

DESTINY IMPACT WORSHIP CENTRE

YEAR OF IMPACT 2026

DETAILED TEACHING MANUAL

QUARTER 4

THE VISION — Apostolic Execution (Winning Church)

Weeks 37-48 • Months 10-12

Youth & Adult Ministry Curriculum (Ages 14–30+)

“I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

Building a Winning Church (Theology of Nikao) — Matthew 16:18-19

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Mandate Tier: Vision (Destination) • Evangelism Tier: Apostolic Execution Evangelism

HOW TO USE THIS TEACHING MANUAL

Purpose

This manual provides week-by-week, fully scripted, ready-to-deliver teaching material for Quarter 4 of the Year of Impact 2026 curriculum. Every session is aligned to the DIWC Mandate Hierarchy and designed for a 60-minute format.

The DIWC Mandate Hierarchy

Vision (Destination)	"Building a winning Church and raising Champions." — Theology of Nikao. Aligned to Q4.
Mission (Reach)	"Reaching the lost and hurt and bringing them to the House of the Lord." — Luke 14:23. Aligned to Q2.
Slogan (Method)	"Transforming destinies, one soul at a time." — Attakora's Holistic Development. Aligned to Q1.

Q4 Note: Quarter 4 (The Vision) is the Execution Quarter — where Champions built in Q3 are deployed into Apostolic impact. This is the culmination of the annual cycle: REACH → CONNECT → TRANSFORM → MATURE → EXECUTE → REPEAT.

Q4 Mandate Link Values

Weeks 37–40	The Vision — Apostolic Execution (Legislative Authority)
Weeks 41–44	The Vision — Apostolic Execution (The Winning Church)
Weeks 45–48	The Vision — Apostolic Execution (Commissioning)

The Evangelism Backbone — Three Tiers

Evangelism is the lifeblood of this curriculum — not a quarterly topic. Every session ends with an Outward Impact Challenge. Q4 evangelism operates primarily at the Apostolic Evangelism tier:

- Personal Evangelism (Slogan Level / Q1): My changed life is my first sermon.
- Compassion Evangelism (Mission Level / Q2): I go to where the pain is. Actively seeking the highways and hedges — the marginalised, broken, and isolated.
- **Apostolic Evangelism (Vision Level / Q4): I am sent to legislate. Champions invading secular spheres.**

Q4 Evangelism Tier

Q4 operates exclusively in the Apostolic Evangelism tier: Champions invading secular spheres — schools, workplaces, governments, digital platforms, and communities — as sent representatives of the Kingdom. Every session ends with an Outward Impact Challenge that moves from internal formation into external legislative action.

Session Structure

The Hook (5–7 min)	Tangible physical illustration introducing the theme.
Core Teaching (18–22 min)	Scripted Pentecostal-Charismatic delivery. Three teaching points.
Discussion & Talk Back (10–13 min)	Age-disaggregated questions: 14–16, 17–19, 20–30+. Always split.
Learn-Do-Teach (10–13 min)	Hands-on activity. 90% retention target.
Activation & Declaration (3–5 min)	Hand-rubbing activation (2 Tim. 1:6–7) + Nikao Declaration.
Outward Impact (2 min)	Apostolic Evangelism challenge. Every session.
Take-Home Challenge (2 min)	Age-specific tasks. Always split by age band.

Key Q4 Principles

- **Apostolic Posture:** Q4 Champions do not merely attend Church — they deploy from it. Every session reorients identity from consumer to sent-one.
- **The Seven Mountains:** Q4 regularly references the seven spheres of cultural influence (Education, Government, Media, Arts & Entertainment, Family, Business, Religion). Participants are encouraged to identify their mountain assignment.
- **Ubuntu Seating continues:** Circular arrangement reinforces communal identity as the Winning Church is built together, not alone.
- **Loop Language:** The Discipleship Loop (REACH → CONNECT → TRANSFORM → MATURE → EXECUTE → REPEAT) is woven into declarations, especially in Month 12.
- **The Nikao Declaration:** Closes every session. By Q4, this should carry authority — these are Champions who know who they are.

QUARTER 4 OVERVIEW

The Vision — Apostolic Execution: Building a Winning Church

Quarter Rationale

Quarter 4 is the deployment phase of the annual discipleship cycle. Champions have been transformed in Q1 (Spirit, Soul, Body), commissioned in Q2 (The Mission), and forged in Q3 (The Factory). Now they are sent. **Q4 does not produce Champions — it activates them into the full apostolic mandate of the Winning Church: territorial evangelism, legislative authority, legacy transmission, and the commissioning of the next generation of Champions.**

The Vision metaphor is deliberate: a vision is not a description of what is — it is a revelation of what God intends to build. Champions in Q4 learn to see the Church not as an institution to attend but as an Ecclesia — a governing assembly called to legislate Heaven's agenda in every sphere of society. Weeks 37–48 are not a conclusion. They are a launch.

Monthly Structure

MONTH 10 — THE ECCLESIA: LEGISLATIVE AUTHORITY (Weeks 37–40)

Focus: Establishing the theological and practical foundations of the Church's legislative authority. Weeks 37–40 cover the Ecclesia identity, political and civic engagement, policy gatekeeping as spiritual function, and building community inroads as apostolic strategy.

Week 37	Ruling Beyond Walls — Matt. 16:18–19; Rev. 5:9–10
Week 38	Political & Civic Impact — Rom. 13:1–7; 1 Tim. 2:1–2
Week 39	Policy Gatekeeping — Isa. 22:22; Matt. 18:18
Week 40	Community Inroads — Matt. 5:13–16; Titus 3:14

MONTH 11 — LEGACY & TRANSMISSION: THE WINNING CHURCH (Weeks 41–44)

Focus: Equipping Champions to build and transmit legacy. Weeks 41–44 trace the Paul-Timothy mentorship model, servant leadership through Diakonia, the non-negotiable of corporate integrity, and the replication mandate that ensures every Champion produces more Champions.

Week 41	Paul-Timothy Mentorship — 2 Tim. 2:2; 1 Cor. 4:15
Week 42	Servant Leadership (Diakonia) — Mark 10:45; Acts 6:1–6
Week 43	Corporate Integrity — 1 Tim. 3:2; Prov. 22:1
Week 44	Raising Champions (Replication) — Eccl. 4:9–12; 2 Tim. 2:2

MONTH 12 — COMMISSIONING: APOSTOLIC IMPACT (Weeks 45–48)

Focus: Launching commissioned Champions into their city mandates and into the next year. Weeks 45–48 cover winning the city through radical presence, digital discipleship as prophetic platform,

reverse mission as diaspora calling, and the final annual Impact Launch and graduation commissioning ceremony.

Week 45	Winning Your City — Jer. 29:7; Acts 1:8
Week 46	Digital Discipleship — Joel 2:28–29; John 3:8
Week 47	Reverse Mission — Matt. 28:18–20; John 20:21
Week 48	The Impact Launch — 2027 Commissioning — 2 Tim. 1:6–7; Acts 13:2–3 Annual Graduation

WEEK 37 — RULING BEYOND WALLS

MONTH 10: THE ECCLESIA (LEGISLATIVE AUTHORITY)

Session Title	Ruling Beyond Walls
Mandate Link	The Vision — Apostolic Execution (Legislative Authority)
Key Scriptures	Matthew 16:18–19; Revelation 5:9–10
Duration	60 minutes
Age Group	14–30+
Evangelism Tier	Apostolic Evangelism — Q4

THE HOOK | 5–7 MINUTES

The Keyring (5–7 min)

- Bring a large keyring — a jailer’s set if possible, or a building manager’s ring with multiple keys. Hold it up. Ask: ‘What do keys represent? What is the difference between someone who holds one key and someone who holds the master set?’
- Ask: ‘In ancient cities, keys were given to those in authority. To hold the keys of a city was to control who entered, who was excluded, and what happened inside. The keys weren’t decoration. They were jurisdiction.’
- [SAY] ‘Jesus builds his Church and gives the keys of the Kingdom to his people. Not keys to a building. Keys to spheres. Keys to systems. Keys to gates. Welcome to Quarter 4. You have been

forged in the Factory. You have been commissioned. Now the keys are in your hands. The question Q4 answers is: what do you do with them?'

CORE TEACHING | 18–22 MINUTES

Core Teaching: The Ecclesia Is Not a Building — It Is a Governing Assembly (18–22 min)

POINT 1: What the Ecclesia Actually Means

- ▶ Matthew 16:18–19: 'And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.'
- ▶ The Greek word Jesus uses is *ekklesia*. In the first-century Greco-Roman world, the *ekklesia* was not a religious gathering. It was the civic assembly of free citizens called out from the general population to make governing decisions for the city. It was a legislature, not a congregation. When Jesus says 'I will build my *ekklesia*,' his audience would have heard: 'I am building a governing body — a legislative assembly that will represent the rule of Heaven on earth.'
- ▶ This is not a building with a steeple. This is a people with a mandate. The Church was never designed to be a refuge from the world — it was designed to be the governing authority in it. The gates of Hades will not prevail against the *ekklesia* — not because the Church is hiding behind its own walls, but because the Church is pressing against the enemy's walls.
- ▶ [Ask] 'What walls has the enemy erected in your school? Your workplace? Your city? The *ekklesia* does not wait for those walls to fall. It presses against them with Kingdom keys.'

POINT 2: A Kingdom of Priests Who Reign on Earth

- ▶ Revelation 5:9–10: 'Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, and you have made them a kingdom and priests to our God, and they shall reign on the earth.'
- ▶ This is Heaven's declaration over the redeemed. Not: they will attend services on the earth. Not: they will be nice people on the earth. They will reign on the earth. The word is *basileuo* — to exercise kingly authority, to govern, to rule. This is not metaphor. It is mandate.
- ▶ Notice the breadth: every tribe, language, people, and nation. God has positioned his *ekklesia* in every cultural stream, every demographic, every sphere of influence. The African diaspora in Western Sydney is not an accident of migration history. It is a prophetic placement of Kingdom representatives in a specific geographic and cultural territory.
- ▶ [For the African-Australian context] 'Your family came from Ghana, Nigeria, Zimbabwe, Kenya — and ended up in Western Sydney. That is not coincidence. That is commissioning. You carry the prophetic history of your heritage and the apostolic assignment of your location. You are not in between two worlds. You are a bridge between two mandates.'

POINT 3: What It Means to Rule Beyond Walls

- ▶ Ruling beyond walls means the Champion's sphere of authority extends beyond the church building into every arena they occupy. The student's classroom is a sphere of *ekklesia*. The graduate's workplace is a sphere of *ekklesia*. The young adult's neighbourhood, social media account, political engagement, and community volunteer work — all of these are Kingdom territory.
- ▶ The Seven Mountains of cultural influence — Education, Government, Media, Arts & Entertainment, Family, Business, Religion — are the mountains the *ekklesia* is called to occupy. Most Christians plant their flag only on Mountain 7 (Religion) and wonder why the world does not look like the Kingdom. Q4 is about planting flags on the other six.

- ▶ [Close] 'You are not in church to hide from the world. You are in church to be equipped for it. The Factory built you. The Vision sends you. This is Q4. The walls end here — your rule begins.'

DISCUSSION & TALK BACK | 10–13 MINUTES

iBelieve Talk Back Framework — Age-Disaggregated Questions

Break into age-based groups or use differentiated questions within the same group. No-Stones policy applies.

Ages 14–16 — 'Keys in My Hands'

1. The session says the Church is a governing assembly, not just a gathering place. What does that change about how you think of coming to DIWC on Sunday? What would you do differently?
2. Can you identify one 'wall' in your school or neighbourhood that the enemy has built — something that is keeping people trapped or keeping Kingdom life out? Describe it.
3. If Jesus handed you a physical key right now and said 'This key opens that wall' — what would your key look like? What would it open?

Ages 17–19 — 'Mountain Assignment'

1. The Seven Mountains are Education, Government, Media, Arts & Entertainment, Family, Business, and Religion. Which mountain do you believe God has positioned you on — or is preparing you for? Why?
2. Revelation 5:10 says God's people 'shall reign on the earth.' What does that look like in practical terms for a 17–19 year old in Western Sydney in 2026? Be specific — not theoretical.
3. The session addresses the African-Australian diaspora as a 'prophetic placement.' How does your family's migration story carry a Kingdom assignment? What is the mandate you carry that is unique to who you are and where you come from?

Ages 20–30+ — 'Legislative Authority in Practice'

1. You have professional, academic, or community roles that give you real access to systems and institutions. Where specifically do you hold 'keys' right now that you have not yet used for Kingdom purposes? What is stopping you?
2. The ekklesia in Acts operated as both a worshipping community and a public legislative force — it changed cities (Acts 17:6: 'These men have turned the world upside down'). What would it look like for DIWC's young adults to turn Western Sydney upside down in the next 12 months?
3. For those in mentoring or leadership roles: what systems do you need to build within DIWC to ensure that the 14–16 year olds today will be governing their mountain by age 25? What is missing?

LEARN-DO-TEACH ACTIVITY | 10–13 MINUTES

Learn-Do-Teach: My Mountain Key (10–13 min)

1. Give each participant a card shaped like a key (or a plain card with a key drawn on it).
2. On one side: write the mountain they believe they are assigned to, and one sphere-specific problem they can see that needs a Kingdom key.
3. On the other side: write one specific action they will take in the next seven days to exercise apostolic authority on their mountain. Not spiritual — practical. Something that moves.
4. In pairs: share both sides. Partner affirms what they observe in the person's gifts and placement. Leader listens for extraordinary assignments.
5. Teach-back: Each person must explain the difference between ekklesia (governing assembly) and kyriake (church building) to their partner in two sentences without notes.
6. Leader closes: 'These are your Q4 keys. Keep them. In 12 weeks, we will ask: what did you unlock?'

ACTIVATION & DECLARATION | 3–5 MINUTES

Leader Instructions & Scripted Activation:

- ▶ Lead the hand-rubbing activation: 'Place your hands together. Feel the friction. This is the sound of keys turning. 2 Timothy 1:6 — fan into flame. Q4 begins now. You are not just a believer. You are a key-holder.'
- ▶ Rub hands for 15 seconds. Extend palms open and declare together:
- ▶ 'Lord, I receive the keys of the Kingdom. I declare that I am not a spectator in this city — I am a governing voice. I am part of the Ecclesia — the governing assembly of Heaven on earth. What I bind in your name is bound. What I loose in your name is loosed. I rule beyond walls. I reign on the earth. I am sent.'
- ▶ Lead the Nikao Declaration.

THE NIKAO DECLARATION

I am not an accident — I am a divine assignment.
I am a Kingdom citizen first, before any other identity.
I am being transformed, one day at a time, from the inside out.
I belong to the House of the Lord — and I bring others with me.
I am part of the Ecclesia — I hold the keys of the Kingdom and I rule beyond walls.
I am a Champion. I am Nikao. I overcome!

OUTWARD IMPACT CHALLENGE • Apostolic Evangelism Tier (Q4)

Apostolic Evangelism Assignment: This week, identify one person in your sphere — your school, workplace, or neighbourhood — who is being held captive by a systemic wall: addiction, lack of opportunity, isolation, injustice, or hopelessness. Pray for them specifically by name. Ask God for a 'key' — a specific act of Kingdom presence that can begin to open a door in their situation. Then do it. Do not explain theology. Just use the key. The Ecclesia legislates through acts of presence, not just proclamation.

TAKE-HOME CHALLENGE | 2 MINUTES

Age Group	This Week's Challenge
Ages 14–16	Research one person from history who was a teenager or young adult when they first changed a law, a school system, or a community policy for the better. Write three sentences about what 'key' they used. Bring to next session.
Ages 17–19	Read Matthew 16:13–19 in full. Write a one-page response: What was Jesus actually commissioning in this passage? What does that mean for your specific location and life stage right now? Be theological and personal.
Ages 20–30+	Map your 'Mountain Assignment': Draw or write out the seven mountains. Mark the one(s) you are currently positioned on. For each one you are on, identify: (1) one problem you see, (2) one key you hold, and (3) one action you will take this quarter. Keep this as your Q4 deployment map.

WEEK 38 — POLITICAL & CIVIC IMPACT

MONTH 10: THE ECCLESIA (LEGISLATIVE AUTHORITY)

Session Title	Political & Civic Impact
Mandate Link	The Vision — Apostolic Execution (Legislative Authority)
Key Scriptures	Romans 13:1–7; 1 Timothy 2:1–2
Duration	60 minutes
Age Group	17–30+ (primary); 14–16 with adapted framing)
Evangelism Tier	Apostolic Evangelism — Q4

THE HOOK | 5–7 MINUTES

The Empty Seat (5–7 min)

- Hold up an image of a parliament chamber, a council meeting room, or a school board table. Point to an empty seat. Ask: 'If no one sits in this seat, what happens to the decisions made in this room? Who decides instead?'

- Ask: 'In 2026 Australia, what percentage of parliament is made up of people who would identify as Christians with an active faith? What percentage of local councils? School boards? Policy advisory groups? Is the absence of Kingdom people in these seats accidental — or is it a strategy of the enemy to keep the ekklesia locked out of its own legislative role?'
- [SAY] 'The enemy does not need to destroy the Church if he can simply keep it out of the room where decisions are made. The most powerful political act a Champion can perform is to take a seat — not because politics is the kingdom, but because the Kingdom needs voices in every room where power operates. Today we talk about Political and Civic Impact — not as partisanship, but as apostolic presence.'

CORE TEACHING | 18–22 MINUTES

Core Teaching: God Ordained Government — and Champions Are Called to Steward It (18–22 min)

POINT 1: Government Is God's Idea

- ▶ Romans 13:1–2: 'Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed...'
- ▶ Paul is not writing a theology of passivity. He is establishing that civil government is a divine institution — designed by God as one of the primary mechanisms for maintaining order, justice, and the conditions in which people can flourish. Government is not the enemy. Corrupted government is. And the answer to corrupted government is not withdrawal — it is righteous engagement.
- ▶ The Kingdom Champion does not despise politics because it is messy. The Champion engages politics because it is sacred. Every law that protects the vulnerable, every policy that enables education, every civic decision that shapes community safety — these are Kingdom concerns. If the ekklesia does not occupy these spaces, someone else will. And they will not legislate for the shalom of the city.
- ▶ [Ask] 'What specific policy affects the community you live in most directly? Has a Champion ever engaged that policy publicly? Why not?'

POINT 2: Prayer as the First Political Act

- ▶ 1 Timothy 2:1–2: 'First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way.'
- ▶ Paul's instruction is striking: before any other political strategy, prayer. Not as a substitute for action, but as the foundation of it. The Champion who has not prayed for their political leaders cannot credibly claim apostolic authority over the civic sphere. Intercession for civic and political leaders is a prophetic act — it shifts spiritual atmosphere over governance.
- ▶ Notice the aim: not that the Church will dominate politically, but that 'we may lead a peaceful and quiet life, godly and dignified.' The goal of civic engagement is the shalom of the community — the flourishing of all people. The Champion in civic life carries a peace mandate, not a power mandate.
- ▶ [Practical] 'Do you pray regularly and specifically for the leaders of Australia? Your state? Your local council? Your school leadership? If not, you are leaving spiritual ground unguarded that your apostolic assignment requires you to cover.'

POINT 3: Champions in Civic Life

- ▶ Church history is populated with Champions who engaged civic and political systems to change them for the Kingdom: William Wilberforce, who spent 20 years in Parliament before abolishing the

slave trade. Anthony Ashley Cooper, who legislated against child labour. Octavia Hill, who created public housing. Nelson Mandela. Desmond Tutu. Agnes Gonxha — Mother Teresa, who testified before the United Nations. These were not people who kept their faith private and their politics separate. They brought the whole Kingdom to bear on the whole problem.

► For the African-Australian context, the stakes are specific: Western Sydney is among the most culturally diverse regions in Australia. The policies that shape immigration, education funding, community services, and multicultural representation directly affect the families in this church. A Champion who is silent on these matters while they affect God's people has misunderstood the apostolic mandate.

► [Close] 'The empty seat in the room where decisions are made has your name on it. Not because you are ambitious. Because you are called. Political and civic impact is not a threat to the gospel — it is an expression of it. Go and take the seat.'

DISCUSSION & TALK BACK | 10–13 MINUTES

iBelieve Talk Back Framework — Age-Disaggregated Questions

Break into age-based groups or use differentiated questions within the same group. No-Stones policy applies.

Ages 14–16 — 'My First Civic Act'

1. What is one law or school policy that you think is unfair or harmful to young people? How would you change it if you had the power?
2. Have you ever prayed for a specific political leader by name, asking God to guide their decisions? If not, what has stopped you? If yes, what happened?
3. The session says the enemy's strategy is to keep Champions 'out of the room.' What rooms are you currently in — or could get into — where decisions about young people are made? Student representative councils, school leadership, community youth groups?

Ages 17–19 — 'Faith and Politics'

1. Many young Christians are taught that faith and politics should stay separate. The session argues the opposite. What is your position? Use at least one scripture to support your view.
2. 1 Timothy 2:1–2 says to pray for 'all who are in high positions.' Identify three specific leaders (national, state, or local) and write a one-sentence prayer for each. Share them with the group.
3. If you were to stand for a position of civic or community leadership in the next five years (student union, community board, council role, professional association), what would your Kingdom agenda be? What would you be going in to change?

Ages 20–30+ — 'Apostolic Presence in Civil Systems'

1. Romans 13 establishes that government is God's institution. But Paul also wrote Romans 13 under Nero's government. How do you hold the tension between honouring authority and prophetically challenging it? Where is the line?
2. The session names Wilberforce, Tutu, and others as Champions in civic life. Who in the African-Australian community in 2026 is operating at that level of civic apostolic impact? What

can you learn from them — and what gap do you see that you could fill?

3. For those in professional roles with access to policy, systems, or institutional leadership: what is one specific advocacy action you could take in the next 90 days that would bring Kingdom values to bear on a civic problem? What would need to change for you to take it?

LEARN-DO-TEACH ACTIVITY | 10–13 MINUTES

Learn-Do-Teach: The Civic Prayer Map (10–13 min)

1. Each participant receives a blank map or a list template. They fill in: (1) their suburb/LGA, (2) their state, (3) national government.
2. For each level, they name one specific leader and one specific policy challenge they want to intercede over.
3. 5 minutes of guided corporate prayer — structured as intercession for civic leaders and systems. Leader facilitates. Participants pray aloud.
4. Each participant then writes one 'civic key' they hold: a skill, role, relationship, or platform they can use for apostolic civic impact this quarter.
5. Teach-back: Explain to your partner the difference between Christian political partisanship and apostolic civic engagement. Why does it matter?
6. Leader closes: 'You just legislated. Prayer is the first and most powerful political act. Everything else flows from here.'

ACTIVATION & DECLARATION | 3–5 MINUTES

Leader Instructions & Scripted Activation:

- ▶ Hand-rubbing activation: 'The friction in your palms is the sound of intercession. You are praying for every room where decisions are made. You are present in the Spirit even where you are not yet present in person. Fan the flame.'
- ▶ Declare together: 'Lord, I take my seat in every civic sphere you have positioned me in. I will pray for kings and all in authority. I will be present in the rooms where my community is decided. I am not silent. I am sent. I bring the Kingdom into every chamber I enter.'
- ▶ Lead the Nikao Declaration.

THE NIKAO DECLARATION

I am not an accident — I am a divine assignment.

I am a Kingdom citizen first, before any other identity.

I am being transformed, one day at a time, from the inside out.

I belong to the House of the Lord — and I bring others with me.

I am civically present and apostolically sent — I pray for those in authority and I take my seat at every table God has prepared for me.

I am a Champion. I am Nikao. I overcome!

OUTWARD IMPACT CHALLENGE • Apostolic Evangelism Tier (Q4)

Apostolic Evangelism Assignment: This week, write a letter, email, or social media post to one of your elected representatives — local council, state, or national — about a specific issue affecting your community. You do not need to mention your faith explicitly. Let Kingdom values drive the content: justice, care for the vulnerable, community flourishing. This is apostolic evangelism through civic presence. The person receiving it may never set foot in a church — but they will encounter Kingdom thinking in their inbox.

TAKE-HOME CHALLENGE | 2 MINUTES

Age Group	This Week's Challenge
Ages 14–16	Research one local council or government policy that directly affects young people in your area. Write one paragraph explaining what the policy is and one paragraph on how a Kingdom Champion would approach it. Bring to next session.
Ages 17–19	Find out who your three elected representatives are (local, state, federal). Commit to praying for them by name every day this week. Journal any impressions, concerns, or prophetic insights you receive as you do.
Ages 20–30+	Audit your current civic involvement: Do you vote? Do you engage with any community boards, professional associations, school committees, or advocacy organisations? Write a one-page 'Civic Deployment Plan' for Q4 — identifying one area where you will show up as an apostolic presence in a civil system this quarter.

WEEK 39 — POLICY GATEKEEPING

MONTH 10: THE ECCLESIA (LEGISLATIVE AUTHORITY)

Session Title	Policy Gatekeeping
Mandate Link	The Vision — Apostolic Execution (Legislative Authority)
Key Scriptures	Isaiah 22:22; Matthew 18:18
Duration	60 minutes
Age Group	14–30+

Evangelism Tier

Apostolic Evangelism — Q4

THE HOOK | 5–7 MINUTES

The Turnstile (5–7 min)

- Show an image of a turnstile — the kind at a train station or stadium. Ask: 'Who controls who gets through this? What gives them that authority?'
- Ask: 'What happens when the wrong person controls the turnstile? Who decides what policies get through into law? What gets blocked? Who has that authority now — and who should have it?'
- [SAY] 'Isaiah describes the key of the house of David — one that when placed on a shoulder opens what cannot be shut and shuts what cannot be opened. This is policy language. Binding and loosing — the language Jesus uses in Matthew 18 — is the language of gatekeeping. Champions in Q4 are not passive observers of what passes through the gates of their spheres. They are the gatekeepers. Today we learn how.'

CORE TEACHING | 18–22 MINUTES

Core Teaching: Champions Carry the Key of the House of David (18–22 min)

POINT 1: The Key of the House of David

- ▶ Isaiah 22:22: 'And I will place on his shoulder the key of the house of David. He shall open, and none shall shut; and he shall shut, and none shall open.'
- ▶ This verse is spoken to Eliakim — a steward who is given authority over the royal household. The key on the shoulder is a symbol of entrusted governance — the weight of authority placed on the one who is fit to carry it. Eliakim is a type — a foreshadowing — of the Messiah (Revelation 3:7 applies this verse directly to Christ). But Christ then gives this key-authority to his ekklesia.
- ▶ Policy gatekeeping is the exercise of this key authority. A gatekeeper in the biblical sense is not someone who controls access for personal gain. It is a steward who filters what passes through on behalf of the one whose household they serve. Champions in positions of influence — whether in school governance, media, business, or civic institutions — carry a gatekeeping function for the Kingdom.
- ▶ [Ask] 'Where in your sphere of influence do you have the ability to open a door that has been shut against someone, or to shut a door through which something harmful is trying to enter? That is your gatekeeping assignment.'

POINT 2: Binding and Loosing as Legislative Language

- ▶ Matthew 18:18: 'Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.'
- ▶ This is Jesus giving his ekklesia legislative language. Binding (deo) and loosing (luo) are legal, rabbinic terms. In Jewish tradition, binding meant prohibiting; loosing meant permitting. Jesus is not giving his disciples a prayer technique. He is giving them a governing mandate: the authority to determine what is permitted and what is prohibited in the spheres they occupy, under Heaven's authority.
- ▶ This does not mean Champions arbitrarily impose religious rules on secular society. It means Champions operating in institutional roles carry a Kingdom conscience that influences what they permit, what they block, what they advocate for, and what they refuse. The Christian doctor who

refuses to harm patients when protocol pressures them to. The journalist who refuses to print a story that would destroy an innocent family. The bureaucrat who advocates for the vulnerable even when the policy incentivises otherwise. These are acts of binding and loosing.

► [Practical] 'You do not need to be in parliament to be a gatekeeper. What meetings do you sit in? What decisions do you influence? What voices do you amplify or silence? Every room where decisions are made is a gate. You are already a gatekeeper.'

POINT 3: Gatekeeping in the Digital and Cultural Sphere

► In 2026, the most powerful gates are not physical — they are digital. The algorithms, platforms, and content policies that govern what information people see are cultural gates. The curriculum decisions that determine what children learn are educational gates. The funding decisions that determine which organisations receive support are economic gates.

► Champions in the digital space hold gatekeeping authority through what they create, share, amplify, and refuse to circulate. A single young adult with a 500-person social media following who consistently shares Kingdom-informed thinking on justice, health, education, or relationships is exercising apostolic gatekeeping authority. Scale does not determine legitimacy. Faithfulness does.

► [Close] 'The most important gate in your sphere may not be obvious. It may be your voice in a staff meeting. Your one vote in a community ballot. Your decision to amplify one story instead of another. Do not despise the small gate. The key of the house of David was placed on one shoulder. One faithful gatekeeper changes what passes through.'

DISCUSSION & TALK BACK | 10–13 MINUTES

iBelieve Talk Back Framework — Age-Disaggregated Questions

Break into age-based groups or use differentiated questions within the same group. No-Stones policy applies.

Ages 14–16 — 'The Gates I Can See'

1. What is one harmful thing that is being 'loosed' (allowed, normalised, promoted) in your school that you believe should be 'bound' (stopped, challenged, refused)? What would it look like for you to be a gatekeeper in that situation?
2. What is one good thing that is being 'bound' (blocked, excluded, underfunded, ignored) in your school or neighbourhood that deserves to be 'loosed'? How could you advocate for it?
3. The session says scale does not determine legitimacy — faithfulness does. If you have a social media account, you are already a gatekeeper. What are you currently letting through your platform that reflects Kingdom values? What are you letting through that doesn't?

Ages 17–19 — 'Binding and Loosing in Your Sphere'

1. Matthew 18:18 gives the ekklesia legislative language. If you were to use the language of binding and loosing to describe three specific things in your current sphere (university, workplace, community), what would they be? Be concrete.
2. The session describes gatekeeping in media and digital platforms. You are likely producing content online already. What is your current content doing for the Kingdom? Where is it an act of gatekeeping — and where is it contributing to what the enemy wants loosed?
3. Eliakim in Isaiah 22 was appointed because he was faithful and qualified to carry the weight.

What specific preparation or qualification do you need to acquire in the next two years to be fit to carry the gate of the sphere you are called to?

Ages 20–30+ — 'Institutional Gatekeeping'

1. In your professional context, where do you have de facto gatekeeping authority that you have not fully recognised as a Kingdom function? Hiring decisions, approvals, content curation, referral networks, mentoring selection — all of these are gates. Which ones are you guarding with Kingdom intentionality?
2. The session argues that Christians operating in institutional roles carry a Kingdom conscience that influences what they permit and what they block. How do you navigate this in professional contexts where you cannot impose religious values? What does 'binding and loosing' look like in secular institutional language?
3. Identify one institutional gate in Western Sydney (a school board, a funding body, a media outlet, a professional association) that needs a Kingdom voice at the table. What would it take to get you — or someone from DIWC — through that gate in the next five years?

LEARN-DO-TEACH ACTIVITY | 10–13 MINUTES

Learn-Do-Teach: The Gate Audit (10–13 min)

1. Each participant draws two columns: 'Gates I can see' and 'Gates I hold.'
2. In the first column: list three gates in their immediate sphere (school, workplace, neighbourhood, digital) that are allowing harm or blocking good.
3. In the second column: list three specific decisions, platforms, conversations, or roles where they currently have gatekeeping influence — even if they have not recognised it as such.
4. In pairs: share the second column. Partner identifies any additional gates they observe that the person may have missed.
5. Teach-back: Explain the difference between gatekeeping as control (self-serving) and gatekeeping as stewardship (Kingdom-serving) in two sentences.
6. Leader closes: 'You have more authority than you realise. The question is not whether you are a gatekeeper. It is whether you are a faithful one.'

ACTIVATION & DECLARATION | 3–5 MINUTES

Leader Instructions & Scripted Activation:

- ▶ Hand-rubbing activation: 'These hands are the hands of a gatekeeper. What you open with these hands, in the name of Jesus, will not be shut. What you close with these hands, under his authority, will not be opened by the enemy. Fan the flame. Your gate is your assignment.'
- ▶ Declare together: 'Lord, I receive the key of the house of David over my sphere. I bind what you have bound. I loose what you have loosed. I will not be a passive gatekeeper — I will be a faithful one. I guard the gate of my mountain. I open what Heaven opens. I close what Heaven closes.'
- ▶ Lead the Nikao Declaration.

THE NIKAO DECLARATION

I am not an accident — I am a divine assignment.
 I am a Kingdom citizen first, before any other identity.
 I am being transformed, one day at a time, from the inside out.
 I belong to the House of the Lord — and I bring others with me.
 I carry the key of the house of David over my sphere — I bind what Heaven binds and I loose what Heaven looses.
 I am a Champion. I am Nikao. I overcome!

OUTWARD IMPACT CHALLENGE • Apostolic Evangelism Tier (Q4)

Apostolic Evangelism Assignment: This week, perform one deliberate act of 'loosing' in your sphere — open a door for someone who has been shut out. Refer a person to a resource they didn't know existed. Amplify a story or voice that deserves to be heard but has been marginalised. Advocate for someone in a meeting where their absence might otherwise go unnoticed. Do not explain it as a spiritual act. Just do it. Faithful gatekeepers do not announce their work. They just open the right doors.

TAKE-HOME CHALLENGE | 2 MINUTES

Age Group	This Week's Challenge
Ages 14–16	Find one example of a young person (under 25) anywhere in the world who has gatekept a sphere for good — through advocacy, creative work, policy, or community organising. Write 3 sentences about what they did and what 'key' they used.
Ages 17–19	Identify one piece of digital content you consumed this week that should have been 'bound' — something that normalised harm, injustice, or ungodliness. Then identify one piece you should have 'loosed' but scrolled past. Write a one-page reflection on your gatekeeping habits as a digital citizen.
Ages 20–30+	Write a professional or civic 'Gate Statement' for your sphere: one paragraph describing the gate you hold, what you are committed to keeping open, and what you are committed to keeping closed. This is your Q4 gatekeeping covenant. Keep it on your phone or desk as a daily reminder.

WEEK 40 — COMMUNITY INROADS

MONTH 10: THE ECCLESIA (LEGISLATIVE AUTHORITY)

Session Title	Community Inroads
Mandate Link	The Vision — Apostolic Execution (Legislative Authority)
Key Scriptures	Matthew 5:13–16; Titus 3:14
Duration	60 minutes
Age Group	20–30+ (primary); 14–16 with contextualised framing
Evangelism Tier	Apostolic Evangelism — Q4

THE HOOK | 5–7 MINUTES

Salt and a Candle (5–7 min)

- Bring a small container of salt and a candle. Light the candle in a darkened part of the room. Ask: 'What does salt do to food? What does the absence of salt do to food? What does a candle do to a dark room? What does the absence of candlelight do to a dark room?'
- Ask: 'What happens to salt when it loses its distinctiveness — its flavour? Can it get it back? And what happens when a candle is hidden under a basket? Is the darkness served by the hidden light or by the visible one?'
- [SAY] 'Jesus describes his disciples as the salt of the earth and the light of the world. These are not metaphors for private virtue. Salt works by contact. Light works by visibility. A champion who keeps their Kingdom distinctiveness private and their presence hidden has not fulfilled the community mandate. Today we talk about Community Inroads — not as community service, but as apostolic penetration.'

CORE TEACHING | 18–22 MINUTES

Core Teaching: The Champion Is Sent Into the Community, Not Around It (18–22 min)

POINT 1: Salt and Light Are Community Technologies

- ▶ Matthew 5:13–16: 'You are the salt of the earth. But if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet. You are the light of the world. A city set on a hill cannot be hidden.'
- ▶ Salt in the ancient world was not a flavour preference — it was a preservative. In a world without refrigeration, salt kept meat from decay. Jesus calls his disciples the preserving agent of the earth. Where salt is absent, decay accelerates. The community without Champions does not simply stagnate — it decays. And decay is active, not passive.
- ▶ Light in the ancient world was not merely decorative. It enabled work, enabled safety, enabled community life after sunset. A city on a hill was visible to everyone navigating the surrounding

terrain. The Champion whose light is visible in the community becomes a navigational reference point — people orient themselves toward it. This is what apostolic community presence does.

▶ [Ask] 'Is your community a better place because you are in it? Can people point to specific evidence that a Kingdom Champion lives in their suburb, works in their workplace, studies in their school? If not, the salt may have lost its saltiness.'

POINT 2: Urgent Needs as Kingdom Entry Points

▶ Titus 3:14: 'And let our people learn to devote themselves to good works, so as to help cases of urgent need, and not be unfruitful.'

▶ Paul instructs Titus to teach the community to identify and address urgent needs — not as charity that creates dependence, but as community presence that creates relationship and opens Kingdom doors. The phrase 'cases of urgent need' (anankaias chreias) refers to immediate, pressing necessities — the kind of need that if unmet will cause irreversible harm.

▶ In Western Sydney in 2026, the urgent needs are not difficult to identify: housing stress, refugee integration, mental health crisis in young people, elder isolation, domestic violence, educational disadvantage, unemployment. These are not social problems that the government will eventually solve. These are Kingdom entry points that the ekklesia is uniquely positioned to address through community inroads.

▶ [Practical] 'What is the most urgent need in your specific neighbourhood or network right now? Not in general — specifically. What is the need you can see from where you stand? That is your salt and light assignment.'

POINT 3: Building Community Inroads That Last

▶ Community inroads are not one-off acts of service. They are strategic, relational points of Kingdom entry that develop over time into significant spheres of influence. The inroad begins with presence — consistently showing up, serving, and being known. It develops through relationship — genuine care that is not transactional or evangelistically exploitative. It matures into influence — where the Champion's Kingdom values shape the community's understanding of possibility, dignity, and flourishing.

▶ The most effective community inroads are built on existing points of competence. The nurse who volunteers at a community health day. The accountant who offers free tax help to new migrants. The teacher who runs free tutoring for students who cannot afford private tutoring. The musician who plays at the community festival. These are salt-and-light strategies — Kingdom competence applied at community points of need.

▶ [Close] 'You do not need a ministry title or a church program to build community inroads. You need faithfulness. You need presence. You need to let what God put in you touch what your community needs. That is the Titus 3:14 mandate. It is not glamorous. It is irreplaceable.'

DISCUSSION & TALK BACK | 10–13 MINUTES

iBelieve Talk Back Framework — Age-Disaggregated Questions

Break into age-based groups or use differentiated questions within the same group. No-Stones policy applies.

Ages 14||16 — 'Salt in My School'

1. If your school is the 'community' Jesus is describing, where do you see decay happening that salt could address? Bullying? Hopelessness? Cheating? Academic disengagement? Pick one

and describe it honestly.

2. Are you a visible light in your school — or are you hiding under a basket? Be honest. What would change if you let your Kingdom distinctiveness be fully visible?
3. Titus 3:14 says to address 'urgent needs.' What is the most urgent need you can see in someone in your school or neighbourhood right now? What is one small act of salt-and-light that you could do this week?

Ages 17–19 — 'Inroads I Can Build'

1. The session describes community inroads as strategic, relational points of Kingdom entry. In your current sphere (university campus, part-time workplace, neighbourhood, social network), where is the most natural entry point for a Kingdom inroad? What makes it natural?
2. What specific competence or gift do you have that could address an urgent community need? Not a spiritual gift — a practical competence. How could that competence become a Kingdom inroad?
3. Matthew 5:13 asks: 'If salt has lost its taste, how can it be restored?' Is there an area of your life where your Kingdom distinctiveness has been diluted by conformity to your environment? Name it. What would it take to recover the saltiness?

Ages 20–30+ — 'Apostolic Community Strategy'

1. The session distinguishes between charity that creates dependence and community presence that creates relationship. What community initiatives are you involved in — or aware of — that cross this line? What would it look like to reframe community involvement as apostolic inroad rather than benevolence?
2. Titus 3:14 connects good works to fruitfulness: 'so as to help cases of urgent need, and not be unfruitful.' Where have your community involvements been fruitful in Kingdom terms? Where have they been well-intentioned but unfruitful? Why?
3. As a young adult with professional standing in Western Sydney, what specific community inroad could you build in the next 12 months that would create a lasting point of Kingdom presence in a secular sphere? What would you need from DIWC to do it well?

LEARN-DO-TEACH ACTIVITY | 10–13 MINUTES

Learn-Do-Teach: The Inroad Blueprint (10–13 min)

1. Each participant maps their community: school, workplace, neighbourhood, and social network. For each sphere, they identify: (1) the most visible urgent need, (2) their relevant competence, (3) a specific first step.
2. In groups of three: each person shares their Inroad Blueprint. The group asks three questions: Is this need real? Is this competence genuinely yours? Is this first step specific enough to do tomorrow?
3. Revision round: each person adjusts their blueprint based on feedback.
4. Teach-back: Explain to your group in two sentences why salt-and-light is an apostolic strategy, not just community service.

5. Leader closes: 'These blueprints are your Month 10 legacy. Bring them back at Week 44. We will review what was built.'

ACTIVATION & DECLARATION | 3–5 MINUTES

Leader Instructions & Scripted Activation:

- ▶ Hand-rubbing activation: 'You are the salt of the earth. This friction — your hands together — is the salt touching the wound of the world. It may sting. That is not cruelty. That is preservation. Fan the flame. Let your salt be salty.'
- ▶ Declare together: 'Lord, I am the salt of the earth and the light of the world. I will not lose my saltiness. I will not hide my light. I will build community inroads that last. I address urgent needs in my sphere. I am present. I am visible. I am sent into the community, not around it. My presence is apostolic. My service is Kingdom.'
- ▶ Lead the Nikao Declaration.

THE NIKAO DECLARATION

I am not an accident — I am a divine assignment.
 I am a Kingdom citizen first, before any other identity.
 I am being transformed, one day at a time, from the inside out.
 I belong to the House of the Lord — and I bring others with me.
 I am the salt of the earth and the light of the world — I build Kingdom inroads through faithful presence in my community.
 I am a Champion. I am Nikao. I overcome!

OUTWARD IMPACT CHALLENGE • Apostolic Evangelism Tier (Q4)

Apostolic Evangelism Assignment: This week, identify and respond to one 'urgent need' in your immediate community — not through a church program, but personally, directly. Cook a meal for a neighbour in crisis. Help a new migrant family navigate a bureaucratic system. Sit with a classmate who is struggling. Give your professional competence freely to someone who cannot pay for it. Do it without expectation of recognition or reciprocity. That is salt. That is light. That is apostolic community presence.

TAKE-HOME CHALLENGE | 2 MINUTES

Age Group	This Week's Challenge
Ages 14–16	Interview one adult in your community (not from DIWC) and ask them: 'What is the biggest challenge facing young people in this area right now?' Write down what they say. Bring it to the next session and be ready to share.

Ages 17–19	Research one community organisation in Western Sydney that is addressing an urgent social need (housing, refugee support, youth mental health, food security). Write one page on what they do, how they do it, and how a Kingdom Champion could partner with or contribute to their work.
Ages 20–30+	Design a personal 'Community Inroad Project' for Q4: one specific, measurable initiative you will pursue this quarter to build a lasting Kingdom presence in a community sphere. Define the need, the competence, the timeframe, the target community, and the Kingdom aim. Bring the proposal to the next session.

WEEK 41 — PAUL-TIMOTHY MENTORSHIP

MONTH 11: LEGACY & TRANSMISSION (THE WINNING CHURCH)

Session Title	Paul-Timothy Mentorship
Mandate Link	The Vision — Apostolic Execution (The Winning Church)
Key Scriptures	2 Timothy 2:2; 1 Corinthians 4:15
Duration	60 minutes
Age Group	25–30+ (primary); 14–24 (mentee framing)
Evangelism Tier	Apostolic Evangelism — Q4

THE HOOK | 5–7 MINUTES

The Relay Baton (5–7 min)

- Bring a relay baton. Stand at the front and extend it. Ask: 'In a relay race, what is more important — how fast you run, or how reliably you pass the baton? What happens to the team if the fastest runner drops the baton at the exchange?'
- Ask: 'Now think of everything the Factory built in you across Q3 — prophetic gifts, dominion identity, Champion skills. What happens to all of that if you never pass it on? If every generation has to start from scratch and rediscover what you know — what is the cost?'
- [SAY] 'Paul writes to Timothy: the things you have heard from me, entrust to faithful people who will be able to teach others also. Four generations in one verse: Paul, Timothy, faithful people, others. This is not mentorship as a nice idea. This is the survival mechanism of the Winning Church. If we do not transmit, we die. Today we learn how to run the relay.'

CORE TEACHING | 18–22 MINUTES**Core Teaching: The Winning Church Is Built Through Intentional Transmission (18–22 min)****POINT 1: The Four-Generation Mandate**

- ▶ 2 Timothy 2:2: 'And what you have heard from me in the presence of many witnesses, entrust to faithful men, who will be able to teach others also.'
- ▶ This is one of the most compressed apostolic strategies in the entire New Testament. Paul outlines four generational links in a single sentence. Paul to Timothy (Apostle to Pastor). Timothy to faithful people (Pastor to emerging leaders). Faithful people to others (Leaders to the next generation). This is multiplication, not addition. If each generation produces three people who each produce three, within four generations you have an exponential impact that no single gifted individual could produce alone.
- ▶ The word 'entrust' (paratithemi) means to deposit with someone for safekeeping. It is banking language. Paul is telling Timothy: you have received a deposit of revelation, skill, character, and Kingdom understanding. Your primary responsibility now is not to hoard that deposit and live off it. Your primary responsibility is to bank it in the next generation, where it will compound.
- ▶ [For the older age group] 'If you are 25–30 and have been through Q1–Q4 of this curriculum — or any substantive discipleship process — you are Paul to somebody. Whether you feel ready or not. Whether you feel qualified or not. The mandate does not wait for your comfort level. It asks: who is your Timothy?'

POINT 2: Fathers and Sons in the Faith

- ▶ 1 Corinthians 4:15: 'For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel.'
- ▶ Paul makes a critical distinction here between guides (paidagogos — tutors, instructors, teachers) and fathers (pater). A tutor gives information. A father transmits identity. A teacher tells you what to do. A father shows you who to be. The Winning Church does not need more information transfer. It needs intentional identity transmission.
- ▶ This is particularly significant in the African diaspora context, where many young people carry the wound of absent, passive, or distant fathering — biological and spiritual. The mentorship mandate in the Winning Church is a healing strategy as much as a training strategy. When an older Champion steps into a Paul role for a younger Timothy, they are not just transmitting knowledge. They are modelling identity. They are saying: this is what a Kingdom man or woman looks like. Watch me. Learn from me. Now do the same for someone else.
- ▶ [Ask the room] 'Do you have a Paul — someone who knows you deeply, speaks into your formation, and carries apostolic care for your development? If not, that is the most important gap in your discipleship right now. And if you have one — do you have a Timothy? Are you building into someone the way someone built into you?'

POINT 3: The Mentorship Architecture

- ▶ Intentional mentorship does not happen by accident. It requires architecture: deliberate design of the relationship, clear intention about what is being transmitted, accountability structures, and a long-term commitment. Paul's relationship with Timothy spanned years, included seasons of physical proximity and correspondence across distance, involved direct challenge and deep affirmation, and ultimately resulted in Timothy leading one of the most significant churches in Asia Minor.
- ▶ Practical mentorship architecture includes: regular, scheduled meetings that prioritise the mentee's development over the mentor's schedule; a clear agreement on what is being transmitted (character, skills, knowledge, spiritual capacity); honest feedback that goes both ways; and a deliberate moment of 'sending' where the mentee is released into their own sphere of authority.

- ▶ [Close] 'The Winning Church is not built by gifted individuals. It is built by intentional mentors who reproduce themselves in the next generation. Every Champion who completes Q4 should leave with a name in their pocket — the name of their Timothy. The baton is in your hand. Who is running the next leg?'

DISCUSSION & TALK BACK | 10–13 MINUTES

iBelieve Talk Back Framework — Age-Disaggregated Questions

Break into age-based groups or use differentiated questions within the same group. No-Stones policy applies.

Ages 14–16 — 'My Paul'

1. Do you currently have a Paul in your life — someone older who is intentionally investing in your formation? If yes, describe the relationship and what you are learning. If no, describe the kind of Paul you would want.
2. The session says a father transmits identity, not just information. What identity do you most need transmitted right now — what do you need to see modelled in an older person that you do not yet know how to be?
3. If you were to become a Paul to someone in the 3–16 age range at some point in the future, what is the most important thing you would want to transmit? Where does that come from in your own story?

Ages 17–19 — 'In Between'

1. At 17–19, you are simultaneously Timothy (still being mentored) and Paul (beginning to mentor others younger than you). Who is your Paul right now? Who is — or could be — your Timothy?
2. 1 Corinthians 4:15 says Paul's father role was established 'through the gospel' — through shared spiritual formation, not just shared activity. What would a mentorship relationship look like that goes deeper than hanging out or doing things together? What would make it formative?
3. What is the one thing you have learned from Q1–Q4 of this curriculum that you are most equipped to pass on to someone younger? Who specifically needs to receive it from you this quarter?

Ages 20–30+ — 'Building the Four Generations'

1. 2 Timothy 2:2 describes four generations of transmission. Map your current reality: Who is your Paul? Who are your Timothys? Who are the 'faithful people' your Timothys are building into? Is the chain complete — or where is it broken?
2. The session distinguishes between information transfer and identity transmission. In your current mentoring or leadership relationships, which are you primarily doing? What would it take to shift from one to the other?
3. For those in professional roles: what would a workplace mentorship or sponsorship relationship look like that carries Kingdom intentionality? Not just career coaching — but genuine formation of the next generation of Kingdom professionals? Who is your workplace

Timothy?

LEARN-DO-TEACH ACTIVITY | 10–13 MINUTES

Learn-Do-Teach: The Transmission Map (10–13 min)

1. Each participant draws a vertical chain: Paul (their mentor) → Self → Timothy (their mentee) → Others.
2. They fill in each box: Name of the person (if applicable), or 'Vacant' with a description of who they need. For vacant positions, they write one specific action to fill the gap this quarter.
3. In pairs: share the map. Partner identifies whether the chain is realistic, intentional, and specific enough to be operational.
4. Each pair writes one 'Mentorship Covenant' statement: what they commit to transmitting and receiving this quarter.
5. Teach-back: Explain in two sentences why Paul describes his role as 'father' rather than 'teacher.' What changes?
6. Leader closes: 'The Winning Church does not lose the baton. You are the exchange point. Run faithfully. Pass deliberately.'

ACTIVATION & DECLARATION | 3–5 MINUTES

Leader Instructions & Scripted Activation:

- ▶ Hand-rubbing activation: 'The warmth in your hands is the warmth of the baton. Someone passed it to you. 2 Timothy 1:6 — fan into flame. Now feel the weight of what you carry — and the responsibility to pass it on. Fan the flame that you will deposit in the next generation.'
- ▶ Declare together: 'Lord, I receive the mandate of transmission. What I have received, I will deposit in faithful people. I am not the last of the line — I am the middle of a chain that stretches into eternity. I am a father and a son. A mother and a daughter. I will not drop the baton. I will pass what I carry. The Winning Church is built through me — and through those I build.'
- ▶ Lead the Nikao Declaration.

THE NIKAO DECLARATION

I am not an accident — I am a divine assignment.

I am a Kingdom citizen first, before any other identity.

I am being transformed, one day at a time, from the inside out.

I belong to the House of the Lord — and I bring others with me.

I carry the four-generation mandate — I receive from my Paul and I deposit in my Timothy, building the Winning Church one intentional transmission at a time.

I am a Champion. I am Nikao. I overcome!

OUTWARD IMPACT CHALLENGE • Apostolic Evangelism Tier (Q4)

Apostolic Evangelism Assignment: This week, have one intentional conversation with someone who is younger than you (at least 3 years younger) in which you share one specific thing you have learned through your faith journey that has shaped your character. Not advice — your story. Not what they should do — what you discovered. This is apostolic transmission at its most natural. The Winning Church is built one honest conversation at a time.

TAKE-HOME CHALLENGE | 2 MINUTES

Age Group	This Week's Challenge
Ages 14–16	Ask one of your parents, older sibling, or a trusted adult: 'What is the most important thing you wish someone had taught you at my age?' Write their answer and your reflection on it. Bring to next session.
Ages 17–19	Write a one-page 'Mentorship Manifesto': What kind of Paul do you want to be? What would you commit to transmitting to a Timothy? What values, skills, and Kingdom understanding would you want to deposit? Keep this as your transmission framework.
Ages 20–30+	Identify your current 'Timothy' — or identify one person you will intentionally invest in this quarter. Write a brief 'Mentorship Agreement' with yourself: name the person, define what you are transmitting, commit to a regular meeting rhythm, and describe what 'successful transmission' looks like at the end of Q4.

WEEK 42 — SERVANT LEADERSHIP (DIAKONIA)

MONTH 11: LEGACY & TRANSMISSION (THE WINNING CHURCH)

Session Title	Servant Leadership (Diakonia)
Mandate Link	The Vision — Apostolic Execution (The Winning Church)
Key Scriptures	Mark 10:45; Acts 6:1–6
Duration	60 minutes
Age Group	14–30+
Evangelism Tier	Apostolic Evangelism — Q4

THE HOOK | 5–7 MINUTES

The Basin and the Towel (5–7 min)

- Bring a basin of water and a towel to the front. Set them on the floor. Do not say anything yet. Just let the objects sit there as people arrive and take their seats.
- When everyone is settled, ask: 'What do these objects mean? Why are a basin and towel significant in the story of Jesus?' (John 13 — the foot-washing.)
- [SAY] 'The night before the crucifixion, the King of the universe knelt on the floor and washed the feet of fishermen, tax collectors, and a man who would betray him within hours. He did not explain it first. He did not caveat it. He just knelt and washed. Then he said: I have given you an example. You should do as I have done. Quarter 4 is the execution quarter. But the greatest execution is not the most visible act — it is the act of diakonia — servant presence that changes everything by kneeling in the right place at the right time.'

CORE TEACHING | 18–22 MINUTES

Core Teaching: The Greatest Leader Is the One Who Serves Last (18–22 min)

POINT 1: The Son of Man Came to Serve

- ▶ Mark 10:45: 'For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many.'
- ▶ This verse comes directly after the disciples argue about who will be greatest in the Kingdom. James and John have just asked to sit at Jesus' right and left hand. The other ten are indignant — not because the request is wrong, but because they had the same ambition and James and John got there first. Jesus does not rebuke the desire for greatness. He reframes what greatness is.
- ▶ The word diakonia means service, ministry, waiting on tables. In the Greco-Roman world, it described the work of a servant — the person who cleared the dishes, carried the load, ran the errands. Jesus says: the Son of Man — the one with all authority, all power, all cosmic pre-eminence — came to do that. Not because he was powerless. Because greatness in the Kingdom is defined by the depth of service, not the height of position.
- ▶ [Ask] 'In your mental model of leadership, is the leader the person with the biggest title, the largest audience, the most significant platform — or the person who serves the most people most faithfully? Your honest answer will tell you everything about what kind of leader you are becoming.'

POINT 2: The First Deacons and the Servant Structure

- ▶ Acts 6:1–3: 'Now in these days when the disciples were increasing in number, a complaint by the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. And the twelve summoned the full number of the disciples and said, 'It is not right that we should give up preaching the word of God to serve tables. Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty.'
- ▶ The first institutional act of organisational development in the early Church was the appointment of servant-ministers to address a systemic injustice. The Hellenistic widows were being neglected in the food distribution. The apostles did not ignore it. They did not tell the widows to be patient. They created a structure to ensure faithful service. And the seven men appointed were not second-tier

leaders — they were 'full of the Spirit and wisdom.' The best people were assigned to serve the most vulnerable.

▶ Notice the outcome in verse 7: 'And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem.' The appointment of servant-ministers to address practical needs caused the word of God to increase. Diakonia is not a distraction from the mission — it is a driver of it. When the Church serves well, it grows.

▶ [For the African-Australian context] 'In many African cultural frameworks, service is a virtue but servanthood — particularly serving across cultural or class lines — is complex. The Hellenistic widows being neglected by Hebraic leadership is a cross-cultural injustice story. The response is a cross-cultural servant structure. Diakonia does not serve only your own people. It serves at the point of need, regardless of who is there.'

POINT 3: What Servant Leadership Looks Like in 2026

▶ Servant leadership in the digital age looks different from the ancient context but demands the same posture. The servant leader in a corporate role creates the conditions for their team to succeed, not the conditions for their own advancement. The servant leader in a community role shows up when it is not convenient and serves without needing the credit. The servant leader in a spiritual role equips others to operate at the level of the leader, not at a level that keeps the leader indispensable.

▶ The test of servant leadership is simple: Does the person you lead leave your presence more capable, more dignified, more equipped, and more empowered than they arrived? If yes — you are a servant leader. If they leave dependent, diminished, uncertain, or less confident in their own gifts — you have served yourself while using the language of service.

▶ [Close] 'The basin and towel are on the floor. Jesus left them there for the Church to pick up. Q4 Champions do not outsource the towel to someone else. The greatest act of apostolic execution in any season is the willingness to kneel, to wash, to serve — and in doing so, to change everything.'

DISCUSSION & TALK BACK | 10–13 MINUTES

iBelieve Talk Back Framework — Age-Disaggregated Questions

Break into age-based groups or use differentiated questions within the same group. No-Stones policy applies.

Ages 14||16 — 'What Greatness Really Looks Like'

1. The disciples argued about who would be greatest. Be honest: in your friendship group, school context, or even in DIWC, do you find yourself competing for status, recognition, or to be seen as the most gifted or spiritual? Name it.
2. Jesus washed Judas's feet knowing Judas was about to betray him. What does that tell us about the kind of service the Kingdom requires? Is there someone you would find it genuinely difficult to serve because of your history with them?
3. The session says the test of servant leadership is whether people leave your presence more equipped and empowered. Think of someone in your sphere who you could serve in that way this week. What specifically would you do?

Ages 17–19 — 'Servant Leadership vs. People-Pleasing'

1. There is a difference between servant leadership (serving for others' flourishing) and people-pleasing (serving for others' approval). How do you tell the difference in practice? Have you ever confused the two in yourself?
2. Acts 6 shows the apostles creating a structural solution to a systemic problem of injustice. Where in your sphere is there a systemic problem (not just an individual need) that requires a structural servant response? What would the structure look like?
3. The session says the best people in the early Church were assigned to serve the most vulnerable. In your current context, who are the most vulnerable — and are the most gifted people in your community actually serving them? What does that gap tell you?

Ages 20–30+ — 'Diakonia in Institutional Life'

1. You have reached a stage of professional and community development where leadership is expected of you. How do you hold the posture of servant leadership in institutional contexts where the culture rewards the opposite? Be specific about the tensions.
2. Acts 6 shows that addressing the Hellenistic widows' needs required appointing new leaders. What systemic gap in DIWC, your workplace, or your community requires you to help build a servant structure — not just perform individual acts of service?
3. The test of servant leadership is whether people leave your presence more capable than they arrived. Name one person you lead or influence. Using this test: are they more capable? If not — what needs to change in how you lead?

LEARN-DO-TEACH ACTIVITY | 10–13 MINUTES

Learn-Do-Teach: The Towel Commitment (10–13 min)

1. Leader places the basin and towel at the front as a visual anchor throughout the activity.
2. Each participant writes one answer to: 'Who in my sphere needs me to pick up the towel — to serve them in a way that costs me something?' (Not easy service — costly service.)
3. They write the specific act of service they will do for that person this week.
4. In pairs: share the commitment. Partner prays briefly for the other person's courage to follow through. (Not theology. Just prayer.)
5. Group reflection: What is the hardest thing about servant leadership for people in our cultural context? Where does cultural pressure push against the towel?
6. Teach-back: Explain to your partner in two sentences why diakonia is described in the New Testament as a ministry (ministerial function), not merely a task.
7. Leader closes: 'The basin is still on the floor. The towel is still available. Take it.'

ACTIVATION & DECLARATION | 3–5 MINUTES

Leader Instructions & Scripted Activation:

- ▶ Hand-rubbing activation: 'These are servant hands. The same hands that are fanning the flame of the gift are the hands that pick up the towel. Power and service are not opposites in the Kingdom. They are the same thing at different temperatures. Fan the flame of diakonia.'

- ▶ Declare together: 'Lord, I choose the basin and the towel. I am not too gifted to serve. I am not too busy to kneel. I am not too significant to be last. Like the Son of Man, I came not to be served but to serve. Diakonia is my apostolic strategy. Where I kneel, the Kingdom advances. I am a servant leader — and I will serve until the last person in my sphere is equipped, dignified, and empowered.'
- ▶ Lead the Nikao Declaration.

THE NIKAO DECLARATION

I am not an accident — I am a divine assignment.
 I am a Kingdom citizen first, before any other identity.
 I am being transformed, one day at a time, from the inside out.
 I belong to the House of the Lord — and I bring others with me.
 I am a servant leader who picks up the towel — I advance the Kingdom through diakonia, serving faithfully until all in my sphere are equipped and empowered.
 I am a Champion. I am Nikao. I overcome!

OUTWARD IMPACT CHALLENGE • Apostolic Evangelism Tier (Q4)

Apostolic Evangelism Assignment: This week, perform one act of service that is visible in a secular space — not in church, not with Christians. Volunteer. Help a neighbour. Cover for a colleague. Show up for someone who is not expecting Kingdom presence. Do not proselytise. Let the quality of your service be the sermon. Acts 6 describes the deacons' appointment resulting in 'the word of God increasing.' When the Church serves well, people notice. Let them notice.

TAKE-HOME CHALLENGE | 2 MINUTES

Age Group	This Week's Challenge
Ages 14–16	Find out what diakonia means in the New Testament Greek and write three examples of diakonia from the book of Acts (not just Acts 6). Write one sentence connecting each example to a modern situation you have seen.
Ages 17–19	Write a one-page reflection on a leader you admire who modelled servant leadership — it can be historical, public, or someone in your personal life. What specific actions marked them as a servant leader? What did those actions cost them?
Ages 20–30+	Audit your current leadership style: Interview two people you lead or influence and ask them, anonymously, to answer one question: 'Do you leave our interactions feeling more capable and empowered, or less?' Receive the feedback without defending. Bring your learnings (not their names) to next session.

WEEK 43 — CORPORATE INTEGRITY

MONTH 11: LEGACY & TRANSMISSION (THE WINNING CHURCH)

Session Title	Corporate Integrity
Mandate Link	The Vision — Apostolic Execution (The Winning Church)
Key Scriptures	1 Timothy 3:2; Proverbs 22:1
Duration	60 minutes
Age Group	20–30+ (primary); 17–19 (contextualised framing)
Evangelism Tier	Apostolic Evangelism — Q4

THE HOOK | 5–7 MINUTES

The Cracked Foundation (5–7 min)

- Show an image of a beautiful building with a cracked foundation — or describe one. Ask: 'What is the difference between a building that looks structurally sound and one that is structurally sound? How long before the difference becomes visible?'
- Ask: 'What is the functional equivalent of a cracked foundation in a leader? What happens to the people who build on that foundation when the crack reaches the surface?'
- [SAY] 'The Winning Church is not built on the gifts of its Champions. It is built on the integrity of them. A gifted leader with a compromised character is not a foundation — they are a liability with a delay. Proverbs says a good name is better than great riches. Paul says the overseer must be above reproach. Today we talk about Corporate Integrity — the non-negotiable infrastructure of the Winning Church.'

CORE TEACHING | 18–22 MINUTES

Core Teaching: The Champion's Name Must Be Able to Carry Weight (18–22 min)

POINT 1: Above Reproach as the Leader's Foundation

- ▶ 1 Timothy 3:2: 'Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, hospitable, able to teach...'
- ▶ Paul lists the qualifications for an overseer (episkopos — one who watches over, a shepherd-leader). The first and governing qualification is not eloquence, not gifts, not theological knowledge, not charisma. It is above reproach — anepileptos — literally, 'not able to be taken hold of.' A leader

above reproach has no exposed flank, no hidden inconsistency, no private life that contradicts the public one.

▶ This is not about perfection. It is about transparency, consistency, and accountability. The Champion above reproach is not the one who never fails. It is the one who owns their failures before someone else exposes them, who builds accountability structures that prevent patterns of compromise, and whose private life is the same person as their public one.

▶ [Ask] 'If your private life were broadcast on a screen right now — your texts, your browser history, your financial decisions, your treatment of the people who serve you — would it match the person you present on Sunday? The gap between those two answers is the crack in the foundation.'

POINT 2: A Good Name Is Better Than Great Riches

▶ Proverbs 22:1: 'A good name is to be chosen rather than great riches, and favour is better than silver or gold.'

▶ In the ancient Near Eastern context, a name carried everything. It was your family's honour, your business reputation, your social credit, your spiritual inheritance. To lose your name was to lose your standing in every sphere. Proverbs places the good name above financial wealth — not because poverty is noble, but because a reputation for integrity is a durable asset that outlasts any individual financial peak.

▶ For the Winning Church in 2026, corporate integrity has specific commercial and civic implications. The church that cannot be trusted with money, cannot be trusted with volunteers' time, cannot be trusted to handle vulnerable people safely, and cannot be trusted to keep its commitments will never build the apostolic influence Q4 describes. Every community inroad, every policy position, every seat at the civic table depends on whether the Church's name is worth something.

▶ [Practical] 'What does your personal name currently stand for in your school, workplace, and community? Not what you intend it to stand for. What does it actually stand for right now? If you asked the people who know you — non-Christians included — what would they say about your name?'

POINT 3: Building a Corporate Culture of Integrity

▶ Individual integrity is necessary but insufficient. The Winning Church requires corporate integrity — systems, policies, and cultural norms that make integrity the default, not the exception. This includes financial transparency and governance. It includes safeguarding policies for children and vulnerable adults. It includes conflict-resolution processes that are fair, documented, and accessible. It includes decision-making processes that are accountable to the community, not just to a small inner circle.

▶ For young leaders in the process of building institutions, ministries, businesses, and professional practices: the time to build integrity infrastructure is before you need it, not after a crisis reveals its absence. The most integrity-compromising environments are those that grow fast, have strong charismatic leaders, and lack accountability structures. Growth without governance is a cracked foundation waiting to fail.

▶ [Close] 'The Winning Church is not built by the most gifted — it is built by the most trustworthy. The Champion whose name can carry weight, whose private life matches the public one, who chooses a good name over quick gain — that is the person on whose foundation others can build. In a generation short on trustworthy institutions, your integrity is your most powerful apostolic asset.'

DISCUSSION & TALK BACK | 10–13 MINUTES

iBelieve Talk Back Framework — Age-Disaggregated Questions

Break into age-based groups or use differentiated questions within the same group. No-Stones policy applies.

Ages 14||16 — 'Building My Name'

1. Proverbs 22:1 says a good name is better than riches. At your age, you are still building your name. What do you want your name to mean in 10 years? What decisions are you making right now that are building toward that — or eroding it?
2. The session talks about the 'gap between public and private' as the crack in the foundation. In your own life, is there a gap? Not for confession — just for honest personal reflection. If yes, what created it?
3. What does integrity look like at school specifically? Not in church — at school, in the contexts where being the same person takes real courage. Give a specific example.

Ages 17–19 — 'Integrity Under Pressure'

1. University and workplace environments often reward success over integrity. When have you faced a specific pressure to compromise your integrity for a better outcome? What did you choose? What would you choose now?
2. 1 Timothy 3:2 says the overseer must be 'above reproach' — not able to be taken hold of. In your current context, what is the one area where you are most vulnerable to being 'taken hold of'? Where is your exposed flank?
3. The session says the time to build integrity infrastructure is before you need it. What accountability structures do you currently have that keep you honest? If none — what do you need to build, and with whom?

Ages 20–30+ — 'Corporate Integrity Architecture'

1. The session describes corporate integrity as systems and governance structures, not just individual virtue. In the institutions, ministries, or businesses you are building: what integrity infrastructure exists? What is missing?
2. Financial transparency, safeguarding, conflict resolution, and accountable decision-making are named as corporate integrity requirements. For each of these — rate your current context (1–10) and name one specific improvement that could be made.
3. Proverbs 22:1 says a good name is better than great riches. Have you ever seen a leader, ministry, or organisation sacrifice their name for gain — and then lose both? What was the cost? What did you learn from watching it?

LEARN-DO-TEACH ACTIVITY | 10–13 MINUTES

Learn-Do-Teach: The Integrity Audit (10–13 min)

1. Each participant conducts a brief personal Integrity Audit across four categories: Financial (honesty with money), Relational (consistency in how I treat people), Digital (what I do online vs. who I am in person), and Spiritual (consistency between my stated faith and my daily choices).
2. For each category: mark Green (consistent), Amber (developing), or Red (needs work). Honest self-assessment only — not for sharing.

3. In pairs: each person shares one area they marked Amber or Red (without details if not comfortable) and one specific step to address it this quarter.
4. Group discussion: What is the single biggest integrity challenge for a young Christian professional in Western Sydney in 2026?
5. Teach-back: Explain to your partner why corporate integrity matters for the apostolic mission of the Church — connect it to something from this year's curriculum.
6. Leader closes: 'The foundation is what holds the building. Let your name be worth something. Let it be the kind of name that people build on.'

ACTIVATION & DECLARATION | 3–5 MINUTES

Leader Instructions & Scripted Activation:

- ▶ Hand-rubbing activation: 'Clean hands. Clean heart. Psalm 24:3–4 — who shall ascend the hill of the Lord? He who has clean hands and a pure heart. Fan the flame of integrity. The Kingdom needs builders whose names can carry weight.'
- ▶ Declare together: 'Lord, I choose a good name over great riches. I will be above reproach. I will let my private life match my public one. I will build integrity infrastructure before I need it. My name will be worth something in Heaven and on earth. I am a Champion of the Winning Church — and the Winning Church is built on trustworthy foundations.'
- ▶ Lead the Nikao Declaration.

THE NIKAO DECLARATION

I am not an accident — I am a divine assignment.

I am a Kingdom citizen first, before any other identity.

I am being transformed, one day at a time, from the inside out.

I belong to the House of the Lord — and I bring others with me.

I choose a good name over great riches — I am above reproach, consistent in private and public, building a legacy on the foundation of integrity.

I am a Champion. I am Nikao. I overcome!

OUTWARD IMPACT CHALLENGE • Apostolic Evangelism Tier (Q4)

Apostolic Evangelism Assignment: This week, find one opportunity to be publicly honest when a small compromise would have been easy and undetected. Return too much change. Correct a misrepresentation that benefits you. Acknowledge a mistake before it is discovered. Keep a promise even when it is inconvenient. The world is short of people whose word means something. Let your word be apostolic evidence of a different Kingdom.

TAKE-HOME CHALLENGE | 2 MINUTES

Age Group

This Week's Challenge

Ages 14–16	Write down three commitments you have made in the last month (to friends, teachers, family, or God). Assess honestly: did you keep all three? If not, make them right this week. Write a brief reflection on what it felt like to follow through.
Ages 17–19	Research one public figure (in any field) who experienced a major integrity failure. What was the crack in the foundation? What was the cost? What could they have done differently? Write a one-page case study.
Ages 20–30+	Develop a personal 'Integrity Charter' — a one-page document describing your non-negotiable commitments in four areas: financial stewardship, relational consistency, digital integrity, and spiritual accountability. Include the accountability structures you will use. Keep this as a living document.

WEEK 44 — RAISING CHAMPIONS (REPLICATION)

MONTH 11: LEGACY & TRANSMISSION (THE WINNING CHURCH)

Session Title	Raising Champions (Replication)
Mandate Link	The Vision — Apostolic Execution (The Winning Church)
Key Scriptures	Ecclesiastes 4:9–12; 2 Timothy 2:2
Duration	60 minutes
Age Group	14–30+
Evangelism Tier	Apostolic Evangelism — Q4

THE HOOK | 5–7 MINUTES

The Three-Strand Cord (5–7 min)

- Bring three pieces of cord or rope. First, hold up one strand and attempt to break it. If it breaks, note it. Then hold up two strands twisted together. Harder. Then braid all three together and challenge anyone to break the three-strand cord.
- Ask: 'What changed? Not the material. Not the length. The relationship. Three strands together create a structural strength that no individual strand can achieve alone. What does that tell us about why Champions must raise other Champions?'
- [SAY] 'Ecclesiastes says a cord of three strands is not easily broken. This is not a romantic metaphor. It is a structural principle for the Winning Church. Single Champions — however gifted

— are breakable. But Champions who replicate themselves in two more Champions, who replicate in two more — that is a cord that does not break. Today we talk about Replication — the final piece of the Legacy and Transmission month.'

CORE TEACHING | 18–22 MINUTES

Core Teaching: The Winning Church Reproduces, It Does Not Just Perform (18–22 min)

POINT 1: Two Are Better Than One

- ▶ Ecclesiastes 4:9–12: 'Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! Again, if two lie together, they keep warm, but how can one keep warm alone? And though a man might prevail against one who is alone, two will withstand him — a threefold cord is not quickly broken.'
- ▶ Qoheleth — the Teacher — is making a practical observation about human limitation. Alone, even the most gifted person is vulnerable: to falling without recovery, to cold without warmth, to attack without defence. The three-strand cord principle is not just emotional support — it is strategic and structural. Champions who insist on working alone are not displaying faith — they are ignoring wisdom.
- ▶ The Winning Church is built on the cord principle: Champions who are in accountable, intentional relationship with other Champions, who raise Champions alongside them, who will not let each other fall without recovery. This is not a nice-to-have. It is the structural difference between a Church that is breakable and one that is not.
- ▶ [Ask] 'Who would pick you up if you fell right now? Not emotionally — spiritually, professionally, and practically? And whose falling would you know about quickly enough to do something? That is your cord. Is it strong enough?'

POINT 2: The Replication Mandate

- ▶ 2 Timothy 2:2 (revisited): 'And what you have heard from me in the presence of many witnesses, entrust to faithful men, who will be able to teach others also.'
- ▶ Replication is not duplication. A photocopier duplicates — it produces exact copies. A mentor replicates — they produce distinct people who carry the same essential values, Kingdom understanding, and apostolic capacity, expressed in their own unique identity. Paul did not produce Timothy-clones. He produced Timothy — who became his own person, led his own church, and eventually wrote his own theological contribution to the New Testament.
- ▶ The replication mandate is the ultimate expression of the Winning Church vision. A church that grows by addition (attracting people to services) can only grow as fast as it can attract. A church that grows by multiplication (Champions raising Champions) has no ceiling. Every disciplined Champion who is equipped and released becomes a new multiplication node. This is the mathematics of apostolic movement.
- ▶ [Practical] 'The replication mandate is not reserved for mature leaders. Every person in this room has something to replicate right now. You do not need to be a fully-formed Paul to be someone's mentor. You just need to be one step ahead and willing to extend your hand to someone behind you.'

POINT 3: The Culture of Replication

- ▶ Replication does not happen automatically. It requires a deliberate church culture — one in which every Champion is expected to be in two relationships simultaneously: learning from someone ahead of them, and investing in someone behind them. A church that celebrates the gifted leader without asking 'who are they raising?' has the wrong metric.

- ▶ For DIWC specifically: the Year of Impact curriculum is a replication architecture. Quarter by quarter, it has formed Champions who are now in Q4 — the execution quarter. The expectation is not that these Champions will return to Q1 next year as participants only. They will return as contributors: mentors, discussion leaders, testimonials for incoming groups, builders of the cord that the next generation is woven into.
- ▶ [Close] 'The Factory built you. The Vision deploys you. But the Winning Church asks one more question: Who are you building? Every Champion who leaves Q4 without a Timothy has not completed the mandate. The cord requires three strands. Be a strand that will not break — and weave in others.'

DISCUSSION & TALK BACK | 10–13 MINUTES

iBelieve Talk Back Framework — Age-Disaggregated Questions

Break into age-based groups or use differentiated questions within the same group. No-Stones policy applies.

Ages 14||16 — 'My Cord'

1. Ecclesiastes 4:10 says 'woe to him who is alone when he falls.' Who would know if you fell spiritually right now? Who would help you up? If your honest answer is 'no one' or 'I don't know,' what needs to change?
2. The session says you do not need to be fully formed to replicate. You just need to be one step ahead. Is there someone at DIWC or in your school who you are one step ahead of in faith, in confidence, in their understanding of who God is? What could you offer them?
3. What is the one thing from this year's curriculum that you would most want to pass on to someone else? If you had to teach it to a 10-year-old, how would you explain it?

Ages 17–19 — 'Replication vs. Duplication'

1. The session distinguishes replication (producing distinct people with shared values) from duplication (producing copies). When you invest in someone younger, are you helping them become the best version of themselves — or a version of you? Be honest.
2. 2 Timothy 2:2 has four generational links. Map the chain in your own discipleship context: who is Paul, who is you, who is your Timothy, who are the 'others'? Where is the chain weakest?
3. If the metric for a healthy church is not just 'how many attend' but 'how many are raising Champions' — what would DIWC's score be? What is one practical thing you could contribute to improving that score this quarter?

Ages 20–30+ — 'Building Replication Architecture'

1. The session describes replication culture as a deliberate church and organisational architecture. In your current sphere of leadership (workplace, ministry, community organisation), what systems exist to ensure that every leader is raising their replacement? If none — what needs to be built?
2. You have now been through the full Year of Impact curriculum. What is the most significant

thing this year's journey has produced in you? And who in the next cohort will receive that, because of your intentional investment?

3. If you could design DIWC's replication architecture for 2027 — how Champions raised in 2026 will become the raisers of Champions in 2027 — what would it look like? What structures, relationships, and rhythms would make it work? Bring your ideas to the Week 48 graduation session.

LEARN-DO-TEACH ACTIVITY | 10–13 MINUTES

Learn-Do-Teach: Weaving the Cord (10–13 min)

1. Return to the three-strand cord from the Hook. This time, the group physically braids the cord together as a collective activity if materials permit — or this is done symbolically.
2. Each participant names aloud: (1) Who is their first strand — the Paul who has invested in them. (2) Who is their second strand — their Timothy. (3) Who is the third strand — someone they will help weave in this quarter.
3. The group prays together for all nine categories of people named (each strand of each participant's cord).
4. Each participant writes a one-sentence Replication Commitment: 'By the end of Q4, I will have specifically invested in [name] through [specific action].'
5. Teach-back: Explain in two sentences the difference between a church that grows by addition and one that grows by multiplication. Which one can scale without limits?
6. Leader closes: 'A cord of three strands is not easily broken. You are not a single thread. You are part of a cord that stretches back through the ages and forward into eternity. Weave well.'

ACTIVATION & DECLARATION | 3–5 MINUTES

Leader Instructions & Scripted Activation:

- ▶ Hold up the three-strand cord: 'This is the Winning Church. Not a single strand, however gifted. Not two, however committed. Three — woven together in intentional relationship, raising Champions who raise Champions. Fan into flame the multiplication anointing in you.'
- ▶ Declare together: 'Lord, I am a strand in your cord. I will not walk alone and I will not let those around me walk alone. I will replicate what I carry. I will weave in the next generation. I will not leave Q4 without a Timothy. The Winning Church is not a building — it is a cord. I am woven in. I will not break. And I will weave others in before I leave.'
- ▶ Lead the Nikao Declaration.

THE NIKAO DECLARATION

I am not an accident — I am a divine assignment.
I am a Kingdom citizen first, before any other identity.
I am being transformed, one day at a time, from the inside out.
I belong to the House of the Lord — and I bring others with me.

I am a strand in the cord of the Winning Church — I replicate what I carry, raise Champions who will raise Champions, and I will not break and I will not walk alone.
 I am a Champion. I am Nikao. I overcome!

OUTWARD IMPACT CHALLENGE • Apostolic Evangelism Tier (Q4)

Apostolic Evangelism Assignment: This week, invite someone who is not connected to a church community to a genuine, low-barrier conversation about faith — not a formal evangelism encounter, but a natural conversation about what you believe and why. The goal is not to immediately recruit them but to become a strand they can see and potentially weave toward. The Winning Church grows when Champions are relationally present with people who are not yet in the Kingdom. Be present. Be genuine. Let the cord be visible.

TAKE-HOME CHALLENGE | 2 MINUTES

Age Group	This Week's Challenge
Ages 14–16	Draw your own 'Cord of Three Strands' — not using names, but using images or symbols. One strand for what you have received, one for what you are, one for what you will give. Bring the picture and explain it to the group next session.
Ages 17–19	Write a personal 'Replication Manifesto' — one page on what you will replicate, in whom, and by when. Be specific about the content (what), the person (who), and the method (how). This is your Q4 multiplication covenant.
Ages 20–30+	Design a simple 'Champions Raising Champions' framework for your sphere of influence: describe the pipeline by which a new person in your context moves from being reached, to being discipled, to being deployed, to raising others. Bring the framework to the Week 48 graduation to contribute to DIWC's 2027 planning.

WEEK 45 — WINNING YOUR CITY

MONTH 12: COMMISSIONING (APOSTOLIC IMPACT)

Session Title	Winning Your City
Mandate Link	The Vision — Apostolic Execution (Commissioning)

Key Scriptures	Jeremiah 29:7; Acts 1:8
Duration	60 minutes
Age Group	14–30+
Evangelism Tier	Apostolic Evangelism — Q4

THE HOOK | 5–7 MINUTES

The City Map (5–7 min)

- Display a map of Greater Western Sydney — either printed or on a screen. Circle key suburbs: Blacktown, Parramatta, Penrith, Liverpool, Mount Druitt, Auburn, Fairfield. Ask: 'What is the population of Greater Western Sydney? What percentage would identify as Christian? What would the city look like if every Champion in this room was fully deployed into their mountain assignment in this region?'
- Ask: 'What would it look like to win this city? Not to build the biggest church in it. To win it. To see the shalom of God operational in its schools, its council chambers, its hospitals, its streets?'
- [SAY] 'Jeremiah writes to exiles who are desperate to escape Babylon. God's instruction is counter-intuitive: seek the welfare of the city where I have sent you, and pray to the LORD on its behalf, for in its welfare you will find your welfare. You have been sent to Western Sydney. Not deposited here. Sent. Today we talk about what it means to win your city.'

CORE TEACHING | 18–22 MINUTES

Core Teaching: The Champion Is Sent to the City, Not from the City (18–22 min)

POINT 1: Seek the Shalom of the City

- ▶ Jeremiah 29:7: 'But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare.'
- ▶ The Hebrew word translated 'welfare' is shalom — not simply peace as the absence of conflict, but the comprehensive flourishing of a community: wholeness, health, justice, right relationship, abundance of life. God commands the exiles to seek the shalom of Babylon — the very empire that had destroyed their city, killed their families, and taken them captive. This is not naivety. It is apostolic strategy.
- ▶ The African diaspora in Western Sydney has its own exile narrative. Many families came as refugees, as migrants, as seekers of safety and opportunity. And God says the same thing he said to the Babylonian exiles: Seek the shalom of the city where I have sent you. Pray for it. Work for it. Build it. Because the flourishing of your city is not separate from your own flourishing. It is the same thing.
- ▶ [Ask] 'What is one specific dimension of shalom that is missing from the suburb or area you live in right now? Not a general social observation — a specific gap in the flourishing of your actual neighbours. That is your apostolic assignment.'

POINT 2: Jerusalem, Judea, Samaria, and the Ends of the Earth

- ▶ Acts 1:8: 'But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.'
- ▶ Jesus maps the geography of apostolic impact in concentric circles. Jerusalem — your immediate sphere, your neighbourhood, your school, your workplace. Judea — your wider region, Greater Sydney, New South Wales. Samaria — the uncomfortable frontier, the cross-cultural encounter, the people not like you who share your city. The ends of the earth — the global mandate that the diaspora is uniquely equipped to carry.
- ▶ The power to fulfil this mandate comes first: the Holy Spirit. Not strategy. Not resources. Not connections. The Spirit's power precedes the mission. But the Spirit's power is given for the mission — not for personal enrichment or spiritual experience as an end in itself. You received power. The question is: witness to whom, and where?
- ▶ [For the African-Australian context] 'The diaspora community in DIWC has a unique gift in the Acts 1:8 geography. You have Jerusalem relationships in Western Sydney, Judean relationships in the broader Australian context, Samaritan relationships across cultural boundaries within Australia, and ends-of-the-earth relationships in Africa, the Pacific, the Middle East, and globally. The Winning Church at DIWC is not just a local church. It is an apostolic mission hub positioned at the convergence of multiple continents.'

POINT 3: Strategies for Winning Your City

- ▶ Winning a city does not happen through a single large event or a church growth program. It happens through sustained, multi-sector apostolic presence: Champions in education reforming the classroom. Champions in government reforming policy. Champions in healthcare reforming systems. Champions in arts and media reforming culture. Champions in family life modelling covenant relationships. Champions in business modelling Kingdom economics.
- ▶ For Western Sydney specifically, the city is won through presence in its most acute need points: the underserved school in Blacktown, the refugee family in Fairfield, the young person in the mental health unit in Penrith, the elderly migrant in Auburn who has not spoken to anyone this week, the young professional in Parramatta who is successful but spiritually adrift. These are the people the Champion is sent to. The city is won one person, one shalom act, one faithful deployment at a time.
- ▶ [Close] 'You were not placed in Western Sydney by accident. God said: seek the welfare of the city where I have sent you. You were sent. You are not waiting to leave — you are deployed to stay. Win your city. Pray for it. Serve it. Build its shalom. And in its flourishing, you will find yours.'

DISCUSSION & TALK BACK | 10–13 MINUTES

iBelieve Talk Back Framework — Age-Disaggregated Questions

Break into age-based groups or use differentiated questions within the same group. No-Stones policy applies.

Ages 14||16 — 'My Jerusalem'

1. Your Jerusalem is your school, your street, your immediate social network. Who in your Jerusalem is most in need of shalom right now? Not in general — one specific person you can name.
2. Jeremiah 29:7 says to pray for the city where God has sent you. Have you ever prayed specifically for your suburb or neighbourhood? Try it now — take 90 seconds and pray for one specific need in your area.
3. What would it mean for your school to have more shalom? Be concrete: what would change?

What specific contribution could you make this term?

Ages 17||19 — 'Concentric Circles of Impact'

1. Map your Acts 1:8 geography: name one person or need in each circle (Jerusalem, Judea, Samaria, Ends of the Earth). Where are you currently deployed? Where is the biggest gap?
2. The session describes the African-Australian diaspora as an apostolic hub positioned at the convergence of multiple continents. How does your specific family history and cultural identity equip you for a particular apostolic assignment that a mono-cultural person could not fulfil?
3. What specific career or life pathway are you pursuing that could become an apostolic strategy for winning a sphere of your city? How intentional are you about that connection?

Ages 20||30+ — 'Apostolic City Strategy'

1. Jeremiah 29:7 connects the community's welfare to the individual's welfare — they are the same. In your professional and personal life, where have you experienced this truth? Where have you seen that building the city's flourishing has also built your own?
2. The session describes Western Sydney's apostolic geography: Blacktown, Fairfield, Penrith, Auburn, Parramatta. Where specifically are you currently deployed? Where is your presence missing and what would it take to get there?
3. If DIWC were to develop a 'Winning Western Sydney' strategy for 2027, what would it include? What sectors, what partnerships, what Champions, what timeframe? This is not a theoretical exercise — bring your ideas to Week 48.

LEARN-DO-TEACH ACTIVITY | 10–13 MINUTES

Learn-Do-Teach: The City Prayer Map (10–13 min)

1. Distribute or display the Greater Western Sydney map. Each participant marks: (1) where they live, (2) where they study or work, (3) one suburb where they have influence or relationships.
2. For each marked location, they write one specific shalom prayer — not generic, but targeted to a specific need they know about in that location.
3. 10 minutes of corporate intercession: each person prays aloud for their three locations. Leader moves through the group. This is the city prayer meeting in miniature.
4. Teach-back: Explain to a partner why Jeremiah's instruction to seek Babylon's welfare was surprising — and what it reveals about God's approach to geographic apostolic assignment.
5. Leader closes: 'You just won three locations. Do this every week. By the end of Q4, you will have prayed the equivalent of an apostolic city mapping exercise. The city is won on its knees first.'

ACTIVATION & DECLARATION | 3–5 MINUTES

Leader Instructions & Scripted Activation:

- ▶ Hand-rubbing activation: 'These hands are extended over your city. This warmth is the warmth of your intercession. Jeremiah 29:7 — pray to the Lord on its behalf. Fan into flame the city mandate. You are not a tourist in Western Sydney. You are a sent one.'
- ▶ Declare together: 'Lord, I seek the shalom of this city. I pray for it. I will work for it. I will build in it. I am your witness in Jerusalem — my suburb, my school, my workplace. In Judea — my region, my city. In Samaria — across every cultural barrier. And to the ends of the earth — because you have placed a global mandate in my African-Australian story. I will win my city — one faithful deployment at a time.'
- ▶ Lead the Nikao Declaration.

THE NIKAO DECLARATION

I am not an accident — I am a divine assignment.

I am a Kingdom citizen first, before any other identity.

I am being transformed, one day at a time, from the inside out.

I belong to the House of the Lord — and I bring others with me.

I am sent to win my city — I seek its shalom, I pray for its welfare, and I am deployed as an apostolic witness in every Jerusalem, Judea, and Samaria God has given me.

I am a Champion. I am Nikao. I overcome!

OUTWARD IMPACT CHALLENGE • Apostolic Evangelism Tier (Q4)

Apostolic Evangelism Assignment: This week, take one deliberate step outside the walls of DIWC into your city. Attend a community event in your suburb. Introduce yourself to a neighbour you have never spoken to. Volunteer for one hour with a local community organisation. Pray physically in your neighbourhood — walk and pray, asking God to show you what he sees when he looks at your street. The city is won by presence. Be present.

TAKE-HOME CHALLENGE | 2 MINUTES

Age Group	This Week's Challenge
Ages 14–16	Research your suburb or local area: How many people live there? What are the biggest challenges? What community organisations are already working in it? Write one page on 'My Jerusalem' — the city God has placed you in. Bring it to next session.
Ages 17–19	Read Nehemiah 1–2 and identify every step Nehemiah took before he began rebuilding Jerusalem: prayer, lament, confession, assessment, strategy, action. Write a one-page 'Nehemiah Template' for winning a sphere of your city.
Ages 20–30+	Develop a 'City Winning Brief' for your sphere: identify your Jerusalem, Judea, Samaria, and Ends of the Earth. For each, name one specific person or community, one specific need, and one specific apostolic action you will take this quarter. Bring the brief to Week 48.

WEEK 46 — DIGITAL DISCIPLESHIP

MONTH 12: COMMISSIONING (APOSTOLIC IMPACT)

Session Title	Digital Discipleship
Mandate Link	The Vision — Apostolic Execution (Commissioning)
Key Scriptures	Joel 2:28–29; John 3:8
Duration	60 minutes
Age Group	14–30+
Evangelism Tier	Apostolic Evangelism — Q4

THE HOOK | 5–7 MINUTES

The Blank Screen (5–7 min)

- Ask everyone to take out their phone and hold it face-up on their lap. Then ask: 'How many people does this device have the potential to reach? How many did you reach with Kingdom content this week? What is the ratio between potential and actual?'
- Ask: 'If the early church apostles had smartphones, what would they have done with them? If Paul had Instagram, what would his content strategy be? If Peter had a podcast the morning after Pentecost, what would the first episode have covered?'
- [SAY] 'Joel prophesies: your sons and daughters shall prophesy. Your young men shall see visions. Your old men shall dream dreams. In 2026, those prophecies and visions and dreams go through a digital platform before they reach most people. The question is not whether the Spirit uses digital channels — John 3:8 says the Spirit moves like the wind, wherever it wills. The question is whether the Champion who is full of the Spirit will let the Spirit use their digital presence. Today we talk about Digital Discipleship — the apostolic use of the digital sphere.'

CORE TEACHING | 18–22 MINUTES

Core Teaching: The Spirit Moves Where It Wills — Including Through Your Phone (18–22 min)

POINT 1: The Digital Pentecost

- ▶ Joel 2:28–29: 'And it shall come to pass afterwards, that I will pour out my Spirit on all flesh; your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female servants in those days I will pour out my Spirit.'
- ▶ Peter quotes this prophecy at Pentecost in Acts 2 as the fulfilling of the Spirit's outpouring. But there is an observation worth making in 2026: the democratisation of voice that Joel describes — all flesh, sons and daughters, servants of all kinds — has a 21st-century expression in digital media. For the first time in human history, a 16-year-old with a smartphone in Western Sydney can speak to the same number of people as a professional broadcaster. The barrier to prophetic voice has never been lower.
- ▶ This is both a gift and a responsibility. The gift: every Champion has a platform. The responsibility: every Champion will be accountable for what they put on it. If the Spirit has poured himself out on all flesh, and your social media account is full of content that contradicts the Kingdom you represent, you have not maximised the digital Pentecost. You have minimised it.
- ▶ [Ask] 'If someone you were trying to reach spiritually went to your social media profile right now — with fresh eyes, no prior relationship with you — what would they see about your values, your character, and your Kingdom commitments? Would they want what you have?'

POINT 2: The Spirit Moves Where It Wills

- ▶ John 3:8: 'The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.'
- ▶ The Spirit is not constrained by denominational channels, geographic barriers, or institutional structures. The same Spirit who moved at Pentecost moves through a TikTok video watched by a 19-year-old in Lagos, a YouTube testimony that reaches a refugee family in a detention centre, a WhatsApp message that carries the exact word a suicidal student needed at 11pm on a Tuesday. The Spirit moves where it wills — and it wills to move through the Champion's digital presence.
- ▶ The Champion's digital platform is not separate from their ministry. It is a primary ministry deployment in 2026. The young person who reaches three people in a Sunday service reaches thirty-three through one well-crafted, Kingdom-informed piece of digital content that someone shares. Digital discipleship multiplies the Champion's apostolic reach without requiring additional physical presence.
- ▶ [Practical] 'Digital discipleship does not require professional production. It requires authenticity, consistency, and Kingdom intentionality. A story about how your faith carried you through a hard week. A reflection on a scripture that changed how you thought about work. A behind-the-scenes glimpse of what it looks like to be a young Christian in Western Sydney in 2026. These are apostolic content. They reach people who will never set foot in a church.'

POINT 3: Digital Discipleship Principles for the Champion

- ▶ First: Authenticity over performance. The digital culture is saturated with curated performance. The Champion who shows up as a real person — with struggles, growth, honest reflections, and genuine joy — breaks through the noise precisely because they are different. Do not perform Christianity online. Live it — and let the living be visible.
- ▶ Second: Consistency over virality. The goal of the digital Champion is not to go viral. It is to be faithful. A consistent voice over twelve months builds more apostolic trust and Kingdom influence than a single viral moment followed by silence. Commit to a rhythm. One piece of Kingdom content per week, 52 times a year, is 52 seeds sown into the digital soil of your city.
- ▶ Third: Engagement over broadcast. Discipleship happens in relationship, not just in content delivery. The Champion who responds to comments, engages DMs, follows up with people who ask questions, and takes online connections into real relationships is building a digital ekklesia, not just an audience.
- ▶ [Close] 'Joel said the Spirit would be poured on all flesh. Your flesh — your specific face, voice, story, and experience — carries the Spirit's presence into every digital space you enter. The wind blows where it wills. Let it blow through you.'

DISCUSSION & TALK BACK | 10–13 MINUTES

iBelieve Talk Back Framework — Age-Disaggregated Questions

Break into age-based groups or use differentiated questions within the same group. No-Stones policy applies.

Ages 14||16 — 'My Platform'

1. What platforms are you currently active on? Who is your audience? What does your content currently say about your values and your faith — honestly?
2. Joel prophesied that young people would prophesy and see visions. If your social media account were a prophetic platform — what would the prophecy be? What specific message does God want to speak through your generation to the people you reach?
3. The session says the Spirit moves through authenticity, not performance. What is one authentic, Kingdom-relevant thing from your real life that you could share online this week that would be more valuable than anything performed or curated?

Ages 17||19 — 'Digital Strategy for the Champion'

1. The session recommends consistency over virality. Design a simple digital discipleship rhythm for the next month: what type of content, on which platform, how often, for which audience? Be specific enough to actually implement it.
2. John 3:8 says the Spirit moves like the wind — freely and unpredictably. Have you ever experienced the Spirit moving through something you posted or shared digitally in a way that surprised you? What happened?
3. The session distinguishes between a digital ekklesia (community in relationship) and a digital audience (passive consumers). What would it take to move your current online presence from broadcast to genuine community-building?

Ages 20||30+ — 'Professional Digital Witness'

1. As a young professional, your LinkedIn, professional social media, and public communications are also apostolic spaces. How intentional are you about Kingdom presence on those platforms? What is the difference between 'professional' and 'Kingdom' in a digital context?
2. Digital discipleship at the 20–30 level includes mentoring, thought leadership, and professional advocacy. What Kingdom-informed professional content could you produce — not religious content, but content shaped by Kingdom values of justice, excellence, integrity, and service — that would reach peers in your field?
3. The risk of digital discipleship is the echo chamber: only reaching people who already agree. How do you ensure your digital apostolic presence actually reaches beyond the church community — into the spaces where people are not yet following Jesus?

LEARN-DO-TEACH ACTIVITY | 10–13 MINUTES

Learn-Do-Teach: The Digital Pentecost Plan (10–13 min)

1. Each participant audits their digital presence: platform, audience size, posting frequency, and the dominant 'message' of their current content.
2. They design a 4-week Digital Discipleship Plan: one piece of Kingdom-relevant content per week, on their primary platform, for their specific audience. The content must be authentic (not performed), consistent (not viral-seeking), and engagement-focused.
3. In pairs: share the plan. Partner gives feedback: Is it realistic? Is it specific enough to implement? Is it Kingdom-intentional?
4. Together, each pair identifies one person in their digital audience who is far from God but present in their online world. They pray for that person by name.
5. Teach-back: Explain to a partner why Joel 2:28–29 is relevant to digital media. Connect the prophecy to the specific democratisation of voice that social media has enabled.
6. Leader closes: 'Your phone is in your hand. The Spirit is in you. The city is watching. Post something Kingdom-relevant before you leave tonight.'

ACTIVATION & DECLARATION | 3–5 MINUTES

Leader Instructions & Scripted Activation:

- ▶ Hold up your phone (or invite participants to hold up theirs): 'This device is in your hand. The Spirit is in your life. Joel said your sons and daughters shall prophesy. That includes right now. Fan the flame of your digital witness.'
- ▶ Hand-rubbing activation: 'These are the hands that create. Whatever your hands produce in the digital sphere carries the anointing of who you are. Fan it. Let it burn. Let the Spirit use what your hands make.'
- ▶ Declare together: 'Lord, I consecrate my digital presence to your Kingdom. I will be authentic, not performed. Consistent, not viral-seeking. Present, not just broadcasting. The Spirit blows where it wills — and I will let it blow through every platform I occupy. My screen is an apostolic space. I will use it for the shalom of my city and the expansion of the Winning Church.'
- ▶ Lead the Nikao Declaration.

THE NIKAO DECLARATION

I am not an accident — I am a divine assignment.
I am a Kingdom citizen first, before any other identity.
I am being transformed, one day at a time, from the inside out.
I belong to the House of the Lord — and I bring others with me.
I consecrate my digital presence to the Kingdom — the Spirit blows through my platforms, my voice is prophetic, and my screen is apostolic space.
I am a Champion. I am Nikao. I overcome!

OUTWARD IMPACT CHALLENGE • Apostolic Evangelism Tier (Q4)

Apostolic Evangelism Assignment: This week, post one piece of Kingdom-relevant, authentic content on your primary social media platform. It does not need to be religious — it needs to reflect Kingdom values (truth, justice, hope, love, excellence). Tag it with your genuine story. Observe who responds. Engage every response. You are not broadcasting. You are building a digital ekklesia. Begin this week.

TAKE-HOME CHALLENGE | 2 MINUTES

Age Group	This Week's Challenge
Ages 14–16	Spend 30 minutes scrolling your social media feed with fresh eyes. Count: how many pieces of content you encountered are consistent with Kingdom values? How many are not? Write a brief reflection on the digital environment you are immersed in and how it is forming (or deforming) you.
Ages 17–19	Research one young person (under 30) anywhere in the world who is using digital media for significant Kingdom impact. Write one page on their approach: what platform, what content, what audience, what fruit. What can you take from their approach?
Ages 20–30+	Write a 90-day Digital Discipleship Strategy: platform, audience, content type, frequency, and one specific Kingdom aim. Include how you will measure fruitfulness (not just followers or likes). Bring the strategy to Week 48 as part of your annual commissioning.

WEEK 47 — REVERSE MISSION

MONTH 12: COMMISSIONING (APOSTOLIC IMPACT)

Session Title	Reverse Mission
Mandate Link	The Vision — Apostolic Execution (Commissioning)
Key Scriptures	Matthew 28:18–20; John 20:21
Duration	60 minutes
Age Group	14–30+
Evangelism Tier	Apostolic Evangelism — Q4

THE HOOK | 5–7 MINUTES

The Arrow Points Both Ways (5–7 min)

- Draw or display a simple diagram: Africa and the Pacific Islands pointing an arrow to Australia (traditional mission flow). Then draw an arrow from Australia pointing back. Ask: 'When did the arrow of mission reverse? Why would God send people from the Global South to the post-Christian West rather than the other way around?'
- Ask: 'Your grandparents or parents came from a context where Christianity was vibrant, Spirit-filled, culturally integrated, and multiplying. They moved to a country where Christianity is in numerical decline, culturally marginalised, and often spiritually dry. What did they bring with them? What is God asking them — and you — to do with it?'
- [SAY] 'Reverse mission is not a theory. It is what God is doing through the African diaspora, the Pacific diaspora, the Asian diaspora, and the Latin diaspora in Western nations right now. The nations that sent missionaries to the world in the 19th century are the nations most in need of the gospel in the 21st. And God, with characteristic ingenuity, has placed the carriers of the flame right in the middle of the post-Christian West. Today we talk about what it means to be sent back.'

CORE TEACHING | 18–22 MINUTES

Core Teaching: The Diaspora Is Not an Exile — It Is a Deployment (18–22 min)

POINT 1: All Authority Has Been Given to Me

- ▶ Matthew 28:18–20: 'And Jesus came and said to them, 'All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.'''
- ▶ The Great Commission begins with a statement of authority, not a request. All authority in heaven and on earth. This is the most comprehensive jurisdictional claim in human history. It precedes the commission: therefore go. The basis for the missionary mandate is not human effort or cultural competence or strategic planning. It is the absolute authority of the risen Christ that backs every step the sent-one takes.
- ▶ The commission is to make disciples of all nations (panta ta ethne — every people group, every ethnicity, every cultural stream). The nations are not a distant missionary field. They are present in Western Sydney. Greater Western Sydney is one of the most ethnically diverse regions on earth. The ends of the earth have come to one address. The Great Commission can be partially fulfilled on a single train line.
- ▶ [Ask] 'If all authority has been given to Jesus, and Jesus has sent you — what authority are you walking in right now? Not positional authority in a church structure. The delegated authority of the risen Christ for your specific apostolic assignment. What does that authority look like in the spheres you occupy?'

POINT 2: As the Father Sent Me, So I Send You

- ▶ John 20:21: 'Jesus said to them again, 'Peace be with you. As the Father has sent me, even so I am sending you.'''
- ▶ This is the post-resurrection commissioning. Jesus appears to his disciples, breathes the Spirit upon them, and sends them with a mission patterned on his own. As the Father sent me. The

incarnation is the model for the mission: the Son of God entered the cultural, linguistic, physical, and temporal reality of first-century Jewish Palestine not as a stranger looking in, but as a participant fully embedded in it. He learned the language. He knew the culture. He understood the social codes. He ate the food. He attended the festivals. He wept at the graves.

► This is the incarnational model for reverse mission: the diaspora Champion does not stand outside Australian culture and critique it from a distance. They enter it. They learn it. They love it. They serve it. They pray for it. They build into it. And in doing so, they carry the Kingdom into the cultural DNA of their adopted country — exactly as the Father sent the Son into the DNA of first-century Palestine.

► [For the African-Australian context] 'Your bicultural identity is not a compromise. It is an incarnational asset. You understand what it means to navigate two worlds. You can stand in a Ghanaian grandmother's kitchen and in an Australian boardroom in the same week. That bridge capacity is precisely what the reverse mission requires. You are not caught between two worlds. You are sent into both.'

POINT 3: The Theology and Practice of Reverse Mission

► Reverse mission is the historical reversal of the colonial mission flow. In the 19th century, Western missionaries travelled to Africa, Asia, and the Pacific carrying the gospel — often alongside colonial power, cultural disruption, and the suppression of indigenous spiritual heritage. The fruit was extraordinary: hundreds of millions came to faith. But the method was often extractive. The gospel was carried from the West to the rest.

► In the 21st century, God is reversing the flow. The most vibrant, numerically growing, prophetically alive Christian communities in the world are in the Global South. And through migration, diaspora, and the global movement of peoples, God has sent those communities — and their children — back into the post-Christian West. Not as charity recipients. As missionaries. As apostolic reinforcements sent to a Western church that is institutionally strong but often spiritually fragile.

► The reverse mission Champion carries specific gifts that the post-Christian West needs: robust faith forged in the context of poverty and suffering. Communal spirituality in a culture of individualism. Prophetic boldness in a culture of spiritual timidity. Generational resilience in a culture of instant gratification. And the undeniable evidence of a living God, demonstrated through answered prayer, healing, and transformation that cannot be explained by sociological theory.

► [Close] 'You are not in Australia because of economics. You are not in Western Sydney because of housing prices. You are here because the Father sent the Son, and the Son sends you — with all authority, to all nations, to the end of the age. The reverse mission is your calling. It is not a burden. It is the highest privilege of the diaspora generation.'

DISCUSSION & TALK BACK | 10–13 MINUTES

iBelieve Talk Back Framework — Age-Disaggregated Questions

Break into age-based groups or use differentiated questions within the same group. No-Stones policy applies.

Ages 14||16 — 'My Story Is My Mission'

1. Your parents or grandparents came from another country to Australia. What did they bring with them spiritually? What is the most significant part of your family's faith inheritance that you have received?
2. The session says your bicultural identity is an incarnational asset. What does it mean to you

to be both [your heritage culture] and Australian? Has that ever felt like a problem? How might it actually be a gift?

3. If Jesus sent you to your school specifically as a reverse mission assignment — to carry Kingdom life into a post-Christian environment — what is the one thing your heritage and faith equip you to do that a purely secular student could not?

Ages 17|19 — 'Incarnational Strategy'

1. John 20:21 patterns our mission on Jesus' incarnation: fully entering the culture you are sent to. Where do you do this well — genuinely entering and loving Australian culture? And where do you retreat into cultural insularity that limits your apostolic reach?

2. The session says the diaspora carries specific gifts the post-Christian West needs: robust faith, communal spirituality, prophetic boldness, resilience. Which of these do you carry most strongly? How have you used it apostolically?

3. What is one post-Christian Australian cultural assumption (about God, about church, about spirituality, about justice) that your background and faith uniquely equips you to challenge? How would you do it in a way that opens conversation rather than closing it?

Ages 20|30+ — 'The Reverse Mission Mandate'

1. The session describes the historical context of reverse mission — the reversal of the colonial mission flow. How do you hold the complexity of that history: the genuine fruit of Western missions alongside the genuine harm of colonial methods? What does that complexity mean for how you carry out your own mission?

2. As a bicultural professional in Australia, you move between contexts that mono-cultural people rarely access. Where specifically does your bicultural access create apostolic opportunities that others cannot access? How intentional are you about those opportunities?

3. If DIWC was to develop a formal Reverse Mission Strategy — a deliberate plan to position the African-Australian diaspora as apostolic missionaries to post-Christian Australia — what would it include? Bring your ideas to Week 48.

LEARN-DO-TEACH ACTIVITY | 10–13 MINUTES

Learn-Do-Teach: My Reverse Mission Story (10–13 min)

1. Each participant writes a 5-sentence 'Reverse Mission Statement': Who am I? Where did I come from (family heritage)? Where am I sent (specific context in Australia)? What do I carry (the Kingdom gift unique to my story)? What is one specific apostolic action I will take this month?
2. In groups of three: each person reads their statement aloud. Group speaks an affirmation over each person based on what they hear.
3. Whole group exercise: each person stands, states their name and their mission sentence ('I am [name], I am sent to [context] to carry [Kingdom gift]'). Leader responds: 'Go. In the authority of the risen Christ. You are sent.'
4. Teach-back: Explain John 20:21's incarnational model to a partner: what does 'as the Father sent me' mean for how the Champion engages their cultural context?

5. Leader closes: 'The arrow points both ways. You are the return arrow. The Father sent the Son. The Son sends you. Go — as the Father sent him — into the culture, not around it.'

ACTIVATION & DECLARATION | 3–5 MINUTES

Leader Instructions & Scripted Activation:

- ▶ Hand-rubbing activation: 'These are the hands of the sent one. The Father sent the Son. The Son sends you. All authority backs these hands. Fan into flame the reverse mission anointing. You are not an exile. You are a deployment.'
- ▶ Declare together: 'I am not a stranger in this land. I am a sent one. As the Father sent the Son into the world, so the Son sends me — into my school, my workplace, my suburb, my city. I carry Kingdom DNA that this post-Christian nation needs. I will not hide my inheritance. I will not apologise for my faith. I am the Reverse Mission generation. All authority has been given to Christ — and he has delegated it to me. I go. I am sent. I am Nikao.'
- ▶ Lead the Nikao Declaration.

THE NIKAO DECLARATION

I am not an accident — I am a divine assignment.
 I am a Kingdom citizen first, before any other identity.
 I am being transformed, one day at a time, from the inside out.
 I belong to the House of the Lord — and I bring others with me.
 I am the Reverse Mission generation — sent by the Father as the Son was sent, fully entering my cultural context to carry Kingdom life to the post-Christian West.
 I am a Champion. I am Nikao. I overcome!

OUTWARD IMPACT CHALLENGE • Apostolic Evangelism Tier (Q4)

Apostolic Evangelism Assignment: This week, tell your reverse mission story — in full or in part — to one non-Christian person in your sphere. Not as a conversion strategy. As an honest, vulnerable sharing of your identity: where you come from, what you carry, what your faith has built in you. Let them see the intersection of heritage, culture, and Kingdom life that is unique to your story. The most powerful evangelism in a post-Christian context is a life that cannot be explained by anything other than God. Show them yours.

TAKE-HOME CHALLENGE | 2 MINUTES

Age Group	This Week's Challenge
Ages 14–16	Interview one of your parents or grandparents (or another elder in your community) and ask them: 'What was the most important thing your faith sustained you through in your journey to Australia?' Write what they say and what it means to you. Bring it to the Week 48 graduation.

Ages 17–19	Research the theology of reverse mission and diaspora missiology. Find one academic or theological article on the topic. Write a one-page summary: What is reverse mission? Why is it happening now? What does it require of the diaspora Christian?
Ages 20–30+	Write your full Reverse Mission Manifesto: a one-to-two-page document describing your bicultural identity as apostolic asset, your specific reverse mission assignment in Australia, the Kingdom gifts you carry, and the long-term impact you are committed to building. This is your legacy document. Bring it to Week 48.

WEEK 48 — THE IMPACT LAUNCH — 2027 COMMISSIONING

MONTH 12: COMMISSIONING (APOSTOLIC IMPACT)

Session Title	The Impact Launch — 2027 Commissioning
Mandate Link	The Vision — Apostolic Execution (Commissioning)
Key Scriptures	2 Timothy 1:6–7; Acts 13:2–3
Duration	60 minutes (extended to 90 min recommended for Graduation ceremony)
Age Group	14–30+ Annual Graduation
Evangelism Tier	Apostolic Evangelism — Q4

THE HOOK | 5–7 MINUTES

The Launching Pad (5–7 min)

- Display an image of a rocket on a launching pad — fuelled, systems checked, countdown in progress. Ask: 'What does the launching pad do for the rocket? What would happen if the rocket simply sat on the pad indefinitely, fuelled but never launched?'
- Ask: 'How much does the rocket weigh before launch? How much of that weight is fuel — consumed in the act of launching? And what does the rocket become after it leaves the pad?'
- [SAY] 'You have been on the launching pad for 48 weeks. The Year of Impact has fuelled you: Spirit, Soul, Body in Q1. The Mission in Q2. The Factory in Q3. The Vision in Q4. Every session, every declaration, every discussion, every take-home challenge — fuel. Today is not another week of formation. Today is the launch. Acts 13 says the Holy Spirit called Barnabas and Saul, the Church fasted and prayed and laid hands on them, and sent them off. The Holy Spirit says the same thing over this room today. The countdown is complete. This is the Impact Launch.'

CORE TEACHING | 18–22 MINUTES

Core Teaching: The Year Is Over — The Mission Has Just Begun (18–22 min)

POINT 1: Fan the Flame for Apostolic Deployment

- ▶ 2 Timothy 1:6–7: 'For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For God gave us a spirit not of fear but of power and love and self-control.'
- ▶ We began Q3 with this verse. We close Q4 with it. It is not accidental. Paul's instruction to Timothy at the beginning of his deployment is the same as his instruction at the end of one year and the beginning of the next: fan the flame. The gift does not stop needing to be fanned when you graduate. The activation you received in Q3 is not a one-time event. It is a continuous discipline. Champions fan the flame every day, every season, every year.
- ▶ The spirit of power, love, and self-control is the operating system for the commissioned Champion. Power without love becomes domination. Love without self-control becomes emotionalism. Self-control without power becomes legalism. All three together — simultaneously — is the profile of the apostolic Champion who goes from this room and wins their city.
- ▶ [To the group] 'This is the verse you return to when the city pushes back. When the deployment gets hard. When the Timothies disappoint you and the Pauls seem distant and the mountain feels unconquerable. Come back to 2 Timothy 1:6–7. Fan the flame. Refuse fear. Operate in power, love, and a sound mind. This is your commissioning verse. Carry it.'

POINT 2: The Antioch Pattern

- ▶ Acts 13:2–3: 'While they were worshipping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' Then after fasting and praying they laid their hands on them and sent them off.'
- ▶ The Antioch church is the model for the commissioning community. Antioch was itself a product of the diaspora — believers scattered from Jerusalem by persecution who came to Antioch and planted a church that became the most significant apostolic sending base in early Christian history. The church that was birthed in displacement became the church that sent the gospel to the nations.
- ▶ The Antioch pattern has four elements: Worship (they were worshipping the Lord). Fasting (they were seeking, not just celebrating). Hearing (the Spirit spoke a specific word of deployment). Commissioning (they laid hands and sent). This is the pattern for Week 48. Before the graduation and the celebration, there must be the worship, the fasting, the listening, and the laying on of hands. The Impact Launch is not a celebration of what was accomplished. It is a commissioning for what comes next.
- ▶ [For DIWC] 'DIWC is an Antioch church. Born in the diaspora. Planted in Western Sydney. Built through people who came from displacement and built something that will send Champions into the nations. Today we activate the Antioch pattern. The Holy Spirit is saying the same thing over this room that he said in Antioch: Set apart these Champions for the work I have called them to. Then fast, pray, lay hands, and send.'

POINT 3: From Year of Impact 2026 to 2027

- ▶ The Year of Impact 2026 ends today. The impact does not. The Discipleship Loop that has structured this entire curriculum is: REACH → CONNECT → TRANSFORM → MATURE → EXECUTE → REPEAT. Today is the EXECUTE moment. But notice the loop does not end at EXECUTE. It says REPEAT. The cycle begins again — with new people who are reached, new souls who connect, new Champions in formation, and a deepened deployment for those now in their second and third year of the cycle.

- ▶ The Champions in this room are now Q4 graduates. In 2027, they do not return to Q1 as first-year participants. They return as Pauls. As mentors. As discussion facilitators. As testimony-carriers whose Q3/Q4 experience will shape the Q1/Q2 journey of the people behind them. The Year of Impact 2026 has not produced graduates. It has produced multipliers.
- ▶ [Final charge] 'Do not leave this room and let what was built here grow cold. Fan the flame — every week. Deploy on your mountain — every sphere. Keep faith with your Timothy — every month. Win your city — every year. Use your digital platform. Build community inroads. Maintain integrity. Pass the baton. The loop is not over. It is repeating. And next year, you will be the reason someone else makes it through the Factory.'

DISCUSSION & TALK BACK | 10–13 MINUTES

iBelieve Talk Back Framework — Age-Disaggregated Questions

Break into age-based groups or use differentiated questions within the same group. No-Stones policy applies.

Ages 14||16 — 'What the Year Built'

1. Looking back at the four quarters: Q1 (Spirit, Soul, Body), Q2 (The Mission), Q3 (The Factory), Q4 (The Vision) — what is the single most significant thing the Year of Impact built in you? Name it specifically.
2. The session says you return in 2027 as a Paul for someone younger. Who specifically in your school or at DIWC do you believe you are now equipped to build into? What would you offer them?
3. Complete this sentence with complete honesty: 'Before the Year of Impact, I believed [X] about myself. After it, I know [Y].' Share it with the group.

Ages 17||19 — 'The Commissioning'

1. Acts 13:2–3 has four elements: worship, fasting, hearing, commissioning. As you are commissioned today, what specific word have you heard from the Spirit about your 2027 deployment? Not a general aspiration — a specific apostolic direction.
2. The Discipleship Loop ends with REPEAT. What will you do differently in 2027 based on what Q4 has taught you about apostolic execution? Name three specific changes.
3. If you could write one line in the 2026 DIWC Impact Report about what your deployment this year produced — what would it say? Be honest and specific about the fruit.

Ages 20||30+ — 'The Antioch Assignment'

1. DIWC as an Antioch church is a sending base, not just a gathering place. What would it look like for you to function as a Barnabas or Saul from DIWC — someone the Holy Spirit sets apart and sends for a specific apostolic assignment? What is that assignment?
2. You have now completed one full cycle of the Year of Impact. What systems, relationships, and spiritual capacities are now in place that will make your 2027 deployment more fruitful than 2026? Be specific.
3. In the Antioch church, the people who sent Barnabas and Saul were themselves leaders —

Simeon, Lucius, and Manaen were prophets and teachers. Who in DIWC are you committed to building up in 2027 who will become the next sending community? Name them and name your commitment.

LEARN-DO-TEACH ACTIVITY | 10–13 MINUTES

Annual Graduation Activity: The Impact Launch Declaration (10–13 min)

1. Each participant prepares a 60-second 'Impact Statement' covering: (1) What the year built in me. (2) What I am carrying into 2027. (3) One specific person I will build this year.
2. Round-the-room: every participant stands and delivers their Impact Statement. Leader responds to each with a brief prophetic affirmation.
3. Exchange of Commitments: participants pair with someone from a different age band and exchange one specific commitment for 2027. This pairing should be a Paul-Timothy relationship where possible.
4. Leader reads the formal Annual Commissioning over the group (see Activation below).
5. Annual Graduation Moment: certificates, photographs, communal celebration as appropriate.

ACTIVATION & DECLARATION | 3–5 MINUTES

Leader Instructions & Scripted Activation:

- ▶ ANNUAL COMMISSIONING (Leader reads aloud with full apostolic authority):
 - ▶ 'You came into the Year of Impact 2026 as individuals. You leave as the Winning Church in formation. In the name of the Lord Jesus Christ, by the authority vested in this Ecclesia, in the power of the Holy Spirit who spoke over Antioch and who speaks over DIWC today — I commission you.'
 - ▶ 'Go into your schools: carry Q1 transformation into every classroom, corridor, and friendship. Go into your workplaces: carry Q2 compassion into every colleague, system, and decision. Go from the Factory: carry Q3 prophetic gifts, dominion identity, and Champion skills into every mountain you are called to occupy. Go under the Vision: carry Q4 legislative authority, servant leadership, integrity, replication, city mandate, and digital witness into every sphere God has appointed you.'
 - ▶ 'The Discipleship Loop is: REACH → CONNECT → TRANSFORM → MATURE → EXECUTE → REPEAT. You have run every phase. Now EXECUTE with everything the year built. And then REPEAT — bring someone else into the loop. That is how the Winning Church is built.'
 - ▶ 'The Holy Spirit says over this room what he said over Antioch: Set these apart for the work to which I have called them. They are set apart. They are called. They are sent.'
 - ▶ Final Hand-Rubbing Activation: 'Fan the flame one final time. Not for today — for the decade. Everything the Year of Impact built is for what comes next. Fan it. Keep it burning. Do not come back the same. Come back with testimony — and with Champions you raised.'
 - ▶ Lead the FULL Annual Nikao Declaration with maximum energy, corporate voice, and repetition. This is the Year of Impact 2026 close.

THE NIKAO DECLARATION

I am not an accident — I am a divine assignment.
 I am a Kingdom citizen first, before any other identity.
 I am being transformed, one day at a time, from the inside out.
 I belong to the House of the Lord — and I bring others with me.
 I am not a victim — I am a Champion. I am part of the Winning Church. I rule, I reign, and I take dominion! I reach, I connect, I transform, I mature, I execute — and I repeat! I am Nikao. I overcome. I am sent. I will not come back without testimony.
 I am a Champion. I am Nikao. I overcome!

OUTWARD IMPACT CHALLENGE • Apostolic Evangelism Tier (Q4)

Year of Impact 2026 Final Outward Impact: In the week following your commissioning, write and share your Year of Impact testimony with at least one person who is not a member of DIWC. Not a sermon. Not a theological lecture. Your story: what Q1–Q4 produced in you, what it cost you, and what it is now sending you toward. Share it in conversation, by message, or on your social media platform. Your 2026 testimony is somebody else's 2027 invitation. Let it be heard.

TAKE-HOME CHALLENGE | 2 MINUTES

Age Group	This Week's Challenge
Ages 14–16	Write a prayer for 2027 that reflects everything the Year of Impact built in you. Address God as Builder of the Winning Church, as Lord of the Factory, as the One who commissions. Tell him what you carry. Tell him what you are trusting him for. Pray it every day in January 2027.
Ages 17–19	Write your 'Year of Impact Report' — a two-to-three-page personal reflection on what 2026 built in you across all four quarters. Include: the most significant spiritual shift, the most important relationship formed, the moment you most wanted to quit and why you didn't, and the one area of your deployment you are most proud of. Keep this as a permanent record in your spiritual journal.
Ages 20–30+	Develop your 2027 Apostolic Deployment Plan: drawing on your Mountain Key (Week 37), Civic Prayer Map (Week 38), Inroad Blueprint (Week 40), Transmission Map (Week 41), Integrity Charter (Week 43), Replication Manifesto (Week 44), City Winning Brief (Week 45), Digital Strategy (Week 46), and Reverse Mission Manifesto (Week 47) — write a single integrated 2027 deployment document. This is your apostolic operating plan for the next year. Bring it to the first session of Year of Impact 2027.