

RCCG INTERNATIONAL CHRISTIAN CENTRE - LIGHTHOUSE LESSON OUTLINE
A Christ-Centred Church with a Heart of Compassion

Message Date: 14/06/2026 Lighthouse Meeting Date: 16/06/2026	Message Title: ONE ANOTHER: THE LOVE THAT BUILDS, BINDS, AND DISTINGUISHES THE TRUE CHURCH Minister: Pastor Chuka Nwafor
Key Texts: John 13:33–35, John 13:34, John 13:35, 1 Corinthians 13:1–3, Revelation 2:2–5, Acts 2:41–47, Acts 4:32–37, Acts 5, Acts 6:1, Colossians 3:11, Colossians 3:12–15, Ephesians 4:27, Proverbs 15:17, Ecclesiastes 4:12, Matthew 24:12, Ezekiel 36:26	Sub Text:

Please read the entire document and Bible texts before you begin to discuss and answer the related questions. This will help you grasp the overall context of the message, however, remember the Bible is not a discussion book but a decision book. God honours and empowers your decisions not your discussions.

INTRODUCTION: THE DIFFERENCE BETWEEN A GATHERING AND A CHURCH

One of the great paradoxes of our time is that it is possible to live in a nation filled with churches and yet encounter very little evidence of Christ.

There are places in the world and we do not need to name them, where church buildings line the streets. You cannot walk a hundred metres without passing a cross mounted on a roof, a billboard advertising a revival, or hearing worship music flowing through open doors. Christian language is familiar. Religious activity is abundant. Church attendance is celebrated.

And yet, beneath the surface, corruption flourishes. Trust is scarce. Dishonesty is normalised. Communities are fractured. People become increasingly isolated, suspicious of one another, and consumed with protecting their own interests.

The question we must ask is this: How can a society have so much church activity and yet so little visible evidence of Christ?

The answer is uncomfortable, but necessary: a gathering is not the same thing as a church.

People can meet in a building every week, sing the same songs, quote the same Scriptures, lift the same hands in worship, and carry the same Bible, yet still fail to become the kind of community Jesus came to establish.

A crowd is not a church simply because it gathers.

So what is the distinguishing mark? What is the unmistakable evidence that a group of believers is not merely assembled around Christian ideas but is genuinely functioning as the Body of Christ?

Many would answer with doctrine. Others would point to powerful preaching, passionate worship, miracles, prayer meetings, church growth, or theological precision.

But when Jesus Himself answered that question, He gave an answer so simple that it is often overlooked and so profound that it exposes every counterfeit.

“By this shall all men know that you are My disciples, if you love one another.”John 13:35 (AMPC)

Notice what Jesus did not say.

He did not say people would recognise His disciples by their spiritual gifts.

He did not say by their buildings, their budgets, their conferences, their influence, their worship teams, or even their knowledge of Scripture.

He said they would be recognised by their love for one another.

Not a sentimental love.

Not a selective love.

Not a love that extends only to people who are easy to like.

But a Christ-shaped love is sacrificial, patient, forgiving, enduring, and practical.

The true test of a church is not what happens on the platform. It is what happens between people.

A church can have excellent programmes and still fail this test. It can be busy, visible, influential, and admired, and yet lack the very thing Jesus said would identify His disciples to the world.

This message is about that love: what it is, what it builds, what happens when it is absent, and what becomes possible when it is genuinely at work among God's people.

It is an invitation to move beyond religious performance and into the kind of authentic, costly, Christ-reflecting love that the world cannot manufacture, cannot imitate, and ultimately cannot ignore.

HISTORICAL AND BIBLICAL CONTEXT

The command to love one another did not emerge in a vacuum. It was spoken by Jesus on the night of His betrayal, in the upper room, just hours before the cross, to a small group of disciples who were about to face the most disorienting moment of their lives. He was leaving. Everything they had built their world around for three years was about to be shaken to its foundations.

And in that moment, what did He choose to emphasise above everything else? Love one another.

“I give you a new commandment: that you should love one another. Just as I have loved you, so you too should love one another.”John 13:34 (AMPC)

The word *new* here is significant. The commandment to love was not entirely new. Leviticus 19:18 had already declared, “You shall love your neighbour as yourself.” What made this commandment new was its standard: “as I have loved you.” No longer was human love the benchmark. The love of Christ sacrificial, unconditional, enduring, and costly was now the measure.

This was a radical elevation of the standard, spoken deliberately at the most critical moment. And the reason was clear: the disciples were about to become the seedbed of a new community (the Church) that would grow and multiply throughout the known world. Jesus understood that the foundation of that community could not be shared ethnicity, shared culture, shared social class, or shared religious tradition. The only foundation capable of

holding people together across every conceivable difference was the supernatural love of God.

When we turn to Acts 2 and Acts 4, we see what that love looked like in practice, and the extraordinary power it released. And when we look at Paul's letter to the Colossians, particularly chapter 3, we find a practical blueprint for how that love is to function within the community of believers.

This is not merely an ancient ideal. It is the living standard of the Church of Jesus Christ in every generation, including ours.

TEACHING POINT ONE: THE MARK OF THE TRUE CHURCH IS LOVE, NOT GIFTS, NOT PERFORMANCE

There is something profoundly clarifying, and deeply uncomfortable about the standard Jesus sets in John 13. He did not say that the world would recognise His disciples by their prophetic accuracy, their deliverance ministry, their worship production, or even their theological precision. He said that the world would know them by their love for one another. **This is not to diminish the gifts of the Spirit. Signs, wonders, and miracles are genuine, legitimate, and powerful expressions of God's Kingdom. Yet Paul makes something abundantly clear in 1 Corinthians 13: "If I speak in the tongues of men and even of angels, but have not love (that reasoning, intentional, spiritual devotion such as is inspired by God's love for and in us), I am only a noisy gong or a clanging cymbal." 1 Corinthians 13:1 (AMPC). "And if I have prophetic powers...and understand all the secret truths and mysteries and possess all knowledge...but have not love, I am nothing." 1 Corinthians 13:2 (AMPC)**

Paul is not suggesting that these spiritual gifts are unimportant. Rather, he is establishing a divine hierarchy of spiritual reality: gifts without love become noise; ministry without love amounts to nothing; sacrifice without love profits nothing. The gift that authenticates every other gift is love, because love is not merely something God gives, it is something God is. "God is love, and he who dwells and continues in love dwells and continues in God, and God dwells and continues in him." 1 John 4:16 (AMPC). There is also a sobering warning in Revelation 2. Jesus addresses the church in Ephesus a church that, by every outward measure, appeared exemplary. They held firmly to sound doctrine, tested false apostles, laboured faithfully, and persevered without growing weary. Yet Christ's verdict was devastating in its simplicity: "But I have this one charge to make against you: that you have left (abandoned) the love that you had at first. Remember then from what heights you have fallen. Repent...or else I will visit you and remove your lampstand from its place." Revelation 2:4-5 (AMPC). A church can be doctrinally correct and spiritually cold at the same time. A congregation can maintain all the outward forms of Christianity while slowly losing the very thing that gives it life. The removal of the lampstand does not necessarily mean the removal of the gathering. The building may remain. The programmes may continue. The attendance figures may even grow. But the manifest presence and approval of Christ may no longer rest upon it.

At that point, what remains is a religious institution rather than a living expression of His Church.

Practical Application

It is worth asking ourselves, not occasionally, but regularly, what atmosphere exists within our church, our home group, and our family relationships. When people spend time with us, do they encounter the love of Christ, or do they encounter performance, suspicion, competition, and self-interest disguised in spiritual language?

Paul writes: “Keep out of debt and owe no man anything, except to love one another; for he who loves his neighbour [who practices loving others] has fulfilled the Law.” Romans 13:8 (AMPC).

Love is not an optional virtue reserved for mature believers. It is the continual obligation of every follower of Christ. It is a debt we never finish paying and a command we never outgrow. Our church programmes, prayer meetings, Bible studies, and ministry activities are intended to be channels through which God's love flows, and not substitutes for love itself.

Ultimately, the true test is not what happens during the service. The true test is what happens afterwards, in the car park, in the WhatsApp group, around the dinner table, and behind closed doors. It is there that the authenticity of our discipleship is revealed.

Scripture Focus:

“I give you a new commandment: that you should love one another. Just as I have loved you, so you too should love one another. By this shall all men know that you are My disciples, if you love one another.” John 13:34-35 (AMPC).

Digging Deep / Self-Reflection

- If every visible spiritual activity were removed from your life, church attendance, Bible reading, ministry involvement, and prayer routines, and all that remained were your relationships, would those closest to you describe love as your defining characteristic?
- Is there someone within your church community, family, or circle of relationships toward whom you maintain a spiritual appearance while harbouring genuine coldness, resentment, or indifference in your heart? Who is that person? What would it look like to bring that relationship honestly before God today?
- The Ephesian church did not lose its first love overnight; it drifted from it gradually. In what specific ways might you be drifting from the warmth of genuine devotion into the routine of religious activity? What practical steps can you take today to rekindle your love for Christ and for others?

TEACHING POINT TWO: UNITY AND LOVE RELEASE SUPERNATURAL POWER, DIVISION AND SELFISHNESS DESTROY IT

Acts 4:32–33 provides one of the most compelling and powerful descriptions of church life in the entire New Testament. Yet it is important to observe the structure of these verses carefully, because the repeated use of the word *and* carries significant theological weight.

“They were of one heart and one soul... AND with great strength and ability and power the apostles delivered their testimony... AND great grace rested richly upon them all.”

The progression is intentional. Because they were of one heart and one soul, because they walked in unity, and because their love caused them to hold nothing as exclusively their own, great power was released and great grace rested upon them all. The supernatural manifestation of God's power was not separate from their relational

health; it flowed directly from it.

This principle is not incidental. Jesus had already established it in Matthew 18:19:

“Again I tell you, if two of you on earth agree (harmonize together, make a symphony together) about whatever [anything and everything] they may ask, it will come to pass and be done for them by My Father in heaven.”Matthew 18:19 (AMPC)

The word *agree* comes from the Greek word *symphoneō*, from which we derive the English word *symphony*. Agreement does not require the absence of different voices; rather, it is different voices choosing to move together in harmony. And when that harmony exists, heaven responds.

Consider, then, what disrupted this powerful community. Acts 5 records the arrival of Ananias and Sapphira, and with them came selfishness and deception. They secretly withheld what they had publicly committed, and for the first time, death entered the church community. Then, in Acts 6, complaint, favouritism, and neglect emerged, bringing tension and division. The pattern throughout Scripture remains remarkably consistent: where love and unity flourish, supernatural power flows; where selfishness and division take root, decline soon follows.

The account of the Tower of Babel illustrates this principle vividly. God did not send an army to stop the construction project. He introduced one thing: disagreement. The moment unity was broken, the entire enterprise collapsed. Disagreement produced division, and division produced limitation. Conversely, love cultivates unity, and unity creates an atmosphere for increase, blessing, and divine activity.

Practical Application

There is a reason Paul urges believers in Ephesians 4:3 to be:

“Eager and strenuous to guard and keep the harmony and oneness of [and produced by] the Spirit in the binding power of peace.”Ephesians 4:3 (AMPC)

Unity does not preserve itself. It must be guarded deliberately, diligently, and sacrificially. It is among the most valuable and most fragile treasures in any church, marriage, family, or ministry. The enemy understands this well, which is why Paul warns:

“Leave no [such] room or foothold for the devil [give no opportunity to him].”Ephesians 4:27 (AMPC)

Unresolved conflict, silent resentment, and offences carried for months or years are not merely relational issues; they are spiritual vulnerabilities. Every time believers refuse to pursue reconciliation, they provide the enemy with an opportunity to sow further division. What was once a thriving, grace-filled, Spirit-empowered environment can slowly diminish under the weight of unresolved tensions.

The practical implications are clear. Do not allow the sun to set on unresolved conflict (Ephesians 4:26). Do not allow offence to settle and harden into bitterness. Be willing to make the first move. Be the person who initiates reconciliation, even when you have been wounded. Maturity is often demonstrated not by who was right, but by who was willing to pursue peace.

“Pursue peace with all men and the consecration and holiness without which no man can [ever] see the Lord.”Hebrews 12:14 (AMPC)

Scripture Focus

“And the company of believers was of one heart and one soul, and not one of them claimed that

anything which he possessed was [exclusively] his own, but everything they had was in common and for the use of all. And with great strength and ability and power the apostles delivered their testimony to the resurrection of the Lord Jesus, and great grace (loving-kindness and favour and goodwill) rested richly upon them all.”Acts 4:32–33 (AMPC).

Digging Deep / Self-Reflection

- Is there a strained or broken relationship within your family, church, or circle of friendships that you have allowed to remain unresolved? What practical step could you take this week toward reconciliation?
- Are you actively contributing to the unity of your community, or have you, perhaps unintentionally, become a source of murmuring, comparison, criticism, or discord? Ask the Holy Spirit to reveal any attitudes that may be undermining unity.
- Reflect on the last season in which you experienced a genuine breakthrough in prayer, ministry, or spiritual growth. Was it accompanied by a season of relational health, peace, and unity? What might that reveal about the connection between love, agreement, and the release of God's power?

TEACHING POINT THREE: THE “ONE ANOTHERS” ARE NOT SUGGESTIONS, THEY ARE THE STRUCTURAL DNA OF THE CHURCH

Colossians 3:12–15 reads like a wardrobe list and that is entirely intentional. Paul says, “*Clothe yourselves.*” Clothing is not accidental. You choose what you wear. You put it on deliberately and intentionally every day. And the items Paul lists here are not optional accessories for the spiritually mature, they are the daily uniform of every believer.

The list is instructive:

- **Tenderhearted pity and mercy:** the capacity to feel with others, to be moved by their pain rather than remaining indifferent to it.
- **Kind feeling:** a warmth of disposition that makes people feel safe in your presence.
- **A lowly opinion of yourselves:** the humility that creates space for others, that does not need to dominate every room or win every argument.
- **Gentle ways:** a manner of relating that does not wound, intimidate, or crush.
- **Patience that is tireless and long-suffering:** the kind of endurance that can absorb difficulty without exploding or withdrawing.

Then Paul adds the active dimension: “*Be gentle and forbearing with one another.*” The operative phrase is **bear with one another**. It acknowledges that living in community with other human beings will inevitably involve things that are irritating, disappointing, and sometimes deeply painful. Bearing with one another is not pretending these things do not happen, it is choosing to stay, choosing to engage, and choosing to process difficulty through grace rather than abandonment.

And at the centre of all this is forgiveness:

“Even as the Lord has freely forgiven you, so must you also forgive.”

This is not a suggestion. It is the direct, inescapable logic of the gospel: the person who has received forgiveness from God must extend forgiveness to others. Not because it is easy, it is frequently one of the hardest things a human being can do, but because withholding forgiveness is fundamentally inconsistent with the grace that saved us.

“And become useful and helpful and kind to one another, tenderhearted (compassionate, understanding, loving-hearted), forgiving one another [readily and freely], as God in Christ forgave you.” Ephesians 4:32 (AMPC)

Finally, over the entire wardrobe, Paul says: *put on love*, the bond of perfectness, the one garment that holds every other piece together. Without love, tenderness becomes sentimentality. Patience becomes passivity. Forgiveness becomes a transaction. Love is not one quality among many; it is the animating force that gives every other quality its meaning.

Practical Application

The “one anothers” of Scripture are not rhetorical flourishes. They are a diagnostic of community life. Read through them slowly and ask: Where are these present in my home, my church, and my relationships?

- Love one another (John 13:34)
- Forgive one another (Colossians 3:13)
- Bear one another’s burdens (Galatians 6:2)
- Confess your faults to one another (James 5:16)
- Encourage one another (1 Thessalonians 5:11)
- Serve one another (Galatians 5:13)
- Pray for one another (James 5:16)
- Be hospitable to one another (1 Peter 4:9)
- Honour one another above yourselves (Romans 12:10)

Where confession can happen freely, it is because forgiveness is trusted. Where burdens are shared openly, it is because judgment is absent. Where encouragement flows naturally, it is because love has created safety. These are not programmes to implement, they are the fruit of a community genuinely shaped by the love of Christ.

The family home is the first training ground for all of these. Children who grow up in a home where forgiveness is practised, where burdens are shared, and where love is expressed through concrete daily acts carry those patterns into their marriages, friendships, and churches. The “one anothers” must be learned somewhere. Let them be learned at home first.

Scripture Focus

“Clothe yourselves therefore, as God’s own chosen ones (His own picked representatives), [who are] purified and holy and well-beloved [by God Himself, by putting on behaviour marked by] tenderhearted pity and mercy, kind feeling, a lowly opinion of yourselves, gentle ways, [and] patience [which is tireless and long-suffering, and has the power to endure whatever comes, with good temper]. Be gentle and forbearing with one another and, if one has a difference (a grievance or complaint) against another, readily pardoning each other; even as the Lord has freely forgiven you, so must you also [forgive]. And above all these [put on] love and enfold yourselves with the bond of perfectness [which binds everything together completely in ideal harmony]. And let the peace (soul harmony which comes) from Christ rule (act as umpire continually) in your hearts [deciding and settling with finality all questions that arise in your minds, in that peaceful state] to which, as [members of Christ’s] one body, you were also called [to live].” Colossians 3:12–15 (AMPC)

Digging Deep / Self-Reflection

- Read through the list of “one another” commands above. Which three are most consistently absent from your closest relationships? What is the root cause: pride, fear, unresolved hurt, or busyness?
- Confession to one another (James 5:16) is perhaps the most difficult “one another” to practise. Is

there a person in your life with whom you have that level of trust and transparency? If not, what would it take to build it?

Are you modelling these “one anothers” to your children in such a way that they are learning them as a way of life not merely as a Sunday ideal?

KEY 4: TEACHING POINT FOUR: SELFISHNESS IS THE CANCER THAT KILLS COMMUNITY, LOVE IS THE ONLY CURE

Acts 5 and Acts 6 together tell a cautionary tale about what happens when self-interest infiltrates a love-filled community.

In Acts 5, Ananias and Sapphira did not commit the sin of withholding money. They committed the sin of deception wrapped in the appearance of generosity, they wanted the credit of sacrifice without paying its full cost. It was self-interest dressed in spiritual clothing. And the moment that selfishness entered the community, death followed.

In Acts 6, the community had grown, and with growth came complexity. Different groups with different cultural backgrounds began to feel that their needs were being overlooked. Complaints arose. Division threatened. And the response of the apostles is instructive: they did not dismiss the complaint, nor did they ignore the pain. They restructured the ministry in order to ensure that love reached everyone equitably.

The principle underlying both passages is the same: wherever selfishness is left unchallenged, it will eventually fracture community. And wherever love is genuinely at work, it will find creative ways to ensure that no one is left behind, overlooked, or neglected.

Paul makes the vision explicit in Colossians 3:11. In the community of Christ, all the distinctions the world uses to divide and rank people are abolished. Greek or Jew, slave or free, educated or uneducated, powerful or marginalised, none of these categories carries any weight in the Kingdom of God. Christ is all and in all. The love of God within a community makes it possible for people who would not naturally choose one another, who come from different backgrounds, temperaments, and social worlds, to live together in genuine harmony.

This is the Isaiah 11 vision made socially real: wolves and lambs together, not because their natures have remained unchanged, but because the knowledge and love of God have transformed the relational dynamic entirely.

Practical Application

Selfishness is not always dramatic. It rarely announces itself. It creeps in through:

- The decision to serve only when there is something in it for me.
- The friendship that lasts only as long as the other person is useful.
- The generosity that is calculated to generate credit rather than bless the recipient.
- Church membership that is consumed with what I receive rather than what I contribute.

“Let each of you esteem and look upon and be concerned for not [merely] his own interests, but also each for the interests of others.”Philippians 2:4 (AMPC)

The antidote to selfishness is not willpower, it is the cross. The cross is the ultimate statement that love gives without calculating the return. And Paul calls every believer to the same posture:

“[Live as children of Light...] and try to learn [in your experience] what is pleasing to the Lord [let your lives be constant proofs of what is most acceptable to Him].”Ephesians 5:10 (AMPC)

Practically, examine your relationships. Are there people in your community, your church, your neighbourhood, or your workplace, who are being overlooked? Widows, the elderly, the newcomer who sits alone, the family going through difficulty who have stopped asking for help because they have been disappointed too many times? Love does not wait to be informed of need. It watches. It notices. It moves.

Scripture Focus

“Now about this time, when the number of disciples was greatly increasing, complaint was made by the Hellenists (the Greek-speaking Jews) against the native Hebrews because their widows were being overlooked and neglected in the daily ministration (distribution of relief).” Acts 6:1 (AMPC)

“In this [new creation all distinctions vanish]. There is no room for and there can be neither Greek nor Jew, circumcised nor uncircumcised, [nor difference between nations whether alien] barbarians or Scythians [who are the most savage of all], nor slave or free man; but Christ is all and in all [everything and everywhere, to all men, without distinction of person]. Colossians 3:11 (AMPC)

Digging Deep / Self-Reflection

- **In what specific relationships or situations do you notice the pull of self-interest most strongly? What triggers it?**
- **Is there someone in your church or community who is being overlooked or neglected, and you are aware of it? What is preventing you from doing something about it?**
- **How would you assess the culture of your family home on the spectrum between selfishness and generosity? What would your children honestly say if asked?**

(5) TEACHING POINT FIVE: REPETITION IS THE LANGUAGE OF LOVE KEEP SPEAKING, KEEP TEACHING, KEEP MODELLING

One of the most practically significant insights in this series of messages is the power of repetition. The spoken word, repeated consistently, patiently, and lovingly over time, writes itself upon the tablets of the heart. It is how children learn their names. It is how identities are formed, for better or worse. It is how many of the patterns we carry into adult life are established in childhood.

This is not a new insight, it is the ancient wisdom of Deuteronomy 6:

“And these words which I am commanding you this day shall be [first] in your [own] minds and hearts; [then] you shall whet and sharpen them so as to make them penetrate, and teach and impress them diligently upon the [minds and] hearts of your children, and shall talk of them when you sit in your house and when you walk by the way, and when you lie down and when you rise up. Deuteronomy 6:6–7 (AMPC)

God’s design was never for spiritual formation to happen primarily in a weekly gathering. It was designed to be woven into the fabric of daily domestic life, conversations at the table, words spoken at bedtime, truths repeated on the journey to school, and examples modelled in how conflict is handled, how forgiveness is extended, and how love is expressed.

What is spoken repeatedly over a child becomes the voice they hear in their own mind as an adult. This is both the tremendous responsibility and the extraordinary opportunity of parents. The words you speak, and the love you demonstrate, are being inscribed upon hearts that will carry them for a lifetime.

This is why Jesus taught His disciples to love. He was not merely instructing them for their immediate context. He was preparing them to carry the pattern into their families, communities, and the generations that would follow. He knew: *I am going away. What I deposit in them now will multiply through them.*

And parents occupy a similar position. The season you have with your children at home is not merely domestic, it is apostolic. You are raising the next generation of disciples, spouses, parents, and community builders. What you model and what you repeat will outlast you.

Practical Application

Paul's instruction in Colossians 3:16 is to let the Word of Christ dwell richly, not visit occasionally, but take up residence. This has practical implications for how we structure our homes:

- Make the Word a daily presence, not a Sunday event. Read it together. Discuss it at mealtimes. Ask your children, "What is God saying to you this week?"
- Repeat the truths that matter. Tell your children they are loved, not once, but consistently. Speak forgiveness aloud when you practise it. Name what you are doing and why: "I'm forgiving your brother right now because that is what God has asked us to do."
- Model repentance. One of the most powerful things a parent can say to a child is, "I got that wrong. I am sorry. Will you forgive me?" Those words teach more about the Kingdom than many sermons.
- Celebrate love when you see it. When a child shares unprompted, when an act of kindness is shown, or when forgiveness is offered, name it, celebrate it, and reinforce it. You are shaping a culture.

"Train up a child in the way he should go [and in keeping with his individual gift or bent], and when he is old he will not depart from it." Proverbs 22:6 (AMPC)

The retirement you hope for, the peaceful, joyful later years surrounded by children and grandchildren who are walking in love and building flourishing families, is being shaped now by what you are speaking and modelling today.

Scripture Focus

"Let the word [spoken by] Christ (the Messiah) have its home [in your hearts and minds] and dwell in you in [all its] richness, as you teach and admonish and train one another in all insight and intelligence and wisdom [in spiritual things, and as you sing] psalms and hymns and spiritual songs, making melody to God with [His] grace in your hearts." Colossians 3:16 (AMPC)

Digging Deep / Self-Reflection

- **What is the most consistently repeated message spoken or unspoken that your children are receiving about love, relationships, and God from your home life?**
- **Is there a truth you know you need to begin speaking more consistently over your children, your spouse, or yourself? What is stopping you from beginning today?**

Think about the words that were spoken over you repeatedly in childhood. Which of them have been life-giving? Which have been destructive? Are you breaking cycles or perpetuating them?

CONCLUSION: THE WORLD IS WAITING FOR THE CHURCH TO LOVE

Jesus was not naïve when He said that the world would know His disciples by their love. He was not offering a pleasant aspiration. He was making a profound statement about the nature of the Church and about the nature of love itself.

The world is saturated with noise: religious noise, political noise, cultural noise. People are exhausted by claims

that cannot be verified, promises that are not kept, and communities that appear attractive from the outside but are hollow within. Into that exhaustion comes one thing the world cannot manufacture, cannot replicate, and cannot ultimately resist: a community of people who genuinely, sacrificially, and supernaturally love one another.

That is the Church Jesus is building.

Not a gathering of people who tolerate one another for ninety minutes on a Sunday. Not a collection of people competing for prominence and using one another for personal advancement. Not a community from which the lampstand has been quietly removed because love was abandoned in favour of performance.

But a people who, in spite of their differences, their histories, their failures, and their diversity, are held together by a love that is not their own. A love poured into them by the Holy Spirit. A love that endures long, does not insist on its own way, keeps no record of wrongs, and never fails.

Let us gather the lessons of this message:

- The mark of the true Church is love, not gifts, not performance, not religious activity. Where love is absent, Christ's endorsement has been withdrawn, however busy the programme may be.
- Unity and love release supernatural power. The great grace and great strength of the early church in Acts flowed directly from their oneness of heart. Division and selfishness hinder that flow.
- The "one anothers" of Scripture are the structural DNA of the Church, and they must be practised at home before they can be expressed in the congregation.
- Selfishness is the cancer that kills community. It is subtle, it wears spiritual disguises, and it must be actively confronted first in ourselves.
- Repetition is the language of love. What we speak consistently, model persistently, and demonstrate daily in our homes will shape the next generation's capacity to love and to build families and communities that reflect the Kingdom of God.
- The world does not need another church programme. It needs to see a community that loves. Let that begin with us. Let it begin at home. Let it begin today.

"And above all these [put on] love and enfold yourselves with the bond of perfectness [which binds everything together completely in ideal harmony]."Colossians 3:14 (AMPC)

PRAYER POINTS

Come to God with honesty and expectation:

1. Prayer of Repentance for Lovelessness and Self-Centredness

Father, I confess honestly that I have allowed selfishness to shape more of my life than I have been willing to admit. I have loved conditionally, served selectively, and given only when it benefited me. I repent—not merely in words, but in genuine surrender. Uproot every trace of self-centredness from my heart, and plant in its place the sacrificial, enduring love of Christ. Let me no longer be known by what I can receive, but by what I am willing to give. In Jesus' name. Amen.

2. Prayer for the Supernatural Love of God to Fill and Overflow

Lord, I acknowledge that the love You require is beyond my natural capacity. I ask You to pour it in. Pour out Your love into my heart by the Holy Spirit, as Romans 5:5 declares. Let it overflow into every relationship I have: my spouse, my children, my church family, my neighbours, and even those who have wounded me. Let me

be a channel, not a reservoir someone through whom Your love flows freely to others. In Jesus' name. Amen.

3. Prayer for Healing and Reconciliation in Broken Relationships

Father, I bring before You every relationship in my life that is strained, broken, or marked by unforgiveness. I name them before You now in the quietness of my own heart. I choose by the power of Your grace, not my own strength to release the offence. I choose to forgive as You have forgiven me. Bring healing to what has been broken. Restore what the enemy has stolen through bitterness and division. Where I need to make the first move, give me the courage and humility to do so. In Jesus' name. Amen.

4. Prayer for Christ-Centred Homes Shaped by the "One Anothers"

Lord Jesus, I pray for my home. Let it be a place where the "one anothers" of Your Word are not ideals on a wall but daily realities. Let tenderness, patience, forgiveness, and genuine care mark the culture of my household. Let my children grow up knowing what love looks like not from a screen, not from a sermon, but from what they see lived out within the walls of our home. May the families that emerge from my household carry the fragrance of Christ into the next generation. In Jesus' name. Amen.

5. Prayer for the Church to Be Marked by Love That the World Cannot Ignore

Father, raise up Your true Church not defined by its buildings, its budgets, or its programmes, but by its love. Let our community be one in which the lampstand burns brightly because love is genuinely at work among us. Let there be no class divisions, no hierarchy of worth, no overlooked person, no neglected widow, and no forgotten young person. Let us be the kind of community at which the world looks and says, "There is something different here." Let our love be the sermon that no one can argue with. For the glory of Your Name and for the sake of those who are still searching for the real thing. In Jesus' mighty name. Amen.

"By this shall all men know that you are My disciples, if you love one another." John 13:35
(AMPC)

Closing Prayer: Lord, teach me to live from the endless supply of Your love and grace. Let my worship be alive, my service joyful, my heart pure, and my relationships healthy and Christlike. In Jesus' name,

Amen.

**POINTS
TO
PONDER**

What did you hear?

What point in this message was most impactful for you?

What do you think?

How did this message challenge, change, or affirm your thinking?

What will you do?

How will you put into practice what you have learned today?

Please note that the Bible is not a discussion book but a decision book.

God honours and empowers your decisions not your discussions.

This is the most important part of tonight's meeting The Holy Spirit awaits your decisions.

From this day forth:

(1) I will....

(2) I can.....

(3) I must.....

General Prayer points:

- ✚ Prayer regarding Lessons learnt today
- ✚ Pray for special needs of LightHouse Care Group Members
- ✚ Pray for your Pastors, Leaders and Workers in God's vineyard
- ✚ Pray for increase and the ability to reach your neighbours and winning of new Disciples for Christ through the Lighthouse Fellowship

Seven things we must seek whenever we come to the presence of God - Lighthouse Meeting:

- (1) The knowledge of God, Jesus Christ & the Holy Spirit through the Word.
- (2) Is there any sin, transgression or iniquity (habit/attitude/ mind-set or behaviour) that needs to be repented of, confessed and forsaken?
- (3) Is there any promise to be claimed, any inheritance to be possessed?
- (4) Is there any instruction to be obeyed, direction to be received, and guidance to be followed?
- (5) Is there any example to be followed/emulated or any example to be weary of and discontinued?
- (6) Is there any battle against the enemy to be fought and won?
- (7) Is there any relationship that needs to be healed and restored, or any that needs to be terminated and separated from?

For further information please contact the admin office or visit (admin@rccg-iccuk.org / 07514 011221)