

Report of the
QUESTIONS AND SUBJECTS COMMITTEE
to the
120th GENERAL ASSEMBLY OF THE CHURCH OF GOD
2026

Introduction:

We, your Questions and Subjects Committee, bring greetings to the delegates of this 120th Annual World-Wide Assembly of The Church of God.

We would like to express our appreciation to all those who have taken the time to pray for this committee throughout the year. As a committee we recognize that without God's help and direction, we could not adequately fulfil the responsibility placed on us to serve The Church of God. We endeavor to address all submissions to the committee in a timely manner, and as a committee, we are conscious of our limitations, and as such we seek God for wisdom before responding to each question or subject submitted to us.

This Committee would also like to express our love and appreciation for the leadership of our General Overseer, Bishop Pimentel, and for his wife, Sister Pimentel.

Section 1: MAKING THE EVENING LIGHT AVAILABLE TO MINISTERS

Rationale

The following was passed in the 56th Assembly in 1961:

SECTION 5

"Since it is very necessary that every minister be a reader of the White Wing Messenger, and at present some are not, we recommend that the name of each minister be placed on the subscription list for the White Wing Messenger when a license is made for him, if he is not already a subscriber. When he receives notice that his name has been added to the list of subscribers, he can send pay for it. The publishing house can send a statement each year. When there is more than one minister in the same family, such as husband and wife, only one subscription would be necessary.

Those ministers who are not able financially to pay the subscription price of the White Wing Messenger may receive the paper by writing to the publishing house and stating their needs and it will be sent through Self-Denial. In this way there would be no reason for any minister's not receiving the paper.

Since the Spanish work has moved forward at a rapid pace we feel that special consideration should be given them and that the White Wing Messenger should be made available to them in the same manner that the English speaking people receive it, as soon as possible. This same

rule should apply to those speaking other languages as soon as it is possible or practical to do so.

It is the feeling of this committee that enough reference to the doctrine and practices of the Church will cause our folk to hunger for the messages and articles contained in the White Wing.

We recommend that more messages and articles by the general workers be included in the paper” (56th AM, 1961, p132, QSC, Sec. 5).

Being that we no longer have a Self-Denial offering, the White Wing Messenger or the publishing house, we recommend this section be changed as follows.

Recommendation

Since it is very necessary that every minister be a reader of *The Evening Light*, and at present some are not, we recommend that the name of each minister be placed on a subscription list for *The Evening Light* (provided it is available in their language) when a license is made for them, if they are not already a subscriber. When they receive notice that their name has been added to the list of subscribers, they can then send payment for it. When there is more than one minister in the same family, such as husband and wife, only one subscription would be necessary.

Those ministers who are not able financially to pay the subscription price of *The Evening Light* are encouraged to obtain a monthly digital subscription to the paper at no charge. A digital copy of *The Evening Light* is available free of charge in English and Spanish. Those lacking the technology or ability to utilize a digital subscription may receive a mailed subscription by writing to their respective State or Regional Overseer and stating their needs. Overseers should review each appeal and forward authorized requests to the Assistant Editor of *The Evening Light*, who will then place the minister on the list of subscribers free of charge.

Since the Church work is moving forward into all the world, we feel that special consideration should be given to all languages and that *The Evening Light* should be made available to them as soon as it is possible or practical to do so.

It is the feeling of this committee that enough reference to the doctrine and practices of the Church will cause our folks to hunger for the messages and articles contained in *The Evening Light*. It will also keep our people updated on what is going on in the Church worldwide.

This supersedes the section (56th AM, 1961, p132, QSC, Sec. 5).

Section 2: REPRODUCING THE CHURCH FLAG

Rationale

Over the year's various questions have been asked regarding the printing of our Church flag on articles of clothing and other items. To date we have followed the guidance as stated in our current recommendations.

“We recommend that section 2 of the report of the Questions and Subjects Committee of the 28th Annual Assembly, September 13-19, 1933 (See, Assembly Minutes, page 41) be

revised to read as follows: that this Assembly prohibit any church, Sunday School, or individual outside or inside the Church attempting to draw or have drawn the likeness of this flag unless authorized by the General Overseer and the General Properties Committee, as our flag is the property of the Church. This is absolutely necessary in order to keep the flag standardized so that every flag will be exactly alike in design and form. Furthermore, we recommend that all our people boost and encourage the display of our flag in harmony with the section of our General Overseer's Annual Address with reference to this matter" (43rd AM, 1948, p. 123, QSC, Sec. 2).

"In the 43rd Assembly in 1948 it was recommended 'That this Assembly prohibit any church, Sunday School, or individual outside or inside the Church attempting to draw or have drawn the likeness of this flag unless authorized by the General Overseer and the General Properties Committee, as our flag is the property of the Church. This is absolutely necessary in order to keep the flag standardized so that every flag will be exactly alike in design and form...'

In reconfirming the above-stated recommendation we further recommend that discretion be used with regard to allowing the reproduction of the Church flag upon items which might desecrate its sacred meaning. It should not be reproduced on items of clothing where it is subject to being soiled or defaced. Should such items be found for sale our people should refrain from purchasing them" (82nd AM, 1987, p. 58, QSC, Sec. 16).

As we can see, the above recommendations are quite rigid and do not allow much flexibility. Currently, there is a blanket prohibition on reproducing the flag on items of clothing where there is the possibility that they may become worn or soiled.

Recommendation

The Church flag represents Christ and should always be displayed clear and crisp. *"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah (Psa. 60:4).* It should never be allowed to fade, diminish, become soiled or degraded. We all love the Church. However, the flag we wave on our flagpoles, vehicles and other approved items should never come across as worn or degraded to the public. *"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" (Song. 6:10).*

We reaffirm that this Assembly prohibit any church, Sunday School, or individual outside or inside the Church attempting to draw or have drawn the likeness of this flag unless authorized by the General Overseer and the General Properties Committee, as our flag is the property of the Church. This is absolutely necessary in order to keep the flag standardized so that every flag will be exactly alike in design and form. Furthermore, we recommend that all our people boost and encourage the display of our flag in harmony with the section of our General Overseer's Annual Address with reference to this matter during the 28th General Assembly.

We reaffirm that discretion be used with regard to allowing the reproduction of the Church flag upon items which might desecrate its sacred meaning. However, we further recommend, that if anyone desires to reproduce the Church flag on any item, including items of clothing, permission must first be sought and obtained from the General Overseer and the General Properties Committee.

Since each color of the flag has significance, we further recommend that in any reproduction of the Church flag every attempt should be made for it to be reproduced in color wherever and whenever this is possible.

This supersedes the rulings of the (43rd AM, 1948, p. 123, QSC, Sec. 2) and (82nd AM, 1987, p. 58, QSC, Sec. 16)

Section 3: TATTOOS AND THE CHILD OF GOD

Rationale

It used to be that only a particular brand of people got tattoos, e.g. rebels against society, gangsters, hippies, ruffians, brawlers, and the general criminal fraternity, etc.

Fast forward to our days and tattoos have become fashionable even among denominational churches. However, the scriptures warn us against such practices.

“Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord” (Lev. 19:28).

Those who advocate in favour of tattoos claim that the above scripture is an Old Testament law and as such was not carried over into the grace dispensation. Whilst the New Testament does not specifically mention tattoos or the marking of the flesh, other scriptures makes it clear that our bodies are the temple of the Holy Ghost and as such must remain holy and undefiled, which would include desecrating it in any way.

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's” (1 Corinthians 6:19,20).

Our bodies are to be given to the Lord in a sacrificial way that allows God's holiness to be seen and pleasing to the One who created and bought us.

Another New Testament scripture which we feel clearly addresses the matter can be found in Paul's letter to the Church at Rome:

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Rom. 12:1,2).

In an ever-changing world that reflects the last day's lawlessness and ungodliness, the Church is called to shine the light of truth in the midst of this darkness. The challenges we face are appearing from different areas of life, including from the world of sin and from the deception of many denominational organizations refusing to accept the Bible as the only guide to a Christ-like experience and appearance.

Tattoos are becoming increasingly popular on the bodies which the scriptures make clear are the temple of God. We all know when people are living in sin there will be things that have been allowed during that time of rebellion and ignorance. Because of rebellion and sin, tattoos may have been one of the things that the sinner allowed in their life. We, the Church, do not condemn those who have made that choice and later repented and turned to Christ.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor. 5:17).

Today, many believe that tattoos are acceptable as long as they depict Christian symbols, for example, the cross or a fish. They feel that it is okay since some early-century religious figures had tattoos. Detailed studies by experts in the field of historiography and ancient tattoos, etc., found that many tattoos were related to degradation, for example, a means of identifying someone sentenced to exile and hard labour in the mines and quarries.

To get around this stigma certain individuals will tell you that after the fall of the Roman Empire, some started to associate bodily markings through the lens of supposed Christian devotion, using the symbol of the cross or fish. Even if that was the case, this would have been done at a time when The Church of God had already entered the Dark Ages and ceased to function under theocratic rule. Citing historical records of ancient religious figures getting tattoos does not mean that God approved of it then or now.

There are many singers and actors who are admired just because they sing a gospel song or act in a family-type movie. The way they dress or act sometimes is not becoming of a child of God. Yet this is overlooked by some due to the song or style of acting. We must remember that the devil can transform himself into an angel of light. The dangers of someone acting like something they are not can be the downfall of many who do not know the way of Christ. The young and inexperienced Christian, seeing public figures such as those mentioned above wearing tattoos, can become emboldened, thinking there is nothing wrong with it.

This is why we should keep our eyes on Jesus, the author and finisher of our faith.

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb. 12:1,2).

We believe that the scriptures are clear on the matter of tattoos, and the Word of God does not contradict itself.

Beyond any spiritual considerations, the physical and biological risks of tattooing should be enough to deter clear-minded individuals from injecting ink into the dermis—the layer beneath the skin’s surface. The process poses serious health risks, including bacterial and viral infections like Staph and Hepatitis. Furthermore, thousands of people annually suffer from infections stemming from poor hygiene or contaminated ink.

As a temple that should be filled with the Holy Ghost, one will deny ungodliness and worldly lust in this present world. The Holy Ghost leading and guiding will produce a family resemblance of the Heavenly Father. Christians cannot shine the light of truth when they look like the world.

Let us, as The Church of God, lay aside every weight that would hinder our walk and our witness. We must uphold the standard of holiness in this darkened world.

Recommendation

With the popularity and ignorance concerning this subject, we, your Questions and Subjects Committee recommend this Assembly go on record as The Church of God being strictly against its members getting tattoos.

Section 4: MEMBERS WASHING FEET WEARING TIGHTS, STOCKINGS, SOCKS, ETC.

Rationale

It has been brought to our attention that some of our members have been participating in the ordinance of feet washing while wearing tights, stockings, socks, etc. This has caused questions to be raised as to whether this is appropriate.

As The Church of God, we certainly desire to follow what the Lord Himself set forth in the early church.

When studying the historical practice concerning feet washing, we know that the people walked along the dusty roads. The styles of different feet covering varied from leather sandals, woven reeds of plant, cloth-type material wrapped for protection or some walking with their bare feet. No doubt we can all picture how dirty one's feet could get in this type of setting. When one came from their journey, feet washing was for their cleansing, and it would show the hospitality from the one welcoming someone into their home. Many believe this responsibility fell on those of lowest position or the lowest of the servants.

However, when Christ knelt down to wash the disciples' feet, it wasn't for a normal washing. It was something more. In studying this account chronologically, we understand the disciples experienced something that Christ had to address concerning humility and the service of the Lord.

"24 And there was also a strife among them, which of them should be accounted the greatest. 25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth" (Luke 22:24-27).

Jesus recognized the spirit that was causing the strife among His disciples. He quickly dealt with this spirit by speaking about lordship and servanthood. The greatest of all teachers, the Christ, the King of kings and Lord of lords was about to teach them more with a visual lesson.

"After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (John 13:5).

This was an amazing scene and experience. The disciples, who once strove within their own group, watched their Master bow before them and wash their feet. When Jesus came to Peter, it seemed to stir up something inside him, and after his question, we hear the wisdom about the washing and cleansing that could only come from Christ. The visual lesson He had given should be a challenge for each one of us to be humble as we follow the example of Christ.

Just as Jesus was willing to humble Himself, Peter had to submit to the washing of his feet by the Master.

“6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?
7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all” (John 13:6-10).

These scriptures reveal humility, submission and other lessons that we must learn as children of God. Once Peter heard the words of Christ, he was ready and willing to submit to the washing. No doubt Peter would have removed anything at this moment for Christ to perform the washing of his feet. This was a very moving moment as Peter allowed the Master to do whatever was necessary by washing his feet.

Feet washing is a very challenging service to many. Some people do not want their feet to be seen. Maybe there is a reason behind this and some desire to keep some type of covering on. However, humility is a very important part of this service.

As faithful members, we need to practice submission one to another and be careful that an offense is not given. “Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:” (1 Cor. 10:32).

Recommendation

Since feet washing is designed to be a direct, symbolic act of significant vulnerability and total humble service, following the example of Jesus washing His disciples' bare feet, we recommend that it should be a practice in these services that all types of feet covering be removed as we honor Christ. However, if there are exceptional circumstances, for example health reasons, we suggest that these be discussed with the pastor or officiating minister.

“Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble” (1 Pet 5:5).

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 With all lowliness and meekness, with longsuffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace” (Eph. 4:1-3).

THE QUESTIONS AND SUBJECTS COMMITTEE (2025-2026)

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