

Zion Assembly Church of God
Minutes

10th Annual General Assembly
July 30-August 4, 2013

Theme:
*“Established in the Faith---
Seeking the Kingdom”*



A Biblical Explanation of the . . .

General Assembly

The General Assembly is an extraordinary event because 1) it represents the universal [or catholic] expression of the church in worship, fellowship, and decision-making, and 2) it is the highest tribunal of authority on earth under Christ in matters of faith and spiritual government.

In the General Assembly the ministers and members meet together with God in a decision-making capacity in order to determine the will of God, to seek His light and guidance for the future course of the church, and to commit themselves to live and work by the resolutions adopted by Assembly. The Assembly represents the one time of the year that the ministers and members gather together in His name from all over the world to bind and loose in the earth what God has bound and loosed in heaven (Matthew 16:19). They consecrate themselves to understand the will of God---to find the perfect mind of Christ. This is why in Jacob's words the church is a *dreadful place* (Genesis 28:16, 17): for it is at this special time that the church acts in its official capacity as God's *ekklesia*, having been ordained and authorized by Christ to do so (Matthew 16:19; 18:17; Mark 13:34; Luke 19:13; John 20:23; Acts 1:13-21; 6:1-6; 15:1-29). Here in this special meeting, the church reasons together with God (Isaiah 1:18; Acts 15:6-19, 28), and the ministers and members look judiciously into the Holy Scriptures (Acts 15:15-18 and compare with Amos 9:11, 12) seeking at the same time for the Spirit's illumination until an understanding is reached with God and one another on what is precisely the will of God (vv. 28-29). Then, having come to this understanding, all agree to "walk by the same rule" and "mind the same thing" (Philippians 3:16), that is, they bind ourselves to live and walk as one body by the decisions agreed upon in this sacred meeting.

Because the Bible is the supreme objective authority of the church, the General Assembly is "a judicial body only," that is, all decisions in regard to faith and government that are binding on the ministers and members must be shown to be in accord with the teachings of Christ and the apostles revealed in the Holy Scriptures.

The biblical model for the General Assembly and church's judicious process is found in Acts 15:1-29 in which the *apostles and elders* gathered together with the *whole church* (vv. 12, 22, 28) to deliberate together with the Spirit until an understanding of the will of God was determined. Thus it is said that the decisions made in the Jerusalem council *seemed good to the Holy Ghost, and to us* (v. 28). Then on this basis, they all agreed to live by the *decrees [dogmas] for to keep* (16:4). Thus it is said also, *And so were the churches established in the faith, and increased in number daily* (v. 5).

An underlying principle upon which the government of the church is established is corporate counsel based on the model in Acts 15. The church goes forward and operates by the counsel of the General Assembly which is made up of ministers and members from around the world, particularly by these whom Providence has blessed to attend and participate. The wise man wrote, *Where no counsel is, the people fall: but in the multitude of counselors there is safety* (Proverbs 11:14). And again, *Without counsel purposes are disappointed: but in the multitude of counselors they are established* (15:22).

When Rehoboam was made king in the Old Testament theocracy, it is said that *all Israel* came to Shechem to make him king (1 Kings 12:1). Moreover, it is emphasized that Rehoboam failed because he did not heed the counsel of the *elders and the people* in making decisions (vv. 6-15), but rather heeded the select counsel of a group of *young men that were grown up with him* (vv. 8-10), signifying that Rehoboam was partial in his

decision-making and succumbed to the opinion of the young men who actually opposed the will of God. Indeed, those young men, Rehoboam's former peers, typically were full of themselves, arrogant, boastful, and harsh in their opinions (vv. 10-14).

It will be noticed in the narrative regarding the house of God under Rehoboam that ultimately the will of God is all that really matters, and that the will of God is best determined by the deliberations and discerning gifts of the people who consecrate themselves to the Lord. Ultimately, however, God always has His way, sometimes in spite of the leaders and the people. *Wherefore the king hearkened not unto the people; for the cause was from the Lord* (v. 15; see also v. 24). Tragically, Rehoboam's actions caused the house of God to divide (vv. 16-20), but even this division was determined in the divine counsel and prosecuted according to the will of God. See the prophet Ahijah's prophecy (1 Kings 11:29-39). Thus God's fixed purpose in and through David was fulfilled in Christ through the southern kingdom of Judah. Nothing could prevent that!

The church under the spirit and terms of the New Covenant operates as *the habitation of God through the Spirit* (Ephesians 2:21). The ministers and members form the temple of God and are unified through the indwelling power and wisdom of the Spirit. This is the key to theocratic government--the indwelling graces and gifts of the Spirit being allowed to prevail in the church. For the Spirit creates a spiritual dynamic within the church that unites the ministers and members together in one body of Christ. The 120 on the day of Pentecost--before the Spirit had been poured out--were in *one accord* (Acts 2:1) because they had been *continually in the temple praising and blessing God* (Luke 24:53). Thus the essential key to the unity and power of the church is sanctification and remaining in a consecrated state in Christ. When everyone's ego is crucified [and is kept crucified!], then Christ rules supreme and the kingdom of God prevails! Thus Christ says in His prayer to the Father, *Sanctify them through thy truth: thy word is truth . . . That they all may be one; as thou, Father, art in me, and I in you, that they may be one in us . . . And the glory which you gave me I have given them; that they may be one, even as we are one* (John 17:17-23).

It is said following the day of Pentecost that *the multitude of them who believed were of one heart and of one soul* (Acts 4:32) and *great grace was upon them all* (v. 33). Likewise, the key to God's glorious government in this last day's Zion depends on our willingness to allow the Spirit to hold sway over us and prevail among us. The apostle Paul understood this divine principle and encouraged the church in the New Testament to *walk worthy of the vocation wherewith you are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace* (Ephesians 4:1-3). He went on to say, *[For] there is one body, and one Spirit, even as you are called in the one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through you all, and in you all*⁷ (vv. 4-6).

We see then that it is imperative that we cultivate the graces of Christ within us and labor in prayer to create a heavenly atmosphere in the place where we meet to deliberate and act for God. The power fell on the day of Pentecost because they were together in accord in one place. And they succeeded and grew because they were of one heart and one soul and great grace was upon them all.

Should we expect God's blessings to fall on this last day's Zion on the basis of anything less than He required of the New Testament church? Surely not. It is an ancient and timeless principle that cannot be transgressed if we expect the blessings and favor of God to be upon this latter day house: *Behold, how good and how pleasant it is for brethren to dwell together in unity! . . . It is like the precious ointment upon the head . . . As the dew . . . that descended upon the mountains of Zion: for there the Lord commanded the blessing* (Psalm 133:1-3).

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Wade H. Phillips
Presiding Bishop

Welcome!

We have two primary responsibilities in fulfilling the mission of the church: namely, to evangelize the lost with the Good News of full salvation, and to establish the converts in the teachings of Christ and the apostles. Jesus put it this way: “Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things [or obey everything] that I have commanded you.”

Jesus’ words in Matthew 28:18-20 clearly support the first part of our Assembly theme--- *“Established in the Faith”*---but they also support by implication the second part--- *“Seeking the Kingdom”*---for the church cannot fulfill the first part without being empowered with the spiritual dynamics of the kingdom: it is the kingdom’s wisdom and power that enables us to win the lost and establish believers in the government and teachings of the church (Matthew 28:19; Ephesians 4:11-13). We must seek therefore the kingdom and employ the “keys to the kingdom.” It is not enough merely to know what God expects of us, we must be empowered to do what we know.

Right doctrine, right belief, forms the skeleton system of the church; it is therefore essential to the proper form and structure of the church; but it is the kingdom---the reign of King Jesus in our hearts---that gives life and power to the church. The nature of the kingdom illuminates and electrifies the church; and the kingdom’s executive agent, the Holy Ghost, transmits heavenly light and pulsates divine power throughout the entire body of Christ. This is why we must consecrate ourselves and “hunger and thirst after righteousness,” for in no other way can we be “filled with all the fulness of God.”

We are praying that in the course of this Assembly week, our minds and spirits will grasp the message of the Assembly theme, and that our ministers and faithful workers will return to their fields of labor ready to harness up for the great task that is before us---to proclaim the whole message to the whole world, and labor to unite God’s people together in one visible fellowship and government.

Assembly Sites 2004-2013



Ramada Inn & Convention Center
Pigeon Forge, TN



Site of 2004 Assembly

United Christian Church
Cleveland, TN



Site of 2005-2010 & 2013
Assemblies

T. L. Lowery Center
Cleveland, TN



Site of 2011 Assembly

Living Word Church
Cleveland, TN



Site of 2012 Assembly

Tenth Annual General Assembly

July 30-August 4, 2013

ADMINISTRATION

Presiding Bishop/Moderator.....Wade H. Phillips
Superintendent of Operations.....E. A. McDonald

Chief Clerk.....Marie Crook
(Sandra Moore, Brenda Reitler, Rita Goodrum, Sandy Morris, Molly Hayward,
Diane Jackson, Donna Pounders)

Chief Usher.....Tod Deakle
(Milford Kimble, Cecil Pounders, Travis Graves, Darren Childers, Dave Ashley,
Bill Reid, Lynn Jones, Jim Hayward, Matthew McDonald)

Chief Registrar.....Heather Melton
Elizabeth McDonald, Rachel McDonald, Ashley Neill, Ashely Reitler,
Amy Decareau)

ASSEMBLY BUSINESS COMMITTEE

Chairman.....Charles Fields
Secretary.....Zachary Snyder
Members.....L.W. Carter
Joseph Steele
E.A. McDonald
Ray Dickson
Scott Neill (Alternate)

Moderator's Assistant.....Joseph Steele
Video.....Scott Neill
Sound Equipment.....Zachary Snyder
Photography.....Julie Steele
Projection Director.....Kari Snyder
Stage Manager.....Eddie Davis
Maintenance.....Jim Orange

Greetings!

It hardly seems possible that we are gathering again for an Annual General Assembly. It seems that only a brief time has passed since our last worldwide gathering. We trust that you along with the International Office Staff have prayed and prepared your heart to receive the manifold blessings of God during this 10th international gathering.



E.A. McDonald
Superintendent of Operations

We are blessed that United Christian Church has made available again their facilities, and have extended to us an invitation to conduct our annual Assembly in this beautiful sanctuary. Please help us show our appreciation by properly caring for the property and equipment they have provided.

We pray that your attendance in this Assembly will provide a lifetime of pleasant memories of unity, fellowship, and spiritual growth through the ministry of God's Word and Spirit.

Personnel have been appointed to address any problem that may arise during this Assembly. **We request that unauthorized persons do not enter the United Christian office area.** If you should need assistance while you are here, please consult with the authorized persons (listed below) to make any adjustment or change in the facilities or equipment. Ushers will be stationed at each aisle for your convenience. If you encounter a problem of any kind please report it to one of the ushers.

Those needing to use special equipment during the Assembly [risers, stage props, sound tracks, power point, projectors, microphones, instrument hook ups, etc.] should notify the following persons upon your arrival at the Assembly. **Stage Manager: Eddie Davis; Projection Director & Power Point: Kari Snyder; Video & Internet: Scott Neill; Sound Engineer: Zachary Snyder.**

Sound Tracks: CDs should be given to the Sound Engineer before the beginning of the session in which you will need the track.

Parking: Please observe all parking signs throughout the city such as: parking for handicapped, permit only, and personalized parking spaces. Cars parked in unauthorized areas may be towed at the owner's expense. Please observe also all parking instructions that will be announced during the Assembly.

Nursery: Nursery facilities are provided for your convenience, please look for direction to the Nursery posted as you enter the auditorium. Please do not leave your children in the nursery unattended.

Children's Ministry: Children's worship time is listed in the Assembly Program. Directions to the Children's Ministry room will be posted.

Videos: Videos and cassettes will be made available for purchase. God bless you, and may you have a joyful time in the Lord this week.

Pre-Assembly Programs

Assembly Business Committee Monday, July 29, 2013

The Assembly Business Committee will meet beginning at 6:00 p.m. to finalize its report to present to the 10th Annual General Assembly. The Doctrine Committee will meet with this committee at this time in regard to its work on the *Abstract of Faith*. Anyone who has relevant questions or presentations may do so at this time. Personal interviews with the Committee should be arranged through the chairman.

Ministers' Meeting Tuesday, July 30, 2013

Beginning at 9:00 a.m. the annual ministers' conference will convene in the sanctuary of the International Ministries Center. All ministers are encouraged to attend and participate including mission directors. The purpose of the meeting is to promote unity and understanding through prayer and discussion. The Assembly Business Committee's report will be read and discussed. Also the floor will be open to discuss all relevant issues that might need clarification.

Minister's and Companions' Luncheon (Immediately Following Ministers' Conference) 12:30 p.m.

All ministers and their companions are honored guests at the ministers' luncheon. This is sponsored by the International Offices. The luncheon will be held at the Mountain View Inn (take 25th Street, go under I-75, go to first light, turn right up the hill). Special singing: Billy Summerlin, MS. Guest speaker: Bishop Amos Agbonifo, Nigeria. Comments and special presentations by the First Lady. Dress code: most of the men prefer to wear suit and tie for this occasion.

Assembly Program

Tuesday

6:30 p.m. Praise the King!---Cheryl McDonald, TN

Fiery Exhortations (five minutes each):

“Ask!” (Luke 11:9)---Michael Correll, VA

“Press!” (Luke 16:16)---Ricardo Figueroa, CA

“Knock!” (Matthew 7:7, 8)---Jeannie Quillen, MD

Message---“*Violently Seeking the Kingdom!*” (Matthew 11:12)

---Hans Brooks Ramos, Honduras

Official Opening of the Assembly

Welcome!---Scott and Vickie Neill

Multi-lingual Concert of Prayer for this Assembly led by representatives of Luo, Yoruba, Spanish, English, Telugu, Tagalog, Malayalam

Special Songs---Everett Cox, GA; Gina Brooks, MS

Assembly Expense Offering

Message—“*Rooted and Built Up in [the King]*” (Colossians 2:5-9)

---Todd McDonald, TN

Prayer and Consecration Time

Wednesday

9:00 a.m.

Established in Praise!---Nicole Pounders & Alicia Harris, MS

Special Songs---Charles Shelton, MS; Lee Brown, WV

Message---“*Established in His Government*” (Isaiah 9:6, 7;
Matthew 16:19; 1 Corinthians 12:28; Hebrews 13:7, 17)

--- Ron Massey, WV

International Leaders’ Reports:

-----Presiding Bishop

-----Assistant Presiding Bishop/World Mission Director

-----Field Secretary

-----Field Secretary

-----Field Secretary

-----US Missions & New Fields Director

-----Ladies Ministries Director

-----School of Ministry Director

-----Shepherding Ministries Director

-----Communications/Media Ministries Director

-----Youth Director/Camp Coordinator

-----Children’s Ministries Director

-----Sunday School Director

-----*Voice of Zion/SYNC* Booster

General Treasurer’s Report

---Lunch Break---

[**Note: Kidz’ Konvention schedule: Wednesday 7:00-8:00 p.m.;**
Thursday 2:30-3:30, 6:15-7:45; Friday: 6:30-7:30 p.m.
Saturday: 8:45-10:00 a.m. 2:30--4:00, 6:30-8:30 p.m.
A special Children’s Program is scheduled for Sunday morning
in the main auditorium].

2:00 p.m. Musical Prelude

Reports from Around the World

***Note:** Overseers, have your region organized and ready to march on time. Turn in your written reports to the Presiding Bishop as you leave the stage.*

2:10 United States

***Note:** The eight regions in the United States will report at designated intervals during the Assembly week.*

2:15 East Africa

Kenya---Joshua Amara, national overseer

Sudan---Elijah Wafula, national overseer

Ethiopia---Geremew Eshete Esuendele, national overseer

Tanzania---Edward Agar, national overseer

Uganda---Joshua Amara, national overseer

Burundi---Edward Agar, national overseer

2:30 West Africa

Nigeria---Yomi Adekunle, national overseer

Ghana---David Dordah, national overseer

Cameroon---Eyong Eric Eyong, national overseer

Togo---Amos Egbonifo, national overseer

Benin--- Amos Agbonifo, national overseer

Ivory Coast---Amos Agbonifo, national overseer

2:45 Central Africa

Malawi---David Dzuwa, national overseer

Zambia---David Gomba, mission representative

Zimbabwe---David Gomba, mission representative

2:55 United Kingdom

England---Joshua Amara, national overseer

3:00 Central America

Nicaragua---Freddy Garcia, national overseer

Guatemala---Ricardo Valenzuela, national overseer

Honduras--Hans Brooks, national overseer

3:15 Caribbean

Dominican Republic---Sandraud Pierre, national overseer

Haiti---Santenniel Hostellus, national overseer

3:30 Mexico

Danny Ramirez, national overseer

3:40 South America

Peru---Yum Munoz Quispe, national overseer

Chile---Javier Diaz Perez, national overseer

Argentina---Jorge Estroz, national overseer

Uruguay---Jorge Estroz, national overseer

Paraguay---Javier Perez Diaz, national overseer

3:55 Middle East

Pakistan----George Assi, national overseer

India South---Binoy Joseph, provincial overseer

India Mid-East---Talari Padma Rao, provincial overseer

4:10 Southeast Asia

Thailand, Cambodia, Myanmar (Burma)---

Boonyong Bureenok, national overseer

4:20 Far East

Philippines/Guam

Domingo Resurreccion, national overseer

----Supper Break----

Wednesday Evening

Note: *Kidz' Convention 7:00-8:00 p.m.*

7:00 p.m. Seeking Him through Praise!---Sandy Garcia, CA

Mid-Central Region March & Report

(Kentucky, Indiana)

---Ricky Graves, overseer

Message—“*Ministers on Fire!*” (Matthew 3:11; Hebrews 1:7)

----Miguel Garcia Sr., CA

Special Singing---The Four Pops, TN

Assembly Expense Offering

Special Songs: Brenda Whitlock, MS; Trevor Graves, KY

Communications & Media Ministries Program

---Scott Neill, minister

*And this gospel of the kingdom shall be preached
in all the world for a witness unto all nations;
and then shall the end come.”*

---Matthew 24:14

Thursday

Note: *Kidz' Convention today 2:30-3:30, 6:15-7:45 p.m.*

9:00 a.m. **Mid-East Region March & Report**

(West Virginia, Virginia, Pennsylvania, Maryland)

---L. W. Carter, overseer

Camping Report and Program—Byron Harris, Int. Coordinator

Sunday School Program

---Rick Ferrell, director

School of Ministry Program

---Wade H. Phillips

Songs---Juan Lopez, CA; Becky Land, SC

Message---*“Able Ministers of the New Covenant”*

(2 Corinthians 3:6) ---Bruce Sullivan

---Lunch Break---

1:30 p.m. **Tennessee State March & Report**

---Rocky Dalton, overseer

Message—*“Established in the Prophetic Promises”* (2 Peter 1:19)

----Zachary Snyder

Special Songs—Dewey Gibson, VA; Charles Shelton, MS

In Memory . . .

[**Note:** *Ministers and their companions should be seated near the rostrum in preparation for the ordination service*]

Ordination Service

----Supper Break----

Thursday Evening

6:15 p.m. **South-Central Region March & Report**

(Mississippi, Alabama, Louisiana)

---Joel Brooks, Overseer

Special Songs—Jim Melton, WV; Becky Land, SC

Ladies Ministries Program

---Rosie Ramirez, director

Assembly Expense Offering

Praise Reports—Majorie Gifford, PA; Pete Sarry, CA

Special Songs—Gina Brooks, MS;

Todd & Kim Erwin, KY

Healing Message & Prayer Service

---Ricky Graves, KY

“And when Jesus entered into Capernaum, there came unto him a centurion, beseeching him. And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him.”

---Matthew 8:5-7

Friday

[**Note:** *Front three rows of seating are reserved for Youth Program*]

9:00 a.m. **South Atlantic Region March & Report**

(North Carolina, South Carolina, Georgia, Florida)

---Scott Neill, Overseer

Special Songs---The Four Pops, TN

Voice of Zion Boost—Glenda Major, CA

*[Attention! All youth [12-35] meet now in the Corridor
for Youth March]*

Special Songs---Andy Davis, SC; Trevor Graves, KY

Youth Program

—Byron Harris, director

—Afternoon Break—

Attention: *The annual SYNC luncheon will be held at the International Ministries Center at 1:15 p.m. Glenda Major & Alice Jones in charge. All SYNC members and invited guests are encouraged to attend.*

Friday Evening

Note: Kidz Convention tonight 6:15-7:30 pm

6:15 p.m. **Mid-West Region March & Report**

(Colorado, Kansas, Nebraska, Utah, Missouri

---Joseph Steele, overseer

Special Songs---Billy Summerlin, MS

Senior Ambassadors' Program

—William F. Jones, VA

“Young in Heart”

Special Songs---Michael George, SC; Sharon Compton, VA

“Enlarge the Place of Thy Tent”

Program directed by L. W. Carter

United States' Missions & New Fields Director

“And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent.”

---Luke 4:42,43

Saturday

Note: *Kidz Convention today 8:45-10:00 a.m.,
2:30-4:00. 6:30-8:30 p.m.*

8:15 a.m. Morning Prayer Service---Dave Ashley, WV in charge

8:45 Praise Him!---Nicole & Alicia

Special Songs---Andy Davis, SC; Sharon Compton, VA

Message---“*Grounded in the Faith*” (Colossians 1:23; 2:7)
---Tom Brown, WV

---Assembly Choir---

Recognition of Special Guests

Special Singing---Everett Cox, GA; Brenda Whitlock, MS

Presiding Bishop’s Annual Address

---Lunch Break---

2:30 p.m. Worship Him!---Michael George, SC

Special Singing---Nichols Family, MS; Cliff & Becky Kelton, MS

Assembly Business Committee Report

---Supper Break---

Saturday Evening

7:00 p.m. Pacific Coast South Region March & Report
(California South, Nevada)

---Miguel Garcia, Sr., overseer

Special Songs---Cleveland Ladies Choir

Message---*“Established in Giving”* (Luke 6:38; Proverbs 3: 9, 10)

---Donna Pounders, MS

Assembly Expense Offering

Special Singing---Yomi Adekunle, Nigeria; Miguel Garcia, Sr.

World Mission Program

---E. A. McDonald, director

“And Other Sheep I Have . . . ”

(John 10:16)

---Parade of Nations---

“Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee . . . Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth.”

---Isaiah 49: 15, 18

Sunday

8:45 a.m. Sunday School Lesson---Joseph Steele, TN

Pacific Coast North Region March & Report

(California North, Oregon, Washington)

---A. B. White, Overseer

Message---“*Write the Vision . . . Make it Plain*” (Habakkuk 2:2)

----Todd McDonald

10:00 Special Singing---Sharon Compton, VA; Sandy Garcia, CA

Children’s Ministries Program

---Cheryl McDonald, director

---Assembly Choir---

Message---“*Going Forth to Fulfill the Mission*” (Mark16:15, 20)

---Danny Ramirez

Announcements

Appointments

Consecration Service

Song: “*Heaven Will Surely Be Worth It All*”

led by Debbie, Betty, Dreama, Brenda

Assembly Program Adjustments

Note: The Assembly program proceeded as scheduled with the following exceptions:

Tuesday

E. A. McDonald read scripture before opening of the Assembly.

Multi-lingual Concert of Prayer: Luo and Chicawa were included.

Becky Land, SC sang in absence of Lee Brown, WV

Joel Brooks, MS preached in absence of Ron Massey, WV

Wednesday

School of Ministry program was presented following the Sunday School Program

Friday

One person joined the church from the Mid-West Region during their part on program.

Rocky Dalton, TN presented the Senior Ambassadors' program in absence of William F. Jones, VA

Saturday

Kim Erwin sang following Pacific Coast North Region March & Report

Assembly Attendance: 415

International Staff Reports
10th Annual General Assembly

Presiding Bishop's Report
Tenth Annual General Assembly
September 1, 2012---July 31, 2013

(**Note:** This report reflects only 11 months of work, since the Assembly was moved up a month this year.)

Do we begin again to commend ourselves? Or need we, as some others, letters of commendation to you . . . You are our epistle . . . known and read of all men . . . manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God . . . Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; Who has made us able ministers of the new testament; not of the letter, but of the spirit: for the letter kills, but the spirit gives life (2 Corinthians 3:1-6).

I praise the Lord for the sufficiency of our wonderful Lord. He has sustained us for another year and enabled us to labor with you to build His house and to spread the word of His kingdom to the nations. The church was established in three new nations this year---Honduras, Ivory Coast, and Mozambique---and work was done also in several other nations. The prospects look good also that we will be able to establish the church in the state of Delaware shortly after this Assembly.

The practical work connected with my office has included the following: answering all correspondence and calls that have come into the office---roughly 550 letters and e-mails. I have kept up a regular correspondence with the overseers and ministers, and have served as the editor-in-chief of our church magazine, the *Voice of Zion*. I want to thank our secretary, Marie Crook, for her capable and untiring assistance, and my wife, Dale, for her assistance in helping out in so many ways at the International Offices, including assisting in packaging and mailing the *Voice of Zion*.

I have counseled with hundreds of ministers and members both in the office and on the field. I have worked with the General Staff, the Assembly Business Committee, the Doctrine Committee, the overseers, pastors, and ministers to promote the work in all of its administrations and operations. I want to thank Brother E. A. McDonald for his cooperation and assistance, and the General Staff and the regional overseers who have cheerfully cooperated with me in the promotion of the work. Some of our leaders have sacrificed much to move the work forward in their regions and throughout the world. I want to take this opportunity here also to commend the companions of our overseers and international workers: for they help them to carry the load of the work.

I have again this year served as the president of the School of Ministry, worked with Brother McDonald in overseeing and directing the mission work, and I planned and moderated the General Assembly. I want to commend here especially the overseers and ministers who cooperated with the Presiding Bishop and World Mission Director in some of our special world mission outreach efforts. These include Bishops L. W. Carter, David Gomba, Amos Agbonifo, Joshua Amara, Miguel Garcia, and Danny Ramirez.

My work as president of the School of Ministry included organizing and planning materials for the schools in the Pacific Coast North and Pacific Coast South regions, and the regular term of the school here in Cleveland. Sister Norie Garavito was especially instrumental in assisting to plan and execute the Pacific Coast South school, and Sister Glenda Major were instrumental in assisting with the Pacific Coast North school. I also want to thank the overseers of these two regions for their cooperation and assistance---Bishops Miguel Garcia and A. B. White. The Cleveland school included writing several of the courses. Sister Marie Crook was again an invaluable assistant in this school.

I was able to attend with my wife three of the regional conventions in the United States this year---namely, the Mid-East, Mid-Central, Tennessee regions. In February, I made a mission trip to Honduras with Bishop Carter to confirm and encourage the overseer, Bishop Hans Brooks, and work in that country.

Perhaps it would be good to repeat here part of a paragraph from my report last year. "The burden of work [on the office of Presiding Bishop] increases every year. I say this not to complain but simply to [inform you and help you understand our burden]. More and more time has had to be spent in writing and developing materials for the various ministries and publications of the church. And it seems that this will increase still more in this coming year: for these materials are necessary to identify the church

and articulate her message for the millions who are even now *asking their way to Zion.*”

Several have enquired about the history of the church that I am writing. I have mentioned before that the work of the Presiding Bishop has been given priority and has allowed me precious little time to complete this task. However, I am very close to having Volume I ready (perhaps by November) and the bulk of Volume II has also been written; it should be ready sometime in the following year. Again, I appreciate your prayers in our efforts to finish this important work.

The following are some personal statistics in regard to the work.

Sermons Preached.....	202
Converted.....	9
Sanctified.....	6
Holy Ghost Baptisms.....	2
Added to the church.....	14
Baptized in Water.....	0
Tithes paid.....	\$3295.00
Offerings given.....	1800.00

Miles traveled.....31,400 (approximately 7,200 by air, 24,200 on the ground).

Churches visited.....	16
Regional Conventions Attended.....	3
General Assembly (Moderated).....	1

Thank you again for your prayerful support and cooperation, and for the many kindnesses you have shown to me and my family. May the Lord bless and keep you in His love.

Humbly submitted,

Wade H. Phillips

Assistant Presiding Bishop's Report

Greetings:

Glory, honor, and praise be unto Him from whom all blessings flow, Father, Son, and Holy Ghost.

God is to be praised for His tender love and mercies which He has bestowed upon His people this year. I especially want to give honor to God for the grace He has bestowed upon me personally. Physically, this has been the most difficult year in my forty-six years of ministry, involving surgery and an extended period of respiratory congestion, with lengthy episodes of hip and back pain. In addition to my physical condition, my ministry outside the office has been hampered due to family sickness. Nevertheless, God's grace has been sufficient in every hour of need, and I missed very few days in the office.

Bishop Phillips and I met regularly at the office and had lunch together almost daily. I have assisted the Presiding Bishop in all areas in which I was requested, corresponded with all who have called upon me both in the US and abroad, taught Old Testament Prophets and Music & Worship in the School of Ministry in Cleveland, Tennessee; visited and taught a Bible lesson at the church at Fort Oglethorpe, Georgia; attended and spoke at the Home Coming at Taylors, S. C; preached four sermons at the church in Cleveland; coordinated plans and purchased tickets for the eleven national overseers who are represented in this Assembly. I would like to express my appreciation to Lynn Jones for providing transportation for the Overseers and Missionaries from Atlanta to Cleveland for this Assembly, and to Brother Joe Steele who made two trips to Atlanta this week.

I count it an honor and privilege to be a member of Zion Assembly and to have served in the capacity of Assistant Presiding Bishop for the past nine years.

Sermons preach and Lessons taught	16
Revivals Conducted	0
Converted	0
Sanctified	0
Holy Ghost	0
Added to the church	0
Baptized in Water	0
Miles Traveled	0

Respectfully submitted,
E. A. McDonald

General Treasurer's Report
10th Annual General Assembly
July 30- August 4, 2013

Greetings:

In my capacity as General Treasurer, I have been ably assisted by Cheryl McDonald. All funds received at the International Office have been recorded, bank deposits have been prepared and deposited for all funds sent to the International Offices; reports from ministers and local church treasurers have been recorded in our permanent records; checks were written and recorded of all disbursements of funds from the General Treasury; and all accounts have been balanced and the books reconciled with the bank monthly. At the close of the fiscal year June 30, an annual summary of all International monies were prepared to be reported to this General Assembly. In addition, we have prepared and sent quarterly allotments to the Overseers of thirty four nations, and funds to support children's ministries in North Kenya, Thailand, Cambodia, and Haiti. Bishop Phillips is to be commended for negotiating special prices for the Assembly delegates at Mountain View Motel. Sister Cheryl has again spent many hours coordinating with the hotel to provide rooms for Assembly delegates.

I have fulfilled all responsibilities related to the oversight of this office to the best of my knowledge and ability.

I personally want to commended the pastors and local churches for their financial support for the International Ministries of the church.

Due to special projects such as College Fund, Media Fund, and Pay Pal Account, along with our General Funds Account, we now have to keep records on four different Bank Accounts. The Treasurer's Report will be given for the four accounts, and a total for all funds will be included.

I would like to express my appreciation to all the church for your prayers this year and the privilege I have had to serve the church in the capacity of General Treasurer for the past nine years.

Respectfully Submitted
E. A. McDonald

GEN. CHURCH YEARLY RECEIPTS, EXPENDITURES, BALANCE SHEET FOR YEAR ENDING JUNE 30, 2013													PAGE 5	
FIRST QUARTER	TITHES	YOZ-SUB	ORPHAN	EXPENSE	MISSIONS	BLD-FUND	SC OF MIN	E-FUND	YO YOUTH	MISSION	OTHER	TOTALS		
BALANCE FORWARD	4620.26	0	2542.99	0	5219.08	0	4280.13	2411.54	3902.5	6051.76	287.06	29316.32		
RECEIPTS	42678.29	2033.2	3911.84	12166.95	7199.79	0	1087.19	270	1301.46	316	43083.25	114047.97		
EXPENDITURES	-29446.2	-3870.05	-1315.32	-11306.86	-9108.77	-9846.09	-481.62	0	-380.51	-21286.19	-18327.5	-105369.11		
BANK BALANCE	17852.35	-1836.85	5139.51	860.09	3310.1	-9846.09	4885.7	2681.54	4823.45	-14918.43	25042.81	37994.18		
SECOND QUARTER														
BALANCE FORWARD	17852.35	-1836.85	5139.51	860.09	3310.1	-9846.09	4885.7	2681.54	4823.45	-14918.43	25042.81	37994.18		
RECEIPTS	39055.98	1216.11	3906.25	2565	3261.01	0	1282.55	75	2896.73	60114.06	1493.29	115667.98		
EXPENDITURES	-30046.2	-5020.26	-1855	-7527.21	-3606.36	-9846.09	0	0	-1075.14	-26978.62	-26915.19	-115174.07		
BANK BALANCE	26865.13	-5642	7190.76	-4402.12	2964.75	-19652.18	6168.25	2756.54	6445.04	16217.01	-383.09	38488.09		
THIRD QUARTER														
BALANCE FORWARD	26865.13	-5642	7190.76	-4402.12	2964.75	-19652.18	6168.25	2756.54	6445.04	16217.01	-383.09	38488.09		
RECEIPTS	43086.39	5945	4297.3	250.79	6453.14	0	1387.16	1118	1412.01	4743	7300	75994.79		
EXPENDITURES	-29446.2	-5037.95	-2455	-11552.21	-3650.65	-9846.09	-1375.8	0	0	-30856.45	-5886.82	-100107.17		
BANK BALANCE	40507.32	-4734.95	9033.06	-15703.54	5767.24	-29538.27	6179.61	3874.54	7857.05	-9896.44	1030.09	14375.71		
FORTH QUARTER														
BALANCE FORWARD	40507.32	-4734.95	9033.06	-15703.54	5767.24	-29538.27	6179.61	3874.54	7857.05	-9896.44	1030.09	14375.71		
RECEIPTS	44065.79	2110	4639.62	285.38	4556.25	0	6973.39	455	1566.86	69728.47	30269.73	164649.49		
EXPENDITURES	-29234.2	-2598.93	-2455	-8105.82	-4347.88	-9846.09	-10655.2	0	0	-36574.47	-31406.89	-133224.48		
BANK BALANCE	55338.91	-5223.88	11217.68	-21523.98	5974.61	-39354.36	2497.8	4326.54	9423.91	23257.56	-107.07	45800.72		
YEARLY SUMMARY OF ALL FUNDS RECEIVED, EXPENDITURES, AND BALANCE IN TREASURY JUNE 30, 2013													PAGE 6	
BALANCE FORWARD	4620.26	0	2542.99	0	5219.08	0	4280.13	2411.54	3902.5	6051.76	287.06	29316.32		
RECEIPTS	168891.45	11303.31	16755.01	15268.12	21469.19	0	10730.29	1918	6977.06	134901.53	82146.27	470360.23		
EXPENDITURES	-118172.8	-16527.19	-8080.32	-36792.1	-20713.66	-39384.36	-12512.62	0	-1455.65	-117695.73	-82540.4	-463874.83		
BANK BALANCE	55338.91	-5223.88	11217.68	-21523.98	5974.61	-39384.36	2497.8	4326.54	9423.91	23257.56	-107.07	45800.72		

Report of Website and Radio Progress

Our International website is www.zionassemblychurchofgod.com. During the past year, website updates and new features have provided a more interactive and appealing experience for visitors, namely, internet TV, internet Radio, a homepage slider with photos and videos, updates to the missions page layout, power point, as well as regular, routine updates. The website is literally a work in progress. As we expand the site, we will increase our visibility and exposure. In the past year, the website visits have more than doubled. Currently, we have about 7000 visits per month, and the numbers are steadily increasing.

Introduced at the last assembly, the internet radio station has enhanced our website, providing worship and preaching 24 hours a day. The current annual cost of streaming **Voice of Zion** Radio is \$400. The station offers unlimited listeners and unlimited bandwidth. On our website, a variety of players are available allowing listeners the freedom to choose their favorite one, which includes mobile devices. The radio station has three domains: voiceofzionradio.org, .com, and .net, driving people to our international website. Interestingly, each month, about 200 website visits come through the radio domains.

Typically 1 or 2 listeners may log on at a time with as many as 5 to 9 listeners in one day. Some only log on briefly just to know what the radio station is all about, while others log on and listen for an hour or more. In a 60 day period, we may have 70 or more new listeners, representing a dozen countries. For example, recently, someone in the Philippines listened to the radio station for over an hour, and five listeners logged on in Japan (one of them listening for about 20 minutes).

Respectfully submitted,
Todd McDonald

World Mission Secretary Report

Greetings:

I give thanks unto God for the love and grace that He has bestowed upon us through Jesus Christ, His precious Son. On one Sunday Morning November 6, 2012, I was admitted to the hospital with severe chest pain and underwent angioplasty surgery (insertion of a stent for a blockage) the following morning. The day after surgery I was dismissed to go home, and the following day I was able to return to work. For this I give God praise.

However, I was forced to cancel two mission trips which were planned for this Assembly year. I was scheduled for a two week trip to Tanzania and Zambia in late November 2012. We had also planned a three week trip to Thailand and India in February 2013.

Despite these physical afflictions God has made this an eventful year and continued to bless the church abundantly. As was previously reported, the church was established in the countries of Honduras, Ivory Coast, and Mozambique. Statistics show that the church has continued to expand throughout the nations, and new doors continue to open even in nations where we already have the church established.

I personally would like to thank the National Overseers and Field Secretaries, Amos Agbonifo, Joshua Amara, Danny Ramirez, Miguel Garcia, Javier Diaz, and United Mission director, Lanny Carter, for their efforts to open new doors on the mission fields this year. Sister Rosie Ramirez also is to be commended for conducting a Ladies Retreat in Haiti.

We commend the pastors and churches for your faithful support of the mission work through our October and March World Mission Drives. Through your efforts, we have been able to provide all allotments to the Overseers of thirty four countries and give support to schools and feeding programs in India, Kenya, Thailand, Cambodia, and Haiti.

Respectfully Submitted,
E. A. McDonald

Shepherding Ministries Report

I wish to greet this tenth Annual General Assembly and to thank God for the privilege of serving this year as your Shepherding Ministries director. Surely God has blessed us all with His great love and provided opportunities to show our love to each other as brothers and sisters in Christ. I was able to attend the 9th General Assembly and present a Shepherding program. I also sent out a supportive letter to our pastors concerning the Shepherding Ministry. I conducted a Shepherding ministry page over the Internet trying to encourage international brotherhood.

I have been faithful in reporting, tithing and giving to the International Offices. While Shepherding director I also served as pastor, State Overseer of Tennessee, and a member of the Doctrine Committee.

I want to encourage each local church to continue to keep the shepherding spirit of love for each other and practice this ministry as a part of Zion's overall ministry.

Respectively submitted,

Rocky E. Dalton

“Shepherding care is an ongoing process that includes teaching and practice: pastors to leaders, leaders to members, and members to one another. This will produce a spiritually mature church, with the members actively ministering to one another in love.”

International Sunday School Director

Greetings to the 10th Annual General Assembly

As the International Director of Sunday School Services, my primary work this year has been writing, and electronically publishing the Faith-N-Focus adult, teen, and children's curricular. This year in our adult lessons, we have completed studies on the doctrine of the church, spirits of destruction, and saving works of grace. We are currently studying the doctrine of the Holy Ghost. Our teen curriculum has included Church Growth Principles, the Doctrine of the Church, Basic Bible Teachings, which include; conviction, repentance, justification, regeneration, and sanctification. We have also studied various Mission Models. Our Young Disciples Children's curriculum has gone through the study of the Parables of Christ. Our Adult and Teen writers have included myself as well as our Sunday School Editor, Todd McDonald. After this Assembly we are looking to add even more youth writers to better serve the needs of our church. Our Children's writers include Mandy Thompson, Shanda Graves, Tracy McCafferty, Kari Snyder, Kara Spicer and Alicia Harris. It is only because of their dedication and tireless work that our children's teachers have lessons to assist them. We are deeply indebted to them for all they do. We currently have over 200 subscriptions for the English lessons and almost 60 for the Spanish lessons.

We currently have two Spanish translators that work tirelessly in making sure that our curriculum is translated with excellence to those in the United States and around the world. These two ladies are Norie Garavito and Noeima Diaz. In many of the different language areas of the world where the church is in operation, someone within that region is translating into their own language from either English or Spanish. Therefore our Sunday School Curriculum is touching different cultures, different people groups and different languages all around the world with the unifying message of the Zion Assembly Church of God. Praise the Lord!

I appreciate the opportunity to serve and represent the church as International Sunday School Director; and I praise the Lord for all that has been accomplished through the Sunday School ministry this year.

Respectfully Submitted,
Rick Ferrell

United States Missions and Field Director Report

I have driven 30,000 miles and flown 20,000, preached 89 sermons, with reports of 25 being saved, 14 sanctified and 3 baptized with the Holy Ghost, of these, 16 were taken into the church, organized 6 churches, 5 missions, and conducted 6 revivals. I have kept in contact with all my pastors and consulted with the other overseers many times throughout the year. I have served on 2 committees: Business committee and the Construction committee. Served also as instructor in the School of Ministry; in Northern California for one week; Southern California for one week; and Cleveland for one week. Served also in the School of Ministry three times outside the United States, twice in Honduras and once in Nicaragua. I have attended three regional conventions and moderated one; was guest speaker in one and attended another.

My wife and I drove a van 2500 miles to California and made 5 visits to local churches on the way. I have been a good member of the church (said with a note of humor); attended my local church every time I could, and was always sure to let my pastor know when I would not be there; was also a faithful husband and a good father and grandfather.

Respectfully submitted,
L. W. Carter

“And [Jesus] said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent” (Luke 4:43)

Field Secretary Report

Report for 2012-2013

1. Preached at the National Women's Ministry Convention in Guatemala with over 300 in attendance.
2. Represented Headquarters and preached at the first National Convention in Nicaragua with over 200 in attendance.
3. Made three trips to southern Mexico in the state of Chiapas and preached there a total of 15 messages.
4. Made 30 trips to the northern part of Mexico and preached a total of 15 messages.
5. Preached at the two district conventions in the Pacific Coast South region.
6. Served as an interpreter for the School of Ministries in the Pacific Coast region and attended the School of Ministry in the Pacific North Coast Region in Madera.
7. Assisted and trained in the Regional Sunday School workshop in the Pacific Coast Region.
8. Traveled 21,334 air miles and approximately 15,000 land miles.
9. Served as Field Secretary for the Pacific Coast Region.
10. Currently pastoring also the local church in Rialto, CA.

With all that has been mentioned, I feel like I have done nothing. I count it a privilege to serve our Lord, the Presiding Bishop and Zion Assembly Church of God.

Respectfully submitted,
Danny Ramirez

Field Secretary Report

In the region of my work---Argentina, Chile, Peru, Uruguay, we have 24 churches with 12 licensed ministers. I have held 3 conventions. We have not held a School of Ministry. We have 2 Voice of Zion radio programs.

We have contacts in Bolivia, Ecuador, and Columbia.

Respectfully Submitted,
Javier Diaz

“And [Jesus] said unto them, Go into all the world, and preach the gospel to every creature!”

(Mark 16:15)

Field Secretary Report

Greetings to the 10th Annual General Assembly

1. Preached 150 sermons, conducted 6 funerals, officiated 20 weddings
2. Traveled 30,000 kilometers by air and road, calls to many people, emails and counselling.
3. Visited 3 countries, evangelizing and encouraging the body of Christ.
4. Prayed and participated in installing a new governor in our country.
5. Preached 50 times on our local radio station which reaches 2 million people along Lake Victoria.
6. Visited prison 2 times and 6 times to hospitals, praying and encouraging the sick.
7. Instituted a 24/hour prayer line broadcast for anyone with a problem from anywhere. The results have been great. Right now we have two headset that rotates among the “watches” who have volunteered to take vigil answering calls and praying or reading a verse to the caller.
8. Doing the final sections on manuscript I am writing.

Respectfully submitted,
Joshua Amara

Field Secretary Report

Greetings to the 10th Annual General Assembly

Republic of Benin (Cotonou)

2 churches, 3 ministers, 2 deacons, 1 evangelists, 83 members, 1 Youth camp held in Togo. Conducted 2 revivals and 8 were added to church. Expectation of more churches and establishing School of Ministry in this nation.

Abidjan Ivory Coast

1 church, 1 mission, 3 deacons, 1 evangelist, 53 members. Planning a Convention and School of Ministry next year. Conducted 1 revival with 15 members added to church.

Lome-Togo

5 churches, 1 mission, 8 ministers, 6 deacons, 4 evangelists, 308 members. Planning convention for 2014. Conducted 2 revivals, 53 members added to church.

Respectfully submitted,
Amos Agbonifo

International Youth Ministries Director

Greetings to the 10th Annual General Assembly

I want to thank God for allowing me to serve in this capacity as International Youth Director this past year. I would also like to thank our Presiding Bishop, for having the faith and confidence in me to appoint me to this position. I would also like to extend my appreciation to Cheryl McDonald for her guidance and encouragement throughout the year.

It is evident that God is raising up a generation that is hungry for a move of God in their lives. Throughout this year, I have seen God change the lives of our youth and place them in their respectful positions within the church. Not only are they hungry for the Word but God is restoring a zeal and excitement among our youth to reach souls for the Kingdom of God. In November, I organized the General Youth Convention in the Eastern Region which was conducted in Cleveland, Tennessee with about 125 in attendance. I was also able to organize the Western Region Youth Convention which was conducted in Rialto, CA with an attendance of over 200. I would also like to express my appreciation to Bishop Zac Snyder for his attendance and Miguel Garcia, Jr. for his assistance in making the Western Convention a success. The theme in both conventions was “Youth Living Victorious” from I Cor. 15:57. Several youth rallies, revivals, and winter retreats were also conducted in several regions.

I am grateful for the opportunity to serve and to minister to our youth in Zion Assembly. I am overwhelmed with joy and anticipation for what God will do in the upcoming year. May God receive all the glory and honor for what we accomplished this past year.

Humbly Submitted,
Byron Harris

International Camping Coordinator/Advisor

Greetings to the 10th Annual General Assembly

I want to thank God for allowing me to serve in this capacity International Camping Coordinator and Advisor. I also would like to thank our Presiding Bishop for having the trust and faith in me to appoint me to this position.

As the international camping coordinator and adviser, I am overwhelmed by what God is doing in our camping ministry. Throughout the summer, I attended and participated in the camping programs. Five camps were conducted within the United States in the following regions: South-Atlantic, South-Central, Pacific Coast, Mid-East, and Mid-Central/Tennessee combined. I attended and ministered at our South-Central camp held in Jasper, Alabama. During this camp, I also served as cabin leader and the activities director. I was unable to attend the South-Atlantic camp due to an unexpected family emergency.

Our faithful directors and dedicated staff members are to be commended for all their hard work. These individuals raise funds and use their personal vacation days to be involved in this ministry of the church. Many hours of preparation and prayer are invested to make each camp a success. These faithful workers should be commended for their endless work in the camping ministry and building the kingdom of God. The combine statistics for the 2013 camping ministry are as follows:

United States camps conducted: 5
Campers & staff: 425
Converted: 101
Sanctified: 34
Baptized with Holy Ghost: 30
Baptized in water: 115

I am grateful for the opportunity to serve and to minister to our youth in Zion Assembly. I am overwhelmed with joy and anticipation for what God will do in the upcoming year. May God receive all the glory and honour for what was accomplished this past year.

Humbly Submitted,
Byron Harris

International Children's Ministries Director

Greetings to the 10th Annual General Assembly

Jesus commissioned His disciples to go and preach the Gospel. This year, I have been blessed to have numerous opportunities to share the "Good News" of God's Word with children. In November 2012, I organized children's classes for the Eastern Regional Youth Convention in Cleveland, TN. I organized and conducted the Children's Day service for the Cleveland, TN church. The week of June 2-6, 2013, I taught the children's daily Bible Class for the Tennessee/Mid-Central regional youth camp which was held in Westmoreland, TN. On June 23, I taught a children's class at the Tennessee State Convention in Chestnut Hill, TN. During the South Central Regional Convention, which was held June 28-30, in Columbus, MS, I presented a Children's Ministry boost for the children and adults. For this year's assembly, I have recruited teachers, coordinated classes, and prepared activities for the Kidz Konvention. I also organized the Children's Sunday morning program for this General Assembly.

To better prepare myself for ministry, I attended the Creative Ministry Solutions puppet conference in Atlanta, GA, on November 9-10, 2012, where I learned basic puppetry techniques in a hands-on format. In order to assist our Children's Ministers in Zion Assembly, I compiled thematic lessons and an ideas page to promote Children's Day and sent them out by e-mail. According to all reports, this year's Children's Day was a great success. Throughout the year, I have continued to write a quarterly newsletter, entitled "The Chalkboard", which is intended to connect and encourage our Children's Ministers. Zion Assembly has a vibrant and growing work among children. I praise the Lord for dedicated individuals who are willing to teach and train our young ones.

Respectfully submitted,
Cheryl H. McDonald

International *SYNC* Booster

Greetings to the 10th Annual General Assembly

I would first like to thank God for His hand of protection this past year, and for His allowing me to hold this job. I know I am working for God and I strive to make Him proud of me. I would also like to say that it is indeed an honor and pleasure to serve Zion Assembly in the capacity of SYNC Booster. I feel very inadequate for the position but my prayer has been that God would give me the strength and wisdom to serve His church to the best of my ability. I also thank God every day that I am able to work with such great men and women of God. Also, I would like to thank my husband and my family for being so supportive of me in the ministry.

It has been my privilege to travel over California in my capacity in the Northern Pacific Children's Ministry and to travel the Southern and Northern parts of California and boost the *Voice of Zion* Magazine and SYNC ministries as well.

Due to the health of my husband, Kari Snyder and Byron Harris filled in for me at the 2012 Assembly and at the SYNC luncheon. I wish to thank them for the work that they performed and for Alice Jones again for her financial support as well as her hard work. She has gone over and above in her service for God

I arranged a drawing this year for those persons in SYNC prior to the beginning of 2013 subscription year, not only to thank them for supporting SYNC ministries but also as thank signing up for SYNC early. We also had a prize for the district with the most SYNC members in their district. I sent out letters and e-mails of encouragement to the pastoral staff and invitations to the luncheon, with tickets enclosed. I have been working with Sister Jones in the luncheon and have brought a crew to work with me at this year's luncheon from California. I have purchased pens for advertisement of SYNC to be used at the International offices and purchased more pens to be distributed at this 10th annual Assembly. This has been done to keep the *Voice of Zion* and SYNC ministries to the front of people's minds that they might pray for and remember to subscribe others to the *Voice of Zion*.

Respectfully Submitted,

Glenda Major

International Women's Ministries Director Report

Greetings to the 10 Annual General Assembly

Our theme for the Women's Ministries 2012-2013 was "For she said, if I may touch but his clothes, I shall be whole" (Mark 5:28).

On October 6, 2012, I attended the 2nd International Women's Ministry Convention in Colonia Repegua, Guatemala. Their theme was "*Sembrando para Cosechar*" "Sowing to Reap" with an attendance of over 300. I had the privilege to teach a class to the women.

On February 8-10, 2013 our 4th Eastern Region Ladies Retreat was held at The Inn at Christmas Place, Pigeon Forge, TN with a total of 88 women present. Barbara Rivera, Faye Davis and Donna Pounders presented the Word of God. We thank God for His presence: 1 saved, 1 sanctified and 1 baptized with the Holy Ghost, and several received divine healings. Praise the Lord!

On February 15-17, 2013 our 8th Western Region Ladies Retreat was held at the Double Tree, Ontario, CA with a total of 78 women present. Barbara Rivera, Priscilla Pompa and Norie Garavito presented the Word of God. We thank God for His presence. 1 received sanctification and the baptism with the Holy Ghost, and several received divine healings. To God be given all honor and glory.

On March 16-17, 2012 was our 1st International Ladies Retreat in Haiti. It was held at Zion Assembly Church of God, Cap Haitien, Haiti with a total of 300 women present. David Lamy and Lissima Toussaint presented the Word of God. The women were so blessed to have a retreat there. The church in Columbus Mississippi sent in an offering of \$ 1,625.00 to defer the cost of this retreat. We thank the Lord for the opportunity to have this retreat. This retreat was a success with our National Overseer, Santaniel Hostellus requesting the retreat to return next year.

On April 12-13, 2013 I was privileged to attend the 1st South-Central Regional Ladies Retreat, their theme was "A Vessel Unto Honor", with a total of 25 women in attendance. In April I attended Pacific Coast South and Pacific Coast North School of Ministry and both Pacific Coast South and Pacific Coast North Conventions.

I have visited Mexico 12 times this year to boost ladies ministries.

I conducted one women's prayer breakfast and various women's bible studies. Total of women attending retreats 466.

Total of women in Zion Assembly Women's Ministries:
United States 508

For the year of 2013 retreat fund:
Eastern Retreat profit \$ 978.18
Western Retreat profit \$ 305.61
Total in Retreat fund \$ 1,283.79

A deposit to The Inn at Christmas Place of \$850.00 has been sent for 2014 Eastern Retreat.

It has been an honor to work for Our Lord Jesus Christ and His Church. I also want to thank our Presiding Bishop Phillips for allowing me to serve this year as International Women's Ministries Director.

Respectfully submitted
Rosie Ramirez

"For she said: If only I may touch but His clothes, I shall be whole. And straightway the fountain of her blood dried up; and she felt in her body that she was healed of the plague."

---Mark 5:28

ASSEMBLY BUSINESS COMMITTEE REPORT

We, your Assembly Business Committee, after prayerful and careful consideration, present this report to the General Assembly for your consideration.

SECTION I PRESBYTERY

The Presiding Bishop and the National or Regional or State Overseer shall constitute the ruling presbytery in a given nation or region.

SECTION II DEALING WITH LOCAL CHURCH PROBLEMS

If an impasse is reached in a local church where the pastor and membership cannot resolve an issue, the respective Overseer (National or Regional or State) should be consulted. The Overseer, after consulting with the Presiding Bishop and agreeing together on an appropriate action, will then have the authority and responsibility to intervene and resolve the situation (Matthew 16:19; John 20:23; 1 Corinthians 5:1-5). A copy of the minutes and final decision made, signed by both the Overseer and local church clerk, is to be sent to the International Office for record purposes.

SECTION III LOCAL CHURCH TRUSTEES

Section I, titled “Local Church Properties,” page 38 of the 2010 Assembly Minutes reads as follows: “We recommend that the local church, in a regular quarterly business meeting, select at least three local church trustees (men or women who are familiar with and established in Biblical principles as outlined by the General Assembly). The trustees will be authorized to endorse all legal documents pertinent to the daily operation of the local church that require their signature. All business transactions should have the approval of the local church in business conference and be in harmony with the rulings of the General Assembly. Those selected should be reaffirmed in the first business meeting after each General

Assembly and serve as long as they retain the unanimous approval of the local church. In the case of death or moral failure, a new trustee should be selected at the next quarterly business meeting.”

We recommend the following changes and rewording: “We recommend that the local church in a regular business meeting moderated by the pastor (or someone duly appointed) select a clerk, treasurer, and at least three local church trustees. These should be men and women who are familiar with and established in Biblical principles as outlined by the General Assembly. The trustees will be authorized to endorse all legal documents pertinent to the daily operation of the local church that require their signature. All business transactions should have the approval of the local church in business conference and be in harmony with the rulings of the General Assembly. These officers should be appointed by the pastor in the first business meeting after each General Assembly; those selected should be unanimously agreed upon by the local church. In the case of death or moral failure, a new trustee, clerk, or treasurer should be selected at the next quarterly business meeting.”

SECTION IV

RESPONSIBILITIES OF THE PRESIDING BISHOP

Section II, Subsection A, #4, page 16 of the 2004 Assembly Minutes titled, “Responsibilities of the Presiding Bishop” reads as follows: “The Presiding Bishop is to have the general oversight of the church in consultation with the General Leadership. Some of his responsibilities are to implement the business acts of the General Assembly, act in behalf of the Assembly when it is not in session, make general appointments, set dates and moderate the General Assembly, appoint committees to serve the General Assembly, serve as ex officio member of general committees, and oversee the operation and maintenance of the general properties.”

We recommend the following changes: “The Presiding Bishop is to have the general oversight of the church in consultation with the General Leadership. Some of his responsibilities are to implement the business acts of the General Assembly; guide the church in spiritual matters and Biblical interpretation; act in behalf of the Assembly when it is not in session (except in cases that require the action of a special called Minister’s Council---- see Section V of this report); make general appointments; set dates and moderate the General Assembly; appoint committees to serve the General Assembly; serve as ex officio member of general committees; and oversee the operation and maintenance of the general properties.”

SECTION V

SPECIAL CALLED MINISTER’S COUNCIL

In the event of a pressing issue in regard to a doctrinal matter or an administrative decision that would normally be made by the General Assembly, we recommend that a special called council of all ministers be called by the Presiding Bishop to resolve said issue until the next General Assembly. In the following General Assembly the decision made in the special called council may then be approved or modified.

SECTION VI

THEOCRATIC GOVERNMENT

Since the church is a theocratic government, it seems needful that we define the term. Literally, theocracy means “God-rule,” but it is clear in Scripture that it signifies God ruling through Spirit-filled and gifted men. Theocracy operates with a combination of the Word of God as our infallible, objective rule of faith and the intervening power and wisdom of the Holy Spirit. Finally, the highest tribunal of authority on earth in the body of Christ is the General Assembly, which acts on the principle of “one accord” (Acts 15:28; see Section I, Subsection D titled “General Assembly” and “Church” in the *Abstract of Faith* for further clarification). The Presiding Bishop and ruling elders oversee the church in accord with the Assembly rulings (See Sections I, II, IV of this report).

SECTION VII

WOMEN’S ROLE IN LOCAL BUSINESS CONFERENCE

Section I, Subsection D, # 2, paragraph 2, page 13 of the 2004 Assembly Minutes titled “General Assembly/Decision-Making Process” reads as follows: “Women played a vital role in the great commission in the New Testament. Historically they have been and will continue to be indispensable to the progress of the church. We recognize the biblical role of women to be that of evangelists, missionaries, and work in supportive ministries associated with the great commission. However, women should not usurp authority over the man (I Tim. 2:12), and thus should act in the business of the church only where there are no males to conduct the business (1 Corinthians 11:8, 9; Ephesians 5:22-24; 1 Corinthians 14:34-36)”

We recommend the following changes and rewording: “Women played a vital role in the church in the New Testament. Historically they have been indispensable to the progress of the church, and will continue to be as the church goes forward to fulfill its mission. However, women should not usurp authority over the man (I Tim. 2:12), and should act in the formal business of the church only where there are no males to conduct the business, and then only by acclamation and by permission of the ruling elders, the presbyters (1 Corinthians 11:8,9; Ephesians 5:22-24; 1 Corinthians 14:34-36).

SECTION VIII ***WOMEN’S ROLE IN MINISTRY***

We recognize the biblical role of women in the church to be that of evangelists, missionaries, and directors of support ministries. In order to be consistent with our teaching on woman’s role in ministry, we recommend that a woman serving in the absence of a pastor in a local church be called “Church Minister.” Since women cannot fully function and do the work of a pastor (for example, baptize, solemnize marriages, and moderate business meetings) this would seem to give clarity and distinction to her work and position.

SECTION IX ***IMPORTANCE OF REPORTING***

We believe it would be good to encourage all of our ministers and local church clerks to cooperate with the Assembly rulings and the counsel of our overseers to report regularly to the regional or state overseer and International Offices. We also wish to take this opportunity to commend those that have been faithful in their reporting.

SECTION X ***GENERAL FINANCIAL SYSTEM***

We recommend that we continue to operate the same financial system for this upcoming Assembly year, and that funds be transferred between accounts to bring all funds into a positive balance.

SECTION XI

ESTEEMING OUR MINISTERS

Section IV, page 40 of the 2010 Assembly Minutes, titled “Esteeming Our Ministers,” reads as follows: “We fully endorse our Presiding Bishop’s admonition in his annual address in regards to the ministry in Zion Assembly Church of God is to be esteemed. It is to be understood that ministers are to be “esteemed very highly” as leaders in the church. God has laid the care of the churches upon them, especially the bishops and pastors. God has called and gifted them to be shepherds---extending the very ministry of Christ in and through them. He has conditioned their hearts for this special purpose. We should with cheerfulness do all that we can for our shepherds materially, so they in turn they will feel loved and respected and be encouraged to cheerfully and diligently tend to the flock.”

We recommend the following changes be made in order to make the statement clearer and flow better and also to remind our people of its importance: “We fully endorse our Presiding Bishop’s admonition in his annual address in regard to esteeming our ministers. The Scriptures teach us to ‘esteem them very highly in love for their work’s sake.’ God has laid the care of the churches upon them; and has called and gifted them to be shepherds---- extending the very ministry of Christ in and through them. He has conditioned their hearts for this special purpose. We should with cheerfulness do all that we can for our shepherds materially, so they in turn will feel loved and respected and be encouraged to cheerfully and diligently tend to the flock.”

SECTION XII

REPORTING SYSTEM

We recommend a system of reporting that will encourage our pastors and local churches to organize and put in operation all of the support ministries of the church, and to schedule regular quarterly business conferences so that the respective support ministries’ leaders can report the progress of the work. We further recommend that the local churches send a copy of these reports to the regional or state office or to the overseer, who in turn will compile this information and send it to the International Offices. We recommend that the Presiding Bishop oversee this task and expedite it as soon as possible.

SECTION XIII

LAY MINISTERS

Section III, page 14 of the 2007 Assembly Minutes titled “Lay Ministry” reads as follows: “We recommend that General Headquarters develop a universal licensing certificate and identification card to be distributed to the Regional Offices to be available for the purpose of certifying Lay Ministers. This will give uniformity throughout the church universally. We further recommend that a universal reporting system be established for Lay Ministers to present to his/her local church at every quarterly conference.”

We recommend the following changes be made: “Lay Ministers are to be set forth and governed by the local church. Each Lay Minister is also required to report to the local church quarterly conference.”

SECTION XIV

BAPTISM OF THE SPIRIT--- BAPTISM WITH THE SPIRIT

We fully endorse Section I of the Presiding Bishop’s annual address, titled “Baptism of the Spirit---Baptism with the Spirit.” We believe that restoring and reviving the message and experience of instantaneous and complete sanctification by faith is one of the pillars upon which we inaugurated this present restoration of the church in 2004, and we must not let down or back away from emphasizing the importance of it now. Indeed, we must continue to build God’s house upon it. But, more importantly, we must proclaim this glorious experience---perfect love, perfect holiness---because it is the reason that Jesus went to the Cross; because it is centered in the Gospel and anchored in the promise of the New Covenant.

SECTION XV

NEW IMPETUS

We fully endorse Section II of the Presiding Bishop’s annual address, titled “A New Impetus.” We feel it is imperative that we embrace that will enable us to continue to move forward, and to more effectively convey our distinct message to the nations.

SECTION XVI

BIBLE COLLEGE AND HEADQUARTERS' EXPANSION

We fully endorse Section V of the Presiding Bishop's annual address, titled "Bible College and Headquarters' Expansion." We believe that to effectively proclaim the message and carry-out our mission as God's church, it is imperative to build and operate our own Bible college to equip our ministers with the proper tools to spread the last day's message.

Humbly Submitted

Charles Fields: *Chairman*,
Zachary Snyder (*Secretary*), L.W. Carter, Joseph Steele,
Miguel Garcia Sr., Ray Dickson, Scott Neill (Alternate).

"O God, we humbly ask for Thy guidance and help so that we may dwell together in unity which is pleasant in Thy sight. We are many members, but we belong to Thee. O Father unite us together in the bonds of love for Thy kingdom's sake and the upbuilding of Your church."

Presiding Bishop's Annual Address

August 3, 2013

Bible Pledge

I pledge allegiance to the Bible, God's Holy Word. I promise to read and study it, and by the grace of God to obey it. I will make it a lamp unto my feet and a light unto my path. I will hide its words in my heart that I might not sin against God.

Our Church Pledge

I promise to walk together with my brothers and sisters in Zion Assembly according to the light we have received together in our General Assemblies. I will be faithful to our commitment to proclaim the "whole counsel of God," and will work together with my fellow members under the church's divine government and discipline. I will strive always to keep and promote the faith "once delivered to the saints"---one God, one Faith, one Mind, and one Church for all. Amen.

Introduction

This Tenth Annual General Assembly marks a milestone in the history of Zion Assembly. In a few months we will celebrate our tenth anniversary, marking the historic event on April 20, 2004 when we separated ourselves from the majority of the ministers and members in our former fellowship because we refused to corrupt or compromise the teachings of the Lord Jesus Christ and the principles of holiness. Our conviction and aim at that time was to restore the fundamental teachings of Christ and the apostles, including the doctrine of the church itself; and just as importantly we purposed to restore the *life* and *fellowship* of the church, which consists in brotherly love and mutual respect for one another, and more essentially in the very depths of God Himself.

These are still our aims today---to restore the doctrine and government of the church, and fellowship centered in the love of God imparted to us by the Holy Ghost. The key to a successful fulfillment of these aims is to cultivate a genuine spirituality among us rooted in the classical holiness-Pentecostal tradition, and rooted deeper still in the apostolic tradition revealed in the New Testament.

Now what do we mean by classical holiness-Pentecostal spirituality? It is a spirituality born not of man, nor of the will of man, but of God---a spirituality conceived by the Word of God (1 Peter 1:23) and born of the Holy Ghost (John 3:3-8; Romans 8:1-5): not a humanly fabricated spirituality, but one that is quickened by the power of God---spontaneously combusted in the miracle of a new creation! For he that is in Christ is a *new creature*, old things *are passed away* [not *are passing away*, for the verb here is in the aorist tense indicating an instantaneous and definite work of God] *and behold, all things are become new* [not *are becoming new*, for the verb here is in the perfect tense]. Look, I'm *not being* born again, *I am* born again; I am *not being* sanctified, *I am* sanctified; I am *not being* baptized with the Holy Ghost, *I am* baptized with the Holy Ghost! One who is sanctified is not dying to sin, he is dead to sin and trespasses! The Scriptures grant only this much---that there is a moment when the believer is put on the Cross with Christ, and there is another moment when the *old man* dies. So there is a sense in which all believers are crucified with Christ [that is, they have been put on the Cross with Christ [Galatians 5:24]---yet all may not have yet died with Him. And until you have died with Him, you cannot be completely free! *For he that is dead is freed from sin* (Romans 6:7), and *if the Son . . . make you free, you shall be free indeed* (John 8:36).

Section I

Baptism of the Spirit---Baptism *with* the Spirit

In reflecting on our early holiness-Pentecostal transformation between 1898 and 1910, it seems to me that a subtle misconception developed that would later become detrimental to our message and experience in holiness. After we entered what came to be called the Pentecostal movement, we began to preach and teach the baptism with the Holy Ghost as an experience subsequent to sanctification. We still teach this today, and I believe it is a sound teaching. Yet it seems to me that something got lost in the transition. For, before 1900, sanctification had been called the baptism of the Holy Ghost, and, as such, it was identified and equated with inner cleansing,

rather than with anointing and empowerment for service. The emphasis then was on a baptism or immersion into holiness---into the very depths of God’s love and moral power. But after sanctification was no longer thought of as a baptism or an immersion through the work of the Holy Ghost, the experience lost some of its powerful imagery, and consequently believers no longer sought as fervently and as “violently” as they once had for perfect love and perfect Christ-likeness. Gradually, attention was turned more toward outward manifestations of the Spirit and less toward inner cleansing and moral perfection.

Now I don’t want us to get sidetracked with semantics, but still, I think we’ve lost something by not seeing sanctification as a spiritual baptism. The fact remains that Paul plainly calls a baptism a Romans 6:3, 4 *baptism*. In he says, *Know you not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by death.* And the next verses show plainly that he is not speaking here of water baptism but of sanctification---*that the body of sin might be destroyed*. Again, I don’t want to argue over words, but it seems to me that there is a distinction made by the apostles on occasion between the baptism *of the Holy Ghost* and the baptism of Jesus *with the Holy Ghost*. The former is a baptism into the depths of God’s holiness and purity, the latter is an anointing---a gift---to proclaim the Gospel with power and to enable the believers to serve God more boldly and effectively. The first is called *sanctification of the Spirit* (2 Thessalonians 2:13; 1 Peter 1:2), the second the baptism of Jesus *with the Holy Ghost* (Matthew 3:11). The first is associated more with the negative ideas of crucifixion and death (Romans 6:3-7; Galatians 2:20; 6:14; Ephesians 4:22; Colossians 3:5, 9), the second with the positive ideas of anointing, prophesying, witnessing, and empowerment (Luke 24:49; Acts 1:8; 2:1-4). In the baptism into holiness, the agent or baptizer is the Spirit of God, and the element or substance is the blood of Christ; in the baptism with the Holy Ghost, the agent or baptizer is Christ, and the Spirit of God is the element.



want us to get sidetracked with semantics, but still, I think we’ve lost something by not seeing sanctification as a spiritual baptism. The fact remains that Paul plainly calls a Romans 6:3, 4 *baptism*. In he says, *Know you not, that so many of us as were baptized into Jesus Christ were baptized into his death.* And the next verses show plainly that he is not speaking here of water baptism but of sanctification---*that the body of sin might be destroyed*. Again, I don’t want to argue over words, but it seems to me that there is a distinction made by the apostles on occasion between the baptism *of the Holy Ghost* and the baptism of Jesus *with the Holy Ghost*. The former is a baptism into the depths of God’s holiness and purity, the latter is an anointing---a gift---to proclaim the Gospel with power and to enable the believers to serve God more boldly and effectively. The first is called *sanctification of the Spirit* (2 Thessalonians 2:13; 1 Peter 1:2), the second the baptism of Jesus *with the Holy Ghost* (Matthew 3:11). The first is associated more with the negative ideas of crucifixion and death (Romans 6:3-7; Galatians 2:20; 6:14; Ephesians 4:22; Colossians 3:5, 9), the second with the positive ideas of anointing, prophesying, witnessing, and empowerment (Luke 24:49; Acts 1:8; 2:1-4). In the baptism into holiness, the agent or baptizer is the Spirit of God, and the element or substance is the blood of Christ; in the baptism with the Holy Ghost, the agent or baptizer is Christ, and the Spirit of God is the element.

I draw attention to these distinctions not to cause controversy, or to leave the impression that we are speaking here of *some new thing*; but

to get us to see again the need to seek for holiness and perfect Christlikeness through outpourings and operations of the Holy Ghost. The great outpourings of the Holy Ghost in the nineteenth- and early twentieth century in East Tennessee and at Camp Creek in North Carolina about 50 miles east of here were not on a sanctified people, but on unsanctified Baptists and Methodists who had become hungry to be more Christlike--to become perfectly identified with the *image of God!* Many of these holiness pioneers became our fathers and mothers in the Church of God. They cried out, screamed, howled, groaned, fell to the ground, rolled over on dirt floors, and writhed like serpents to be delivered from sin and set free from the grips of the *old man*, the *body of sin*.

Restoring and reviving the message and experience of instantaneous and complete sanctification by faith is one of the pillars upon which we inaugurated this present restoration of the church in 2004, and we must not let down or back away from emphasizing the importance of it now. Indeed, we must continue to build God's house upon this glorious experience. But, more importantly, we must proclaim perfect love and its moral power because it is the reason that Jesus went to the Cross; because perfect love--"true holiness"---is centered in the Gospel and anchored in the promise of the New Covenant. Jesus *shed His blood and suffered without the gate* for our sanctification (Hebrews 13:12). *And the very God of peace sanctify you wholly . . . [that] your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ* (1 Thessalonians 5:23).

Section II

A New Impetus

If I am reading rightly the pulse of the church at this time, it seems to me that we are in need of a new impetus---a new force or energy to inspire and enable us to continue to move forward. I don't mean by the term *impetus* that we need a new direction, but rather a clearer understanding of our own message and mission in Zion Assembly, and a more effective method of conveying this message to the nations.

Much has been accomplished since the Lord set in motion this present restoration of the church in April 2004. I am glad to report that since that historic meeting nine years and three months ago, when 83 courageous men and women stood up and committed themselves to restore God's house under a new administration, we now have in Zion Assembly 66,416 members and 853 ministers in 581 churches. Imagine that! We have more than doubled our membership since the 2011 Assembly. In this

short period of time, the *Voice of Zion* has been heard in more than fifty nations around the world, and our overseers and missionaries have planted churches in 33 of these nations and in 19 states here in the United States.

But now we must fix our eyes on the work ahead, and set our hands to the plow---to begin digging furrows in new fields, breaking up clods and sowing the seed of kingdom in the other 145 nations of the world. In order to do this, we must resist the temptation to stop to rest, or even to slow down; but rather *girt up our loins* and commit ourselves afresh to press forward with all of our might to fulfill the unfinished task. In doing so, we must gage our work according to faith and biblical prophecy, not according to our own strengths and abilities and limited vision. We must believe that God will enable us to fulfill what He has called and commissioned us to do. This new impetus---this new driving force---will come only as we are illuminated and guided by the *prophetic vision* of the church. I don't say that we have not grasped the prophetic vision to some degree, but we must enter into it more fully and deeply. The vision is in the Word of God, but, still, it must be illuminated to us by the Holy Ghost.

I have experienced personally and also in the larger context of the church the transforming power of those special words that come to God's people from time to time, namely, ***I will show you***. It was those words that propelled Abraham to leave Ur of the Chaldees in search of the City of God; Daniel to encourage the Jews during their captivity in Babylon; and Paul to drop to his knees and tremble before the Lord, and then to move with fear to answer the Macedonian Call. It was those words, ***Come, I will show you***, that compelled the beloved John on the Isle of Patmos to climb the celestial mountain to see the church in her glory.

*And the Lord had said unto Abram, Get you out of your country . . . unto a land that I will **show you** (Genesis 12:1)--and Abraham went out not knowing whither he went . . . He sojourned . . . For he looked for a city that has foundations, whose builder and maker is God (Hebrews 11:8-10) . And the Lord spoke to Moses, saying, Speak unto the children of Israel . . . And let them make me a sanctuary; that I may dwell among them. According to all that **I show you**, after the pattern of the tabernacle (Exodus 25:1,2, 8,9).*

*Thus says the Lord . . . Call unto me . . . and **I will . . . show you great and mighty things**, which you know not (Jeremiah 33:2, 3).*

*After this I looked, and behold . . . I heard [a voice] as it were a trumpet talking with me; which said . . . **I will show you things which must be hereafter** [or that must happen in the future] (Revelation 4:1). And he said unto me . . . The Lord God of the holy prophets sent his angel to **show unto his servants the things that must shortly be done** (22:6).*

*And . . . one of the seven angels . . . talked with me, saying, Come here, **I will show you the bride, the Lamb's wife**. And he carried me away in the spirit to a great and high mountain, **and showed me that great city**, the holy Jerusalem, descending out of heaven from God (21: 9, 10).*

At this crucial moment in our history, we also need the Holy Ghost to show us the way forward. Jesus said, *Howbeit when he, the Spirit of truth, is come, **he will . . . show you things to come . . . for he shall take of mine, and shall show it unto you*** (John 16:13-15).

This is what I feel impressed by the Spirit to focus on in this address. We have come this far, but where do we go from here? Of this I am sure: the words of God to Moses and the “church in the wilderness” apply equally to us in this critical hour, namely, **You have compassed this mountain long enough, [it is time to move on]** (Deuteronomy 2:3). But **how** do we go from here, and **where** do we go?

Accentuating Our Distinctions

Again, I am not advocating that we seek for a new direction in the church, but rather for a more effective method to proclaim and convey what has already been revealed to us, particularly in regard to our distinctions in Zion Assembly. See, there is a knowledge of Christ and His teachings that we share in common with tens of millions of other Christians. This “common Christian knowledge” is taught in Christian colleges and classrooms in almost every nation on earth, and we can find it in a million books written by our brothers and sisters in other traditions of the faith, including the Baptist, Presbyterian, Wesleyan Methodist, Nazarene, and a hundred other evangelical, holiness, and Pentecostal traditions. We will forever be indebted to them. In fact, to be perfectly candid, many of our fathers and mothers in other traditions of the faith laid the foundation of this “common” Christian knowledge for us, and we have built upon it, though in some instances we have found it necessary to modify it to fit more perfectly the greater light that the Lord has opened to us in Zion.

It remains, however, that many of our brothers and sisters in other traditions have either not received the light that we have on certain important teachings and principles of the faith, or else they have simply rejected it. This is the reason we believe God has raised up Zion Assembly, namely, to manifest the light and glory of God, and to proclaim His truth more perfectly to the nations (Isaiah 60:1-5; Matthew 5:14-16; Ephesians 3:9-10).

This is what the Lord impressed upon my mind recently while in prayer; that we are a peculiar people with a peculiar message and that we will succeed better if we accentuate our distinctions. Well, you might say, “Isn’t that what we have been doing since 2004?” One would think so, but I learned something this year. While teaching a series of lessons on the church for six straight Wednesday evenings in one of our churches (each lesson being about an hour and a half in length), I then asked a few questions to the students during the final hour on what I had taught for those six weeks, and how they would convey what they had learned to others. I got a big surprise. The students had not grasped what I had taught, or at least were not able to articulate and repeat what I had taught, and consequently were unprepared to share the message with others. Then I discovered that this was more or less typical throughout the church, that is, that what we have been emphasizing since we began this restoration in 2004 has not been grasped, and consequently we have not been conveying it to others, at least not effectively.

Now the first thing that came to me in regard to this revelation was not that the students were inadequate or unintelligent, but that I had failed as a teacher, for the students were good and dedicated people and capable of learning. And in fact the great majority of our people throughout the church are intelligent and zealous for the church and its mission. So apparently as leaders we have failed to adequately prepare and equip our people to proclaim the important distinctions of our message in Zion Assembly; and perhaps as Presiding Bishop, I am the chief failure in this regard. I am accepting this responsibility based on passages such as Ephesians 4:11-15: *And he gave some . . . pastors and teachers; for the perfecting of the saints, for the work of the ministry . . . till we all come in the unity of the faith . . . unto a perfect man, unto the measure of the stature of the fullness of Christ: that we be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie n wait to deceive; but speaking the truth in love we might grow up into him in all things, who is the head, even Christ.*

This passage seems to make it plain that we are not only to speak the truth in love, but to expose errors and false teachings that contradict the

truth. I believe this is where we made a fundamental mistake in the past in our approach to education, for example, in our Bible Training Institute. We taught the doctrine of Christ and the apostles as we saw it and endeavored to establish our people in the fundamentals of the faith, but we failed to expose erroneous viewpoints. So what happened is that by and by our people became exposed to these other interpretations of the Scriptures which were expounded by zealous and impressive speakers who were able to make them seem superior to our own interpretations, which resulted in the sheep being confused and scattered. Hopefully, we have learned a good lesson. We must expose and dismantle false and corrupt teachings and show by the Word of God and sound logic that our teachings are superior and consistent with the teachings of Christ and the apostles.

Now this is in part what I mean by the need for a new impetus. We need a new and more effective teaching ministry in the church that will prepare and equip our people with the knowledge of our distinctions, but also with the ability to proclaim and defend these distinctions with conviction and good effect.

I am convinced that God has given to us in Zion Assembly a “sacred deposit of truth” to share with the nations of the world---the message of repentance and redeeming love for a lost world, and the message of full salvation and God’s true church for a confused Christianity. I am proposing therefore that we revamp our entire teaching program in the church, and channel this new strategy through our support ministries, particularly the *Voice of Zion* magazine, our Sunday School literature, our School of Ministry courses, and our Radio/Internet/Media Ministries. In this manner, the knowledge of our distinctions and the ability to defend them will then trickle down to our pastors, teachers, and local churches, who will in turn be able to reach out more effectively in their communities to establish new churches.

We realize of course that these noble aims cannot be accomplished overnight, but I am proposing that we inaugurate this new impetus in this Assembly, and continue to follow it through until the plan is fully realized.

Section III

Kingdom of Priests

The Spirit drew my attention a few months ago to a passage familiar to us in Zion Assembly, namely, Exodus 19:5-8 where Moses incorporated the children of Israel by covenant to form the “church in the wilderness” (compare this passage with Acts 7:38 and 1 Peter 2:9). The Lord directed

my attention especially to the words, *if you will obey my voice indeed and keep my covenant . . . you shall be unto me a kingdom of priests, and an holy nation*, but more particularly to the term, *kingdom of priests*.

Now the *kingdom*, though distinct from the *holy nation* in this passage, is especially manifested in this holy nation; in fact, this holy nation, which is God's church, is the truest representation of the kingdom in this world. But the Lord brings up the subject of the kingdom here on Mount Sinai apparently because the kingdom is to play such an integral role in the unfolding vision and purpose of the church through history.

The kingdom of God, like the church, is thus eschatological---it has a history and a future. This is how we should understand the kingdom in Exodus 19:6; for thereafter we see it unfold through biblical history, and we are able to see further through the lens of prophecy that the kingdom will become more and more identified with the church as we approach the coming of the Lord; or perhaps it will be the church that becomes more perfectly identified with the kingdom.

In order to help us understand this mystery, God designed a plan in His infinite wisdom to carry us along through history until we could grasp the distinctions and interactions of the church and kingdom toward the fulfillment of His eternal purpose. The plan called first of all for the giving of the law of God under the Old Covenant, and then the giving of the Holy Spirit under the New Covenant in Christ. The enlightened apostle thus says *the law was our schoolmaster to bring us to Christ* (Galatians 3:24). Now, observe, Christ is both the Head of the church and the King of the kingdom. There can be no doubt that Exodus 19:5-8 looks forward to the fulfillment of the kingdom in the church-age under the New Covenant and then culminates in the Millennial Government, the latter of which will be established after Jesus returns to earth with the saints to rule and reign together over the nations for a thousand years (Revelation 20:2-7). Thus, the kingdom and church will become ever more closely aligned and identified together as we approach the coming of the Lord.



Types and Shadows: Church and Kingdom in Perspective

Now, in order to further understand this mystery, not long after the event on Mount Sinai when the children of God were incorporated to form the church, the Lord commissioned Moses to build the Tabernacle and establish the priesthood according to the Old Covenant with its duties, ceremonies, and services---duties and ceremonies that typed and prefigured their moral significance and fulfillment in Christ and the church under the New Covenant. A comparison of the Old Covenant with the New is the central thesis of the book of Hebrews (cf. 8:4-6; 9:1-10; 10:4-20). The inspired writer (whoever he was) appeals to the Old Testament teachings and practices to explain to Christians their own spiritual experiences. In other words, there is still and will always be plenty to learn from the Old Testament form and function of the church. True, all of the symbols and figures and types and shadows are fulfilled in Christ and the New Testament church (9:8-26), but, even so, we still may learn more about our experiences in Christ by revisiting and examining the old symbols and types and shadows.

Why was God so stern and even severe in regard to setting up the Tabernacle and its furniture with the holy vessels and the ceremonies connected with them (cf. Exodus 30:33, 38; 31:15; 32:33; 2 Samuel 6:7)?--*Behold . . . the severity of God* (Romans 11:22: cp. 1 Corinthians 10:5-12; Hebrews 10:28-31). It was because He was laying a foundation for the time to come. See, the Tabernacle represented the dwelling place of God. It was a type and shadow---a pre-figuration in which God established the basis of His holiness and glory. For the time was coming when He would reveal Himself in His incarnate Son; and, after Jesus' ascension and glorification, God would reveal Himself still more perfectly through the indwelling of the Holy Ghost who would lead believers into the inner sanctum of God---into the true Holy of Holies.

Yes, the time was coming in which He would prepare a Tabernacle not made with hands but with the Spirit of the Living God---the true Tabernacle, the Church of the Living of the God! This is why He said, "See . . . that you make all things according to the pattern showed you in the mount" (Hebrew 5:8; cp. Exodus 25:40).

I'm confident that if we go back and study the distinctions between blood offerings, burnt offerings, heave offerings, wave offerings, cleansing by water, and cleansing by blood, and the distinctions between the sacrifices of bulls, rams, goats, lambs, doves, and birds that our spirits will be enriched in spiritual knowledge, and that we will see more fully the

glory of God. For the same reason, we should study also the Tabernacle with its peculiar furnishings and their significances, and the order and discipline of worship in the Tabernacle (vv. 1-10; 1 Corinthians 10:1-4). There is still much to be gained by studying the various garments of the priests, and the significances of their colors and usages. Even now, their peculiar attire speaks to us plainly in regard to our “high calling” in Christ Jesus, and instructs us more specifically in our duties and responsibilities as ministers and members in God’s house today.

Kings and Priests

I will give some examples of the duties and functions of the priests in a moment, but let me emphasize here that the priesthood and sacrifices and all of the types and shadows in the Old Testament were summed up and fulfilled in the life and ministry of Christ and the New Testament church. Jesus is our high priest, and He paid for our sins *once for all* on Calvary! (Romans 6:10; Hebrews 7:27; 9:12; 10:10). But Jesus is also

our King, in fact, He is King of kings and Lord of lords (1 Timothy 6:16; Revelation 19:16). Now here is a great mystery: all of us in Christ are now *priests of God* (Revelation 20:6), and together we are a *holy priesthood* and *royal priesthood* (1 Peter 2:5, 9); but, like Christ, we are also *kings of God* (Revelation 1:6; 5:10), for just as we share in the priesthood of Christ, we share also in His kingship. We are ordained not only to mediate the Gospel of Christ but also anointed to rule and reign with Him. So unlike the Old Covenant system in which a king could not be a priest, and a priest could not be king, both offices are now combined in Christ---for He, like Melchisedek, is both king and high priest (Hebrews 7:1-3, 14; Genesis 49:10; Zechariah 6:12, 13); and so also both offices are now embodied in the members of the church, for we are made partakers of His divine nature and also His ministry (1 Corinthians 3:6-10; 2 Corinthians 5:18-21; 6:1; 2 Peter 1:4; Ephesians 5:30-32; Hebrews 2:11, 12).

Now a priest is one who serves as a mediator between God and man and is set apart to perform certain special duties in the house of God. He proclaims the Word of God and *gives the sense thereof* (Nehemiah 8:8); he dwells in a special and close place with God; is intimate with God, and mediates *with* Him and *for* Him; so also the whole church now mediates *with* and *for* God (Psalm 148:14; 2 Corinthians 5:20; 6:1), and dwells by the power of God in the Holy of Holies, and the Holy of Holies dwells in him (Hebrews 10:19). We now, like Christ, [*offer up our*] *bodies a living sacrifice, holy, acceptable to God* (Romans 12:1).

Now, see here; there is a distinction between a priest and a king. A king is ordained to rule. So we as kings of God are ordained to rule. We will eventually judge the nation of Israel and rule the whole world (1 Corinthians 6:2, 3; Daniel 7:22, 27; Matthew 19:28; Revelation 2:26; 3:21; 20:6); but for now---in this present dispensation---we have been spiritually empowered to rule over *principalities and powers and spiritual wickedness in high places* (Ephesians 6:10) and to *tread upon serpents* and over *all the power of the enemy* (Luke 10:19). So we see that God has ordained us to both rule and reign with Him and also to proclaim and mediate His Gospel, for He has given to us the ministry of reconciliation (2 Corinthians 5:18-20).

Now I mentioned a while ago that if we go back to the Old Testament priesthood, we still can learn a great deal about our present ministry in Zion Assembly through the types and shadows. Let us see.

Called Out and Set Apart

First, we notice that the priests were called out by God and were consecrated or sanctified and set apart through the blood offerings and with fire and the anointing oil (Exodus 29:20-30). It is informative to note that the Hebrew word for “consecrate,” *male*, signifies “to fill.” It denotes “completion”---to “complete something unfinished,” “to fill up a container to the brim.” *Male* therefore corresponds more or less with the Greek word, *telos*, used in the New Testament to denote perfection or completion. But on occasion as in Exodus 29:9, 22, 26, *male* is used with the noun *yadh*, “hand,” and thus signifies “filling the hand.” The sense is that the priests were to be set apart to be wholly absorbed in the work of the Lord. Their hands were to be filled with holy things leaving no room for anything else---particularly anything trivial or worldly.

Now the particulars of the consecration ceremony are intriguing and worthy of close attention. First the priests were washed with water at the door of the Tabernacle, both their persons and their clothes. Then a ram was killed and offered as a burnt offering---*an offering made by fire*---and another ram killed and its blood put upon the *tip of the right ear* of the priest, signifying the miraculous opening of the priest’s ears to hear the Word of God!

Faith comes by hearing, and hearing by the Word of God
(Romans 10:17)

Ear has not heard . . . For the natural man [including his natural ears] receives not the things of the Spirit of God: for they are ... spiritually discerned (1 Corinthians 2:9)

Then the blood was put on the ***thumb of the right hand***, signifying consecrating the works of the minister's hands!

Lift up holy hands (Psalm 24:4; 1Timothy 2:8)

Whatever thy hand finds to do, do it with all thy might
(Ecclesiastes 9:10)

Put your hand to the plow (Luke 9:62).

The ***thumb*** is an amazing and important member of our body. It sets man apart from animals and all other creatures. The thumb enables man to grip objects---tools, weapons, instruments---and to function in special ways. Thus Judah cut off his enemies' thumbs and big toes to humiliate them, but more importantly to prevent them from being able to use weapons against them (cf. Judges 1:6, 7) .

The sanctifying blood was then put on the ***big toe of the right foot*** of the priest, signifying the consecrating of his walk with God!

See that you walk circumspectly, not as fools, but as wise, redeeming the time ... (Ephesians 5:15).

And the Lord appeared unto Abram, and said . . . walk before me, and be thou perfect (Genesis 17:1)

The ***big toe*** gives balance to the minister, and enables him to walk perfectly and swiftly. Again that is the reason that Judah had the big toes of his enemies cut off---so that they could not run against him, or fight against him effectively.

Now after the sacrificial blood was applied, the priests were anointed with oil. The procedure called for Moses to dip his right finger in the anointing oil and sprinkle *seven times* the Tabernacle and all of the furniture and vessels, and then pour it upon Aaron's head and his sons' heads (Exodus 29:1-30; Leviticus 8:1-13;14:16-20). Pouring the oil upon the head signified the anointing of the mind and personality of the ministers, which would run down also upon the beards and garments of the priests. The whole man thus indicated was saturated with the Holy Ghost (Psalm 133:2-3). We see also in Leviticus 14:14-32 that some of these same procedures applied to all corrupt persons (including "lepers") in order for them to be cleansed and set apart unto the Lord. It may be noticed that first there was sanctification by the blood, then the anointing oil was applied (vv.14-17). The anointing was upon the blood!

Bring an offering in a clean vessel into the house of God (Isaiah 66:20). I once saw a cook in a certain restaurant who had open sores on his hands and face. Of course, when I noticed the sores and the infection, I left and went to another restaurant---not only because the open sores affected my appetite, but because I was afraid of possibly contracting a disease or infection. But should we not be more especially careful not to eat spiritual food that has been mixed and leavened with untruth and moral corruption. It is amazing to me that so many people today do not mind eating food prepared and offered by preachers and teachers whose doctrines are contaminated, and their lifestyles and practices disease-ridden.

“Seven Times”

Now the consecration ceremony and anointing was done *seven times* and also for *seven days*. Wherefore seven? This number represents spiritual perfection and divine design. Six would have represented man’s imperfection and limitations, but seven represented the work of God. This number signifies that the divine work in us is fully accomplished. It means that you don’t quit seeking God until the corruption is fully purged!---until the “old man” is destroyed, until you are fully delivered and empowered! So you keep on until you are wholly *sanctified and meet for the Master’s use!* Thus Naaman dipped *seven times* in the Jordan according to the word of Elisha, and he was cleansed of his corruption (1 Kings 5:1-14); and God’s people marched around Jericho *seven times*, and on the *seventh day*, *seven priests* blew *seven trumpets* and the walls came tumbling down! Look, Samson’s strength was not in muscles nor even in his hair, but in the *seven locks* of his hair, signifying God’s supernatural strength (Judges 16:13); thus when Delilah had her servant cut off his locks, Samson was like an ordinary man (v. 19)---*he wist not that the Lord was departed from him* (v. 20). Amazingly, the term *seven* is used more than 400 times in the Scriptures to signify the complete work of the Spirit and perfect holiness.

More Peculiarities of Priests’ Consecration

Now let’s turn to some other peculiarities of the priests in the Old Testament and discover their significances. Again, bear in mind that we are all “priests” under the New Covenant, and thus the regulations of the priests in the Old Testament apply in their symbolic meanings---in their moral significances---to all of us today, but especially to the ministers.

Now the priests were not to defile themselves or profane themselves in any way, for they were the *chief men among the people of God* and appointed to be examples to the flock (Leviticus 21:5).

The priest was to be holy in his marriage, and also was to defend and preserve the sacredness of the institution. He therefore could not marry a divorced woman, or a profane woman, or an harlot (v. 7); and, in the case of the high priest in particular, whomever he chose for his wife had to be a virgin of his “own people,” that is, she was to be a chaste woman of faith (v. 14); for this was a fitting type of Christ and the church. And the priest was to be careful not to *profane his seed among the people* in order to ensure the purity of his children and to preserve a “holy seed” in the church for future generations---to maintain a reverent order and sense of the sacred in the house of God (cf. Leviticus 21:9, 13-15; Malachi 2:14-16). Thus, even under the New Covenant, Paul says, *For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy* (1 Corinthians 7:14): not that the children are made Christians by marriage or by a sanctified parent, but that a sanctified order for marriage and the home be preserved.

The priests were not to *make any cuttings in their flesh*, that is, to mutilate their bodies like the pagans and heathen, nor to *print any marks* on their bodies, that is, they were not to tattoo themselves (19:28); further, they were not to wear their hair like the pagans or heathen, for pagan priests did so in honor of their gods, and otherwise were governed by strange spirits (Leviticus 19:27, 28; 21:5; cp. Jeremiah 9:26; 25:23; Ezekiel 5:5-17). Simply put, God’s people are not to *follow a multitude to do evil* or to *decline after many to wrest judgment* (Exodus 23:2 and cp. Genesis 6:1-5; 7:1; 1 Corinthians 6:15, 19, 20; 2 Corinthians 7:14-18), which is to say, we are not to “run with the crowd” nor to be “influenced by popular opinion.” We are not to talk, dress, and act like the world: but rather to look different, talk different, and act different---in a word, to be different! We are *a peculiar treasure unto the Lord above all people!* We therefore speak and dress and act according to the government of God!

Now also the priests could not be disfigured in any way, or have any blemish in their eye, or have any disease: for they prefigured the perfection of Christ (Leviticus 21:17-23). Those chosen thus could not be blind or lame, or have a *flat nose* or mutilated face, nor be deformed with broken bones in the hands or feet, or be crookbacked or humpbacked. These physical defects obviously have their meaning in symbolism and in their moral equivalents; for under the grace of the Gospel what God requires is holiness of heart, singleness of mind, and purity of the soul; He is not concerned with

physical defects but with moral defects. The Lord is seeking for believers who will walk perfectly before Him---whose spiritual eyes and ears and hearts are open to Him. The call of the Gospel is to the halt, maimed, blind, lame, deaf, mute, and to them that are bruised and brokenhearted (Isaiah 61:1; Luke 4:18). *Whosoever will, let him come! Jesus has come to give eye salve that you may see;---to open the eyes of the blind, make the lame to walk, heal the broken hearted, and to set at liberty them who are bruised.*

Dwarfishness

Among the defects or deformities that disqualified one for the priesthood was dwarfishness. “A dwarf...shall not come nigh to offer the bread of his God (Leviticus 21:20,21). The Hebrew word *daq* translated here “dwarf” means lean, thin, or small. One theological dictionary thus renders it to mean “a very little thing.” The sense then in the commandment against dwarfs in the pulpit is that men and women who are small or little in their opinions, who are preoccupied with trivia, or who are dwarfed in their character are not fit for service in God’s house. Yet thousands of “dwarfs” fill the pulpits and the pews of the common churches today.

Now, observe there is nothing wrong with going to a yard sale or a flea market, but there are women (and men!) who wander aimlessly from one yard sale to another picking through junk; others wander around in department stores “window shopping.” Countless millions of professing Christians spend endless hours on face book and the internet conversing about “some little thing.” Others are hooked on television, wasting away precious hours watching morally denigrating sitcoms, worthless reality shows, and listening inordinately to worldly and morally bankrupt, if not antichrist, newscasters and commentators.

I was amazed recently at the public craze made over the birth of William’s and Kate’s “royal baby.” The hysteria dominated major television networks for days, including Fox. Thousands of people stood for hours in 95 degree heat in front of Saint Mary’s hospital and Kensington Palace in London awaiting the announcement of the birth of a “royal”---possibly England’s future king. The particulars that preoccupied the conversations of these “little people” were how much the baby might weigh, how long it might be, what color its hair might be, whether it would be a boy or girl, whether it would look more like William or Kate, what its name might be, how the queen felt about it, how much, if at all, William and Kate love each other, the difference in the late Princess Diana and Duchess Kate, and

on and on.

This dwarfish conversation went on for days! It was much ado over “some little thing.” I wanted to scream out, “Hey, wake up! the only Royal Baby that deserves this kind of attention was born 2000 years ago in Bethlehem! For He was conceived miraculously without sin by the Holy Ghost in the womb of a virgin. Now that’s something worth talking about! And His name was chosen not by his mother, nor by man, but by God; and it was announced by an angel months before He was even born. Praise God! Now that’s worth talking about! It is that royal baby, *Emmanuel!* who deserves our adoration and undivided attention.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. [And] of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.”

Speaking of this King, the apostle said, *Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever* (1 Timothy 1:17). And again, *Which in his times he shall show, who is the blessed and only Potentate, the King of kings and Lord of lords; Who only has immortality, dwelling in the light which no man can approach unto; whom no man has seen, nor can see: to whom be honor and power everlasting* (6:16).

Moreover, the only “royals” that have been born since King Jesus--the only ones that carry any eternal weight with God--are those who have been ‘born again!’ For they are all ordained by the Holy Ghost to be kings and princes of God, and they alone will dwell in the Eternal City! Now that’s worth talking about!

“Dwarfs” are *idlers, tattlers, and busybodies* prying about in other people’s business, going from house to house, or from one cell phone or one face book connection to another, speaking about things that they ought not (1 Timothy 5:13; 2 Thessalonians 3:11). They should rather, says the apostle, *study to be quiet, and to do [their] own business, and to work with [their] own hands; that [they] may be honest toward them that are without, and that [they] may lack in nothing* (1 Thessalonians 4:11, 12). Someone has said that “great men and women talk about *ideas*, average men and women talk about *things*, and little men and women talk about *people*.”

A “dwarf” is self-conscious about his smallness and seeks to make

himself look bigger. The quintessential type of “dwarf” is Barney Fife, the character played by the late Don Knotts on the Andy Griffith show in the 1960s. Barney was a little man with little ideas but with a big ego: and his ego entangled him continuously in shenanigans and plots to make himself look bigger in the eyes of Andy and Thelma Lou (his girlfriend), and the people of the town of Mayberry. He imagined that one day he might replace Andy as the “high sheriff” (to use Barney’s words) of Mayberry. Barney’s dwarfish mind and schemes were always causing confusion in Mayberry and upsetting the people.

To illustrate the point further, whenever Barney had the opportunity to make himself look bigger---e. g., whenever Andy went out of town and left him “in charge”---he would deputize Otis (the town drunk) and flunkies, Goober and Gomer, to assist him. They were completely inadequate for the task, yet they gave Barney some “subordinates” to boss around. On the other hand, if Andy chose a new deputy, Barney felt intimidated and would do everything in his power to make the new deputy look bad, and this in order to make himself look bigger and to preserve his position.

This world is full of Barney Fifes, and so are the common churches--“little people” with “little ideas” and “immature spirituality” preoccupied with trivialities. One characteristic of a “dwarf” is that he seldom if ever lifts up another person, or publicly esteems and honors another person, for he imagines in his little mind that somehow by elevating others it will make him look smaller; so he tends rather to diminish the image of another person---to “cut him down to size”---and he does this sometimes by silence (by simply not giving honor where honor is due), thinking that somehow this will make him look bigger. He fails to realize that almost everyone sees through this kind of dwarfishness. He even gets jealous if others elevate his brother, for he feels left out. He does not know how to *prefer his brother* nor how to edify and build up his brother. But he betrays his inner thoughts when he says, “I would brag on him, but I don’t want him to get the big head.” In saying this, he has unwittingly revealed what he really thinks of his brother.

Speaking about dwarfish pettiness and trivialities, I heard about a woman that used to go to bed early just so she would not have to use any electricity. And she would “save” her bath water and ladle it out in a bucket to pour upon her vegetable garden. Now some may call that frugality or thriftiness, but I call it dwarfishness---“some little thing.” It was exercises in trivialities. There are millions of professing Christians who waste away their lives on meaningless things---video games, sports, idle gossip, etc. I have known of ministers to get up on Saturday morning and spend a large part of their day watching cartoons! I recall a minister years ago in West

Virginia who spent hours and lots of money on a novel video game called “Pac-Man.” Dwarfs will talk for hours about movie stars in Hollywood, or celebrity sport stars, or what is the significance of the name of William’s and Kate’s baby. Some of these “dwarfs” not long ago went to Wall Street and joined other “dwarfs” in a waste of time called “Occupy Wall Street.” This was an “exciting” event in which all of the “dwarfs” just sat for hours and days doing nothing.

God forbid that our people in Zion Assembly become preoccupied or carried away with such foolishness and pettiness. The worse thing about dwarfish ministers and members in the church is that, while they are preoccupied with little things, the big things are being neglected--the sheep are not being tended to and fed, and the sinners in the community are not being reached. Of this we may be sure: a dwarf can’t grow the Church of God. We need men and women with high hopes and high ideals and a prophetic vision to build God’s house!

Now observe; you can’t build the church if you are still giving a dollar in the offering plate (unless that is all that you have): for that’s what we gave thirty years ago, and the church’s expenses are five times greater today than they were then; further, you can’t build the church if you spend precious time debating about the wearing of wedding bands, or the superiority of a particular translation of the Bible, or by dwelling on some trivial theological point. In a word, you can’t build the church majoring in minors! That was the Phariseeism that Jesus reproved during His earthly ministry (Matthew 23:23-29). He said, *You pay tithes of mint and anise and cumin, [but] have omitted the weightier matters . . . judgment, mercy, and faith.* Likewise, the apostle Paul reproved dwarfishness, saying, *refuse . . . old wives’ fables* (1 Timothy 4:7), avoid being *turned aside unto vain jangling [meaningless talk]* (1:6), and do not *give heed to fables and endless genealogies, which minister questions [promote controversies], rather than godly edifying . . .* (1:4).

Brethren, *Lift up your eyes, and see! Set your affections on things above! Come up here [on this high mountain] and I will show you the bride, the Lamb’s wife!* Get up! Grow up! Climb up! Set your affections on things above, on heavenly things; think about the weightier matters of the church’s message and mission; look on the harvest fields, and press into the kingdom!

Section IV

“Chief Men Among the Brethren”

This term, “chief men among the brethren” (Acts 15:22), or its equivalent is found several times in our King James Version. It is rendered in other English translations “men of distinction” and “leaders among the brethren.” The term equates more or less with the sacred positions of the “chief priests and elders among the people” under the Old Covenant. Thus, these men were elders who had proven themselves to the church, and who stood out among their peers. They had distinguished themselves by laboring in the Word of God and showing forth the gift of God by rightly dividing the word of truth (that is, proving themselves wise with sound interpretation); by spiritual insights into the Holy Scriptures; by labors with their hands; by working on secular jobs when necessary to support their families; by sacrifices; by self-denials; by self-deprivations; by faithfulness; by diligence; by enduring trials and suffering for the Gospel; by steadfastness; by endurance; by gentleness; by holiness; by paying their bills and honest debts; by righteous judgment; by mercy; by goodness.

Now it seems to me that these men formed a pattern of leadership for every generation of the church, including today. From their example, we may glean the following: certain men stand out by their calling, faith, works, spiritual gifts, sacrifices, grace, hospitality, steadfastness, and fortitude. These men, having proven themselves and their ministries by these qualities, are thus duly recognized as worthy leaders in the church--*pillars* upon whom the church stands (Galatians 2:9; Revelation 3:12; see also Section II, Presiding Bishop’s Annual Address, 2011). This was how the apostle Paul came to be recognized as a great leader in the church; for he was at first feared and rejected by the church. But after he proved himself through faithful labors, through sacrifices for the cause of the Gospel and by the manifestation of spiritual gifts in his ministry, he came to be accepted and highly esteemed (Acts 9:1-22; Galatians 1:13-19; 2:1-10; 2 Corinthians 11:5-9, 16-28; 2 Peter 3:15, 16).

I am emphasizing here the qualifications for leadership for the sake of divine order and stability in the church, for a few here and there in Zion have tended to see themselves *more highly than they ought*, and a few have *exalted themselves* and became puffed up with pride and a sense of self-importance. This in turn has caused some confusion and trouble in the church. Thankfully, it has been a rare occurrence, but it has always been tragic and grievous. I mention it here to warn our good and faithful people to be alert and diligent to avoid such a pitfall.

It should be borne in mind that the church is a body with many members, and the greatest weight in decision-making falls upon the shoulders of the “chief men among the brethren.” Certainly none of us should ever think and act independently, nor especially maneuver or position himself to *draw away disciples after [himself]* (Acts 20:30). This is the spirit of error, and is exposed and denounced in both Old and New Testaments. So take heed brethren, and particularly mark this; once a person loses confidence in the leadership of the church, he will begin to think and act independently, and this spirit of error will lead him finally to sever himself from the church. Further, sometimes a seditious person will succeed to *draw away* a few unstable souls with him or her, and tragically they always fall in the ditch together.

It is true that there have been occasions in the history of the church that faithful saints have been justified in separating themselves from a majority of ministers and members who have fallen into error or mischief; but this is ordained by God only in cases where it is necessary to restore the church and to perpetuate well-established truth. But on no occasion has such an action ever been justified when done on the whim of one man or one member. If a man or woman is standing alone on an issue, you may be sure that he or she is wrong---for *no prophecy of the scripture is of any private interpretation* (2 Peter 1:19), one meaning of which is that the church together, in contrast with an individual person, must agree on the meaning of the Scriptures. The church even required one esteemed so highly as the apostle Paul to consult with other apostles and elders to confirm his point in regard to the controversy over circumcision (Acts 15:1-3, 6-28).

We would do well to bear in mind that we are built upon the *foundation of the apostles and prophets*---not a single apostle nor a single prophet. Thus, also, we are admonished to *remember them [not him]* and *obey them [not him]* that have the rule over us (Hebrews 13:7, 17); to *know them* whom are over you in the Lord and to *esteem them* very highly (1 Thessalonians 5:12, 13), and to *follow (imitate) their faith, considering the end of their conversation (way of life)*. Do not lose sight of the principle that *in the multitude of counselors there is safety* (Proverbs 11:14; 15:22; Acts 15:28).

We conclude then, that while the whole church is included in the decision-making process (Acts 15:12, 22, 23) and issues are settled on the basis of the principle of *one accord* (v. 25), still, we should *highly esteem* them whom God has evidently raised up to be leaders among us, and whom have proven themselves worthy to be followed.

Section V

Bible College and Headquarters' Expansion

Reflecting again on the need for a new impetus in the church, I am convinced that our vision for a Bible College must become an integral part of this new impetus---that is, this vision must continue to be pursued until it becomes a reality. This means that we must continue to boost sufficient funding to expand our International Ministries Center here in Cleveland to facilitate the space needed for the college. We promoted this project in the last two Assemblies (2011-2012), and took pledges and received donations; but we have not been able to raise anywhere near enough funds to construct the new facilities. So where do go from here?

It seems that we need to put more prayer and planning into the project until the Lord opens up the means for sufficient funding. With this in mind, we are asking our pastors to lead your churches in helping us to pray toward this end and to promote our vision for a unique Bible college. To assist in this, we are having an architectural drawing---an artistic conception---made of the new facilities that will be published in the *Voice of Zion* and put on our website. In addition we will prepare a brochure that will assist our pastors and local churches to promote interest in the Bible College and help to solicit funds.

Meanwhile, let me encourage those who have not been able to pay their pledges toward the college to make a special effort to do so, and also encourage others who have financial means to allow God to speak to you about giving something substantial toward the building of this noble dream. I know that all of us together can make our vision for a Bible College become a reality.

In addition, the International Offices will continue to boost the *Prophet's Plan* (see Presiding Bishop's Annual Address, *Assembly Minutes* 2011, pp. 70-74; and Annual Address, *Assembly Minutes*, 2012, pp. 81-84). Let me encourage those who have not purchased a "tree" (\$800) according to the *Prophet's Plan* to give this consideration.

Finally, I want to take this opportunity to commend again the large number of our wonderful people who have given toward the Bible College and the expansion of the International Ministries Complex. Be assured that your contribution is in reserve (in the bank) to be used to fulfill this vision whenever enough funds become available.

**International & Regional Assembly Appointments
2013-2014**

International Staff

Presiding Bishop.....	Wade H. Phillips
General Treasurer.....	E.A. McDonald
Field Secretary.....	Joshua Amara
Field Secretary.....	Amos Agbonifo
Field Secretary.....	Boonyong Bureenok
Field Secretary.....	Miguel Garcia, Sr.
Field Secretary.....	Danny Ramirez
World Mission Secretary.....	E.A. McDonald
General Treasurer.....	E.A. McDonald
United States' Missions & New Fields Director.....	L.W. Carter
Communications/Media Ministries.....	Scott Neill
<i>Voice of Zion</i> (Lay-out & Design) Office Assistant.....	Marie Crook
Shepherding Ministries Director.....	Rocky Dalton
School of Ministry Director.....	Wade H. Phillips
Ladies Ministries Director.....	Rosie Ramirez
Sunday School Director.....	Donna Ponders
Sunday School Literature Editor.....	Todd McDonald
Youth Ministries Director.....	Migul Garcia, Jr.
Children's Ministries Director.....	Cheryl McDonald
Camping Coordinator/Advisor.....	Miguel Garcia, Jr.
<i>Voice of Zion</i> /SYNC Booster.....	Glenda Major

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Georgia, Florida).....Scott Neill

Mid-East

(Virginia, West Virginia,
Pennsylvania, Maryland).....L.W. Carter

Tennessee.....Rocky Dalton

Mid-Central

(Indiana, Kentucky, Illinois).....Ricky Graves

South-Central

(Mississippi, Louisiana, Alabama).....Joel Brooks

North-West

(Idaho, Montana).....A.B. White

Mid-West

(Colorado, Kansas, Nebraska, Missouri, Utah).....Joe Steele

Pacific Coast

(California, Oregon, Washington, Nevada).....Miguel Garcia, Sr.

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Burundi	Edward Agar
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Cameroon	Eyong Eric Eyong
Chile	Javier Diaz Perez
Dominican Republic	Sandraud Pierre
England	Joshua Amara
Ethiopia	Geremew Eshete
Ghana	David Dordah
Guatemala	Ricardo Valenzuela Chavez
Haiti	Saintaniel Hostelus
Honduras	Hans Brooks
India (South)	Joseph Binoy
India (Mideast)	Padma Rao Talari
Ivory Coast	Amos Agbonifo
Kenya	Joshua Amara
Malawi	Mariele Dzuwa
Mexico	Danny Ramirez
Mozambique	Maliele Dzuwa
Myanmar	Boone Bureenok
Nicaragua	Freddy Garcia
Nigeria	Yomi Adekunle
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Paraguay	Jorge Estroz
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Sudan	Elijah Wafula
Tanzania	Edward Agar
Thailand	Boonyong Bureenok
Togo	Amos Agbonifo
Uganda	Maurice Ogada Odede
United States	Wade H. Phillips
Uruguay	Jorge Estroz
Zambia & Zimbabwe (Mission Representative)	David Gomba

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Byron Harris, E.A. McDonald, Scott Neill,
L.W. Carter, Zachary Sndyer, Ray Dickson
Alternate: Miguel Garcia, Sr.

Doctrine Committee

Chairman: Bruce Sullivan
Tom Brown, Trevor Graves, Ricky Graves,
Rocky Dalton, Rick Ferrell, Chris Newberry,
Alternate: Jimmy Johnson

Construction Committee

Chairman: Wade H. Phillips
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International Properties

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Wade H. Phillips, E.A. McDonald
William Crook, Todd McDonald
Ricky Graves

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Anaheim, CA.....	Juan Avila
Arroyo Grande, CA.....	Juan Lopez
Bakersfield, CA.....	Antonio Sanchez
Bayou La Batre, AL.....	Tod Deakle
Browder, KY.....	Daniel Schroader
Chestnut Hill, TN.....	Rocky Dalton
Cleveland, TN.....	Todd McDonald
Colton, CA.....	Daniel Urcadiz
Columbus, MS.....	Byron Harris
Dallas, OR.....	Miguel Garcia, Sr.
Fairfield, CA.....	A.B. White
Fort Morgan, CO.....	Nazario Ornelas, Jr.
Ft. Oglethorpe, GA.....	Joseph Steele
Fresno, CA.....	James Parker
Fries, VA.....	Micheal Correll
Goshen, IN.....	Zachary Snyder
Greenville, SC.....	Scott E. Neill
Hartsville, TN.....	Ray Sanders
Hesperia, CA.....	Jose Lozano
Idamay, WV.....	Tom Brown
Jacksboro, TN.....	Ray Dickson
Karnes City, PA.....	Brenda Reitler
Kosciusko, MS.....	Billy Summerlin
Lompoc, CA.....	Samuel L. Carrasco
Lompoc, CA (FCI).....	Vicente Garcia
Lompoc, CA (UOP).....	Vicente Garcia
Madera, CA.....	Alex Garcia
Oil City, PA.....	Majorie Gifford
Okolona, MS.....	Joel Brooks
Pelzer, SC.....	Bruce Sullivan
Pitcher's Chapel, WV.....	Mary Jackson
Pulaski, TN.....	William Crook
Rialto, CA.....	Danny Ramirez

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Salisbury, MD.....	Buddy Quillen
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Gainesville, MO.....	Jerry Tingler
Hartsville, SC.....	Jimmy Johnson
Highgrove, CA.....	Pete Sarry
Little Rock, CA.....	Samuel Pereira
Sacramento, CA.....	A.B. White
Salisbury, MD.....	Joseph Quillen
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Bellingham, WA.....	Treva Josleyn
East Fresno, CA.....	Matthew Carrasco
Sheridan, WY.....	A. B. White
Twin Falls, ID.....	A.B. White

International Churches/Missions

Nation	Churches	Missions
Argentina	2	0
Benin	2	1
Burundi	2	1
Cambodia	1	0
Cameroon	1	1
Chile	12	0
Dominican Republic	9	5
England	1	0
Ethiopia	1	1
Ghana	1	1
Guatemala	9	7
Haiti	221	41
Honduras	7	6
India	31	16
Ivory Coast	2	1
Kenya	52	10
Malawi	22	12
Mexico	2	2
Mozambique	7	10
Myanmar	1	0
Nicaragua	6	2
Nigeria	19	6
Pakistan	1	0
Paraguay	1	0
Peru	1	0
Philippines	9	5
Sudan	2	0
Tanzania	42	5

International Churches/Missions

Nation	Churches	Missions
Thailand	6	7
Togo	2	1
Uganda	6	4
United States	47	6
Uruguay	1	1
Totals	581	152

**In addition the church has 853 ministers
and 66,416 members in these 33 nations.**

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Resurreccion, Domingo
Snyder, Zachary
Steele, Joseph
Sullivan, Bruce
Wafula, Elijah
Webster, Davis
White, A.B.

Deacons

Akara, Vincent O.
Ashley, Dave
Carassco, Sam
Davis, Clyde (Eddie)
Davis, Jimmy
Dickson, Ray
Everett, Patrick Meredith
Ezakiel, Paulo
Green, David
Green, J.L.
Llaneza, Robert
Martinez, Luis Acberto
Marwa, James
Mapambano, Stivin
Monday, Sam
Moore, Wayne
Newberry, Todd Kenneth
Nyambaso, Kisyeri
Odoyo, Alfanyo
Okoth, Elisha
Okomgo, Elphace
Oombo, James Opany
Omity, Makori
Omwando, Peterson O.
Onwaga, Joash Odongo
Reid, William
Reitler, Edward
Sanders, Ray
Spicer, Chad
Summerlin, Billy
Villers, Tom

Abeka, Daniel
Achacha, Julias
Adebayo, Según
Adebowale, Elijah Idili
Aderemi, Aderoju Timothy
Agbonifo, John Idemudia
Agullana, Arnel Ganno
Agwanda, Josh
Akali, Ezakia
Akilolu, Taiwo Francis
Akuom, Sulman O.
Akwanya, Gerald
Alanya, Michael
Alfredo, Robert B.
Aluodo, Richard
Amos, Adetokun
Aremu, Abraham
Avila, Juan
Ayobami, Sanni Olusegun
Bamidele, Ademibawa Moall
Barbour, Roger
Barker, Charles D.
Brock, Carlos
Brown, Brooks Lee
Brown, Tom
Bryant, Kerry
Carrasco, Sr., Raul
Catig, Teofilo
Chamorro, Vidal Moringio
Childers, Daren
Coello, Jose elis Orlando
Cook, Joseph Norris
David, Oyadokun Olatundo
Davis, John J.
Deakle, Tod
Diram, Joseph Oje
Ebenezer, Adebiyi Oluseye
Edward, Orobosa Kelly
Emanuel, Abioye Aladimeji
Espinoza, Carlos Adan Garcia
Estacio, Mario

Etta, Silas
Eyong, Eric Eyong
Ferrell, Rick
Fisayo, Nathaniel
Gaba, Elias
Galvan, Nestor
Garcia, Ivan Freddy
Garcia, Vincente
Garcia, Vitalino Martinez
Geda, Janes A.
Geremew, Eshete Esuendalew
Gomba, David
Gonzales, Arthur
Graves, Trevor
Graves, Travis
Gregory, Daniel
Gwara, Tom
Haleluya, Martin
Harris, Byron
Harvey, Tommy John, Sr
Hernandez, Samuel
Ignacio, Benjamin G.
Ignacio, Ernesto
Israel, Adeaye Oluwasagun
Jackson, Carl
Jaoka, Juma
Johnson, Abioye Shina
Johnson, James B.
Jorika, Moses
Jose, Alejandro (Aviles) Garcia
Joseph, Binoy V.
Joseph, Okello Nabii
Juma, Eliud
Kagose, Peterlis
Kayode, Oluwadepo Isaiah
Kwadhi, Isaiah
Llobrera, Alejandro G.
Llobrera, Alvin
Lopez, Francisco
Lopez, Juan
Lozano, Jose Manuel

Lumboy, Samuel G.
 Magare, Ondigo
 Mang'ira, Antinius
 Masese, Antonius Mingira
 Mazareigo, Luis
 Mchura, Joseph
 Medders, Edward
 Mendes, Feri Joel Martin
 Miduda, Vitalis
 Mita, George
 Morinigo, Maria Sirila Acosta de
 Moses, Adebayo Kayode
 Newberry, Kris
 Nichols, Trenton
 Norton, John
 Obiero, George Otineno
 Obiero, Mourice
 Oboo, Joanes Okal
 Ochali, Frederick
 Ochanda, John
 Ochola, Patrick
 Ochola, Simon
 Ochuodho, Alex
 Odede, Maurice Oguda
 Odhiambo, Tom
 Odongo, Michael
 Ogira, Ezra Ocholo
 Ogola, Benard Otieno
 Ogola, Lawrence Oluoch
 Ogunleye, Peter Fowrunso
 Oguntore, Samuel Bamikohh
 Ogebedo, Franklin Emokpea
 Ojetunde, John Owseye
 Ojwang, Peter Otieng
 Oketch, John Okoth
 Oketch, Joshep Ombajo
 Okeyo, Steve O.
 Okode, Jane Akinyi
 Okong'o, Samwd O.
 Okong's, Silas
 Okumu, Elly
 Okumu, Joshua
 Olawuyi, Adekunle
 Oloo, Almas Oluoch
 Oludare, Ayeni Moses
 Olugbenga, Oyeyemi Gabriel
 Oluoch, Saba Saba
 Ombalo, Michael
 Ombeta, Papul Odonyo
 Omity, Makori
 Omondi, Fred
 Onesia, Matthew Bayode
 Onyango, Joshia
 Ooko, Agnes
 Ooko, Daniel Chama
 Opiyo, Lukas
 Origi, John
 Ornelas, Jr., Nazario
 Orwa, George Ochola
 Osewe, Bernard
 Otieno, Boaz
 Otieno, Francis
 Otieno, Okello
 Otumba, Julius A.
 Ouma, James Ng'anda
 Ouyo, Julius Myerere
 Owiti, Syprose
 Oyando, Eucabet
 Oyediran, Timothy T.
 Oyonge, James M.
 Paillaleo, Juan Huenul
 Pailahueque, Jorge Enrique
 Parker, James
 Paulasa, Jorge Mario
 Perez, Gladys
 Perez, Jorge Enrique Estrog
 Ponders, Bobby
 Ponders, Jerry
 Punda, Mika O.
 Punda, Mila O.
 Quezada, Erica Pilar Pinto
 Quezada, Sofanor

Quillen, Joseph
Quispe, Yum Munoz
Rajoro, Peter
Ramirez, Daniel
Ramirez, Hernandez Jonathan
Ramirez, Odalis Margoth
Rao, Talari Padma
Rodriquez, Carlos Rafael
Ruiz, Jose Dionicio
Saez, Mario Alfonso Flores
Saka, John Onyango
Sakwa, Dan Ouma
Sakwa, Jack Obimbo
Samson, Akinlolu
Samson, Akinola Akinlolu
Sanchez, Antonio
Sanchez, Pedro Danilo
Sarry, Pete
Socia, Clarence
Solom, Pstyomi Adekunle
Solomon, George W.
Spangler, Mark
Stephen, Ayoola Oloinka
Stonell, Raymond
Thomas, Philip
Thompson, Allen
Tingler, Jerry
Tolentino, Jr, Fererico D.
Torres, Cesar Auyusto P.
Urcadiz, Daniel C.
Valdez, Wilber Santos
Wagner, Ricardo Astorga
Wale, Adeyemo Femi
Walowa, Joshua O.
Wambogo, Janes Mbagaa
Wase, Teketel Zewde
Wilcox, Bruce
Zuilenam, Quillermo Lionlaf

Female Evangelists

Arguetta, Noemy
Atieno, Monica
Bolanlo, Adejane J.
Clardy, Dorothy
Davis, Andrea Faye
Erwin, Kimberly J.
Fayokeye, Asunmo Omotola
Folasade, Osobu Paulina
Grace, Sanni Iyabo
Gifford, Majorie
Jones, Pamela Lynn
Joselyn, Treva
Kimble, Shirley
McKee, Ofelia
Mojirayo, Taiwo Agnes
Obuyo, Damaris
Ogonda, Joyce Adhiambo
Okumu, Elly
Olajumoko, Olaiya Olanike
Oluwa, Adebawale Janet
Owira, Grace Auma
Periera, Rebecca
Pounders, Donna
Quillen, Jeannie
Reitler, Brenda
Rivera, Barbara
Romo, Reina
Stephenson, Tina
Suna, Susilia
Upton, Dixie
Williams, Linda
Wilson, Nancy
Woldemichael, Eyerusalem W.

ABSTRACT OF FAITH

Note: The following has been accepted by the General Assembly in proper order that is by agreement in one accord.

INTRODUCTION

Zion Assembly Church of God is a Spirit-filled body of believers who have covenanted themselves together with God to accept and obey the teachings of Christ and His apostles (Exodus 19:3-6; John 14:6, 8; Acts 2:42; Ephesians 5:24-32). This commitment is firm, even in this present time of apostasy, when so many are “falling away” and “[departing] from the faith” (2 Thessalonians 2:1-12; 1 Timothy 4:1-3; 2 Peter 2; 3:1-12; Jude 3-19).

The ministers and members of Zion Assembly have committed themselves to live and worship together in this “most holy faith,” to walk in truth, to “endeavor to keep the unity of the Spirit in the bond of peace,” “and to cultivate among themselves the graces of love and holiness.” They seek for the perfections of Christ in their fellowship, and by His grace and power to conform to the image of Jesus Christ so completely that when He appears they shall be like Him (Romans 8:29; Colossians 1:1-17; 1 John 3:2).

Besides this internal disposition to cultivate mutual love and care within the household of God, the ministers and members of Zion Assembly have committed themselves to labor for the unity of all believers, until all “see eye to eye,” “speak the same thing,” “walk by the same rule” (Isaiah 52:8; 1 Corinthians 1:10; Philippians 3:16). In this manner, they seek to carry forward the apostolic vision: “Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ” (Ephesians 4:13).

Zion Assembly has further obligated itself to publish and to proclaim the full Gospel into all the world in obedience to Christ’s commission to the church (Matthew 28:19).

Note: The articles on *Man, Sin, Works of the flesh, Christian Perfection, Perseverance, and Antichrist* have been added to this edition of the *Abstract of Faith*. They were accepted by the 8th Annual General Assembly in proper order on September 10, 2011.

Church Membership

Membership in Zion Assembly Church of God is open to all believers whose testimony is evidenced by the fruit of the new birth, and who are willing to covenant themselves together with Christ and the church to walk in the light of the Gospel. Candidates become members by the following solemn obligation:

Will you sincerely promise in the presence of God and these witnesses, that you will accept this Bible as the Word of God, believe and practice its teachings rightly divided, with the New Testament as your rule of faith and practice, government and discipline, and agree to walk together as one body in the light of the Gospel to the best of your knowledge and ability?

In response to this covenant formula the candidate answers, “I will by the grace of God.” The minister then lays hands on the new member and offers prayer for divine guidance and strength; the congregation follows with an affectionate welcome and extends the right hand of fellowship.

Prominent Teachings in the Scriptures

Note: *The following statements are not meant to form a creed, or to be thought of as an exhaustive statement of beliefs upon which the church is built. They are simply an abstract of some of the important and fundamental teachings and principles set forth in the Holy Scriptures, which form an essential part of the church’s Rule of Faith.*

The Trinity—The Bible teaches that the one eternal God exists in three persons: namely, the Father, Son, and Holy Spirit. These Three have distinct identities, yet they form one undivided Godhead, subsisting in the same nature (Romans 5:5; 15:16, 30; 2 Corinthians 1:20; 5:19; John 3:5; Ephesians 2:18; Titus 3:5). The Father is God (Ephesians 4:6), the Son is God (John 1:1-3; 10-1; Hebrews 1:8; Revelation 1:8), the Holy Spirit is God (John 14:17; 16:13; Acts 5:3; 1 Corinthians 2:10), yet there are not three gods, but one God (Deuteronomy 6:4). The three persons of the divine Trinity work together in perfect unity for the salvation of man (John 3:5; 6:44; 14:6, 16, 17; 2 Corinthians 5:19).

Jesus Christ—Jesus Christ is the “image of the invisible God” (Colossians 1:15), and God’s “only begotten Son” (John 3:16). Through Him, God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received into glory, and now sits on the right hand of God to make intercession for us (Acts 7:55; 1 Timothy 3:16). Through Him alone men have access unto the heavenly Father. It is through His sacrificial and atoning death on the cross that we are saved. “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12). He is the spotless “Lamb of God, which taketh away the sin of the world” (John 1:29). He is also the head of the church and the savior of the body (Ephesians 5:23).

The Bible—The Holy Scriptures—both Old and New Testaments—reveal God and His will for man. They are inspired, inerrant, infallible, and unchangeable (2 Timothy 3:14-16; 2 Peter 1:16-21). The truths of the Scriptures are revealed by prophecy, type, precept, and example, illuminated through the power of the Holy Spirit. The teachings of the Bible, particularly in the light of the New Testament, are the Church’s final rule for faith, practice, government, and discipline (Acts 2:42; 2 Peter 3:1, 2). Walking in the light of God’s Word is the guiding principle and commitment of Zion Assembly Church of God. “Thy word is a lamp unto my feet, and a light unto my path” (Psalm 119:105).

The Church—The church is a visible body of believers formed and incorporated by covenant with God to keep His commandments (Exodus 19:5-8; 24:3-8; Psalm 119:57; John 14:15; 17:6, 8, 14; 1 Peter 2:9). It is theocratic in form and function, providing order and government through the Spirit and the Scriptures for God’s people (Isaiah 2:2-4; 9:7; Matthew 18:15-20; 1 Corinthians 12:28). The church is presently imperfect, spotted with backsliders and “false brethren” (1 Corinthians 5; Galatians 2:4; Jude 4). It is thus distinguished from the kingdom of God, the latter being the spiritual realm of all born again believers (John 3:3-8; Romans 14:17; Colossians 1:13). One is “born” into the kingdom; he/she is “added to the church” (John 3:3-8; Acts 2:47). The church will succeed to proclaim the gospel into all the world (Matthew 24:14; 28:18-20; Mark 16:15,16); will be perfected “with the washing of water by the word,” and will be presented to Christ glorious in holiness (Ephesians 5:26, 27). The General Assembly is the highest tribunal of authority in the church for the interpretation of the Scriptures (Acts 15; 16:4, 5). The purpose of the General Assembly is

to promote unity and fellowship among the saints, to search the Scriptures for additional light and understanding, and to resolve differences in interpretations which tend to be divisive among the ministers and churches. All matters of faith, government, and discipline are discussed before the entire body of the church assembled and resolved in one accord with the manifest approval of the Spirit (vv. 12, 22, 28). This form and order is based on the precedent: "For it seemed good to the Holy Ghost, and to us" (Acts 15:28). All male members in good standing have an active voice in the Assembly. Women are a vital part of the church's life and ministry. In matters dealing with church authority, however, they voice their opinions through their husbands and church elders (1 Corinthians 11:3, 7-9; 14:34-36; 1 Timothy 2:12; 3:1-17).

Man---Man is unique in all of God's creation. Only he was created in God's image and likeness (Genesis 1:27; 5:2; Ecclesiastes 7:29; 1 Corinthians 11:7; Ephesians 4:24), and therefore man has a unique relationship to God. His nature is composed of soul, spirit, and body (Job 32:8; Ecclesiastes 12:7; Matthew 10:28; 1 Corinthians 15:45; 1 Thessalonians 5:23; Hebrews 4:12), though "soul" and "spirit" may be fully distinguishable only to the Spirit of God (Hebrews 4:12 and compare John 12:27 and 13:21). Of all the living things on earth, only man has God-consciousness and an immortal soul (Genesis 2:7; 1 Corinthians 15:45). He thus has an everlasting destiny in heaven or hell, with eternal life or everlasting death and damnation (Romans 6:23; Revelation 20:4-6; 21:7, 8). He was created by divine decree in one day; he did not therefore evolve, nor does he exist by chance. Moreover, the uniqueness of man is seen in that he was given authority in earth over all living things including animal life (Genesis 1:26, 28). This uniqueness is partly why the Psalmist exults, "I will praise thee; for I am fearfully and wonderfully made" (Psalm 139:14), and why he asks, "What is man, that thou art mindful of him?" (8:3, 4).

Man was created *male* and *female* (Genesis 1:27; 2:18, 21-25) in order that the genders might come together under divine institution as husband and wife (2:21-25; Mark 10:6-9) to procreate the race of man---to "be fruitful, and multiply" (v. 28; 9:1)---and to provide comfort and companionship for one another (Proverbs 18:22; Ecclesiastes 9:9; Ephesians 5:22-25, 28-31; 1 Peter 3:7). This is the divine order for man, making *fornication* (pre-marital sex, homosexuality, incest, bestiality) and *adultery* (unfaithfulness in marriage, and divorce and remarriage while one's first companion is still living) vile corruptions of God's expressed will and design for man (Malachi 2:14-16; Matthew 5:28; Mark 10:7-12; Luke 16:18; Romans 7:2, 3; 1 Corinthians 7:10, 11, 39).

Included in man's God-consciousness is an innate sense of morality---of moral right and wrong---and a sense of accountability for his behavior (Acts 17:28-30; Romans 1:19, 20; John 1:9). Moral responsibility and accountability are predicated on the nature of man's God-consciousness and free will, that is, his ability to choose and act in obedience or disobedience to God's revealed will (Joshua 24:15-25; 1 Kings 18:21; Ezekiel 20:39; Luke 13:35; John 3:36; Revelation 22:17).

Man was created holy, in the moral image of God (Genesis 1:27, 31; 5:1, 2), but his fall in Eden plunged him into sin and corruption. His fall was predicated on the fact that he has free will. Adam chose, under the influence of Satan's seductive power, to disobey God. Because man is a race, unlike the angels, sin was transmitted to all men through Adam's transgression (Genesis 3:6; Romans 5:12; 1 Corinthians 15:21). His redemption and reconciliation to God was made possible by the sacrifice of Christ (Romans 5:15-19).

Christ is the second man Adam (1 Corinthians 15:22, 45). He is therefore called the Son of Man as well as the Son of God (Matthew 12:8; 16:13; Luke 1:35; John 1:14; Colossians 1:15, 19; Hebrews 1:8; Revelation 1:8). In Him God and man exist in one person (John 1:1-3, 14; Philippians 2:5-8). The first Adam failed and plunged man into sin; the second man Adam, Christ, lived triumphantly over sin (2 Corinthians 5:21; Hebrews 4:15), making it possible for us also to triumph over sin and be saved (Isaiah 53:4-9; 2 Corinthians 2:14; 1 Peter 2:21-24). He that believes and repents and is born again shall be saved (John 3:3-8, 16; 10:28). Christ is the perfect man, and all men can be made perfect in and through Him, our redeemer and sanctifier (Hebrews 2:11; 10:10, 14; 13:12).

Sin---Sin is a real and expressed evil. It originated in Satan in heaven (Isaiah 14:12-14; John 8:42; 1 John 3:8; Revelation 12:7-9), and in man in the Garden Eden when Adam rebelled and transgressed against God's explicit command and ate of the forbidden fruit (Genesis 3:6, 17). Sin is thus willful rebellion against the law of God (Exodus 35:19; Psalm 51:3; Hebrews 4:7; 10:26; 13:18; 2 Peter 3:5) It may be defined as *lawlessness* (Romans 3:20; 4:15; 5:13; Galatians 3:19; 1 Timothy 1:9), *transgression* (Psalm 119:158; Ephesians 2:1; 1 John 3:4), *disobedience* (Romans 8:7; Titus 1:16; 3:3; 1 Timothy 1:9; 1 Peter 2:7,8), and *rebellion* (Psalm 78:8; Lamentations 1:18; 3:14; Daniel 9:5). Sin exists also in unbelief (John 3:18; Titus 1:15; 1 John 2:22-24; Revelation 21:8).

Unlike the angels, mankind is a race; thus when the first man Adam sinned, sin was transmitted to all men through him (Romans 5:12). All men are therefore born with the sin nature and thus with the propensity

to sin (Psalm 51:5; 58:3; Ephesians 2:3; 1 John 1:8). None are exempt, including Mary, the mother of Jesus. “For all have sinned, and come short of the glory of God (Romans 3:23).

Sin exists in two forms: 1) in the very being of man, in his rebellious nature (Romans 6:6; Ephesians 2:3); 2) in actual acts of transgression (Ephesians 2:1; Colossians 2:13). Sin is conceived in the heart and is expressed in thought (Genesis 6:5; Matthew 15:19), word (Matthew 5:22), and/or deed (Romans 1:32).

Death and everlasting damnation is the penalty that God imposed upon mankind for sin (Romans 6:23). The Good News is that the shedding of Jesus’ blood, His death on the Cross, and His resurrection provided the remedy for sin (Romans 5:15-19; Hebrews 9:22). By grace, through faith in Christ, transgressions are forgiven and the “old man,” the sin nature, is crucified.

In justification, actual transgressions are pardoned and washed away (Romans 3:28-30; 5:1; Ephesians 2:5; 13-18); in sanctification, the very nature of sin rooted in man’s heart is uprooted and removed (Romans 6:6; Galatians 2:20; 5:24; 6:14; Colossians 3:3-10). The sanctified believer is thus made free from sin (John 8:36).

Works of the Flesh---The “works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like” (Galatians 5:19-21). The apostle Paul sets forth three general categories of carnality [“works of the flesh”]: 1) sensual and sexual sins, which include adultery, fornication, immorality, impurity, unfaithfulness, and lewdness of all kinds, which may be committed before and/or during marriage; 2) sins of spiritual deception and demonic seduction through false religion, which include idolatry, witchcraft, sorcery, divination, necromancy, magic, enchantments, palm readings, superstitious rituals of paganism, and new age teachings and practices; 3) sins that stem from a malicious and spiteful spirit, which include hatred, enmities, wrath, strife, jealousy, uncontrolled anger, murders [actual or harbored in the heart], bitter disputes, dissensions, factions, heresies, seditions, envying, drunkenness, carousing, and ranting and rioting.

The list of the “works of the flesh” given by the apostle Paul in Galatians 5 is not a complete list of sins. There are many more subtle works of the flesh and of the spirit that are not so “manifest” or obvious, including greed, covetousness, stealing, extortion, gossip, slander, whisperings, and evil speaking. The apostle thus adds to his list of sins

the words, “and such like.” His point in bringing these sins to the attention of the church, and identifying them in particular, is to make us more conscious of the destructive nature of sin, and to set forth God’s remedy for sin in Christ. Deliverance from the powerful works of the flesh cannot be obtained through the law and practices of religion, but only “through sanctification of the Spirit” and the Word of God (Galatians 5: 16-18, 24; 1 Thessalonians 5:23; 2 Thessalonians 2:13). The sanctifying power of Jesus’ blood received by faith through the Holy Spirit is the remedy! The “old man” must be crucified in order for the believer to be made free from and victorious over sin (John 8:36; Romans 6:6; 8:1-6; Galatians 2:20; 5:24; 6:14; Ephesians 4:22-24; Colossians 2:11, 12). Further, the old man is kept crucified by our daily consecration and “walk in the Spirit” according to the Word of God (Galatians 5:16, 25; 2 Timothy 2:21-23)

Salvific Work of Grace

Conviction is a revelation to man by the Holy Ghost of the righteous judgment of God. Through conviction, unregenerated souls see themselves as sinners before God, experience guilt, and realize their separation from Him who is holy, just, and good (Isaiah 6:1; John 6:44; Acts 2:37, 38). True repentance can be made only through the work of the Spirit in conviction (John 16:7-15; 1 Corinthians 12:3; see also John 8:32; 14:6).

Repentance is the act of confessing one’s sins before God, being willing to forsake them and to turn to Christ with all of one’s heart, mind, soul, and strength. True repentance can be made only in the spirit of “godly sorrow” (2 Corinthians 7:9, 10). Repentance is manifested by certain fruit “meet for repentance” (Matthew 3:8; Romans 6:2). The act of repentance should be followed by water baptism [see below] (Mark 1:4, 5, 15; Luke 13, 3; Acts 3:19; 5:30, 31; 1 John 1:9). Repentance is a prerequisite experience for justification.

Justification is the state of being void of offense toward God. It is made possible through the atoning blood of Jesus Christ. It is the act of God in forgiving the transgressions of a penitent sinner. Justification is the result of repentance and faith (Romans 8:1, 2; 3:23-26; 1 John 1:7). The genuinely justified person has “peace with God through our Lord Jesus Christ” (5:1, 2). Justification signifies the pardon (forgiveness) aspect of the new birth.

Regeneration (Born Again) is the act of God in creating new life in the heart of the believer through the Holy Ghost. It is a definite and instantaneous experience. Man is dead in sins and trespasses through Adam, and can be quickened or regenerated only through faith in Christ and His atoning sacrifice (Ephesians 2:1, 4, 5; Colossians 2:13, 14; John 5:24). Regeneration is the same as the new birth. “Born Again” is another term for regeneration. The result of this experience is that the believer becomes a child of God. It is through this new birth that one becomes a part of the Kingdom of God. Jesus said: “Ye must be born again” (John 3:3-8; 1 Peter 1:23). The new birth is a prerequisite condition for the experience of sanctification.

Fruit of the Spirit is of divine origin. It is the very life of God poured into the heart of the regenerate believer. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Galatians 5:22, 23). We are admonished in the Scripture to walk in the Spirit and not to fulfill the lust of the flesh (Galatians 5:16; Ephesians 5:9; Philippians 1:11).

Divine Healing is provided for all in the atonement. Christ’s atoning sacrifice on the cross provides healing for the whole man, including his body. Divine healing is effected by faith without the aid of medicine or surgical skills. In cases where one is healed through the assistance of physicians, medicine, herbs, etc., God is still to be praised: for it is God who heals in any case. “Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases” (Psalm 103:2, 3; Isaiah 53:4, 5; Matthew 8:17; 2 Peter 2:24; James 5:14-16).

Subsequent Grace

Sanctification is the second definite work of grace wrought in the regenerated heart by faith. In sanctification, the carnal nature is eradicated (“the old man is crucified”) so that the believer no longer has the inclination or propensity to sin; that is, in sanctification the desire to sin is removed (Hebrews 10:10; 13:12, 13; Romans 6:1-6; 1 Thessalonians 4:3; 2 Thessalonians 2:13; 1 Peter 1:2). Sanctification enables the believer to bring his/her body under subjection to Christ, and to live a life consistent with the spirit of holiness and in accordance with the Word of God. Sanctification is a prerequisite condition for the baptism with the Holy Ghost.

Holiness is the result of sanctification. It is a state of grace and purity

in which perfect Christlikeness is desired and pursued (Matthew 5:48; 2 Corinthians 7:2). God has called us unto holiness (Thessalonians 4:7). “Be ye holy; for I am holy” (1 Peter 1:15, 16). “Follow peace with all men, and holiness, without which no man shall see the Lord” (Hebrews 12:14; see also Luke 1:74, 75; 2 Corinthians 7:1; Titus 2:11, 12; Eph. 1:4; 4:13, 24). Paul expressed his desire to “present every man perfect in Christ Jesus” (Colossians 1:28). Christ is returning for a church that is glorious in holiness: “without spot, or wrinkle, or any such thing” (Ephesians 5:27; see also Psalm 45:9-13).

Christian Perfection---The perfection of the believer is the call and aim of the Gospel (Matthew 5:48; John 8:36; 2 Corinthians 13:11; Colossians 1:22; Hebrews 6:1; James 1:4; Jude 24). Redemption anticipates purification and perfection, and this state of grace is to be attained “in this present world” (Titus 2:11-14). Christ gave His life and shed His blood to make believers perfect in Him (Hebrews 10:1, 14; 13:21), both individually and corporately in the body of Christ (Matthew 5:48; John 17:20-23; 2 Corinthians 13:9; Colossians 1:28; Ephesians 1:10; 2:14-22; 4:11-16; 5:27; Revelation 19:7, 8). This glorious experience has therefore been called “Christian perfection,” for it is attained in and through the grace of Christ by the Holy Spirit. The grace of perfection therefore glorifies God, not man.

It is important to understand that Christian perfection is not the same as absolute perfection: for only God is absolutely perfect (Exodus 9:14; 1 Samuel 2:2; 1 Chronicles 17:20; Job 11:7; Mark 10:18). Thus Christian perfection is defined and explained in the Scriptures in ethical terms, rather than in legal terms; that is, Christian perfection is a state of grace attained through a perfect relationship with God. As such, it is rooted in and springs forth from “perfect love” (Matthew 5:44-48; 1 Corinthians 13:1-13; 1 John 2:5; 4:12, 17). Love is in fact the “bond of perfectness” (Colossians 3:14). Christian perfection is therefore essentially grounded in love and wrought in the heart by the Holy Spirit (1 Chronicles 28:9; 2 Chronicles 15:17; 16:9; 19:9; Romans 5:5; Hebrews 10:22). Accordingly, a believer may err in mental judgments, be forgetful, be sick or afflicted physically, have moments of anguish and perplexity, etc., and yet not be charged with sin or willful rebellion and disobedience against God’s will and law (Romans 8:33; Ephesians 4:26; Hebrews 10:26). The human condition therefore does not necessarily militate against the saint’s perfect relationship with God and with his fellow man.

There is, moreover, growth in sanctification and in perfection unto a more glorious state of perfection in Christ. Thus the saint is transformed ever more perfectly by the Spirit of God into the image of Christ “from glory to glory” (2 Corinthians 3:18). Sanctified believers are admonished to continue to “perfect holiness in the fear of God” (2 Corinthians 7:1). The Good News is “we know that, when [Christ] shall appear, we shall be like him” (1 John 3:2; Ephesians 5:27).

Perseverance---Perseverance reveals the grace imparted to a believer to live in obedience to the Gospel of Jesus Christ in spite of any opposition or hardship that may challenge his Christian faith (2 Timothy 2:3-4). Although the word “perseverance” is used only once in some translations of the Bible (for example, Ephesians 6:18 in the King James Version) there are many other words that are closely related to it, such as *abide* (John 15:4-5, 7-9), *endure* (Matthew 10:22), *continue* (John 8:31-32), *steadfast* (Hebrews 3:14, 1 Peter 5:8-9, 2 Peter 3:17), *patience* (Luke 21:19), *overcome* (Revelation 2:7,11,17,26; 3:5,12,21; 21:7). In each of these references, the words clearly imply a fight of faith for the follower of Christ. Therefore, perseverance is not an act of God for a believer, but the action of the believer in response to the command of Christ to continue in His Word and grace.

In considering perseverance, two questions immediately present themselves: 1) what is God’s role? 2) what is man’s role? Philippians 2:13 says that God works in us both to will and to do His good pleasure. But how is this work accomplished in us? It is by His grace. Paul shows that it is by grace that our walk with Him begins (Ephesians 2:8-9), and in another place that this same grace teaches us that “denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world,” and to “look for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ” (Titus 2:11-13). Further, God’s grace is able to keep us faultless with joy (Jude 24). It is important to understand, however, that man must respond in faith and accept the grace He has provided for him (Romans 10:9-10). It is at the crisis moment of transforming faith that man begins his walk with God; but just as man turns to God for saving grace, he must also seek Him for sustaining grace (Matthew 7:7-11, 21-27; Luke 8:15; 11:28; John 14:15, 23; Jude 24). Man’s perseverance depends on his continued desire to walk with the Lord (John 8:31; Colossians 1:23; Jude 21). This is shown further by the original New Testament word, *sozo*, that signifies “to save.” This word is expressed in three tenses: “I am saved,” “I am being saved,”

“I shall be saved.” Thus, man must be willing to continue to “press” into the kingdom of God, and to persevere at all costs in order to be finally saved (Luke 9:23; 16:16).

The commandment to persevere---endure, abide---in Christ carries eternal consequences. The inheritance of eternal life hinges on the Christian’s decision to continue to seek the grace of God and to walk in obedience to His Word. We must be “willing and obedient” (Isaiah 1:19) and “willing to live honestly” (Hebrews 13:18). According to the apostle John, if an individual does not remain in the doctrine of Christ, he does not have God, and he that does not have the Son of God does not have life (2 John 9; 1 John 5:12); therefore the judgment for those who do not persevere is eternal damnation and separation from God (Matthew 25:41-46, Hebrews 10:26-27).

Practical Graces

Restitution is the act of restoring something wrongfully taken, or the satisfying of one whom otherwise has been wronged (Matthew 3:8; Luke 19:8, 9). This act alone does not save, but it gives evidence of a heart that has truly repented. Restitution glorifies the grace of God and supports the testimony of the believer. It also gives opportunity to reconcile with those who have been wronged. It is the fulfillment of the law of love (Romans 13:8). Some restitutions should be made only with great care and with pastoral guidance, in order to avoid further offense or injury.

Sabbath means rest. Observance of the Sabbath in the Old Testament (the seventh day) was instituted to point to the believer’s spiritual rest in Christ under the New Covenant. The Old Testament requirement to keep the Sabbath holy is now superseded by the commandment: “Be ye holy,” for in Christ the believer is enabled and required to live holy every day. Sunday is not the Sabbath, but is a day set aside by the church to give special attention to the worship of God and the fellowship of the saints (Hosea 2:11; Colossians 2:16, 17; Romans 14:5, 6; Hebrews 4:1-11).

Meats and Drinks---The prohibitions against certain meats and drinks in the Old Testament were not extended into the New Testament church. These ceremonial aspects of Mosaic legislation were “nailed to the cross” of Christ, and done away with in the covenant of grace (Colossians 2:13-17; Ephesians 2:15; Hebrews 9:8-11). What one eats and drinks (with the exception of intoxicating beverages) is now a matter of conscience, and

does not violate the nature and principles of the kingdom of God (Romans 14:17). However, one should be mindful of the Scriptural injunction: "...whatsoever ye do, do all to the glory of God" (See also: Romans 14:2; 1 Corinthians 8:8; 1 Timothy 4:1-5).

Tithing And Giving---Tithing is the giving of one tenth of one's increase to Christ, our High Priest. It began as a voluntary act with Abraham, was required under the Mosaic law, and carried forward by Christ as a discipline for the New Testament church (Matthew 23:23). Tithes are to be brought to the house of God and properly distributed by the ministers having the charge of the treasury (Malachi 3:10). Freewill offerings are to be encouraged and regarded as a gift from the heart. Tithing and giving into the church are part of God's plan to finance His work through the church on earth. We are required in the Scriptures to be good stewards of that which God has entrusted in our care (See also: Genesis 14:18-20; Luke 11:42; 1 Corinthians 16:2; 2 Corinthians 9:6-9; Hebrews 7:1-21).

Swearing and Profanity—Taking an oath is contrary to the spirit of the New Testament. "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (James 5:12). Jesus said, "But I say unto you, Swear not at all...But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matthew 5:34, 37; see also Exodus 20:7). An affirmation of the truth is sufficient; it is acceptable even in secular courts. Similarly, the use of profanity reflects an impure heart and has no place in the life of a child of God (Matthew 15:18, 19; Philippians 1:27; 3:20; 1 Peter 1:15; 2 Peter 2:7; James 3:8-10).

Intoxicating Beverages and Drugs—"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1). The Scriptures teach against the consumption of alcohol or other intoxicating beverages because God has called us to perfect sobriety (1 Peter 5:8; 1 Thessalonians 5:6; Timothy 3:2; Titus 2:2). Believers are admonished not to "...give place to the devil." So-called moderate or social drinking certainly gives place to the adversary and thus believers should totally abstain (Ephesians 4: 27; see also: Isaiah 28: 7; 1 Corinthians 5:11; 6:10; Galatians 5:21). Much of what is said about intoxicating beverages is true also of drugs. The use of drugs such as tobacco, marijuana, opium, cocaine, etc., impair the body and is not in keeping with the teachings and

principles of Christ and the Scriptures. These things defile the body and are inconsistent with God's call to soberness (2 Corinthians 7:1; Isaiah 55:2; 1 Corinthians 10:31, 32; Ephesians 5:3-8; James 1:21). Drugs used for medical purposes should be taken only under the care and direction of a physician, and then only in good conscience.

Gambling (“Gaming”)—Due to the increase of lotteries and other forms of gambling, we feel that we should make it clear that Zion Assembly Church of God is opposed to gambling in any form. Gambling brings with it a negative effect on society and is immoral (Exodus 20:17; 1 Timothy 6:9, 10). This sin is associated with wasting time, money, and possessions. It also carries with it the stigma of greed and covetousness (see Exodus 20:17; Psalms 10:3; 1 Corinthians 6:9, 10; Ephesians 5:5; 1 Timothy 6:9, 10; Hebrews 13:5). Gambling of any kind (lotteries, casinos, sports betting, video poker, (slot) machines, on-line gambling, bingo, etc.) is denounced in principle throughout Scripture. It is also addictive, leads to increased crime, and often destroys marriages and homes.

Unequal Yoke—The Bible teaches against the children of God being unequally yoked with unbelievers. Binding ourselves with unbelievers in organizations and secret orders with an oath is contrary to the Spirit of Christ and the plain teaching in the Scriptures (1 Corinthians 6:14-17). As the espoused bride of Christ, we have covenanted ourselves to give undivided loyalty to Christ. “For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ” (2 Corinthians 11:2; Jeremiah 50:5). Membership in organizations which require an oath of secrecy should be dissolved before becoming a member of the church. “Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing” (John 18:20).

Spirit Baptism and Spiritual Gifts

Baptism with the Holy Ghost is an instantaneous experience wrought in the life of the believer subsequent to entire sanctification. In this baptism, Christ is the agent; the Spirit is the element (Matthew 3:11). The baptism with the Spirit on the sanctified life is accompanied with speaking in tongues: “And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:2-4; see also: 10:44-47; 19:1-6). The baptism with the Spirit is a baptism of

spiritual empowerment for service in the kingdom of God (Luke 24:49; John 15:26; Acts 1:8); it also enables one to minister effectively within the church for the self-edification of the body (1 Corinthians 12:12-28; Ephesians 4:11-16).

Speaking in Tongues always accompanies the baptism with the Holy Ghost. The believer speaks in “unknown tongues” as “the Spirit gives utterance” (Acts 2:4). “Unknown tongues” is distinguished from speaking by the gift of the Spirit in “divers tongues,” that is, in languages that are known to man (Acts 2:6; 1 Corinthians 12:10; 14:2). In either case (“unknown tongues” or languages known to man), the manifestation of tongues (and interpretations) is always consistent with the Word of God (1 Corinthians 14:26). The gift of tongues is a sign to unbelievers (vv. 14:21-23), but serves also for the self-edification of the believer (v. 4).

Gifts Of The Spirit—There are various gifts and operations of the Holy Ghost (1 Corinthians 12:4-11). The gifts of the Spirit were in operation in the New Testament church, but thereafter the church began to “fall away” and the manifestations of the spiritual gifts began to wane. After the apostasy in the fourth century, and the ensuing “dark ages” of Christian history, the manifestations of spiritual gifts (particularly tongues-speaking) were almost non-existent (manifested on occasion mainly among so-called heretics and unorthodox Christians). In these last days (particularly since early in the twentieth century) God is again pouring out His Spirit “upon all flesh” according to prophecy in order to fulfill His eternal purpose through the church (Joel 2:28-32; 3:16-18; Acts 2:38, 39).

Signs Following Believers—Signs in the New Testament were mainly for the purpose of confirming the Word of God and Jesus Christ as the promised Messiah. As believers went forth preaching the Word in Jesus’ name, the Lord worked with them and confirmed the Word with signs following (Mark 16:15-20). Miraculous signs follow believers in order to confirm the proclamation of the Word of God, to convict sinners, and to edify the body of Christ (1 Corinthians 12-14).

Ordinances

Water Baptism is the act of being immersed in water by the minister of the Gospel in the name of the Father, Son and Holy Ghost. It is commanded by Christ and represents His death, burial and resurrection,

which are experienced in the life of the believer (Romans 6:3-5). This ordinance has no power to wash away sin, but is the answer of a good conscience toward God (1 Peter 3:21). Water baptism is valid only when the candidate is actually born again (Matthew 28:19; Mark 1:8-10; 16:15, 16; John 3:22, 23; Acts 10:47, 48; 16:33). Water baptism is identified with spiritual regeneration; it is not the door into the church.

Lord's Supper is a memorial meal, which calls to remembrance the sacrifice of Christ, who shed His blood for our sins. Jesus commanded that this sacred meal be observed "in remembrance of me" (1 Corinthians 11:24). The broken, unleavened bread represents His body; the fruit of the vine (unfermented grape juice) represents His blood. This sacred ordinance should be observed with holy reverence, only after careful self-examination (1 Corinthians 10: 16, 17; 11:23-30). It is the outward sign of Christ's covenant with the church (Luke 22:20).

Feet Washing is an ordinance in the church. Following the institution of the Lord's Supper, Christ girded himself with a towel, washed the disciples' feet, and said: "If I, then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13:14). This ordinance is distinguished from the cultural practice of feet washing in the Middle East; it has spiritual significance and is commanded to be observed by believers (1 Timothy 5:10). The purpose of feet washing is not fulfilled through charity and good works. It is to remind us that we have one Master and Lord, who is the head of the church, and we are all His servants, and servants of one another.

Divine Sanctities

Sanctity of Life—Human life is sacred because it is created in the image of God (Genesis 1:27). Taking of innocent life is thus strictly forbidden in Scripture, including abortion, infanticide, euthanasia, genocide, and suicide (self-murder). "Thou shalt not kill" (Exodus 20:13). Whosoever sheddeth innocent blood will not be held guiltless before God (Genesis 9:6; Numbers 35:30, 31; Romans 13:8-10; Revelation 21:8).

Sanctity of Marriage—Jesus said, "Have ye not read, that he which made them at the beginning made them male and female. For this cause shall a man leave his father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one

flesh. What therefore God hath joined together, let no man put asunder” (Matthew 19:4-6). Accordingly, marriage is between a male and female until death (Mark 10:2-12; Romans 7:2); as such it is a divine institution that should be held in the highest esteem among all men and women (Hebrews 13:4). Adultery, fornication, divorce and remarriage are sinful practices that violate the laws of God, and injure the home and family. Nevertheless, unfaithfulness (sexual relationships outside of marriage) is not grounds for divorce and remarriage, for “whosoever marrieth her which is put away committeth adultery” (Matthew 19:9). Therefore, those who remarry while their first companion is alive are not eligible for membership in the church (see Exodus 20:14, 17; Malachi 2:14-17; Matthew 5:32; 1 Corinthians 5:1-5; 6:15-20; 7:2, 3).

Sanctity of the Body—Our body is the temple of the Holy Spirit, and we are admonished to glorify God in our body (1 Corinthians 6:20-21). “If any man defile the temple of God, him shall God destroy” (3:16-17). We are also admonished to present our bodies “a living sacrifice, holy, acceptable unto God” (Romans 12:1), and “...whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31b). Incest, same sex unions, and all homosexual and lesbian relationships are strictly forbidden by the Scriptures. These practices are an abomination to God, though they may be sanctioned by a state or religious institution (Romans 1:24-28; Leviticus 18:22, 23; 20:10-21). Practices such as “body piercing,” tattooing, mutilating and disfiguring the body are of pagan origin and contrary to the spirit of holiness and biblical principles. These practices should have no place in the lives of believers (Cf. Timothy 2:8-10; Romans 12:1, 2; Isaiah 3:16-22; 1 John 2:15-17).

Eschatology

The Rapture and Pre-Millennial Second Coming Of Jesus—Christ is coming again in the clouds of heaven with power and great glory (Matthew 24:27, 28). “The dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord” (1 Thessalonians 4:16-18; see also 1 Corinthians 15:51, 52). All who are caught up in the first resurrection will attend the marriage supper of the Lamb (Revelation 19:7-9). Christ will then return to earth and reign with the saints for a thousand years (vv. 4, 6; see also Zechariah 14:4, 5; 1 Thessalonians 4:14; Jude 14, 15; Revelation 5:10; 19:11-21).

Resurrection—There will be a resurrection for both the righteous and the wicked. The righteous will be raised at Christ’s first appearance in the clouds of glory. The resurrection of the wicked will occur after the thousand years reign of Christ on earth. “And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust” (Acts 24:15; see also Daniel 12: 2; Revelation 20: 4-6; John 5: 28, 29; 1 Corinthians 15:12-23, 41-58).

Eternal Life for the Righteous—The reward of the righteous is everlasting life in the presence of God. “And these shall go away into everlasting punishment: but the righteous into life eternal” (Matthew 25:46; Luke 18:29, 30; John 10:28; Romans 6:22; 1 John 5:11-13).

Eternal Punishment for the Wicked—Those who reject or disregard the call to repentance and salvation are doomed to eternal damnation (John 3:15-21). In hell there is no escape, no liberation, no annihilation. Hell is the “the second death,” and is a place of eternal torment. “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Revelation 21:8; see also: 20:10-15; 2 Thessalonians 1:7-10; Jude 14:15; Matthew 25:46; Mark 3:29).

Antichrist---Antichrist can signify either “against Christ” or “in the place of Christ,” or a combination of the two meanings. Antichrist is one who opposes Christ or who assumes the prerogatives of Christ as our Lord and Savior.

While only the apostle John uses the word, antichrist, the apostle Paul is apparently speaking of the same spirit and principle when he refers to the “mystery of lawlessness” and the “lawless one” in 2 Thessalonians 2:3, 8. John identifies certain “false prophets” and “deceivers” as antichrists (1 John 1-3; 2:18; 2 John 7). The prophet Daniel is in reference to this same spirit in his prophecy of the “beast” in Daniel 7, which corresponds also with John’s vision of the “beast” in Revelation 11; 13; 17; 19.

We may conclude then that the spirit of antichrist signifies the deceptive and seductive spirit in the world that seeks to confuse the true identity of Christ and to corrupt His Gospel. Antichrist may take many religious, social, and political forms, but all have the same goal---namely, to compromise and corrupt the true doctrine of salvation in Jesus Christ with false doctrines and the pretense of false Christs (Matthew 24:4,5, 11, 23, 24).

Prophecy predicts that a particular person in the very last days will come on the scene that will embody and personify the spirit of antichrist in the world. This man is variously characterized as the “lawless one” (2 Thessalonians 2:3, 8) and the “beast” (Daniel 7:10, 11, 25; Revelation 13:1). Jesus is in reference to this spirit of deception and lawless spirit in Matthew 24:5, 24 and John 5:43. Our concern in the church, however, is not so much with the coming of the particular Lawless One---“the beast”---but with the spirit of antichrist now prevailing in the world: for it seems that the prophetic Lawless One will not be fully revealed until after the rapture of the church (2 Thessalonians 2:7, 8). Until then, the Spirit of God and the church will restrain and prevent his rise to power and his full revelation.

God’s church rests upon the revelation---the “rock”---that Jesus Christ is the Son of the living God (Matthew 16:13-18), and that He was incarnate in the virgin Mary, died for our sins, and was resurrected on the third day so that man can be redeemed and brought back into fellowship with God our Father (Romans 5:6-10). The Spirit of Christ indwells believers, enabling them to live their lives consistent with the law of God (Romans 8:1-7); whereas the spirit of antichrist opposes the truth of God revealed in the Holy Scriptures, providing substitutions for the saving grace of Christ. The diabolic influence of antichrist is found throughout the world, resisting the true Gospel and substituting in its place myriads of false gospels (Galatians 1:1-9; 2 Corinthians 11:3, 4). These are “lying spirits” set to deceive and destroy precious souls (2 Thessalonians 2:9; Revelation 13:13, 14). John exhorts believers to “try the spirits”---test them, prove them---against the truth of Christ and His teachings revealed in the Scriptures (1 John 4:1-3). The spirit of antichrist, personified in the Lawless One, will be completely destroyed with the brightness of Christ’s second coming and the power of His Word (2 Thessalonians 2:8). Meanwhile the saints are empowered to resist and overcome the spirit of antichrist in the world through faith, the Word of God, and the power of the Holy Spirit.

Principles for Practical Christian Living and Discipline

The following guidelines are explicitly revealed in the Scriptures or else shown to be consistent with biblical teachings. They are brought to our attention to enhance our relationship with Christ and one another, and to encourage us to live in a way that will bring glory and honor to the name of Christ and to support the witness of the church. We are admonished

in the Scriptures: "...be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12b). Jesus instructs us: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

Prayer—Jesus' admonition to "watch and pray" (Matthew 26:41a) has never been more urgent than today. We live in "perilous times," and Christ and the apostles warned that the times will only worsen as we approach our Lord's return. Therefore, daily prayers and family devotions should be a priority in every church home. Maintaining a prayerful attitude is a key to spirituality for every individual and local congregation. Again Jesus said, "...men ought always to pray, and not to faint" (Luke 18:1a), and the apostle encouraged believers to "pray without ceasing" (1 Thessalonians 5:17). We are also enjoined to "...pray one for another..." (James 5:16a). Special prayers should be made for those in authority and for those who have given themselves in service to God and to the ministry of the Word (1 Timothy 2:1-3). Prayer is so essential to the life of the church that the church is called "the house of prayer" (Isaiah 56:7; Matthew 21:13).

Bible Study—Reading and studying the Scriptures are invaluable to the spiritual welfare of the child of God. Every member of the church is encouraged to be a faithful student of God's holy Word. Paul instructs us to "Study to shew thyself approved unto God..." (2 Tim 2:15a), for "the holy scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus" (3:15). Further, he says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (v.16). The importance of the Word of God is eloquently expressed by Psalmist: "Thy word is a lamp unto my feet, and a light unto my path." And again, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:105, 11).

Church Attendance and Worship—Worship and fellowship with believers of "like precious faith" is a vital part of the Christian life. Worship should be heartfelt in the Spirit, and in harmony with the Word of God (John 4:23b; Ephesians 5:19). Each member of the church is a part of the body of Christ, and thus the body will be hindered to the degree that one member fails to actively participate in its life and mission. Accordingly, members should actively support every function of the church, and participate as much as possible. The exhortation of the Hebrew writer is worthy of our careful attention: "And let us consider one another to

provoke unto love and good works. Not forsaking the assembling of ourselves together, as the manner of some; but exhorting one another: and so much more as we see the day approaching” (Hebrews 10:25). Children should be instructed at home, and taught by precept and example to respect the house of God. Ministers and their families should be examples in their lifestyles and conversations. “And they shall teach my people the difference between the holy and profane” (Ezekiel 44:23a). A prayerful attitude creates an atmosphere conducive for worship and the ministry of God’s Word. Believers should therefore be prayerful as the minister delivers the message, lest Satan come and steal the Word of God from their hearts (Mark 4:4, 15). God’s love “shed abroad in our hearts by the Holy Ghost” should fill the atmosphere of our worship services. Love should govern our every action and be shown to everyone without partiality (1 Corinthians 13). We should take special care to show love to visitors. Jesus said, “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35).

Walking Circumspectly—Children of God should “walk circumspectly, not as fools, but as wise, Redeeming the time for the days are evil” (Ephesians 5:15,16). Living a consecrated life at home and abroad will give no place for anyone to justly think or speak of you as a hypocrite. Our manner of life and conversation should be holy in word and deed, as becoming to a child of God. As representatives of Christ in this world, and members of the Church of God, we should fashion ourselves with modesty and sobriety (Psalm 1:1-3; Philippians 1:27; Thessalonians 5:15-23).

Entertainment and Worldly Attractions—Christians should never participate in worldly attractions and entertainment where the principles of holiness may be compromised. Believers should participate in activities with unbelievers only with a guarded disposition, lest one becomes entangled or entrapped in the snares of Satan. “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8; see also 2 Peter 2:19-22).

Illicit Relationships—Paul admonishes us to “give no place to the devil” (Ephesians 4:27). Forming too close an intimacy with the opposite sex, even if they are brothers and sisters in the Lord, creates an environment for temptation and gives opportunity for the “wiles of the devil.” Samson is a classic case of this unwise behavior, which led to his fall from grace (Judges 16); whereas Joseph wisely fled from a similar situation

(Genesis 39). Paul perhaps had Joseph in mind when he exhorted, “Flee fornication” (1Corinthians 6:18). The words of James, the Lord’s brother, also come to mind: “Lust when it is conceived bringeth forth sin, and sin when it is finished bringeth forth death” (James 1:13-15). In view of these solemn admonitions, great care should be taken to avoid associations and situations, which could reflect upon one’s character and bring reproach upon Christ and the church.

Outward Adornment—Christians are ambassadors (representatives) for Christ in this present world (2 Corinthians 5:20). As such they should be careful to adorn themselves as befitting their Lord’s plainness and purity. Adorning oneself after a worldly fashion with facial paint, gold, pearls, costly apparel, etc. is inconsistent with the testimony of one professing a life separated unto God. “Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel...But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price” (1 Peter 3:1-6; see also 1 Timothy 2:8-10; Isaiah 3:16-24; 61:10).

Corporate and Self-Discipline—Self-examinations to evaluate one’s own faith and spirituality are healthy (1 Corinthians 11:28). Sincere concern for others is also good and to be encouraged. We are our brother’s keeper. Counsel should be given only in the spirit of love and with godly wisdom, and according to the rule of discipline outlined in the gospel (Matthew 18:15-20). (A harsh spirit of criticism is detrimental to the spiritual welfare of both the critic and the one receiving the criticism: Matthew 7:1-5; 2 Corinthians 2:1-11; Galatians 5:14, 15; Ephesians 4:30-32). Discipline should be administered only as a last resort, and always through prayerful counsel and with the ultimate good of the erring brother/sister in mind (1 Corinthians 5:1-7; Galatians 6:1-5).

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