.” the Lord Jesus referred to this when the temple was used for other purposes (Matt. 21:18).

### **3.3.6. The temple is a place for mobilising resources for Kingdom work (...)**

### **3.3.7. The temple was a place for the consecration of persons and things**

Their priests were set apart; there, sometimes prophets were called (Isaiah 6.); their dedicated things were laid before the lord (2 Chron. 5:1).

### **3.3.8. The responsibilities of the leaders**

They were to carry the ark, the physical symbol of the presence of the Lord. Stand before the Lord in prayer and supplication. Minister the word of the Lord in the power of His Spirit. And bless the people in the name of the Lord. Every believer in Christ is a minister of the new covenant. Christ has chosen and ordained us to minister in His name, taking His glorious gospel to the ends of the earth (Jn. 15:16; Mk. 16:15-20).

We are therefore mandated to play our roles by, carrying the manifest presence and the glory of the Lord everywhere we are (Matt. 28:20), taking time to stand in the presence of the Lord in prayer and supplication (Ac. 6:4), preaching the gospel of Christ to all nations (Matt. 28:18-28; Acts 1:8), and Blessing the people in the name of the Lord, healing the sick, delivering the oppressed, feeding the poor, clothing the naked and making a real difference in the world (Matt. 10:7-8).

## **4. THE PLACE AND IMPORTANCE OF CHURCH ATTENDANCE**

With the new purpose for the use of the temple, all believers need to commit to participating in the meeting of the church.

When a person trusts Jesus Christ for salvation, he or she is made a member of the body of Christ (1 Cor. 12:27). The new convert will be nurtured in the “body” where other mature believers will help in the process. This is mainly done when the “body” meets together (new members, mature members, and leaders) - in a large or small group. Therefore, a commitment to attend these “body” meetings is imperative for every believer. The early church “devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and to prayer” (Ac. 2:42). They broke bread in their homes and ate together with glad and sincere hearts” (Ac. 2:46). Wherever

the meeting takes place, believers thrive on fellowship with other believers and the teaching of God's word.

Church attendance provides the opportunity for all members to use their gifts to serve. For a church body to function properly, all of its "body parts" need to be present and working (1 Cor. 12:14–20). It is not enough to just attend a church; we should be involved in some type of ministry to others, using the spiritual gifts God has given us (Ephesians 4:11–13). A believer will never reach full spiritual maturity without having that outlet for his gifts, and we all need the assistance and encouragement of other believers (1 Cor. 12:21–26).

Church attendance is not just a "good suggestion"; it is God's will for believers. Hebrews 10:25 says we should "not [be] giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching." Even in the early church, some individuals were developing the unfortunate habit of neglecting to meet with fellow believers. The author of Hebrews indicates that this is not advisable. We require the encouragement that regular church attendance provides. Furthermore, as we approach the end times, we should be even more committed to participating in church gatherings.

For these reasons and more, church attendance, participation, and fellowship should be regular aspects of a believer's life. Weekly church attendance is in no sense "required" for believers, but someone who belongs to Christ should have the desire to worship God, receive His Word, and fellowship with other believers. As the building materials of God's "spiritual house," we naturally have a connection with one another, and that connection is evident every time the Church "goes to church."

## **5. FELLOWSHIP AND GENEROSITY: FRUITS OF A REVITALISED WORSHIP**

### **5.1. Christian Fellowship**

The word "fellowship", in the Christian context, is derived from the Greek word "koinonía". *Koinonía* can be defined as "holding something in common" and is used 20 times in the New Testament (e.g., Phil. 2:1-2, Ac. 2:42, 1 Jn. 1:6-7). *Koinonía* describes the unity of the Spirit that comes from Christians' shared beliefs, convictions, and behaviours. This fellowship produces our co-operation in God's worship, God's work, and God's will being done in the world.

Two main ideas are inherent in the word "*Koinonía*": "to share together, take part together" in the sense of partnership or participation, and "to share with" in the sense of giving to others. In the New Testament, *koinonía* signifies having a share in

something, or sharing with someone in something, or you could say participation in something or with someone.

From 1 Corinthians 10:16, ; 2 Corinthians 8:4 ; Phil. 3:10, we could glean that *koinonía* can be a sharing in the benefits of the death of Jesus, the financial relief of the saints, or in the sufferings of Christ. Thus, when we talk about Christian *koinonia* — what we are referring to is the shared union, the shared participation that we have together with Christ. This probably means both sharing vertically in the union each of us has in Christ and sharing with other believers the common union we have with Christ and each other.

On the day of Pentecost, Peter preached an inspired sermon to Jews and proselytes (non-Jews who had converted to Judaism) from around the Roman world who had gathered in Jerusalem for the holy day. When he finished, 3000 of his listeners stepped forward to accept Jesus Christ as their Saviour and be baptised (Ac. 2:41). The church was then inaugurated. Suddenly, 3000 people, who may have had little else in common but with varying backgrounds, were brought together in one church.

Things could have gone very bad when the church began because the members came from different nations and, for that matter, varying cultures. However, Acts 2:42 states, “They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to prayer.” Among the four things to which these early converts devoted themselves was fellowship. It was one of their prime objectives. Without it, nothing was going to work. It was a binding agent which held the prayer meetings, breaking of bread, and the apostolic doctrine together for the church’s growth.

The early church devoted itself to “the apostles’ teaching” and “to prayer.” These two — essentially, teaching, studying, and prayer — are the most important means of growth and effectiveness in the Christian life. Yet, Luke records that these early Christians also devoted themselves to fellowship. True fellowship involves getting together to share needs, pray, and discuss God’s word to encourage, comfort, and edify one another. In this case, we can see that true Christian fellowship is primarily a relationship rather than an activity.

Historically, the fellowship that existed among the fathers and mothers we met in the faith in The Church of Pentecost was one of a kind. Especially those I personally encountered at Suhum, Koforidua, Nsawam, and Bomso in Kumasi. They addressed one another as “Brother” or “Sister”. Beyond that, they extended a strong arm of spiritual, social, and personal support to one another. This was seen, especially, during times when members, or their children, celebrate their weddings, child naming ceremonies, or went through situations such as sickness, bereavement, funeral rites, or

times of financial challenges. Such activities were considered the responsibility of the whole church. Sometimes, prayer meetings were organised by the various ministries to support the programme. The leaders were fathers and mothers to the young ones (1 Cor. 4:15; Ti. 2:3-4).

## **5.2. Benefits of Fellowship**

### **5.2.1. Builds Friendships**

The early church exemplified a remarkably close-knit community. They shared everything and were united in purpose. I believe their strong relationships stemmed from their deep commitment to Jesus and one another, as highlighted in John 15:15. True friends enjoy intimacy and have invested time in building their connections. One cannot anticipate forming meaningful relationships without actively engaging in fellowship with other Christians.

### **5.2.2. Builds Unity**

Unity is having everything in common and agreeing, it is the quality or state of not being multiple. Part of the reasons Jesus was manifest in the flesh was to restore the Spirit-led possibility of unity, just as it is among the Godhead, to be exemplified by the church. The unity of the Church was and is a prime desire in the heart of Christ (Jn. 17:21). Fellowship builds unity, as it did in the early church, and it does now (Gal.3:27-28). In the Corinthian Church, God had endowed them with gifts, but division was their major problem (1:10-16; 6:1-8; 11:18-22). Paul taught them that every member of the body is essential and has a role to play in the life, health, and growth of the church (1 Cor. 12:21-25).

### **5.2.3. Builds God's Kingdom on Earth**

Acts 2:47 affirms that the result of unity in the church is the church's expansion through the addition and eventual multiplication of new converts. It states, "And the Lord added to the church daily those who were being saved" (NKJV). Our fellowship with one another and with Jesus is a witness to the world. The early church was committed to Jesus and one another, and the world saw it. When Christians regularly meet together to worship God and fellowship with one another, we are witnesses to the world. Jesus said: "This is how everyone will recognise that you are my disciples—when they see the love you have for each other." John 13:35 (MSG).

## **6. CHRISTIAN GENEROSITY**

6.1. Another proof of revitalised worship aside from genuine Christian fellowship is genuine Christian generosity. Generosity is a willingness to give, share,



or contribute freely without expecting anything in return. It involves acts of kindness, compassion, and selflessness directed towards others. Generosity is a virtue that holds a special place in the hearts of Christians. It is not merely an act of giving; it's a way of life reflecting God's character's very essence. In this write-up, we will explore the power of generosity from a biblical perspective and discover how it plays a vital role in our faith journey.

## **6.2. Generosity Reflects God's Character**

One of the most fundamental teachings in the Bible is that God is a generous God. He is the ultimate giver, and everything we have ultimately comes from Him. John 3:16 beautifully encapsulates this truth: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." God's act of giving His Son for our salvation demonstrates the depth of His generosity. As Christians, we are called to reflect God's character in our lives. When we practice generosity, we mirror the very nature of God, showing His love, compassion, and grace to the world.

## **6.3. Generosity Strengthens Relationships**

In the Bible, we find numerous examples of generosity strengthening relationships. When we give generously to others, it not only blesses them but also enriches our lives. Generosity fosters deeper connections, builds trust, and creates a sense of community. In the parable of the Good Samaritan (Lk. 10:25-37), we see the transformative power of generosity. The Samaritan's willingness to help a wounded stranger illustrates how acts of generosity can bridge divides and bring healing to broken situations. In our lives, too, generosity has the power to mend relationships and bring about reconciliation.

## **7. UTILISING SMALL GROUPS TO REVITALISE WORSHIP (Act. 6:1-7; Act. 20:28; 1 Pet. 5:1-4; Eph. 4:11-14)**

In the light of the gap analysis, we acknowledge that, as much as we desire to see a vibrant church life reflecting in quality worship, sweet fellowship and generosity, it is not the case. How, then, do we practically revitalise worship? I propose the utilisation of pastoral care in small groups to integrate all the elements of church life.

The Place of Small Groups to Revitalise Worship: Small groups play a vital role in the life of any church. They connect individuals with fellow congregation members, fostering deeper and more meaningful relationships. These groups encourage participants to

explore the Bible and their faith collaboratively. By meeting regularly, small groups cultivate stronger bonds among members, who provide support and encouragement throughout their spiritual journeys. They also promote greater community engagement and accountability within the church, enhance pastoral care, and develop leaders to facilitate the church's growth.

### **7.1. The Elements of Effective Small Group That Will Revitalise Worship**

The group must have a mature Christian leader or discipler who has been thoughtfully selected and is recognised by the district minister. While the Presiding Elder or presbytery may have appointed the leader, the district minister must be familiar with the leader. This leader should be proactive and exemplify Christian virtues.

The group leader should undergo initial training and regular re-training to ensure effectiveness. Before assuming leadership, an individual must complete a comprehensive training programme. Ongoing training is crucial for maintaining their effectiveness. These leaders must possess a thorough understanding and mastery of the material to be taught to the group.

The various groups should have a manual whose contents are interrelated and aim at bringing members of the small groups into the likeness of Christ and to keep them abreast of what CoP stands for.

The groups must be Christ-centred communities. Their activities should aim at making one become like Christ, that is, all they do must be geared towards this singular goal. Any other activity that deviates from this must be discarded.

The group should be a small community of believers who must be known to one another and share fellowship beyond group meetings. There should be a family bond that unites them in Christ. The group becomes the spiritual nuclear family of the individual believer, the first point of call in matters relating to their Christian lives.

The group as a whole and its members must be seen to do ministry in the local assembly and the community. Every mature tree bears fruit and such fruit must be good for food or planting. Members of the small group must have this ministry mindset. They should be active in the group, church, and community. Bible Study and Home Cell groups could share evangelism vision weekly, share testimonies of successes weekly, pray for the lost weekly, and go out for evangelism outreach in pairs or groups of three (3) every 2-4 weeks.

Accountability - In a small group, there is a forum where people can provide feedback on how they fared as they tried to live out the Kingdom principles learned. This enhances the right application of the teachings received as members strive to transform their spheres of influence with Kingdom principles and values. In the absence of accountability, there will be a huge gap between teaching and application, ultimately hindering the church's discipleship and transformation agenda.

Mentoring should take place in small groups. In discipleship, mentoring goes beyond the transfer of specific skills and knowledge. It is a witness to a mature person's life, leading to the transformation of character through observation, association, and instruction from the mature person. In mentoring, the mentor seeks to help the mentee learn and grow to maturity within the framework of a life-on-life relationship. Thus, the element of mentoring promotes the giving of special attention to individuals within the small group.

7.2. The small group must, by necessity, provide robust pastoral care to its members. At its core, pastoral care is fundamentally a relationship—an expression of compassionate presence. It facilitates healing and growth within individuals and their relationships, nurturing them toward wholeness while offering guidance in decision-making and overcoming obstacles to positive development. Christian pastoral care involves reaching out to those in need, listening attentively, and bearing witness to God's grace through our words and actions. All Christians are called to emulate Jesus' example and to be witnesses of His love both within the Church and the wider community (Gal. 5:13, 6:10; John 14:34-35).

### **7.3. The Practice of Utilising Small Groups**

In the CoP, there are many small group structures - Ministries, Squads, Home Cells, and Bible Study groups. To effectively moderate church life, one of these small groups must be utilised while the congregational large group meetings continue. Acts. 2:46 and 5:52 confirm that the early church members were meeting in the temple and in small groups (homes). Therefore, we must strengthen the small group component of the church life. To utilise the small groups to increase effective church life, the following are suggested;

Identify one key disciple-making group that is central to pastoral care. I propose Home Cells because they are community-based and will allow for easy integration (every new convert or member lives within a community and could be integrated right away). Again, it will solve the problem of traffic and long distances for mid-week services.

Apart from teaching and mentoring, the Home Cell group should be mandated to handle all pastoral care issues – bereavement, visitor follow-up, regular visitation, hospital visitation, weddings and marriages, naming and dedication of children, etc. In other words, when a member loses a parent, he or she should inform the church through the Home Cell; when a member is hospitalised, the Home Cell leader is the first point of call.

The leaders of the Home Cell groups shall forward the information to the Presiding Elder or Welfare Team for further support. Meanwhile, the members of the Home Cell group shall provide immediate support before the entire church intervenes. Thus, the Home Cell group serves as a nuclear family to the members, while the church serves as an extended family.

Additionally, the Welcome Team in the Assembly should be made up of representatives of the Home Cell groups. Therefore, when converts are won and handled by the Welcome Team, they are immediately handed over to the particular Home Cell group they belong to for immediate visitation and integration into the group.

When well organised, the Home Cell groups could be used for some evening services. To increase follow-up and visitation of the members, the Home Cell group could be sub-divided into groups of 4-5 persons and each given a leader to oversee intentionally.

To enhance effectiveness, the Home Cell groups would need to meet more than once a month. Indeed, it is impossible to pastor a crowd in any individual way. The small group approach is a biblical way of “feeding” a multitude of people.

## **8. THE ROLE OF CHURCH MEMBERS IN REVITALISING WORSHIP AND FELLOWSHIP (RULES OF CONDUCT)**

The Church is the household of God, redeemed and sanctified by the blood of Jesus Christ. The Church is therefore not a mere social institution, but a family of saints being trained and equipped until we all attain the measure of the stature of the fullness of Christ (Eph. 4:13). The following guidelines are therefore intended to help you walk worthily of your calling as a child of God:

- Set aside a period daily for personal quiet time in prayer and meditation on the Word (Matt. 6:6; Eph. 6:18-20).
- Always endeavour to adequately prepare through prayer and meditation before coming to the house of God (Heb. 4:15-16).
- Be in your seat in good time before the commencement of service and participate fully in every aspect of the service.

- Endeavour, by word and deed, to bring up your children in the fear of the LORD and bring them with you to the house of God. Supervise and monitor the active participation of your children in Sunday School and Youth Ministry, as the case may be. Do not neglect the spiritual well-being of the other relatives and households under your care; they also need salvation (Gen. 18:19; Jos. 24:15; 2 Tim. 1:5, 6; Prov. 22:6; Deut. 6:4-7).
- Take the pastor as your friend. He needs your compassion, help and advice, as you also need his. Pray for him always (Heb. 13:17, 18; Rom. 15:30-32; Mal. 2:7).
- Make the Church your spiritual home. Love the brethren with brotherly affection and, if you are able, contribute to the needs of the saints (Phil. verse 7; Ac. 2:46).
- During casual conversation at home or work, do not speak disrespectfully or disparagingly about the Church and God's servants. Make your concerns and grievances known to the appropriate authority for explanation or redress (3 Jn. 9, 10; Num. 12:12).
- Endeavour to study the Bible diligently on your own and take it with you anytime you go to the house of God (2 Tim. 2:15; Act. 17:11; Jos. 1:8).
- Enter reverently; pray fervently; listen attentively; give praise from a grateful heart, and worship God in the beauty of holiness (Ps. 118:27-29; Eccl. 5:1; Rom. 7:12; Jas 1:19). "Enter into His gates with thanksgiving and into His courts with praise; be thankful unto Him and bless His name" (Ps. 100:4).
- Marital fidelity and chastity before and during marriage are the hallmarks of a true Christian and are, therefore, strongly urged upon every child of God. Premarital and extra-marital relationships have no place in the Church of God; members found in such relationships should be punished by suspension and/or withdrawal from fellowship (1 Cor. 5; Heb. 13:4).
- In your business, endeavour to make all your dealings and transactions Bible-based, honest and transparent (Prov. 16:8; 21:6; 22:13, 16; Jer. 17:11; 22:13). A true child of God should not deal in items known to be detrimental to the spiritual, mental and physical health of others, e.g., alcohol, cigarettes and narcotic drugs.

## **9. CONCLUSION**

In this presentation, I have tried to posit that the main way of equipping church members for the unleashing agenda is to have an effective church life: worship and fellowship. With the current worrying challenge of poor attendance and participation in some places, it is important to assess and revitalise church life. In my call for revitalisation, I have stressed worship in the Old and New Testament and the place of

the temple. I have emphasised the place of church attendance in equipping members to transform their world. In light of the current challenges, I have proposed that small groups could be utilised to revitalise church life. The rules of conduct have also been presented as guidelines for every member to comply with as we revitalise the church life. Indeed, if we are truly “the Church,” then we will need to get together with other believers regularly. We cannot “be” the church if we do not “go” to church in small or large groups. It is from the church that we shall be equipped, encouraged and unleashed to transform our world.

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## **SERVING GOD WITH OUR POSSESSIONS**

**Apostle Johnny Ansah**

*Wealth and honour come from you; you are the ruler of all things. In your hands are strength and power to exalt and give strength to all. Now, our God, we give you thanks and praise your glorious name. "But who am I, and who are my people, that we should be able to give as generously as this? Everything comes from you, and we have given you only what comes from your hand (1 Chr. 29:12-14).*

Frances Ridley Havergal's hymn; "*Take My Life and Let it Be*" serves as an appropriate preface to the topic for discussion – Serving God with our Possessions.

### **MHB 400**

Take my life and let it be  
Consecrated, Lord, to Thee.  
Take my moments and my days;  
Let them flow in ceaseless praise.  
Take my voice, and let me sing  
Always, only for my king.  
Take my lips, and let them be  
Filled with messages from Thee  
Take my silver and my gold;  
Not a mite would I withhold.  
Take my intellect, and use  
Every power as thou shalt choose  
Take my love; my Lord, I pour  
At thy feet its treasure-store.  
Take myself, and I will be  
Ever, only, all for Thee!

***Frances Havergal 1874***

## 1. INTRODUCTION

The Vision 2028 of The Church of Pentecost, the second phase of the “Possessing the Nations” agenda, seeks to unleash the whole church to transform their world with the values and principles of the kingdom of God. This mission calls for willingly and purposefully mobilising every resource God has entrusted to us – our very beings, gifts, time, talents, intellects, and material wealth – to serve Him. Serving God with our possessions is a theme deeply woven throughout Scripture, reminding us that all we have, including our very lives, belong to God. Psalm 24:1 captures this well: “The earth is the Lord’s and everything in it, the world, and all who live in it.”

Vision 2028 calls us to follow these examples in our present context, mobilising the church and its resources to expand the Kingdom. This presentation provides a biblical, theological, and practical framework for understanding why and how we are called to serve God with our possessions.

## 2. Definitions and Explanation of Key Concepts

- a. **Serve or Service:** According to Scripture, service is an act of devotion to God. Jesus emphasised this when He said, “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Mk. 10:45). Our service to God, therefore, is an offering of ourselves including all that concerns us such as our time, energy, and resources to fulfil His will. Apostle Paul calls believers to “offer your bodies as a living sacrifice, holy and pleasing to God for this is your true and proper worship (Rom. 12:1).
- b. **Possessions:** Possessions can be described as things that someone owns or controls. In the Bible, possessions are viewed as blessings and favours from God, entrusted to individuals to serve Him. King David proclaimed: “... Everything in the heavens and on earth is yours, O Lord, and this is your kingdom ...” (1 Chron. 29:11–12, NLT).
- c. **Types of Possessions:** For this presentation, possessions are divided into two types: Spiritual and Material.
  - i **Material Possessions:** These are the tangible resources we own, such as money, properties, physical goods, etc. Material possessions often come to mind when we think of wealth, but in a biblical sense, these are blessings that God has given us, and how we use them reflects our faith as indicated in Deuteronomy 8:18, “But remember the LORD your God, for it is he who gives you the ability to produce wealth...”



ii **Spiritual Possessions:** These are gifts that Jesus Christ, through the Holy Spirit, gives to the body of Christ. As 1 Corinthians 12:4–11 outlines, spiritual gifts are distributed among believers to serve God and others and advance God’s kingdom.

### 3. OWNERSHIP

There is no ambiguity that God owns everything because He is the Creator and Sovereign ruler over all creation, thus, everything in existence belongs to Him. This includes the natural world, all living beings, and every material resource. Since God is the source and sustainer of life, nothing is independent of His ownership. This truth is biblically grounded and has profound implications for how, as believers, we view our relationship with God and our possessions. As C. S. Lewis wisely said, “Every faculty you have, your power of thinking or of moving your limbs from moment to moment, is given you by God. If you devoted every moment of your whole life exclusively to His service, you could not give Him anything that was not his; in a sense, it’s His own already.”

Genesis 1:1 states, “In the beginning, God created the heavens and the earth”, and Psalm 24:1 also states, “The earth is the Lord’s and everything in it, the world and all who live in it.” These two scriptures emphasise that because God created everything, He has authority over it. Creation, thus, is not independent or self-owned but exists because of God’s will and power. Furthermore, God is the sustainer of all things, which means that every aspect of life and existence is dependent on God’s continuous care and Sovereignty. These facts are supported by the following scriptures: Col. 1:16–17; Gen. 1:26; Ps. 50:10–12 and 1 Cor. 6:19–20.

Apart from God owning our very lives, Job attests to the fact that the actual owner of our possessions is the LORD, and he gladly subjected himself to His will. In Job 1:21, states:

“At this, Job got up, tore his robe, and shaved his head. Then he fell to the ground in worship and said: “Naked I came from my mother’s womb, and naked I will depart. The LORD gave and the LORD has taken away, may the name of the LORD be praised”.

This sentiment of God’s ownership of everything and we having nothing is also echoed by Apostle Paul in 1 Timothy 6:7 “For we brought nothing into the world, and we can take nothing out of it.” Furthermore, Apostle Paul advised the church at Corinth not to be puffed up: “For who makes you different from anyone else? What do you have that you did not receive? And if you did receive it, why do you boast as though you did not?”

#### **4. STEWARDSHIP**

Flowing from the notion that God owns and controls all things, we must come to terms with the fact that we are only caretakers or custodians of what we have. This implies that we are stewards, which means we are tasked with managing the resources, gifts and blessings God has entrusted to our care. Therefore, as stewards, we are required by the Lord to use our possessions in a way that reflects His priorities and values and not for self-aggrandisement. In Genesis. 1:28, God commands Adam and Eve to “fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground”. This establishes our role as stewards of God’s creation and as managers but not owners, as Genesis 2:15 indicates, “The LORD God took the man and put him in the Garden of Eden to work it and take care of it”. 1 Corinthians 4:1–2 admonishes us that as stewards, we ought to be faithful and use our gifts or possessions in the service of the Lord – “This, then, is how you ought to regard us: as servants of Christ and as those entrusted with the mysteries God has revealed. Now it is required that those who have been given a trust must prove faithful (1 Cor. 4:1–2).” Apostle Peter also strengthens this by stating that “Each of you should use whatever gift you have received to serve others, as faithful stewards of God’s grace in its various forms” (1 Pet. 4:10).

One important aspect of good stewardship is the management and growth of the resources entrusted to the steward, and Jesus gave examples with the parable of the Talents in Matthew 25:14–30 and Luke 19:11–27, where the faithful stewards used their resources wisely to gain more. Though we do not know how these stewards managed to multiply their resources, Jesus told one other parable that gives us insight into how we can manage and increase our possessions for the greater expansion of the Kingdom. In Luke 12:15–21, Jesus tells a parable that has been termed the “Rich Fool”. I would venture to caption it the ‘RICH WISE FOOL’. In this parable, a rich man’s land, which is a gift from God, is blessed with an abundant harvest. This was a result of hard work and judicious utilisation of his resources.

We can see that he was a thinker who used his time to reflect on what to do with his abundance; he had a plan and vision by asking critical questions: what shall I do? I have no place to store my surplus. This wise man then comes up with a plan and strategy to solve the problem by breaking down old barns and building bigger ones to store his produce. Finally, he thinks about how to reinvest his resources in order to have more. His folly was displayed by his ignorance that all that he had and the abundance came from the Lord; he was self-centred and wanted his possessions for

his own use instead of using them to honour God and those around him. As a people of God unleashed to transform our world, we need to ponder on the ideas of this man and apply the same to our possessions, to increase what we have, and to serve God.

## **5. CALLED TO SERVE**

Vision 2028, which is in direct response to the Great Commission of our Lord and Saviour Jesus Christ, calls on us to “Possess Nations” by unleashing the whole church to transform their world with the values and principles of the Kingdom of God. This mandate is very dear to the heart of our vision bearer and Chairman, Apostle Eric Nyamekye, and all of us. Therefore, it behoves us to respond to this clarion call with the utmost urgency, unrestrained commitment, and intense zeal. This mandate entrusted to the church aligns closely with Jesus’ call for labourers in the harvest: “The harvest truly is plentiful, but the labourers are few. Therefore pray the Lord of the harvest to send out labourers into His harvest” (Matt. 9:37–38, NKJV). Resources are required to fulfil this mission effectively: churches must be built, missionaries sent out, schools and new ministries established and care extended to the vulnerable in society. The question that arises is, who is responsible for funding and meeting these needs? The answer lies in us, God’s people. God provides through His children, calling us to offer what we possess to advance His Kingdom. This is the heart of service – understanding that our possessions are not truly ours but will be used for God’s purpose.

## **6. BIBLICAL EXAMPLES OF SERVING GOD WITH OUR POSSESSIONS**

Serving God with our possessions demonstrates our love and devotion to Him. The Bible presents numerous examples of individuals and communities offering their best for God’s glory. In his desire to build a temple for the Lord, King David set the tone for sacrificial giving. In 1 Chronicles 29:2, David declares, “With all my resources I have provided for the temple of my God ... in large quantities”. David’s personal dedication to God motivated others to follow suit, resulting in an overwhelming outpouring of generosity (1 Chr. 29:6). David’s prayer afterwards reveals a humble acknowledgement that all we give comes from God: “But who am I and who are my people that we should be able to give as generously as this” (1 Chr. 29:14)?

Similarly, the Israelites’ contributions to the building of the Tabernacle (Exod. 35 and 36) serve as another powerful illustration of willing and generous service. The people – skilled labourers, administrators, and donors – all gave according to their ability, resulting in an abundance that exceeded the need. In the New Testament, the churches in Macedonia are commended for their sacrificial giving to support the believers in Jerusalem. Though they were in need themselves, they gave generously

to support the cause of the Kingdom (2 Cor. 8:1–5). This generosity is further echoed in the early church’s practice of sharing everything they had to ensure no one was in need (Act. 2:44–45; 4:32–35).

It is also important to mention that there are numerous examples of those in our church who have served and continue to serve the Lord with their possessions and/or at the peril of their families’ livelihoods – stalwarts such as Maame Christiana Obo, Elder Dr Joseph Siaw Agyepong, Elder Dr Nana Amo Tobbin, Ministers, Officers, members and many unsung heroes.

## **7. PRACTICAL WAYS OF SERVING WITH OUR POSSESSIONS**

Serving God with our possessions extends beyond material wealth; it involves offering every aspect of our lives to His service. Below are practical ways we can serve God with what He has entrusted to us:

- a. Our Lives:** Our very existence and the breath within us are essential possessions we have as human beings. In Ac. 17:24 & 28, Apostle Paul, in addressing the people of Athens, says, “The God who made the world and everything in it is the Lord of heaven and earth ... For in him we live and move and have our being (Acts 17:17 & 28).” The primary way to serve God with our lives is to live for His glory in all things. This means making God the central focus, aiming to reflect His goodness, love and holiness in all our actions. We are called upon to live out our faith in our daily engagements. This includes how we conduct ourselves at work, in our families, and in our communities. It means living with integrity, treating others with kindness and respect, and showcasing God’s love. It also means living with an eternal perspective that this world is not our final home.
- b. Spiritual Gifts:** The Lord has blessed His church with spiritual gifts through the outpouring of the Holy Spirit. We are encouraged to use our unique spiritual gifts and abilities for the benefit of others and the glory of God. These gifts are not meant to be used for self-promotion or personal gain but to serve and build up the body of Christ, as 1 Corinthians 12:7 declares, “Now to each one the manifestation of the Spirit is given for the common good”. The gifts are listed in 1 Corinthians 12:8–11, Romans 12:4–8, Ephesians 4:8, 11–13.
- c. Talents & Skills:** Talent is an exceptional natural ability, especially in a particular activity, such as music, technical, or organisational. Talent is often thought of as the kind of ability that comes without training – something that you are born with. It is often contrasted with skill, which is an ability acquired and developed

through practice. We can use our talents and skills in the church through music, teaching, hospitality or administration. For example, musicians and singers can lead worship, teachers can teach children and adults Sunday schools, and those with administrative skills can help organise church activities. It is always refreshing to see our members, officers and ministers demonstrate their talents and skills in expanding the Kingdom and working towards the achievement of Vision 2028.

- d. **Our Homes:** Our homes are sanctuaries where we can cultivate Christ-centred environments so that the members of our families can grow in the Lord. Like the Puritans, daily devotions should be organised with the family. We can use our homes for Home Cell and Bible Study meetings; we can host ministry programmes as well as throw 'gospel parties' occasionally to share the gospel with our neighbours. We can open our doors as avenues of hospitality for those in need or church ministers and members. Like the early believers who met in homes (Ac. 2:46), we can use our homes as places of meeting to start new churches when finding a place of worship becomes difficult. My dear wife, Florence, used to have what she termed 'Pajamas Night' for young ladies in the church, where they would spend the night at the parsonage and pray, share the word of God, talk about real-life issues, and then eat. Joshua 24:15 says, "... But as for me and my house, we will serve the Lord."
- e. **Our Time:** Time is the space and period that God gives us to serve Him. What is unique about time is its irreversibility; the Bible, therefore, encourages us to use time judiciously (Eph. 5:15–16). There is time for everything. Therefore, we need to use the blessings of the 24 hours a day for God's glory. Let us spend time with the Lord through family and personal devotions, attend church services, do visitations, volunteer in outreach programmes, spend time with family and friends, and take part in other ministry meetings. How long do you spend using your phone and social media? What do you rush to do when the Lord wakes you up from sleep? We have to invest our time in essential and beneficial activities pleasing to the Lord. I am making a passionate appeal to all of us to commit one and a half hours every Tuesday night to join the Chairman's virtual prayer meetings. When we consider the impact these prayers have made on the growth of the church, I can only imagine where our church will be if one million of us can join.
- f. **Our Money:** Financial giving plays a crucial role in supporting the church's mission and Vision 2028. Tithing and offering are biblical principles that honour

God; Abraham's willingness to give Melchizedek a tenth of everything sets an example of honouring and serving God with our substance. In recent times, tithing has come under attack, but we firmly believe and hold on to it as an avenue to honour God and the main source of our funding. Above and beyond our tithes, we are encouraged to show generosity in giving willingly according to our ability to push the work of ministry forward. As Randy Alcorn says: "God prospers me not to raise my standard of living, but to raise my standard of giving". Above and beyond our tithes, we are required to show generosity in giving to the cause of God's work. Let us identify the various financial needs, especially of members of the church, and respond accordingly by funding them.

- g. Our Intellect:** The intellect is one of God's greatest gifts to humanity, giving us the ability to think critically, innovate, learn, and teach. As stewards of this gift, we are expected to use our intellect to serve the Lord and His church. Professionals such as teachers, lawyers, doctors, architects, pharmacists, nurses, skilled workers and others are invited to use their various professional acumens to serve the Lord through the church. By engaging in the various guilds we have in the church, our professionals can contribute significantly towards achieving the purpose of God and the Vision 2028.

## **8. SACRIFICIAL SERVICE**

Sacrificial service is central to the Christian life, modelled perfectly by Jesus Christ, who gave Himself fully for the redemption of humanity. In calling His followers to serve, Christ emphasised the need for sacrifice, not only in our actions but also in how we use our possessions for His Kingdom.

Jesus demonstrated sacrificial service in many ways, from washing His disciples' feet to offering His life on the Cross. His ultimate sacrifice is a model for us to follow in our daily lives. As the Apostle Paul writes in Philippians 2:5-7,

In your relationships with one another, have the same mindset as Christ Jesus: Who, being in very nature God, did not consider equality with God something to be used to His own advantage; rather, He made Himself nothing by taking the very nature of a servant, being made in human likeness.

Sacrificial service means going beyond what is comfortable or convenient. It calls us to offer not just from our surplus but out of our need. As Jesus pointed out with the widow's offering in Luke 21:1-4, it is not the size of the gift that matters but the heart

with which it is given. The widow, who gave out of her poverty, exemplifies the true meaning of sacrificial service and giving. Christian author Elisabeth Elliot reflects on this, saying, “God’s story is one of love expressed through sacrifice. He gave Himself to us so that we could give ourselves to Him and to others.” This quote underscores that sacrificial service is not just about giving our resources but about giving ourselves entirely to God’s purposes.

Another example of sacrificial service is the early Christians in Acts 4:32–35, who shared everything they had so that no one among them was in need. This spirit of selflessness is the essence of sacrificial service – it is a recognition that all we have is God’s, and it is to be used for His glory, even at personal costs. In our context, sacrificial service could mean playing musical instruments, leading praises, offering professional service, time or resources to support your local assembly, district, area, region or nation and not expecting or requesting to be compensated. Many of our young ones devote their time, skills and talents to the area of music, and they need to be commended. As Dietrich Bonhoeffer once said, “When Christ calls a man, He bids him come and die.” Simply, we are called to lay down our desires and resources for the sake of the Kingdom.

## **9. CHALLENGES AND REALITIES OF SERVING GOD WITH OUR POSSESSIONS**

Serving God with our possessions comes with its challenges. Many face financial strain or societal pressures that make it difficult to prioritise serving. Yet, Scripture offers encouragement for overcoming these challenges. As stewards, we are not called to serve only when it is convenient but to serve faithfully, trusting that God will provide the resources, strength, and other things we need in that process. Inasmuch as people, especially our young ones, want to serve, the church at times does not create the enabling environment for them to do so. As our Chairman always says, let us open up the church to the young ones and give them opportunities to serve, and it will surprise us the growth and development we will experience.

## **10. BLESSINGS ASSOCIATED WITH SERVING GOD WITH OUR POSSESSIONS**

Though we do not serve God with our possessions as bait or expectation to be blessed, He promises to reward and bless those who generously and faithfully steward their possessions for His purposes. As declared in Hebrews 6:10 and 11:6b, “God is not unjust; he will not forget your work and the love you have shown him as you have helped his people and continue to help them.”; “...he exists and that he rewards those who earnestly seek him” (Heb. 6:10 & 11:6b). These blessings may manifest in different ways – spiritual, material, and eternal.

- a. Spiritual Growth:** one of the greatest blessings of serving God with our possessions is the deepened sense of spiritual growth and joy. When we serve God and others, we participate in God’s work and develop a heart of generosity that aligns with Christ’s example. Jesus said in Acts 10:35 that “it is more blessed to give than to receive”. The joy that comes from knowing we are contributing to God’s kingdom far exceeds the temporary satisfaction of hoarding wealth. Serving God with our possessions also stretches our faith. It requires us to trust in God’s provision and to release control over our resources. As we give, we learn to depend on God more fully, which strengthens our relationship with Him and deepens our spiritual maturity.
- b. Material Provision and Prosperity:** God promises material blessings to those who give generously. In Malachi 3:10, God invites His people to test Him: “Bring the whole tithe into the storehouse...Test me in this, says the Lord Almighty, and see if I will not throw open the floodgates of heaven and pour out so many blessings that there will not be enough room to store them. While this does not necessarily mean we will become wealthy, it does mean that God will take care of our needs when we honour Him with our resources.

Proverbs 11:24–25 also highlights this principle: “One person gives freely, yet gains even more; another withholds unduly, but comes to poverty. A generous person will prosper; whoever refreshes others will be refreshed”. In Luke 5:9–10, we read about Simon Peter and his crew, who served Jesus with their boat to preach the gospel and were rewarded with a bounty catch and change of profession from fishermen to fishers of men – “men fishers” (my own word). We also position ourselves to receive His provision and experience His faithfulness in both expected and unexpected ways (2 Cor. 9:8–11).

- c. Eternal Rewards:** Serving God with our possessions is not just about the blessings we experience in this life. Jesus teaches that our generosity stores up eternal treasures in heaven. In Matthew 6:19–20, He urges His followers,

Do not store up for yourselves treasures on earth, where moths and vermin destroy and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and vermin do not destroy, and where thieves do not break in and steal.” Apostle Paul also admonishes Timothy to “Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing



to share. In this way, they will lay up treasure for themselves as a firm foundation for the coming age so that they may take hold of the life that is truly life.

1 Timothy 6:17–19. Randy Alcorn, in his book, *“The Treasure Principle,”* writes, “You can’t take it with you – but you can send it on ahead.” Let us send our possessions ahead of us to gain eternal rewards.

## **11. CONCLUSION**

Cardinal Thomas Wolsey, at the point of his death, said: “Had I served God as diligently as I have served the king (King Henry VIII), he would not have given me over in my grey hairs”. Serving God with our possessions is not only a command but a privilege. Everything we have – our time, talents, intellect, gifts, resources, and very lives – belong to God, and we must steward them for His glory. As we embrace the call of Vision 2028 and seek to transform the world with the values and principles of the Kingdom, we must remember that we are but custodians of God’s blessings. By offering what we have for His purposes, we participate in His divine mission and experience the joy of being co-labourers in Christ’s work. Let us, therefore, respond to this call with urgency and dedication, knowing that our service will yield both spiritual and material rewards. As we serve, may we always remember that it is God who empowers us, and it is to Him that all honour and glory belong – “Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labour in the Lord is not in vain” (1 Cor. 15:58).

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*Note: All scripture verses in the document, except indicated, are from the New International Version.*

# **UNLEASHED TO SAVE THE NEVER-DYING SOUL**

**Apostle Emmanuel Gyese-Addo**

## **1. INTRODUCTION**

Vision 2028 seeks to unleash the whole church for the transformation of our world. The word “transformation” denotes both the conversion of souls and society through the gospel. This means that the conversion of souls through preaching the gospel is a significant component of the unleashing agenda of Vision 2028.

Using the above Bible text as the main basis for exposition, this presentation will attempt to, among others, emphasise the worth or value of the soul of man, the world and what it has to offer, what it means to lose the soul, why it is bad business to trade the soul for the world, and the importance of Christians being mindful of those around them who have not yet encountered Jesus Christ, and the life He offers.

It will urge every member of the church to carry the responsibility of rescuing souls from eternal condemnation and destruction vis-à-vis the unleashing agenda. As we go into the world, we must be conscious that we are all responsible for saving the never-dying soul.

## **2. CONTEXTUAL BACKGROUND**

“For what will it profit a man if he gains the whole world and loses his own soul? Or what will a man give in exchange for his soul?” Mark 8:36–37 (NKJV).

This passage highlights the eternal significance of the soul compared to worldly gains.

Just as Jesus uses the parable of the rich fool in Luke chapter 12 to teach and warn about hypocrisy, greed, and the futility of hoarding wealth in this world, in this passage (Mk. 8:34–38), He speaks about what it means to follow Him. The context deals with the importance of self-denial, taking up one’s cross, and following Him. Jesus’ poignant introduction of the ‘soul’ vis-a-vis the ‘world’ proffers a profound teaching that serves as a foundation for His followers in understanding the concept of the value of the soul, the vain pursuit of self-preservation at the expense of one’s soul, and saving the soul in a spiritual context. This is the focus of our study.

## **3. JESUS CHRIST, THE MAN BEHIND THE QUESTION**

The question is deep and worthy of consideration because of the One who asked it – the Lord Jesus Christ. He is the Son of God, the most important ‘human being’ who walked on the surface of this earth. Jn. 3:13 states, “No one has ascended into heaven except he who descended from heaven, the Son of Man” (ESV).

Jesus Christ is surely the man you cannot ignore. He is the Lily of the Valley, the bright Morning Star, the fairest of ten thousand, the Rose of Sharon, etc. He is the only Way, the only Truth, the only Life (Jn. 14:6). Some love Him, some hate Him, some praise Him, some blaspheme Him, some sing about Him, and some shut their ears to Him. You may like or dislike Him, but one thing you cannot do is ignore Him. You can embrace Him today as your lawyer, solicitor, or advocate, or you will surely stand before Him tomorrow as your Judge (Jn. 5:22–24).

#### **4. THE SOBERING QUESTION**

Undoubtedly, the question posed in the text is one of, if not the most solemn and sobering questions of life ever posed. However, it is a rhetorical question, one that is asked simply for effect but which does not necessarily require or expect to be answered. The answer is inherently obvious. The question immediately takes us into the realm of commerce or trade, comparing life to a trader who is buying and selling (giving and taking). The goal is to make a profit.

Here, the one engaged in the transaction is the human being – “a man”.

What does he have to offer or sell? – his own soul.

What does he possibly have to gain? – the whole world (or the world)

What does he have to lose or forfeit? – his own soul

Verse 37 mentions an “exchange”, “what will a man give in exchange for his soul?”

In other words, what is it that a person can receive that is equal to or greater than what he offers (his soul) so that he can make a profit or a gain?

#### **5. THE SOUL OF MAN**

The soul is often defined as the immaterial aspect of a person, representing his or her true self, that is, who he or she is beyond the physical body. It encompasses life or consciousness, mind, will, thoughts, emotions, and actions flowing therefrom. This definition aligns with many religious and philosophical traditions that view the soul as central to human identity (This is not a detailed study of the subject).

In Christian theology, some believe that man is a triune being – body, soul, and spirit.

The Bible records in 1 Thessalonians 5:23 that “Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.” Hebrews 4:12 also states:

“For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart.”

Others think of man as a dual being (dichotomy view) – body and soul.

Matthew 10:28: “And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell.”

Luke 12:20: “But God said to him, ‘Fool! This night, your soul will be required of you.’”

Genesis 35:18: “And so it was, as her soul was departing (for she died), that she called his name Ben-Oni; but his father called him Benjamin.”

So, both views believe that there is a body, which is the material or physical part of man that relates directly to the physical world around him. The body is subject to physical death and returns to dust, awaiting the resurrection of the dead. There is also the soul and/or spirit – that is, the immaterial or spiritual part of man that is believed to be immortal and continues to exist after physical death – Gen. 35:18. Therefore, its value far exceeds any material possessions or achievements one might accumulate in their lifetime.

So, in the context within which the Lord Jesus spoke these solemn words, it is clear that He was comparing “the world” with “the soul” – the invisible, immaterial, immortal part of man, the real man dwelling in a physical reality, the body.

## **6. THE WORLD**

The term “world” in the New Testament comes from the Greek word “cosmos”. In the Bible, ‘cosmos’ has multiple meanings, such as the universe or creation, the created heavenly bodies, an orderly, harmonious system, as in Gen. 1:1, Jn. 3:16, Act. 17:24, etc. However, in Jn. 12:31, 16:11, 1 Jn. 5:19, and others, the “world” refers to the world system with values and principles that function apart from God, where Satan is the ruler of the “cosmos”. Furthermore, the world as defined by Scripture, as in 1 Jn. 2:16, includes, first, “the lust of the flesh”, which refers to what the body craves, or anything that is desired excessively or inappropriately, from food to sexual impurity.

Second, is “the lust of the eyes”, again, a general term. In this case, it not only refers to those things we see with our physical eyes but also those we imagine or put our mental eyes on.

Third is “the pride of life”, meaning sinful desires which bring attention to self. This may include the inordinate desire for power, position, fame, etc., as well as the habit

of boasting and self-importance (Mk. 7:22). These desires and pride are not given by God but are temptations from the godless world.

A good example of all three elements (as above) at play is in Genesis 3:6: “So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.” However, where the first Adam faltered and failed, the last Adam overcame the world and the tempter (Matt. 4:1–11).

Children of God in Christ are simply in the world “physically present” but not of it; that is, they are not part of its godless values and principles (Jn. 17:14–16). They are in the world to impact it as salt and light of the earth (Matt. 5:13–16).

## **7. THE VALUE OF THE SOUL**

How the value of the soul is measured:

- It is immortal, eternal. The body perishes, but the soul lives on (Lk. 16:19, Rev. 20:11–15).
- By the Person found worthy to redeem it (Jn. 3:16; Rev.5:4–6)
- By the incalculable price paid for its redemption (1 Pet. 1:18–19).
- By the devil’s interest in it (Jn. 10:10).
- By God’s all-out concern to save the soul (2 Pet. 3:9, Rom. 5:8).
- By the value Jesus places on it by comparing it with the whole world (Mk. 8:36)
- By the severity of its loss. It is very terrible when a person loses his soul because he was not born again while alive (Mk. 9:43–48; Heb. 9:27).

## **8. WHAT IT MEANS TO LOSE THE SOUL**

In Genesis 2:7, we read: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul” (KJV). So, the invisible, non-physical, immortal part of man was the very life of God that enabled man to become a living soul. It can only live a fulfilled life and achieve its true purpose when connected to God, his source. But sin has broken and even destroyed that connection – “for all have sinned and fallen short of the glory of God” (Rom. 3:23); the wages of sin is death, but the gift of God is eternal life through Christ Jesus our Lord” (Rom. 6:23).

The broken link is restored only in Christ, the Lamb of God who takes away the sin of the world (Jn. 1:29). As we have seen, there’s nothing more valuable than a person’s soul. To trade that is the epitome of great foolishness. When a person embraces this

world instead of heaven, he is forfeiting his soul. If a person rejects Christ for the sake of anything in this life, he will lose his soul – Jn. 3:16.

“For whoever wants to save their life will lose it, but whoever loses their life for me will find it” (Matt. 16:25).

To lose one’s soul is to die without a right relationship with Christ and spend an eternity away from God in the lake of fire. If a person rejects Jesus and becomes the richest, most powerful person on earth, he has still made a poor decision (Lk. 16:19–31).

## **9. WHY IT IS UNPROFITABLE TO EXCHANGE ONE’S SOUL FOR THE WORLD**

**Exchanging one’s soul for the world is unprofitable because:**

- 1. The world does not last:** None of these – power, fame, pleasure, etc., abides forever, but your soul does. The pursuit of world championship or pre-eminence in sports, academia, beauty pageants, politics, military, religion, or in whatever domain is good, but it cannot be at the expense of your soul. After all, how many of those who made the headlines and the front pages of the media at the time are still in the limelight today? Most have long been forgotten. Sooner or later, whatever you are so preoccupied with in the world that has caused you to neglect, reject or forget God, will go away, or you will leave it behind, and you will have lost the only part of yourself that lasts forever – your soul. It is, therefore, the height of absurdity to exchange your precious, never-dying soul for the world that passes so quickly (1 Jn. 2:17).
- 2. The world does not satisfy:** An author, Paul Coelho, said, “People are never satisfied. If they have a little, they want more. If they have a lot, they still want more”. In Ghana, an Akan adage says that “even the sea still collects rainwater”. But perhaps the biggest example of someone who attained the loftiest heights of power, prestige, fame, wealth and pleasure in this world was King Solomon. A whole chapter – 1 Kings 10 – is dedicated to his incredibly great wealth, wisdom and prestige. Even his throne is described in verses 18–20 as follows: *Then the king made a great throne covered with ivory and overlaid with fine gold. The throne had six steps, and its back had a rounded top. On both sides of the seat were armrests, with a lion standing beside each of them. Twelve lions stood on the six steps, one at either end of each step. Nothing like it had ever been made for any other kingdom* - (NIV). Mention is made of his seven hundred wives and three hundred concubines in 1 Kng. 11:3. It is all summed up in 1 Kng. 10:23 and 27, thus “King Solomon was greater in riches and wisdom than all the other kings of the earth”; “The king

made silver as common in Jerusalem as stones ..." (vs 27). Yet, at the end of it all, King Solomon's perspective and verdict on life was that he did not deny himself anything his eyes desired; neither did he refuse his heart any form of pleasure, but he had realised that all was vanity and meaningless—a chasing after the wind and that there was no profit under the sun (Eccl. 2:10–11; 5:10;).

It would, therefore, be very unwise, reckless and irresponsible for one to trade his or her most valuable entity – the soul for that which does not satisfy.

### **3. Nobody ever gained the whole world**

Remember Jesus said, "For what shall it profit a man IF he gains the whole world and loses his own soul?" To gain the whole world is to receive ALL that the world has to offer. Think about it—all the power, all the wealth/riches, all the pleasure, all the splendour, all the wisdom/knowledge, all the ecosystems, etc.

Has anyone ever gained the whole world? Never The richest person on earth has but a fraction of the whole, and so is the most powerful person in the world (if any). If exchanging the soul for the whole world is a bad bargain, how much of a devastating loss it is for one to exchange the never-dying soul for a fraction of what the world has to offer since no one – past, present or future, – ever gained the whole world?

### **10. THE CHRISTIAN'S CALL & RESPONSIBILITY TO WIN SOULS**

It is for this cause that Jesus came to the earth with the mission to redeem and save souls (Lk. 19:10; 1 Tim. 1:15).

In the preface to his book titled "Soul-winning: Out where the Sinners Are", the renowned evangelist T. L. Osborn, of blessed memory, quoted an unnamed prominent soul-winner who once said, "Let the cross be raised again at the centre of the marketplace, as well as on the steeple of the church. *Jesus Christ was not crucified in a cathedral between two candles but on a cross between two thieves.* The Son of God was crucified at the kind of place where cynics talk smut (obscene), where thieves curse, and where soldiers gamble. Because that is where Christ died and, since that is what He died about, that is where Christians can best share His message of love because that is what real Christianity is all about".

Salvation is about souls (1 Pet. 1:9). Jesus Christ is the overseer of souls (1 Pet. 2:25). The church is called to win souls. This is why The Church of Pentecost makes reports on "Souls Won".

The first group of disciples Jesus chose to follow Him received this challenge: *Follow me, and I will make you fishers of men* (Matt. 4:19). The last group which followed Him out to His ascension received this command: *You shall be My witnesses to the world. Go make disciples of all nations.* (Act. 1:8; Matt. 28:19.) A story is told of a soul-winner who visited a church on a Sunday and was asked to teach a large class. He asked, “How many here are real Christians?” All of them raised their hands, and the regular teacher was excited and shouted, “Wonderful!” But the guest teacher countered, “No, it’s terrible! We should have some sinners here and get them converted in this class.” And he was right! Some local assemblies have become the ‘sacred spot’ where small groups meet to minister to themselves, secluded from the world. If for nothing at all, our “Gospel Sundays” should provide us with a good opportunity to unleash the church and bring in the unsaved to be ministered to.

Again, as individual members of the church, sometimes we rely too much on the church as a corporate body to win souls. However, aside from the call to the church to win souls, there is also the call on the individual Christians to be a witness for Christ right where they are. Jesus charged a man who came to Him, wanting to follow Him, to rather go to his people and be a witness of Christ among them (Mk. 5:18–20). The Apostle Peter was directed by the Lord to go and preach the gospel to the gentile army officer, Captain Cornelius, and his household – an assignment which even an angel of God (from heaven) was not given the privilege to carry out (Ac. 10:1–6, 19–20). Amazing! We have personal responsibilities as His ambassadors (2 Cor. 5:20) and members of His body (Eph. 5:30) to speak for Him in our communities and lead people to His saving arms. It is not always about the whole church organising a rally. One day when we stand before the Lord, each of us will give an account of himself or herself to God (Rom. 14:12). None will be judged according to what their local assembly did (or failed to do). God will not call your assembly as a unit to speak for you. If one is called to account for the number of souls one personally won, none can say, “Lord, I am a faithful member of the church”. “We all work together as a unit”, “my presiding elder or pastor will speak for me, I cannot answer as an individual”. No! Though the church is a corporate body, it is made up of individual members of the body. Mass evangelism is great, but it does not replace personal evangelism. Just as salvation is personal, accountability before God is personal, too. Just as Christ cannot visit the prisoner or the sick unless He goes in our body, so the gospel cannot be preached if it is not preached by us, and souls will be lost. He acts through His body.



## **11. OTHER REASONS FOR WINNING SOULS**

- i We are called to be fishers of men (Matt. 4:19) – There is no fish in the bathtub at home or baptistry in the church. Fish can only be found out there in the sea or rivers. Even the fishpond at home is not in the room; you need to step outside to access it.
- ii It is crucial for expanding the reach of the gospel. It is the responsibility of every Christian believer to spread the gospel and win souls for Christ.
- iii It is a command from the risen Christ, not a suggestion (Matt. 28:19–20; Mk. 16:15).
- iv It is the means of adding to the Church (Ac. 2:41–42, 47; Act. 4:4).
- v God is not willing that any should perish (2 Pet. 3:9).
- vi Heaven rejoices over one soul that is saved (Lk. 15:7).
- vii Rescue from eternal damnation in hell fire (Jud. 23; Rev. 20:11–15).
- viii The high value of the soul (1 Cor. 6:19–20; 7:23; 1 Pet. 1:18–19).

## **12. METHODS FOR WINNING SOULS**

Here are a few proven methods for the effective winning of souls:

### **12.1 Prayer for an Evangelistic Burden and Open Doors**

A deep concern or burden for the lost, open doors, softening of hearts and healing of spiritual blindness of the hearers, is a must-prayer for the believer (Col. 4:2–4; 2 Cor. 4:4; Jn. 12:40; 2 Kgs. 6:16–17)

### **12.2 Living a Consistent Christian Life (Matt 5:13–16; 2 Cor. 3:2–3)**

This consistency builds credibility and opens doors for conversations about faith.

### **12.3 Building Good Relationships**

Building friendships or good relationships creates opportunities for sharing the gospel naturally over time (Jn. 4:7–15; Lk. 19:5–10).

### **12.4 Learning the Gospel**

Familiarisation with and memorisation of key scriptures that outline the gospel message, such as Jn. 3:16, 14:6; Rom. 3:23, 6:23, and 10:9–10, will prepare one to articulate their faith clearly when opportunities arise.

## **12.5 Watching Out for Opportunities**

The believer must be very alert, observant and ready to share his or her faith when opportunities present themselves. The scripture in 1 Pet. 3:15 states, “Always be prepared to answer the hope you have in Christ.”

## **12.6 Creating Opportunities**

If natural openings do not arise, the soul winner must take the initiative to switch or introduce spiritual topics into conversations. This could involve discussing current events or personal experiences that lead to discussions about faith and salvation. For example, Jesus with the Samaritan woman at the well (Jn. 4:5–26) and Paul in Athens (Ac. 17:16–32).

## **12.7 Leave the Results with God**

Ultimately, it is God who converts hearts; the responsibility of the believer is to share the message faithfully (1 Cor. 3:6–7). Trusting God with the outcomes allows us to focus on our role without becoming discouraged by results.

By consistently implementing these methods in their daily lives, Christian believers can become effective soul winners and fulfil their calling to spread the gospel.

## **13. HINDRANCES TO SOUL-WINNING**

It is recorded in 1 Cor. 16:9 that:

But I will stay in Ephesus until Pentecost because a wide door for effective service has opened to me [in Ephesus, a very promising opportunity], and there are many adversaries” (AMP).

Charles H. Spurgeon, the influential English preacher, has outlined some hindrances to effective soul-winning:

### **13.1 Sinners’ Indifference and Lethargy**

The most difficult hindrance, according to Spurgeon, is indifference and lethargy on the part of the unbeliever. Some people may have no regard for God, His worship, or His name. Others may not care or are simply not interested in spiritual matters or the church. This can discourage the preaching or sharing of the message. However, Spurgeon advises the soul-winner to be doubly earnest in spirit, flaming with the all-consuming power of the Holy Spirit. Praying for divine intervention in certain situations can also arouse the unbeliever to the reality of the gospel and the living God we serve and possibly bring them to repentance (Ac. 9:32–42).

## **13.2 Unbelief**

Unbelief is another major roadblock to soul-winning. The Bible records that, the Lord Jesus did not do many miracles in His hometown because of their unbelief (Mk. 6:4–6; Matt. 13:57–58). Unbelief occurs in all unregenerate souls, although it is more noticeable in some persons. Their opinion, to them, is weightier and worthier of belief than God’s inspired word. It is difficult for such people to be persuaded by arguments and debates. Notwithstanding, they can be influenced by the Christian’s righteous lifestyle, sincerity, acts of love and generosity, and unwavering faith. Again, divine spectacular intervention can also unlock their hardened hearts.

## **13.3 Procrastination of Decision**

Apostle Paul’s encounter with the Governor Felix (Act. 24:22–25) is an example. The soul-winner must be persistent with such individuals. It must be made clear to them that the unbelieving sinners are already “condemned” and that if they do not trust in Christ, they will perish eternally. We must teach in such a way that sinners tremble in their seats, and if they do not come to Christ, they may suffer for as long as they stay away from Him.

## **13.4 Self-Righteousness**

The self-righteousness of men is another hindrance—they have not committed any significant sin, and they have observed all the rules since they were children. A full heart has no place for Christ, and a man dressed in his righteousness does not need Christ’s righteousness. Because he is unaware that he is a fallen creature, he does not sense the need for divine mercy or forgiveness and so does not seek it. The soul-winner must endeavour to help the self-righteous see the holiness of God and man’s depravity in sin (2 Cor. 5:21).

## **13.5 Political/Legal/Cultural Barriers**

Many countries, such as the Middle East, parts of Asia and Eastern Europe, and even some parts of Africa, have traditions and cultures, as well as draconian laws that do not permit the sharing of one’s faith. This calls for Holy Spirit-inspired boldness, wisdom, and divine interventions (Act. 4:29–30).

## **14. DANGERS OF SOUL-WINNING**

The act of soul-winning, while noble in intent, carries with it several dangers that can undermine its effectiveness and lead to confusion regarding the nature of salvation. Below are some key dangers associated with soul-winning:

## **14.1 Demonic Strongholds and Attacks**

Just as the angels in heaven rejoice when a sinner gets saved (Lk. 15:10), it is equally important to understand that Satan and his demons get angry each time a sinner comes to God. Demonic powers will use any weapon in their arsenal to prevent a soul from getting saved. Satan's greatest attacks are against those who are stealing souls from his evil kingdom.

Notwithstanding, God has given us power over Satan and his agents. Act. 1:8 says:

*“But you will receive power when the Holy Spirit comes upon you. And you will be my witnesses, telling people about me everywhere in Jerusalem, throughout Judea, in Samaria, and to the ends of the earth”* (NLT).

The Bible assures the Christian soul-winner of the tremendous power of heaven to overcome all spiritual attacks and resistance against the gospel (2 Cor. 10:4).

Other dangers associated with soul-winning may include hostility or outright persecution, lack of repentance, shallow gospel presentation, lack of follow-up and discipleship, over-emphasis on heaven to neglect the transformative relationship with Christ (agents of transformation), etc.

## **14.2 Persecution**

While Christian persecution takes many forms, it may be defined basically as any hostility experienced as a result of identification with Jesus Christ. This could take the form of discrimination, arrest, torture, imprisonment or martyrdom. Jam. 1:2–4 states that: *“Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds because you know that the testing of your faith produces perseverance”* (NIV).

The joy in facing persecution is the fulfillment that the soul-winner's efforts are not in vain and that the soul won to the Lord will transcend the earthly realm. Again, the assurance that we shall receive rewards in eternity for our efforts as well as divine retribution at the end of the age (Dan.12:3, Rev. 6:9–11) is very reassuring.

## **15. THE BLESSINGS OR BENEFITS OF SOUL-WINNING**

The winning of souls is a surpassing privilege that brings great joy each time a soul is won through the presentation of the gospel.

### **15.1 Joy in Heaven (Lk. 15:10)**

Since the fall of man in the Garden of Eden, the whole interest of Heaven has been the redemption of the human race (Jn. 3:16–17). God spent many centuries bringing His plan of redemption to fruition (Gal. 4:4). No wonder angels in Heaven rejoice when souls are won for the Lord.

## **15.2 Joy to the soul won for Christ (Act. 8:35–39)**

Scripture records that after his baptism, the Ethiopian eunuch went on his way rejoicing (Act. 8:39). The joy of new believer's discovery of God's truth (Jn. 17:17), their consequent obedience to God's truth (Rom. 6:17), their release from the guilt of sin (Heb.10:14–18), their entering into a new life (Rom. 6:3–4; 2 Cor. 5:17), and their hope of eternal life (Tit. 1:1-2; Tit. 3:4–7), all combine to make the moment of conversion a source of incomparable joy.

## **15.3 Joy to the soul-winner (Ps. 126:6; 30:5)**

Christians experience many joys in this life, but the only one that outshines all is the sowing of the seeds of the gospel in soul-winning and reaping the harvest of a soul (1 Cor. 3:5–9, 14).

## **15.4 Joy and increase to the Church.**

When Paul and Barnabas reported the conversion of many Gentiles from their preaching efforts, they not only caused great joy among the brethren but also increased the Church. God's faithful saints greatly rejoice at the news of every soul won, regardless of who helped in the expansion of the church. (Act. 2:47; 6:7; 12:24; 15:3).

## **15.5 The Joy of accompanying signs and miracles**

(Mk. 16:17-18, 20; Lk. 10:17)

## **16. THE CHURCH UNLEASHED FOR SOUL-WINNING**

In Genesis 7:11 and Judges 15:4–5, we read about two pivotal moments in the biblical narrative, which marked acts of unleashing the elements against forces hostile to the will and purposes of God.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, on that day, all the fountains of the great deep were broken up, and the windows of heaven were opened (Gen. 7:11, NIV).

When God decided to send floods as an act of judgment and cleansing of the earth, He caused all the fountains of the deep and the windows of heaven to be opened. This dual opening of the springs of the deep and the floodgates of heaven unleashed a mighty rush of tremendous volumes of water from both below and above to flood the entire surface of the earth, to rid the earth of wickedness and usher in a time of renewal. Just as He cleansed the earth through water, He offers spiritual cleansing through Jesus Christ today. The Church of Pentecost stands ready as an unleashed army of the Lord to flood the entire universe with the dual message of God's judgment

on one hand – *For the wages of sin is death ...*, and of love, hope and redemption on the other – *but the gift of God is eternal life through Christ Jesus our Lord* (Rom 6:23).

Again, Judges 15:4-5 describes how Samson captured three hundred foxes, tied them tail to tail in pairs, fastened a torch to each pair, set fire to the torches and unleashed them into the vineyards of the Philistines to wreak havoc on their crops. This is not necessarily to justify Samson’s actions, which some critics sometimes find to be impulsive and driven by emotion. It is to illustrate that, as members of The Church of Pentecost, we are called to be instruments in God’s hands, to be unleashed at all levels like a devastating fire to ravage the camp of the enemy and depopulate hell. Like one of the famous quotes attributed to John Wesley of blessed memory, we may set ourselves on ‘fire’ for people to come to watch us ‘burn’ (Acts 1:8, 2:3-4).

## **17. CONCLUSION**

In summary, Mark 8:36-37, which is the main text of this exposition, teaches us about saving the never-dying soul by recognising the eternal value of the soul and following the example of the Lord Jesus Christ in personal sacrifices to win it. Jesus said, “For what shall it profit a man if he gains the whole world and loses his own soul?” Or “What shall a man give in exchange for his soul?”

For believers in Christ, souls are the most important treasure one can take to heaven. Because one soul is worth far more than the whole world, the never-dying soul deserves all our time, energy, resources and sacrifice to bring it back to the LORD.

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# **PENTECOST SONGS**

## 2025 THEME SONGS

ENGLISH & TWI

### 1. M'abrabo befata ofre yi

Kristo do ne Asempa deduani  
Kronkronye, nokwaredi, nnamye mu  
Me de Ne hann ne nkwa abere wiase yi

*Kristo ada adi baabiara a mewo  
Kristo nti mentena ase mma me ho  
'Ma Obia'a ahu se Kristo te me mu  
Na wahye Onyankopon anuonyam*

### 2. Minya adom wo otwen ne mpaebɔ m'

Mani gye ahotewfo ayonkofa m'  
M'ahode nyinaa ye Nyame de daa  
Na akatua pa bi remmo me da

*Theme Songs Committee*

### 2. Honhom Kronkron, sian bra

Fa nkenyan bra Wasore mu  
Honhom Kronkron, sian bra  
Fa nkenyan bra Wasore mu  
Sian bra, sian bra  
Yeretwen Wahooden  
Honhom Kronkron, sian bra  
Fa nkenyan bra Wasore mu

*J. O. Kesse*

### 3. M'adom bedɔso ama wo

Me ngosra be dooso  
Nea eye wo se wo ntumi nnye  
M'adom beboa w'  
Ma w'aye

*Cecilia Obeng Asare*

### 4. Mahyehye wo

Mahyehye wo  
Mahyehye wo  
Mahyehye wo  
Me de M'ahooden ama wo  
Enti fa ko koye M'adwuma  
Akatua pa woho ma wo  
*Cecilia Obeng Asare*

### 5. Se oko no mu ye den a

Memma wakoma ntu  
Efise dom so Safohene no aba  
Se Obeko ama yen  
Efise dom so Safohene no aba  
Se Obedi nkunim ama yen  
*Eric Owusu Afriye*

### 6. Kyerew M'asem w'akoma pon so

Fa M'asem no, nantew mu daa  
Na wo kwan so beye wo dwoodwo  
Na woadu w'akwantu awiei  
Ko w'anim mma nsan w'akyi da  
Yesu ne wo nkwa ahooden nti  
Se okwan no mu ye sum mpo a  
One wo hann, worenpera da  
Akwantu no ye anigye nsem  
Efise Yesu, Ono ara  
One kwan, nokware ne nkwa  
Obi nkwati no nkwa Agya n' nkyen  
*F. C. Ampiah*

### 7. Adwuma a M'afre w' mu yi

Mama wo tumi ne ahooden  
Se wo som honhom ne nokware mu a



Wo beye nhyira

*Esther Mensah*

**8. Pira a wopiraa No wɔ Kalvari**

Eno na ama manya nkwa  
Amane a Ohuu wɔ Kalvari  
Eno na ama manya nkwa  
W'atew me ho, W'age me nkwa  
W'age me afi bone su nyinaa mu  
Pira a wo piraa No wɔ Kalvari  
Eno na ama manya nkwa  
*Eric Owusu Afriyie*

**9. Bɔ mpae daa**

Twen Awurade anim  
Kye wɔ mpaebo mu  
Osoro bebue  
Mmuaeɛ beba  
Odom ne nnepa nyinaa be bu so  
*Emmanuel Oppong Donkor*

**10. Yereko yen anim**

Yebedi nkunim  
Yere nsan yen akyi da  
Yebedi nkunim  
Emfa ho nea otamfo no beye  
Emfa ho nea wiase yi beye  
Yesu din no nti  
Yebedi nkunim  
*Emmanuel Oppong Donkor*

**11. Eɛ se yedi nkunim**

Ese se yedi nkunim  
Yenam Agya, Oba, Honhom Kronkron so  
Yebedi nkunim  
*Daniel K. Dekpor*

**12. Nyankopɔn adi adanseɛ**

Se Ne ba Kristo ma daa nkwa  
Nea ogye Ne ba no di n'  
Ono na obenya daa nkwa  
Gye No di, gye No di  
Efise nea owɔ ba No  
Ono na owɔ daa nkwa  
Yesu nko na Oma daa nkwa  
*J.B.K. Tawiah*

**13. Onyame ka yen ho oo**

Ohwe yen so daa  
Nyame ka yen ho oo  
Ohwe yen so daa  
2. Ye' akoneaba nyinaa mu  
Ohwe yen so daa  
3. Anɔpa ne anwumere  
Ohwe yen so daa  
4. Adekyee ne adesae  
Ohwe yen so daa  
5. Awia bere ne anadwo  
Ohwe yen so daa  
6. Awɔbere ne ahuhuro m'  
Ohwe yen so daa  
7. Papa mu ne bone mu  
Ohwe yen so daa  
8. Anigye m' ne awereho m'  
Ohwe yen so daa  
9. Ye' akwantuo nyinaara mu  
Ohwe yen so daa  
*Opoku Onyinah*

**14. Enye ahooɔden so**

Enye tumi so  
Nyame Sunsum,  
Na ebeye  
anwonwadwuma

**J. Odoi Korang**

**15. Awurade ee,**

Wo nnwunu ase  
Na metena daa 2x  
Sɛ ɔtamfo no hwehwe me a  
Ne nsa rennka me  
Wo nnwunu ase na metena daa  
Sɛ ɔtamfo no hwehwe me a  
Ne nsa rennka me  
Wo nnwunu ase na metena daa

**J.B.K. Tawiah**

**16. Mede akoma pa bɛyɛ Onyame**

**N'adwuma no**  
Mede akoma pa bɛyɛ Onyame  
N'adwuma no  
Adwuma no m' wɔ nhyira  
Adwuma no m' wɔ akatua pa  
Mede akoma pa bɛyɛ Onyame  
N'adwuma no

**Eunice Johnson**

**17. Yɛfri atifi, ne anafoɔ,**

Apueie ne atɔyɛ  
Oman koro mu mma  
Ghana man koro no ara  
Bra ma ye' mpre nkɔsoɔ  
Bra ma ye' mpre mpuntuo  
Wo ye me nua  
Wo ye me nua paa  
Eno nti

Ye' nto asisie ntwene  
Ye' nto akohwie ntwene  
Ye' nto anibere ntwene  
Atrutrasem ne awudie nso

Ye' mpe yiedie  
Ye' mpe asomdwoe

Biakoye ne onuado

Woye me nua

Woye me nua paa

Woye me nua

Woye me nua paa

Woye me nua

Woye me nua paa

**Lydia Otoo**

**18. Osii m'anan mu wui o**

M'agyenkwa sii m'anan mu

Huu amane ne yaw

Osii m'anan mu wui o

Osii m'anan mu wui o

Osii m'anan mu brɛe o

Wɔbroo no, guu N'anim

Ase na wodii Ne ho few

Osii m'anan mu brɛe o

Osii m'anan mu wui o

**Seth Asare Ofei Badu**

**19. Awurade sɛ ayeyi**

Awurade sɛ ayeyi

Awurade sɛ ayeyi

Nadɔɛ aso yen so

Ode N'ayamyɛ atwitwa agye yen

Yɛnfa anigye ne osebo nyi N'aye

**Grace Gakpetor**

**20. Yesu ne mogya no na**

ama manya nkwa  
N'apirak'ru no mu na  
manya m'ayaresa  
Ne mogya no mu na  
wahoro me bōne;  
Yesu wu n' na agye me nkwa  
Enti mema No ammo  
Mmo, mmo, mmo;  
Mmo, mmo, mmo;  
Yesu Kristo mmo,  
Me de mema W' Ammo

2. Yesu, ne mogya no  
apata ama me;  
Ne wusər' tum' mu na  
manya bōn' fafiri  
Nkabom, asomdwee,  
bembu mu abagye,  
Menyε bōn' akoa bio,  
meyε s'ro dehye

3. Yesu ne mogya no  
abue soro pon;  
Mogya no mu tum' no  
ayε me 'dedifo  
Manya 'yōnkofa ne  
trabea wō soro.  
Me werε mfi N'adom  
mogya afōrebo

**S. K. Ampiah**

**2nd and 3rd verses by M.  
K. Yeboah PAN (T) 146**

**21. Wo ne Nyame,**

Woso na Wo krōn  
Ahen mu Hene, Wo din yε kεse  
Yεtrontrom Wo, yedi Wodin ni  
Wo ne Nyame, Woso na wo krōn  
Wo ne Nyame, Woso na wo krōn  
Wo ne Otumfoō Nwanwani Nyankopōn  
Wo ne Nyame, Woso na wo krōn  
W'anīm ne W'akyi tumi biara nni hō  
Wo ne Nyame, Woso na wo krōn  
**Delmar Asorwoe**

**22. Meyε Kristo deduani**

Ɛsε sε  
M'abrabo fata ɔfrε a Wɔafre me y'  
Wasoma me wiase sε nkyene ne hann  
Menante daa senea me Wura no pε  
Mεsε m'Agyenkwa no,  
medi N'akyi daa  
Wasiesie me ama nnwuma pa  
Me nti wɔbεhyε N'animuonyam  
Menante daa senea me Wura no pε  
**Theme Songs Committee**

**23. Honhom Kronkron**

Me kra dOfo  
Wo na mekra r'pre hwehwe Wo  
Ma minhu Wo yiye  
Na masom Wo akosi awiei

2. Honhom Kronkron,  
Osoo bosu  
Wo na mani agyina Wo  
Bra bedwodwo makoma  
Ma me-kra ho nsane no

3. Sō obra akwantu  
no mu yε den a

Minni ɔbo-afo biara  
Honhom Kronkron, boa me  
Ama mantɔ bahaw  
**Emmanuel Oppong Donkor**

**24. ɔbɔadze Agyenkwa, Ewurade**

Akyingye pii wɔ asaase yi do  
Nanso obiara gye biribi dzi  
Emi mapaw dɛ mebegye W' edzi  
Merennantsew dɛ meretwɛn owu  
Menya biribi kakra a, meda Wo ase  
Mebeyɛ adwumadzen wɔ enyidado  
mu Na afa me do ama nkwa pii

*Osiandɛ me nye Wo nam ntsi*

*Mewɔ enyidado kese paa*

*M'akwan nyina mu no*

*Mebɔ mbɔdzen dɛ mebesɔ W'enyi*

2. Ibi femfam ndua na abrabɔ bɔn  
Mepɛ Wo, Tete Bo, na abrabɔ pa  
Hɔn a wɔmmfa Wo kwan do mpo  
ɔtɔ da a wɔbɔ Wo dzin papa  
Nsɔhwɛ ba a, nsɔhwɛ bɔkɔ  
Onyin na yar to me mpo a  
Medze enyidado retwɛn daa nkwa  
Magye ndɛ nkwa yi a, mepɛ dza eswo  
biaa

**Seth Asare Ofei Badu**

**ENGLISH**

**1. I must live worthy of the call I've received.**

I'm now a prisoner of Christ's love and word.

Bound to be holy, faithful, and bold.

Unleashed to bring light and life to the world.

*Reflecting Christ wherever I am.*

*I no more live for myself but for Christ*

*And all will see that Christ lives in me*

*To the praise and glory of God*

**2. Waiting and praying to God for His grace**

Joyful in fellowship of the saints

Gladly giving my all for His work

Striving for rich eternal rewards

**Theme Songs Committee**

**2. I'm more than a conqueror**

Through Jesus my Lord

He won the victory for me on the cross

He disarmed all pow'rs and principalities

And brought all dominion under His feet

b) I'm Christ's own beloved

He purchased me

With His own precious blood and made me whole

I'm no longer a slave

to sin and death

Oh! What a wonderful Saviour

Jesus is to me

c) I am free, Oh yes! I'm free!  
His death ransomed me  
And gave me eternal life beyond this  
world  
Oh what shepherd so loving  
Is Jesus to me  
My Way, my Life, my Light  
He guides me always  
***Grace Gakpetor***

**3. You are the mighty God**  
Miracle working God  
Showing Your mighty power today  
You are the living God  
***Grace Gakpetor***

**4. Revive us again**  
Revive us again  
Awaken us  
Lord, quicken  
Unto greater works  
Unto mighty works  
Make us people of Your presence  
Unto greater works  
Unto mighty works  
Make us people of Your will  
We shine  
We reign in You  
Seated in heavenly places  
***Esther Issaka***

**5. There's a wind blowing over the Nations:**  
The Spirit of the Lord  
Moving in Power  
To revive the broken-hearted  
Set hearts on fire now

The Spirit of the Lord is at work  
I know Him, I know Him,  
The Spirit of the Lord  
The Spirit of the Lord  
I love Him, I need Him,  
The Spirit of the Lord is at work  
Mountains are brought low,  
When the Spirit moves  
Dry bones live again  
When the Spirit moves  
The weak are strengthened  
When the Spirit moves  
The Spirit of the Lord is at work  
***Emmanuel Kyei Boate***

**6. I'm a prisoner of Christ**  
I live worthy  
Of the calling I've received from the  
Lord  
Unleashed into the world  
As salt and light  
I am walking worthy of my Master's call  
Being like my Saviour  
And following His steps  
Prepared and unleashed as His tool  
Many will give Him glory because of me  
I am walking worthy of my Master's call  
***Theme Songs Committee***

**7. I am a servant of the Lord**  
Walking in a manner  
Worthy of the calling I've received  
With all humility, gentleness and  
patience  
I bear with all the brethren in love  
Eager to keep the unity of the Spirit

All will glorify God for my sake  
I am a servant of the Lord  
Walking in a manner  
Worthy of the calling I've received  
**John Odoi Korang**

**8. How awesome are Your ways**

So great is Your power  
We sing praise to You, Lord  
You have done amazing things  
**Grace Gakpetor**

**9. At the cross of Calvary**

Where my saviour paid it all  
To set me free from sin  
And all shackles of the fall  
He died to pave the way to reconcile  
man to God  
On the cross, my Saviour made me  
whole  
On the cross, on the cross  
Christ brought His beauty into my life  
on the cross, on the cross  
He replaced my sins with holiness.  
He died to redeem the world  
He died to disarm the devil  
And reconcile us to God  
On the cross, on the cross,  
I see the victory of my daily life  
**Daniel K. Dekpor**

**10. Looking back at all the things You've done**

How you rescued me brought me to  
Your light  
I do not deserve the love You've shown  
Ooooooooooooo

Indescribable love  
Lord, You're good  
You're amazing  
You're amazing  
When I consider all You've done for  
me

The love You've shown me  
all my life  
Your faithfulness  
Tender mercies  
Everlasting grace  
Is all I see  
Ooooooooooooo  
You're amazing  
You're amazing  
**Voice of Pentecost**

**11. Eternal, Living One**

Holy one  
Faithful God  
The I am that I am  
Pour out Your grace  
Pour it on us  
The grace that makes men become new  
Pour out Yourself into us, Lord  
We've opened up to You  
We are ready (We thirst for You)  
We are ready (we are waiting)

**2. The maker of the heavens**

And the earth  
King of Kings  
The Lord of hosts  
My God and my King  
And my king  
How great You are

How great You are  
Lord, You reign  
You reign above all else  
Lord, You rule  
You rule  
Over all things  
So I call You Yahweh (Alpha)  
Mighty ruler  
Lord of all  
You are my anchor and my shield  
And my shield  
Olowogbogboro  
Ibi You turn my life around  
*Voice of Pentecost*

#### **12. We have heard**

Your wonders, O Lord  
We have seen  
Your amazing works  
It is time, it is time, it is time  
To help us again  
It is time, it is time, it is time  
To help us again  
Remember Your mercy  
Remember Your love over us  
It is time, it is time, it is time  
To help us again  
It is time, it is time, it is time  
To help us now  
Like years gone by  
O Lord, O Lord  
It is time, it is time, it is time  
To help us again  
It is time, it is time, it is time  
To help us now  
*Daniel K. Dekpor*

#### **13. In the name of Jesus,**

Mountains move  
Chains are broken.  
We're set free  
By His pow'r,  
We stand and prove  
Our authority and victory  
Chorus  
In His name,  
We conquer the enemy,  
With His power,  
we advance  
Lights of the world,  
Our hearts are bold  
In His name,  
We take the world  
*Fred Amoakohene Sarpong*

#### **14. The beauty of Your handiworks**

Testifies that You are God  
The splendour of Your majesty  
Declares to me how great You are  
You are great  
You are great  
You are great  
Yes, You are  
You are great  
You are great  
You are great  
You are great  
Yes, You are

#### **15. Generations will come to know**

How powerful and great You are  
Nations will testify  
How wonderful our God is  
*Michael Agyemang Amoako*

**16. Are you searching for genuine love**

Without lies and disappointment?  
Nowhere else to look  
Nowhere to go  
True love is found in Jesus Christ

**Chorus:**

*In Him is love*

*True love*

*In Him is love*

*Amazing love*

*True love is only found in Jesus Christ*

*Are you searching for abundant life*

*Without judgment and destruction?*

*Nowhere else to look*

*Nowhere to go*

*True life is found in Jesus Christ*

**Chorus**

*In Him is life*

*True life*

*In Him is life*

*Eternal life*

*True life is only found in Jesus Christ*

***Daniel Gyan Henanaopeh***

**17. Let the world know that**

You are the only God  
We bow before you;

**Cry Out:**

Fire from heaven,  
Consume our sacrifice  
Set before you as  
Sweet Aroma  
To You, our Father  
Supreme in Power  
We pour our hearts in pray'r;

**Shout that:**

Hear us from your throne,  
Send forth your power,  
Strength for Life's journey  
For your glory

***Opoku Onyinah***

**18. The Holy Spirit came down**

With God's power on the day of  
Pentecost

The Holy Spirit came down

With anointing in the Upper Room of old

Walk in the Spirit if you want to be  
strong

He came from heaven to strengthen the  
Church

Walk in the Spirit if you want to serve Him

He came from heaven to anoint the  
church

***Samuel Sampson Sackey Hughes***

**19. I am anointed with the power of the  
Holy Ghost**

I have the spirit of the Lord, our God

I am anointed with the power of the  
Holy Ghost

I have the spirit of the Lord, our God

I have the spirit of the Lord, our God

I have the spirit of the Lord, our God

I am anointed with the power of the  
Holy Ghost

I have the spirit of the Lord, our God

***Samuel Sampson Sackey Hughes***



**20. Adonai, we worship You**

Adonai, we praise Your name  
Adonai, we bow before You  
Adonai, we bless Your name

**21. Praise our God, all peoples**

Let the sound of praise be heard  
Praise Him, praise Him  
May God be known on the Earth  
*P. B. Appiah Adu*

**22. You are the reason I sing**

The reason I praise  
You are the reason for my worship  
O Lamb of God.  
It's Your blood that sets me free  
Your blood that cleanses me  
Your blood that makes me whole  
Hallelujah.  
Oh Oh Oh Oh Oh Oh Oh Oh  
You are the light in the world  
Oh Oh Oh Oh Oh Oh Oh Oh  
You are the light in the world  
*Gina Asante*

**OTHER LANGUAGES**

**1. N kobɛɛ Naa<sup>ɔ</sup>men nɛ**

N ko zagre a Naa<sup>ɔ</sup>men bɛrɛ  
Maa ko lɛbɛNaa<sup>ɔ</sup>men poɔ  
Olɛ N na puore kuralɛ  
*Fredrick Chaba*

**2. Yeezu zii**

A eni zii sog  
A eni zii sog  
Yeldɛo bɛ poɔ a poɔ  
Yeezu zii  
A eni zii sog  
A eni zii sog  
Kyɛ waari faafo  
Yeezu zii  
A eni zii sog  
A eni zii sog  
Kyɛ waari balsano  
*Fredrick Chaba*

**3. Dzukɔwo miva**

Miva kpɔ dzidula da  
Amexawo mi<sup>f</sup>ofu  
Miva kpɔ Amesi dudzi  
Yesu dudzi lo  
Yesu nye dzidula lo  
Dzukɔwo miva  
Miva kpɔ dzidula da  
Dzukɔwo miva  
Miva kpɔ dzidula da  
Amexawo mi<sup>f</sup>ofu  
Miva kpɔ nukunu da  
Yesu nye nukunu lo  
Yesu wɔ nukunu lo  
Dzukɔwo mi va

Miva kpɔ Nukunu da  
Dzukowo miva  
Miva kpɔ dzidula da  
Amexawo mifofu  
Miva kpɔ agbenala da  
Yesu nye agbe mavo lo  
Yesu nye agbenala lo  
Dzukowo miva  
Miva kpɔ Agbenala da  
**George Osei Asiedu**

**4. Wa bé wa se kpale ye**

Ligbi o ko  
He ne Yesu Kpɔ wo keje  
He ne Eke wo ba su ne o  
Wa bé wa se Kpale ye ligbi o ko.  
**Eunice Johnson**

**5. J'irai avec mon Jésus en moi**

Imposer le règne de Dieu  
Quelques soient les forces qui  
s'opposent  
Je transformerai mon monde  
Mon sel sera utile  
Je garderai ma lampe allumée  
Jésus Christ sera proclamé  
Le seul Seigneur partout  
**Jeremiah Atakpa**

**6. Agbe tsi tɔsisi la tó**

Agbetsi tɔsisi la tó  
Yayra kple dɔyɔyɔ gba go  
Agbetsi tɔsisi la tó

**2. Wo wu enu, Wo wu enu**

Wo wu enu le atitsoga ŋu 2x  
Vevesezewo, Wo wu enu

Vlododowo, Wo wu enu Dɔlelewo,  
Wo wu enu  
Wo wu enu le atitsoga ŋu

**7. Dzidze nu la dze nyuiefe nam**

Mekpɔ yayra go me 2x Dzɔgbbenyuie  
kple Amenuveve A'kplɔm do le agbe sia  
me tegbee  
Eye manɔ Yehowa gbɔ  
Yi dase mavo me  
**Dela Quampah**