

HISTORY OF CHRISTIANITY

VOLUME 2



By

**ARCHBISHOP PROFESSOR
PAUL JOHNSON
ASAMOAH PhD**

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All Scripture quotations are taken from The Holy Bible King James Version unless otherwise indicated.

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Dedication

I ArchBishop Professor Dr. Paul Johnson Asamoah PhD, dedicate this book to God Almighty for His grace and faithfulness to me all these years and for giving me the insight to write and publish this book to empower, direct and inspire other ministers or believers who have the calling to do the work of God in order for us to live up to the expectation of the Almighty as we focus on the advancement of the kingdom of God.

I also acknowledge Dr. Dinesh Kumar(India), Dr. Samuel Kurian Thomas (Malaysia), Dr. Devon T. Laird (Canada), Bishop Tackie Yarboi (VBCI), Bishop Dr. Ebenezer Sefa (RHIC), Rev. Dr. Stephen Baiden (USA), Dr. Tarun Pal (India), Prophetess Joana Quaye (USA), Rev. Shirley Guzman (Aruba-Netherlands), Apostle Dr. (Prof.) Emeka Ifediorah, Professor Dannyboy Pieterse, Bishop Comfort Bortsie, Rebekah Prince (USA), Grace Netley (UK), Grace Yaa Oye Mantey Boateng (USA), Salomey Patterson (USA), not forgetting my father Rtd. Chief Police Inspector Michael Asamoah and my beloved wife Bishop Dr. Bernice Asamoah for all their efforts in my life and ministry. May God Almighty richly bless you all. Bigger Mega Amen!!!

ACKNOWLEDGEMENTS

I want to say thank you to God the father, God the son, and of the Holy Spirit and the rest of the team who assisted me with the formation and publication of this book. And to the people in my organizations who supported it. You all add incredible value to me, which allows me to add value to others. Together, we're making a difference or stand!

Confession

It is God who has made me what I am today and I will like your life to be transformed as well in order for all of us to meet in Heaven. In case you have not accepted Jesus Christ as your Lord and personal savior say this:

Lord Jesus I'm a great sinner. I've sinned all my life but today I acknowledge that you came to die for me. Today, I take you as my Lord and my personal savior.

Thank you Jesus for saving me. Bigger Mega Amen.

Please look for a bible believing church to worship with after making this confession in order to build up your faith.

ABOUT THE AUTHOR

Bishop Dr. Paul Johnson Asamoah (now His Lordship Bishop Dr. Paul Johnson Asamoah PhD) was born on **6th January, 1972** into a Presbyterian family to a former Police Chief Inspector and his wife Mr. and Mrs. Asamoah as an only child.

He began his primary education at the Half-Assini Roman Catholic Primary School at the age of Ten (10). Due to the gross hardship the family faced at that time, one of his maternal relatives known as Kweitsu came for him to Sikape from there his uncle Kweitsu took him to Kpala in the Volta Region of Ghana, a fishing community, where he was taken

on series of fishing expeditions as a young boy with only one shirt and a pair of shorts instead of being enrolled in school. His parents willingly gave him out to his maternal uncles to a strange place or area because there was no means to fend for him right after his birth. This was so because his mother had him at a time when she wasn't yet ready to have a child, his mother was then a young girl who was staying with someone in the form of a guardian. He walked barefooted right from infancy. He got drowned in a river one day during fishing with his maternal uncles while trying to bring out fishes that had got entangled in the fishing net which had been thrown

into the river to catch fishes. He saw many people and many things under the river but couldn't describe what he saw and also couldn't tell how long he had been under the lake because he hadn't been to school before at the time of the incident. All he later saw was that he was lying on the bank of the lake with a bloated stomach (due to the quantity of water that had filled his stomach with stuffy ears), he was able to vomit much water when his stomach was continuously pressed but unfortunately water and blood were coming out of his ears as well. However, due to the gross financial challenge he wasn't taken to the hospital and unfortunately he became

deaf in both ears. He couldn't hear anyone or the sound of anything around him, his mum was quickly contacted and she came for him, how he regained his hearing loss is still a mystery to him. He was later taken to Togo for fishing by one of his maternal uncles Sammy's brother as a young fisherman (still at a tender age) to work with a different crew of fishermen in a fishing community called "Kpalime" on contract bases, he was given an amount of money as payment for being part of the crew, which he in-turn gave the money to his mother to as capital to start a business since she was unemployed at that time. He was always taken to fishing except on

‘sacred days’. The new fishing crew he worked with in Kpalime – Togo always had a good catch but in the midst of all he realized God was absent because the fishermen were involved in idol worship and did nothing profitable with the money they made from their fishing expeditions. Though he wasn’t involved in their idol worship he didn’t have the courage to speak against it because he had no-one. He was able to return to Ghana with the help and direction from God. While at the Half-Assini Roman Catholic Primary School he was elected as school prefect due to his level of intelligence. He then proceeded to Half-Assini Secondary School on 6th

September, 1988 on a scholarship after he had successfully passed his common entrance exams which he wrote in **1988** while still at Half-Assini Primary School. From Half-Assini Secondary School, he continued his studies at Kikam Technical Institute [Kintech] where he studied “electrical installation” as a course. He always had the first, second or third position in class. He however failed in his final year exams when he decided to turn to other sources for help instead of turning to God and lost his position in the end. He later attended churches like “Methodist”, “Presby”, etc. because he needed a solution to certain challenges he was facing in life at that time This and

other subsequent events frustrated and compelled him to kill himself in the absence of his parents because he had no-one to either talk to or share his problems with, to end it all. He heard a voice telling him to go ahead and end his life but while he was in the process of ending his life he heard another voice telling him: “don’t kill yourself, I have a lot of good things for you, I will help and guide all your life and I will also help you to pass your exams successfully”. The second voice also gave him a scripture: “Matthew 11:28” and he quickly desisted from killing himself he didn’t have a bible then to be able to read and understand what the scripture meant and

had no money to buy one. He however, chanced upon a book entitled “Bediako The Adventurer” which really inspired and motivated him when he read it and he learnt a lot from the story. He didn’t know it was the voice of God speaking to him at that time because he was neither a believer nor a born-again by then was He later proceeded to **RADISCO** (Radio Advanced Communication Technology) where he studied “electrical technology also known as “electrical engineering” for his "A" Level, he became the school's chaplain while at **RADISCO**... Unknown to him, God was preparing him for His work while he was in school. The second voice led him to worship at “Refreshing

Hour International Church” under the leadership of Rev. Dr. Stephen Baiden (resident pastor) through the effort of lady called Sis. Akos in **Aterkyem police barracks** where he then resided with his parents. Deep within him he had developed the zeal for the work of God but because he lacked nurturing that zeal was suppressed. Rev Dr. Stephen Baiden nurtured him in the things of God between **1994 - 1995**, he begun to do a lot of things which seemed to be mysteries to him and to all who witnessed them. The voice which later became known to him as **the voice of God** directed him to register for exams again (remedials) which he did. On the

day the exams begun he heard the voice again which directed him to go out for evangelism which he also obeyed. After the evangelism he boarded vehicles back to the examination center (he had to take two vehicles because the examination center was far from where he had gone for the evangelism). When he got to the examination center he heard one of examiners saying “this is Paul Johnson Asamoah, the guy who failed to show up for exams”. He quickly went on his knees to beg the examiners and immediately one of the examiners from Accra said: “for your sake I will wait till the next day before returning to Accra” in order to help you finish your exams

today. I was able to write my exams successfully that day and in the subsequent days God made me a lecturer in the exam hall instead of a candidate just like He (God) did with Moses and others in the bible and aided them to write books in the bible. I studied electrical engineering and on the day of our oral exams, the voice (God) asked him to speak in tongues and he did just that, suddenly someone appeared physically standing before him and he answered the questions Bishop Dr. Paul (then Paul) had been asked as an interpretation to the tongues he (Paul) was speaking, I wrote the remaining papers and passed successfully just as

God had promised. “Even though he was born into a Presbyterian family, he wasn’t a staunch member, he only attended church once in a while and on festive occasions. He later worshipped with the Roman Catholic Church when he was enrolled into the Half-Assini Roman Catholic Primary School at age ten (**10**) because it was compulsory for all students of the school to join the Roman Catholic Church. He attended church like any ordinary “church goer” because he had no-one to nurture him in the things of God at that time. Bishop Paul (then Paul) realized that anytime he was praying evil spirits that were tormenting people manifested and the

people were delivered. He also realized that anytime he joined others to pray something happens. For instance, in Pentecost (one of the churches he was attending then) demons were making even pastors fall under their power but they couldn't make him fall. It was God himself that made him accept Him as his Lord and personal saviour because is the type that hardly believed in anything so he was never convinced to even come out during **altar call** to accept Christ in all the churches he attended then. He started a fellowship at Boaponsem Park in Dunkwa-on-Offin when his parents relocated to Dunkwa-on-Offin on transfer due to the nature of his father's

work as a policeman. He begun the fellowship by praying alone at the Boaponsem park because God had not asked him to start a fellowship then until one day he saw a crowd of people gathered around him while praying with his eyes closed, according to those who joined him to pray at the Boaponsem Park, they were directed by God to join Bishop Dr. Paul (then Paul) at that specific location to fellowship with him, this was how he begun a fellowship in **1995** under the name “**Dr. Jesus Fellowship**” a name given to him by God without taking any offering whatsoever from anyone. The fellowship was conducted after church everyday except

Sundays regardless of the weather condition. Both Christians and Muslims as well as people who belonged to other religious groups joined him at the fellowship to worship. Most of the people who joined him were servants of God and majority of those who weren't are into ministry today. People who came to him or to the fellowship for prayers and prophetic directions always received the solutions they desired. During prayers at the fellowship grounds, he saw fire descending from Heaven, whenever it was raining and he declared that the rains should stop because they were having a prayer meeting it stopped, he often did that because he was then having

the fellowship on a park without any form of shade or shed then. These and more was what made him have a firm believe in God because he realized that whatever he asked God to do He did it. He also discovered that in all our services as denominations of churches we must involve or have a non-denominational fellowship or prayer meeting as well this was because he noticed that non-denominational fellowships seemed to be more powerful than the church itself. Bishop Dr. Paul fasted for a period of **21**days during the period he was handling the fellowship in order for God to open doors for him to have access to a bible school without having any bible

school in mind. While praying one day, God asked him to take a piece of paper and pen to write something, after he had written it as directed by the spirit of God it read: “Victory Bible Training Institute”. He didn’t know the location of the said Bible School, all that God told him was that it was located in Accra. On the day he decided to set off to Victory Bible Training Institute, he met a great woman of God who had a ministry known as “Destiny Chapel” in Mankessim where she resided by then. Through a conversation we had she told me of a bible school she owned and tried to convince me to enroll there but I politely declined the offer and told her

that God had already given me a specific location which she understood. He enquired from a lady also in the vehicle whom he got to know as Edna about the direction to Victory Bible Training Institute and she replied by saying that she was also going to the same place for admission into the bible school. Today, that lady Edna is handling a ministry together with her husband. He proceeded to “The Victory Bible Training Institute” under the leadership of Bishop Tackie Yarboi after God’s direction. He handed over the fellowship he had established to one of the leaders he had appointed when he gained admission into the Bible school and they also did a great service

to the glory of God. Later his spiritual father Rev. Dr. Stephen Baiden contacted him and said that pastors in the whole of Dunkwa-on-Offin were complaining that they were losing their members to his fellowship (Dr. Jesus Fellowship). This was because their church members decided not to attend church but rather attend the fellowship which was conducted everyday. So, he (Bishop Paul) decided not to establish any church in Dunkwa-on-Offin but rather dissolved the fellowship. The leaders he appointed had won many souls for their various churches through the fellowship. One day while in Victory Bible Training Institute, he was called by the leaders

who asked him to establish a church for them because his name and how God was using him then had spread across the length and breadth of that place too. He established a fellowship again while in Victory Bible School between **1996-1998** decided to end it because he didn't have a place of his own neither did he have a place for the fellowship as well. This is what made him realize that ministry was not about multitude rather it was about God and also when God calls/appoints you he gives you specific assignments to do. Bishop Paul establishes churches as led by the spirit of God and not because others were doing it. He does things as led by the spirit of God just like

Abraham and others in the bible did. His focus in ministry is to do the work of God for the glory of God and not for money. His mates in Bible suggested a name for his future ministry, they suggested **Powerlife International Ministry** but at the time he was ready to finally establish and register his ministry after he had successfully completed his course in Bible school he found out that the name had already been used (registered already by someone). He then called on God for another name but God asked him to add prophetic to it thus making it **Powerlife Prophetic International Ministry**. Bishop Tackie Yarboi posted him to one of his church

branches in Osu as a form of service before he finally commissioned him to go ahead and establish his own ministry. He was finally ordained by a white missionary from the United States of America in **2002** under the Full Gospel Fellowship of Churches and Ministries International of Oregon, Inc.

Today by the grace of God, God has used his ministry Powerlife Prophetic International Ministries to set lots of people in the entire world free. Today, the ministry has lots of branches all over the world according to the mandate given to govern by God. Every ministry has its own location that God wants to put it and until you know you may have challenges.

Most of the leaders of Powerlife Prophetic International Ministries are people who came to join to help because the church was then yet to settle. His ministry Powerlife Prophetic International Ministries has been through lots of challenges and difficulties and this made a lot of people leave the church. By the grace of God Bishop Dr. Paul Johnson Asamoah's ministry has survived all the storms and challenges that came its way, today, the ministry has developed to the glory of God and does not lack. The ministry is able to achieve any form of target set by the grace of God. The church has now got new set of leaders that can be boldly declared to the

world.

Bishop Dr. Paul Asamoah has undertaken the "Special Chief Executive" program for church managers at the University of Excellence or World Missionaries in the U.S under the leadership of Apostle Handley (president), Bishop Dr. Paul Johnson Asamoah has also got credentials from Abiding Life Christian Ministries, Apostolic Faith Bible Institute (an organization that seeks to build effective leaders under the leadership of Rev. Dr. Sam Kurian Thomas (Malaysia). He is also one of the leaders of The Ministers and Evangelists Network (USA). Bishop Dr. Paul Johnson Asamoah has also

hosted the "Storm Harvest Ministries"(Australia) under the leadership of Robert Holmes, the International Fellowship of John G. Lake, Global Discipleship Alliance (U.S missionaries), Global Leadership Lead (U.S), Maranatha Ministries (U.S/Canada) under the leadership of Bishop Devon Laird as well as the World Revival Missionary League from Nigeria where he was the director in charge here in Ghana.

Bishop Dr. Paul Johnson Asamoah is currently the Presiding Bishop of Powerlife Prophetic International Ministries, the Chairman of The Executive Apostolic Councils and also

the leader of the governing bodies of the church (Powerlife Prophetic International Ministries). He is the President and Chancellor of Powerlife Bible Training Institute, Powerlife University College, Ghana International School of Missions, Pastors Network Ghana, Faith Bible Institute (USA), Apostolic Bible Institute (Malaysia), School of Ministry (Malaysia), Jesus Christ Encounter (U.K), International Bible School (USA), International Fellowship of Apostolic Faith Ministries (with Dr. Sam Kurian Thomas as the head in Malaysia and Bishop Dr. Paul Johnson Asamoah as the head in Ghana). He is the founder and proprietor of Powerlife Prophetic

Academy. He also oversees many branches of the church within and outside Ghana and also the Senior Pastor at "The Solution Centre "(Powerlife Prophetic International Ministries headquarters, Alhaji-Kweikuma -Accra). Bishop Dr. Paul Johnson Asamoah is also the director of Heritage Village Orphanage.

Bishop Dr. Paul Johnson Asamoah has also got credentials from institutions such as Jilce International University and Seminary (he was ordained as a bishop), he was also rewarded with a “certificate of ordination” from the International Fellowship of Apostolic Faith Ministries (Malaysia), he also has a certificate in

“evangelistic work in ministry” from Jilce International University and Seminary.

Bishop Dr. Paul Johnson Asamoah hosts a daily radio broadcast called "Prophetic Voice" and also ministers on Jesus FM radio station. He is also the administrator of "All Believers Prayer Team", "Fullness In Christ, "Nation's Together", “Pastor’s Network Ghana”, “General Ordination/word”,” Pastoral Training courses”, “Christian Marriage Counseling”, “Christian Singles Counseling”, “American and African Gospel”, “Midnight Prayer Crying In Jesus name”,” Mentorship Certificate”,” Interpretation of Dream”, “Global

Pastors Network”, “Global Professors Network”, “International Ministers”, “Universities in the world”, “ISO and Grade Certification and Training Services”, “IFAFM GLOBAL”, “Power Life Bible Library”, “Sharing Christian Books 1, 2, 3, 4”, “Christian Books Sharing”, “Power Life University Library”, “Salvation Training Courses”, “Apostle Paul Audio”, “School of Prophets”, “Kingdom of God Seekers”, “Healing Ministry”, “Everyday Global Prayer” among a host of many others. Bishop Dr. Paul Johnson Asamoah’s ministry Powerlife Prophetic International Ministries has got branches in Ghana, Canada, U.S, Sierra Leone,

U.K just to mention a few. There's no place that Powerlife Prophetic International Ministries cannot locate to because God's servant Bishop Dr. Paul Johnson Asamoah has been to several countries in the world on God's mission trip by the grace of God.

Information of this sort about the humble beginning of a dynamic servant of God is not meant for boasting or anything of that sort rather the reason behind is to let all and sundry who fortunately chance upon it to know that regardless of the challenges anyone is facing God has a way of turning that situation around no matter how hopeless the situation may seem. Bishop Dr. Paul

Johnson Asamoah believes it is always good to serve people especially people with vision. Bishop Dr. Paul Johnson Asamoah has helped lots of people both locally and internationally, spiritually and physically, the rejected, destitutes, orphans etc by paying their school fees among other things. He has adopted some of the people that came his way as his children into his family and this can be proven physically when one comes to the ministry. Powerlife Prophetic International Ministries as a ministry tends to the problems that concern humanity both physically and spiritually. Some other credentials of Bishop Dr. Paul Johnson Asamoah are:

FABCWA Global Christian University –
Professor of Christian Leadership
Management

Divine Intervention Bible Institution –
Doctor of Divinity

Divine Intervention Bible Institution –
Diploma In Advanced Pastoral Study

Divine Intervention Bible Institution –
Doctor of Philosophy In Prophetic
Ministry

Global Ministry And Discipleship
Institute – Honorary Doctorate of
Theology

Anointed Bible College University
(Ghana) – Certificate of Doctorate
Degree In Church Administration

Anointed Bible College University
(Ghana) – Certificate of Doctorate
Degree In Human Service

Anointed Bible College University
(Ghana) – Certificate of Doctorate
Degree In Public Business
Administration

Anointed Bible College University
(Ghana) – Certificate of Doctorate
Degree In Prophetic Ministry

Anointed Bible College University
(Ghana) - Certificate of Doctorate
Degree In Christian Ethics

Students Team Humayun Javed Under
The Auspices of Siddique Channan
Welfare Foundation (Pakistan) –

Certificate In Basic Mind Ministry

Global Ministry And Discipleship
Institute – Honorary Doctorate Degree In
Ministry

Ethan College of Biblical Studies
(Nigeria) – Honorary Doctorate Degree
In Prophetic Ministry

Anointed Bible College University
(Ghana) – Certificate of Doctorate
Degree In Law

Alex Richard Wagner School of
Evangelism (South Africa) – Certificate
of Doctorate Degree In Philosophy

Anointed Bible College University
(Ghana) – Certificate of Doctorate
Degree In Theology

Divine Intervention Bible Institution –
Doctor of Philosophy In Apostolic
Ministry

Anointed Bible College University
(Ghana) – Doctor of Philosophy In
Evangelism And Discipleship

International Commission For Education
Accreditation Seminary – Doctor of
Social Work In Social Services

International Kingdom University USA –
Honorary Doctorate Degree In
Counseling Psychology

International Commission For Education
Accreditation Seminary – Doctor of
Philosophy In Educational Counseling

European Institute of Applied Research

Estonia – Master of Arts In Development Studies

Algilani Foundation – Star of The Year Contribution In The Field of Social Work
Dynamic Peace Rescue Mission International – Nelson Mandela Noble Peace Award

Access To Human Rights International – Global Leadership Award For Contribution In The Field of Human Rights And Social Work

IT4 Pastors – ICT Solutions For Pastors: Book writing At Ease With Technology

International Coalition of Clergies – Certificate of Appreciation For Speaking At ICOC Leadership Viewpoint 2022

Peace Rescue Mission International –
Dynamic Peace Award 2022 For In The
Field of Social Work

IT4 Pastors – Certificate of Participation
In ICT Solutions For Pastors: Mobile
Apps For Churches And Pastors

JILCE International University Seminary
– Advanced Certificate In Evangelistic
Network Ministry

Anointed Bible College University
(Ghana) – Master of Arts In Theology

Global Institute of Peace And Research
Centre – Master of Arts In Peace And
Conflict Studies Dynamic Peace Rescue
Mission International – Global
Ambassador 2022

Dynamic Peace Rescue Mission
International - Gautama Buddha Golden
Peace Award

Anointed Bible College University
(Ghana) – Doctor of Philosophy In
Leadership

European Institute of Applied Research –
Master of Arts In Development Studies

Revival Bible University – Honorary
Doctorate Degree In Christian Education

Angaza Bible College –Honorary Degree
Certificate

Angaza Bible College –Honorary
Doctorate Degree of Church Missions
And Leadership

ISO & STAR GRADE

**CERTIFICATION, ACCREDITATION
AND TRAINING SERVICES,
AUSTRALIA-UK-USA-SAUDI
ARABIA-INDIA-MALAYSIA,
INTERNATIONALLY QUALIFIED
LECTURER, FABCWA GLOBAL
CHRISTIAN UNIVERSITY**

In addition to the work of God, Bishop Dr. Paul Johnson Asamoah is a problem solver and has the anointing to solve problems. Bishop Dr. Paul Johnson Asamoah is married to a God-fearing Woman Rev. Dr. Mrs. Bernice Asamoah who has been a huge support to the ministry. Their union has been blessed with four kids. The family resides at Kuwait-Central in Kasoa, Accra Ghana.

FOREWORD

This book “Daily Devotional Quotes” captures short quotes of the word of God with the sole aim of empowering believers, servants of God and Christians at large. The purpose of this book is to help equip us with the word of God, His promises, unravel His mysteries and to give the assurance we desire from the word of God

TABLE OF CONTENTS

Chapter 1: The Springing Up of Second Temple Judaism

Chapter 2: Early Christianity

Chapter 3: Christianity As A Roman State Religion

Chapter 4: Great Schism of 1054

Chapter 5: Protestant Reformation

Chapter 6: The Issue of Accreditation/Affiliation

Chapter 7: The Significance Of Accreditation/Affiliation

CHAPTER 1

THE SPRINGING UP OF SECOND TEMPLE JUDAISM

Springing out of Second Temple Judaism, from Christianity's earliest days, Christians accepted non-Jews (Gentiles) without requiring full adoption of Jewish customs (such as circumcision). [Acts 10-15) The parallels in the Jewish faith are the Proselytes, God-fearers and Noahide Law; see also Biblical law in Christianity. Some think that conflict with Jewish religious authorities quickly led to the expulsion of Christians from the synagogues in Jerusalem

The Church gradually spread throughout the Roman Empire and beyond, gaining major establishments in cities such as Jerusalem, Antioch, and Edessa. The Roman authorities persecuted it because Christians refused to make sacrifice to the Roman gods, and challenged the imperial cult. The Church was legalized in the Roman empire, and then promoted by Emperors Constantine I and Theodosius I in the 4th century as the State Church of the Roman Empire.

Already in the 2nd century, Christians denounced teachings that they saw as heresies, especially Gnosticism but also Montanism. Ignatius of Antioch at the

beginning of that century and Irenaeus at the end saw union with the bishops as the test of correct Christian faith. After legalization of the Church in the 4th century, the debate between Arianism and Trinitarianism, with the emperors favoring now one side now the other, was a major controversy.

CHAPTER 2

Early Christianity

Predominantly Christian region by AD 325

Predominantly Christian region by AD 600

In using the word ἐκκλησία (ekklēsia), early Christians were employing a term that, while it designated the assembly of a Greek city-state, in which only citizens could participate, was traditionally used by Greek-speaking Jews to speak of Israel, the people of God,[31] and that appeared in the Septuagint in the sense of an assembly gathered for religious

reasons, often for a liturgy; in that translation ἐκκλησία stood for the Hebrew word קהל (qahal), which however it also rendered as συναγωγή (synagōgē, "synagogue"), the two Greek words being largely synonymous until Christians distinguished them more clearly.

The term ἐκκλησία appears in only two verses of the Gospels, in both cases in the Gospel of Matthew. When Jesus says to Simon Peter, "You are Peter, and on this rock I will build my church", the church is the community instituted by Christ, but in the other passage, the church is the local community to which one belongs:

"If he refuses to listen to them, tell it to the church".

The term is used much more frequently in other parts of the New Testament, designating, as in the Gospel of Matthew, either an individual local community or all of them collectively. Even passages that do not use the term ἐκκλησία may refer to the church with other expressions, as in the first 14 chapters of the Epistle to the Romans, in which ἐκκλησία is totally absent but which repeatedly uses the cognate word κλήτοι (klētoi, "called"). [35] The church may be referred to also through images traditionally employed in the Bible to speak of the people of God, such as the

image of the vineyard used particularly in the Gospel of John.

The New Testament never uses the adjectives "catholic" or "universal" with reference to the Christian Church, but does indicate that the local communities are one church, collectively, that Christians must always seek to be in concord, as the Congregation of God, that the Gospel must extend to the ends of the earth and to all nations, that the church is open to all peoples and must not be divided, etc.

The first recorded application of "catholic" or "universal" to the church is by Ignatius of Antioch in about 107 in his Epistle to the Smyrnaeans, chapter VIII. "Wherever the bishop appears, there let the people be; as wherever Jesus Christ is, there is the Catholic Church."

Church Fathers like Ignatius of Antioch, Irenaeus, Tertullian and Cyprian held to the view that the Christian Church was a visible entity, not an invisible body of believers.

CHAPTER 3

Christianity As A Roman State Religion

An icon depicting Constantine I, accompanied by the bishops of the First Council of Nicaea (325), holding the Niceno–Constantinopolitan Creed of 381.

On February 27, 380, the Roman Empire officially adopted the Nicene version of Christianity as its state religion. Prior to this date, Constantius II (337-361) and Valens (364-378) had personally favored Arian or Semi-Arian forms of Christianity, but Valens' successor

Theodosius I supported the more Athanasian or Trinitarian doctrine as expounded in the Nicene Creed from the 1st Council of Nicaea.

On this date, Theodosius I decreed that only the followers of Trinitarian Christianity were entitled to be referred to as Catholic Christians, while all others were to be considered to be heretics, which was considered illegal.

In 385, this new legal situation resulted, in the first case of many to come, in the capital punishment of a heretic, namely Priscillian, condemned to death, with several of his followers, by a civil

tribunal for the crime of magic. In the centuries of state-sponsored Christianity that followed, pagans and heretical Christians were routinely persecuted by the Empire and the many kingdoms and countries that later occupied its place but some Germanic tribes remained Arian well into the Middle Ages (see also Christendom).

The Church within the Roman Empire was organized under metropolitan sees, with five rising to particular prominence and forming the basis for the Pentarchy proposed by Justinian I. Of these five, one was in the West (Rome) and the rest

in the East (Constantinople, Jerusalem, Antioch, and Alexandria).

Founded in AD 363, Mar Mattai Monastery, a Nestorian Church, is recognized as one of the oldest Christian monasteries in existence.

Even after the split of the Roman Empire the Church remained a relatively united institution (apart from Oriental Orthodoxy and some other groups which separated from the rest of the state-sanctioned Church earlier). The Church came to be a central and defining institution of the Empire, especially in

the East or Byzantine Empire, where Constantinople came to be seen as the center of the Christian world, owing in great part to its economic and political power.

Once the Western Empire fell to Germanic incursions in the 5th century, the (Roman) Church became for centuries the primary link to Roman civilization for medieval Western Europe and an important channel of influence in the West for the Eastern Roman, or Byzantine, emperors. While, in the West, the so-called orthodox Church competed against the Arian Christian and pagan faiths of the Germanic rulers and spread

outside what had been the Empire to Ireland, Germany, Scandinavia, and the western Slavs, in the East Christianity spread to the Slavs in what is now Russia, south-central and eastern Europe. The reign of Charlemagne in Western Europe is particularly noted for bringing the last major Western Arian tribes into communion with Rome, in part through conquest and forced conversion.

Starting in the 7th century, the Islamic Caliphates rose and gradually began to conquer larger and larger areas of the Christian world. Excepting North Africa and most of Spain, Northern and Western Europe escaped largely unscathed by

Islamic expansion, in great part because richer Constantinople and its empire acted as a magnet for the onslaught. The challenge presented by the Muslims would help to solidify the religious identity of eastern Christians even as it gradually weakened the Eastern Empire. Even in the Muslim World, the Church survived (e.g., the modern Copts, Maronites, and others) albeit at times with great difficulty.

CHAPTER 4

Great Schism of 1054

Although there had long been frictions between the Bishop of Rome (i.e., the patriarch of the Catholic Church proper) and the eastern patriarchs within the Byzantine Empire, Rome's changing allegiance from Constantinople to the Frankish king Charlemagne set the Church on a course towards separation. The political and theological divisions would grow until Rome and the East excommunicated each other in the 11th century, ultimately leading to the division of the Church into the Western (Catholic) and Eastern (Orthodox) churches. In 1448, not long before the

Byzantine Empire collapsed, the Russian Orthodox Church gained independence from the Patriarch of Constantinople.

As a result of the redevelopment of Western Europe, and the gradual fall of the Eastern Roman Empire to the Arabs and Turks (helped by warfare against Eastern Christians), the final Fall of Constantinople in 1453 resulted in Eastern scholars fleeing the Muslim hordes bringing ancient manuscripts to the West, which was a factor in the beginning of the period of the Western Renaissance there. Rome was seen by the Western Church as Christianity's heartland. Some Eastern churches even

broke with Eastern Orthodoxy and entered into communion with Rome (the "Uniate" Eastern Catholic Churches).

CHAPTER 5

Protestant Reformation

The changes brought on by the Renaissance eventually led to the Protestant Reformation during which the Protestant Lutheran and the Reformed followers of Calvin, Hus, Zwingli, Melancthon, Knox, and others split from the Catholic Church. At this time, a series of non-theological disputes also led to the English Reformation which led to the independence of the Church of England. Then, during the Age of Exploration and the Age of Imperialism, Western Europe spread the Catholic

Church and the Protestant churches around the world, especially in the Americas. These developments in turn have led to Christianity being the largest religion in the world today.

CHAPTER 6

A BRIEF MESSAGE ON THE ISSUE OF ACCREDITATION AND AFFILIATIONS

There's nothing like a fake accreditation or affiliation anywhere and even if there is it will not work. The only difference is that there is an international accreditation/affiliation while there's also a local accreditation/affiliation. It is humans in Ghana and some other countries who may create a fake out of a genuine one just for one's personal gains, there are no accreditations for religious institutions or organizations. According

to history, religion didn't start or originate from Africa, it started from the European countries. Our religion then was African Traditional Religion (the worship of idols). It is now that by the grace of God the Europeans have led us (Africans) to God and may God bless them for this. May the glory of God affect them (the Europeans) and their generations for this. Hence, whenever the issue of accreditation comes up the only people who can be of help to us (Africans) is the Europeans. Besides, even if there are accreditations/affiliations available here in Africa it doesn't carry weight like that of the European countries. Let's

remember that the original source of anything is always authentic. There's no Bible School in Ghana that has an accreditation except Secular Universities or Institutions. If you want your Bible School or Institution to go far then you ought to have some international accreditation to help you out.

For instance, Powerlife University College is a Secular University that is being run here in Ghana and with such you need an accreditation locally and possibly a few international accreditations. What makes your accreditation or affiliation authentic is when you are affiliated to other universities. Even though Powerlife

Bible Training Institute can give you any accreditation or affiliation of your choice all has been put under the Powerlife University College.

CHAPTER 7

THE SIGNIFICANCE OF ACCREDITATION OR AFFILIATION

To end, any type of accreditation or affiliation any institution has is equally important regardless of the fact that the accreditation or affiliation is local or international. I want the whole world to know this: Powerlife as an institution has from Creche down to University College. God helped me (His Lordship Bishop Dr Paul Johnson Asamoah) to establish and run secular schools from the year 2010 and this is what has given me an experience on the running of institutions. In order for an institution to be known it depends on the individuals attending or

supporting it just like Ghanaians prefer to travel via British Airlines or others instead of Ghana Airways. We as servants of God, especially owners or chancellors of various institution must come together as one to champion one great course. We can offer affiliation or accreditations to ourselves or our institutions as a way of empowering the institutions God has blessed us with.

Since the year 2010, I begun running educational institutions by the grace of God and students who have passed through my educational institutions are excelling in any field of study or occupation they have chosen, they are

accepted anywhere in the world after successfully completing their academic studies with excellent results from the educational institutions God has blessed me with. So you can't say that if you have attended an accredited bible school from anywhere that has got affiliations to other educational institutions you still need to attend a special bible school with a special accreditation or affiliation before you can make it. Note: *“So long as the institution you attended is duly registered with the government of the country where it's located that's the end of it all”*. As a school owner all you need to do is to have accreditation and affiliation from

one or two institutions and you are good to go. What does affiliation mean? It means that you are not of yourself rather you are connected to a school or probably a well-known, popular or special school and or special school and this also gives you grounds to operate. To have accreditation means you are of yourself, you are on your own, you can operate and function without anyone controlling you here nor there and this helps to minimize the pressure that comes with running educational institutions, the pressure of running a school affiliated to other schools is greater. Now with church registrations you become secured a bit when you

register with the government in your country of origin

Take note of this: If you want to have further studies let's say for your master's program whatsoever in any bible school, it's impossible for you to be denied access or admission based on the fact that you have attended a bible school anywhere instead of that institution, you will have access or admission to any bible school of your choice. For instance; I had my first diploma degree with Victory Bible Training Institute and that certificate is still there and today out of this I have many certificates both locally and internationally to the glory of God. Just as there are levels of education, there

are also levels of certificates and levels of everything in this world as well hence no matter what it takes you will have the level you desire. There are tall, short, high and middle-class people in society or in this world so each and every one fits into his or class of choice or comfort.

Brethren, fellow Christians, schools, leaders/presidents of nations or countries or accreditation boards here in Africa and in other continents and the entire world we must not create confusion among ourselves or among the body of Christ because everywhere in the world is not safe place rather let's create unity among ourselves as Africans and the entire world. My greatest concern about all

these is that Christian life is not Africa, Christian life started from Asia in Jerusalem. For instance; someone may go for education or anything elsewhere but in the end the person may become great or dynamic in that thing than you with time. Jesus made a statement some time ago, He said: “greater works will thou do” and the greater works is what you are seeing today. You will notice that this time Christian life has been enhanced than even in the time of old but this must not make us complacent by saying that we have landed so let us relax rather let us move into the next stage of life, we must not settle down we must set up to higher heights.

Formally you will notice that churches didn't have schools, universities or institutions like we do now, when churches own or have schools, universities and other institutions like God has blessed me with, they minimize their tuition fees etc especially for the Christian body while providing standard or excellent tuition whatsoever just to help the church body or the world at large, to reduce or minimize the pressure or tension in order for people to find luxury in serving the Lord. It is written in the bible "that knowledge shall be the security of this end time Isaiah 33:6". So brethren if you have a church and the vision is to run businesses, companies,

schools etc attached go ahead and do it. For instance, when you give me a platform or opportunity to open a church branch, I will first of all open a business venture before opening the branch. This is because businesses empower the church, there are many business ideas or ventures that can be of great help to the church but don't let your intention be about doing business in order to get money and forget God I will never encourage you to do that. Your mentality of doing business shouldn't be like that of an African, you must have a clear and sound mentality of venturing into business or anything while serving God in order to save others and to bring

others or many people out of difficulties and hardships or from the ongoing challenges.

If you are struggling to have the meaning of accreditation it simply means “to be accepted everywhere”, meaning your prayers have been accepted, your institution, your ministry has been accepted or your problems have been accepted by God so let’s turn to whatever it is to make it so by God and for our schools and other things to be accepted by God it will depend on our nature of handling our institutions especially our bible schools. Thus, we must not just end with bible schools, rather we must enter into pure academics which cuts across

both secular and non-secular, everywhere. Did you know that even in Jerusalem we have Islam? This means that even in Jerusalem where Christians dominate it is not only Christians that can be found there rather Muslims are also available and Islam is also there so think about this in order not to mess up. Don't think that everywhere is cool or cold, everywhere is hot and cold so consult God for Him to give guidelines concerning whatever it is. I sometimes wonder why or how most people who contact our schools still ask after going through the fliers or posters whether the school is accredited or not even though that information is already available on

the posters. Do you know there are thousands of books that are available for you to read to acquire knowledge? But you can't just read books and get certificates. You still need a lecturer or teacher to explain or guide you or take you through it, you also need someone to endorse or recommend you or to give you certificates so don't just be there bragging about books you have read. Be registered into a school today, be involved with a school today in order for you to be taken through a course of study. Now, to Christians, we must end up with lots of certificates, the other time the spirit of God initiated into my spirit, He said: "son, try and end up with lots of

certificates, earn lots of certificates”. It’s about knowledge, top yourself up, earn and do more research, balance yourself especially when you successfully complete a course of study in Powerlife Bible Training School you are supposed to come out with a book for diploma while for PhD you are to come out with two books but while I was studying for my diploma I never wrote a book I was not even asked to do it. You ought to write many books so before you finish your PhD course you would have written many books meaning you would become a great person. And do you think you will ever become a poor person? it is impossible so turn to school today and

let's end and end well so that you will become a book writer. I will show you how to become a book writer to the glory of God

Illiteracy is not always a cause or reason for ignorance likewise being educated does not mean you have knowledge of everything.

God bless you for making time to read this book. May God transform your life, thoughts and ideas on the issues raised in this book and may He help you to transform the lives of others as well as generations yet unborn. Bigger Mega Amen!!!

- A Prayer Room Making prayer visible in our churches makes it more likely to happen and encourages more people to participate. We must do everything we can to make prayer appealing, from investing in first-class prayer materials to raising up comfortable, inviting places for people to seek God. Prayer does not have to be mercenary in order to be spiritual. 1 One of the simplest and yet most profound things a prayer room offers is a place to be alone and still before God. It promotes humility and a visible dependence on God. Prayer rooms also generate and facilitate other prayer ideas given by

the Holy Spirit to affect the whole ministry of the church in the community.

2 Ten Reasons Your Church Needs a Prayer Room

1. One of the greatest advantages of a prayer room is that it allows us to schedule prayer in a systematic manner, making it more likely to happen. Scheduled prayer is biblical. If you read in the book of Acts, you will see that the disciples had scheduled times of prayer—9:00 a.m. in Acts 2:15; 3:00 p.m. in Acts 3; 12:00 noon in Acts 10:9; and 3:00 p.m. in Acts 10:30. Also, scheduled prayer tends to be perspirational prayer because it is based on a conscious decision to seek

God at a given time each week, not on a crisis or feeling. 2. Prayer rooms provide places where information can be gathered and prayed over, promoting agreement in prayer. 3. A prayer room provides an excellent place to keep a record of all the deeds of God in the life of the church—a reminder to thank and praise Him for all He does. 4. Prayer rooms promote ownership of the church vision and serve as tangible, visible reminders of our commitment to pray. 5. The compassion of Jesus is displayed to the community while we make a statement to them about the importance of prayer. 6. A prayer

room provides a place where prayer can be practiced and matured—a training center for both corporate and individual prayer. 7. An inclusive impact is made on the church because a prayer room brings everyone to one place to pray. 8. Prayer rooms minister the presence of God to those who come, providing a place where people can be quiet and hear the voice of God. Church staff and prayer counselors can use it when a quiet, private place is needed. 9. Prayer rooms encourage soaking prayer—prolonged periods of prayer—persevering prayer. Sometimes it takes persistent prayer to reach a

spiritual breakthrough. It's sobering to realize how many prayers fell just short of the mark because we gave up too soon. 10. A prayer room provides a control center for strategic prayer evangelism, for warfare and for other prayer ministries. 3 A prayer room needs to provide privacy and be closed off from outside distractions. It should be comfortable, with a pleasant atmosphere—an inviting place to enjoy the Lord's presence. It's important that it be safely accessible 24 hours a day, with a telephone and preferably a separate outside entrance that is well-lighted and has a combination lock. It should be

inspirational and should have helpful information displayed to guide people as they pray. 4 Steps for Prayer Mobilizing your church to pray is a process. There are six important steps that can mobilize prayer in your church. 5 Step One: Pray for Prayer • Take time to listen to God as you pray for an attitude of prayer to come upon your church. • Pray with perseverance knowing that there will be opposition and setbacks. Step Two: Establish Leadership Support • It is critical to have the support of the pastor and church leadership. • Begin praying for God to pour out a spirit of prayer in your congregation. • Select four or

five mature, respected members to serve on a prayer task force that will be responsible for planning and promoting prayer. Step Three: Lay Groundwork Assess your church's current prayer status. • Are there any existing prayer ministries? • What has been tried in the past? • Are there any other church ministries into which organized prayer could be incorporated? • Is there any money in the budget for prayer? Based on where you are, lay out a master plan which includes: • Long-term objectives that are measurable • Short-term goals • Action steps leading to your short-term goals Step Four:

Teach Probably the number one stumbling block in mobilizing a church to pray is overlooking or underestimating the importance of education. Teaching the people about God's perspective on prayer is what will give your prayer ministries longevity. For prayer to become the center of church activity, the congregation must have a mind-set that makes it so, and that mind-set must be nurtured and fed. Step Five: Implement Offer a variety of prayer opportunities so that all in the congregation can plug in and feel enthusiastic about their participation. As you plan, consider the seven

prayer temperaments and be careful not to zero in on one or two while leaving the others out. 1. Traditional—historical (Matthew) 2. Immediate—spontaneous (Mark) 3. Loving—relational (Luke) 4. Mysterious—contemplative (John) 5. Confrontational—authoritative (Paul) 6. Perceptive—visionary (Peter) 7. Ordered—structured (James) 6

Recruit and train people to lead and serve. • Provide necessary materials and information. Practice term praying. • Make sure participants always know when they are to start praying and when they are to stop. • A definite time frame builds a sense of

accomplishment and fulfillment. • When prayer ministries are implemented, people are more apt to commit to pray again or to pray in a different area. Step Six: Maintain and Assess • In a highly visible way, report answers to prayer and give feedback about what is happening through the prayer ministries to the whole congregation. • Allow two- to three-minute testimonies on a Sunday morning. • Regularly appreciate those who participate in the prayer ministries. • Never stop praying for prayer and asking God for new creative ways to pray. Leadership Support Leadership is critical to the

success of any ministry. Without it, prayer simply will not happen. The support of the pastor is crucial to the success of prayer in the church. Also, there needs to be someone besides the pastor in charge of prayer. 7

Qualifications of a Prayer Coordinator

1. Has a strong personal prayer life
 2. Is spiritually mature
 3. Has the gifts of organization, encouragement, leadership and communication
 4. Has a good reputation in his or her home congregation and has the confidence of church leaders and other pastors
 5. Has enough time to attend key prayer events
 6. Is not a pastor
- 8
- ### Responsibilities of a Prayer

Coordinator

1. Oversee the intercessory prayer ministry
2. Select and enlist prayer leadership
3. Research the church's/city's current prayer ministries
4. Identify key people and enlist their support
5. Gather a wide array of resources on prayer
6. Work closely with pastors and leaders to receive prayer, vision and guidance
7. Help develop and oversee the implementation of the plan
8. Coordinate changes, programs and other activities with the church staff
9. Keep the pastor advised and request the pastor's counsel on significant matter
10. Develop an information network
11. Schedule

services offering prayer, as well as orientation and training meetings 12. Schedule and conduct monthly leadership meetings 13. Encourage and promote prayer ministry throughout the church and the community 9 Lay Groundwork Develop a long-term prayer plan, one that is realistic and measurable. Give it a time line, assign responsibility, affirm people who pray and celebrate the results. Plans can be well thought out, bold and exciting, but if they do not match up with your church's particular giftings, they will result in unnecessary frustration and disappointment. As you begin to build

your prayer ministry, take into account your current status and make sure your plans are realistic. They should challenge you a little, but not so much that failure is inevitable. 10 Consider the following example of one of Dr. Terry Teykl's experiences: After hosting a workshop on the value of having a prayer room, a pastor and his small but dedicated congregation were so excited about the idea, they decided to open up a spare room in their building for twenty-four hour prayer. About six months later the pastor was frustrated and confused. "The people were so excited at first, but after a month or two, interest fell

off and it became a struggle. I even feel embarrassed about the fact that we failed. I don't understand what happened." After visiting with him on the phone, I learned the church had a strong outreach to elderly people and shut-ins in their community, so I suggested that part of the prayer room be designated to reflect the needs and victories of this particular ministry. I also learned they had a core of very active youth who had a vision for their school, so I recommended they hang a special board in the prayer room where kids could leave prayer requests and praise reports, and that the youth be challenged to fill up

certain hours in the schedule. Also, because it was a small congregation, they set their total goal as 40 hours of prayer each week, instead of trying to pray around the clock. Within just a few months, all the time slots were full, testimonies were coming in and the people were excited about the new prayer room. The textbook form of a prayer room had little appeal to keep them motivated. Prayer must have organization and accountability to be effective. The greater the order, the more likely the ministry will last. But when it was personalized to reflect and include those things which were important to them, they responded

with excitement and a sense of purpose. 11 Developing a plan of prayer with specific objectives in mind gives intentionality and direction to prayer. Prayer must have organization and accountability to be effective. The greater the order, the more likely the ministry will last. Corporate prayer ministries need structure to keep them on track and focused. 12The essentials for a praying church are • a praying leader who motivates others; • purpose and direction—prayer plans give scope, limit and direction to intercession in the local church; • prayer budgets—provide material for training and

maintenance of the prayer ministry; • recruitment—enlist people to pray, orchestrate sign-up methods and build accountability into the prayer ministry; and • creativity and variety—add interest and enjoyment to prayer ministries. 13 When organizing a quality prayer room, keep the following tips in mind. A place of prayer should, in appearance and essence, convey the supreme value of prayer in your church. Build into your plan a support base that will sustain the room for at least a year, until it is established. 1. Ask the Father, "What kind of prayer room do You want us to have?" 2. Choose

people to lead in the prayer room effort. 3. Develop a statement of purpose for the prayer room. What is the definition of intercessory prayer in your church's prayer room? 4. Choose someone to coordinate the ministry. 5. Select a place in the church for the prayer center. 6. Design a floor plan or format for your prayer room. What pattern will you use? Maps and pictures can be posted on the walls to motivate prayer. A table with a card file can be used for tracking prayer requests. Stations of prayer signifying various needs and subjects can be situated throughout the room so intercessors can move throughout the

room praying strategically at each station. 14 Teach As you work to initiate prayer in your church, realize that you are asking people to do something that for most Americans is very difficult. We are raised to equate independence, self-reliance and confidence with strength. We believe so strongly in our own capabilities that to ask for help from anyone, even God, is like admitting defeat. 15 As George Barna stated, "It is not enough for the pastor to pray fervently, nor is it sufficient for a leadership team to pray ardently on behalf of the congregation. Until the church owns prayer as a world-class weapon in the

battle against evil and cherishes prayer as a means of intimate and constant communication with God, the turn-around efforts of a Body are severely limited, if not altogether doomed to failure." 16 An attitude of prayer must be established. • Build a solid, living theology of prayer (i.e., why pray?). • Seek a vision for what God wants to do in your specific situation. • Develop a plan to bring the vision to pass. • Establish visible leadership for prayer. • Become familiar with prayer resources. • Recruit people to pray. • Train people to pray strategically. • Turn plans into action. 17 Churches must be willing

to pay the price for a first-class, organized, informed, visible, attractive prayer ministry. Good prayer materials cost money. Having a comprehensive prayer library is a tremendous step toward becoming a house of prayer. We need to be committed to training all of our people to pray, not just some select group who exhibit the gift of intercession. Prayer training must become an integral part of church life.

18 The sustained effort of prayer evangelism in a prayer room invites the Holy Spirit to do at least eight important things in a church in order for it to evangelize its community: 1.

The Holy Spirit imparts compassion. As we pray, the love of God for a lost world is poured into our hearts. He is the agent of love. As we pray, the Holy Spirit imparts the love that transcends technique; He overcomes our apathy and coldness of heart; and He moves us to the self-sacrifice required to build a relationship with a lost person to secure them in Christ. 2. The Holy Spirit calls us to repentance. As intercessors pray in the prayer room, corporate repentance takes place as a work of the Spirit, beginning with the church first and then spreading outward to the community. 3. The Holy Spirit guides

our outreach and gives us a relevant message for our community. When a church prays continually in a corporate manner over its vision and outreach, the Spirit initiates mission. Divine alignment in evangelism is the work of the Holy Spirit in answer to prayer. 4. The Holy Spirit empowers Christians for witness. 5. The Holy Spirit grants laborers for the harvest. 6. The Holy Spirit gives means and resourceful ideas to the church's outreaches. New methods and approaches to evangelism are the work of the Spirit. 7. The Holy Spirit adds vitality and life to existing ministries in the local church. The

Spirit empowers the life of the local church to make it attractive. Corporate intercession over a church's membership can invite the Holy Spirit to cleanse us of any and all attitudes that diminish our witness for Christ.

8. In answer to prayer, the Holy Spirit will give unity and a city-wide vision for the harvest. 19 Implement, maintain and Assess Everyone who participates in prayer ministry needs to know the guidelines, rules and boundaries, and must be willing to submit to the leadership of the group. It's important that people understand that prayer is a discipline that can be learned. Training builds confidence

and expertise in prayer. Dick Eastman's *The Hour That Changes the World* is an excellent teaching model. Each church needs to find what will work best for them. As people pray the Scriptures, corporate prayer becomes alive and is saved from boredom. A prayer guide can be used to lead prayer through the Word, asking God to perform His Word in specific areas. The Word of God gives vocabulary to prayer and is the prayer language of the Father. Let the Word permeate your prayer ministry. 20 As you recruit people to pray, it is helpful to set specific goals for recruitment, such as 20 hours of prayer each week,

40 hours of prayer each week, 144 hours of prayer each week or whatever is appropriate for your situation. Here are some guidelines for successful recruiting: 1. Try to offer a variety of prayer models to appeal to different people. 2. Make everything about your prayer ministry as first-class and attractive as possible. 3. The best place to recruit is from the pulpit. People support what the pastor supports. 4. Print the purpose of the prayer room in your bulletin or newsletter, and give updates on its development. 5. Make sure your prayer recruitment emphasis does not conflict with other major

events in the church. 6. Approach groups in the church, such as youth, singles', women's and men's groups—make this a church-wide emphasis. 7. Put up a sign-up board in the foyer. 8. Be organized and state very clearly the ministry objectives and requirements, including the starting date and the date it will finish—term praying. 9. Make your prayer room part of the new member orientation. 10. Emphasize special considerations that may help people feel more comfortable with the idea of signing up for prayer. 11. Use alternates and day captains to improve participation and to establish accountability. 12.

Give feedback to those who pray so they can be motivated by the answers. Publish the results of prayer in your church bulletin or newsletter, or make prayer announcements from the pulpit. 13. Appreciate those who pray in visible ways. 21 It is very important to be alert and stand guard against the inevitable attacks of Satan. Five demonic attacks are listed below with an appropriate response through prayer: 1. Satan Wants to Bring Destruction: Our response to this attack should be to pray God's protection over the prayer ministry. Take authority over Satan in the strong name of Jesus, binding him

with the blood of our Lord. 2. Satan Cultivates Indifference: We can counter apathy when we ask God to raise up enough intercessors and reserves to fill each hour. 3. Satan Works Through Enshrinement: We can combat pride when we pray that God will never let us become more impressed with the ministry than with Him. Ask God to help us to look only to Him, giving Him the glory. 4. Satan Wants to See Carnal Intercessors: The solution to this subtle corruption is to pray that God will have full control over every intercessor's life. 5. Satan Encourages Indiscretion: Our defense is to pray

that God will cause us to set a guard over our mouths. Nothing will destroy the intercessory prayer ministry as quickly as gossiping about people's problems and needs. Do not share these needs with anyone once you leave the prayer room unless you have permission to do so. This matter is critical. The effects are disastrous (see Prov. 16:28; 17:9; 18:8; 26:20,22). 22 As you develop your prayer ministry, it is essential to be aware of the following obstacles to mobilizing corporate prayer in the church, in order to overcome them: 1. The Church has been inundated with Christian humanism (i.e., doing tilings

for God in our own abilities). 2. Prayer is often human centered, not God centered. We tend to use prayer as a means to get what we want to further our own kingdoms—What will I get out of it? 3. Consistent, continual corporate prayer is difficult to establish because so much of our praying today is dependent on feelings. Prayer-room praying depends on a corporate mentality of discipline and commitment. Prayer is a choice, not a feeling. Prayer rooms are based on obedience, out of love for Christ. 4. Corporate prayer is work because it has been neglected for so many years. There is a huge void in

the training of ministers in prayer. 5. Prayer rooms are slow to start because people are often afraid of group prayer. Fear of failure or discomfort, often based on past experiences, can be great hindrances to many people. 6. Prayer for the city in a prayer room is difficult to start because we live in an instant, fast-food society. We want formulas for quick results. Instead of just praying, we want to do something, even if it's wrong. We must not let the desire for quick results cause us to abort a season of prayer that is essential for spiritual awakening in our cities. 7. Prayer is hard to find when there is a lack of

vision for church growth. With little vision, there can be little prayer. A vision to reach the city for Christ stretches us beyond ourselves and causes us to seek God. 8. There is resistance to prayer because the enemy hates sustained prayer and will throw every obstacle imaginable in the way of a prayer room. 9. Prayer rooms are hard to establish because churches are often too busy to pray. 10. Collective, consistent prayer is difficult when there is a lack of Christ centeredness. The main reason we pray is the wonder and revelation of Jesus. You may need to pray for a return of His exaltedness to your

church in order to pray rightly. The revelation of Jesus will cause people to want to simply come and sit in His presence. Without such a vision of Jesus Christ, prayer becomes a religious routine, void of intimacy and fulfillment. 23 One of the Father's most important agendas is for us to spend time seeking Him for the lost and for ways to reach them. When God gives us a great task, He expects us to seek Him with all our heart and soul and strength before we endeavor to do that task. We must realize completely that His Spirit, not might or power, will accomplish this task. One of the fastest ways to kill a

prayer ministry is to allow it to become an end in itself. Once that happens, people will begin to lose interest and the ministry will starve for lack of commitment. The way to keep a prayer ministry going is to attach it to the Great Commission. Prayer is not an end in itself; it is a means to accomplishing the work of God. Remember, our ultimate goal is a harvest of souls, not just well-organized prayer ministries

15 Rules for Success:

- Be Kind
- Be Useful
- Be Strong
- Be Loving
- Never Quit
- Never Fear
- Stay Happy
- Be Thankful
- Stay Faithful

- Stay Healthy
- Be Honorable
- Be Respectful
- Stay Confident
- Refuse To Lose
- Remain Humble

I tasted all that is sweet, but I found nothing sweeter than good health.

And I tasted all that was bitter, but nothing was more bitter than being in need of good people. And I carried

both, iron and rocks, but nothing was heavier than debt. I discovered therefore that life comprises only of two days: A day for you and a day against you. So when it is for you, do not be reckless; and when it is against you, be patient. Because both days will expire!! If you can't be a bridge to connect people, then don't be a wall to separate them. If you can't be a light to brighten people's good deeds then don't be darkness covering their efforts. If you can't be water to

help people's crops sprout, then don't be a pest destroying their crops. If you can't be a vaccine to give life, don't be a virus to terminate it. If you can't be a pencil to write anyone's happiness, then try to be a nice eraser to remove their sadness.

We can only be each other's keeper.