Living Sermons

AN APOSTLE JOSHUA SELMAN MESSAGE

THE CHURCH AND HER ASSIGNMENT

Refiner's Fire Camp Meeting, Day 4

COLOSSIANS 1:13

"If you do not understand the contention of kingdoms, you can never really understand the value of the church."

APOSTLE JOSHUA SELMAN

Refiner's Fire Camp Meeting, Day 4, Oji River, Nigeria

Transcribed and Published by Livingsermons.com

The Church and Her Assignment: Refiner's Fire Camp Meeting, Day 4

Preacher: Apostle Joshua Selman

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FOREWORD

This message was ministered on the fourth day of the Refiner's Fire Camp Meeting, hosted by the Anglican Communion in Oji River, Nigeria. It opens the series in which Apostle Joshua Selman set out to answer four questions about the ecclesia: what the church is, what it has been sent to do, where it must rise, and what makes it truly impactful. This session takes up the first two.

Part One redefines the church. Beginning with the word ecclesia, the called-out ones, he gives three definitions: the church as God's spiritual strategy, as the collective body of believers, and as an institution, the pillar and ground of the truth.

Part Two lays the foundation for everything that follows: the contention of two kingdoms. He shows how both the kingdom of light and the kingdom of darkness exert their influence through men, belief systems and institutions, why there is no such thing as a free thinker, and why God's agenda reaches beyond the salvation of individuals to the value system of whole territories. Every believer, he insists, is meant to become an embodiment of the kingdom.

Part Three sets out the assignments of the church: priesthood and prophetic intercession, soul-winning and global missions, the maturity of the saints, living as epistles of the invisible God, and dispensing His supernatural power. It closes with a cry for power and an altar call. This edition has been prepared from the live transcript; the preacher's words, order and voice have been preserved, and only time stamps, sound cues, songs and unnecessary repetitions have been removed.

Read it, as he urged, not as a member easing guilt, but as part of the restraining force God has placed in your territory.

Wisdom Epsi
- The Chief Editor, LivingSermons.com

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PUBLISHER'S NOTE

This book is a faithful transcript of a live sermon delivered by the preacher under the inspiration and unction of the Holy Spirit. Every effort has been made to preserve the preacher's exact words, tone, flow, and spiritual authority, while carefully proofreading and formatting the message into a clear and readable ebook format.

The message you are about to read was originally ministered in a live congregational setting. As such, it carries the weight, urgency, and atmosphere of that sacred gathering. Minor grammatical and structural adjustments have been made solely to enhance readability, without altering the substance, intent, or power of the original delivery.

Watch the live sermon from which this message was transcribed on YouTube, **at *Koinonia's Official YouTube Channel***

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MAIN MESSAGE

Begins Here

PART ONE

THE CHURCH DEFINED

The Called-Out Ones

Three Definitions of the Church

CHAPTER ONE

THE CALLED-OUT ONES

God does not call people out of something and then leave them there. He calls them out in order to call them into something.

A PRAYER AT THE OPENING

FATHER, we thank You. We love You for this opportunity, as Your church, to come and learn at Your feet, to grow and to understand Your ways. Thank You for Your word. The entrance of it gives light, and it gives us understanding. We pray, O God, that in addition to all we have learned in the course of this conference, You will speak to us yet again. Let Your word appear unto us again. In the name of Jesus we pray. Amen and amen.

FOUR ASSIGNMENTS

Someday, I believe, a generation will rise and say that it was at a fire conference like this one that they caught their own fire: hearing people being called and recognized from different denominations. This is what God is doing. Slowly but surely, God is bringing His church together.

I will be speaking in the light of the theme of this conference. I was very inspired when I saw the theme, because it touches an aspect of the church that has burdened me for many years. I have done a little study of what it would take for the church to become the portrait God intends it to be. I have four

assignments for my sessions today and tomorrow, and let me read for you the assignment God gave me.

Number one: I will be redefining for us the concept of church. I know we have probably encountered this before, but hopefully I will add a word or two. It is important for us to understand God's idea of church, because when we talk about the church, all kinds of things come to mind. So we will look through the lens of Scripture and redefine the concept.

Number two: we will be looking at the assignment of the church. What exactly is the assignment of the church? There was an intent in the heart of the Father for building the church, and when we do not understand that assignment, being a Christian and doing the whole business of church becomes a burdensome ritual.

Number three: we will do an X-ray, through the lens of Scripture, of the current state of the church. Hopefully we will identify a few reasons why the church is the way it is, and some of the gaps that need to be closed by the grace of God.

And number four: we will look at what makes for an impactful and an apostolic church. What does it take to be the kind of church that will be light and salt indeed? This is the scope of my mandate for this conference. May God help us, in the name of Jesus Christ.

MANY PICTURES OF CHURCH

When we talk about church, different things come to mind immediately. For one person, it is a place of worship, a sacred place that has been consecrated for Christian things. For others, it is about people, not places. So we have a mix of all kinds of ideas, because we come from different cultures. Even though I see largely Eastern people in this context, generally speaking we come from different backgrounds. For many people, Christianity was not where they started. They came from a background of idol worship, or from other religions, and found themselves in the faith from many other faith practices.

So we must not take it for granted that when you say "church," everyone has the same picture. For one who was born and bred in church, it is not difficult. But for one who was born a Muslim, or a traditional worshiper or practitioner, it is important that we bring proper context.

ECCLESIA

The word church comes from *ecclesia*, an ancient Greek word that describes a gathering of people. The word *ecclesia* means "the called-out ones." It means those who, based on a certain conviction or loyalty to a deity (in this case God Almighty), have decided to graft themselves out of a corrupt system, a system of decadence.

So the very description of church is the root of consecration: to be called out of darkness. The Bible says "into his marvellous light." When you talk about the word *ecclesia*, it means those who have been called out.

And you know that it is in the character of God to call people out in order to call them into something. He does not call people out and then leave them there. He called Israel out of Egypt, but He was taking them into the promised land. If you focus only on being called out, you can be out of Egypt and yet not be in Canaan. We are called out, but there is a destination in mind.

UPON THIS REVELATION

Two scriptures, very quickly, for reference. Matthew 16. The full text is from verse 13 to 18.

Jesus began in verse 13. He said, "Whom do men say that I the Son of man am?" The disciples had been following Him, and they were happy He brought up the question, because there were miracles. Today He would look like a prophet; tomorrow He would look like something else. They kept watching that man and comparing Him with all the prophecies that had been written about what the Messiah would be like. A lot of them had their doubts and their fears, but they just followed quietly.

"Whom do men say that I the Son of man am?" Some said, "You are Elias." Some said, "You are Jeremias, or one of the prophets." And He said, "Well, you have walked with Me. Whom say ye that I am? You have watched Me heal the sick. You have watched Me perform miracles. What is your verdict about My person? What the people say about Me is understandable, because they are afar off. But you have the advantage of proximity. You cannot be close to God and still speak like people who are far off. What then is your advantage? You are close. Give Me your conclusion."

They were all silent, and Peter spoke. He said, "Thou art the Christ, the Son of the living God." And Jesus looked at Peter and said, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Verse 18: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church." Upon this revelation: you have found and gotten correctly the revelation of Me as Savior, Lord and Christ. "I will build my church," and it will be so formidable that "the gates of hell shall not prevail against it."

There are many instances of the word church scattered across Scripture, particularly in the epistles. In 1 Timothy 3, we read verses 14 and 15.

> **1 TIMOTHY 3:15**
> *But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*

The church is also described as the house of God, the church of the living God. And the Bible calls it the pillar and the ground of the truth.

CHAPTER TWO

THREE DEFINITIONS OF THE CHURCH

The church is the only spiritual institution that has the spiritual, intellectual and physical power to deal with man holistically.

A UNIFIED UNDERSTANDING

THE FIRST THING ANY teacher must do is make sure there is a unification of definitions. It is very difficult to help people understand concepts, ideas or perspectives if you leave them divided in their ideas about the concept. I like people to have a unified understanding, so that we can build on it. So, very quickly, let me give you three definitions of church. These definitions also serve as three different expressions, three different ways in which you see the church.

THE CHURCH IS A SPIRITUAL STRATEGY

Number one: the church is a spiritual strategy. This is very profound. The original idea of church was not the building. It was a spiritual strategy.

The church is God's strategy for taking the message and the power of salvation to the ends of the earth. It is the only revealed strategy that sustains the power to successfully convey the message of salvation to the ends of the earth. That means if the church fails, God has the power to create another strategy. But for now, there is no mention of one in Scripture. We know He can raise up stones,

but He has not raised up the stones yet. That shows His level of trust in, and investment in, the church.

The church is also God's strategy for refining and building men. Please look up. Every problem with the quality of men, whether spiritual or otherwise, even where men seem beyond cure and beyond rehabilitation: the church is the only spiritual institution that has the spiritual, intellectual and physical power to deal with man holistically. Correctional centers can help. They can lock up criminals and try to rehabilitate them, but that is as far as they can go.

The church is the pillar and the ground of the truth. That means every time the government is confused, every time there is confusion in society, the organism and the institution that should provide clarity is the church. The church should be a voice of moral clarity. There should not be confusion as to what is right.

THE CHURCH IS THE BODY OF CHRIST

Number two: the church is the collective body of believers. Ephesians 4. The Bible says He gave some apostles, and all of that, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

> **EPHESIANS 4:13–16**
> *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*

Here he is describing the church both as an organism and as a collection of believers who have been invested with different graces and who feed themselves unto maturity. So church speaks of the collective body of believers.

Now, one Christian cannot be called the church. It takes believers coming together to be called the church. You can call an individual a part of the body, or a member of the church, but an individual cannot be called the church. When the Bible talks of Christ being the head of the body, the church, it speaks of the collection of believers. As we are gathered like this in the name of the Lord, unified by salvation and by faith in Jesus Christ, we qualify, based on Scripture, to be called the church.

THE CHURCH IS AN INSTITUTION

Definition number three: the church is an institution. We read that already in 1 Timothy 3:15. The Bible calls it the pillar and the ground of the truth.

How about Hebrews 10:24–25? "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." The assembly: that is another word for church there.

So the church represents that institution, that registered entity, which sustains the power to preserve truth and to train men, and within whose frame spiritual activities can be allowed to happen. This is very important.

> **ACTS 2:42-47**
> *And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.*

"In the temple." "From house to house." Can you see the descriptions of location? We see the temple; then we see house to house. The church in the temple, the church in the house. And the Lord added daily to the church as many as should be saved. The Lord will add to His church in the East of the Niger, in the name of Jesus Christ.

THREE THINGS TO REMEMBER

So whenever we talk about church, think of three things.

One: a spiritual strategy. It is God's strategy, His only revealed strategy, for carrying the message of salvation to the ends of the earth, for refining and rebuilding men, for preserving godliness within a civilization or a dispensation, and for revealing the love of Jesus. That is the mandate that has been invested in the church, and the church is the only entity that sustains the power to drive that vision to its fruition.

Two: the collection of God's people, unified in Christ, unified in the faith and unified in purpose.

And three: the institution where all this business of salvation and transformation happens.

So if you call this campground the church, you are right, based on this definition. If you call those who are gathered here the church, you are right, based on this definition. And if you call us together, with respect to the intelligence we are receiving for advancing the kingdom, the church, you are still right. Say, “I represent the church. I am the church.”

PART TWO

THE CONTENTION OF KINGDOMS

Two Kingdoms

Men, Ideas and Institutions

The Agenda of God

An Embodiment of the Kingdom

CHAPTER THREE

TWO KINGDOMS

Everything you call civilization, technology, healing, decadence or revival is simply a contention between two kingdoms.

WHAT IS THE ASSIGNMENT OF THE CHURCH?

NOW, very quickly (and this is the core of my discussion tonight): what exactly is the assignment of the church?

You will be surprised that, as obvious as this is, most believers cannot articulate the assignment of the church. At best they will tell you "soul-winning" and stop there. While that is not incorrect, it falls grossly short of the full scope of the assignment of the church.

Especially in Nigeria, there is almost a service every single day. There are night vigils; there are programs happening everywhere. And you find people saying, "I am going to church," or "I am going to the house of God," or "I am going to a conference," "a concert," "a prayer meeting," "a night vigil." Ask them a very honest question: "So, what is the assignment?"

Or let us leave the members and go to the pastors. With all due respect, you would be surprised if you called an average man of God, a very serious man of God, and asked, "What exactly is the assignment of the church?" Not your church: the church. You would find answers ranging from soul-winning, which is very obvious, to perhaps discipleship. Others will just say, "Well, God told me

to go and raise a people." That is a unique expression, but what is the assignment of the church, generically speaking?

This conference was designed to give us intelligence: not just to reveal what is wrong, not just to reveal the glorious church, but to feed our minds so that we can defend the faith intelligently. According to Scripture, there are several assignments of the *ecclesia*, the church. And if we fail in any of these assignments, it will affect the pace of God's program.

THE GRAND MANDATE

It is important for you to know that, as part of God's church, God's *ecclesia*, we have a corporate mandate. Please look up. As individuals, we have our unique assignments. As individuals, we have our callings and a predefined geography of witness. But as the body of Christ, there is a corporate theme, a corporate mandate.

For everybody who bears the name of Christ, what you call your purpose, what you call your assignment, is a subset of that grand mandate. If you do not understand the grand mandate, you will not even be efficient in executing what you call your purpose. Your purpose is simply your unique role in helping to drive the grand picture.

So God has a grand picture for all of us as the church. But within that grand picture there are unique assignments, fragments distributed to people according to the election of grace and according to their various levels of alignment. You find people living out their unique destinies, but if it is done correctly, it should all fit into the grand program.

THE CONCEPT OF KINGDOMS

But to understand the assignment of the church, let me back up a bit. I want to introduce a concept which, if you do not understand it, will keep you from really seeing the relevance of the church: the concept of kingdoms. Until you understand the concept of kingdoms, you may never truly appreciate, or even fully grasp, the weight of the assignment of the church.

> **COLOSSIANS 1:12-13**
> *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.*

Watch Paul's description. When you read other renditions, like the Amplified, they do not just call it the power of darkness; they also express it as the kingdom of darkness. So here Paul tells us that what you call salvation is not just receiving the life of Christ. It extends to a translation from one kingdom into another. Immediately he gives us a picture: this is the business of kingdoms.

Every unsaved person belongs to a kingdom, or at least has his ownership contested in a kingdom. Salvation does not just give you access to the life of God. It allows for a legitimate transition from one kingdom into another. Either way, you are part of a kingdom.

LIGHT AND DARKNESS

Now, there are two principal kingdoms that operate on earth. They have a very clear agenda, and they represent the two principal influences that have shaped men, societies and civilizations, whether for good or for bad.

There are two kingdoms, only two. I know that in the East we have several stratifications of kingdoms. When you go to the West, the South-South, the

Middle East or Europe, they have kingdoms; all kinds of kingdoms. But these are just earthly expressions of governance. From a spiritual standpoint, there are only two kingdoms.

Number one is called the kingdom of light, the kingdom of heaven or the kingdom of God's dear Son. I am trying to be very simple and elementary, because it is important for us to understand this. Number two is what we call the kingdom of darkness. We have the kingdom of light, where Jesus reigns as king, and the Bible says we have been translated from the kingdom of darkness, the power of darkness, into the dominion of His dear Son, the kingdom of light.

In the kingdom of light, God has a program. He has a plan. He has a purpose for men, for families, for nations, for territories, for the world. The kingdom of light is headed by Jesus Himself, who is the King. The kingdom of darkness encapsulates everything evil, everything unclean, everything demonic, and as far as the Bible reveals to us, it is headed by that rebel himself called Satan, the deceiver of many. That kingdom is a counterfeit, corrupted kingdom.

A SYSTEM OF GOVERNANCE

A kingdom is a system of governance. The word kingdom simply means a system of governance in which the values of a king seek to find influence across a territory.

So we have two kingdoms. Do not forget this. We may have many earthly kingdoms, but from a spiritual standpoint, these are the two kingdoms that predate even the arrival of man upon the earth, and there has been a contention between them. Everything you call civilization, technology, healing, decadence or revival is simply a contention between two kingdoms. If you understand this, you are beginning to understand the value of the church from a kingdom standpoint.

So whether you say you are an engineer, a doctor, a reverend, a pastor, a trader, a businessman, an expert, a professor or an academic, all of those activities are still under the influence of these two kingdoms. They do not care about the geography of your function. They have an exact mandate: the kingdom of God's dear Son and the kingdom of darkness.

And Satan has a very intelligent, predefined mandate. He is not confused about what to do with you. There is already a script, and if you do not have the intelligence, you will play to the gallery.

THE THIEF COMES; I AM COME

Jesus Himself spoke about Satan and called him the thief. In John 10:10 He said, "The thief cometh not, but for to steal, and to kill, and to destroy." In contrast to him: "I am come." So two of them come. The thief comes; I am come. It depends on whom you receive.

The thief comes, and this is his manifesto: to steal, to kill and to destroy. But "I am come," and this is My manifesto: "that they might have life, and that they might have it more abundantly."

You can always recognize a destiny the thief has visited. You will see stealing. You will see killing. You will see destruction. You will see the influence of that government upon that life, that family, that territory. You can also recognize a life that has received the visitation of the kingdom of heaven through salvation. You will see the signature of life: vitality, and so on.

Let me pray for someone already. In the name of Jesus Christ, everything about your life that represents the reign of darkness, everything that looks like the signature of the kingdom of darkness around your life and the work of your hands: I decree and declare that the influence of darkness will stop from today over your life and over your destiny.

CHAPTER FOUR

MEN, IDEAS AND INSTITUTIONS

Whoever influences men, whoever controls the belief system and whoever has influence over the institutions is the one whose government will find expression within a territory.

NO SUCH THING AS A FREE THINKER

NOW LISTEN. Everything in our world today that does not glorify God was engineered by a kingdom. There was an intelligence that brought it. Look up, please. From crime to all kinds of immoral vices, every decadence that has plagued society and is causing trouble in our world: some of it looks like a mere fabrication of the human mind, but I want you to know that it is intentional engineering. From disobedience to rebellion to perversion, to the abuse of power, to everything antichrist, to extended practices like witchcraft and diabolism: rebellion against the government of Christ.

People do not just become bad. They have their minds, but they are perpetually under an influence. The boy does not just disobey. The lady does not just prostitute herself. No. Human beings are perpetually under the influence of governments.

Listen carefully. The gentleman who refuses to obey his mother. The prisons that are full of people today who cannot explain why: even if you bail them out,

within two months they are back there. You ask, “My brother, do you like this life?” He says, “I do not like it. Even I am trying to stop.” It is because there is a kingdom.

How about the other one, who is obedient and excellent academically? It is not just a nice brain. That child is under the influence of a government. The man of God who goes from street to street doing works of charity, the one who stretches out his hands and someone stands up from a wheelchair: he was not born that way. He is demonstrating the influence of a government.

Most believers do not know that there is, in truth, no such thing as a free thinker. The idea of free thinking is a relative philosophical understanding. But when you look at it with respect to kingdoms, there is no such thing. You are perpetually being influenced by these governments.

THREE INFRASTRUCTURES

The next thing I want you to know is that both the kingdom of darkness and the kingdom of light are spiritual kingdoms. That means you cannot see them physically, but they seek to exert their influence upon the earth. They are spiritual kingdoms, but they have physical infrastructures through which they make their dominion visible. Do not forget this: there are three ways the kingdom of God’s dear Son perpetuates His influence and His governance upon the earth, and there are three ways the kingdom of darkness extends and reveals its influence.

Number one: the first infrastructure through which the kingdom of heaven and the kingdom of darkness manifest their dominion upon the earth is men. Men are an infrastructure, a system that reveals the dominion of these spiritual kingdoms.

Number two: belief systems, or ideologies. The second way these kingdoms find visible expression in the world of men is by selling ideas and belief systems.

And number three: institutions.

These are the three ways the government of Christ finds expression in the earth, and the three ways the government of darkness finds expression: men, belief systems or ideologies, and institutions.

How many of you know that armed robbery is not just a person? It is a mentality. Responsibility is a mentality. Diligence is a mentality. Corruption is a mentality. You may not see Satan physically, unless your eyes are open to the realm of the spirit, but you can see his influence. And every time you see the influence of the government of Satan, it has come through men, through belief systems and through institutions.

A PARLIAMENT IN BABYLON

Did you know that it was an institution that was used to frustrate the program of God in Babylon by stopping Daniel from praying? Satan used a parliament. He influenced the people to pass one law, just one, to prohibit prayer for thirty days. You never see Satan there. Yet it was him.

SATAN CAN USE GOOD

Jesus spoke about dying for us, and Peter looked at Him and said, “No. You will not go to the cross. You will not die.” It was a mentality. And Jesus looked at Peter and said, “Get thee behind me, Satan.” Peter must have thought, “What is this?” But it was as if Jesus said, “Peter, unknown to you, an idea came to you that you thought was compassion, but you are fighting the program of God.” He said, “Satan hath desired to have you, that he may sift you as wheat.” How does he sift you? By planting an understanding.

Satan does not use only evil. He can use good too. Satan does not use only wickedness. He can use Scripture. Anything that will destroy you, even if it is “God said,” is a worthy tool in his hands. That is why the word must be rightly

divided. If Satan uses evil and you reject it, he will take his Bible, make a weapon out of it and still destroy you.

Listen. When he came to Jesus in Matthew 4, he said, "You are hungry. Command that these stones be made bread." He did not talk about the word of God. He just brought an idea, a suggestion, an issue of common sense: "You are hungry. You have the power. Turn stones into bread." And Jesus switched and said, "It is written." "I am bound by the word. It is not just about My appetite."

Then Satan said, "All right, let us talk Scripture. It is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Be careful who is speaking, beyond what you hear. Satan can quote Scripture. He quoted it accurately before Jesus. If you were in Jesus' place, you might say, "This must be an ally; he quoted Scripture correctly." However, it was Satan. If Satan uses evil and it fails to work, he will use good. What matters to him is your destruction.

The tree in the Garden of Eden was called the tree of the knowledge of good and evil, not evil alone. Not every good has life. There are many good things that kill. There are many good things that destroy. Good can be raw material for the destruction of a person too. That is why the Bible does not just talk about good and evil. It talks about life. It talks about submission to the governing influence of the Spirit.

IDEAS THAT BECOME INSTITUTIONS

So every time you see the government of heaven find expression in a life, a family or a territory, there are three infrastructures it deploys: men, belief systems and institutions. Do you know why I am saying this to you? So that you will understand the assignment of the church. Whoever influences men, whoever controls the belief system and whoever has influence over the institutions is the one whose government will find expression within a territory.

Satan is not interested only in men. Satan is interested in what is believed in every dispensation. He wants to know what you believe, and he wants to be the sponsor of that belief, so he uses the media and he uses ideas.

So Satan can redefine masculinity as rebellion and say, “If you are kind and gentle, you are not man enough. Being rebellious is consistent with your nature.” He sells that idea, and it is called witchcraft. Witchcraft does not just mean conjuring spells. It means causing a man to err using the tool of deception. So the Bible says, “O foolish Galatians, who hath bewitched you?” And Paul says, “I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted.”

He uses an idea that may not be immediately harmful. “Why are you so quiet? Why are you obedient? Why are you saying sorry when you should fight? You have the power. Come on, be a man.” That is an idea. So he hijacks a generation and redefines masculinity. “Why are you dressing so decently? You are a very nice lady. Expose yourself, and as you do, you will earn a lot of respect for yourself.” An idea. It starts as though it will not work. It is amazing how many people believe wrong things and are not even aware they are wrong, because a mindset has become an institution.

If you do not understand this, you will come to church every week and not know what you are there for.

And for preachers, you will see immediately that by this description, what you call ministry is only about thirty percent of the real assignment. There is a major part of the assignment that goes beyond preaching. So you can do well as a preacher and yet fail in the assignment, because a major part of the remaining work was not done.

CHAPTER FIVE

THE AGENDA OF GOD

The gospel is a message that saves an individual, but it is also a value system that can transform a society.

A TWOFOLD AGENDA

LET ME GIVE YOU one more piece of information about kingdoms. God has an agenda for all men, and His agenda is twofold.

Number one: His agenda is to establish the rule and reign, the government of heaven, first in the hearts of men. This is true salvation: enthroning the Christ, His life and His value system in every heart. So God's agenda starts with the heart.

Number two: to extend the influence, the value system, of the kingdom across every stratum of human activity. This is the summary of God's agenda.

THE GOSPEL IS ALSO A VALUE SYSTEM

Now please look at me. The gospel is a message that saves an individual. It has the power to save an individual. But the gospel is also a value system that can change and transform a society.

If you focus on saving the individual while a wrong value system governs the society, the individual can be saved, yet still be a victim of a society that is under the influence of Satan. You may have heard me say this: Lot was a

righteous man, but Sodom and Gomorrah was not a place of righteousness, because it was run by another value system. It almost cost him his daughters, and it eventually cost him his wife.

So you can be saved as a person, but if the value system of the kingdom is not what governs your territory, it can kill your loved ones. Some of you who come from the North know this. Where terrorists govern, you can be a good man and yet lose your children needlessly. You lose your spouse; you lose your means of livelihood, because the territory is running on another software.

So the idea is not just the personal salvation of individuals. God is also interested in extending His value system to society.

NATIONS THAT RECEIVED HIS VALUES

Now let me tell you this. There are many territories that have rejected the life of Christ but received His value system, and they were able to replicate heaven territorially. The only thing wrong is their heart; the system is heaven.

There are nations in the world today which, when you travel there, even though they will not confess Jesus openly, you cannot deny the influence of the value system of heaven across the territory. You see law and order. You see righteousness and justice, and the Bible says they are the habitation of His throne. You see policies that engineer men to manifest similitudes of the fruit of the Spirit: kindness, love, no jumping of queues. Although they are unbelievers, they are compelled to live like believers. And that system carries the glory of God in a measure. Yet, to your surprise, they will not acknowledge the God of heaven. But the system has come under the influence.

You come to a place like Africa and you find pure hearts, hearts that love the Lord, but the territory is in decadence, because something is wrong with our understanding of the role of the church. We focus on the personal salvation of

men, which is wonderful, but we leave a larger portion of the assignment undone and become victims of a society that is antichrist in its value system.

GOD IS INTERESTED IN CITIES

God is not interested only in men. He is interested in cities. That is why He sent Jonah to Nineveh: "Go to Nineveh, that great city, and cry against it." Not just to a person. "I want the salvation of that city."

In the name of Jesus, it is not only individuals here who will be saved. The East of the Niger will be a representation of a territory where Christ is King. Whether it is Onitsha, whether it is Aba, wherever it is, you will go there and not just find hearts that love Jesus. You will see policies that are consistent with the value system of God.

WHAT THE EAST DOES WELL

Please sit down. Let me use something you do very well in your territory, and let me commend you for it. Did you know that across the East of the Niger there are certain practices, whether done by Christian Igbo people or not, that represent a value system consistent with the government of heaven? That is the reason they work.

Number one is mentorship and apprenticeship. Do you know why it works? Through that strategy you have consistently raised billionaires, because He said, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The man practicing it may tell you, "I do not believe in Jesus," but he believes in His ways, and so he gets the results. There is a dimension of the glory of God that is connected to His ways. So you find wealth and prosperity extending, and the people just say, "Well, I just raised this person." No: it became a culture, almost an unwritten rule.

Another is diligence. “The hand of the diligent shall be made fat.” You will find someone who tries one thing and it does not work, so he picks up spare parts and becomes the leader in that market. Unknown to him, he is responding to a value system of the kingdom. “He becometh poor that dealeth with a slack hand.”

And I have seen it as a common practice around the East: even if somebody is an unbeliever, by the time he makes money, he wants to do something for the house of God. You know that the person is not born again, yet he will say, “Which church building? I want to be part of it.” “Because of the house of the LORD our God I will seek thy good.” These are kingdom principles. That is my point. They may be practiced by people who do not believe in Jesus, but because there is a dimension of God’s glory invested in His value system, they still get the result.

So there are Christians who love Jesus and have received His life. His government is at work in their hearts. They have peace. They have joy. They are consecrated. But because they do not understand His value system, they cannot birth victory using the word. And yet they love Jesus.

Now you understand the meaning of the statement, “Thy kingdom come.” Remember, we are still discussing the church, but I needed to route you this way so that you can understand the value of the church. If you do not understand the contention of kingdoms, you can never really understand the value of the church.

CHAPTER SIX

AN EMBODIMENT OF THE KINGDOM

The idea is not only that you submit to the government of heaven, but that you so submit to it that you become an embodiment of it.

TWO KINGDOMS IN ONE CONGREGATION

MEN OF GOD AND PRIESTS, did you know that when we stand up on Sunday, our congregation is divided into two? Not three, not five: spiritually, two.

Within that congregation, there are those who are under the governing influence of Satan, his laws and his life, whether they are afflicted or not. And the influence is at various levels, because even Christians can be under the influence of the government of Satan. Their spirits may not be under that influence, but their bodies, their minds and even their destinies may be. That is why we still contend for transformation and renewal.

So when you stand to preach, regardless of the topic under consideration, know that two kingdoms are in that place. Right now there is a contention of two kingdoms. There is the kingdom of darkness causing sickness, disease, pain, trouble and delays: that is the signature of the kingdom of darkness. And there is the kingdom of God's dear Son: victory, grace, glory, peace, redemption, salvation, deliverance.

WHAT A CHURCH SERVICE REALLY IS

The assignment of the man of God is to come in partnership with the word of God and the Spirit of God, and through the teachings and the ministrations, there is a supernatural translation. That is what you call a church service. A church service is not just starting a program and finishing it with the grace. It is a journey of translation.

So if someone is healed, what you simply did was break the influence of the government of Satan over that person's body. This is powerful.

When you take food to the hungry, what are you doing? It is not just compassion. In that experience, you are revealing to them a superior government: that your government is not one of greed. You are extending the love of Jesus to them.

YOU DID NOT GO ALONE

And let me tell you this. The journey is that you become so influenced by that government that you become an extension of it. The idea is not only that you submit to the government, but that you so submit to it that you become an embodiment of it.

That means wherever you go, the government of heaven is there, and everything that characterizes that government should find expression in your life: power, wisdom, compassion, help. You come to someone's house, and while you are knocking, the person asks, "Who is there?" and you say, "John." No. John did not come alone. It was the government of heaven that came there.

When you understand this concept of kingdoms and governments, you will see that God can send you to a place where you have no business going. It is not about you. He wants His kingdom there, and because you are the most aligned

vessel, He sends you, because your presence announces the entrance of the kingdom.

So you just feel like visiting a woman in Onitsha today. “Why do I just feel like it?” No, it is not just a feeling. The spirit of death wants to kill her, and God wants to send a carrier, one who carries that government. You call it a visit. You enter the house and just sit there: “Madam, how are you? How are your children?” You do not know that by your presence you have driven away the spirit of death, just by visiting that house. And God says, “You can go now.” You leave, not knowing that you have just stopped a death from happening in a family, because you are not only under the influence of the kingdom; you have become an embodiment of it. This is very powerful.

WHY LABAN DID NOT LOSE

When a company wants to shut down and fold up, remember the clash of kingdoms. God will make sure they give you a job, and you say, “But I did not really apply for this job.” It is not about the job. An intercessor has been praying over that company, and God is asking, “Which envoy of the kingdom can I send as a repairer of the breach?” You thought they just employed you to work. You carried your certificate plus the government of heaven. That is what you took there.

Why do you think Laban did not lose? Read your Bible. Laban said, “I have done things that should make me lose agriculturally, but by some mystery I keep succeeding.” And he went to consult by divination, and they told him, “There is a man. Make sure that man does not leave your house.”

Let me tell you: when you understand the kingdom, men will look for you, not to preach, but because they know that your proximity to them is an advantage to their destinies. An embodiment of the kingdom.

PART THREE

THE ASSIGNMENT OF THE CHURCH

Priesthood and Prophetic Intercession
Soul-Winning and the Maturity of the Saints
Living Epistles
The Power of God
A Cry for Power

CHAPTER SEVEN

PRIESTHOOD AND PROPHETIC INTERCESSION

The evidence of the presence of the church is the difficulty darkness has in penetrating individuals and families.

THE FIRST ASSIGNMENT

NOW, very quickly, let me give you the assignments of the church.

Number one: the first assignment of the church, according to Scripture, is priesthood and prophetic intercession. Please write that down. The first assignment of the church is not evangelism. It is priesthood and prophetic intercession.

Priesthood here means using the weapon of prayer to enforce the will of God and to restrain the program of darkness over individuals, families, nations and territories. The reason God brought us together is for us to become agents of priesthood and prophetic intercession. Our assignment under this is twofold: number one, to enforce the will of God in prayer; number two, to restrain the power of darkness over individuals and over families.

> **EZEKIEL 22:30**
> *And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none.*

THE RESTRAINING FORCE

Hear me. You can know that there is a living church in Onitsha, in Anambra, in Enugu, not because you find people wearing choir robes or people in suits serving as protocol. No. To what degree is the program of God finding expression? And to what degree is darkness being restrained?

The evidence of the presence of the church is the difficulty darkness has in penetrating individuals and families: so that Satan can testify, “We have tried over Oji River. We have tried over Anambra. Every time we are about to execute a plan, here comes an intercessor. Here comes a body of believers with understanding.”

I pray for you: the grace to invest in prayer until the power of darkness and the influence of Satan are restrained over your region. May that grace be released upon you.

HOW RAIN IS FORMED

That is why every believer must pray. Look at me. How many of you know that rain is a collective contribution of the evaporation that rises from everywhere? The gutter brings its contribution; another place brings its own. Together it goes through a process in the clouds called condensation, comes together and becomes heavy, and when it pours down, you cannot tell which water came from here and which came from there. It comes as one avalanche.

That is what happens with the power of prayer. This one is praying in the East. That one is praying here. The mother is praying. The pastor is praying. The

businessman is praying. You see? Satan bypasses that family, because before he gets there, a bulwark of prayer has already been raised.

When believers understand that this is why we were brought together, we become the restraining force. We stop evil from penetrating a life, a church. Do not let people die and just say, “Ah, why?” Do not let people fail and just shrug. Do not let your youth go into all kinds of things and say, “They are like that. They are stubborn.” They are not stubborn. There is a government influencing them.

And when believers rise, knowing that we are God’s strategy… Listen. Do not wait until the day you have a ministry to your name. Pray. You do not need a title to pray.

ANNA IN THE TEMPLE

There was a woman in the Bible called Anna the prophetess. If that woman had not prayed, Jesus would not have arrived. He did not come just because it was preordained. There was a woman who sacrificed sixty-five years of her life. Sixty-five: not twenty-five, not thirty. One prayer point: “Maranatha. Come, Lord Jesus.” She was in the temple praying. Finally she saw the Word become flesh, and it was as if she said, “I have finally seen the consolation of Israel. Now my soul can find rest.” There must be a generation that understands the function of the church.

Keep praying. One day you will hear on a radio station a young, accurate prophet, and you will know that God is already raising men. Do not just say young men will arise; pray them to arise. Do not just say young women will arise; pray them to arise. Do not just say entrepreneurs will arise; pray them to arise. Do not just say men on fire will be on the pulpit; pray them into it. Do not wish it; pray it. Do not discuss it; pray it.

And we need many prophetic worshipers rising from the East. You may try to compose a song, and it will not mean you have been enlisted in the revival army. But in the place of prayer, one day you will hear a sound, then another sound, then another. In a very unassuming way you will sing that song once, and it will catch fire, because it did not come from your mind. You were not trying to wax an album. Your alignment in prayer connected you to a frequency in the Spirit, and you drew a song that became a ladder for revival.

PRAYER THAT IS NOT LUST

The first assignment of the church: let me tell you, the church in Africa prays. But the reason our prayer is not powerful is the understanding and the motive behind it. For many believers, our prayer lives are simply a spiritualized form of lust, what the Bible calls lust. We use prayer to wrap it, the way you might wrap poison so that it looks like cake. It looks like cake, but it is not cake. Instead of going to the herbalist, I decide to go to God to meet my need my way. It is still lust.

The kind of prayer that will birth the program of God is not just "give me, give me." It is "Thy kingdom come." "Lord, Your kingdom come. Whatever You are doing in the East for the next five years, here is one pillar representing the body of Christ: I will pray it every day."

You wake up in the morning praying, "Let Your kingdom come, in the name of Jesus," and it will look as if nothing is happening. One day, from your neighborhood, a young boy will rise in honor of your prayer.

WELLS DUG BY OTHERS

Do you know that of many of the people you call great men of God today, if you find out what their mothers and fathers did…? Some of those mothers housed missionaries in their boys' quarters. They did not have much, but every time a crusade was being organized, they would say, "Please, I have a room. We can even sleep in the parlor." Those things were memorials in the spirit. After many years, God said, "I need to come to this family. I am a covenant-keeping God. I have raised other people, but I have to come here. Male or female, just give Me somebody I can use."

If young people understood this, we would not dishonor fathers. There are graces we are entering today not because we dug the well. Those who dug the well did not taste its water, and we just came and found an oasis, and God kept us there by grace.

Do you know whose well the woman in John 4 came to draw water from? Jacob's well. Jacob went through all kinds of things and dug a well. Many years later, at that same well, a woman would meet Jesus, and it would redefine the order of true worship. There are many wells that have been dug across the East. Sooner or later, someone will go there and not know that this is the well.

Some of you are stepping into certain shoes. I am telling you, the hunger you feel did not start with you. The hunger has been transferred from others. Others rejected it, and now it has finally landed on you. Make sure it does not leave you. Let it stay there.

A QUARRY SITE FOR VESSELS

Pastors, teach your people how to pray. Do not just tell them to pray. Let them understand the value of prayer; otherwise they will pray amiss. They will keep dissipating energy that does not strike a chord in the spirit. There is intelligence to prayer. The people must learn to pray.

For kings to be born, for revival to return… This thing you are doing has been spoken about for years. I have a witness in my spirit that this thing you call the Refiner's Fire meeting did not start with one man. It is as though God has been testing people: "Can I trust you?" "I am too busy making money." "Can I trust you?" I am not just saying this because the bishop is here. I sense that God is taking a deep breath and saying, "Finally, you have given Me a space where I can refine, where I can make. It is like a quarry site where I can begin to chisel these vessels that will become vessels unto honor."

Pray for one minute and say, "God, I am available." Forget about what you want to receive: things, money. Leave that; we will deal with it later. Now we are talking about the kingdom and the church.

Say, in the name of Jesus: "From today I become a restraining force against the reign of evil. Under my watch, evil will not grow. Under my watch, darkness will not reign."

That is the orientation. Listen to me. When you are going to church on Sunday, you are not a member of So-and-so Church just going to ease your guilt. You are that restraining force, going to be equipped, to be fired up. Every night, every day, you are praying: the force that restrains.

I truly see an army rising from this place: men and women who will understand prayer and give themselves to it, and God will begin to use you from where you are. You will do wonders for the kingdom. You will become God's restraining force, so that every time evil is plotting something over the East of the Niger, it becomes frustrated when it remembers that you are still alive, in the name of Jesus.

CHAPTER EIGHT

SOUL-WINNING AND THE MATURITY OF THE SAINTS

There must be a way of winning nations in one day.

THE SECOND ASSIGNMENT: SOUL-WINNING AND GLOBAL MISSIONS

NUMBER TWO: the second assignment of the church is soul-winning and global missions. Reaching the unreached is the assignment of the church. Not the assignment of evangelists: the assignment of the church. Do not leave soul-winning to evangelists. Do you know how many evangelists are recognized by name in the Bible? If you wait for everyone called into the office of an evangelist to do the work alone, even if it takes a thousand years, they will not cover the ground.

There are about 8.6 billion people on the earth right now. Christianity, statistically, is just about 2.6 billion, Bishop. That means there are still about six billion people. With all the crusades and all the evangelism, there is no reason for us to fight among ourselves. There is still a lot to do, if we are serious. And yet the Bible says, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.”

We are trying, but we need to trust God for accelerated systems to take the gospel to the nations. Waiting for one man to come and preach to thousands on a crusade ground, as wonderful as that is, will stress that one man, and it will

not get the job done. Reinhard Bonnke did his best, and there is still a six-billion gap. Daddy GO did his best, and there is still a six-billion gap. We are doing our best, and it looks as though the gap is not closing. That means there need to be more people with the consciousness of winning souls.

Let me tell you this. If everybody in this place were serious about soul-winning, one per day or one per week, you would be surprised. Look at the thousands of people here: one per day, one per week. But we talk about it in church, say it is true, and do nothing, because it must come from passion. If you are truly the church, you must be about the business of soul-winning: harvesting men. The Bible calls every unbeliever a harvest, ripe enough.

In the name of Jesus, I believe there are people in this place who will receive the burden of soul-winning and evangelism in a way that wins. I pray for you: whatever you need for your equipping to be effective in soul-winning, may God make it available to you.

SPIRITUAL MECHANIZATION

Listen to me. I thank God for what the Anglican Communion is doing through programs like this. But let me challenge every denomination and every man of God: come up with an intentional program for soul-winning. Do not wait for just the one or two people who come in on Sunday, thank God as we do for them. The truth is that our society still has people who are not saved.

And because of the times we live in, you cannot just go and knock on someone's door now. They can arrest you. Before, you could do that easily, but times have changed. The person can sue you and say, "A terrorist disturbed me the day before you came, and I thought you were a terrorist." You cannot stop another man's wife and start talking to her about Jesus; the man can say you want to take his wife, and you go to jail. So we need to trust God for intelligence.

I am telling you, winning souls one by one by one will not get the job done. We need to step into a spiritually mechanized system of soul-winning. In the same way, we once farmed by analog methods, and it stressed people; they died on the farms. Today, with mechanized technology, it is different. If it is true that souls are a harvest, then we must receive the equivalent of that mechanized intelligence in the spirit. There must be a way of winning nations in one day.

THE THIRD ASSIGNMENT: THE MATURITY OF THE SAINTS

The third assignment of the church is the maturity and the transformation of the saints. Within the church, we have an assignment to ourselves: maturity and the transformation of the saints.

Wait until tomorrow, when we do an X-ray of the church. One of the things you will see is that you cannot attain maturity unless you understand doctrine. Through doctrine you understand the ways of the kingdom. Believers cannot attain maturity if we just teach what we want and people just shout "Amen" to everything. The construct of the average believer's understanding affects the weight of glory he can carry.

So we can have many faithful members who are largely babes in the spirit, because they have not grown. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation." "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." The maturity of the saints.

Thank God for conferences like this, Bishop, because this is what they achieve. We take a subject for consideration and drive it into the spirits of men. Most of the people seated here also have congregations, or people who look up to them. So as we sell the idea, we are not only helping those who hear it; we are helping those who are connected to them.

CHAPTER NINE

LIVING EPISTLES

If you were the only Christian in the East, would many come to Jesus by looking at your life?

THE FOURTH ASSIGNMENT

NUMBER FOUR: the fourth assignment of the church is to be a revelation and a representation of the invisible God. Living epistles, in character and in wisdom.

We are supposed to be the face of Jesus, a revelation and a representation of the invisible God. The Bible calls us living epistles, and the way we reveal and represent God is through character and wisdom.

That means people should be able to describe the God they cannot see by looking at His son whom they can see. You should not have to tell people you are a man of God for them to respect you. The character of the Spirit furnishes the fruit of the Spirit within you, so that you become a living epistle, known and read of all men. It is an assignment.

Trusting God for the grace to live right is not just something you do for your personal benefit. It is an assignment. Integrity is an assignment. Character is an assignment.

THE ONLY BIBLE THEY READ

You may be the only Bible somebody has to read. That person cannot access a Bible at home, but you are the Bible they can see. And for one who has a Bible at home, who opens it and does not understand it, God uses you to explain what they read. You become an explanation of their Bible study.

Now let me tell you this. Everybody, please look at me. If you were the only Christian in the East, would many want to come to Jesus by looking at your life? That is a question you need to answer. It is a simple but profound question. If there were no other Christian, and you were the only one, and everybody in the East had to choose Jesus by looking at your life, would many come to Jesus? If the answer is no, then there is a call to retrace your steps.

Do not just talk about Him. Do not just pray to Him. You are representing Him. And the most visible way to represent Jesus is to allow His life and His character to find expression in you. That includes us ministers of the gospel, and it includes everyone.

Do not shout "Jesus" and be the first to insult someone. You turn around and insult someone, then turn and insult your wife, and she says, "Ah, Pastor!" and you say, "Yes, I said it." No. And do not say, "We are like that. We are angry people in our family." God knows; that is why He gave Jesus. Now that He has given Jesus, what are you doing about it? Character. I am not condemning you. You get the idea. But it is important to allow the character of the Spirit to find expression in you.

CHAPTER TEN

THE POWER OF GOD

The gospel is not fully preached until the power component is there.

THE FIFTH ASSIGNMENT

WHAT IS THE FIFTH assignment of the church? To be revealers and dispensers of God's supernatural power, and to use that power to bring supernatural solutions: solutions that prove that Jesus is Lord, and solutions that reveal His love to the nations.

Acts 10:38: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil."

Let me tell you this. A powerless church has failed in one of her mandates to the nations, because there are solutions science cannot provide. Machines can diagnose sicknesses, but they cannot diagnose demons. Machines cannot diagnose causes. They cannot diagnose yokes. They can only diagnose the effect.

So you need a generation of men and women who carry power: not just men of God, but believers. Supernatural power to heal, to deliver, to set free, and to speak God's counsel to the nations.

NOT JUST FOR PASTORS

Someone comes to you and says, “Sir, I know you are not a pastor, but you are a believer. My family is going through all kinds of things.” And you say, “In the name of Jesus, I stand as the king and the priest that I am, and I make declarations over your life. Let favor come. Let lifting come.” And they say “Amen.” You are not a pastor; you are not running any church. But you are a believer who understands that you are part of the church, and you have dispensed the power of God.

One of our lovely people sent me a text this morning while we were on our way here. He said he had prayed for someone, and it was a very dramatic miracle. He was surprised, and so impressed that he had grown to the point where he could pray and see such a miracle. He said, “Well, it may not mean much to you, sir, but honestly, to me, this thing is working.” And I said, “No, it means much to me, because if it happens only in my life, I have failed.” The joy is that it also goes to you: “For the promise is unto you, and to your children, and to all that are afar off.”

That is why, when we hold programs like this, we also allow the power of God, the little that has been placed upon our lives, to be extended to as many as are willing to receive: not just supernatural solutions, but the grace to replicate them. Someone is carrying that grace, in the name of Jesus. I say it to you: someone is carrying that grace, and at the end of this conference you will go back an inferno of fire. You will speak, and your words will be like fire, in the name of Jesus Christ.

MIRACLES IMPRINT THE REALITY OF GOD

How many of Reverend Uma Ukpai’s messages can you remember? Very few. But how many miracles through his life can you remember? Many.

Let me tell you what the miraculous does. It imprints upon the minds of people the reality of a God who is alive. Miracles are powerful. They go beyond showing that the vessel is anointed. They remind people that there is a God.

When you watch a real miracle happen, whether you believe in God or not, your heart will not let you be until you get back home. "Ah, this man got up from a wheelchair. I saw it. This dead baby came back to life. I saw it. This stage-four cancer: I saw it." Especially if you are a doctor.

FULLY PREACHED

Do you know why the preaching of the gospel is very slow? We understand the message, but we have not received the power that should back the message.

Romans 15:19. Do not forget this scripture.

> **ROMANS 15:19**
> *Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.*

The gospel is not fully preached until the power component is there. You can preach a sincere message, but do not just say God heals; show that He heals. Do not just say God lifts; show that He lifts. There is a generation that wants to see, not just hear. The Bible says, "O taste and see that the LORD is good."

I am praying for someone, in the name of Jesus, from the men of God to everyone across this place: nobody will doubt your gospel from today. Your gospel will not only be a gospel of truth; it will be a gospel of power. While you are speaking, the sick will be healed. While you are speaking, the oppressed will be delivered, in the name of Jesus Christ.

I assure you, some of you, as you get back home, will not even be preaching. You will just be talking to someone, and the next thing, the demons will leave them,

the troubles will leave them, and they will say, “Come, let us go to the house of your God. I want to serve your God.” I speak it over you in the name of Jesus.

A BUSY GENERATION

Let me tell you this. The generation you have been called to serve is too busy to hear you. You must know how to attract their attention. Asking them to give you their attention will be a waste of time.

No generation has been busier than this one. There are apps, there is social media, there are programs. So when you say, “Come, I have something to tell you,” you are wasting your time. It takes a fire burning. The Bible says, where the carcase is, there the eagles gather. When God wanted to attract Moses, He set the bush on fire.

"I NEED RESULTS"

Listen. When God showed me years ago that He would be sending me to the nations, I prayed a prayer. I had read the stories of men like T. L. Osborn. I said, “Lord, You can trust that I will not pervert the truth, but I need results. You cannot send me to peoples and governments and tribes and nations without them. Some of these people have heard what I want to say, but they want to see what they have not seen before.”

I can tell you firsthand, by the mercy of God: power makes the business of soul-winning easy. Something happens to men when they see a demonstration of the grace of God in a way that is incontestable and undeniable.

Go and read the stories of our fathers of faith. Many of them were not that educated. They did not know Greek, Hebrew, Aramaic and Latin. They did not know that church was called *ecclesia*. They would just come and tell you that Jesus is the way, the truth and the life, and that no man comes to the Father but by Him. Before they were done speaking, someone would rise from a

wheelchair. Before they were done speaking, someone would be freed from ten years of madness. How do you deny that? Let me tell you: no technology has been invented that makes people ignore power when they see it.

ASSUMED POWER

East of the Niger, today and tomorrow we are going to be crying for a restoration of power. I am telling you, men of God, we need to pray. This assumed power we have: the nations have refused to recognize it. “You know, I am anointed.” They cannot see it, sir. It is like a woman saying, “I am nine months pregnant.” Should it not be visible?

Genuine power: so that by Sunday, when you mount the pulpit and say, “Let us just lift our hands to worship,” someone will tell you that something happened to them right there. May God restore power. This is why I came. This is my assignment. I cannot preach a gospel that does not have power. No, sir. I have seen the power of God. I know what it can do.

Worshipers, do not just carry songs. Carry power, so that as you open your mouth to sing, power is released.

Let me speak to the young people here. The East will not hear you. They are too busy solving their problems. Ask God for power. We need the emergence of men and women who carry power, so that when they tell you, “A woman is dying; she has dried up; Mama is already dying. Jesus, can You do something?” you will step in and say, “The life of God flows through me. Mama, give me your hands,” and you will lift her up.

IT BRINGS ARGUMENTS TO SILENCE

I do not mean to brag. I am not someone who likes talking about these things. But I have seen miracles, and I have seen what they do to the hearts of men. I have seen the most rebellious men and families, intellectuals who vowed, "Forget about this Jesus thing." Not when they see power. It brings arguments to silence.

How do you explain a child who cannot talk, cannot walk and cannot see, an autistic child, who in one moment is running and talking and calling his father? How do you explain that?

Let me tell you the truth, gentlemen. Cry for power. I will tell you a secret: cry for power. Not power to throw people down, but power to influence outcomes, so that you can stand over Enugu, over Anambra, and declare what will happen by this time tomorrow.

CHAPTER ELEVEN

A CRY FOR POWER

There are destinies that are depending on the power you receive.

THE GOD OF POWER

PLEASE RISE TO YOUR FEET. Let us pray. We will continue tomorrow, but let us pray for five minutes.

Look at me. Do you still believe the blind can see? I am not asking everybody; I am asking you. Do you still believe the blind can see? Do you still believe the deaf can hear? Or have you forgotten the God of wonders?

Let me introduce the God of power. You have seen the God of wisdom, but behold the God of power. “Ah Lord God, thou hast made the heaven and the earth by thy great power.”

Do you still believe God raises the dead? Do you still believe God can change a hardened heart? We want to hear testimonies of the supernatural: not once a year, not once a month, but every day. That a dead man just rose up, not stage-managed, not assumed. That Mama got up from her bed.

Pray in the spirit. Lift your voice and pray. We cry for power, for the church that will demonstrate the God of power.

Say, “Father, in the name of Jesus, I am available. Let Your power rest upon my destiny.” Open your mouth and pray. Power in the marketplace, power in

government, power in ministry. Pastors, can we cry for power? Enough of stories. Can we genuinely cry for power? In Jesus' mighty name we pray. In Jesus' victorious name we pray.

SOMETHING MUST REST UPON YOU

Please let me encourage you. Fire is burning in this place. Tomorrow, throughout the sessions, morning and evening, please make sure you participate. There is something I want to show you before we do the impartation. Something has to rest upon you. Maybe not everybody, but something has to rest upon you. You should not just wait until next year and come again to register your attendance. No way. You carry grace.

There are destinies that are depending on the power you receive. Do not let them die, in the name of Jesus Christ.

Let us wrap up for now. Tomorrow I will be showing you a few things about the church. I will show you why we are not experiencing the power of God. I will show you something God opened my eyes to see.

Bishop, thank you. All I can tell you is thank you for the discernment to have chosen this topic. It is the most relevant topic for the hour.

PART OF THE BODY

Please let me have your attention for one minute. The foundation of a glorious church is that you submit yourself to the head of the church, who is Christ. You can come into a building as a member of the church, but if you are not submitted to the head of the church, you are not truly part of it. Any part that is not connected to my body is not part of my body. You cannot carry another person's liver and say it is your own. No. If it is part of me, it has to be connected, and then it is regulated by my head.

Many of us are here; you attend church, but you are yet to truly make that decision for Jesus. Wherever you are, we are in a day when we do not play games anymore. Fire is burning across the nations. There used to be a song we sang in those days all over the world, about the Spirit moving all over the world, as the prophet said it would be, and about the glory of the Lord covering the earth as the waters cover the sea.

So I am going to count from one to five. Please make sure you do not just run out because you are emotional. Make sure you are serious. I am calling on a brother, a sister, someone who is saying, "Apostle, Bishop, I truly want to make it right with Jesus." Not because you see others coming and you run out. No. Please, no jokes, no games. This is very serious.

To someone here who is saying, "Apostle, I heard you, and I heard God through you. I know that I need to become part of the church." If you are not in Christ, you are not part of the church. And I am calling on someone who is saying, "I want to rededicate my life to Jesus." Two calls in one.

Wherever you are, begin to run and come and stand here. By the fifth count, you should be standing here. No fear, no shame. Do not wait for anyone to be the first. Please leave your seat and run. Let us celebrate them as they come.

You want to make it right with Jesus? Here is your chance. I see you coming from everywhere. Please do not kneel; stand, so that there is space for others. "Apostle, I am coming to Jesus. I need to make it right with Jesus once and for all."

To those who are connected across the globe on all the social media platforms: please make sure you open up your heart and participate in making this decision. We have to get it right. Young and old, male and female, come.

"Apostle, I think I am a good person, but I am not sure whether I am saved or not." Join them. You can have the assurance of salvation once and for all. Let us celebrate Jesus for this harvest.

THE PRAYER OF SALVATION

Now, please look at me, all of you. The Bible says, "Him that cometh to me I will in no wise cast out." You have come to Jesus. I want you to come with joy, knowing that this will be the beginning of a new season.

Remember I told you there is a translation from the kingdom of darkness into the kingdom of God's dear Son. That is what is about to happen to you right now. No matter how your life has been, He is able to give you a brand-new life right now.

Lift your right hand high above your head, and say this as loud and as clear as you are able:

Say: "Lord Jesus, I love You with all my heart. I believe You are the Son of God. I believe You died for my sin. Right now, I receive Jesus into my heart. Be my Savior, be my Lord and be my King. From today, I am Your child. I live for You all the days of my life. Amen."

Keep your hands lifted. Father, we thank You for the fathers, mothers, uncles, aunties, brothers, sisters and children who have come declaring Your lordship. Your word says that as many as come to You, You will in no wise cast out. I decree and declare, by the authority of Scripture… Some of you are crying. Do not be ashamed of your tears. This is the beginning of a new day for you.

In the name of Jesus, upon your confession and your profession of faith, I declare that the power of sin, Satan, hell and the grave is broken over your life. From tonight, you are children of the Most High. You are part of the church of the Lord Jesus Christ. Congratulations. In Jesus' name we pray.

Now, please, all of you, look at me. Let me give you one instruction. Please move to my left, which will be your right. There are trained officials there who will pray with you and have a word with you. Please cooperate with them. You will

not be there for too long, and then you will be back in your seat. Let us celebrate them as they go.

TOMORROW

Again, let me join my voice with the bishop's and encourage everyone: please be here tomorrow, promptly, at whatever time you are told. We will be taking the journey higher, and God will help us. By evening, I will be ministering to you, ministering to the sick, and we will be trusting God to do mighty things.

And I pray that some of you, particularly the pastors who traveled here with hunger, desiring to access grace: your portion will rest on you, in the name of Jesus. The Lord bless you. Let us give Jesus a big hand of praise.

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ABOUT THE SPEAKER

Apostle Joshua Selman is a Nigerian minister of the gospel, teacher of God's Word, and the founder of Eternity Network International (ENI), the ministry behind the widely known Koinonia meetings.

His ministry is marked by deep scriptural teaching, prophetic insight, and a strong emphasis on intimacy with God, spiritual growth, and the accurate understanding of kingdom principles.

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“Do not wish it; pray it. Do not discuss it; pray it.”

APOSTLE JOSHUA SELMAN