

**THE CHURCH OF PENTECOST
UK**

GRACELAND DISTRICT

MEMBERSHIP HANDBOOK

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WELCOME MESSAGE

Welcome! We are glad you worshipped with us and have made the decision to join our family! We are pleased to accept you into the fellowship of believers and appreciate your membership as an opportunity to partner with you in your spiritual journey with our Lord and Master, Jesus Christ. Membership is a major decision in one's life, but the commitment that we ask from you is one that anyone who loves God and wants to move forward in their spiritual life can make. We encourage you to prayerfully read through this handbook and participate actively in the new members' classes meant for your orientation as a new member of the Church. We look forward to getting to know you better so that we may be a blessing to each other. We believe there is an important place for you in this church! God loves you, and we love you. You are valuable and precious in His sight.

“May the Grace of our Lord Jesus Christ, and the Love of God the Father, and the Fellowship of the Holy Spirit be with you now and forevermore” (2nd Corinthians 13:14).

INTRODUCTION

Every church denomination has distinctive attributes and characteristics that distinguish it from others, and the Church of Pentecost (CoP) is no exception. This manual seeks to orient new members of CoP and refresh the memories of members on who we are as a church, what we believe, how we uphold our beliefs, and how the church is governed as an organisation. The primary purpose of this manual is to integrate new members into the CoP family who were previously non-CoP Christians but have decided to join the CoP. At the end of the lessons outlined in this manual, new members are expected to be familiar with the beliefs, practices, and governance system of the CoP, while progressing steadily toward spiritual maturity as required of Church members. We believe graduates of this course will have a fulfilling and blessed Christian ministry experience that will enhance their growth in the Church of Pentecost.

THE PURPOSE OF THE CLASS

The new member's class is intended to teach, guide, and induct the new member into the beliefs, goals, vision, and doctrine of the Church of Pentecost in the UK. The class will run for 12 weeks, providing an opportunity for member to interact with the church's tenets and biblical beliefs to decide if this is the church for them. The class covers a wide range of biblical and Pentecostal teachings useful for the new convert, the new member seeking to join the Church of Pentecost, and the member who has transferred from another District or branch of the CoP. The class provides a brief yet comprehensive history and progress of the CoP. It also explains

the standards, responsibilities, and benefits of membership. Mastery of CoP's beliefs, practices, and teachings will help members to maintain a positive, united, and committed relationship for church growth. The class will equip members with the requisite knowledge for participating and immersing themselves in the church's life.

Week 1: Who are we?

The Church of Pentecost: History, Covenant, Mission, and Governance

Main Text: Psalm 105: 8-15

Memory Verse: He permitted no one to do them wrong; Yes, He rebuked kings for their sakes (Psalm 105:14, NKJV)

Classical Pentecostals

The Church of Pentecost is a classical denomination. “Classical Pentecostals” refers almost exclusively to those denominations that believe that Spirit-baptism is a second work of grace separate from and after conversion, and that the initial physical evidence of this experience is speaking in other tongues. They trace their origins to-directly or indirectly to the Azusa Street revival in Los Angeles (1906-1908). Moreover, Classical Pentecostals stress the indwelling and in-filling experience of the Holy Spirit as evidenced through spiritual giftings and fruit-bearing. In addition, Classical Pentecostal theology is predominantly built on the four-square gospel: (i) Jesus Christ the Saviour; (ii) Jesus Christ the Sanctifier; (III) Jesus Christ the Healer; and (iv) Jesus Christ the Soon Coming King.

Brief History of the Church of Pentecost

The Church of Pentecost had very humble beginnings, dating back to the dedicated ministry of Pastor James McKeown (1900-1989), an Irish Missionary sent by the Apostolic Church, Bradford, UK, to the then Gold Coast (now Ghana) in 1937. Pastor McKeown came to nurture a group of believers of the Apostolic Faith yearning for the fruit and power of the Holy Spirit.

The group was based in Asamankese, a town in the Eastern Region of Ghana, led by one Peter Newman Anim. The Group split in 1939 under doctrinal differences into the Christ Apostolic Church and the Apostolic Church, Gold Coast. The latter grew rapidly under Pastor James McKeown. A constitutional crisis in the Church in 1953 led to the founding of the Gold Coast Apostolic Church with Pastor James McKeown as leader. On the Gold Coast’s attainment of independence in 1957 and its adoption of the name Ghana, the Gold Coast Apostolic Church was renamed the Ghana Apostolic Church. The Church later adopted the name “The Church of Pentecost” on 1st August 1962.

Brief history of the Church of Pentecost, UK

In the UK, the church began as a fellowship among Ghanaian migrants through the Pentecost Association of the UK and Eire (PAUKE) before formal assemblies were established in London in the late 1980s and early 1990s. Under the pioneering leadership of Pastor Kwame Blankson,

the movement expanded rapidly, growing from 30 members in 1989 to 1,000 by 1996, with multiple assemblies across London. Successive resident missionaries extended the church's reach beyond London to cities such as Glasgow, Manchester, Birmingham, and Cardiff, while also initiating international missions in places like Greece, Israel, Seychelles, and Mauritius. By 2014, COP-UK had over 13,000 members, and by 2019, this had grown to more than 19,000 across 159 branches. Today, COP-UK continues to thrive under the leadership of its 7th National Head, Apostle Dr. Lord Elorm Donkor, while remaining deeply committed to evangelism, missions, and spiritual growth.

God's covenant with the Church of Pentecost

The Church of Pentecost has a divine destiny. It is marked out distinctively by her unique covenant and relationship with God.

God's Part

God's first Covenant with The Church of Pentecost dates back as far as 1931. This was confirmed in 1940 at the Easter Convention in Winneba and was reconfirmed at the 1948 General Convention at Koforidua. 'It is not because of how few or many you are in membership, but according to My divine and eternal purpose and goodwill for My Church.

- a. That God would raise a nation out of Africa that would be a spearhead and light to the world, heralding the Second Coming of Jesus our Lord.
- b. That the Gold Coast has been chosen to fulfil this eternal will and purpose of God.
- c. That God would accomplish this through a white missionary in future, and the group would, through many trials, tribulations, temptations, and persecutions be nurtured, protected and grow up spiritually and numerically, and become a great international Pentecostal Church, which would send out missionaries from the country, the Gold Coast, to all parts of Africa and the world as a whole.
- d. God would call out men according to His own choice from time to time.
- e. That God would ensure that 'No weapon that is formed against the Church will prosper, and every tongue that rises against it in judgment shall be condemned. For this is the heritage of the servants of the Lord and their righteousness is of Him,' says the Lord.
- f. That God would meet the Church's financial needs in season and out of season, for all other Churches to acknowledge that his divine presence, blessings, and glory are with the Church.
- g. That He would pour abundant spiritual gifts on both men and women.

- h. That God would from time-to-time prune and purge His Church of all parasites, pests, personality cults, false doctrines, social and religious evil to make her holy and radiant. This will portray His divine presence, radiance, and glory in her spiritual and physical performances, to avoid spiritual decline and apostasy.

The Church's Part

- a. That the Church would know and understand His ways and obey His voice and commandments, so that the Church would keep herself holy, blameless, and pure.
- b. That the Church would make disciples for the soon-coming Christ.
- c. That the Church is not to love and learn the things of the world nor its ways, for His ways are different from the ways of the world. Therefore, she should not imitate worldliness or any form of religious sects, organisations, or 'Churches' for He has chosen the Church to be holy, righteous, faithful, humble, and obedient. She should be a different model and a peculiar people, to show forth His divine virtues to angels.
- d. That the Church should not be covetous, money-minded, selfish, proud, arrogant, and stubborn in her ways.
- e. That to have a pure, disciplined, holy Church (which can stand the test of time), holiness should become her watchword throughout her entire life.
- f. That the Church should not owe any man, borrow or seek financial aid, loans or grants from anywhere, as God is her eternal riches treasury, and that He can sustain the Church in all her needs.
- g. That the gifts that would be given by God must be controlled so that Satan would not use them to his advantage. That the Church should remember not to harbour sins, evil deeds, and evil people among her membership, but rebuke, discipline, and restore backsliders in the spirit of love, compassion, and patience. For if the Church would hearken to His voice and obey His precepts, she would be blessed among her peers.

The Church's mission and vision statements

Vision Statement: To become a global Pentecostal church that is culturally relevant in vibrant evangelism, church planting, discipleship, and holistic ministry.

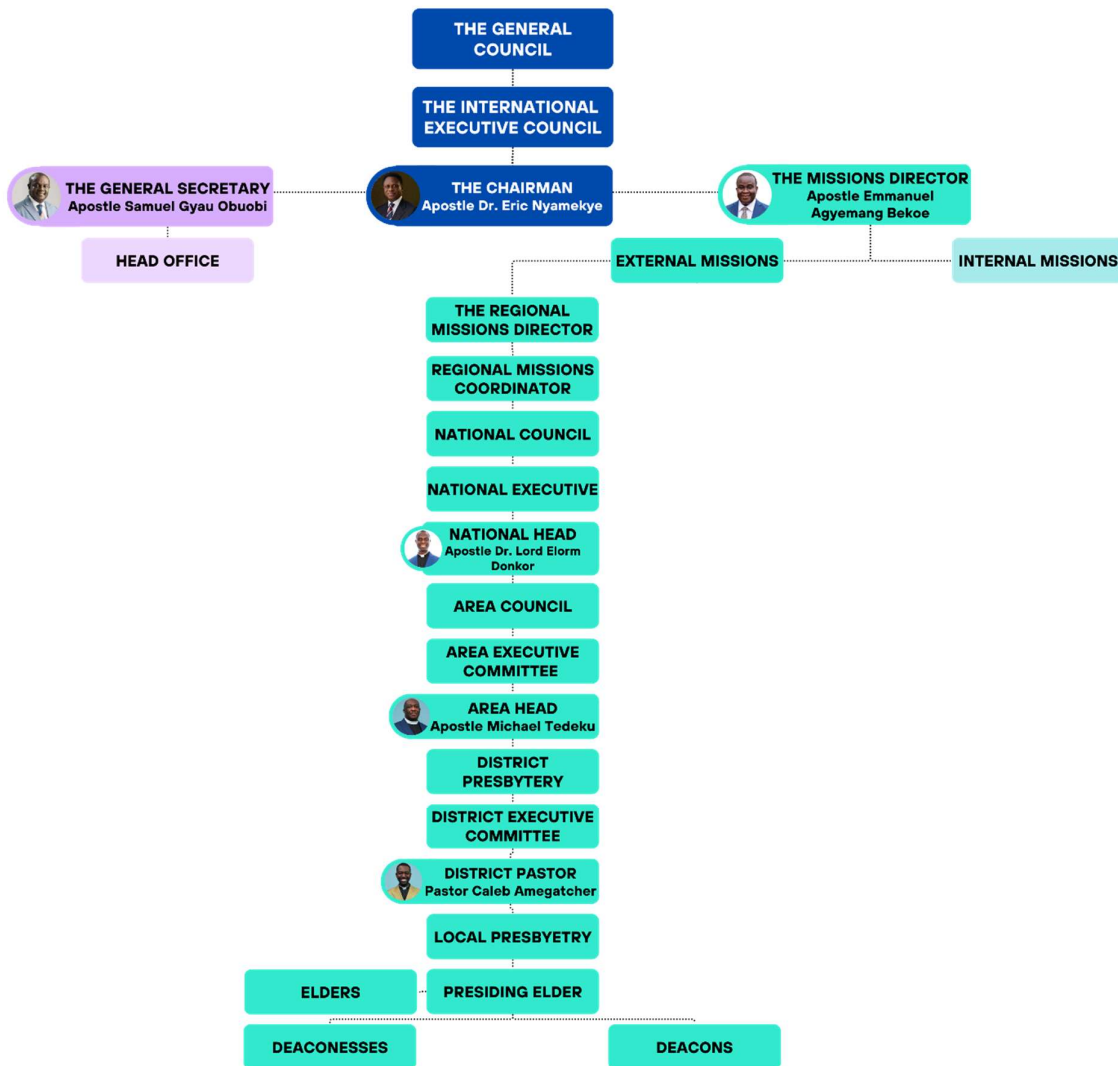
Mission Statement: We exist to establish healthy, responsible, and self-sustainable churches, filled with committed, Spirit-filled Christians of character, who will impact their communities for Christ.

Governance system and structures of the Church of Pentecost

Church government is a necessary concept for the prudent management of every church. As every church grows with various kinds of ministries, committees, and other administrative demands, there is an equally the need to set up a prudent governance system and structures that will guide the church in its activities. Although in Colossians 1:8, it is stated that Jesus Christ is the head of the Church, He has also vested His power and authority into persons in authority in the church to govern it to His likeness (Acts 14:23; 20:28; Titus 1:5).

By church government, we believe that Christ, the owner of the Church (Matthew 16:17), calls people into His church, assigns them specific leadership responsibilities, and expects them to govern the church in accordance with His will. It is against this backdrop that the CoP also has a very prudent and strong governance system that has kept the Church thus far. Members of the Church are required to have at least basic information and knowledge of the Church's governance system as well as its structures. In this section, we shall look at the organogram of the Church.

Organogram of the Church of Pentecost



Questions for discussion

1. How did the ministry of Rev. James McKeown and the early doctrinal disputes shape the identity and eventual growth of the Church of Pentecost in Ghana and beyond?
2. In what ways did the migration of Ghanaian Christians to the UK contribute to the establishment and rapid expansion of COP-UK?
3. The covenant of God with the Church of Pentecost emphasises both divine promises and the responsibilities of the church. Which aspects of this covenant stand out most to you, and why?

4. Considering the mission and vision statements of the Church, how can COP remain “culturally relevant” while also preserving its distinctive holiness and spiritual values?
5. Why is a strong governance structure important for a rapidly growing church like COP, and how does it reflect biblical principles of leadership and stewardship?

Conclusion

In conclusion, the Church of Pentecost has grown from its humble beginnings under Rev. James McKeown in the Gold Coast to become a global Pentecostal movement with a strong presence in the UK and beyond. Rooted in God’s covenant promises, the church has endured trials, expanded across nations, and continues to uphold its mission of evangelism, discipleship, and holiness. Its governance structure ensures order and growth, while its vision and mission emphasise cultural relevance, spiritual impact, and community transformation. Today, the Church stands as a testament to God’s faithfulness, a vibrant international body committed to preparing the world for the soon-coming Christ.

Week 2: What do we believe? I

Tenets of the Church of Pentecost

Main text: 2 Peter 1:5-10

Memory verse: That all may be rooted and built up in him, strengthened in the faith as they were taught and overflowing with thanksgiving (Colossians 2:7)

Background

Pentecostals came out of the Evangelicals; thus, our theology is like theirs. However, there are a few significant divergent views, especially when it comes to the gifts of the Spirit and healing. Over the years, The Church of Pentecost, originating from the Apostolic Church, has retained the beliefs of Pentecostal churches, which emerged in the early twentieth century, often referred to as classical Pentecostals. However, there are also some minor differences among these Pentecostal churches. As new churches are established almost daily, and new doctrines keep emerging, it is not uncommon for old churches to lose or adulterate their core doctrines.

The Church of Pentecost deems our tenets or beliefs as one of the most critical aspects of our worship because it forms the basics of the Christian doctrine. Once you get it right, you will be able to grow in the Christian faith. For this reason, the founding fathers and other leaders of the church have prayerfully and thoughtfully selected 11 doctrinal beliefs of The Church of Pentecost with accompanying Scriptures to facilitate study and understanding.

The bible and One True God

1. **The Bible:** We believe in the divine inspiration and authority of the Holy Scriptures. We believe that the Bible is infallible in its declaration, final in its authority, all-sufficient in its provisions, and comprehensive in its sufficiency (2 Timothy 3:16; 2 Peter 1:21).
2. **The One True God:** We believe in the existence of the One True God, Elohim, maker of the whole universe; indefinable but revealed as Triune God – the Father, the Son and the Holy Spirit (Genesis 1:1; Genesis 1:26; Matthew 3:16, 17; 28:19; 2 Corinthians 13:14); one in nature, essence and attributes – Omnipotent (Deuteronomy 6:4; Job 42:2; Isaiah 46:9, 10; Revelation 19:6); Omnipresent (Psalm 139:7-12; 147:5); Omniscient (Job 42:2; Isaiah 46:9, 10; Acts 5:4-5)

Questions for discussion

1. What are your thoughts on the two tenets discussed today?

2. When we say the Bible is infallible and final in authority, how should that guide the way we make decisions or handle challenges in everyday life?
3. How have you personally experienced the Bible as inspired by God, maybe in a verse, a story, or a moment when Scripture spoke directly to your situation?
4. What does believe in God as Father, Son, and Holy Spirit mean to you in your walk with Him?
5. How does knowing that God is all-powerful, always present, and all-knowing give you confidence or comfort in times of difficulty?

Conclusion

The Church of Pentecost stands firmly on its biblical foundations, recognizing that true growth in the Christian faith begins with sound doctrine. While new movements and teachings continue to arise, the church remains committed to safeguarding the core beliefs passed down by its founders and grounded in Scripture. These doctrinal tenets, such as the authority of the Bible and the reality of the One True God, serve not only as guiding truths for worship but also as anchors that preserve the purity of our faith. By upholding these teachings with prayer and diligence, the Church of Pentecost ensures that every generation is equipped to live out a vibrant and uncompromising Christian witness.

In summary, our faith rests firmly on the unchanging Word of God and the unshakable truth of the One True God. The Scriptures, divinely inspired and completely sufficient, serve as our ultimate guide for life, faith, and practice. At the same time, we worship and serve Elohim, the Triune God who is Father, Son, and Holy Spirit, eternal in His nature and perfect in His power, presence, and wisdom. Together, these truths remind us that our foundation is secure; God has revealed Himself through His Word and by His Spirit, and as His people, we are called to trust, obey, and glorify Him in all things.

Week 3: What do we believe? II

Tenets: Man's depraved nature; The Saviour; Repentance, Justification, and Sanctification

Main Text: Romans 3:21-26

Memory Verse: For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. (Romans 6:23)

Background

We are continuing our lessons on the core beliefs of the Church of Pentecost. In our previous lesson, we discussed 'The Bible and The One True God'. Today, we will consider three additional tenets, address the depravity of mankind and their need for a saviour, met in the person of our Lord Jesus Christ.

1. **The depraved nature of humanity:** We believe that "all have sinned and come short of the glory of God" (Genesis 3:1-19; Isaiah 53:6; Romans 3:23), and are subject to eternal punishment (Matthew 13:41, 42; Romans 6:23), and need Repentance (Acts 2:38; Matthew 4:17; Acts 20:21) and Regeneration (John 3:3, 5; Titus 3:5).
2. **The Saviour:** We believe humanity's need of a Saviour has been met in the person of Jesus Christ (Matthew 1:21; John 4:42; Acts 2:36; Ephesians 5:23; Philippians 2:6-11), because of His Deity (Isaiah 9:6, John 1:1; John 20:28; Romans 9:5; Titus 2:13-14), Virgin Birth (Isaiah 7:14; Matthew 1:18; Luke 1:25-26), Atoning death (Romans 3:25; Hebrews 9:22; 1 John 2:2), Resurrection (Matthew 28:5-7; Acts 2:24; Acts 2:36; Acts 10:39-40; 1 Corinthians 15:3-4) and Ascension (Acts 1:9-11; Acts 2:33-36), His Abiding Intercession (Romans 8:34; Hebrews 7:25) and His second coming to judge the living and the dead (Acts 1:11; Acts 10:42; 1 Thessalonians 4:16-18, 2 Timothy 4:1; Revelation 22:12, 20)
3. **Repentance, Justification and Sanctification:** We believe all humans have to repent and confess their sins before God (Luke 15:7; Acts 2:38; Acts 3:19; Acts 17:30), and believe in the vicarious death of Jesus Christ before they can be justified before God (Romans 4:25; 5:1). We believe in the sanctification of the believer through the working of the Holy Spirit (1 Corinthians 1:30; 6:11) and God's gift of eternal life to the believer (John 17:2, 3; John 10:27, 28; Romans 6:23b; 1 John 5:11-13).

Questions for discussion

1. In what ways do we see the truth of “*all have sinned and come short of the glory of God*” (Romans 3:23) in our world, and how does this understanding shape the need for repentance and regeneration?
2. How do the different aspects of Jesus Christ’s life and work (His deity, virgin birth, atoning death, resurrection, ascension, and intercession) uniquely qualify Him as the only Saviour for humanity?
3. What does true repentance look like in daily life, and how does believing in Christ’s sacrifice change the way we see ourselves before God?
4. How can we allow the Holy Spirit to continue the work of sanctification in us, and what practical steps can we take as a group to encourage one another in this journey?

Conclusion

In light of humanity’s fallen nature and desperate need for redemption, the Scriptures clearly point us to Jesus Christ as the only Saviour and hope of eternal life. Through His divine nature, sacrificial death, resurrection, and ongoing intercession, He has made a way for all who repent and believe to be justified and sanctified before God. This gift of salvation, offered freely by grace, calls us to repentance, faith, and holy living by the power of the Holy Spirit. Ultimately, the message of the gospel assures us that those who place their trust in Christ will not only be forgiven and renewed but will also share in the promise of everlasting life in His presence.

Week 4: What do we believe? III

Tenets: Tithes and Offering; The ordinances of baptism and the Lord's supper or communion; Marriage and Family Life

Main Text: John 3:3-7

Memory Verse: Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word. (Ephesians 5:25-26)

Background

We will continue our lessons on the core beliefs of the Church of Pentecost. In our previous lesson, we discussed Man's depraved nature; The Saviour; Repentance, Justification, and Sanctification. Today, we will consider three additional tenets, tithes and offerings; the sacraments of baptism and the Lord's Supper (Communion); and Marriage and Family Life.

- 1. Tithes and Offerings:** We believe in tithing and the giving of free will offerings towards the cause of carrying forward the Kingdom of God. We believe that God blesses a cheerful giver (Genesis 14:18-20, Malachi 3:6-10, Matthew 23:23, Acts 20:35, Hebrews 7:1-4, 1 Corinthians 16:1-2, 2 Corinthians 9:1-9).

- 2. The Sacraments of Baptism and The Lord's Supper (Communion):** We believe in the sacrament of Baptism by immersion, as a testimony of a convert who has attained a responsible age of thirteen (13) years (Matthew 3:16; 28:19, Mark 1:9-10; 16:16, Acts 2:38). Note that infants and children are not baptised but are dedicated to the Lord (Mark 10:13-16, Luke 2:22-24; 34). We believe in the ordinance of the Lord's Supper, which should be partaken by all members who are in full fellowship (Luke 22:19-20, Acts 20:7, 1 Corinthians 11:23-33).

- 3. Marriage and Family Life:** We believe in the institution of marriage as a union established and ordained by God for the lifelong, intimate relationship between a man as husband and a woman as wife, as biologically defined at birth. We believe that God instituted marriage primarily for mutual help, fellowship, and comfort that one ought to have for the other and for honourable procreation of children, and their training in love, obedience to the Lord, and responsible citizenship (Genesis 2:18; 21-25, Matthew 19:4-6, 1 Corinthians 7:1-2, Ephesians 5:21-33; 6:1-9).

Questions for discussion

1. What is the “tithe,” and why is it significant to demonstrate faithfulness in our tithing as CoP members?
2. How is offering different from tithing, and in what condition must we offer, according to the bible?
3. What is CoP’s stance on water baptism, and how does it affirm the biblical position on water baptism?
4. What is the significance of the Lord’s supper, and does it in any way relate to a Christian’s salvation?
5. What is CoP’s stance on marriage, and how does it compare with some of the ideas on marriage in the world?

Conclusion

In the context of varied teachings and ideas about tithing, offering, and marriage, God clearly points us to search the scriptures deeply. Although he is rich, all for our sake, he became poor that we may become partakers of his glorious inheritance. In that regard, the Lord calls us to be faithful in our tithing, offerings, and marriage. In remaining faithful to these tenets, the Lord promises to be faithful to us. Ultimately, our responsibility is not to doubt and question the validity of these beliefs in our contemporary world but to receive them into our hearts and walk faithfully in them as children of light.

Week 5: What do we believe? IV

Tenets: Baptism, Gifts and Fruit of the Holy Spirit; Divine Healing; The second coming and the next life.

Main text: Act 1:9-11

Memory Verse: How God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. (Acts 2:38).

Background

In our previous lesson, we discussed tithes and offerings, as well as the sacraments of baptism and the Lord's Supper (Communion), and Marriage and Family. We will complete our lessons on the core beliefs of the Church of Pentecost by examining the tenets of Baptism, the Gifts and Fruits of the Holy Spirit, Divine Healing, the Second Coming, and the Next Life. Baptism, Gifts, and Fruit of the Holy Spirit:

1. **Baptism, Gifts, and Fruit of the Holy Spirit:** We believe in the baptism with the Holy Spirit for believers with the initial evidence of speaking in tongues (Joel 2:28-29, Acts 2:3-4; 38-39; 10:44-46; 19:16) and in the operation of the gifts and the fruit of the Holy spirit in the lives of believers (Romans 12:6-8, 1 Corinthians 12:8-11; 28-30, Galatians 5:22-23).
2. **Divine Healing:** We believe that the healing of sicknesses and diseases is provided for God's people in the atonement (Isaiah 53:4-5, Matthew 8:7, 13; 16-17, Mark 16:17-18, Luke 13:10-16, Acts 10:38, James 5:14-16). The Church is, however, not opposed to soliciting the help of qualified medical practitioners.
3. **The Second Coming and the Next Life:** We believe in the Second Coming of Christ and the resurrection of the dead, both saved and unsaved. They that are saved to the resurrection of life and the unsaved to the resurrection of damnation (Daniel 12:2, Mark 13:26, John 5:28-29, Acts 1:11; 10:42; Romans 2:7-11; 6:23).

Questions for discussion

1. What is the baptism of the Holy Spirit and how do you know you have received the baptism of the Holy Spirit?
2. Are the gifts of the Holy Spirit relevant for today? Discuss.

3. What is CoP's stance on divine healing, and how does it relate to seeking medical health?
4. When will the Lord come? Explain your answer with scriptural references?

Conclusion

In the context of varied teachings about the kingdom, CoP has held onto its classical Pentecostal doctrines. While other denominations deny that the baptism and gifts of the holy spirit are for today, CoP believes, teaches, and demonstrates these gifts through its members. As the church eagerly awaits the second coming of the Lord, we are encouraged by scriptures to walk in an abundance of spiritual gifts (1 Corinthians 1:7). The church expects members to walk in love and eagerly pursue spiritual gifts so that they would become vessels of honour, worthy for the master's glory.

Week 6: Living our Beliefs

Core values linked to tenets

Main text: Colossians 3:23

Memory Verse: Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age.” Amen. (Matthew 28:19–20).

Core Values

Core values are the foundational beliefs held by an individual or an organisation. They are often the guiding perspective that forms how we (or members of an organisation) behave around others. It reflects an organisation's mission statement, vision, and goals.

- 1. Evangelism:** It is the presentation of Jesus Christ in the power of the Holy Spirit, with the view that people will trust Jesus as Saviour and Lord and serve Him in the fellowship of the Church. Evangelism is the responsibility of every Church member and Minister. It is the prime duty of every believer to share his/her faith after conversion. Through cross-cultural, mission-oriented evangelism, Church members who travel to other countries preach Christ, plant Churches, and call for Ministers to pastor the same. Besides, as was the practice of the founder, Pastor James McKeown, we respond to calls to missions as led by the Holy Spirit.
- 2. Discipleship:** Discipleship is teaching and training believers to be like Christ in character and to make responsible choices. The emphasis is on holiness, righteousness, faithfulness, honesty, sincerity, humility, prayerfulness, and the leading of disciplined and responsible lives. This is done at the level of individuals, where mature members take up the responsibility to disciple new converts. The Church plays a leading role by providing systematic teaching and practical training. Such teaching emphasises the four-square gospel, which is Christ-centred: i.e., Jesus the Saviour, Healer, Baptiser and Soon-Coming King; the Tenets of the Church; Bible reading/ study and scripture memorisation and application of the word to life situations.
- 3. Ministry Excellence:** We seek to honour God who gave His best (Christ Jesus as the Saviour) by maintaining a high standard of excellence in all our ministries and activities (Colossians 3:23-24).

4. **Prayer:** Some of the normal practices are regular prayer for the Holy Spirit, baptism with the initial evidence of speaking in tongues. Emphasis is placed on the fruit and gifts of the Spirit in the life of the believer. Prayers are said for healing and deliverance of the afflicted as part of the initial exercises for salvation. Services are marked as truly Pentecostal, featuring praise and worship, teaching, the exercise of gifts, prayer, and testimonies.
5. **Ministry of the Holy Spirit:** We believe in the presence of the person of the Holy Spirit and that the Christian life can be led only by His enablement. The new birth is the work of the Holy Spirit, and then the baptism of the Holy Spirit for power to serve and the gifts of the Spirit for building the body of Christ. The Holy Spirit helps the individual to develop a Christ-like character, manifested through bearing the fruit of the Spirit. The leading of the Holy Spirit in all spheres of activity in the Church is paramount. The leading of the Holy Spirit has largely influenced administrative structures and all other Church distinctiveness.
6. **Leadership Development:** Leadership development is based on the apostolic foundation. Appointments and callings into leadership positions are based on character, charisma, and the leading of the Holy Spirit. Leadership development is from the grassroots level with members maturing to lead sub-groups, Ministries, Assemblies, Districts, and Areas. Team spirit with talent development shapes teamwork. Ministry is by both clergy and laity.

Conclusion

Values reflect the very fabric of every group, organisation, or nation. When firmly held, cherished, and practiced, the mission, vision, and goal of any church will flourish and be realised. There is a need to be intentional about the core values by living them in every sphere of our society. This will model the church's presence in every space and will empower us to possess the nations in accordance with Vision 2028.

Week 7: Church Ministries

Ministries and Other Ministries

Main Text: Romans 12:6-8

Memory verse: Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. (Mathew 20:26).

The CoP worldwide has predominantly five major ministries.

1. The Children's Ministry,
2. Youth Ministry,
3. Evangelism Ministry,
4. Women's Ministry
5. Pentecost Men's Ministry

However, there are other minor ministries within the church, such as the music ministry, the ushering team, the disciplinary team, and the follow-up team, to name but few. These ministries are formed to support and check on each member, respectively, also to report any problems they encounter to their ministry leaders in charge of them.

Church meetings and programs in a month

1. **Weekly Service:** The church has designated weeks for special programs. The local church meets on designated weekdays for teachings and prayer.
2. **Communion Service:** This is observed on the first Sunday of every month. Monthly tithes are expected to be paid on this day. Also, missions offering is given to support the work of missions.
3. **Gospel Sunday:** This is organised on the last Sunday of every month. It is dedicated to preaching the gospel and soul-winning both within and outside the church premises.
4. **Sunday Service:** It is the meeting day of the Church of Pentecost worldwide, with different times of meeting depending on various geographical locations of the globe.
5. **Home Cell Meetings:** Cell meetings are held on the Sunday preceding the Communion Sunday.
6. **Ministry Week:** The last week of the month, which is the week preceding the communion week, is set aside for meetings of the afore-mentioned ministries of the church. Specifically, the schedule is as follows:

- A. Monday – Youth Ministry.
- B. Tuesday – Women’s Ministry.
- C. Wednesday – Evangelism Ministry (program for the whole Church)
- D. Thursday – Pentecost Men’s Ministry.
- E. Every Friday is set aside for joint services for a specific ministry. In addition to these programs, there are designated weeks on the church’s calendar for the National, Area, District, Local Church, and ministries.

Questions for Discussion

1. How many major ministries does Cop have worldwide?
2. What are the meeting days and times for each CoP ministry at your centre?
3. Who can mention the minor ministries within the church Cop?
4. Is there any relationship between each ministry of the church Cop? Discuss
5. According to our study, is evangelism for only the evangelism ministry?

Conclusion

One of the pivotal roles of the local leadership is to support both old and new members to be aware of these structures and what they represent of the church. The church’s ministries provide an avenue for various leaders to nurture new members by mentoring them to understand their duties, responsibilities, and to encourage members to remain grounded in a ministry of their choice. Every member of CoP is a member of the Evangelism ministry and any other ministry of their choice. The ministries of the CoP are the church departmentalised, so to exempt oneself from the ministries is to exempt oneself from the church.

Week 8: Church Ministries

Membership

Main Text: 1 Corinthians 12:12-26

Memory Verse: So, in Christ we, though many, form one body, and each member belongs to all the others. (Romans 12:5)

Background

Membership in the church is not a man-made idea; it is a biblical principle. The early believers were added to the church (Acts 2:41,47) and devoted themselves to teaching, fellowship, breaking of bread, and prayer. They were not lone believers but part of a community where faith was nurtured, character was shaped, and mission was pursued together.

What Membership Is

To be a member of a Church is essentially a commitment to be an active part of a local body of believers. It is God who joins us together in unity to worship and work as one in His Kingdom. Membership happens in your heart when you recognise that God has joined you to us, and you feel that ‘this is my Church’. Every Church has its members, as well as those who just attend without making this heart-commitment. As a New Testament Bible believing church that upholds the commands of Christ, the basic mode of entrance into the local church of the CoP:

1. **New Birth:** Through acceptance of Christ as one’s Lord and personal Saviour, as well as baptism by immersion. The Bible says, ‘That if you confess with your mouth the Lord Jesus and believe in your heart that God raised Him from the dead, you will be saved’ (Romans 10:9 – NKJV).
2. **Transferring:** A member from any church who upholds similar doctrines as The Church of Pentecost and has been baptised by immersion in their former church may be accepted into full membership by the extension of the right hand of fellowship after going through the New Members’ class.

At Graceland, membership is a covenant relationship that connects you to a spiritual family and calls you to grow in Christ while serving others. To be a member is to be planted in the house of God (Psalm 92:13) with the expectation of flourishing and bearing fruit.

Who then is a member?

A member of Graceland CoP, therefore, has:

1. Accepted Jesus as their Lord and personal saviour.
2. Made an outward confession of their faith through water baptism.
3. In regular fellowship (attends church at least 12 times a year).
4. Has completed the 'New Members Classes' and made a decision that 'this is my church.'

Other Forms of Church Membership

1. **Friends of the Church.** These are people who like to fellowship with us from time to time but do not want to make the commitment required to be a full member.
2. **Backsliders.** In the Church of Pentecost, a backslider is a member who is absent from fellowship for 3 months or more (in a city or country). These are people who have been followed up on but still do not attend church services.
3. **Seekers.** Those who are yet to convert to Christianity and are yet to make a decision about converting. This also includes those who are looking for a church family and have yet to decide.

What Membership Is Not

Membership, however, must not be confused with salvation. Only Jesus saves, and salvation is received by grace through faith (Ephesians 2:8-9). Neither is membership a passive role, where one simply attends church without commitment; the Bible calls us to be doers of the Word, not hearers only (James 1:22).

1. **Church Membership does not save you.**

It is only Jesus who saves. Church membership rather provides an opportunity for you to know and grow in your relationship with God.

2. **It is not an unbreakable covenant.**

It is a heart-commitment that you only make for as long as you wish to be a member. If, for some reason, you feel unable to continue as a member, please inform your presiding elder or pastor.

3. **It does not give you authority in the Church.**

However, as a member, your insight will be welcomed and valued as someone who wishes the good of the Church.

4. **It is also not individualistic.**

Membership is about "we" and not "me," living in community and fellowship, not isolation (Acts 4:32).

Why is Membership Important

Membership matters because it is both a biblical command and a spiritual necessity. Scripture instructs us not to forsake assembling (Hebrews 10:25):

In a church family, we grow through discipleship, encouragement, and accountability, sharpening one another as iron sharpens iron (Proverbs 27:17).

Membership also provides access to the ordinances of the church, such as baptism, communion, child dedication, and marriage blessings (Acts 2:41–42).

Another key reason membership is vital is that it protects us from false teaching. Through pastoral oversight and sound doctrine, believers are safeguarded from spiritual error (Acts 20:28–30).

Membership also offers belonging to a family where we share burdens and celebrate victories together (Galatians 6:2; Psalm 133).

Furthermore, it provides a platform for service, allowing us to use our gifts in ministries, missions, and evangelism. Ultimately, it is in membership that we become fruitful and accountable, fulfilling Jesus' call to bear lasting fruit (John 15:16).

Questions for Discussion

1. Why is church membership essential for spiritual growth in today's individualistic culture?
2. In your experience, what blessings or challenges come with being an active member of a church?
3. How can PIWC Graceland strengthen its sense of community and belonging for both old and new members?
4. What steps can each member take to move from being passive to an active contributor in the church?
5. How does membership in a local church prepare us for our ultimate membership in God's eternal Kingdom?

Conclusion

Membership is a divine appointment—God places us in a church family for our growth, accountability, and mission (1 Corinthians 12:18). At Graceland being a member is not simply about belonging to an institution; it is about being part of a covenant community, called to live in holiness, serve with humility, and walk in unity. To be a member is to declare: “I belong here. I am planted here. I will grow, serve, and bear fruit here.” As we embrace true membership, we will see a stronger church, a healthier community, and a greater witness for Christ in our generation.

Week 9: The church and You

Church Culture

Main Text: James 1:21-27

Memory Verse: But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into his marvelous light. (1 Peter 2:9).

Background

Church culture relates to the customs, traditions, and practices that evolve within a religious community over time. In addition to a church's universal culture, local customs, historical events, or personal preferences of the congregation may often influence the church's culture. The following distinctive attributes help identify the Church of Pentecost as a church with a unique culture:

- a. Self-supporting attitude
- b. Faithfulness and integrity
- c. Distinctiveness in prayer.
- d. Church discipline without fear or favour, irrespective of position, race, or colour of members.
- e. Congregational worship is based on spirit and truth and not necessarily on location or structure.
- f. Fellowship and generosity.
- g. Respect for authority.
- h. Mutual respect and sense of belonging for all members without discrimination based on colour, gender, tribe, race, or nationality.
- i. Sacrificial service to the Church without expecting pecuniary reward.
- j. Neighbourhood Churches: small/medium-sized community-based Church policy promotes Church planting.
- k. Home cell system of fellowship fosters the creation of avenues for effective discipleship and promotes both numerical and spiritual growth.
- l. Total abstinence from alcohol, tobacco, and other hard drugs.
- m. Monogamous marriage is upheld as well as chastity before marriage.
- n. Homosexuality, lesbianism, and other perverse sexual practices are not permitted in the Church.

Our Commitment to You

We are commanded to disciple new believers to maturity. This happens primarily through new believers becoming Members of a local Bible believing Church. Membership is not just about attending meetings. This involves us all submitting (giving way) to one another and to the leadership of the Church. At the heart of Membership is a heart-commitment to submit to the Pastoral ministry of the Church. This, in turn, releases the Pastoral anointing towards you:

1. **Teaching:** We commit to thoroughly teach you God's Word, and to do so in such submission to the Holy Spirit, that faith will arise in your heart as you hear the Word of God (Romans 10:17).
2. **Godly Counsel:** We commit ourselves to always endeavour to provide you with wise counsel which is both lovingly shared and faithful to the teaching of Jesus (2 Timothy 3:16). Anything private you share with us will be treated with confidentiality. We will not minimise sin, but if you express true repentance for past sins, we will think more of you, not less.
3. **Prayer:** We commit ourselves to pray for you, petitioning the Father to perform and perfect the good work which He has begun in you (Philippians 1:6) and that you would prosper and be in health even as your soul prospers (3 John 1:2), and that you would fulfil God's will and purpose for your life.
4. **Support:** We commit ourselves to stand by you in times of personal need or crisis, offering help as we are able.

Your responsibility

Individually, we are called to be witnesses, like lights and salt, in a dark world. Even above this, we are called to form a united witness by our commitment and life together in a local church. *"Behold how good and pleasant it is when brethren dwell together in unity.... For there the Lord commands the blessing-even life forevermore" (Psalm 133)*. Then we shall be as Jesus desires, "a city on a hill which cannot be hid". Therefore, to protect our united witness of the love of Jesus and make it as effective as possible, we must have membership standards of Commitment. The following guidelines are therefore intended to help you walk worthy of your calling as a child of God:

- A. Set aside a period daily for a personal quiet time in prayer and meditation on the Word. (Matthew. 6:6; Ephesians. 6:18-20).
- B. Always endeavour to adequately prepare yourself through prayer and meditation before coming to the house of God (Heb. 4:15-16). Christian meditation is the ability to be

- silent and hear from God, and to obey His word. It is also the practice of filling the mind with thoughts about the love, holiness, greatness, power, and authority of God.
- C. Be in your seat in good time before the commencement of service and participate fully in every aspect of the service.
 - D. 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 your children's active participation in Sunday school and Youth Ministry, as applicable. Please do not neglect the spiritual well-being of the other relatives and house-helpers 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).
 - E. Make the Church your spiritual home. Love the brethren with brotherly affection and, if you are able, contribute to the needs of the saints (Philemon verse 7; Acts 2:46). Make time to pray for the church, its leaders, members, and for its growth (1st Thessalonians 1:1-2). In addition, invite the unchurched (Luke 14:23) and warmly welcome those who visit (Romans 15:7).
 - F. During casual conversation at home or at 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 John 1:9-10, Numbers 12:12).
 - G. Endeavour to study the Bible diligently on your own and take it with you anytime you go to the house of God (2 Timothy 2:15; Acts 17:11; Joshua. 1:8).
 - H. Enter reverently; pray fervently; listen attentively; give praise from a grateful heart, and worship God in the beauty of holiness (Psalm 118:27-29; Ecclesiastes 5:1; Romans 7:12; James 1:19). Enter his gates with thanksgiving, and into His courts with praise; be thankful unto Him and bless His name" (Psalm 100:4).
 - I. 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. Pre-marital 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).
 - J. 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.

- K. Make the pastor your friend and follow your leaders (Hebrews 13:17, 1 Thessalonians 5:12-13). Please pray for the Pastor and leaders of the Church for wisdom to know God's will, boldness to declare God's will, and strength to do God's will. Remember, they will soon have to give an account to God for their ministry to you as a member. Help make their work enjoyable rather than stressful!
- L. Seek to protect the unity of the Church by refusing to gossip (Ephesians 4:29). "An evil report hurts the peace of the Church. It is using words, tone of voice, or facial expressions to put another member in a bad light. It is damaging someone else's reputation with information that does not need to be shared. It is encouraging or spreading discontent or discord". It is sharing negative information when it is not part of a problem-solving procedure. Seek to be positive in speech and remain silent rather than being unnecessarily negative. (Proverbs 15:30; 17:9, Hebrews 13:17).

Questions for Discussion

1. Mention two of CoP's cultural attributes and explain them.
2. What is the significance of church culture to Christian growth?
3. How is the church committed to you as a believer?
4. What is your responsibility to the church as a member?
5. How does church culture foster unity among believers?

Conclusion

Perfection is not demanded! In fact, we must overcome the sinful tendency of the flesh by the power of the Holy Spirit. But it is expected of every Church Member, no matter the depth of spiritual maturity, that he or she is seeking to live a life of obedience to Christ, seeking first the Kingdom of God and His righteousness, willing to become increasingly free from sinful practices in their daily life (Matthew 6:33, John 8:31-36, Philippians 3:12-16). We can only do this by the power of the Spirit within us, and we should call upon His help (Romans 8:4, 1 Corinthians 10:13, 2 Corinthians 12:9, Galatians 5:16-18). In our areas of special weakness, we should receive Pastoral help in counsel and prayer.

Opportunities to Grow



Prayer
Team



Music



Catering



Ushering



Cleaning



First Aid



Social Media



Technical



Secretariat

Week 10: Church Discipline

Main Text: Ephesians 5:1-13

Memory Verse: A little leaven leavens the whole lump (Galatians 5:9).

Introduction

As a church, we believe that discipline is important in bringing a Christian who has fallen into open sin back on track. Church discipline is not man's idea but God's. Discipline is a 'tool' to regulate character. Therefore, the focus of discipline is to correct and bring someone to soundness of mind.

Why Discipline

Being members of a Divine family, erring and disobedient members must be disciplined, but this must be done in love (Galatians 6:1) to ensure that members are living according to the holy standards prescribed by the Lord (*1 Peter* 1:13-16). Below are some reasons for discipline:

- To expose sin (1st Corinthians 5:2). Sin loves to hide.
- To warn (1st Corinthians 5:5). A compassionate warning of the judgment to come.
- To save (1st Corinthians 5:5). To bring an individual back to repentance.
- To protect (1st Corinthians 5:6), so that it doesn't spread.
- To present a good witness for Jesus (1st Corinthians 5:1).
- To protect the image of the church (1st Corinthians 5:6-7).
- To protect our public witness enterprise (Acts 2:47, 5:13).
- To serve as a warning to others (1 Tim 5:20).
- An act of love (Hebrews 12:6)

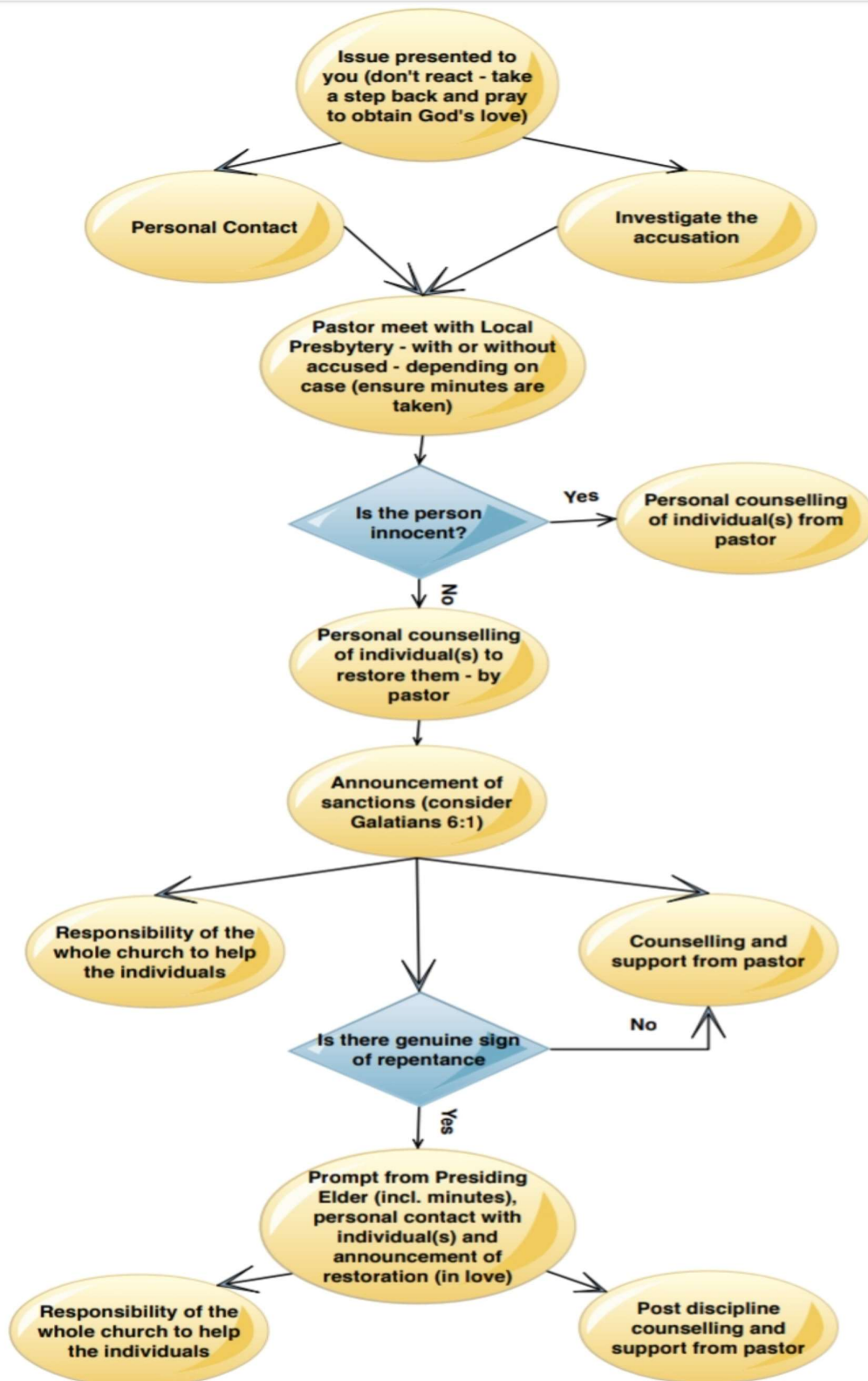
Types of Discipline/ Sanctions

- Public Rebuke (Prov. 27:5)
- Correction (2 Tim 4:2)
- Suspension from playing a leading role in all church programmes and activities.
- Revocation of office.
- Excluded from partaking in the Lord's supper.
- Prohibited from ministering or witnessing on the platform of the church etc. (interdiction).
- Excommunication – (This is only done by the Executive Council).

Occasion for Discipline

- When Church members or officers fall into open sin and bring God's name and the church into disrepute.
- When some want to cause division in the Church (Tit. 3:10-11, Rom. 16:17-18).
- Habitually visiting questionable places such as drinking bars, brothels, etc.
- When Church members undermine Church leadership/authority (2 Jn. 10).
- When Church members make reconciliation difficult (Matt 18:15-19).
- Embracing or spreading false doctrine.
- Divorcing wife or husband.
- Marrying more than one wife or husband.
- A sister getting married to a married man.
- Practicing any form of immorality.
- Practicing or promoting homosexuality or any perverse sexual behaviour.

Our approach to Discipline (Procedure)



Questions for Discussion

1. What is the significance of church discipline?
2. Identify any type of church discipline in CoP and explain.
3. What triggers church discipline in CoP?
4. Discuss the process of church discipline in CoP

Conclusion

While the church understands that perfection is not demanded and that all must overcome the sinful tendency of the flesh through the power of the Holy Spirit, zero tolerance for indiscipline is firmly held by the church as a non-negotiable virtue. It is expected of every Church Member to hold onto a high standard of discipline as they yield to the Holy Spirit and allow Christ to be formed in them. Church discipline is by no means a demonstration of the church's power but a process of lifting a member who has been 'taken in fault' (Gal. 6:1) while sending strong signals of deterrence to others. Accordingly, the process must always flow through love with an end in sight that reforms but does not deform.