

Zion Assembly Church of God -
Minutes of the 21st Annual General Assembly
August 27-September 1, 2024
International Ministries Complex, 5512 Waterlevel Hwy
Cleveland, TN 37323

Published by Zion Assembly Publishing House
Website: www.zacog.org

ISBN: 979-8-9917713-9-9

Copyright © 2025 Zion Assembly Publishing House

All rights reserved. No part of this book may be reproduced or translated in any form, by print, photoprint, microfile, microfiche, electronic database, internet database, or any other means without written permission from the publisher.

Zion Assembly Church of God

Minutes of the 21st Annual General Assembly

August 27-September 1, 2024

**International Ministries Complex
5512 Waterlevel Hwy
Cleveland, Tennessee 37323**

Published November 2025



Table of Contents

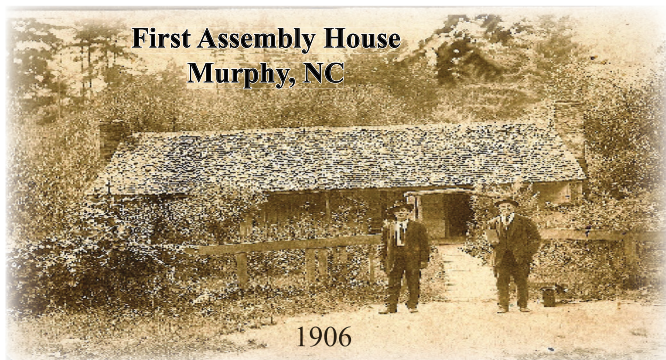
Historical Assembly Sites.....	2-3
Explanation of The General Assembly.....	4-5
Assembly Program.....	6-33
Administration.....	7
Welcome by Presiding Bishop.....	8
Greetings by Superintendent of Operations.....	9
Expansion of the International Ministries Complex.....	10
Pre-Assembly Programs.....	11
Assembly Program Schedule.....	12-18
Assembly Appointments 2023-2024.....	19-22
The General Assembly, Presiding Bishop, Chief Men of the Church [Elders], and Theocratic Government.....	23-29
Assembly Sites 2004-2023.....	30
Notes and Backcover.....	31-33
Assembly Program Adjustments and Stats.....	34-35
Achievement Awards.....	36
International Staff Reports.....	37-63
International Executive Council Report.....	64
Doctrine Committee Report.....	65
Assembly Business Committee Report	66-71
Presiding Bishop's Annual Address 2024.....	72-104
Section I: Cult/Cultism.....	72-76
Section II: Our Church Covenant.....	77-80
Section III: International Properties Building Fund.....	81-84
Section IV: Satan and Spiritual Warfare.....	85-104
International Appointments 2024-2025.....	105-109
Contact Information.....	110-120
International Executive Council.....	110
International Staff.....	111-112
U.S. State Overseers.....	113
National Overseers.....	114-116
U.S. Pastor's.....	117-120
U.S. Churches/Missions.....	121-122
International Churches/Missions.....	123-124
Licensed Ministers.....	125-131
Abstract of Faith.....	132-162
Approval and Verification of Minutes.....	163

Zion Assembly Church of God

International Ministries Complex



Historical Assembly Sites



1907



1908-1915



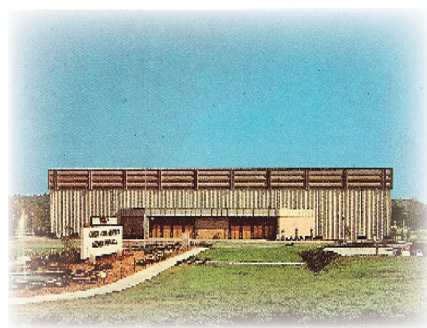
1919-1922



1919-1922



1923-1970



1972-1993

The General Assembly:

The Highest Tribunal of Authority in the Church

The first General Assembly recorded in Acts 15 was a demonstration of the New Testament church's government and divine order. No doubt the unity of the church would have been shattered in its infancy if the decisions of this government had not been respected and obeyed. For the church had become passionately divided in opinion over two issues: namely, the practice of circumcision and certain dietary laws that had been observed under the Old Covenant. The fundamental issue at stake was this: What was the basis of the church's fellowship? Could believing Jews fellowship with believing Gentiles who had not been circumcised and were eating things unlawful under the Old Covenant? These issues were settled in divine order in the council in Jerusalem (A.D. 51/52). This is why our forefathers declared early in our historical development that the **“General Assembly is the highest tribunal of authority in the church on earth.”**

Three things are worth noting in examining the procedures and principles followed by the apostles and elders in that first General Assembly:

1. The whole church came together to address the issues, not just the bishops and elders. This is clear from Acts 15.4, 12, 22, 28. The church from the beginning was therefore obviously not an Episcopal or Presbyterian form of government. Moreover, since delegates from many of the local churches were present and participated, and the decisions were kept uniformly by all the churches (vv. 23, 30, 31; 16.4-5), the government was obviously not Congregational in form and practice. It is clear also that, though the apostles and elders led the way in the discussions (15.6-18), everyone present participated and agreed together in the final decisions (vv. 22, 25, 28).
2. The highest authority in this council was God and His Word in Holy Scripture. This may be seen in James' decision [the Council's moderator], which he based on “the words of the prophets” (vv. 15-17), and on what **“seemed good to the Holy Ghost and to us”** (v. 28). This formula—God and His Word in Holy Scripture, the guidance of the Holy Spirit, and the mutual agreement among the Assembly delegates on the meaning of the Scriptures—is what we call “theocratic government.” We believe this is the biblical model for church government in distinction from Episcopal, Presbyterian and Congregational models.

3. There was a duly recognized order for the meeting and due respect given to its authorized officers in charge: and, not insignificantly, there was also a deep spirituality that had been cultivated and continued among the delegates. One by one those who had something to contribute to the council's understanding were given liberty to speak—Peter, Paul, James (the Lord's brother), et al—and this brought about the necessary light and understanding to resolve the issues. The believing Pharisees who had been contrary in opinion apparently were enlightened and came into agreement with the final decision. It is possible that some may have went out from this meeting and later joined with the Judaizers to form a dissenting sect (v. 24); but this dissenting sect was certainly not God's church: for it taught and practiced things contrary to the apostles' and elders' doctrine and the church's rule of faith and practice (cf. Acts 15.25-31; 16.4-5).

Too much emphasis cannot be put upon the need for right living and a moderate spirit in the process of discussing and settling issues. Hear the apostle, "*Let your moderation be known unto all men. The Lord is at hand*" (Phil. 4.5). This is of paramount importance. The General Assembly is no place for arrogant, stubborn spirits and self-willed dispositions. On the contrary, love, meekness, and mutual respect among brethren must prevail if the church is going to function in divine order. Further, we are called to "reason together" with God (Is.1.18); after all, all men are finite and prone to misjudgment, only God is infinite and infallible. Therefore, we will "*come to the knowledge of the truth*" only in humbleness of mind and by submitting to the preeminence of the Holy Spirit and the will of God recorded in Scripture.

This special gathering—the General Assembly—should be grounded therefore in much prayer with fasting. Consecrating ourselves through spiritual disciplines is necessary if we want the atmosphere of this important meeting to be charged with the presence of the Lord; and if we truly desire the Holy Ghost to reveal the mind and power of Christ. Only in this way can we answer the apostolic call in Zion Assembly to be "*an holy nation*"—"an habitation of God through the Spirit," and "*the pillar and ground of the truth.*"

—WHP

21st GENERAL ASSEMBLY

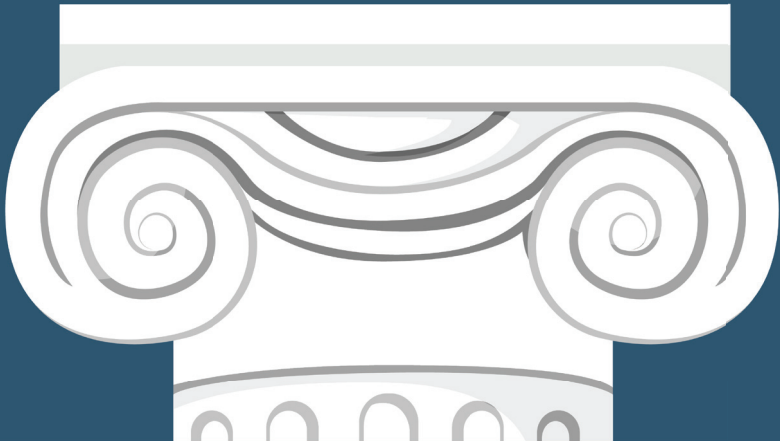
ZION ASSEMBLY CHURCH OF GOD

5512 WATERLEVEL HWY, CLEVELAND, TN 37323



The Church:

PILLAR AND GROUND OF TRUTH



AUG 27 - SEPT 1, 2024

INTERNATIONAL OFFICES

Administration

Presiding Bishop.....Wade H. Phillips
Superintendent of Operations.....Nathan Bonilla
Chief Clerk.....Wanda Busbee

Rose Snyder, Becky Land, Vicki Neill, Donna Pounders, Marie Llanea, Brenda Reitler, Chrystal Martinez, Babs Sullivan, Judi Floyd, Kim Merrill, Rosa Nicholson, Stephanie Ferrell.

Chief Usher.....Tod Deakle
Chad Spicer, Vernon Johnson, J. L. Green, Joey Steele, Daren Childers, Jared Spicer, Sam Ferrell, Jerry Nichols.

Chief Registrar.....Mandy Thompson
Shelby Ewin Gross, Holly Drake, Thea Ellison, Emma Erwin, Ally Thompson, Rachel Gregory, McKenzie Thompson, Avery Pounders.

Assembly Business Committee

Chairman.....J.J. Davis
Zachary Snyder
Joanes Oboo
Byron Harris
Tod Deakle
Kevin Clary

Media Team

Chairman.....Nathan J. Bonilla
Live-Streaming, English.....Sam Ferrell
Live-Streaming, Spanish.....Nathan J. Bonilla
Audio-Visual Coordinator.....Cody Major

Stage Manager.....Joseph A. Steele

Music.....Zachary Snyder/Kim Erwin

Special Programs Director.....Wanda K. Busbee

Maintenance/Props.....Jim C. Orange

Spanish Interpreters.....Ambrosio, Lopez
Henry Rodriguez
Daniel Aguilar
Brenda Aguilar
Nadia Garcia



Welcome Delegates

It is a delight to welcome every minister, member, visitor, and friend to this 21st Annual Assembly. We trust that you will be blessed and edified during this mighty gathering of the saints from around the world. May this week be a spiritual banquet of heartfelt praise and worship, Spirit-filled fellowship, and anointed preaching of the Gospel.

The General Assembly provides a forum for us to hear from God and proclaim His prophetic Word; to rekindle the fires of holiness and Pentecostal power; to fan the flames of evangelism; to stir our affections for fellowship with God and one another; to deepen our consecration; and to lay out a plan for the church as we go forward to fulfill our God-ordained mission in the world.

About the Theme . . .

“The Church: Pillar and Ground of Truth”

In a world of confusion and lawlessness and disrespect for divine institutions, the prophetic vision of the church more than ever needs to be understood. This sobering admonition by the Apostle Paul inspired him to further admonish all saints everywhere to be *“followers of the churches of God”* (1 Thess. 2.14).



Nathan Bonilla
*Superintendent
of Operations*

Greetings!

The General Assembly is a holy convocation before the Lord. Let us then enter this meeting soberly and prayerfully and with expectations.

These beautiful facilities have been provided to us by our Lord and the hard work of our people. This is your International Ministries Complex. We trust therefore you will feel “at home” and be always courteous and respectful toward your brothers and sisters in the Lord. The following instructions are offered to help ensure everything will proceed smoothly during each session of the Assembly.

- 1) Delegates should consult with the appointed Assembly staff (superintendent of operations, ushers, stage managers, etc.) in dealing with any problems that may arise during the week.
- 2) Always remain in designated areas of the building—auditorium, main hallway, children’s church room, nursery room and bathrooms located in the main hallway.
- 3) Food and drink are not allowed in the auditorium, except at the moderator’s table.
- 4) If you are on the program and need assistance with equipment, see Joseph Steele.
- 5) If you need to put pictures, scriptures, etc., on the projection screens, see Isabella Kelton.
- 6) Give soundtracks and media devices to the Sound Engineer before the session.
- 7) Observe all parking signs in the church parking lot and throughout Cleveland.
- 8) Kidz’ Convention schedule is posted in the Assembly program.
- 9) Please refrain from drinking and chewing gum in the sanctuary.
- 10) Be sure to register!

We trust you will enjoy your time in Cleveland and be abundantly blessed in this great 21st Annual General Assembly.

The Renfroes Special Guest Singers



We were introduced to the Renfroe family in the Assembly last year and were blessed by their singing and ministry. We are happy to have them back this year!

Preconception and Artistic Rendering of Assembly Tabernacle



We are on schedule with our commitment to pay-off in three years the present indebtedness on the Educational Wing of our International Ministries Complex [IMC]. When this is accomplished, we will celebrate together the success of this monumental task to the glory of the Father, the Son, and the Holy Spirit. Then we will push forward with a new impetus to fulfill our overall vision for the IMC. The final stage was laid out for us in the 2014 Assembly, namely, the construction of a multi-purpose building that would include facilitating our General Assemblies in the immediate years ahead. We appreciate the boldness of the vision and the enthusiasm and commitment of our people to make this great vision become reality!

Pre-Assembly Programs

Ministers' Meeting Tuesday, August 27, 2024 10.00 a.m.

The Annual Ministers' Conference will convene at 10:00 a.m. in the Sanctuary of the International Ministries Complex. The meeting is open to all. Ministers and leaders are especially encouraged to attend and participate. The purpose of the meeting is to promote unity and understanding through prayer and discussion. The preliminary reports of the ABC and DC will be read, and the floor will be opened to discuss any issues that might need clarification.

Ministers and Companions Luncheon (Immediately following the Ministers' Meeting) 12:15 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 in the Fellowship Hall of the International Ministries Complex. Special singing: Victoria Green. Exhortation: Bishop Rick Ferrell. Comments and special presentations by Dale L. Phillips. Dress code: most of the men prefer to wear suit and tie for this occasion.

Assembly Business Committee Meeting Wednesday Morning, August 28, 2024 9:00 a.m.

The Assembly Business Committee (ABC) will meet at International Ministries Complex beginning at 9:00 a.m. on Wednesday to finalize its report to present to the 21st Annual General Assembly. The Doctrine Committee (DC) will meet at the same time in a separate room to finalize its report. Anyone who has relevant questions or presentations may interact with the ABC and DC at this time. Personal interviews with the Committees should be arranged through the chairmen.

Tour of Phillips Library & Archives Wednesday, August 28, 2024 11:00 - 12:00 p.m.

It was resolved two years ago that the new library [on the second floor of the Education Wing] be dedicated in honor of Bishop and Mrs. Wade H. Phillips for their service to the Lord and the church. A tour of the library and archives will be directed by Glenda Major between 11:00 - 12:00 p.m.

Assembly Program

Tuesday Evening

6.30 p.m.

High expectations for a dynamic, uplifting, Spirit-filled time in the Lord!
—Wanda Busbee, TN/Elizabeth Spicer, KY

Praise!—Led by Henry Rodriguez

Opening of the 21st Annual General Assembly:
Comments and Official Declaration

Multi-lingual Concert of Prayer:
by national overseers

Voice of Zion/SYNC boost—L.W. Carter, director
Ladies Ministries Report—Pam Jones, director
Reports by National Evangelists



Praise Report—Pulaski Church

Assembly Expense Offering

Special Songs—Becky Land

Message—“... followers of the churches of God”
(1 Thess 2.14)—Jose Monroy, TN



[Note: ***Kidz' Konvention*** schedule: Wednesday 6:30-8:00 p.m.;
Thursday 1:30-3:00, 6:30-7:30; Friday: 9:30-11.15 a.m.;
6:30-8:00 p.m. Saturday: 8:45-10:00 a.m. 2:30-4:00; 6:30-7:30 p.m.]

A special Children's program is scheduled for Sunday morning,
in the Main Auditorium.

Wednesday Evening

Note: *Kidz' Convention* 6:30-8:00 p.m.

6:30 p.m.

Spirit-filled Worship!—Crossville church

International Leaders' Reports:

Presiding Bishop
General Executive Council
General Treasurer's Report

[Note: All overseers and international leaders,
turn in your written reports to the Assembly Clerk]

Message—"Show the house to the house"

(Ezek. 43.10; Eph. 3.9-10)—Zachery Snyder, AL



Special Song—Vernon Johnson, VA

Senior Ambassadors' Program

—Donna Pounders, director



Assembly Expense Offering

Special Singing—Victoria Green

Message—"Ground of Scripture" (Is. 2.2-4; 9.6-7;

1 Tim. 3.16)—Todd McDonald, TN



Thursday Morning

Note: *Kidz' Convention* today 1:30-3:30, 6:30-7:30 p.m.

9:00 a.m. Camp Reports—Kim Erwin,
Coordinator



Special Songs—Trevor Graves, KY

Message—“Ground of Authority” (Mt. 16.18-19; 18.17-18)
—J.J. Davis, WV



Exhortation: Jared Spicer, TN



Evangelism Program—Bruce Sullivan, director



—Lunch Break—

1:30 p.m. Rejoicing with Renetta Kelton/Isabella Nichols

In Memory . . .

Members: Julie Steele, TN; Wanda Tinger Fridley, VA;
Barbara George, SC

Friends: Kim Patterson, TN; Lucille Kelly, SC; James Kenneth
Whittaker, SC

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

Special Singing—Yomi Adekunle, Nigeria

Message—“The Church Ruled and Directed by
Ordained Elders” (Acts 15. 2,6; 16.4; Heb. 13.7,17)
—Joseph Steele, TN



ORDINATION SERVICE

—Supper Break—

Thursday Evening

6:30 p.m. “Make a Loud Noise unto the Lord . . .”

School of Ministry Program

—Nathan J. Bonilla, Superintendent
Awards and Testimonies

Graduation Service

Message: “Pillar of Knowledge and Wisdom”

(Dan. 1.4; Acts 7.22; 22.3; 2 Tim. 3.14-15)

—Harris Gregory, KY



In Concert—The Renfroes

Assembly Expense Offering

Testimony of Healing: TBA

Message—“Pillar of Healing”

(Is. 61.1-3; Mt. 10.1-5; Mk. 16.15-18)—Benigno Torrez, Bolivia



Healing Line and Prayer

Friday Morning

Attention: The annual SYNC luncheon will be held at 12:00 in the Fellowship Hall. L.W. Carter in charge. All SYNC members and invited guests are encouraged to attend.

9:30 a.m. Exalt His Name!

—Andy Davis

Message—“Pillar of Faith and Power”

(Acts 6.8)—Kari Snyder, AL



Special Songs—Kim Erwin, KY

—Afternoon Break—

Friday Evening

[Attention: Front three rows are reserved for Youth Program.
All youth [12-35] meet at 7:30 in the Corridor for Youth March]

6:30 p.m. “Make a Joyful Noise”—Scottsville church

Shepherding Ministries Program

—Wilma Carter, director



In Concert: The Renfroes

Media Ministries

—Nathan J. Bonilla, director



Youth Program

—Allen Thompson, director



[Attention: Youth Afterglow immediately
following Youth Program in the Fellowship Hall.]

Kidz Convention in the morning 8:45-10:00 a.m.,
Afternoon/Evening: 2:30-4:00. 6:30-8:00 p.m.

Saturday Morning

8:45 a.m. Morning Prayer Service—
Daniel Green, in charge

9.15 “Let Zion Rejoice!”—Trevor Graves, KY

Message—“Pillar of Love and Kindness”

(2 Pet. 1.7; Is. 54.8)—Tom Brown, WV

Recognition of Special Guests

—Assembly Choir—



Presiding Bishop’s Annual Address

—Lunch Break—

Saturday Afternoon

2:30 p.m. Praise Him!—Kari Snyder/Alicia Harris

Special Singing—Michael George

Assembly Business Committee Report

Doctrine Committee Report

—Supper Break—

Saturday Evening

6:30 p.m. “I will sing of the mercies of the Lord”

—West Mobile church

Message—“Pillar of Mercy and Forgiveness”

(Mt. 5.7; 6.15)—Alicia Harris, MS



Special Singing—Henry Rodriguez, CA

Assembly Expense Offering

World Mission Program



Recognitions

Special Presentation: Caladonia church

Message: “Reaching Out with Passion”

(Mk. 1.41)—Leyre Hernandez, Field Secretary



Message— “Reaching Out in Wisdom”

(Prov. 8.1-36; 11.30)—Pete Sarry, CA



—Parade of Nations—

Sunday Morning

9:30 a.m. Sunday School Lesson—Stephanie Ferrell, TN



Message—“The City of God”

(Is. 60.14; Mt. 5.14)—Daren Childers, KY



Sunday School Program

—Mandy Thompson, director



Children’s Ministries Program

—Kara Spicer, director



—Assembly Choir—

Message—“Go . . . compel them to come in”

(Lk. 14.23)—Scott Neill, SC



Announcements

Appointments

Consecration Service

Song: “Heaven Will Surely Be Worth It All”

—led by Becky Land



Heaven will surely be worth it all.
Worth all the sorrows that here befall;
After this life with all its strife,
Heaven will surely be worth it all.

Assembly Appointments

2024-2025

International Executive Council _____

Field Secretary _____

Field Secretary _____

Field Secretary _____

World Mission Director _____

General Treasurer _____

Executive Secretary _____

Department of Education/Media Ministries _____

Assistant Publisher _____

Shepherding Ministries Director _____

School of Ministry Institute Director _____

Fishers of Men Director _____

Ladies Ministries Director _____

Sunday School Director _____

Sunday School Literature Editor _____

Senior Ambassadors Director _____

Youth Ministries Director _____

Children's Ministries Director _____

Camping Coordinator/Advisor _____

Voice of Zion/SYNC Booster _____

Tract Ministries Director _____

National Evangelist _____

National Evangelist _____

**See pp. 105-109
for Assembly Appointments**

Committees

Assembly Business

Chairman _____

Doctrine

Chairman _____

International Properties

Chairman _____

General Trustees _____

National Overseers

1. Argentina _____
2. Bangladesh _____
3. Benin _____
4. Bolivia _____
5. Brazil _____
6. Burundi _____
7. Cambodia _____
8. Cameroon _____
9. Canada _____

**See pp. 110-120 for
International, National, and
Pastor's Contact Information**

10. Chile _____
11. Colombia _____
12. Costa Rica _____
13. Cuba _____
14. Democratic Republic of the Congo (DRC) _____
15. Dominican Republic _____
16. Ghana _____
17. Guatemala _____
18. Guinea _____
19. Haiti _____
20. Honduras _____
21. India, Mid-East _____
22. India, South _____
23. Ivory Coast _____
24. Kenya _____
25. Kenya, South _____
26. Liberia _____
27. Malawi _____
28. Mexico, North _____
29. Mexico, South _____
30. Mozambique _____
31. Myanmar (Burma) _____
32. Nepal _____
33. Nicaragua _____
34. Nigeria _____
35. Pakistan _____
36. Paraguay _____
37. Peru _____
38. Philippines _____
39. Rwanda _____
40. Sierra Leone _____
41. South Sudan _____
42. Tanzania _____

- 43. Thailand _____
- 44. Togo _____
- 45. Uganda _____
- 46. UnitedStates _____
- 47. Uruguay _____
- 48. Venezuela _____
- 49. Zimbabwe _____
- 50. Zambia _____

State Overseers

United States:

- North Carolina/South Carolina _____
- West Virginia/Virginia/Pennsylvania/Maryland _____
- Indiana/Kentucky/Michigan/Illinois _____
- Tennessee/Georgia _____
- Mississippi/Alabama/Louisiana _____
- Idaho/Wyoming _____
- Colorado/Kansas/Missouri _____
- Texas/Arizona/New Mexico _____
- California/Nevada _____
- Oregon/Washington _____

The General Assembly, Presiding Bishop, Chief Elders, and Theocratic Government

The General Assembly is an extraordinary event because 1) it represents the universal [catholic] expression of the church in worship, fellowship, and decision-making; 2) it is a factor in the unity and progress of the church; 3) when in session, it is the highest tribunal of authority on earth under Christ in matters of faith, biblical interpretation, church government, practice and discipline 4) it is informed and guided by the presiding bishop and chief elders of the church (Acts 15.2, 6; 16.4; 21.17-20).

The **presiding bishop** is the chief elder among elders, “*bishop of bishops*,” “*first among equals*” in the hierarchy of the church’s governmental structure (Mt. 20.27). He presides over [moderates] the General Assembly. In counsel with the “*chief men among the brethren*” (Executive Council), he acts on behalf of the church when the Assembly is not in session. Even in the General Assembly, these elders [**presiding bishop** and “*chief men among the brethren*”] provide structure, order, and leadership in the discussions and decision-making process, and they also “*ordain the decrees for to keep*.” James, the Lord’s brother, was the presiding bishop, recognized as such shortly after Jesus ascended back to the Father, and he continued in this position until his martyrdom (Acts 15.13-20; 21.17; 1 Cor. 15.7; Gal. 2.9; Jas. 1.1). He thus held this position apparently for about thirty years. Besides the evidence given in Scripture, there is overwhelming evidence in the early church fathers who flourished between the end of the first century to the end of the fourth. Clement of Rome (probably the same Clement mention in Phil. 4.3), Hegesippus, Clement of Alexandria, Origen, Eusebius, et. al. all claimed that James, the Lord’s brother, was made Bishop of Jerusalem and as such “*ruled all the churches everywhere*” until his martyrdom.

The General Assembly in Acts 15 was a special called event. Significantly, it was convened only one time in the New Testament at Jerusalem. It would seem a stretch to consider the meetings recorded in Acts 1.13-26 and 6.1-7 to be general assemblies. In our tradition of the faith in Zion Assembly, the General Assembly beginning in 1906 became an annual event. It represents

the one time of the year [unless there is a special-called Assembly] that ministers and members from all over the world assemble in the name of Christ to bind and loose on earth what God has bound and loosed in heaven (Mt. 16.19; Acts 15.1–16.5). All present consecrate themselves to find the perfect mind of Christ in all matters of faith, government, and discipline. This is why in Jacob’s words the church is a **“dreadful place”** (Gen. 28.16-17); for it is at this special time that the church led by the presiding bishop and chief elders acts in an official capacity as God’s *ekklesia* [**“church”**] having been ordained and authorized by Christ to do so (Mt. 16.18-19; 18.18-20; Mk. 13.34; Lu. 19.13; Jn. 20.23; Acts 15.1-29; 16.4-5). In this special meeting, the ministers and members reason together with God and one another (Is. 1.18; Acts 15.6-19, 28); look judiciously into the Holy Scriptures (Acts 17.10-11; and compare Acts 15.15-18 with Amos 9.11-12); and seek diligently for the Spirit’s illumination until an understanding is reached in harmony [**“one accord”**] with the Scriptures and the presiding bishop and chief elders (Acts 15.28-29; 16.4). Then, having come to this understanding, all agree to **“walk by the same rule,” “mind the same thing,”** and have **“the same judgment”** (1 Cor.1.10; Phil. 3.16; Is. 52.8), that is, the whole body of the ministers and members commit themselves to live and walk together as one body in Christ according to the Scriptures and the decrees of the sacred meeting.

Because the Bible is the supreme objective authority of the church, the General Assembly correspondingly is “a judicial body only” in matters of faith, government, practice, and discipline, that is, the General Assembly does not legislate but rather interprets the Bible to understand the will and purpose of God. Since the decrees of the General Assembly are binding on the ministers and members (Acts 16.4; Rom. 16.17), they must be shown to be either explicitly or implicitly in harmony with the teachings of Christ and the apostles and elders.

Again, the biblical model for the General Assembly and our judicious process is found in Acts 15.1-16.5. Here the apostles and elders gathered with the whole church (vv. 1-4, 12, 22-23, 28), and prayed and deliberated with the help of the Spirit until all were able to **“see eye to eye”** in harmony with the guidance of the presiding bishop and chief elders, most especially the elders **“who labor in the word and doctrine”** (Acts 6.2,4; 1 Tim. 5.17).

The Assembly is thus led and guided by the “*chief men*” of the church (vv. 1-4, 6-17, 22-27). Thus, it is said that the decisions made in the council in Jerusalem “*pleased the apostles and elders and the whole church*” (vv. 22), and again, “*for it seemed good to the Holy Ghost, and to us*” (v. 28). Then on this basis, all agree to live and walk by the decrees [*dogmas*] of the Assembly which are ordained by the presiding bishop and the elders. And, accordingly, the churches are established in the faith and increase in number daily (16.4-5).

Corporate counsel is thus an underlying principle upon which the government of the church is established. The General Assembly is made up of ministers and members from around the world whom Providence has blessed to participate in the proceedings. The wise man wrote, “*Where no counsel is, the people fall: but in the multitude of counselors there is safety*” (Pr. 11.14), and again, “*Without counsel purposes are disappointed: but in the multitude of counselors, they are established*” (15.22).

Every male minister and member of the church in good standing is invited to participate in the decision-making process; the women also contribute through prayer and in consultation with their husbands and elders (1 Cor. 14.28, 34; 1 Tim. 2.11-12). This is based on the premise that everyone in good standing is regenerated and indwelt by the Holy Spirit, who leads and guides into all truth and righteousness (Jn. 14.26; 15. 26, 16.12-15; 1 Cor. 2.1-16). All stand together spiritually therefore as equals before the Lord (Gal. 3.28; Rom. 10.11-13; 1 Cor. 12.12-28; Col. 3.11). Even so, all do not stand on equal footing regarding the callings and gifts of God in the government, ministry, and decision-making. For example, “novices” do not stand on equal footing with bishops and deacons (1 Tim. 3.6), and the roles of men are distinguished from the roles of women in the decision-making process (1 Tim. 2.8-14; 3.1-5). The bishops and elders are called, set apart, and enabled by God to lead and guide the church (1 Tim. 3.1-13), that is, bishops are qualified to “*teach,*” for they are called and ordained to “*labor in the word and doctrine*” (2 Tim. 3.17), and the deacons assist the bishops [pastors]. The elders are therefore set apart and distinguished for this purpose. Thus, Paul in his letter to the Philippians distinguishes the bishops and deacons from “*all the saints*” in his greeting (Phil. 1.11). It is a startling illumination to realize that in all the New Testament, there

was apparently only one General Assembly convened, and it appears to have lasted for less than one day. This means the Apostles and Elders, and their successors ruled the church for more than fifty years without requiring a General Assembly. This revelation all the more exalts the eldership of the church, led by James, the Lord's brother, Peter and John, and other chief men among the brethren. Accordingly, it puts great weight and responsibility upon elders to remain humble and consecrated through prayer and meditation upon the Word of God.

When Rehoboam was made king in the Old Testament theocracy, it is said that all Israel came to Shechem to make him king (1 Kg. 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 heeded rather a select counsel of the *“young men who had grown up with him”* (vv. 8-10), which signified that Rehoboam was partial in his decision-making and succumbed to the opinion of the young men who were actually opposed either wittingly or unwittingly to the will of God. Indeed, those young men typically were full of themselves: arrogant, boastful, and harsh in their judgments (vv. 10-14).

It will be noticed further, regarding the house of God under Rehoboam, that ultimately the will of God is all that really matters, and His will is best discerned and understood by the elders and men and women who have consecrated themselves to the Lord. In any case, God always ultimately has His way—sometimes despite 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 this division was foreknown in the divine counsel and prosecuted according to the will of God. See the prophet Ahijah's prophecy (1 Kg. 11.29-39). God's fixed purpose in and through David was fulfilled in Christ through the southern kingdom of Judah; nothing could prevent that! Likewise, God's true church today is foreordained to succeed in her mission and purpose, nothing can prevent that! (2 Chron. 7.13-22; Is. 30.1-16; 60.1-5; Jer. 18.1-11; Ezek. 37.1-14; Mt. 16.18; Eph. 5.26-27). The church under the spirit and terms of the New Covenant operates as *“the habitation of God through the Spirit”* (Eph. 2.22). The ministers and members form the temple of God and are unified spiritually through the

indwelling power and wisdom of the Spirit and the Scriptures. This is the key to theocratic government—the indwelling graces and gifts of the Spirit being allowed to prevail in the church in harmony with the Scriptures. Again, it should be emphasized that among the highest gifts in the church are the gifts to oversee [govern/rule] the church; to feed, nourish, discipline, and perfect God’s people (Mk. 13.34; Lk. 19.13; Acts 2.47; 1 Cor. 4.16; 11.1-2; 12.28; Eph. 4.7-16; Phil. 4.17; 1 Thess. 1.6; 2 Thess. 3.7-9; Heb. 13.7, 17).

Now observe: the apostle Paul, by his own admission, was **“not a whit behind the very chiefest of the apostles”** (2 Cor. 11.5; 12.11-12) and in a peculiar way was called and chosen by the Lord for a special purpose (Acts 9.11-16; 2 Cor. 11.5; Eph. 3.1-10); yet he saw the need to report to James and the elders in Jerusalem—men of **“reputation”** and standing in the church, in order to maintain divine order and unity (Acts 21.17-26; Gal. 2.1-2, 9). Even among the apostles there was thus a hierarchy of government and administrative authority. Timothy, Titus, and scores of other elders and ministers were subject to the oversight [rulership] of Paul. Paul was subject to the oversight of James, Peter, John, and the chief elders at Jerusalem (Acts 12.17; 15.13-21; 21.17-26; 1 Cor. 15.7; Gal. 2.11-14), and James, Peter, and John were subject to God and the decrees of the General Assembly—that is, the resolutions adopted by the whole body of the church assembled in duly-ordained order (Acts 15.22-23; 1 Cor. 12.12-28).

The role of the Holy Spirit in the government and divine order of the church is indispensable. He is the ultimate wisdom and power of the church, revealing the Headship of Christ and His ultimate authority. Thus, He does not speak for Himself but for Christ, who in turn speaks for the Father (Jn 5.19-43; 14.26; 15. 26; 16.12-15). He creates a spiritual dynamic within the church that unites the ministers and members together intrinsically in one body of Christ. Even before the Spirit was poured out on the day of Pentecost, the 120 were in **“one accord”** because they had been sanctified and were **“continually in the temple praising and blessing God”** (Lu. 24.53). The essential key to the spiritual unity and power of the church is therefore in sanctification and the anointing of the Holy Spirit; which enables us to maintain a consecrated devotion to Christ, and also enables every man to abide in his own calling in the

divine order (1 Cor. 12.12-28). When everyone's ego is crucified, then Christ is free to rule supreme—the kingdom of God prevails! Christ thus says in His prayer to the Father, ***“Sanctify them through thy truth . . . that they all may be one . . . And the glory which you gave me I have given them . . . that they may be made perfect in one”*** (Jn.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 . . . and great grace was upon them all”*** (Acts 4.32-33). Likewise, the key to God's glorious government in this last day's Zion depends on our willingness to allow the Spirit and the revelation of the Scriptures to hold sway over us in matters of faith, practice, and government: and in the fulfillment of the church's mission in the world. The apostle Paul understood this divine principle and encouraged the church 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”*** (Eph. 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”*** (vv. 4-6).

We see then that it is imperative to stir up the graces of Christ within us and labor in prayer to cultivate a heavenly atmosphere in the place where we meet to deliberate and act for God. The power fell on the day of Pentecost because the elders with all the brethren were together ***“in one accord in one place”*** (Acts 1.14; 2.1, 46; 4.24; 8.6; Phil. 2.7), and because they answered God's call and humbled themselves until they were of ***“one heart and one soul and great grace was upon them all.”***

Now you may be saying in your thoughts, this section of the address really exalts the elders. Precisely. Because the Scriptures tell us to do so (1 Tim. 5.17; 1 Thess. 5.12-13; Heb. 13.7, 17). In our history, we have tended to swing the pendulum of church government from one extreme to the other. In the beginning, in our first 25 years, we tended to embrace a democratic or congregational form of church government; and even tended toward an individualism. Then beginning about 1912 we began to exalt an episcopal form of government which led to the disruption of the church in 1923.

Now, one hundred years later we can see by hindsight and experience a more perfect form of church government—a more perfect theocratic order. The elders indeed should be **“very highly esteemed in love for their works sake”** (1 Tim. 5.17; see also 1 Cor. 9.1-14; Phil. 2.25, 29; 1 Thess. 5.12-13; 1 Tim. 3.1-16; 5.1; Heb. 13.7, 17); but all the ministers and members should have a mutual respect, for all have the Holy Spirit who abides within us to teach and lead us in all truth and righteousness. There must be, therefore, a deep sense of humility that permeates the whole body of the church (Eph. 4.1-3).

“The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God’s heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble” (1 Pet. 5.1-5).

Should we expect God’s blessings to fall on this last day’s Zion on the basis of anything less than that upon which He blessed the New Testament Zion? Surely not. It is an old principle that cannot be transgressed if we expect the blessings of God to be upon this last day’s house: **“Behold, how good and how pleasant it is for brethren to dwell together in unity! . . . for there the Lord commanded the blessing”** (Ps. 133.1-3).

We fully expect the prophets’ and apostles’ vision of the last day’s church to be fulfilled in Zion Assembly: **“The glory of this latter house shall be greater than that of the former, says the Lord . . . and in this place I will give peace** (Hag. 2:9). **“ . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy an without blemish”** (Eph. 4.4-16; 5.26-27)

—WHP

Assembly Sites

2004 - 2024

Ramada Inn & Convention Center, Pigeon Forge
Site of First Annual Assembly 2004



United Christian Church, Cleveland, TN
2nd, 6th, 7th, 10th, & 12th - 16th
Annual General Assemblies



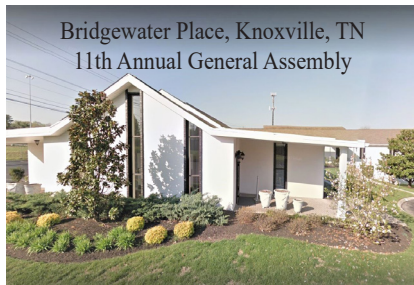
T.L. Lowery Center, Cleveland, TN
8th Annual General Assembly



Living Word Church, Cleveland, TN
9th Annual General Assembly



Bridgewater Place, Knoxville, TN
11th Annual General Assembly



Int'l Ministries Complex, Cleveland, TN
3rd-6th, 9th, 17th-21st Annual General Assemblies



Assembly Program Adjustments

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

*Note: The Presiding Bishop read the various sections
of his address throughout the Assembly.*

Administrative Adjustments

Additional clerks who served throughout the Assembly:
Haley Pigford, Juanita Pyles, Faye Davis, Pam Jones,
Alice Jone, Kari Snyder, Nadia Garcia.

[Absent: Julia Massey, Sandy Morris,
Rosa Nicholson, Judy Floyd]

Additional Administrative assistance
Usher [Jerry Nichols and John Bolin, absent]

Tuesday

Jorge Estroz delivered a welcome (Elizabeth Spicer not present);
Added: Presiding Bishop inserted Section 1 of his Annual Address;
Added: Congregationals by Henry Rodriguez—"I'll Fly Away" and
"Oh I Want to see Him;"
Added: Altar Invitation given by Presiding Bishop

Wednesday - None

Thursday

Added: Presiding Bishop gave Section II of Annual Address;
Added Testimonies: Danny Wilson, Pedro Boss,
Joanes Oboo, and Yomi Adekunle;
Trevor Graves sang (Renfroes not present);
After healing line, a march occurred
Added: Rick Ferrell led testimony service:
Eddie Davis, Glenda Major, Haley Pigford, Jorge Estroz,
Pedro Boss, Rosa Nicholson, and Nadia Garcia

Friday

Added: Canada Delegation sang specials;
Added: Erwin Family sang;
Took in two new members: Paul Tenant and Jacob Brown

Saturday

No Doctrine report given;
Added: singing by Kim Erwin, Alicia Harris, and Kari Snyder:
“When we all Get to Heaven” and
“We Shall Wear a Robe and Crown”;
Added: Made an amendment to Section X of the ABC report
to add Nathan Bonillia as a member;
Wilma Carter took up a 2nd offering for Presiding Bishop, raising
another \$1,117.00;
Added a skit by the Caledonia church

Sunday

A spirit of worship broke out as the choir sang. Scott Neill dismissed
his program and continued with worship.

Ordination of Ministers

Bishops: Leyre Hernandez, Pedro Boss, Eugenio Cespedes,
Ivan Freddy Garcia

Deacons: None

Evangelists: Elizabeth Spicer, Jack Ferrell, Sam Ferrell

Exhorters: Lynn Weatherly, Annette Morris, and
Haley Pigford

Healing Line: 77

Registered attendance: 216
(Actual: 231 was recorded Friday evening)

Achievement Awards

2023-2024

October 2023 World Missions

Greenville, SC	\$16,400.00
Cleveland, TN	\$11,672.38
Idamay, WV	\$7,100.00

March 2024 World Mssions

Greenville, SC	\$17,300.00
Cleveland, TN	\$14,134.73
Crossville, TN	\$7,630.00

2nd Sunday Missions

Cleveland, TN	\$2,814.00
Idamay, WV	\$2,770.00
Crossville, TN	\$2,303.00

School of Ministry Institute

Greenville, SC	\$913.79
Cleveland, TN	\$756.00
Idamay, WV	\$660.40

Sunday School

Kingstree, SC	\$3,355.62
Idamay, WV	\$2,048.37
Taylors, SC	\$1,853.85

International Staff Reports

21st Annual General Assembly

Presiding Bishop's Report to the 21st Annual General Assembly August 27–September 1, 2024

“. . . and lo, I am with you always, even to the end of the world [or to the end of this age].”

“I will never leave you nor forsake you.”

These passages have been a great comfort to me throughout this year. It is reassuring, to be sure, knowing that the Lord is willing and able to bear our burdens and carry our sorrows, and to sustain us in all our trials and afflictions.

Besides the normal day-by-day oversight of the ministers and churches, my time and energy again this year were spent a great deal in writing: including regular articles and messages for the *VOZ*; materials for SMI; and Volume I of *God, The Church, and Revelation*. This book is the reworking and update of a single volume book I wrote in 1985 for Tomlinson College. When completed it will be a Systematic Theology, rewritten and updated with our envisioned Bible College [Zion Assembly Bible College and Seminary] in view. I have also written with the assistance of our executive secretary, Wanda Busbee, and mission correspondence assistant, Renetta Kelton, many emails and letters to national and state overseers, pastors and churches regarding the overall work of the church and issues requiring disciplinary action.

Another area that consumed much of my time energy was overseeing and arranging for the maintenance of the International Offices and Ministries Complex. On this score, I owe a great deal

to the assistance of Pastor Nathan Bonilla, Steve and Glenda Major, Jim Orange, and several of our faithful members and friends in the Cleveland church. Regarding the upkeep of our property on the outside [about three acres], Glenda Major and her husband Steve, and Bill Reid have been an outstanding blessing and at their own expense.

To the degree that I have been able to fulfill the responsibilities and expectations of this sacred position, especially regarding the “care [for] all the churches,” I owe all to the grace of the Lord. Again, with the assistance of our executive secretary, Wanda Busbee, and mission correspondence assistance, Renetta Kelton, I have answered all correspondence and phone calls that have come into the office (roughly 500 letters and e-mails and hundreds of phone calls) and kept up a regular correspondence with the overseers and ministers. I served as editor-in-chief of our church magazine, the Voice of Zion; worked closely with the national/state overseers and pastors in overseeing and building up the churches and missions [all 1127 of them!]. I counseled and acted upon several disciplinary situations in several states and countries. These things always preoccupy much of my time, but are a necessary part of our work of overseeing God’s church. By the grace of the Lord, every disciplinary and administrative problem was addressed and solved to the best of our ability. Most of the cases were addressed in counsel with the assistance of the state or national overseer. In two cases the assistance of the Executive Council was needed. In four instances, a minister had to be removed from his position, and in fourteen instances, licenses had to be revoked. But in all the cases, it may be said in good conscience [the Holy Ghost as witness], we did our best to act in love and with compassion as well as with justice and mercy in the best interests of the church overall.

The General Staff and international department heads and assistants are to be commended for their cooperation and hard work. If I mentioned all the names here, there are about twenty. Again, Sister Busbee is worthy of special mention: for much of

the international correspondence of the church [nationally and internationally] crosses her desk and in many instances demands her attention and response. I want to mention again Brother Bonilla. In his appointed position as the pastor of the Cleveland church, and international appointments as SMI superintendent, director of Education, and director of Media Ministries he has had his hands full and has been an invaluable assistant. Being bilingual, he has also helped in communications with Hispanic brethren in Latin countries. Finally, Vernon Johnson should be mentioned. Though has been with us for only a couple of months, he has proven to be invaluable as an office assistant and helping in many other ways around the International Offices. Every name mentioned and several others not mentioned are all hard workers and always anxious to do whatever is needed and helpful to advance the church and her work. I feel like a cheer for them all is in order here.

Special commendations to the regional and national overseers and pastors are also in order here: for almost all have been cheerfully cooperative with the Presiding Bishop in the promotion of the work. Some of these have sacrificed much to move the work forward throughout the world. I want to take this opportunity also to commend the companions of our overseers and international workers, for they minister and attend to their husbands/wives so that they may in turn minister and attend to others.

I served as president of the California and Cleveland schools; planned and moderated the 20th Annual General Assembly. My travels this year included trips to ten states: CA, AL, MS, FL, WV, KY, TN, and NC [some of these several times] to assist the overseers and pastors in the work.

My work connected with SMI included helping to organize and plan materials; write and teach several lessons for the schools in California and Cleveland. Also attended and participated in one of the regional and state conventions in the United States.

I praise the Lord for the progress made this year. Some of our ministers planted, others watered; but in everything God gave the increase!

The following are some personal statistics regarding the work. I offer these to make myself accountable to this honorable body.

Sermons Preached.....	125
(includes written messages and lessons taught)	
Converted.....	8
Sanctified.....	6
Holy Ghost Baptisms.....	3
Added to the church.....	9
Baptized in Water.....	3
Tithes paid.....	\$5,840.00
Offerings given.....	\$7,955.00
Miles traveled.....	37,200
Churches visited.....	12
Regional Conventions Attended.....	2
General Assemblies moderated.....	1

I wish to thank everyone for your prayerful support, kindness, and cheerful cooperation. So many of you have assisted me in so many ways to promote the work. The Lord has the record, and will reward us shortly according to our works. May the Lord bless and keep you in His love and mercies.

Humbly submitted,



Wade H. Phillips

2024 Recipients
Presiding Bishop's Commendation Award

Scott and Vicki Neill
Pete Sarry
Daniel and Isabel Urcadiz

The following have been recipients of this award:

2012

Honorio Garavito, CA
William (Bill) Reid, TN
Joshua Amara, Africa

2018

Charles and Mary Barker, IN
Clifford and Becky Kelton, MS
Robert and Maria Llaneza, NC

2013

Marie Spurling Crook, TN
Miguel Garcia, Sr., CA
Dale L. Phillips, TN

2019

Richard and Kim Merrill, OR
Becky Land, SC
Dave and Judy Ashley, WV

2014

Yomi Adekunle, Nigeria
Glenda Major, CA
Danny Ramirez, CA

2020

Dave & Deanna Sanner, WV
L.W. & Wilma Carter, VA
Jose Manuel Lazano, CA

2015

Robert Barron Ramirez, CA
Wanda K. Busbee, SC
Alice Jones, TN

2021

Rick and Stephanie Ferrell, TN
Ambrosio "Roberto" Lopez, CA
James "Jim" Orange, TN

2016

Jeanette Surratt, SC
Donna Pounders, MS
Saintainel Hostelus, Haiti

2022

Allen and Mandy Thompson, MS
Joseph and Julie Steele, TN
Lynn Weatherly, AL

2017

Ricky Graves, KY
Gavan McDonald, SC
Zachary Snyder, AL

2023

Josúe and Claudia Hernandez, CA
Joanes Okal Oboo, Kenya
Rose Snyder, WV

2012 was the first year that the Presiding Bishop's Commendation Award was bestowed upon deserving members. It has since become an annual Assembly event.

General Treasurer's Report

21st Annual General Assembly

Greetings to the 21st Annual General Assembly, glory and praise be to God for the wonderful deeds he has done and will continue to do here in Zion Assembly Church of God. It is with great joy to be standing before you as your General Treasurer. I am thankful for the patience and love that has been shown to me here at the General Offices and the local church in Cleveland. I would like to express my appreciation to Sister Tiffany Major who has supported, trained and encouraged me. I want to give recognition to Pastor Ambrosio López for teaching me the importance of being faithful and understanding the responsibility that there is in God's church.

I want to commend all pastors and churches for your support in the work of the church through the General Offices. Colossians 3:23-24 "And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." It has taken all the members of the church to get where we are today and it will take all of us to fulfill the Great Commission.

As your General Treasurer it is my responsibility to manage the financial aspects of the church's international offices and to present the annual Treasurer's Report, showing the financial picture of Zion Assembly Church of God. The following document summarizes the account totals of this past fiscal year.

Respectfully Submitted,
Nadia García
General Treasurer

Zion Assembly Church Of God
21st Annual General Assembly
Financial Summary
July 1, 2023 - June 30, 2024

Summary Of Accounts						
Accounts:	Balance Forward	Income	Account Transfers-In	Account Transfers-Out	Expenses	Ending Balance
SmartBank (Operating)	647,755.45	666,963.77	28,932.46	88,809.43	731,635.32	523,206.93
SmartBank (Missions)	2,051.94		88,809.43	85,073.22		5,788.15
SmartBank (PayPal)	43.06	613.20	28,276.20	28,932.46		2,810.71

Accounts: Misc.	Balance Forward	Received	Transfer to PayPal Checking	Expenses & Fees	Ending Balance
PayPal Online	125.83	30,093.50	28,276.20	656.26	1286.87
Petty Cash	0.00			0.00	0.00

Fund Balances in Operating Account					Income Statement
Fund	Balance Forward	Income / Transfer In	Expenses / Transfers Out	Ending Balance	Year Ending June 30, 2024
Emergency	24,803.21	2,751.10	300.00	27,254.31	Total Contributions: \$ 675,562.63
IPBF	203,963.38	115,091.85	307,933.27	31,842.72	
(IPBF trf. in from Mission)		20,720.76			Total Expenses: \$ 795,129.75
IYC Retreat	2,525.69	971.00		3,496.69	
Ladies Retreat	9,178.88	121.00	1,659.25	7,640.63	Net Income: \$ (119,567.12)
Missions	172,854.04	229,035.43	198,363.53	174,703.25	
(Mission trf. out to IPBF)			20,720.76		
(Mission trf. out to Tithes)			1,959.62		
(Mission trf. out to Y-M)			6,142.31		
School Of Ministry	26,584.20	13,332.47	24,477.60	15,439.07	
Sunday School	44,568.21	26,166.42	6,900.00	63,834.63	
Tithes	148,683.95	265,767.40	234,073.82	182,337.15	
(Mission trf. in to Tithes)		1,959.62			
Voice of Zion	12,745.89	8,123.09	4,987.25	15,881.73	
Youth-Media	5,465.46	5,604.01	16,435.03	776.75	
(Mission trf. in to Y-M)		6,142.31			
TOTALS	651,372.91	695,786.46	823,952.44	523,206.93	

Note- expenses include a roof repair, necessary systems upgrade for translations & live streaming,
and substantial payments on IPBF loan to reduce interests

Youth Camp Report

Greetings in the name of our Lord and Savior. It is truly a privilege to serve in Zion's Camp Ministry.

What makes Zion's Camp Program different?

RIGHT DOCTRINE

Colossians 2:6-7 says, "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

THE MISSION: to provide an environment and experience that fosters Spiritual Growth.

THE GOAL: to see our youth ROOTED and BUILT UP in Christ and His church.

This ministry is essential in developing young leaders for service in the local body and community through

-Evangelism: Reaching the Lost. Camp is a great time of revival, leading souls to Christ. It's a wonderful opportunity to win youth in your community. Young people draw other young people.

-Discipleship: Teaching the Saved. Camp is an insulated platform to teach RIGHT DOCTRINE to our children and youth. It provides an environment conducive to spiritual growth.

-Training: To equip our youth with the needed tools to serve in God's church. Learning about ministry and how to minister: leading worship, teaching, preaching, witnessing and serving in other support ministries in the church.

-Networking: Helping young people make the right connections and build lasting spiritual relationships with leaders and their peers. It is necessary to promote support and unity in the church and teach youth to make connections in their community that will draw souls to Christ and His church.

The following were Youth Camp events and Rallies conducted in 2024:

IYC

Theme: Endure to Reign

Dickson, TN

Attendance: 74

California Winter Retreat

Theme: 5 stones - 1 Samuel

Jan 19-21

Attendance: 30

CAMP RALLIES

March 23, 2024

Pineview Elementary

Rockwood, Tennessee

Attendance: 52

April 27, 2024

Rialto, CA

Attendance: aprox 60-70

May 25, 2025

Caledonia, MS

Attendance: 29

CAMPS

June 7-9 Victory Campground; Moreno Valley, CA

Camp Coordinator: David Hernandez

Teen Camp Director: Ingrid Soto

Kids Camp Director: Celina Alcazar Abrego

Camp Coordinator Assistant & Registration: Pete Sarry

Kids Camp:

Theme: Soldiers of Christ

Total campers 20

Total Staff 12

Teens Camp :

Theme: The Messiah

Total campers 17

Total Staff 12

Grand Total: 37 campers

Grand Total: 24 staff

Experiences: 3 saved, 1 sanctified, 3 reconciled to the Lord

There were many reports of drawing closer to the Lord.

July 15-20

Camp Jubilee and Camp Revelation Combined

Camp Hickory Hills

Dickson, TN

Theme: Dig, Discover, Defend

Campers: 40

Staff: 55

Total: 95

7 saved

3 sanctified

3 filled with the Holy Ghost

8 healed

37 baptized

1 joined the church

82+ reported blessings in the altar throughout the week

TOTAL CAMP STATS

77 campers

79 staff

TOTAL: 156

Upcoming Camp Events / Exciting News:

OCTOBER:

Alabama / Mississippi Camp Rally

(At new facility)

Eastern Region Weekend Camp

West Virginia

IYC

JANUARY 2025:

West Coast Winter Retreat

California

Jan 10-12, 2025

IYC Eastern

Dickson, TN

TBA

Respectfully submitted,

Kimberly Erwin

Zion Assembly Church of God

Camping Ministries Coordinator

Voice of Zion/SYNC Ministries Report

Greetings to the 21st Annual Assembly! Scripture instructs us to “give thanks for all things.” I thank God first of all, and then thank his people for the great things they have done (1 Thess. 5.18; Ps. 126.30). We as his church have been blessed.

This year, some of us have been in the “mouth of the Lion” and the “paws of death,” but thank God we are still here rejoicing today because of His great keeping power. We are a blessed people.

We report 314 subscriptions, 30 sync club members and 11 Lena King members. Along with that, General Headquarters is sending free copies to our regional overseers and national overseers. We are keeping our head above water because of your generous giving. If anyone would like to give a donation to this ministry, please feel free to. God will bless you for that.

My personal reports is as follows:

- 63 sermons
- 19 saved
- 1 sanctified
- 5 baptized with the Holy Ghost

I was sent to Tanzania in November to investigate conditions of leadership. The overseer had to be replaced, and the church was reorganized with 3 churches and 152 members. Today, it has 39 churches, 2,678 members, 182 who attended youth camp, and 1 new building. The church is moving forward.

I attended a few days of both the East and West schools of SMI. I attended the Eastern Youth Convention, wrote quarterly letters to pastors and leaders, as well as attended 3 executive council meetings, and preached in 3 independent churches. To God be the glory!

Respectfully Submitted,
L.W. Carter,
VOZ Booster

International Shepherding Ministries Report

Greetings to the 21st Annual General Assembly! It has been an honor and a privilege to have served as the International Shepherding Ministries Director this past year.

I have tried to visit as many churches as possible to boost the Emergency Fund and to encourage pastors. My personal report is as follows:

- visited six churches
- attended Ladies Retreat in Pigeon Forge
- assisted L.W. Carter in four revivals
- attended a few days of the SMI post graduate course
- attended two regional conventions
- served as Shepherding Ministries Director in my local church

My thanks go to all the local churches for their support of the Emergency Fund and for all the pastors in support of Brother and Sister Phillips' special days. Also, to Brother Carter for his support of my ministry and to Brother Phillips for his confidence in me to appoint me to this position.

Respectfully Submitted,
Wilma Carter,
Shepherding Ministries Director

School of Ministry Institute Report

This year has been a notably successful period for the School of Ministry Institute across multiple factors. Our institute continues to serve as a leading force in providing strong biblical instruction and eDective ministry training. This year, we have made a determined eDort to integrate these two vital components into the core work of the School of Ministry and the schools we endeavored to organize. Our primary objective for the schools within the School of Ministry Institute this year was to firmly ground our students in the foundational tenets of the gospel message. A prime example of this was our courses on the Ordo Salutis, or the order of salvation—a fundamental doctrine of the gospel that is increasingly neglected in contemporary Christian discourse due to inadequate teaching. Core doctrines such as conviction, repentance, regeneration, and justification, which were once upheld with great importance, are now gradually being overshadowed by superficial teachings that lack biblical deepness. Recognizing this troubling trend, we emphasized the necessity of returning to the basics of the gospel message, prioritizing the re-teaching and re-training of both our leadership and membership.

1. Latin-American Leadership Conference (School of Ministry Institute)

Immediately following the close of last year's General Assembly, we embarked on what would become a significant undertaking for our team: the planning and organization of a Latin-American Leadership Conference, conducted by the School of Ministry Institute. Our primary objective was to convene National Overseers from every Latin-American country where the church is currently established, bringing them together for an intensive week of biblical training across various domains. This conference aimed to equip each Overseer, many of whom are newly integrated into Zion Assembly, with a deeper understanding of the church's operations and the distinct qualities that set her apart as a peculiar people amidst the multitude of religious institutions in existence today.

Our original plan was to host this conference in Guatemala, where Bishop Valenzuela, the National Overseer for the church in that country,

had nearly completed all the necessary preparations. Unfortunately, due to political unrest, we were forced to cancel the event. However, our commitment to this conference remained unwavering, as we recognized its critical importance for the leadership in Latin America. In light of this, we are deeply grateful to Bishop Eugenio Cespedes, the National Overseer of Costa Rica, and his dedicated team for their swift and eDective eDorts in helping us reorganize and successfully host the conference in the beautiful country of Costa Rica.

With all preparations in place, we successfully convened in San José, Costa Rica, from February 4-10, 2024. We extend our gratitude to the distinguished team of instructors who contributed to the success of this leadership conference. The achievements of this school would not have been possible without the invaluable assistance of Bishops Todd McDonald, Zachary Snyder, Wade H. Phillips, Pastor José G. Monroy, and Sister Pam Jones, our Ladies Ministries International Director. From the outset, there was a palpable sense of excitement, as many of the National Overseers and participants had never before experienced a gathering of this nature, let alone one that spanned an entire week.

Each instructor delivered exemplary instruction, and they deserve commendation for their sacrifice and dedication in joining us in Costa Rica. I would like to express particular appreciation for Sister Pam Jones. She took the opportunity to meet with the women in attendance, many of whom were the wives of National Overseers, and led a time of teaching, encouragement, and a profound outpouring of the Holy Spirit. I am confident that this experience will leave a lasting impact on these women.

We must also acknowledge another indispensable team whose contributions were crucial to the success of this conference: our Spanish-speaking interpreters. We are profoundly grateful to Sister Daysi Abrego from California, Bishop Miguel Garcia Jr., and Sister Letty Garcia, whose encouragement was deeply appreciated by many. Our interpreters performed exceptionally well, not only in accurately conveying the messages and teachings of each instructor but also in fully immersing themselves in the same anointing and spirit as the teachers they were interpreting for. Their dedication ensured that the power and impact of the teachings were eDectively communicated across linguistic boundaries.

We are pleased to report the successful execution of our First Latin-American Leadership Conference. The event culminated in the graduation of 43 students, with over 60 participants attending our opening service. We had the honor of hosting nine National Overseers representing their respective countries, along with a representative from Colombia standing in for their National Overseer. Each session was marked by excellence, and we witnessed several powerful moments where the Spirit of God moved profoundly, resulting in an outpouring of the Holy Ghost. The presence of the Lord was undeniably with us. As we look ahead, it is our sincere hope that the incoming Director of the School of Ministry Institute for the next Assembly year will consider organizing similar Leadership Conferences to continue the vital work of educating and equipping our National Overseers.

2. Westcoast School of Ministry Institute

From April 7-12, 2024, we had the distinct honor of hosting our second session of the School of Ministry Institute for this year in Rialto, CA, marking our West Coast School. The theme for this year's West Coast School was "Understanding the Church and Its Mission." It was a privilege to fellowship with our brothers and sisters in this region. I extend my heartfelt gratitude to the exceptional team of instructors who accompanied us on this journey. This year's distinguished faculty included Bishop Wade H. Phillips, myself (Bishop Nathan J. Bonilla), Sister Wanda Busbee, and we were delighted to welcome a new instructor, Pastor Pete Sarry. Each instructor delivered their assigned topics with excellence, greatly enriching the learning experience.

I would also like to extend special thanks to our dedicated California team, whose efforts were instrumental in preparing the venue for this school. A particular note of gratitude goes to Sister Daysi Abrego, whose tireless work and coordination with her team were vital to the success of this event.

We were blessed with a total attendance of 78 individuals, including visitors. This year, we had 44 registered students, supported by 13 staff members, and welcomed 21 visitors. We are deeply appreciative of the students who graduated this year and commend them for their dedication and perseverance in achieving this significant milestone.

3. East coast School of Ministry Institute

Our most recent session of the School of Ministry Institute was our East Coast School, held from May 5-17, 2024, in Cleveland, TN, at our International Offices Complex. The theme for this year's school was "God's Church & Salvation." We placed significant emphasis on the mission of the Church and the doctrinal teaching of the order of salvation, recognizing their crucial importance in our ministry.

We were privileged to have a distinguished faculty of instructors this year, including Bishops Wade H. Phillips, Bruce Sullivan, Zachary Snyder, myself (Nathan J. Bonilla), and Sisters Renetta Kelton and Wanda Busbee. The curriculum covered vital subjects such as Evangelism, Support Ministries, Holiness, the Kingdom of God and the Church, as well as courses in Greek and Spanish.

We are pleased to report that a total of 38 students and 6 teachers participated in this year's school. We are equally honored that many of these students will be graduating at this year's General Assembly, marking a significant milestone in their spiritual and academic journey.

Conclusion and Vision for the School of Ministry Moving Forward

Reflecting on this year's accomplishments, it is evident that the School of Ministry Institute has significantly advanced the spiritual education and leadership development within the Church. The successful execution of our Latin-American Leadership Conference, along with our West Coast and East Coast Schools, highlights the crucial role this institute plays in equipping our leaders with a profound doctrinal foundation and a clear sense of mission.

As we look to the future, it is imperative that we build upon this strong foundation. My vision for the School of Ministry Institute involves a return to the rigorous and structured approach of our earlier Bible schools, later known as the 'Bible Training Institute' (B.T.I.). The success of B.T.I. was largely due to its consistent format, where students were continually exposed to the doctrine, purpose, history, and governance of the Church in every session. This consistent reinforcement enabled students to fully grasp and embody the vision of the Church of God as outlined in Scripture. It is my strong desire that we restore this model, and I am pleased to report that our current Presiding Bishop is fully supportive of this initiative.

We are also acutely aware of the emerging generation of young leaders who have already begun preaching and teaching the Word of God. Many of these individuals are filled with zeal and a genuine desire to serve the Church. However, without proper training and guidance, there is a significant risk that we may lose these promising future pastors, evangelists, and ministry leaders. Therefore, it is of utmost importance that the School of Ministry Institute evolves into a premier center for the training and development of leaders, more robustly than ever before. The urgency of this task cannot be overstated; the time to act is now, as the window of opportunity grows shorter.

To realize this vision, we will initiate a comprehensive rebranding of the School of Ministry Institute, aimed at incorporating the principles and methodologies that made B.T.I. so effective. Additionally, we will introduce correspondence courses through the School of Ministry Institute, providing individuals and local churches with the resources to deepen their understanding of Bible doctrine at their own pace.

By maintaining a steadfast commitment to the spiritual formation and doctrinal integrity of our leadership, we will not only fortify the Church's mission but also ensure that the transformative message of the gospel continues to be faithfully proclaimed and lived out in every community we serve. The future of the School of Ministry Institute is indeed promising, and with divine guidance, it will continue to serve as a cornerstone of spiritual and ministerial excellence within Zion Assembly Church of God.

International Sunday School Report

It has been an honor to serve in the capacity of Sunday School Director for another year. As Sunday School director I have worked alongside Bruce Sullivan, Sunday School editor, and Nathan Bonilla, Media Ministries Director, to ensure that Sunday School lessons for children, teens, and adults are available every quarter.

I created the large print versions of the adult English and Spanish lessons which are also available online. This past year, in addition to serving as the Sunday School Director, I served as church minister in Amory, MS, until May 2024. I taught our local teen Sunday school class and served as worship leader. I served as Camp Director for the South Central Region. I attended the Ladies Retreat in Pigeon Forge, TN, the Youth Convention in Cleveland, TN, and the Marriage Retreat at Fall Creek Falls in Spencer, TN. I ministered at the South-Central Regional Convention in Mobile, AL, and I served as camp nurse for Camp Jubilee in Dickson, TN.

Respectfully Submitted,
Mandy Thompson,
Sunday School Director

Top Three Churches Sunday School Offering		
1st Place Kingtree, SC \$3,355.62	2nd Place Idamay, WV \$2,048.37	3rd Place Taylors, SC \$1,853.85

This past year a total of \$26,166.42 was received from all the local churches to help support this wonderful ministry. (\$23,118.79 received last year). This is an increase of \$3,047.63 from last year!

Fishers of Men” Assembly Report

Sermons Preached – 85

Bible Studies Taught – 45

I wrote 12 articles called “Fishing Tips” for the VOZ magazine.

I prepared and taught lessons for SMI in Cleveland, TN.

I served as Sunday School Editor. In this role, I repurposed, edited, and issued 156 Sunday School lessons for the 2023-2024 year.

I served as Chairman of the Doctrine Committee.

I served as member of the Executive Council. In this role, I met several times with the Presiding Bishop and the other members of the council to offer advice or counsel to the Presiding bishop. Along with my international responsibilities, I served as pastor of the local church in West Pelzer, South Carolina.

Respectfully Submitted

Pastor Bruce Sullivan

Media Ministries Assembly Report

"So is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it." - Isaiah 55:11

This past year, Media Ministries has emerged as a powerful global platform, delivering the life-transforming message of Jesus Christ across the world. This report is not just a reflection of numbers but a testament to God's faithfulness in using the church to reach lives through innovative and impactful content. We celebrate these achievements while eagerly anticipating what God has planned for us in 2025.

2023 Media Ministry Relaunch

In August 2023, we embarked on a comprehensive relaunch of Media Ministries, focusing on four strategic phases:

1. Social Media Development
2. Website Enhancements
3. Program Expansion
4. Ministry Branding and Logos

Podcasting Outreach

We currently operate five podcasts:

- The Voice of Salvation (Spanish & English)
- The Voice of Zion (Spanish & English)
- The Voice of Salvation Ladies (Spanish & English)
- Ignited Youth Podcast

Plans are underway to launch the Ignited Youth Podcast in Spanish, further extending its reach.

2023–2024 Social Media Performance

Total Combined Reach Across All Platforms: 124,579 people

This marks a significant increase from the previous year, demonstrating expanding influence and engagement.

- **Significant Growth:** Collectively reaching over 124,000 people reflects the effectiveness of our content and strategy.
- **Diverse Audience:** Strong traction in both English and Spanish-speaking communities underscores our commitment to reaching a multicultural audience.

Vision for 2025 Audience Growth

1. **Double Our Reach:** By 2025, we aim to reach over 250,000 people by launching new campaigns, creating multilingual content, and enhancing global collaborations.
2. **Engage Globally:** We aspire to attract new viewers from diverse cultural and linguistic backgrounds through inclusive, dynamic content.

2023–2024 Content Engagement

- **Total Minutes Viewed:** 569,356 minutes (9,489.26 hours)
- **Total Content Interactions:** 15,565

Engagement Highlights:

- **Deep Engagement:** Viewers resonate strongly with our content, leading to sustained interaction and interest.
- **Growing Watch Time:** Over 9,400 hours of content consumed indicates meaningful engagement.

Vision for 2025 Engagement:

- **Increase Engagement by 75%:** We aim to reach over 27,000 interactions by introducing interactive content, live Q&A sessions, virtual events, and other initiatives to foster deeper connections.

Audience Demographics and Device Usage

Age Distribution:

- 18–24 years: 5.0%
- 25–34 years: 5.1%
- 35–44 years: 5.9%
- 45–54 years: 8.8%

- 55–64 years: 17.3%
- 65+ years: 57.9%

Gender Distribution:

- Female: 43.2%
- Male: 56.9%

Device Usage:

- Mobile Phone: 59.4%
- Television: 27.2%
- Computer: 10.6%
- Tablet: 2.9%

2025 Demographic Vision:

We plan to increase our reach by 50% by creating mobile-friendly, dynamic content while enhancing visual quality for television and computer users.

Vision 2025 Goals

1. **Double Total Reach:** Achieve over 250,000 people across all platforms by extending our global digital footprint, even in countries where the church is not currently established.
2. **Increase Engagement by 75%:** Foster active participation in ministry, such as expanding international involvement in the International Youth Conference.

Call to Action

As we look toward 2025, we invite everyone to join us on this exciting journey. Together, we can reach new heights, transform more lives, and make an even greater impact for the Kingdom of God.

This report reflects the incredible work God is accomplishing through Media Ministries and our collective commitment to spreading His Word. Thank you for your continued prayers and support as we move forward in faith and purpose.

International Ladies Ministries Report

Let me begin by saying it has been an honor and a privilege to serve as International Ladies Ministries Director of Zion Assembly this past year. I have been beyond blessed and with a humble heart let me say, I want to thank God for the opportunity to serve Him in this capacity and to work alongside the amazing women of Zion Assembly.

To say this past year went above and beyond my expectations would be an understatement as God opened doors to conduct ladies retreats and/or conferences outside of the United States. How excited we are that there were four countries that held their first Ladies Retreat and/or Conference! Each of these countries have made plans to continue their retreat or conference yearly, going forward with the work of the Ladies Ministries Department.

At this point I want to recognize and give special thanks to a friend for the donation of \$34,000.00. This individual who is not associated with Zion Assembly Church of God, and someone who I have personally known for many years, has asked to remain anonymous, yet earmarked these funds specifically for me to conduct mission trips. These funds made it possible for me to take teams to these countries which in turn allowed these events to be not only spiritually successful, but also spiritually fruitful.

Listed below are the events I was privileged to conduct or attended throughout this past year:

1. In September 2023, I, along with Sis. Kari Snyder traveled to Tanzania, Africa to conduct a Ladies Conference. Approximately 300 women attended this event and it was highlighted by ladies seeking more understanding of the Word of God. Each session was powerfully anointed by the presence of the Holy Ghost.
2. The U.S. Western Ladies Retreat was conducted in January 2024. Sis. Elizabeth Spicer and I traveled to Oxnard, California for this event. Sister Rosie Ramirez, the California Ladies Ministry Director did a wonderful job preparing and organizing this event. The theme was "Sitting in Heavenly Places". All in attendance experienced an amazing move of the Holy Ghost, as each one consecrated themselves to the Lord.

3. In February 2024, I was given the opportunity to attend the Cost Rica School of Ministry. In the Support Ministries Class I taught the lesson on Ladies Ministries. I was also able to meet with the precious ladies that attended this event to offer encouragement and anointed each one, praying for their work in the ministry.

4. Also in February 2024, I prepared and organized the U.S. Eastern Ladies Retreat which was held in Pigeon Forge, TN. From the very first session and throughout the retreat, the Holy Ghost moved powerfully. Each one in attendance felt the presence of the Lord in a life changing way. The theme was “Sitting in Heavenly Places” with an emphasis on “Welcome to the Table”. We truly experienced those “Heavenly Places” as we made our way to the table and feasted on the goodness of the Lord.

5. March of this year, I lead a team to Managua, Nicaragua. This was the first Ladies Retreat conducted in this country. The team consisted of myself, Sisters Daysi Abrego, Letty Rivera, and Nadia Garcia. Also joining us for the event was Sister Bernice Bonilla and Sister Ana Monroy. Each speaker was greatly anointed by the Holy Ghost and all in attendance were blessed. Every lady found their way to the altar, tearfully seeking the Lord.

6. In April 2024, I attended and spoke at the first Ladies Retreat held in Tecate, Mexico. This retreat was conducted by Sister Maria Urcadiz who is the National North Mexico Ladies Ministry Director. As in all the previously mentioned events, God once again showed up in a mighty way.

7. Finally, I lead a mission team to Cartagena, Columbia in June of this year to conduct their first Ladies Retreat. Sisters Daysi Abrego, Letty Rivera, and Bernice Bonilla joined me as part of the ministry team. Again, each session was powerfully anointed and every lady experienced the presence of the Lord. We also conducted two services on the street with God miraculously saving 15 souls! We also established their Sunday School program implementing Zion’s Sunday School curriculum.

As we are well into 2024/2025 church year, and to bring the assembly up to date, the last event was held this month in Puebla, Mexico. The team that went to this event consisted of myself, along with Sisters Daysi Abrego, Letty Rivera, and Nadia Garcia. Again, services were anointed by God and all were blessed by His presence.

The day after the retreat, we attended the South Mexico National Convention where I was asked to preach a message. With many highlights during this trip, there is one that I specifically want to share. Upon the completion of the National Convention, we traveled downtown to view the beauty of the city. During our drive the Uber Driver inquire why we were there and what we were doing. Upon learning we were ministers he made the statement, “I am a sinful man and have done many sins”. Continuing on with the conversation he informed us he was not happy in his current state and wanted a change in his life. We shared the gospel with him and he ask for prayer and received Jesus into his heart! The next day he was contacted and invited to attend the night service. He did attend that night, came forward for prayer and shared that he had plans to continue attending services.

I want to give honor to each one who served on a team. Their willingness and heart felt compassion was evident as they ministered. With great appreciation, I want to give thanks to these ladies for we could not have accomplished so great a task this year. May God richly bless each of them.

I have made every effort to stay connected with the ladies of Zion Assembly through phone calls, messenger, texting, and emails. As we close out this year and after all is said and done, I stand in awe, praising our Lord and Savior, Jesus Christ for all He accomplished this past year.

“For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.” Romans 11.36

Respectfully Submitted
Pamela Jones, Director

Senior Ambassador Report

“A merry heart doeth good like a medicine,” Prov. 17.2

Greetings to this 21st annual General Assembly. I am grateful for this time of fellowship and am anticipating with great joy all that the Lord has prepared to do among us this week. I thank the Lord for another opportunity to serve as the Senior Ambassador Director and to be a part of this wonderful support ministry.

If you go on the church’s website under “support Ministries, it says: “working together to build God’s church, each one providing a specific role to fulfill within the Body of Christ.” Seniors, you are valued and needed in Zion Assembly Church of God! My prayer is that God continues to strengthen and use you for His purpose and His glory; and that your journey becomes sweeter, richer, deeper, and fuller in Him each passing day.

I appreciate our Presiding Bishop, Wade Phillips, for entrusting me with this appointment, and especially for his guidance, kindness, and prayerful support. A special thank you goes to my husband, Cecil, for being my sounding board, encourager and prayer partner through it all.

I was blessed to attend the ladies retreat in Pigeon Forge, TN, as well as the 2nd week of the School of Ministry Institute here in Cleveland, TN, both of which were a great blessing.

Respectfully submitted,
Donna Pounders
Senior Ambassador Director

National Evangelist Report

Upon receiving the appointment of National Evangelist at the Leadership Conference held March 15-16, 2024, I was filled with a heart of compassion and a driving desire to see the church revived and to move forward in fulfilling the great commission. ***“Go ye therefore, and teach 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 whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”*** (Matthew 28.19-20)

Since this appointment, I have conducted two revivals, with the first being held at our Scottsville, KY church. Truly, the Holy Ghost moved upon the people, and the altars were filled with many praying to obtain a greater zeal for God. There were many visitors who attended and were blessed. Since the revival, the church is moving under the anointing of the Spirit of God, and the fruit of the work is being harvested with much zeal and joy. The second revival was held at the Amory, MS church. This was a time of great encouragement as the Spirit of God moved upon the people. All were blessed and experienced a new desire to go forward in reaching out to build the Kingdom of God and the church.

As we are well into the 2024/2025 church year, and to bring the Assembly up to date, I would like to report another revival held earlier this month at our Wilmington, NC church. God moved mightily among the people as the Spirit of God fell upon us. There were three new people who attended, and God opened doors for future ministering. Everyone was blessed with a new passion and committedness for the work of the Lord. I have also scheduled three more revivals for October 2024. I am looking forward with great expectation to see what the Lord has in store for His people.

It is my prayer for the Lord to revive us again, that we may rejoice in our God (Ps. 85.6). We are having revivals with the Holy Ghost fire igniting the church in such a way that brings joy and an eagerness to reach out to a lost and dying world; and to bring them in. Let's have revival! ***“He who continually goes forth weeping, Bearing seed for sowing, Shall doubtless come again with rejoicing, Bringing his sheaves with him.”*** (Ps. 126.6 NKV)

Respectfully Submitted,
Pamela Jones

International Executive Council Report

After the close of the 2023 General Assembly, the Council was fully represented at the Leadership Conference, March 2024 in Cleveland, TN. We also met three times in the office of the Presiding Bishop. Once in January and once in May during the School of Ministry Institute. The purpose of these meetings was to advise and discuss with the presiding bishop disciplinary actions against two licensed ministers. The third meeting was held in August to discuss the General Assembly.

It is our goal and purpose as set forth by the General Assembly to assist the Presiding Bishop through our collective council to generally oversee and rule the church. As we fulfill our duties this upcoming year and work with an eternal perspective to build the church of God around the world, we ask that you pray for the wisdom, discernment and spiritual fortitude of each member on this Council.

I want to take a moment, on behalf of the Council, and share with the church how thankful we are for your prayers over the last few months for Bishop Phillips. It is because of your prayers that he is able to be with us today and on the road to recovery. I want to publicly thank Sister Glenda Major who was instrumental in the care of Bishop Phillips during both his hospital and rehabilitation stays. I also want to thank Sister Wanda Busbee for her diligence in making sure the International Offices continued to operate and function while he was away. Although absent physically from the office, he was not absent in spirit and drive, and Sister Wanda continually kept him informed on matters of the church and also facilitated bringing him church business at his request, for he was able to work on while recuperating. We praise the Lord for answering prayer.

I'm reminded of the Psalm of David: (Psalm 145:1-5 KJV) "I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the LORD, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works."

Respectfully Submitted, Rick Ferrell, Secretary

Committee Members: Wade H. Phillips, L.W. Carter, Joseph Steele, Scott Neill, Bruce Sullivan, Zackary Snyder

Doctrine Committee Report

There were no topics or doctrinal issues that needed attention in this Assembly

Assembly Business Committee Report

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

SECTION I Church Covenant

We stand in agreement with the Presiding Bishop's Annual Address, Section II, titled "Our Church Covenant." Though our current church covenant is theologically sound and has served the church well, it still has somewhat lacked the ability to fully express the solemnity of our betrothal and the sacredness of what is involved in being a member of God's church. Over the years we have seen individuals that have left the church after having taken the covenant without consequences. It is for this purpose that the following is presented for your consideration to be added to the current covenantal formula.

"Having been led by the Spirit of God to receive the Lord Jesus Christ as our Savior; and, on the profession of our faith, having been [or having agreed to be baptized as soon as possible in the name of the Father, and of the Son, and of the Holy Ghost], we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with God and one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of the church in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, including our tithe, and the giving of offerings toward the expenses of the church, the relief of the poor, and the spread of the Gospel to all nations.

We also engage to maintain family and private devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements,

and exemplary in our Christian conduct; to avoid all tattling, backbiting, and excessive anger; to abstain from the use of intoxicating drinks and drugs, and to be zealous in our efforts to advance the kingdom of our Savior. We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Savior, to secure them without delay.

We further engage, that if a member moves his residence from one place to another, he/she will as soon as possible transfer their membership to a Zion Assembly congregation in that area, where they can continue to carry out the spirit of this covenant, and the principles of God's Word. With this understanding, "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, as interpreted by the church, 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."

We further recommend, because this covenant is so instructive, impressive, and convicting that it be read publicly at least once every quarter in our churches to keep us reminded of our holy obligations, responsibilities, and commitments to God and one another. It would be good also when and where convenient to close the ceremony by embracing one another in love and recommitting ourselves to live out the covenant in holiness "without spot, or wrinkle, or blemish, or any such thing."

SECTION II

International Properties Building Fund (IPBF)

We fully endorse Section III of the Presiding Bishop's 2024 Annual Address, "International Properties Building Fund." Just as the sons of

the prophets did in Elisha's time, the people of God in Moses' day, and all of Israel in King David, King Solomon, and King Joash's day, we encourage the church to fully support the continued building of the international properties. And when all was given, ***“Then the people rejoiced, for that they offered willingly...with a perfect heart to the Lord: and David the king also rejoiced with great joy”*** (1 Chron. 29:9).

SECTION III

Ministers Allotment

The 2020 Assembly passed that every two years the cost-of-living for the ministry should be reviewed. In the 2022 Assembly, the allotment was increased by 6.9% (\$75.00 per week) due to inflation. Since that time, the same cost-of-living index, taking into consideration both east and west coast markers, has estimated that inflation has increased by 7.5% (approximately \$83.00). Therefore, we recommend that we increase the weekly allotment by \$80.00 per week, bringing the amount to \$1,170.00 per week. This applies only where funds are available.

SECTION IV

Church Logo Usage

We would like to remind this Assembly of the 2017 resolution concerning the church's official logo: “...the International Offices will oversee the translation of the church's name on each logo design in every nation in the particular language of each nation and will distribute them in the needed format when necessary. This will keep the name and logo uniform throughout the world.”

In harmony with that resolution, we recommend that no alterations be made to the current logo that adds symbols or any other lettering other than the church's official name (Zion Assembly Church of God) or the location of the local church or nation/region/state where it is located (e.g. Anytown, TN).

We further recommend that the so-called “All Nations Flag” [“Banner of Truth”], adopted in the 1933 Assembly by the Church of God of Prophecy, not be displayed in our local churches nor be used as a symbol on any of our social media platforms or written publications. Zion Assembly is not the owner of the “All Nations Flag,” nor has any

claim on its copyright or patent. Wherever this counsel has been ignored or defied, it has brought about confusion and disorder, and has reflected poorly on Zion Assembly, distorting her purpose and gentle spirit.

This counsel is applicable also for the various groups that have separated from the Church of God of Prophecy since 1993 or have since then splintered off from these separated groups, and have designed and adopted variations of the original banner. Zion Assembly's official logo is distinct from all these groups and was designed and adopted without any historical precedents.

SECTION V

Youth Ministries Name

We would like to take this opportunity to once again declare how vitally important youth ministries are to the success, growth, and future of Zion Assembly Church of God. Active youth groups have been instrumental in training and preparing the youth for service to God and the church. Since early in the last days church's history tens of millions of dollars have been raised by the young people in the churches to help spread the Gospel of Christ through print, audio, visual, and now through internet presence. Up to this point, this support ministry has been known as Victorious Youth. It is now recommended that the name be changed to Ignited Youth in order to correlate with other endeavors active within the department through social media outreach.

SECTION VI

Proceeds from Youth Ministries Merchandise

Youth Ministries has developed a website to sell merchandise, which is www.ignitedyouthzacog.com/shop. We recommend proceeds from this site and any future monetary gains from the podcast or from YouTube be directed to the Youth Media Department.

SECTION VII

The Simultaneous Death and/or Moral Failure or Physical Incapacity of the Presiding Bishop and World Mission Director

The 2017 Assembly passed the following resolution regarding the death and/or moral failure or physical incapacity of the Presiding Bishop and World Mission Director. The resolution reads as follows: “We recommend, therefore, that in the event of the death and/or moral or physical failure of the Presiding Bishop and World Missions Director at the same time, the secretary of the International Executive Council (IEC) call a meeting of the Council and preside over the selection of a moderator for the meeting. The selection of moderator should be accepted unanimously. The meeting will then proceed to select an interim Presiding Bishop to fill the position until the Assembly. Then that Assembly will follow the normal procedure of selecting the Presiding Bishop.”

We recommend the following change: “In the event of the death and/or moral or physical failure of the Presiding Bishop and World Mission Director at the same time, the secretary of the International Executive Council (IEC) call a meeting of the Executive Council and preside over the selection of a moderator for the meeting. The selection of moderator should be accepted unanimously. The meeting will then proceed to select an interim Presiding Bishop from among the members of the Council to fill the position until the Assembly (or in the case physical failure, until the Presiding Bishop has recovered). At the following Assembly the normal procedure for selecting the Presiding Bishop will be carried out.”

SECTION VIII

General Funds

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 IX
Selection of the Presiding Bishop

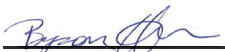
The Assembly passed in 2012 that the office of Presiding Bishop should be vacated every four years and either the same bishop be reappointed, or another bishop be chosen to serve the next term. Since this committee is responsible for nominating the Presiding Bishop, we recommend that Bishop Wade H. Phillips be reappointed by this Assembly to serve in this capacity until the 2028 Assembly. In this choice we have taken into consideration the growth of the church in the past four years in the areas of spirituality, finances, unity, and harmony within the church; and weighing his leadership qualities in regard to being a man of the Word of God, sound in theology, and able to articulate and defend the doctrine of the church. We firmly believe he exceeds in every biblical qualification and possesses the anointing of the Holy Ghost to continue to fill the office of Presiding Bishop. Though his health has been tried and tested recently, we are more than confident in his leadership. We believe this selection “seems good to the Holy Ghost, and to us.”

SECTION X
Nominations for International Executive Council

We nominate the following bishops to serve, along with the Presiding Bishop, on the International Executive Council for the 2024-2025 Assembly year: Scott E. Neill, L.W. Carter, Bruce Sullivan, Joseph Steele, Rick Ferrell, Zachary Snyder, Nathan Bonilla.

Respectfully Submitted,



J.J. Davis, Chairman

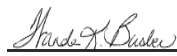

Byron Harris, Secretary


Tod Deakle


Kevin Clary, Alternate


Joanes Oboo


Presiding Bishop


Chief Clerk

Presiding Bishop's Annual Address

21st Annual General Assembly

August 27-September 1, 2024

Section I

Cult/Cultism

We have in recent years increasingly been called a cult by those who hardly know what a cult is nor the original meaning of the word. *Cult/Cultus* came down to us from an ancient Latin word meaning to cultivate, to polish, to improve, to unite believers around a particular deity, to cultivate and improve the corporate worship of the people, to beautify doctrine and unify outward religious practices. Ancient Israel in this sense was a cult or cultus: the elders of Israel led by Moses sought to do that very thing. They were called-out by the Lord and united together under Him by a sacred covenant to be a ***“peculiar people unto the Lord”*** (Ex. 19.5-8); ***“to show forth His praises in the world”*** (1 Pet.2.9). The Lord said that if Israel would obey His voice and abide together under His commandments, it would be a blest nation ***“above all the nations that are upon the earth”*** (Deut. 4.20; 5.2; 7.6; 14.2, 21; 26.18; 1 Kg. 8.53; Song 6-10; 8.12).

Now it is clear that the New Testament church was the continuation of ancient Israel, that is, it was made up of believing Jews united under the teachings of Christ and the Gospel. Recall that the twelve apostles were all Jews and served as the foundation of the church under Christ and His law (Acts 2.42; Eph. 2.22). This was in contrast with Moses and the ceremonial law (Mt. 5.1–7.29; Jn. 10.16; 11.49–52; Ga. 6.16; Ex. 19.5-8). The church is thus the new covenant Israel (Rom. 2.28-29; Gal. 6.16; Heb. 3.4-6). Like ancient Israel, it too has its ceremonies and outward practices—baptism, Lord’s supper, laying on of hands, etc. As such, we might well expect God’s true church, like ancient Israel, to be misunderstood, misrepresented, and ***“evil spoken of.”*** For Zion Assembly holds tenaciously to all these new covenant standards and is committed to proclaiming ***“this***

Gospel” to every nation (Mt. 24.24; 28. 18-19). Thus, the church may be called a cult according to the original meaning of the word, that is, all the believers visibly united and standing together, and worshipping together, as one body in Christ and laboring together to fulfill God’s plan for His eternal kingdom. But according to the way the word “cult” is understood today, it is meant as a slur, and in many cases rightfully so.

Again, ironically, the term “cult,” as it is now used by our critics and the opposers of the truth of the Gospel, contradicts the original meaning of the word. Modernists and liberals thus accuse those who are excited and zealous about their faith, walking by the same rule of Gospel, holding to a unified judgment on doctrine, speaking the same thing, having one mind, and embracing a centralized form of church government and discipline, as being cultish; but again this is an unwarranted charge and slanderous (1 Cor. 1.10; Phil. 3.16; Acts 16.4-5; 20.28; Heb. 13.7,17). For God does not want us to blend in with mainline denominationalism nor join in the false ecumenical movement that is sweeping the world today. He desires rather for His people to **“come out from among them and be ye separate, saith the Lord . . . and I will receive you”** (2 Cor. 6.17).

The Lord does indeed want His people to be one in doctrine and discipline (Jn. 17.1-23; Acts 2.42; 1 Cor. 1.10; Eph. 4.3-6, 11-16; Phil. 3.16; 1 Tim. 1.3; 4.16; 2 Jn. 9-10), but not by compromising the truth. For this is the way of man-handled doctrine. The overseers yield to the people who simply quit practicing a teaching of Christ and the apostles, and soon the practice is just removed from their declaration of faith. So, rather than have an immutable standard for which the people might reach up to attain, they pull the standard down to where they are. That is how subtly an individual or a collective body of local churches divide and depart from the faith. They begin to act as a democracy rather than a theocracy. They want a church in which the tail wags the dog, rather than vice-versa: It’s an old story: **“like people, like priest!”** (Hos. 9.4; Is. 24.2).

God’s church must not be tainted with the sins and compromises of “Babylon the Great” [corrupt religion], for this false religious system is doomed.

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18.1-4).

Whether the slanderers intend it or not, either wittingly or unwittingly, they lump together the ministers and members of Zion Assembly with heretics and delusional men such as Jim Jones, David Koresh, and other infamous men and their followers. In this manner they hope to intimidate naïve believers and discourage them from standing boldly and in harmony together upon the truths of God’s Word.

The truth is Zion Assembly and other honorable Christian organizations are often accused of being a cult or cultish simply because they are serious and sincere about their faith and steadfast in their doctrine, government, and divine order. As such, Zion Assembly makes herself a prime target for those who are ignorant of the true meaning of the word, “cult.” They are not deeply and wholly committed to the revelation of the Scriptures and the church’s prophetic purpose. The critics desire rather to be independent and free from God-ordained authority [“theocratic government”] and biblical order. The common churches reject the full Gospel, the “whole counsel of God,” which is in accord with Scripture, having no **intention** to live by “**every word that proceeds from the of mouth of God,**” nor to comply with God’s universal call for Christian union in one body of Christ. They lack the courage to be different!

Liberal modernists, individually and collectively, reject the idea that God’s church is steadfast, unmovable, and unchangeable in its faith. They each claim to be self-sufficient, having no need for counsel,

government, and discipline. They readily therefore “point the finger” and belittle sincere and faithful groups like Zion Assembly that have made a sacred commitment to live by **“every word of God.”** It is a way of diverting attention away from their own shortcomings and sloppy way of living. But they do not fool God nor His devoted people. They blindly follow the crowd, not realizing they have been duped by the **“leaven of the Pharisees.”**

“Beware of the leaven of the Pharisees, which is hypocrisy”
(Lk. 2.2; see also Mt. 5.20; 6.29–7.28)

These misguided souls turn their argument on its head; speak out of both sides of their mouth; carry water on both shoulders. For they make individual freedom supreme over the corporate counsel and discipline of the church. They admit that God’s church should be different and peculiar, yet they hop from one church to another looking for one that satisfies their personal likes and dislikes. Attempting to justify themselves they go about despising and resisting the very thing that God has called His people to be, namely, a visible, intradisciplinary body reflecting on earth the very oneness and mystery of the Godhead in heaven: a church that is spiritually feed and governed by God-ordained elders (Acts 15.1–16.4).

God is cultivating for Himself a peculiar people, dedicated and zealous for good works (Ex. 19.5-8; 1 Pet. 2.9). This is the prophetic vision laid out for all believers in both the Old and New Testaments. God has called us to sanctification and oneness with Him and one another. His Spirit is laboring to save the lost and unite believers in one body of Christ (Jn. 10.16; 17.6, 8, 14; Eph. 4.1-16).

“For we brethren, became followers of the churches of God . . .
(1 Thess. 2.14).

This is what we mean when we ask, “Do you have a vision of God’s church.” Have you found your way to Zion? For under the church’s shelter, we are at rest; under her authority and divine guidance, we are reassured and made confident in Christ. In her teachings, practices, government and discipline, we find our resting place! (Jer. 50.6).

We need not be intimidated therefore by the accusations of sinners and critics who charge us as being a “cult.” For we have the very thing they need: a prophetic vision of God’s government and discipline and the eternal plan for His church.

The Great Speckled Bird

(Excerpts)

What a beautiful thought I am thinking.
Concerning the great Church of God . . .

She is spreading her wings for a journey,
She is going to take by and by:
When the great trumpet sounds in the morning;
She will meet her dear Lord in the sky.

In the presence of all her despisers,
Which envy her glory and fame;
They hate her because she is chosen,
And has never denied His dear name.

Desiring to lower her standard,
They watch every move that she makes;
They love to find fault with her teachings,
But really they find no mistake.

Section II

Our Church Covenant

We have on three occasions since Zion Assembly was set in order in April 2004 modified slightly our church covenant; but still, a full satisfaction of our covenant- relationship with God and one another has never been reached, that is, we have not yet found the perfect words to express our covenant purpose. I propose, therefore, a big leap in this direction. This subject has gnawed at my spirit for many years. Our first church covenant was enacted in 1886 and modified in 1903, and, as mentioned above, since the restoration in 2004, it has been modified on three other occasions.

Notwithstanding, something still seems to be missing in our sacred pledge. While reading through some Baptist church history some years ago, I came across a Baptist church covenant written by J. Newton Brown (1803-1868), a scholar and acclaimed minister of his day. It is significant that the idea of a church covenant, until this modern era, is nothing new among Baptists. More than two centuries ago, a highly regarded Baptist minister went so far to say, **“where there is no covenant, there is no church!”** We are thus indebted to the Baptists for seeing the covenant principle in Scripture and handing it down to us.

But among the hundreds of church covenants penned by Baptists and others, none is so stirring and meaningful as Brown’s. The covenant he penned (see below) is inspirational and deeply spiritual and fundamentally true to Scripture.

It should not surprise us then that Brown and his generation of Baptists were in many aspects akin to our understanding of the Bible church. Remarkably, a history of the Regular Baptists in the nineteenth century begins by establishing the point that the Bible church is a visible body formed on the basis of a covenant. More remarkably, the book goes on to state that Jesus set the church in order on Mount Hattin in Galilee which was during first year of His

ministry (see Mt. 10.1-5; Mk. 3.12-16; Lk. 6. 12.17; Jn. 17. 6, 8, 14), and thus before He ascended back to the Father.

Brown wrote His church covenant in 1853 and almost immediately, it began to affect the Landmark Baptist churches in the South—thousands of them. This covenant was set in a prominent place in every Landmark church. It most often appeared in large print on a four by eight-foot plaque. Remarkably, it may be seen to this day displayed in most of the mountain Baptist [Missionary/Landmark] churches throughout the South including more than a hundred right here in Bradley, Poke, and Monroe Counties in Tennessee and across the state lines in Cherokee County, North Carolina, and Fannin County, Georgia.

Brown's covenant adds a significant something to our traditional church covenant that has been missing, namely, a personal warmth and sensitivity to the Spirit and one another in Christ. It is more substantive, more articulate, more beautiful, more spiritually enriching, and clearer, making plain our commitment to God and one another. We quote Brown's covenant here having taken away or added to it only slightly to make it correspond more perfectly with the light of the Gospel we have received in Zion Assembly.

“Having been led by the Spirit of God to receive the Lord Jesus Christ as our Savior; and, on the profession of our faith, having been [or having agreed to be] baptized as soon as possible in the name of the Father, and of the Son, and of the Holy Ghost], we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with God and one another, as one body in Christ. We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of the church in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, including our tithe, and the giving of offerings toward the expenses of the church, the relief of the poor, and the spread of the Gospel to all nations. We also

engage to maintain family and private devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the use of tobacco, and intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Savior. We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Savior, to secure them without delay. We further engage, that if a member moves his residence from one place to another, he/she will as soon as possible transfer his membership to a Zion Assembly congregation in that area, where he can continue to carry out the spirit of this covenant, and the principles of God's Word.”

I bring this covenant to your attention because so many seem so easily to break their covenant and walk away from the church, and without consequences. One of the main reasons for this neglect and laxity, it seems, is the failure of the members to grasp fully the solemnity of their betrothal and sacredness of the commitment. Whereas the wording of Brown’s covenant better expresses the plainness and sacredness of our obligations and responsibilities.

Perhaps the wording of our present covenant [see below], though true in every respect, is too abstract and vague, and, as such, lacks the spiritual impact it should have upon the ministers and members of the church.

“Will you sincerely promise in the sight of God and these witnesses to accept this Bible as the Word of God, believe and practice its teachings rightly divided as interpreted by the church, the New Testament as your rule of faith, practice, government and discipline, and to walk together as one body in Christ.”

Note the important distinction between our traditional covenant and Brown's. His covenant is more expressive, instructive, and plain on the Christian lifestyle, including especially regarding how the members should interrelate and interact together as one body in Christ.

I propose therefore not to do away with our traditional covenant but to incorporate the two together. Brown's covenant as modified above, and our traditional covenant as modified below would then be concluded with these words, or words compatible with these.

“Do you promise in the sight of God and these witnesses to accept this Bible as the Word of God, believe and practice its teachings rightly divided, as interpreted by the church, the New Testament as your rule of faith, practice, government and discipline, and to walk together as one body in Christ.”

The candidate will respond, by saying, “I will by the grace of God!” The minister overseeing the ceremony will then declare the believer a member of the church, namely, Zion Assembly Church of God. The members present should then march around and greet the new member in love with cheerfulness rejoicing, and a warm welcome.

Finally, brethren this covenant is so instructive, impressive and convicting that I further suggest it should be read publicly at least once every quarter in our churches to keep us reminded of our solemn obligations, responsibilities, and commitments to God and one another. It would be good also when and where convenient to close the ritual by embracing one another in love and recommitting ourselves to live out the covenant in holiness ***“without spot, or wrinkle, or blemish, or any such thing.”***

Section III

International Properties Building Fund

Delivered August 30, 2024

It was ten years ago in Knoxville during the 11th General Assembly that a vision was cast to build an International Ministries Complex in Cleveland. It began with much enthusiasm and confidence that we could do it by the grace of God and the liberal giving of our people.

Well, here we are ten years later having fulfilled two-thirds of that vision. We glorify the Lord for these beautiful facilities that He has enabled us to build. All of Cleveland and many people around the United States and in other nations have commended us for such an accomplishment. And many admirers have come to Cleveland to see in person the facilities and to worship with us. The International Ministries Complex is quickly becoming a landmark in the city of Cleveland.

This would be a good place to pause to commend our bankers for all their wonderful assistance. None stands out in this regard more than Beau Burris, First Vice President of Smart Bank. He has cheered us on in all our plans. I recall about five years ago asking him about taking out another loan to go forward and complete our plans. He said, “Bishop Phillips, Zion Assembly can have anything she wants with Smart Bank.” He meant it as a compliment regarding our credit and faithfulness in all our financial dealings with Smart Bank and other banks and businesses in Cleveland. I should add here that Beau and I seldom meet regarding financial matters without ending up talking about the Lord and His goodness.

It was about five years ago we broke ground for the new International Offices and Educational Wing. We had saved up about \$200,000, enough to pay for city and county building permits and some of the other preliminary work. We then took out a loan in the amount of 1.2 million and were off and running with the new project. Remarkably, since then we have cut our

indebtedness to \$388,000. That means we have raised for the IPBF about one million dollars in these five years. To God be the glory!

I want to pause here to thank everyone who has given so liberally and faithfully to finance our international properties. A few of us here today were there in the beginning in 2004, when this great restoration was launched. Some of you came along a little later and got on board with us. But regardless, when you united with Zion, these properties became yours the moment you joined the church. As a faithful member you own these facilities. Our former fellowship, like most centralized episcopal church systems own the local church properties and as such retain many of their members on this basis; for otherwise the members would leave the fellowship when the church began to compromise the teachings of Christ and the apostles. So, they stay not for the faith's sake but to retain their material property.

In Zion Assembly it is quite different. Though the church is a centralized government the local churches not only own their local properties, but also the international properties. Thus, what Jesus said about the salvation of Jews and later the Gentiles, might be said about who owns these properties: that is, "the first shall be last and the last first"; for the moment one becomes a member of the church, these beautiful buildings and facilities belong to him, whether he has been in the church for one month or twenty years. Most importantly, however, the local churches and International Offices hold in common the faith of the Gospel.

Now back to the business at hand. We are just about on schedule with the finances to go forward next year or the year after with the third phase of the development of international properties, namely, to build a multi-purpose facility that will include an Assembly Tabernacle.

If we keep the vision in focus, and maintain our zeal, we have every reason to believe we can pay off our indebtedness by the next Assembly or soon thereafter. We will then be ready to complete the remainder of our vision, namely, to construct a multi-purpose building. The building will include an 800-seat Assembly Tabernacle

and several meeting rooms for offices and classes, and some much-needed storage space. There will be also some rooms that will house and accommodate our national overseers and special guests for international meetings, for example, the School of Ministry and General Assemblies.

We have kept our overseers, pastors, and *VOZ* readers updated with our efforts to purchase additional land to extend our boundaries. But, as it has turned out, we have not been able to succeed in this effort, up to this point. After some reflection and prayer about this, it may be that the Lord is intervening and directing us a little differently than what we originally planned or expected. He has closed doors and opened others, which may have saved us a few hundred thousand dollars. As it turns out, we may be able to go ahead with our plans without having to purchase the land next door. Once the old service station is removed, we will have enough parking space to accommodate 600 people (our present space allows for only 350 seats). Then when the time comes and resources are available, we can as planned expand the Tabernacle seating capacity to 800. Meanwhile, we are praying also for our neighbor behind us who has nine acres that joins our property, to sell us all or part of that land. Help us to pray for that door to be opened. But we will accept the guidance of the Lord in whatever way He chooses for us to go forward.

Finally, brethren, a principle that has guided our thinking since we first cast the vision in 2014 to construct an International Ministries Complex. That principle that so moved us then must continue to prevail among us.

“The main thing brethren is to get in the spirit of it, like the sons of the prophets did in Elisha’s day, and the people of God in Moses’ day, and all of Israel did in King David and King Solomon’s days, and in King Joash’s day. There is nothing that we cannot accomplish together if we get in the spirit of it. That’s how the magnificent temple of God was built on Mount Zion in Solomon’s day. It was first in the heart of David, and the vision and affection for it then took hold of the people of God. The spirit of giving got into David and

then all the leaders and the people, and they gave in today's currency more than two trillion dollars (\$2,000,000,000,000) in gold, silver, precious jewels, brass, iron, marble, and precious woods, to build a house worthy of the true and living God! The account is given in 1 Chronicles 29. The key to it all is shown in vv. 2-14, namely, they caught a vision of God's house, and the vision conditioned their affections and will, to make it a reality! David said, 'I have prepared with all my might for the house of my God' (v. 2). And the people 'offered willingly . . . and gave . . . to the treasure of the house of the Lord' (vv. 6-8). And when all was given, 'Then the people rejoiced, for that they offered willingly . . . with a perfect heart to the LORD: and David the king also rejoiced with great joy' (v. 9). And when Solomon built the house of God there was nothing like it in all the earth!"

Section IV

Satan and Spiritual Warfare

(Delivered August 31, 2024)

There are three primary foes of man—the world, the flesh, and the devil. But we will endeavor in this final section of this address to focus mainly on the devil, though the work of all three of these enemies tend to overlap.

“And the Lord said unto Satan, Whence cometh thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.”

“Be sober, be vigilant; because your adversary the devil as a roaring lion, walketh about, seeking whom he may devour” (1 Pet. 5.8).

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6.12).

Who is this grand potentate known as the devil? Someone might say, you should not exalt the devil! But see, God himself has already highly exalted him from the beginning of creation. It is a grave mistake therefore to underestimate the powers of the devil and his demons. The prophet calls him Lucifer [“morning star,” “son of the morning!"]. He was appointed to be the **“anointed cherub”** and was a **gifted musician**. He had a **“beautiful”** appearance and was **“perfect in all his ways.”** He thus stood next to God in glory and power, though perhaps not exclusively; for there is Michael, Gabriel and other “chief angels” that have great power and glory (Dan. 10.13; Rev. 5.2; 12.7-10; 18.1-2).

It is important to realize that even after his fall (Lk.10.18; Jude 6; Rev. 12.7-12), Satan continued to exercise great intelligence and

power; but now he used these attributes for evil rather than good. Accordingly, God brought judgment down upon him and he was cast out of heaven to the earth [including apparently the air about the earth]. Jesus thus called the devil the “*god of this world,*” and “*the prince and power of the air.*”

It is plain therefore that the devil is no figment of your imagination; he’s not the “god” of modern psychology. He’s not a fairy tale; He’s not a myth. He’s not allegorical or symbolic. He’s not just in your head or your thoughts; he is a real personal being; a powerful angel, ranking in power and glory with that of the archangel Michael. Interestingly, an ever-increasing number of professing Christians today say they believe in God and heaven, but not the existence of the devil and hell. But make no mistake, the devil is real, and in some ways he’s the second greatest figure in the Bible, next to God himself. History, the story of man, morality, sin, death, life, and the world itself cannot be explained and understood except in the light of the existence and knowledge of the devil. I have on my bookshelf in my office a useful, and widely acclaimed book, *The Cambridge Biographical Encyclopedia*. It has over 20,000 entrees of the world’s most notable figures. But you cannot find Lucifer, Beelzebub, Satan, Devil, Evil One, Lawless One, or a hundred other names and descriptions for the devil.

This is very telling because much of what we know about the devil is revealed in his names. We have already noticed Lucifer, who is called by this name only once in Scripture, meaning “light bearer” or “morning star” (Is. 14.12). Lucifer became Satan (Is. 14.12; Lk. 10.18). The devil is therefore commonly known as Satan, meaning “adversary.” The designation “devil” means “malicious one,” “accuser/slanderer.” He accuses man before God, and God before man. He says to man God is a liar, and to God men only worship and serve You only for what they can personally and materially gain from it. By lying and deception [manifesting himself as serpent], he got the attention of Adam and Eve in the Garden and through his subtlety allured them into unbelief and disobedience, and by these means plunged the race of man into sin. All mankind is consequently born sinful.

Satan is so bold that he even challenged God, saying, ***“Doth Job fear God for nought [nothing]?”*** and again, ***“Skin for skin, yea, all that a man hath will he give for his life.”*** (Job 2.4-10). Then he contentiously argued with God, saying remove the protective shield You have about Job and his possessions, and I will prove to You that neither he nor any other man serves You simply because You are God and deserve to be praised and glorified! Job however, proved Satan to be a liar: for he said, yet while in all his misery ***“Though he slay me, yet will I trust him!”*** (13.15). It is said of Job therefore that ***“... he did not sin with his lips”*** (2.10).

Other names for the devil are Abaddon [Greek, Apollyon, meaning “destruction/destroyer”; Apollyon is the Greek equivalent for the Hebrew name, Abaddon]. Beelzebub [***“Lord of the flies”***]; Evil One; and many other names and designations for the devil. These names reveal the devil’s powerful ability to deceive and disguise himself in his pursuit to overturn God’s authority and damn men’s souls. The great apostle said,

“In whom the god of this world [this present age] hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ who is the image of God, should shine unto them” (2 Cor. 4.4).

Two of the most revealing passages about Satan are found in Isaiah 14.12-14 and Ezekiel 28.12-19.

“How art thou fallen from heaven O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations. For thou hast said in thine heart, I will ascend into heaven I will exalt my throne above the stars of God, I will sit also upon the mount of the congregation... I will ascend the heights of the clouds; I will be like the most High” (Is. 14.12-14).

Son of man, take up a lamentation upon the king of Tyrus, [Tyrus is a type and shadow of Satan] and say unto him, Thus saith the Lord God; Thou sealest up the sum, full

of wisdom, and perfect in beauty. Thou has been in Eden the garden of God . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; that hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee . . . therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, and they shall behold thee. Thou hast defiled thy sanctuary by the multitude of thine iniquities . . . I will bring thee to ashes upon the earth in the sight of all men that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more” (Ezek. 28.12-19).

Jesus said, *“I beheld Satan as lightning fall from heaven”* (Lk. 10.18).

We see in these revealing passages, and even more so throughout the New Testament, that Satan, even in his darkened state as the *“ruler of darkness,”* transforms himself into an angel of light. In his corrupt condition with his original beauty and wisdom now taken away, he covers himself with *“every precious stone”* trying to convince us that he is yet a good and beautiful cherub. That makes him the world’s first hypocrite and deceiver! Like the corrupt and prideful woman in Rev. 17.1–18.4, he is angry and defiant against God, His church, and all of humanity, covering himself with a superficial beauty and the pretense of righteousness and holiness (Ezek. 14.12-14).

Hierarchy of Angels

We noticed there is a hierarchy in the angelic order. All angels are not equal in power and glory. Some are “rulers” others are followers; some are said to have “great power” (Rev. 5.2; 18.1-2; Dan. 10.1-2), distinguishing them from others who have less power. Jesus may

have alluded to this, saying, ***“This kind”*** [of fallen angel] cannot be cast out but by prayer and fasting” (Mt. 17.21; Mk. 9.29).

Angels are thus categorized and ranked as ***“principalities [dominions], powers, rulers of the darkness of this world, and spiritual wickedness in high places”*** (Col. 1.16; 2.10, 15). “Dominions” seem to equate with “principalities,” signifying the highest rank of governmental authority, spiritual or political (Dan. 7.27; 11.4-5; Zech. 9.10; 1 Pet. 4.11). The good news is ***“Christ [who himself is said to be an Angel] is the head of all principality”***—good or bad angels. He in fact created the angels.

“For by [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions [governments], or principalities, or powers: all things were created for him and by Him”
(Col. 1.16).

It’s important to understand that when Satan and his followers fell from their “first estate” in glory, this did not negate their power in this present age; it merely corrupted it. Nor did it negate the hierarchical order of evil angels. At the pinnacle of their hierarchical order stands Satan, commanding all under his influence and power to do his bidding! His whole purpose ends in his failing efforts to dethrone God, assume the Almighty’s majestic throne, and to rule supreme over all. But all of Satan’s schemes are destined ultimately to fail. For like Christ, his fate was determined and sealed before the foundation of the world. (Rev. 13.8; 20.15-20; Ezek. 28. 15-19). Christ, on the other hand, was appointed before the foundation of the world to rule forever and over all things (Is. 9.6-7; Dan 7.13-14; 18, 22, 27; Jn. 17. 1-26; Eph. 1.21; 1 Pet. 5.11).

“For Christ] is before all things, and by Him all things consist [are held together]. And He is the head of the body, the church: who is the beginning, the first born from the dead, that in all things He might have the preeminence. For it pleased the Father that in Him should all fullness dwell . . .” (Col. 1.17-19).

Satan is likened to a Serpent, Dragon, Great Dragon, and Beast. As such, he's our greatest adversary. Before his fall he stood before the throne of God and **accused the brethren day and night** (Rev. 12.10; Zech. 3.1-3), and he continues this hateful practice to this day. There is no goodness, no grace, no compassion in him. He is what he is: the Evil One, evil to the core!

“I’m reminded of the tale of a hateful old man in a certain little community who died. He was so bad and unfriendly and sinful that no one could say anything good about him: so, there was no one to eulogize him at his funeral. But then the leaders recalled a man in the community who always seemed to see something good in everybody and never said anything critical about anyone. And so, the community leaders asked him to say something on behalf of “old Ben.” He consented. At the funeral, every eye was fastened on him wondering what he could possibly say on behalf of “old Ben.” “Well,” he said, “I think we can all agree that old Ben was not as bad all the time, as he was most of the time.”

Satan was there when God created the world; and it seems logical that he was created with all the angels on that first day. Thus **“let there be light”** may allude to the creation of the **“angels of light”** (Gen. 1.3). In any case, Satan became the first sinner, and the first liar, making him the **“father of lies.”** But as already noted, when sin was found in him—that is, when the desire to be worshipped and to usurp the power and glory of God was discovered in him, and he began to sow discord among the angels—he was cast out of heaven to the earth and became the deceiver of all mankind. When he was cast out of heaven it was like lightning coming down! He pulled down with him one-third of the host of heaven [demons] with his serpentine-like tail in rebellion against God (Lk. 10.17-20; Rev. 12.7-10). He is therefore also the world's first Rebel! All the deceived angels, millions and **“thousands of thousands”** were pulled down with him to the earth (Gen. 24.60; Rev. 5.11; 12.7-10). Since the angels are “innumerable” (Heb. 12.22) multiplied billions of them, it seems; we should not be surprised that there exists billions of fallen angels (Ps. 68.17; Dan. 7.10; Rev. 5.11).

Fallen angels, like the good angels, are not like men: they are incorporeal spirit-beings. They have no souls; no bodies, though they can manifest themselves as men and in various other forms to interrelate and interact with men [e.g., the serpent in Eden]. They have no faith, no hope; they cannot die (Lk. 20.36), nor repent, nor be redeemed; they do not sleep; they don't get hungry; they are timeless. Originating as "angels of light," they can travel perhaps at the speed of light [186,000 miles per second]. They don't grow old; there are no old angels nor baby angels. The angels in the days of Adam and Eve, Cain and Abel, the prophets' days, Jezebel's day, Daniel's day, and the angels in the days of the apostles are all the same angels. They are not subject to natural laws such as gravity; they don't get tired; they don't get sick, they can't be crippled; you can't blow them up with nuclear bombs; they are unaffected by the sun and moon, and cosmic phenomena; they are sexless: and thus, do not marry; nor procreate.

Unlike men, angels are not a race; nor a family; they all were created by the Lord separately and at once; thus, they do not multiply nor diminish in number. They are more like a military "*company*" (Heb. 12.22), than a race or family. They are organized like the "*iron legions*" of the Roman army [a legion is 3000 to 6000 troops], marching in perfect step with their master and performing His will. Thus, the demons said to Jesus, "*My name is legion for we are many*" (Mk. 5.9). Jesus himself depicted the good angels as being formed into warrior-like legions under the rule of God. "*Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels*" (Mt. 26.53).

As we have seen, the fallen angels, like the good angels, are real beings with supernatural characteristics, for they are *spirits* (Heb. 1.7, 14; 1 Tim. 4.1) and since their fall, they are now messengers of Satan. As such they make a formidable foe. They have a thousand ways to trick and beguile unstable souls, and ten-thousand devices to destroy sinners and seduce unsuspecting believers. It has been estimated that in the holiness-Pentecostal tradition of the faith, two of every five believers, who once professed the faith backslid and most of them were never restored. This is because the devil and his demons are subtle, deceptive, and underestimated. Therefore, says the mighty

apostle, **“Be sober, be vigilant; stand by faith! Be unmovable. And again, “Be not deceived . . .**

“praying always with all prayer and supplication in the Spirit . . . watching thereunto with all perseverance: For we wrestle not against flesh and blood but against principalities and powers and the rulers of darkness of this world and spiritual wickedness in high places!

So how do we deal with such a mystical, ruthless and powerful enemy? An enemy that cannot be seen with natural eyes, nor heard with natural ears; an enemy composed of mighty warriors, well-organized for war; an army super intelligent and better equipped for battle than any human army. How do we contend with such an enemy and emerge victoriously? We answer 1) through supernatural powers greater than Satan’s; 2) through gifts of the Spirit: ***the word of faith, word of wisdom, word of knowledge, discerning of spirits, healings, miracles, prophecy, [unknown] tongues and interpretations, helps, governments, visions, dreams, and signs and wonders***; 3) And by the foreordained promise of God! (Lk. 11.20-22; Rev. 2.26; 3.12).

Pray for discernment and to “have your senses exercised to know the difference between good and evil” (Heb. 5.14).

See, it is not our powers against demonic powers: but God’s power working through us against satanic and demonic powers. Pharoah and his powerful military force were no match for the power of God. When the Egyptians had pursued Israel to the Red Sea and were closing in on them, and all seemed hopeless, Moses said, **“Fear ye not, stand still and see the salvation of the Lord!”** And he lifted his rod and **“stretched out his hand”** and miraculously the Red Sea divided, and the children of Israel crossed over on dry ground. Again, when Pharoah and the Egyptians pursued the Israelites into the sea, Moses again stretched out his hand over the sea and the mighty waters closed in upon the Egyptians and they were utterly drowned, every one of them (Ex. 14.13-30).

See, without a cannon or a bullet or a bow or any carnal weapon, the church overturned the plan of the great **Pharoah**. God plagued him and the land of the Egyptians: and destroyed their mighty army.

When David came against the Philistine giant, Goliath, and killed him without a sword, or spear, or javelin, and without wearing any armor, the Philistines were afraid and fled before Israel: for they knew God was with them. Then all the earth knew *“there [was] a God in Israel.”*

The Israelites **“shouted!”** with confidence and victory as they pursued the Philistine army until the last soldier was destroyed. See, *“The battle is the Lord’s”* (1 Sam. 17.44-54).

“And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord’s, and he will give you into our hand.” (vv. 48-52) And *“. . . the men of Israel shouted and pursued the Philistines . . .”*

“Greater is He that is in you than he that is in the world” (1 Jn. 4.4).

“Not by might, not by power; but by My Spirit, saith the Lord” (Zech. 4.6).

“Go . . . and lo, I am with you” (Mt. 28.19-20).

Now, make no mistake, Satan has *strong holds*” (2 Cor. 10.4; 11.21-22). How can they be brought down? It may seem impossible! Especially in view that *“the weapons of our warfare are not carnal.”* No, but they are *“mighty!”*

At one point Satan dwelt in the city of Pergamos in Asia Minor under the broader covering of the Roman Empire. Speaking through the apostle, the Lord says, I know where **“Satan’s seat”** is, and his **“throne,”** signifying the evil power behind the Roman empire (Rev. 2.13). Pergamos was the center of pagan worship and emperor worship [idolatry]. One was put to death if he didn’t bow down to the emperor and the images of him: and so go Satan and his angels—from Egypt to

Assyria to Babylon [recall the children Israel would not bow down to the golden image of Nebuchadnezzar], to Persia to Greece to Rome, and presently he's overseeing the restoration of the old Roman empire, anticipating WWII and Armageddon.

Again, without any carnal weapon, Joshua led the church miraculously into the Promised Land, overcoming all obstacles. He encouraged the people, saying, this is how you shall know the Lord is mighty and true and is among you. He shall drive out the Canaanites, and Amorites, and Jebusites, and Perizzites, and Hittites, and Hivites, and Girgashites, and "liquorites," and "drugites," and "tobaccoites," and "pervertites" and "iberalites," and "homosexualites" . . . (Josh. 3.10). Faith and courage moved God, not a carnal weapon (1.5-7, 18). And when they had come to the great Jordan River, the waters were parted and stood up, so there were two great walls of water, and the church passed through the middle of them to the other side unmolested.

Then they came upon Jericho: a mighty city, well-fortified, with great and strong walls that shut them up against Israel (Josh. 6.1). It enabled them indeed to provide a powerful resistance. But the Lord said to Joshua to accept by faith the Lord's promise that He will give him the victory by His miraculous power! It seemed impossible, and it was by any natural means! **"But with God . . . all things are possible!"** The church marched around the city **six days**, and on the seventh day they marched around seven times. And the Ark of the Covenant [presence of the Lord] was in their midst between the front and rear guards. Then they blew the trumpets [ram's horns] and all **"the people shouted** [there is that shouting again!] **with a great shout.** And **the wall of the city fell down flat!**" (Josh. 6.20). "Shout!" Shout aloud with a great shout!

There is something spiritually exhilarating and liberating about shouting. It is a way of acknowledging that God is worthy of praise, but it is also a war cry done in expectation of spiritual victory. So let us "Shout!"; "Shout!" (Ps. 5.11); "Shout!" (Ps. 32.11); "Shout!" (Ps. 132.16); "Shout!" (Is. 12.6); "Shout!" (Is. 42.11-13); "Shout!" (Is. 44.23); "Shout!" (Jer. 50.15); "Shout!"; (Zeph. 3.14-15); "Shout!" (Zech. 9.9).

There are a hundred more illustrations that could be cited to prove God’s miraculous power to save, sustain, and preserve His people. Time and space prevent us here of telling of the **three Hebrew children** in the fiery furnace of Babylon concocted by Nebuchadnezzar! (Dan. 3.8-30). The faithful young men—Meshach, Shadrach, and Abed-Nego would not bow down to the great king nor worship his image. And when they were thrown in the fiery furnace, behold, a fourth man appeared, the Lord, and they were all spared. Not even the smell of fire was upon them nor was a hair of their heads singed. **Paul and Silas** were bound in a well secured prison because they would not bow to the laws of men over against the law of God. But instead of complaining, they prayed and began to **sing and praise the Lord**. Suddenly an earthquake broke open the prison doors, and they were freed (Acts 16.25-27).

When David and his small group of men were pursued by King Saul [or possibly it was David’s wicked and ungodly son, Absalom], there seemed to be no hope for them (Ps. 11.1-7). The *foundations were destroyed*, that is, truth and justice and righteousness were all laid aside by the jealous and unscrupulous king, to pursue and kill David. There seemed to be nowhere to turn, and under the natural course of things, there was not. The king controlled all the facets of government and social life. David’s men therefore pleaded with him, saying, *“Flee as a [helpless] bird to your mountain.”* But David replied, *“The Lord is in His temple . . . in the Lord put I my trust.”* David rested, assured in his soul that the same God who had delivered him from the mouth of the lion and the paw of the bear and the sword of the Philistine giant would also deliver him from the backslidden king of Israel. And so, the Lord did! Again, there were no carnal weapons employed in this episode of courage and strength. They simply trusted in God!

Since Satan was cast out of heaven to the earth, he has been filled with great wrath. And at his disposal are poisonous “serpents” poisonous “scorpions,” “beasts” [Paul said he had fought with “beasts” at Ephesus], fiery darts, poisoned water, poisoned foods, and great powers to afflict men in various ways. But Jesus encouraged us, saying,

“Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you” (Lk. 10.18-20).

And He goes on to say that even “[*evil*] *spirits shall be subject to you.*” Again, we are assured,

“And these signs will follow those that believe: in my name shall they cast out devils [demons]; they will speak with new tongues; they will take up serpents; and if they drink any deadly thing it will by no means hurt them; they will lay hands on the sick, and they will recover” (Mk. 16.17-18, NKJV).

But again, make no mistake, Jesus did indeed call the devil a “***strong man,***” one who is armed, and by this means holds men in bondage. But then He gives us the good news, saying, “***But when a stronger than he shall come upon him, and overcome him, He taketh from him all his armor . . . and divides his spoils***” (Lk. 11.21-22). Jesus is that strong man who defeats the devil and sets the captives free (Is. 61.1-3; Lk. 4.18)!

Still again, let it be borne in mind that

“ . . . the weapons of our warfare are not carnal, but mighty in God to the pulling down of strongholds” (2 Cor. 10.4; 1 Tim. 1.18).

First, says the apostle: “***Be strong in the Lord and the power of His might!***” Consecrate yourselves! Then He says, “***Put on the whole armor of God that ye may be able to stand in that day!***” (Eph. 6.10-18). Through prayer and a holy violence [“holy determination”] make yourselves unmovable and impenetrable (Mt. 11.12; Lk. 16.16).

1. **Put on the Helmet of salvation:** We are engaged in a battle of the mind and the mental tricks of the devil. Guard your thoughts and mental faculties. “***For we are not ignorant of his devices***” (2 Cor. 2.11). “***Cast down imaginations and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ . . .***” (2 Cor.

10.4-5). Strengthen the word of testimony [witness]. Have a good and clear conscience toward God. Bear in mind always Jesus' promise, ***“Behold I give power to tread on serpents and scorpions, and over all the power of the enemy : and nothing shall by any means hurt you”*** (Lk. 10.19).

2. **Put on the Breastplate of righteousness** [that covers from neck to thighs]: Guard your heart and affections. Keep yourselves in the love of God (Jude 24-25), and ***“nothing [i.e., nothing that Christ has ordained] shall be impossible unto you.”*** Live righteously! ***“But I keep under my body and bring it into subjection [to the law of Christ], lest by any means when I have preached to others I myself should be a castaway”*** (1 Cor. 9.27).
3. **Feet shod with iron protection—covered from heel to toe— with the preparation [readiness to proclaim] the Gospel.** Many imagine here, in vain, a pair of common shoes or slippers, but the inspired writer has in view spiritual warfare against a malicious and vicious enemy. ***“How beautiful are the feet of those who publish the Good News.” “Give no place to the devil.”*** Stay ready and give no quarters to the enemy; resist him and he will flee from you. Be prepared [be ready] to march and do battle with the enemy. Proclaim the Gospel! Stay on message. Preach the Cross and its sanctifying grace, the Resurrection, and the Kingdom of God! Proclaim the peace of salvation! Jesus is the answer. Don't allow the devil to get you off message with any theological nonsense!
4. **Shield of Faith—“quench all the fiery darts of the devil.”** Trust God: ***“for without faith it is impossible to please Him”*** (Heb. 11.6). Faith pleases God and moves Him to rush to our rescue! ***“Cast down vain imaginations and every high thing that exalts itself against the knowledge of God.”*** Maintain the attitude, ***“I shall not be moved!”*** Satan uses fear tactics, lies, and doubt to deceive and discourage believers. Don't give him your ear! ***“If ye have faith and doubt not . . . say unto this mountain, be thou removed and cast into the sea . . . and it***

shall be done” (Mt. 21.21). Again, be not of “*doubtful mind*” (Mt. 12.29). “*And all things, whatsoever ye shall ask in prayer, believing, ye shall receive*” (v. 22).

“But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea, driven and tossed by the wind . . . let not that man think [suppose] he shall receive anything from the Lord” (Jas. 1.6-7).

5. **Sword of the Spirit, the Word of God.** Jesus answered the gainsayers and skeptics always with Scripture, including the devil who endeavored in vain to tempt Him (Mt. 4.1-10). Jesus explained and rightly interpreted Scripture over against the misinterpretations of the Pharisees, Sadducees, scribes and the devil. The Word of God is powerful. Jeremiah says it’s **like a fire** that refines and **purifies gold and silver** (Mal. 3.2-4) but also **burns up the chaff of the wheat**, and like a **hammer that breaks the rock in pieces** (Jer. 23.29). Some rocks are so strong that it may take a month or even a year with a sledgehammer to break it. It takes faith and patience and divine energy. The rock may show no sign on the outside that it is ready to break, but on the inside, it is cracking and weakening. Then suddenly, before our eyes, it cracks and falls apart. So, it is with hardened sinners and wicked men; they cannot continue to resist the power of God’s Word. It will finally save them or break them “**grind them to power**” (Mt. 21.43.)

So, **keep burning, keep hammering!** Consider the widow woman in Lk. 18.2-8. Her perseverance won her the victory!

Under Satan’s deceptive influence, the fallen angels became evil warriors, and as such are yet now at war with the good angels and with mankind. The fallen angels are filthy creatures that despise the holiness in God and sanctified men. Their aim is to destroy and damn men’s souls! They are accusers and slanderers (Zech. 3.1-3). And they will continue as such until God’s judgment in the very last days casts them all into hell! In the divine wisdom, there is a “**set time**” for this great judgment. The **fallen angels know** this and only with great dread and horror continue to oppose the will of God.

“And behold [the devils] cried out saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before our time?” (Mt. 8.29)

“Woe unto the [inhabitants] of the earth and of the sea! For the devil is come down unto you, having great wrath, because he knoweth he hath but a short time” (Rev. 12.12).

Since the devil and his demons know their time is short and they will be tormented day and night for eternity, they move forward furiously with great wrath to **“steal, kill, and destroy.”**

They are enabled to perform great signs and wonders, to mimic, mock, and slander God and damn men’s souls, dooming them forever in the same eternal lake of fire where Satan himself will be cast after his final act of rebellion. During the Millennium, Satan and his evil hosts will be **“chained” [not changed]. God’s power will hold him in check.** But as soon as he is released, he will go out to do what he always has done: deceive the world and labor to overturn the authority of God (Rev. 20.7-10). While he is in “chains” during the Millennium, it may be that men will pass by and see what he looks like stripped of his powers and exalted position.

“Yet thou shalt be brought down to hell, to the sides of the pit; they that see thee shall narrowly look upon thee [or gaze at you in astonishment], and consider thee, saying, ‘Is this the man that made the earth [and the nations] to tremble? That didst shake the kingdoms; That made the world as a wilderness and destroyed the cities thereof; that opened not the house of his prisoners” (Is. 14.15-17).

It is encouraging to know that Satan’s power is limited and that he exercises powers only by God’s permission. So, God, according to His own eternal wisdom and the mystery of salvation, has allowed Satan temporary power to afflict men with sickness, disease, and various physical and mental infirmities to try them and make them worthy of eternal life (Mt. 17.15, 18; Mk. 9.25; 5.2-4; 3. 11-12; Lk. 8.30-31; 10.17-18; 13. 11,16; 2 Cor. 12.7). He can even, to some degree, control nature and natural phenomena; to wreak havoc in the

earth through volcanoes, hurricanes, storms, lightning, tornadoes, tsunamis, floods, winds, earthquakes, etc. (Job 1.12, 16,19; 2.7; Lk. 13.11, 16; Jn. 13.27; Acts 10.38; 2 Cor. 12.7; Eph. 2.2; 1 Thess. 2.18; Heb. 2.14. God even allows Satan temporal power over all the nations (Is. 14.12; Rev. 13.7-8; 20.2-3). He's ***"the god of this world!"*** He depresses, oppresses, and if men open the door for him to enter, he will possess them (Judas–Mk. 14.10; Jn. 13.2, 27; Lk. 22.3). **God wills the bad and works the good!**

His temporal powers even enable him in this present age to tempt Christ (Mk. 4.1-11), offering Him all the kingdoms of this world. He hates God, and the faithful angels, and humankind. Jesus said, he cometh not but ***"to steal, kill, and destroy!"*** **Be not deceived! He wants to steal your blessings and to kill and destroy you.**

In some instances, Satan manipulated a backslidden and cold-blooded church to kill God's prophets. He has ever tried to kill the true ministers and leaders of the Gospel. He's tried on many occasions to kill me and put an end to my God-ordained purpose. But, like Jeremiah (Jer. 5.1, 10), he hasn't been able, for I was called from my mother's womb to be a minister of the Gospel. The Lord has spoken to me on several occasions to assure me that He raised me up for such a time as this to restore His house and fulfill her mission in the world. And likewise, He's called and raised up many of you here today to assist in this great and noble work. Satan wants us out of the way—to ***"sift [us] as wheat"*** to prevent us from leading His people to the Promised Land.

What is he doing now? Satan and the evil angels are not in hell. That's a myth. They are ***"roaming about"*** in the earth to cause havoc and to inflict pain and misery and to damn men's souls. Again, bear in mind, he does not sleep nor need rest. He cannot die. He cannot repent nor be redeemed. Thus ***"he roams about . . . up and down in the earth seeking whom he may devour."***

The devil tempts and seduces men to sin and commit evil! To succeed in this, he ***"transforms himself into an angel of light"*** and disguises his ministers as ***"ministers of righteousness"*** (2 Cor. 11.14-15). He plants these unscrupulous deceivers in his attempt to overturn the plan

of God. He desires to be elevated higher than God! He is motivated by his pride and egotism. He wants to be the head of the church: ***“to sit upon the mount of the congregation,”*** and to be worshipped, admired, exalted, and praised (Is. 14.13-14; Ezek. 28.12-19). But there’s only one worthy of such praise and adoration—the Lord Jesus Christ!

Satan is the primary cause of the antichrist spirit in the world today. The Antichrist [***“beast,” “lawless one,” “that wicked”***] and the False Prophet come forth from the mouth of the dragon, the devil. **Demon possessed!** (Rev. 16.13). They represent an unholy trinity to mock the true Godhead—Father, Son, and Holy Spirit. The two beasts are the incarnation of the dragon. He’s behind the inspiration of godless Communism [Russia/China], Islaam (Middle East terrorism—Isis, Hamas, Hezbollah), Iran, Lebanon, Syria, Turkey, unrest and war, hatred, lawlessness and immorality of every stripe. How can this be? Again, **God permits the bad and works the good!**”

We are witnessing today the prophetic ***“great falling away.”*** Men are striving for government control to establish evil—abortion, homosexuality, violence, and every unnatural and sinful practice (1 Tim. 4.1-3; 2 Tim. 3.1-9)—all in the name of freedom and righteousness. But the only freedom is when men freely commit themselves to conform to the law of God revealed in the Holy Scriptures. For ***“Of every tree in the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat, for in the day thou eatest thereof, thou shalt surely die”*** (Gen. 2.16-17).

A world blinded by Satan is now celebrating the slaughter of the unborn and the pretentious rights of women over their own bodies (witness the recent Democratic National Convention)! But see, ***“your body belongs to the Lord . . . and ye are not your own!”*** (1 Cor. 6.19, 13, 18). He is Lord not only of our souls, but our bodies. The apostates of these last days attempt to justify perverted, unnatural relationships, saying freedom means that men may have sex with men, and women with women—all in the name love! And they even go through the pretense of being married and adopting children. Their ungodliness is mindboggling and troublesome to our spirits. They have even made it legal [lawful] for a child to make the decision

to become a transexual, and without parental counsel or even the knowledge of the parents. Again, all in the name of freedom!

“But your iniquities have separated between you and your God, and your sins have hid His face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perverseness. None calleth for justice, nor any pleads for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity . . . They run to do evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths . . . And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter.” Yea truth faileth; and he that departed from evil makes himself a prey”
(Is. 59.2-7, 14-15).

Satan has a plan to rule the world and the church: to usurp the glory and power of God (Is. 14.12-17; Ezek. 28.12-16). He hates Christ and those who believe in Him, especially the ministers and members of God’s church. For the church exposes him and rescues the perishing from his grasp and control. God’s true church preaches the full Gospel! This includes discerning and revealing Satan for who and what he is and delivering men from his power and influence!

Satan Hates the Church

“And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child, cried, travailing in birth and pain to be delivered. And there appeared another wonder in heaven; and behold a great, red dragon, having seven heads and ten horns . . . And his tail drew a third part of the stars of heaven and did cast them to the earth: and the dragon stood before the woman, which was ready to be delivered, for devour

her child as soon as it was born. And she brought forth a man child, who was to rule the nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she has a place prepared of God . . . And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels and prevailed not; neither was their place found anymore in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceives the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him . . .” (Rev. 12.1-11)

The woman in this prophecy is the church in both the Old and New Testaments. Being clothed with the Sun speaks of the church under the glory and power of the New Covenant. The Moon under her feet speaks of the church under Moses and the law (Heb. 3.5-6). But it is the same church on Mount Sinai (Ex. 19.5-8; 1 Pet. 2.9) as it was on Mount Hattin (Mk. 3.13-16; Lk. 6.12-17).

Satan hates *“the woman”* in John’s vision, and from the beginning has tried to destroy her and to keep her from bringing forth the man child. And so, he persecuted the woman from one world empire to another: Egypt, Assyria, Babylon, Persia, Greece, Rome (recall King Herod’s royal order to kill the babies in an effort to prevent the Christ from making His appearance and fulfilling the prophecies). All these empires under Satanic influence tried to destroy Israel, but all their evil intentions were thwarted for God’s plan of salvation to be revealed in Christ. God’s prophetic Word had spoken, *“A virgin shall conceive . . . a child is born, a son is given . . . and the government [the church] shall be upon His shoulder!”* (Is. 7.14; 9.6-7). All these empires under Satanic influence persecuted the church, but ultimately failed, for God’s kingdom was prophesied over and again to prevail.

So also, Satan has feverishly tried to destroy the church under the New Covenant, but she has emerged victoriously at every turn. And we are assured under the promises of the New Covenant that ***“the gates of hell shall not prevail against [the church]”*** (Mt. 16.18-19). And again, ***“. . . that he may present it to himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish”*** (Eph. 5.27, NKJV). Try as he may, the Wicked One is already ordained to lose!

International Appointments 2024-2025

International Executive Council.....Wade H. Phillips (chairman)
 Rick Ferrell (secretary)
 Scott E. Neill
 Zachary Snyder
 Bruce Sullivan
 Joseph A. Steele
 Yomi Adekunle
 L.W. Carter
 Nathan Bonilla

[Council members were nominated by the Presiding Bishop and
 unanimously approved by the General Assembly.]

World Mission Director.....Wade H. Phillips
 Field Secretaries
 Latin America.....Leyre “Joshue” Hernandez
 Africa.....Yomi Adekunle
 USA.....L.W. Carter
 General Treasurer.....Nadia Garcia
 Director of Ed./SMI/Media Ministries.....Nathan Bonilla
 Shepherding Ministries Director.....Wilma Carter
 Assistant Publisher.....Nathan Bonilla
 Fishers of Men Director.....Bruce Sullivan
 Ladies Ministries Director.....Pamela Jones
 Sunday School Director.....Mandy Thompson
 Sunday School Literature Editor.....Bruce Sullivan
 Children’s Ministries Director.....Kara Spicer
 Executive Secretary/Receptionist.....Wanda Busbee
 Senior Ambassador.....Donna Pounders

Camping Coordinator/Youth Ministries Director.....Kim Erwin
 Youth Ministries Director.....Allen Thompson
Voice of Zion/SYNC Booster.....L. W. Carter
 Tract Ministries Director.....Glenda Major
 Mission Correspondence Assistant.....Renetta Kelton
 National Evangelists.....L.W. Carter
 Pamela Jones

Committees

Assembly Business Committee

Chairman: J.J. Davis
 Byron Harris, Tod Deakle, Tom Brown,
 Johanes Oboo, Pete Sarry, Kevin Clary

Doctrine Committee

Chairman: Bruce Sullivan
 Trevor Graves, Joseph Steele, Rick Ferrell,
 Daren Childers, Yomi Adekunle, Ricky Graves

International Properties Committee

Chairman: Wade H. Phillips
 L.W. Carter, Nathan Bonilla, James C. Orange,
 E.A. McDonald, Cecil Pounders,
 Glenda Major

General Trustees

Wade H. Phillips, Alice Jones, Rick Ferrell,
 Nathan Bonilla, Wanda Busbee, James C. Orange

State Overseers

United States

North Carolina, South Carolina.....	Scott E. Neill
West Virginia, Virginia Pennsylvania, Maryland.....	Tom Brown
Indiana, Kentucky, Illinois, Michigan.....	Trevor Graves
Tennessee, Georgia.....	Joseph A. Steele
Mississippi, Alabama, Louisiana.....	Zachary Snyder
Idaho, Wyoming.....	A.B. White
Colorado, Kansas, Missouri.....	Joseph A. Steele
Texas, Arizona, New Mexico.....	Samuel Hernandez
California, Nevada.....	Pete Sarry
Oregon, Washington.....	Ambrosio “Roberto” Lopez

National Overseers

Africa West (<i>Mission Rep</i>).....	Yomi Adekunle
Argentina	Jorge Estroz
Bangladesh	Skuku Ranjon Sikder
Benin	Yomi Adekunle
Bolivia	Bonigno Torrez
Brazil	Vidal Morinigo Chamorro
Burundi	Daniel Odiyo
Cambodia	Sam Bureenok
Cameroon	Eyong Eric Eyong
Canada	L.W. Carter
Chile	Jorge Estroz
Colombia	David Casanova de la Rosa
Costa Rica	Eugenio Cespedes
Cuba	Leyre Hernandez
Democratic Republic of Congo	Unduelo Byamungu Odo
Dominican Republic	Saintaniel Hostelus
England (<i>Mission Rep</i>).....	Yomi Adekunle
Ghana	Yomi Adekunle
Guatemala	Ricardo Valenzuela Chavez
Guinea	Philippe Seraphin Gomez
Haiti	Saintaniel Hostelus
Honduras	Wilmer Santos
India (South)	V. Joseph Binoy
India (Mid-East)	Talari Rao Padma
Kenya	Joanes Oboo
Malawi	Maliele Dzuwa
Mexico (North)	Daniel Urcadiz
Mexico (South)	Javier Juarez
Mozambique	Maliele Dzuwa
Myanmar (Burma)	Sam Bureenok
Nepal	Raju Pariyar
Nicaragua	Freddy Garcia
Nigeria	Yomi Adekunle
Pakistan	Wade H. Phillips
Paraguay	Vidal Morinigo Chamorro

Peru	Benigno Torrez
Philippines	Domingo Resurreccion
Rwanda (<i>Mission Rep.</i>).....	Yomi Adekunle
Sierra Leone	Joseph Alabi
South Sudan	Maurice Ogada Odede
Tanzania	Daniel Odiyo
Thailand	Sam Bureenok
Togo	Yomi Adekunle
Uganda	Maurice Ogada Odede
United States	Wade H. Phillips
Uruguay	Pedro Boss
Venezuela	Bani Rangel Jimenez
Zambia (<i>Mission Rep.</i>).....	Memory Jandura
Zimbabwe (<i>Mission Rep.</i>).....	Memory Jandura

Contact Information

International Executive Council

Adekunle, Yomi, (Field Secretary)

P.O. Box 30769 Secretariat to state,
Ibadan to state Ibadan, Oyo 234, Nigeria;
ph. 2347033672742; yomiadekunle2008@yahoo.com

Bonilla, Nathan, 181 Covenant Dr., NE, Cleveland, TN 37323
ph. 615.854.2449; nate8386@gmail.com

Carter, L.W., 60 Stayman Rd., Roanoke, VA 24019
ph. 540.597.8792; lwcarter43@gmail.com

Ferrell, Rick, 105 Canterbury Dr., Crossville, TN 38558,
ph. 615-670-1750; rsjsferrell@gmail.com

Neill, Scott E., 114 Ridge Rd., Greenville, SC 29607,
ph. 864-420-4288; zascott@att.net

Phillips, Wade H. (Presiding Bishop), P.O. Box 2398, Cleveland,
TN 37320; ph.423-476-3337 or 423-715-1091;
presidingbishop@zionassemblychurchofgod.com

Snyder, Zachary A., 2357 Tahoe Drive, Mobile, AL 36695
ph. 574-8-49-6175; zs82@att.net;

Steele, Joseph A., 1850 Strawhill Rd., Cleveland, TN 37323;
ph. 828-226-8060; steeja@gmail.com

Sullivan, Bruce, 1141 Miller Rd., Greenville, SC 29607;
ph. 864-419-2991; pastorbps@aol.com

International Staff

- Adekunle, Yomi, (Int'l Executive Council/Field Secretary),
P.O. Box 30769 Secretariat to state,
Ibadan to state Ibadan, Oyo 234, Nigeria;
2347033672742 ; yomiadekunle2008@yahoo.com
- Bonilla, Nathan (Dept of Ed./SMI/Media Ministires/Int'l Executive
Council); 181 Covenant Dr., NE, Cleveland, TN 37323;
615-225-7697; nate8386@gmail.com
- Busbee, Wanda K. (Executive Secretary/Office Assistant/*Voice of
Zion* Layout & Design), 1960 Old Federal Rd., Ocoee,
TN 37320; ph. 423-476-3337; zionchurch11@bellsouth.net
- Carter, L.W. (Int'l Executive Council/*Voice of Zion*/SYNC),
60 Stayman Rd., Roanoke, VA 24019;
ph. 540-597-8792; lwcarter43@hotmail.com
- Carter, Wilma (Shepherding Ministries Director), 60 Stayman Rd.,
Roanoke, VA 24019; ph. 540-597-8792;
lwcarter43@hotmail.com
- Erwin, Kim (Youth Ministries Director and Camping Coordinator)
1216 Franklin Road, Scottsville, KY 42164
ph. 270-977-6772; kimjerwin74@gmail.com
- Garcia, Nadia (General Treasurer)
1960 Old Federal Rd., Ocoee, TN 37361
ph. 805.651.0781; gt.zacog@gmail.com
- Hernandez, Leyre (Joshue) (Field Secretary)
43033 Carpenter Drive, Lancaster, CA 93535;
ph. 661-916-6562; hernandezleyre@yahoo.com
- Jones, Pamela (Ladies Ministries Director)
1216 Franklin Road, Scottsville, KY 42164;
ph. 812-620-0052; pamjones938@gmail.com
- Kelton, Renetta (Mission Correspondence Assistant)
5761 Mouse Creek Rd, NW, Cleveland, TN 37312
ph. 931-638-2679; zacogmissions@gmail.com

Lopez, Ambrosio “Roberto” (Field Secretary)
13121 Chase Street, Arleta, CA 91331
ph. 951-999-2111; lopezrobert1969@gmail.com

Major, Glenda (Tract Ministries Director), 118 Bullens Rd, Ocoee,
TN 37361; ph. 559-974-6574; gmajorinc@aol.com

Neill, Scott E. (Assistant Publisher), 114 Ridge Rd.,
Greenville, SC 29607, ph. 864-420-4288; zascott@att.net

Phillips, Wade H. (Presiding Bishop, *Voice of Zion* Editor/ World
Mission Director), P.O. Box 2398, Cleveland, TN 37320;
ph. 423-476-3337 and 423-715-1091;
zionchurch11@bellsouth.net

Pounders, Donna (Senior Ambassador’s Director)
1615 Dale Road, Caledonia, MS 39740
ph. 662-251-1270; pounderspaining.cj@gmail.com

Spicer, Kara (Children’s Ministries Director),
323 Eli Ford Rd, Crossville, TN 38571;
931-707-7579; spicerk1998@gmail.com

Sullivan, Bruce (Int’l Executive Council/Fishers of Men Director/
Sunday School Literature Editor),
1141 Miller Rd., Greenville, SC
29607; ph. 864-419-2991; pastorbps@aol.com
sseditor@zionassemblychurchofgod.com

Thompson, Allen (Youth Ministries Director)
1207 Concord Ave, Amory, MS 38821;
ph. 662-617-5611; thompsonworx@gmail.com

Thompson, Mandy (Sunday School Director)
1207 Concord Ave, Amory, MS 38821;
ph. 662-418-0809; mandyt4@gmail.com

State Overseers

Brown, Tom (West Virginia / Virginia / Pennsylvania / Maryland),

204 Buffalo St., Manington, WV 26582,
ph. 304-859-1055; cbrown13451@gmail.com

Graves, Trevor (Indiana / Kentucky / Illinois / Michigan),

400 Parkway Dr., Scottsville, KY 42164,
ph. 615-633-5347; trevorgravesmusic@gmail.com

Hernandez, Samuel (Texas / Arizona / New Mexico)

4612 Bonnywood Dr, Mesquite, TX 75150;
ph. 214-475-4285; hdzsamuel430@gmail.com

Lopez, Ambrosia “Roberto” (Oregon / Washington)

13121 Chase Street, Arleta, CA 91331; ph. 951-999-2111
lopezrobert1969@gmail.com

Neill, Scott E. (North Carolina / South Carolina)

114 Ridge Rd., Greenville, SC 29607;
ph. 864-424-4288; zascott@att.net

Snyder, Zachary A. (Mississippi / Alabama / Louisiana)

2357 Tahoe Drive, Mobile, AL 36695;
ph. 574-8-49-6175; zs82@att.net;

Steele, Joseph A. (Colorado / Kansas / Missouri)

1850 Strawhill Rd., Cleveland, TN 37323;
ph. 828-226-0227; steeja@gmail.com

Steele, Joseph A. (Tennessee / Georgia)

1850 Strawhill Rd., Cleveland, TN 37323;
ph. 828-266-0227; steeja@gmail.com

Sarry, Pete (California / Nevada)

12046 Preston St., Grand Terrace, CA 92313;
ph. 951-237-2337; petes7573@yahoo.com

White, A.B. (Idaho / Wyoming)

2801 Dove Ave., Apt.113, Fairfield, CA 94533;
ph. 707-980-0544; arlynnwhite@sbcglobal.com

National Overseers

**Adekunle, Yomi: Africa, West (*Mission Rep.*) / Benin / Togo
England (*Mission Rep*) / Ghana / Nigeria /
Rwanda (*Mission Rep*)**

P.O. Box 30769 Secretariat to state,
Ibadan to state Ibadan, Oyo 234, Nigeria; 2347033672742;
yomiadekunle2008@yahoo.com

Alabi, Joseph: Sierra Leone

39a Teneba Road, Kuntoloh Freetown, Sierra Leone;
23277404429; ganiyi1977@yahoo.com

Binoy, V. Joseph: India-South

ZACOG in India, Valumannil Thombikandam P.O. Ranny
Makkapuzha Dist., Pathanamthitta, Kerala, 689676, India;
919544516258; zacogindia@yahoo.com

Boss, Pedro: Uruguay

pedroboss219@gmail.com; ph. +595972762056

Bureenok, Surisak: Cambodia / Myanmar / Thailand

145 MOO 10 BanTanod, Nakhonratchasima 30000 Thailand;
ph: 66-898445120; surisak_b@hotmail.com

Carter, L.W.: Canada

60 Stayman Road, Roanoke, VA 24019;
ph. 540-597-8792; lwcarter43@gmail.com

Casanova, David De La Rosa: Colombia

Andalucia Calle Escorial 47 27, Cartagena, Province: Bolivar
130001, Colombia; ph: +573174333027;
casdavid10@hotmail.com

Cespedes, Eugenio: Costa Rica

Oficina de Correos, Ciudad Colón, Mora, San José,
Costa Rica 10701, Costa Rica America Central;
ph: 50672836352; laverdadescritural@gmail.com

Chavez, Ricardo Valenzuela: Guatemala

Colonia La Repegua, Santo Tomas de Castilla, Puetro Barrios
Izabel, Guatemala 50245388494; ricardovchavez@hotmail.com

Dzuwa, Maliele: Malawi / Mozambique

P.O. Box 20151 Kawale Lilongwe, Malawi;
+265999637909; 265881430231; dzuwamaliele@yahoo.com

Estroz, Jorge: Argentina / Chili

Juan D. Perón 148 Barrio Vista Hermosa, Centenario, Cp.
8309, Neuquén Argentina; ph./Wassap: +54-299-5161022;
Fijo: +54-299-4896251; asambleadesionuruguay@hotmail.com

Eyong, Eric Eyong: Cameroon

P.O. Box 471, Fingo, Paradise Street, Kumba, South West
Region, Cameroon; ph: +237-675936447;
pastoreyong@yahoo.co.uk

Garcia, Freddy: Nicaragua

Managua, Managua, Villa Flor, 505, Nicaragua
50586002898; freddygarcia@gmail.com

Gomez, Philippe Seraphin: Guinea

Zion Assembly Church of God; BP: 121 N'zerekore,
Conakry, Republic of Guinea; West Africa;
ph.224628385727; wfjedu13@gmail.com

Hernandez, Leyre Josué: Cuba

43033 Carpenter Dr., Lancaster, CA 93535; 661-916-6562;
hernandezleyre@yahoo.com

Hostelus, Saintaniel: Dominican Republic / Haiti

Rue/Alexandre Petion, Bas-Aviation, Cap-Haitien Haiti;
+50947787654; saintanielhostelus@gmail.com

Jandura, Memory: (Mission Rep), Zambia / Zimbabwe

Box 18, Muhuru Bay, Kenya, 40409; ph. 0712037257;
janduram4@gmail.com

Jimenez, Bani Rangel: Venezuela

Barrio Belle Monte, Casa 38A-585 Calle 128, Maracaibo,
Estado Zulia 4001, Venezuela; ph: 00584246725381
banirangel@gmail.com

Juarez Sanchez, Javier: Mexico-South

C Jose Asuncion, Silva MZ 11 LT 21, Col Ampl Balcones
DelSur 72490, Puebla, PUE, Mexico;
javierjuarezsanchez74@gmail.com

Oboo, Joanes: Kenya

Box 18 Muhuru Bay, Kenya 40409; 254710560501;
joanes.okal@yahoo.com

Odede, Maurice Ogada: South Sudan / Uganda

P.O. Box 29707; Kampala Uganda; 256785904643;
mauriceogada2013@gmail.com Odo,

Odiyo, Daniel: Tanzania

P.O. Box 223, Block, Igogo, Mwanza, Tanzania;
ph. +255694687485; danielodiyo399@gmail.com

Pariyar, Raju: Nepal

P.O. Box 86, District Post Office, Naurange, Bharatpur II,
Chitwan, Nepal; ph. 9779855052027; rajukhati@hotmail.com

Phillips, Wade H: USA / Pakistan

P.O. Box 2398, Cleveland, TN 37320, ph. 423-476-3337
zionchurch11@bellsouth.net

Resurreccion, Domingo: Philippines

64 Kamuning St. Amporo Subd., Calooca City 1400
Philippines; ph: 09493421566; domres2004@yahoo.com

Santos, Wilmer: Honduras; santoswilmer599@gmail.com;

valdezwilmersantos@gmail.com; ph. 50499061390

Sikder, Skuku Ranjon: Bangladesh

Village: Kaligram. P. O. Jalirpar District, Gopalganj,
Bangladesh; ph. 880-01916036712; suku_clb@yahoo.com

Talari, Padma Rao: India-Mid-East

Rock Church Naidu Street, Bapunagar Rd., Nuzvid, Krishna
District, Andhra Pradesh, 521201, South India;
ph. 91-8008373847; 91-8656 796888

Torrez Pari, Benigno: Boliva, Peru

Santa Rosa Cochabamba Av. Arquimidez. SN. Cochabamba,
Bolivia; +59173511942; btorrez75@hotmail.com

Urcadiz, Daniel: Mexico, North

2250 W. Mill Street, #76, Colton, CA 92324
(909)254-3885; coconera35@yahoo.com

Unduelo Byamungu Odo: Democratic Republic of Congo

Baraka Fizi, Kivu Ya Kusini, Jamuhuri Ya Kidemokrasia Ya
Kongo; Tel: +243810855652; byamunguodo1@gmail.com

United States Pastors

Avila, Juan (Anaheim, CA)

9027 Stacie Lane, Anaheim, CA 92809;
ph. 714-313-4753; preacher4christ@gmail.com

Barbour, Roger (Flintville, TN/ *Field Work*)

83 N. Vantown School Rd., Flintville, TN 37335
ph. 931-993-0089; RDBarbour@yahoo.com

Barker, Charles (Goshen, IN)

1306 E. 8th St., Mishawaka, IN 46544
ph. 574-361-5677; cdbarker58@comcast.net

Brown, Lee (Folsom, WV)

4618 Mannington Rd., Smithfield, WV 26437
ph. 304-818-4642; leebrownlisa@gmail.com

Brown, Tom (Bingamon, WV)

204 Buffalo Street, Mannington, WV 26582
ph. 304-859-1055; bigamonchapel@gmail.com;
cbrown13451@gmail.com

Bonilla, Nathan (Cleveland, TN)

181 Covenant Dr., NE, Cleveland, TN 37323;
615-225-7697; nate8386@gmail.com

Carrasco, Jorge (San Jose, CA)

1114 Cleaves Ave, San Jose, CA 95126
ph. 408-605-2106; Bethinketh@gmail.com

Carrasco, Raul, Sr. (South Central Los Angeles, CA)

9626 1/2 Kalmia Street, Los Angeles, CA 90002
ph. 323-477-6080; carrascocandy@yahoo.com

Carrillo, Arthur (Visalia, CA /Mission)

3443 W. Sue Street, Visalia, CA 93277
ph. 559-308-2871; zacog-centralcal@outlook.com

Childers, Daren (Browder, KY)

3559 Legacy Run, Owensboro, KY 42301
ph. 270-903-9544; dardccool@live.com

Davis, John J. (Idamay, WV)

118 Bessie Ann Hill Rd., Farmington, WV 26571
ph. 304-365-0847; johnjdavis18@gmail.com

Deakle, Tod (Bayou La Batre, AL)

8365 Hemley St., Bayou La Batre, AL 36509
ph. 251-327-7404; toddeakle@yahoo.com

Dickson, Ray (Jacksboro, TN)

519 Mountain Rd., Clinton, TN 37716
ph. 865-310-9181; ardickson12@yahoo.com

Gibson, Dewey (Roanoke, VA)

5476 Catawba Valley Dr. Catawba, VA 24070
ph. 540-598-9192; psgbeach74@gmail.com

Fermin, Fernando (Rialto CA)

355 South Riverside Ave., Rialto, CA 92376
ph. 760-552-5381; fernandofermin4@gmail.com

Ferrell, Rick (Crossville, TN)

105 Canterbury Dr., Crossville, TN, 38558
ph. 615-388-8559; rsjsferrell@gmail.com

Floyd, Wayne (Kingstree, SC)

24 Honey Path, Kingstree, SC 29556
ph. 843-372-4336; jmfloyd40@hotmail.com

Garcia, Vincente (Lompoc, CA - USP/FCI)

610 East Pine St. #68, Lompoc, CA 93436
ph. 808-736-8553; alesiskorenko@yahoo.com

Graves, Trevor (Scottsville, KY)

400 Parkway Dr., Scottsville, KY 42164
ph. 615-633-5347; trevorgravesmusic@yahoo.com

Harris, Byron (Caledonia, MS)

196 Mayfield Rd, Caledonia, MS 39740
ph.662-364-0136; parker3414@yahoo.com

Hernandez, David (Coachella, CA)

25273 Charity Court, Moreno Valley, CA 92553
ph. 909-452-0242; rh.davidhernandez1970@gmail.com

Hernandez, Leyre (Lancaster, CA)

43033 Carpenter Drive, Lancaster, CA 93535
ph. 661-916-6562; hernandezleyre@yahoo.com

Hernandez, Samuel (Mesquite, TX)

4612 Bonnywood Dr., Mesquite, TX 75150
ph. 214-475-4285; hdzsamuel430@gmail.com

Ion, Barbara (Oil City, PA Church Minister)

106 Ramer Dr. Apt. 105, Kittanning, PA 16201
ph. 724-525-9089; barbaraion0@gmail.com

Johnson, Jimmy (Hartsville, SC/Mission)

1930 Long Branch Rd., Hartsville, SC 29550
ph. 843-861-4265; jimfarm24@aol.com

Llaneza, Robert (Wilmington, NC)

5811 Fallen Tree Rd., Wilmington, NC 28405
ph. 910-632-4353; rllaneza@bellsouth.net

Lopez, Ambrosia "Roberto" (Oxnard, CA)

13121 Chase Street, Arleta, CA 91331
ph. 951-999-2111; lopezrobert1969@gmail.com

Lopez, Juan (Madera, CA)

921 Sonora St., Madera, CA 93638;
ph. 559-706-8617; juan10@yahoo.com

Marquez, Roberto (Fresno, CA)

3028 N. Vagedes Ave., Apt 2, Fresno, CA 93705
ph. 559-905-6105; basketball173@yahoo.com

Massey, Ronald (Sharon WV Mission)

P. O. Box 326, Dawes, WV 25054
ph.304-807-3101; rjmassey52@aol.com

Merrill, Kim (Dallas, OR/Mission)

818 Southeast Greenbriar Ave., Dallas, OR 97338
ph. 803-623-2915; rkmerrill@msn.com

Moore, Wayne (Ware Shoals, SC)

5435 Hwy 252, Ware Shoals, SC 29692
29673; ph. 864-871-2762; tundram@hotmail.com

Neill, Scott (Greenville, SC)

P.O. Box 16404, Greenville, SC 29607
ph. 864-420-4288; zascott@att.net

Ornelas, Nazario (Fort Morgan, CO)

629 Gayle St., Fort Morgan, CO 80701
ph. 970-217-0953; nornelas1953@gmail.com

Quillen, Joseph (Salisbury, MD)

4901 Scotty Rd., Snow Hill, MD 21863
ph. 443-880-1659; jeanniequillen1660@gmail.com

Reitler, Brenda (Karns City, PA Church Minister)

324 Rose St., Mannington, WV 26582
ph. 330-283-0588; breitle53@hotmail.com

Rordriguez, Henry (Hesperia, CA)

11548 Sunny Way, Victorville, CA 92392
ph. 760-467-5099; henrodoofficial5@gmail.com

Sarry, Pete (Highgrove, CA)

12046 Preston St., Grand Terrace, CA 92313
ph. 951-237-2337; petes7573@yahoo.com

Snyder, Zachary A. (Mobile, AL)

2357 Tahoe Drive, Mobile, AL 36695
ph. 251-654-3201; zs82@att.net

Steele, Joseph (Santa Barbara, CA and Missions)

1850 Strawhill Rd., Cleveland, TN 37323
ph. 828-226-0227; jajrstele@gmail.com

Sullivan, Bruce (Pelzer, SC)

1141 Miller Rd, Greenville, SC 29607
ph. 864-419-2991; pastorbps@aol.com

Thompson, Mandy (Amory, MS Church Minister)

1207 Concord, Amory, MS 38821
ph. 662-418-0809; mandyt4@gmail.com

Wilson, Danny (Taylors, SC)

P.O. Box 155, Taylors, SC 29687
Ph. 864-970-2672; dannyew@atmc.net

United States

Churches/Missions/Pastors/Church Ministers

Amory, MS (<i>Church Minister</i>).....	Allen Thompson
Anaheim, CA.....	Juan Avila
Bayou La Batre, AL.....	Tod Deakle
Bingamon, WV.....	Tom Brown
Browder, KY.....	Daren Childers
Caledonia, MS.....	Byron Harris
Coachella, CA.....	David Hernandez
Crossville, TN.....	Rick Ferrell
Cleveland, TN.....	Nathan Bonilla
Dallas, OR (<i>Mission</i>).....	Kim Merrill
East Los Angeles, CA.....	Raul Carrasco Sr.
Fairfield, CA (<i>Mission</i>).....	A.B. White
Flintville, TN (<i>Field work</i>).....	Roger Barbour
Folsom, WV.....	Lee Brown
Fort Morgan, CO.....	Nazario Ornelas, Jr.
Fresno, CA (<i>Mission</i>).....	Roberto Marquez
Goshen, IN.....	Charles Barker
Greenville, SC.....	Scott E. Neill
Hartsville, SC (<i>Mission</i>).....	Jimmy Johnson
Hesperia, CA.....	Henry Rodriguez
Highgrove, CA.....	Pete Sarry
Idamay, WV.....	J.J. Davis
Jacksboro, TN.....	Ray Dickson
Karnes City, PA (<i>Church Minister</i>).....	Brenda Reitler
Kingstree, SC (<i>Mission</i>).....	Wayne Floyd
Lancaster, CA.....	Leyre Hernandez
Lompoc, CA.....	Juan Lopez
Lompoc, CA (<i>Prison Minister</i>).....	Vicente Garcia
Madera, CA.....	Juan Lopez
Mesquite, TX.....	Samuel Hernandez
Oil City, PA (<i>Church Minister</i>).....	Barbara Ion
Oxnard, CA.....	Ambrosio "Roberto" Lopez

Pelzer, SC.....	Bruce Sullivan
Pulaski, TN.....	Jose Monroy
Rialto, CA.....	Fernando Fermin
Roanoke, VA.....	Dewey Gibson
Salisbury, MD.....	Joseph Quillen
Salton City, CA (<i>Field Work</i>).....	David Hernandez
San Jose, CA.....	Jorge Carrasco
Scottsville, KY.....	Trevor Graves
Sharon, WV (<i>Mission</i>).....	Ron Massey
Taylors, SC.....	Danny Wilson
Visalia, CA (<i>Mission</i>).....	Arthur Carillo
Ware Shoals, SC.....	Wayne Moore
West Mobile, AL.....	Zachary A. Snyder
Wilmington, NC.....	Robert Llana

International Churches/Missions

Nation/Provinces	Churches	Missions
Argentina	7	1
Bangladesh	6	5
Benin	2	1
Bolivia	1	7
Burundi	2	1
Cambodia	1	0
Cameroon	5	3
Canada	2	0
Chile	7	2
Costa Rica	7	5
Dominican Republic	21	0
Democratic Republic of Congo	21	6
England	1	1
Ghana	1	1
Guatemala	21	10
Guinea	2	1
Haiti	234	0
Honduras	7	15
India Mid-East	17	16
India South	29	5
Kenya	13	2
Malawi	112	7
Mexico (North)	2	3
Mexico (South)	4	2
Mozambique	31	1
Myanmar	2	4

Nation/Provinces	Churches	Missions
Nepal	26	1
Nicaragua	8	2
Nigeria	56	8
Pakistan	(contacts)	
Paraguay	1	0
Peru	1	1
Philippines	8	8
Rwanda	0	1
Sierra Leone	1	0
South Africa	(contacts)	
South Sudan	5	1
Tanzania	74	3
Thailand	4	12
Togo	1	1
Uganda	2	2
United States	40	7
Uruguay	1	0
Venezuela	12	1
Zimbabwe	3	1
Zambia	(contacts)	
	801	148

In addition to the above statistics, the church has 1,114 ministers and 76,119 members in 48 nations and missions. Some members exist in nations where no church has yet been established. The church is also supporting 91 orphans in 4 orphanages in four countries (India, Nepal, Nigeria, and Thailand).

Licensed Ministers

Bishops

Adekunle, Yomi
Adelere, Adediran Solomon
Avila, Juan
Bonilla, Nathan
Carter, Lanny Woodrow
Casanova de la Rosa, David
Cespedes, Eugenio
Chavez, Ricardo Valenzuela
Clement, Erasto
Davis, John Joseph
Deakle, Todd
Dzuwa, Maliele Benesi
Espinoza, Ernesto
Fermin, Fernando
Ferrell, Rick
Ganda, Kenneth
Garcia, Ivan Freddy
Garcia, Miguel, Jr.
Graves, Ricky
Harris, Byron
Hernandez, Leyre Josue
Hernandez, Nolvin Adolfo
Hostelus, Saintaniel
Jones, William
Kelton, Clifford
Massey, Ron
McDonald, E.A.
McDonald, Todd
Misago, John Karegea
Neill, Scott E.
Oboo, Joanes Okal
Odo, Unduelo Byamungu
Perez, Javier Patricio Diaz
Phillips, Wade H.
Quillen, Joseph D.
Ramirez, Daniel
Resurreccion, Domingo

Sarry, Pete
Sebukoto, Audax Petro
Sikder, Suku Ranjon
Snyder, Zachary A.
Steele, Joseph A.
Sullivan, Bruce
Torrez Pari, Benigno
Webster, Davis
White, A.B.

Deacons

Alba, Aicardo
Akara, Vincent O.
Ashley, Dave
Carassco, Sam
Castro, Jace Amilcer Barnica
Clary, Kevin
Creary, Nevil Sena
Davis, Clyde (Eddie)
Davis, Jimmy
Dickson, Ray
Everett, Patrick Meredith
Ezakiel, Paulo
Gibson, Dewey Allen
Green, Joseph Leamon (J.L.)
Hernandez Olea, Juan Carlos
Jaramillo, Robert
Jua'rez, Quilmer Javier
Llaneza, Robert
Martinez, Luis Acberto
Marwa, James
Mapambano, Stivin
Mlengera, Meshak
Monday, Sam
Moore, Larry Wayne
Murillo, Santos Fermin
Nyambaso, Kisyeri
Odoyo, Alfanyo

Okoth, Elisha
Okongo, Elphace
Omy, Makori
Omwando, Peterson O.
Onwaga, Joash Odongo
Oombo, James Opany
Orange, James C.
Reid, William
Rodriguez, Reny Naun
Spicer, Chad

Male Evangelists

Abeka, Daniel
Abura, Lazaro Orango
Achacha, Julias
Adebayo, Según
Adegboyega, Idowu Israel
Adebowale, Elijah Idili
Adera, John Odhiambo
Aderemi, Aderaju Timothy
Agbe, Nyakou
Agullana, Arnel Ganno
Agwanda, Joash
Akali, Ezakia
Akilolu, Taiwo Francis
Akuom, Sulman O.
Akwanya, Gerald
Alberto, Alexis
Alanya, Michael
Alfredo, Robert B.
Aluodo, Richard
Amando, Julio
Amos, Adetokun
Armand, Behanzin A.
Aremu, Abraham
Auyo, Juliiias Myereere
Avila Oviedo, Marcelino Jose
Ayobami, Sanni Olusegun
Awiti, Daniel Oshiambo
Bagonle, Adebowak Elijah

Ballios, Jorge Antonio
Bamidele, Ademibawa Moall
Banvelos, Ambrosio “Roberto”
Lopez
Barbour, Roger
Barker, Charles D.
Benjamin, Ammana. China
Betin, Akpatcho
Bienvenu, Oueni
Bogado, Carlos
Brice, Gahou Saturnin
Brown, Tom
Brown, Brooks Lee
Bundgere, Daniel Eliaz
Bureenok, Surisak
Carrasco, Sr., Raul
Carrasco, Jorge
Carrillo, Raul Arthur
Castro, Esmerin Francisco Moncada
Catig, Teofilo
Cespedes Corrales, Eugenio
Chamorro, Vidal Morinigo
Chandra, Murala Surya
Childers, Daren
Christophe, Essee
Coello, Jose elis Orlando
Conde Bello, Carlos Andres
Cortez, Carlos Jesus
Cortez, Luis Orlando
David, Oyadokun Olatundo
David, Samuel C.
Deakle, Tod
Diram, Joseph Oje
Dogbeda, Nouwe Kami
Dominguez, Gregorio
Duba, Ratna Babu
Ebenezer, Adebiiyi Oluseye
Edward, Orobosa Kelly
Elisha, Chokka
Emanuel, Abioye Aladimeji

Espinoza, Carlos Adan Garcia	Israel, Adebaye Oluwasagun
Esse, Chritop	Israel, Koumako
Estacio, Mario	Jaramillo, Alex Raymond
Etta, Silas	Jandura, Godwin
Everett, Patrick Meredith	Jaoka, Juma
Eyong, Eric Eyong	Johnson, James, Jr
Felix, Kentangie John	John, Felix Kentangie
Fermin, Fernando	Jongelino, Sanchez Armando
Ferrell, Jack	Joseph, Okello Nabii
Ferrell, Samuel Ryan	Juma, Eluis
Fikiri, Daniel	Kagose, Peterlis
Floyd, Allen Wayne	Kanydere, Simion William
Fredic, Duniani Asukulu	Kayode, Oluwadepo Isaiah
Gaba, Elias	Kelly, Greg
Galvan, Nestor	Kumar, Boddu Arunodaya
Garcia, Alejandro	Lacorte, Jerry Seneres
Garcia, Vincente	Lagos, Mario
Garcia, Vitalino Martinez	Lwe'ya, Yakobo Etumbedcho
Geda, Janes A.	Llobrera, Alejandro G.
Gomez, Luis Orlando	Llobrera, Alvin
Gomez, Philippe Seraphin	Lopez, Aminabel
Gonzales, Arthur	Lopez, Juan
Gonzalez, Ruben Dario Fleitas	Lopez, Virgilio Amador
Granados, Marcos Caralino Galvez	Lopez, Francisco
Graves, Trevor	Lopez, Nicolas Daiz
Graves, Travis	Sandra Lourdes, La Cruz
Green, Daniel Ray	Martinez
Gregory, Daniel	Lucero, Daniel Ray
Gregory, Jonathan	Lumbly, Samuel G.
Gregory, William Harris	Lwamba, Justin
Gwara, Tom	Mabombe, Daudi
Haleluya, Martin	Mabula, Paulo
Harvey, Tommy John Jr.	Mafuru, Alex
Hernandez, David	Magare, Ondigo
Hernandez, Nolvin	Maliyamungu, Michael Barnaba
Hernandez, Samuel	Maliyamungu, Paskal
Heunul, Juan Sergio (Paillaleo)	Mamani Calle, Manuel Jonatan
Ignacio, G. Benjamin	Moncada, Blas Efrain
Ignacio, Ernesto	Mang'ira, Antinius
Ignacio, Melchor Gundran	Mansilla, Leonardo Simon

Masese, Antonius Minira	Oguntore, Samuel Bamikohh
Matabaro, Sylvester Fansisco	Ogunleye, Peter Fowrunso
Mathayo, Alex	Ojetunde, John Owseye
Mchura, Joseph	Ojwang, Peter Otieng
Mellado, Luis Alberto Martinez	Oketch, John Okoth
Mendes, Feri Joel Martin	Oketch, Joseph Ombajo
Miduda, Vitalis	Okeyo, Steve O.
Miruka, Amos Otieno	Okimyi, Kigina Daniel
Mlengera, Meshak	Okinyi, Florence Aoko
Mnyangala, Michael Barnaba	Okode. Jane Akinyi
Moncada, Blas Efrain	Okong'o, Samwel O.
Monroy, Jose Gerardo	Okong'o Silas
Montecinos, Carlos Amador	Okoth, Simon
Morgan, Nigel	Okumu, Joshua
Morakinyo, Ariwajoye Thomas	Olaide, Adebayo Kehinde
Moses, Adebayo Kayode	Oldyede, Aderibgbe Babatumde
Muga, William	Olal, Moris Anyanga
Murillo, Santos Fermin	Olal, Michae Ngome
Myodonga, Frederick Ochali	Olawuyi, Adekunle
Ndosh, Daudi	Oliva, Daniel Gonzalez
Nieto, Deivis Miranda	Oloo, Almas Oluoach
Nkhwangwa, Agnostino Andre	Olubenga, Oyeyemi Gabriel
Nunez, Carlos Augusto	Oludare, Ayeni Moses
Nyanjerechi, Jeremia	Olufemi, Olagunju Issac
Nyodongo, Frederick	Olusola, Adeleye Jonathan
Oberio, George Otineno	Ombalo, Michael
Obiero, Mourice	Ombeta, Paul Odonyo
Obuntmehin, Nathaniel	Omity, Makori
Ocando, Carlos Javier Govea	Omondi, Fred
Ochanda, John	Onesi, Matthew Bayode
Ochola, Patrick	Onyango, Joshia
Ochola, Simon	Onyango, Philip Tel
Odede, Maurice Ogada	Ooko, Agnes
Odhiambo, Tom	Opiyo, Lukas
Odongo, Michael	Ornelas, Jr, Nazario
Odongo, Moses Okoko	Origi, John
Ogbebo, Franklin Emokpea	Orwa, George Ohola
Ogira, Ezra Ochola	Osewe, Bernard
Ogla, Bernard Otieno	Osobu, Dotun
Ogola, Lawrence, Oluoch	Otieno, Boaz

Otieno, Francis
 Otieno, Okello
 Otumba, Julias A.
 Ouma, James Ng'anda
 Ouyo, Julias Myerere
 Oweri, Julias
 Owiti, Syprose
 Oyando, Eucabet
 Oyediran, Timothy T.
 Owewale, Asifat
 Oyonge, James M.
 Ozuda, Isaiah Omonid
 Pailahueque, Jorge Enrique
 Pariyar, Raju
 Pastran, Manuel Antonio
 Paulasa, Jorge Mario
 Perez, Gladys
 Perez, Leonardo Mendez
 Pounders, Bobby
 Powell II, Ryan Keith
 Prakash, Yannabathula
 Preza, Fermin Ernesto
 Punda, Mika O.
 Quezada, Sofamor
 Quillen, Joseph
 Quiroz, Mario Antonio Acevedo
 Rajoro, Peter
 Ramirez, Hernandez Jonathan
 Ramos, Merari Arturo de Jesus
 Llanes
 Rangel, Ezequiel del Carme
 Rao, Nimmala Sanjeeva
 Rao, Talari Padma
 Rao, Yadia Mohan
 Ratnam, Sirra Mani
 Reel, Jerry
 Rodriguez, Carlos Rafael
 Ruben, Perez Dario
 Ruiz, Benitez, Juan
 Ruiz, Jose Dionicio
 Saez, Mario Alfonzo Flores
 Saka, John Onyango
 Sakwa, Dan Ouma
 Sakwa, Jack Obimbo
 Sakwa, Jacob Obimbo
 Salazar Torrez, Noel Emilio
 Samson, Akinlolu
 Samson, Akinola Akinlolu
 Sanchez, Antiono
 Sanchez, Carlos Lopez
 Sanchez, Castillo Luis Antonio
 Sanchez, Pedro Danilo
 Senapati, Gabriyel
 Servellón, Manuel Francisco Sosa
 Sikder, Skuku Fanjon
 Solom, Pstyomi Adekunle
 Solomon, George W.
 Spicer, Chad Lee
 Spicer, Jared Thomas
 Sprinkel, David Samuel
 Stephen, Ayoola Oloinka
 Stonell, Raymond
 Tabares, Werner
 Taulinus, Fidel
 Thompson, Allen
 Tolentino, Jr, Federico D.
 Torres, Cesar Augusto P.
 Urcadiz, Daniel C.
 Valdez, Wilmer Santos
 Viswanatham, Biddika
 Vicxeau, Jean
 Wagner, Ricardo Astorga
 Wale, Adeyemo Femi
 Walowa, Joshua O.
 Wambogo, Janes Mbaga
 Wasse, Teketel Zewde
 Wesley, Janga John
 Wilcox, Bruce
 Wilson, Danny E.
 Zuilenam, Guillermo Lienlaf

Female Evangelists

Adekumle, Yomi Olajumoke
Alabi, Opeyemi Elizabeth
Alfredi, Maria
Antango, Jane
Arroyo Hernandez, Yerly
Atieno, Monica
Badmus, Esther Olufunmilayo
Bolanio, Adejane J.
Cardenas, Blanca Esperanza
Carrillo, Sally J.
Carter, Wilma Joan
Castillo, Viviana Carmen
Castilla Berrio, Maria Mercedes
Chicag, Ana Gladys Martinez
Daudi, Lensa
Dominguez, Dina Darleny Rodriquez
Dorcus, Oyediran Tunrayo
Daudi, Lensa
Duniani, Jeanne
Edward, Veline Nelson
Elizabeth, Ilesanmi Omodasola
Elizabeth, Alabi Opeyemi
Erasto, Rose, Atieno
Esther, Omotomilola Temitope
Erwin, Kimberly J.
Etando, Aziza
Faida, Rebecca
Fayoke, Asummo Omotola
Flores, Claudia Irene
Folasade, Ajayi Cecilia
Folasade, Osobu Paulina
Garcia, Irma Yolanda Martinez
Gonzales, Griselda Santigo
Grace, Sanni Iyabo
Gifford, Majorie
Ilesanmi, Mercy Olawunmi
Ion, Barbara
Jandura, Memory D.
Jones, Pamela Lynn
Joseph, Dorkas
Joselyn, Treva
Kelton, Renetta Venise
Kimble, Shirley
Lopez, Dilcia Noris Villeda
Lwanba, Mwajuma
Maciel, Olga Beatrice
Marolejo, Marely Miranda
Martinez Ramos, Faith
Matute, Gilma Leonor Dominguez
Michael, Issac
McKee, Ofelia
Morgan, Susan
Mojirayo, Taiwo Agnes
Motino, Santos Liliana
Obegoriola, Alarape
Obuyo, Damaris O.
Odhimago, Roseline Achiong
Ogonda, Joyce Adhiambo
Okumu, Elly
Olajumoko, Olaiya Olanike
Olu, Oladele Olukemi
Olufunke, Olujide Felicia
Olutunde, Adeyemi Joseph
Oluwa, Adebowale Janet
Omotunde, Durodola Adepeju
Ortiz, Celia Waldina Hernadez
Opakunle, Florence Tomi
Owira, Grace Auma
Perez, Gladys
Perez Herrera, Juana del Carmen
Periera, Rebecca
Pinela, Margarita del Saez
Quillen, Jeannie
Quezada, Erica Pilar Pinto
Ramirez, Odalis Margoth
Reitler, Brenda
Rigardiz Cumana, Marvis
Amarilys
Rivera, Eva Yamileth Velasquez

Rivera, Yuliana Lizeth Velasquez
Rodriguez Buelvas, Karen Paola
Romo, Reina
Sadler, Florence
Sampayo Camargo, Flor Maria
Sanches, Marta Eloidina
Sandra, Lecruz Martinez
Sirrio, Janet
Snyder, Kari Elaine
Socia, Clarence
Spicer, Elizabeth
Stephenson, Tina
Suazo, Delmi Xiomara Matute
Suna, Susilia
Toro Garcia, Maria
Tovar, Maria De la Rosa
Thompson, Amanda Kay
Tomi, Opakunle Florence
Urcadiz Cordero, Esther
Valdez, Nidian Alvarez
Villafranca, Rosa Lidia Dominguez
Williams, Linda
Wilson, Nancy
Woldemichael, Eyerusalem W.
Zeballos, Maria Norma

Exhorters

Busbee, Wanda K.
Dodson, David
Eldridge, Carl A.
Estrada, Cesar Augusto Estrada
Fields, Hayli
Floyd, Judi
Lupton, Kayla
Morris, Annette
Payton, Mitchell
Pigford, Haley
Roberts, Tracy Leann
Rodriguez, Henry
Weatherly, Lynn

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 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 (Ex. 19.3-6; Jn. 14.6, 8; Acts 2.42; Eph. 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 Thess. 2.1-12; 1 Tim. 4.1-3; 2 Pet. 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 (Rom. 8.29; Col. 1.1-17; 1 Jn. 3.2).

Besides this internal disposition to cultivate mutual love and care within the household of God, the ministers and members 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”* (Is. 52.8; 1 Cor. 1.10; Phil. 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”* (Eph. 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 (Mt. 28.19).

Church Membership

Membership in Zion Assembly 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 (Rom. 5.5; 15.16, 30; 2 Cor. 1.20; 5.19; Jn. 3.5; Eph. 2.18; Titus 3.5). The Father is God (Eph. 4.6), the Son is God (Jn. 1.1-3; 10.30; Heb. 1.8; Rev. 1.8), the Holy Spirit is God (Jn. 14.17; 16.13; Acts 5.3; 1 Cor. 2.10), yet there are not

three Gods, but one God (Deut. 6.4). The three persons of the divine Trinity work together in perfect unity for the salvation of man (Jn. 3.5; 6.44; 14.6, 16-17; 2 Cor. 5.19).

Jesus Christ—Jesus Christ is the “*image of the invisible God*” (Col. 1.15), and God’s “*only begotten Son*” (Jn. 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 Tim. 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*” (Jn. 1.29). He is also the head of the church and the savior of the body (Eph. 5.23).

Angels—The word angel means “*messenger.*” Scripture teaches that angels are heavenly and supernatural beings, but also they are creatures (Col. 1.16; 1 Pet. 3.32). As such, they were created to worship God and do His bidding (Is. 6.3; Mt. 26.53; Heb. 1.6-7, 14; Rev. 4.8). Their nature is incorporeal; they are “*spirits*” (Heb. 1.14), created holy and with free will. As such, some fell from their “*estate*” (Jude 6). In regard to the time of their creation, we are not informed explicitly in Scripture, but a few passages indicate that they were created before man and were present when God created man (Gen. 3.1; Job 38.7). In their role as “*messengers,*” they have been commissioned by God to minister in the affairs of man (Heb. 1.13-14; Ps. 34.7). They exist in ordered ranks—“*principalities,*” “*powers,*” “*thrones,*” “*dominions*” (Eph. 6.12; Col. 2.15), and also as “*seraphim*” and “*cherubim.*” The distinctions between seraphim and cherubim are not made clear in Scripture (Gen. 3.24; Ezek. 10.1-3, 7-14; Is. 6.2, 6).

The “*messenger ministry*” of angels can be seen both in the Old and New Testaments (Judg. 6.11; 13.3; 1 Kgs. 19.5; Psalm 91.11; Lk. 1.11; Mt. 1.20; 4.11; 28.5). The Bible reveals that angels are great in number (Deut. 33.2; Dan. 7.10; Mt. 26.53; Lk. 2.13; Rev.

5.11) and have great power, intelligence, and supernatural ability to move with great speed. As such, man is said to have been “*made a little lower than the angels*” (Psalm 8.5). Notwithstanding, though angels are powerful, highly intelligent, and have great mobility, they are not all-powerful, all-knowing, nor omnipresent. (For example, they do not know when the Rapture will take place (Mt. 24.36).

As created beings, angels have a beginning, but they never die nor cease to exist (Lk. 20.36). Angels are not God or gods, and thus man is forbidden to worship them (Col. 2.18). In fact, the holy angels themselves [those who did not join in Satan’s fall and rebellion] reject any attempt by man to worship them (Rev. 19.10; 22.28).

Angels cannot repent nor be redeemed from sin, and thus the fallen angels are doomed forever to damnation. Nor do angels act as Gospel evangelists in the work of salvation, this ministry being assigned to born-again believers and more especially to the church (Acts 10.3-6). Yet angels assist the church in its mission (Acts 10.3-7; 11.13-14; 8.26; 5.19-20; Heb. 1.14). Jesus informs us also that the holy angels rejoice at the redemption of sinners (Lk. 15.10).

Scripture teaches that one-third of the angels followed Satan in a great rebellion against God (Is. 14.12-15; Rev. 12.4, 7-9), and that they labor in this present age under Satan’s rule to “*steal, and to kill, and to destroy*” (Jn. 10.10; Eph. 6.10-12). These fallen angels are referred to as “*evil spirits,*” “*unclean spirits,*” and “*demons,*” and thus Jesus spoke of “*the devil and his angels*” (Mt. 25.41; see also Rev. 12.7). They have been sentenced to a realm of darkness, and live with the dread of their final judgment in the Lake of Fire (Jude 6; Mt. 25.41; 8.29).

Unlike Adam and the human race, angels were not created as a race, and therefore when one-third of the angels fell under Satan’s deception, all the angels did not fall with them. Each was created separately, and each fell by his free choice independently. Nor did Satan transmit his sin to the other angels; but rather deceived one-third of the angels into a rebellion against God; thus each angel sinned of his own volition. Further, unlike the human race, angels do not have sexual desires and do not procreate or reproduce (Mt. 22.30); neither were angels created, like man, male and female; and thus no angel in Holy Scripture is referred to as being female. It is important to understand also

that Satan is not the God-ordained head of angels, but rather he assumed his position by deception and in rebellion against the will of God.

Finally, though men are clothed with heavenly bodies in glorification (1 Cor. 15.48-53) and in that glorious state share some angelic characteristics (Lk. 24.34-36), yet they do not become angels. The distinctions between men and angels will remain throughout eternity (Rev. 5.9-13).

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 Tim. 3.14-16; 2 Pet. 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 Pet. 3.1-2). Walking in the light of God's Word is the guiding principle and commitment of Zion Assembly: "*Thy word is a lamp unto my feet, and a light unto my path*" (Psalm 119.105).

The Church is a visible body of believers formed and incorporated by covenant with God to keep His commandments (Ex. 19.5-8; 24.3-8; Ps. 119.57; Jn. 14.15; 17.6, 8, 14; 1 Pet. 2.9). It is theocratic in form and function, providing order and government through the Spirit and the Scriptures for God's people (Is. 2.2-4; 9.7; Mt. 18.15-20; 1 Cor. 12.28). The church is presently imperfect, spotted with backsliders and "*false brethren*" (1 Cor. 5.1-13; Gal. 2.4; Jude 4). It is thus distinguished from the kingdom of God, the latter being the spiritual realm of all born again believers (Jn. 3.3-8; Rom. 14.17; Col. 1.13). One is "*born*" into the kingdom; he/she is "*added to the church*" (Jn. 3.3-8; Acts 2.47). The church will succeed to proclaim the Gospel into all the world (Mt. 24.14; 28.18-20; Mk. 16.15-16); will be perfected "*with the washing of water by the word,*" and will be presented to Christ glorious in holiness (Eph. 5.26-27). The General Assembly is the highest tribunal of authority in the church for the interpretation of the Scriptures (Acts 15; 1-16.4-5). 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/or church elders (1 Cor. 11.3, 7-9; 14.34-36; 1 Tim. 2.12; 3.1-17).

Man is unique in all of God’s creation. Only he was created in God’s image and likeness (Gen. 1.27; 5.2; Eccles. 7.29; 1 Cor. 11.7; Eph. 4.24), and therefore man has a unique relationship to God. His nature is composed of soul, spirit, and body (Job 32.8; Eccles. 12.7; Mt. 10.28; 1 Cor. 15.45; 1 Thess. 5.23; Heb. 4.12), though “*soul*” and “*spirit*” may be fully distinguishable only by the Spirit of God (Heb. 4.12 and compare Jn. 12.27 and 13.21). Of all the living things on earth, only man has God-consciousness and an immortal soul (Gen. 2.7; 1 Cor. 15.45). He thus has an everlasting destiny in heaven or hell, with eternal life or everlasting death and damnation (Rom. 6.23; Rev. 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 (Gen. 1.26, 28). This uniqueness is partly why the Psalmist exults, “*I will praise thee; for I am fearfully and wonderfully made*” (Ps. 139.14), and why he asks, “*What is man, that thou art mindful of him?*” (8.3-4; Heb. 2.6).

Man was created *male* and *female* (Gen. 1.27; 2.18, 21-25) in order that the genders might come together under divine institution as husband and wife (Gen. 2.21-25; Mk. 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 (Prov. 18.22; Eccles. 9.9; Eph. 5.22-25, 28-31; 1 Pet. 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 (Mal. 2.14-16; Mt. 5.28; Mk. 10.7-12; Lk. 16.18; Rom. 7.2-3; 1 Cor. 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; Rom. 1.19-20; Jn. 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 (Josh. 24.15-25; 1 Kgs. 18.21; Ezek. 20.39; Lk. 13.35; Jn. 3.36; Rev. 22.17).

Man was created holy, in the moral image of God (Gen. 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 working through Eve, to disobey God. Because man is a race, unlike the angels, sin was transmitted to all men through Adam's transgression (Gen. 3.6; Rom. 5.12; 1 Cor. 15.21). His redemption and reconciliation to God was made possible by the sacrifice of Christ (Rom. 5.15-19).

Christ is the second man Adam (1 Cor. 15.22, 45). He is therefore called the Son of Man as well as the Son of God (Mt. 12.8; 16.13; Lk. 1.35; Jn. 1.14; Col. 1.15, 19; Heb. 1.8; Rev. 1.8). In Him God and man exist in one person (Jn. 1.1-3, 14; Phil. 2.5-8). The first Adam failed and plunged man into sin; the second man Adam, Christ, lived triumphantly over sin (2 Cor. 5.21; Heb. 4.15), making it possible for us also to triumph over sin and be saved (Is. 53.4-9; 2 Cor. 2.14; 1 Pet. 2.21-24). He that believes and repents and is born again shall be saved (Jn. 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 (Heb. 2.11; 10.10, 14; 13.12).

Sin is a real and expressed evil. It originated in Satan in heaven (Is. 14.12-14; Jn. 8.42; 1 Jn. 3.8; Rev. 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 (Gen. 3.6, 17). Sin is thus willful rebellion against the law of God (Ex. 35.19; Psalm 51.3; Heb. 4.7; 10.26; 13.18; 2 Pet. 3.5) It may be defined

as *lawlessness* (Rom. 3.20; 4.15; 5.13; Gal. 3.19; 1 Tim. 1.9), *transgression* (Ps. 119.158; Eph. 2.1; 1 Jn. 3.4), *disobedience* (Rom. 8.7; Titus 1.16; 3.3; 1 Tim. 1.9; 1 Pet. 2.7-8), and *rebellion* (Psalm 78.8; Lam. 1.18; 3.14; Dan. 9.5). Sin exists also in unbelief (Jn. 3.18; Titus 1.15; 1 Jn. 2.22-24; Rev. 21.8).

Unlike the angels, mankind is a race; thus when the first man Adam sinned, sin was transmitted to all men through him (Rom. 5.12). All men are therefore born with the sin nature and therefore with the propensity to sin (Ps. 51.5; 58.3; Eph. 2.3; 1 Jn. 1.8). None are exempt, including Mary, the mother of Jesus. “*For all have sinned, and come short of the glory of God*” (Rom. 3.23).

Sin exists in two forms: **1)** in the very being of man, in his rebellious nature (Rom. 6.6; Eph. 2.3); **2)** in actual acts of transgression (Eph. 2.1; Col. 2.13). Sin is conceived in the heart and is expressed in thought (Gen. 6.5; Mt. 15.19), word (Mt. 5.22), and/or deed (Rom. 1.32).

Death and everlasting damnation is the penalty that God imposed upon mankind for sin (Rom. 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 (Rom. 5.15-19; Heb. 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 (Rom. 3.28-30; 5.1; Eph. 2.5; 13-18); in sanctification, the very nature of sin rooted in man’s heart is uprooted and removed (Rom. 6.6; Gal. 2.20; 5.24; 6.14; Col. 3.3-10). The sanctified believer is thus made free from sin (Jn. 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*” (Gal. 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 Gal. 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 (Gal. 5.16-18, 24; 1 Thess. 5.23; 2 Thess. 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 (Jn. 8.36; Rom. 6.6; 8.1-6; Gal. 2.20; 5.24; 6.14; Eph. 4.22-24; Col. 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 (Gal. 5.16, 25; 2 Tim. 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 (Is. 6.1; Jn. 6.44; Acts 2.37-38). True repentance can be made only through the work of the Spirit in conviction (Jn. 16.7-15; 1 Cor. 12.3; see also Jn. 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 Cor. 7.9-10). Repentance is manifested by certain fruit "*meet for repentance*" (Mt. 3.8; Rom. 6.2). The act of repentance should be followed by water baptism [see page 19] (Mk. 1.4-5, 15; Lk. 13. 3; Acts 3.19; 5.30-31; 1 Jn. 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 (Rom. 8.1-2; 3.23-26; 1 Jn. 1.7). The genuinely justified person has "*peace with God through our Lord Jesus Christ*" (Rom. 5.1-2). Justification signifies the pardon (forgiveness) aspect of the new birth.

Regeneration 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 (Eph. 2.1, 4-5; Col. 2.13-14; Jn. 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*" (Jn. 3.3-8; 1 Pet. 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 (Gal. 5.22-23). We are admonished in the Scripture to walk in the Spirit and not to fulfill the lust of the flesh (Gal. 5.16; Eph. 5.9; Phil. 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; Is. 53.4-5; Mt. 8.17; 2 Pet. 2.24; Jas. 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 (Heb. 10.10; 13.12-13; Rom. 6.1-6; 1 Thess. 4.3; 2 Thess. 2.13; 1 Pet. 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 (Mt. 5.48; 2 Cor. 7.2). God has called us unto holiness (Thess. 4.7). *“Be ye holy; for I am holy”* (1 Pet. 1.15-16). *“Follow peace with all men, and holiness, without which no man shall see the Lord”* (Heb. 12.14; see also Lk. 1.74-75; 2 Cor. 7.1; Titus 2.11-12; Eph. 1.4; 4.13, 24). Paul expressed his desire to *“present every man perfect in Christ Jesus”* (Col. 1.28). Christ is returning for a church that is glorious in holiness: *“without spot, or wrinkle, or any such thing”* (Eph. 5.27; see also Ps. 45.9-13).

Christian Perfection—The perfection of the believer is the call and aim of the Gospel (Mt. 5.48; Jn. 8.36; 2 Cor. 13.11; Col. 1.22; Heb. 6.1; Jas. 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 (Heb. 10.1, 14; 13.21), both individually and corporately in the body of Christ (Mt. 5.48; Jn. 17.20-23; 2 Cor. 13.9; Col. 1.28; Eph. 1.10; 2.14-22; 4.11-16; 5.27; Rev. 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.

Christian perfection is not the same as absolute perfection, for only God is absolutely perfect (Ex. 9.14; 1 Sam. 2.2; 1 Chron. 17.20; Job 11.7; Mk. 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*” (Mt. 5.44-48; 1 Cor. 13.1-13; 1 Jn. 2.5; 4.12, 17). Love is in fact the “*bond of perfectness*” (Col. 3.14). Christian perfection is therefore essentially grounded in love and wrought in the heart by the Holy Spirit (1 Chron. 28.9; 2 Chron. 15.17; 16.9; 19.9; Rom. 5.5; Heb. 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 (Rom. 8.33; Eph. 4.26; Heb. 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 Cor. 3.18). Sanctified believers are admonished to continue to “*perfect holiness in the fear of God*” (2 Cor. 7.1). The Good News is “*we know that, when [Christ] shall appear, we shall be like him*” (1 Jn. 3.2; Eph. 5.27).

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 Tim. 2.3-4). Although the word “*perseverance*” is used only once in some translations of the Bible (for example, Eph. 6.18 in the King James

Version) there are many other words that are closely related to it, such as *abide* (Jn. 15.4-5, 7-9), *endure* (Mt. 10.22), *continue* (Jn. 8.31-32), *steadfast* (Heb. 3.14, 1 Pet. 5.8-9, 2 Pet. 3.17), *patience* (Lk. 21.19), *overcome* (Rev. 2.11, 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? Phil. 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 (Eph. 2.8-9), and in another place 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 (Rom. 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 (Mt. 7.7-11, 21-27; Lk. 8.15; 11.28; Jn. 14.15, 23; Jude 24). Man's perseverance depends on his continued desire to walk with the Lord (Jn. 8.31; Col. 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 (Lk. 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*" (Is. 1.19) and "*willing to live honestly*" (Heb. 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 Jn. 9; 1 Jn. 5.12); therefore, the judgment for those who do not persevere is eternal damnation and separation from God (Mt. 25.41-46, Heb. 10.26-27).

Practical Graces

Restitution is the act of restoring something wrongfully taken, or the satisfying of one whom otherwise has been wronged (Mt. 3.8; Lk. 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 (Rom. 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 (Hos. 2.11; Col. 2.16-17; Rom. 14.5-6; Heb. 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 (Col. 2.13-17; Eph. 2.15; Heb. 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 (Rom. 14.17). However, one should be mindful of the Scriptural injunction: ". . . *whatsoever ye do, do all to the glory of God*" (1 Cor. 10.31; see also: Rom. 14.2; 1 Cor. 8.8; 1 Tim. 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 (Mt. 23.23). Tithes are to be brought to the house of God and properly distributed by the ministers having charge of the treasury (Mal. 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: Gen. 14.18-20; Lk. 11.42; 1 Cor. 16.2; 2 Cor. 9.6-9; Heb. 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”* (Jas. 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”* (Mt. 5.34, 37; see also Ex. 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 (Mt. 15.18-19; Phil. 1.27; 3.20; 1 Pet. 1.15; 2 Pet. 2.7; Jas. 3.8-10).

Intoxicating Beverages and Drugs—*“Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise”* (Prov. 20.1). The Scriptures teach against the consumption of alcohol or other intoxicating beverages because God has called us to perfect sobriety (1 Pet. 5.8; 1 Thess. 5.6; Tim. 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 (Eph. 4. 27; see also: Is. 28.7; 1 Cor. 5.11; 6.10; Gal. 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., impairs 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 Cor. 7.1; Is. 55.2; 1 Cor. 10.31-32; Eph. 5.3-8; Jas. 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”)—Zion Assembly is opposed to gambling in any form. Gambling brings with it a negative effect on society and is immoral (Ex. 20.17; 1 Tim. 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 Ex. 20.17; Ps. 10.3; 1 Cor. 6.9-10; Eph. 5.5; 1 Tim. 6.9-10; Heb. 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 Cor. 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 Cor. 11.2; Jer. 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”* (Jn. 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 (Mt. 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 (Lk. 24.49; Jn. 15.26; Acts 1.8); it also enables one to minister effectively within the church for the self-edification of the body (1 Cor. 12.12-28; Eph. 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 “*divers tongues*,” that is, in languages that are known to man (Acts 2.6; 1 Cor. 12.10; 14.2). In either case, “*unknown tongues*” or languages known to man, and the manifestation of tongues and interpretations must always be consistent with the Word of God (1 Cor. 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 Cor. 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 (Mk. 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 (Mk. 16.17; 1 Cor. 12.12-31).

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 (Rom. 6.3-5). This ordinance has no power to wash away sin, but is the answer of a good conscience toward God (1 Pet. 3.21). Water baptism is valid only when the candidate is actually born again (Mt. 28.19; Mk. 1.8-10; 16.15-16; Jn. 3.:22-23; Acts 10.47- 48; 16.3). 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 Cor. 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 Cor. 10. 16-17; 11.23-30). It is the outward sign of Christ's covenant with the church (Lk. 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*" (Jn. 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 Tim. 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.

Proclamation and Public Reading of the Word of God— The Bible, the written Word of God, is a visible sign and witness pointing men to the Gospel of Christ. The Bible is a sacred record or witness of Jesus’ birth, death, resurrection, ascension, glorification, and on-going intercessory work in unity with the Father in His heavenly throne (Acts 7.55; Rev. 3.21). It is a written revelation of the saving work of God in Christ, and thus analogous to God’s Word in-breathed into the hearts of believers.

God’s church is bound by a sacred covenant to read, study, and obey the Word of God. Each member is to read, hear, believe, receive, search, study, and obey the Word of God. The church is to proclaim “*all the counsel of God*” (Acts 20.27), teach believers in all nations “*to observe all things whatsoever that [Christ has commanded]*” (Mt. 28.19-20, and to “*rightly divide the word of truth.*” (2 Tim. 2.15).

The public reading of the Word of God is pure proclamation, allowing the Word to speak for itself. The Reading of Holy Scriptures is commanded and encouraged in both Old and New Testaments, and otherwise taught by precept and example by Christ, the apostles, and prophets.

The practice of the proclamation and public reading of the Bible demonstrates a sober reverence for the written Word of God. In an age in which the majority of professing Christians are biblically illiterate and falling away from confidence in the Bible as God’s infallible Word written in Scripture, and consequently from serious Bible reading the study, God’s church stands out like a “*city set on a hill*” holding forth the light of His Word!

The proclamation and public reading of the Word of God serves to reveal the mind of God; aids in personal and corporate cleansing of the believer; edifies the believer; comforts the believer; and encourages and strengthens corporate unity among believers. Where observed with sobriety, sincerity, and gravity the “Proclamation and Public Reading of Scripture” can produce revival, restoration, and reconciliation (Ex. 24.7-8; Josh. 8.34-35; 2 Kgs. 23.1-20; Neh. 8.1-8, 14-18; 2 Cor. 5.18-20). As such, proclamation, public reading, and responsive readings of the Sacred Scriptures bear all the marks of an ordinance, and thus should be observed as a divine order of worship, ministry, and theocratic administration.

Ministry/Ordination—The church recognizes the ordination and function of the ministry as an ordinance of God placed in the church to reveal Christ and demonstrate spiritual truth. Much like “Water Baptism,” the act of “*laying on of hands*” for ordination is the church acting instrumentally to physically demonstrate God’s spiritual calling and appointment of an individual as a servant leader in God’s church. By acting instrumentally under the guidance of the Holy Spirit to ordain ministers, the church also reveals and demonstrates true theocracy.

Not only does the act of ordination demonstrate a spiritual truth, but the function of ministry has been ordained by God to serve as a revelation of Christ and His ministry to the world. Christ is the “Great Shepherd” (pastor) who lovingly oversees His flock (1 Pet. 5.1-4). He is the ultimate servant minister who came to “*serve*” (minister) and to be “*served*” (ministered to) (Mt. 20.28; Philem. 2.5-8). Christ has established and ordained the ministry to mirror and reveal His ministry. As the minister serves the flock, tends the flock, watches over the flock, and gives his life for the flock, the minister visibly demonstrates the heart and work of Christ. The membership practices this ordination and aids in this revelation by honoring the ministry and willingly submitting to those who have the rule over them (Heb. 13.7, 17) thus demonstrating the Christian’s honor of God and submission to God’s government (Col. 3.23-24; Eph. 5.22).

The Church is a divine institution and **bears all the marks** of an ordinance. It has been ordained by God to be the “*light of the world, a city set upon an hill*” (Mt. 5.14). As such it is designed to be the sacred embodiment of truth symbolizing and declaring the mysteries of God to the world through the power of the Holy Ghost. It is the “*Body of Christ and members in particular*” (1 Cor. 12.27) all working together to be the physical representation of Christ in the world. It is the “*house of God,*” (1 Tim. 3.15) the “*temple of God*” (Eph. 2.21; 1 Cor. 3.16) consisting of “*living stones*” (1 Pet. 2.5) “*fitly framed together and builded together for an habitation of God through the Spirit*” (Eph. 2.21-22). By “*binding and loosing on earth what has been bound and loosed in*

Heaven” (Mt. 16.19), the church serves as a revelation of both the invisible God and His invisible Kingdom. The church preaches the Gospel, teaches the doctrine, lives the truth, practices government, submission, and discipline. The church embodies the Gospel for it consists of members who act as witnesses of the transforming power of Christ and His Gospel. *“But ye are a chosen generations, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light...”* (1 Pet. 2.9). As such, the church serves as an ordinance. In fact, it is the ordinance which embodies and practices all the other ordinances.

Marriage is defined by God as a covenant between an eligible male and eligible female to become husband and wife and it is for life; as such it is a divine institution that should be held in the highest esteem among all men and women. The ordinance of marriage was instituted by God, reaffirmed by Christ, and given further emphasis and clarity by the apostles, and accordingly, practiced by the New Testament churches.

The first marriage ceremony was administered by God after the creation of man. Thus, marriage is the Genesis ordinance, the original ordinance. Marriage is an ordinance in that it acts as a universal witness of God’s divine order for the human race (Mal. 2.14-16; Mt. 19.4-5; 1 Cor. 7.2-5, 14; Heb. 13.4; Eph. 5.22-32; Rev. 19.7-8). It is also a channel through which the human race, and more particularly the church of God, is divinely ordered and sustained in holiness and truth. (Mk. 10.6-9; 1 Cor. 7.14-16; Eph. 5.22-32). Perhaps most importantly, the ordinance of marriage is a symbol of salvation and the sacred union between God and His people as bridegroom and bride (Ex. 19.5; Song 5.1; 6.2-9; Is. 49.14-18; 62.5; Ezek. 16.8; Jn. 3.29; Mt. 22.2; 2 Cor. 11.2-3; Eph. 5.25-32; Rev. 19.7-8). Thus, God repeatedly uses marriage terms to explain His relationship with the church, a relationship which culminates in the Bridegroom coming to take His bride to the Father’s house for the marriage supper (Rev. 19.7; Eph. 5.25-27; Jn. 14.1-3; Mt. 25.1-10).

The members of the church aid in and practice this ordinance by reflecting Christ and the church through their marriage relationships. The husband loves the wife and gives himself for her

(Eph. 5.25-29) while the wife loves her husband and submits to his loving authority (Eph. 5.22-24).

Divine Sanctities

Sanctity of Life—Human life is sacred because it is created in the image of God (Gen. 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*” (Ex. 20.13). Whosoever sheddeth innocent blood will not be held guiltless before God (Gen. 9.6; Num. 35.30-31; Rom. 13.8-10; Rev. 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 not man put asunder” (Mt.19:4-6). Accordingly, marriage is a divine institution between a male and female until death (Mk. 10.2-12; Rom. 7:2; 1 Cor. 7.39) and as such it should be held in the highest esteem among all men and women.

Marriage is for life, and therefore divorce for any reason, including unfaithfulness, cannot dissolve a marriage. (The “exception” to this rule mentioned in Mt. 5.32 and 19.9 will be explained below). Thus remarriage after a divorce (while the first companion is still living) constitutes the sin of adultery (see Lk. 16.18; Ex. 20:14, 17; Mal. 2.14-17; 1 Cor. 5.1-5; 6: 15-20; 7.2, 3).

While the Bible commends marriage, and sex within marriage, it clearly condemns sex before or outside of marriage (Heb. 13.4). This condemnation includes sexual relations which might occur between a couple while “living together” or “cohabitating” in a non-married state (see 1 Cor. 5.1- 5; 6. 15-20; 7.2, 3).

Marriage is between one man and one woman for life; therefore sexual relations are lawful only within a God-ordained

and biblically recognized marriage. Adultery (which includes remarriage while one's first companion is still living), polygamy, and fornication (which includes pre-marital sex and cohabitation) are therefore sinful practices that violate the law of God, and injure the home and family.

The meaning of the word fornication has been the subject of much debate. Fornication is sometimes used in Scripture in a broad sense to include all forms of sexual immorality. However, when fornication and adultery are used in the same text, fornication usually refers to unlawful sexual relations before a person has been joined in a biblical, covenant marriage. This is certainly the case in Mt. 5.32 and 19.9. In these references, fornication signified unlawful sexual relations during the ancient, Jewish betrothal period—that is, before the betrothed couple had consummated their marriage (confer Mt.1.18-25). Fornication in this context would include also, however, a single person who has married someone else's companion, that is, a divorced person. And it would apply also to an incestuous relationship—a sin of which the believers in Jesus' day were well aware (1 Cor. 5.1-9; Leviticus 18.6-20; see also Acts 15.29, for the reference here by the Jerusalem council seems to indicate this kind of fornication).

In any case, fornication includes a single person who has been joined to another unlawfully in marriage. This was the gross form of fornication in the Corinthian church that Paul so boldly reprovved, and for which cause he demanded that the church withdraw fellowship from the violator—"To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5.1-9). It was in this context also that the apostle commanded that in order to avoid the sin of fornication, "*let every man have his own wife, and let every woman have her own husband*" (1 Cor.7.2; see also Mk. 6.16-18; 1 Cor. 5.1). In Gal. 5.19, both adultery and fornication are listed as works of the flesh, and the apostle solemnly warns that "*they which do such things shall not inherit the kingdom of God.*" For these reasons, those who are entangled in these sins and unlawful marriages are not eligible for membership in the Lord's church (confer 1 Jn. 3.7-10; 1 Cor. 5.11; 6.9-10).

Sanctity of the Body—Our body is the temple of the Holy Spirit, and we are admonished to glorify God in our body (1 Cor. 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” (Rom. 12.1), and “. . . whatsoever ye do, do all to the glory of God” (1 Cor. 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 (Rom. 1.24-28; Lev. 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: Tim. 2.8-10; Rom. 12.1-2; Is. 3.16-22; 1 Jn. 2.15-17).

Eschatology

Scenario of Endtime Events

Rapture and Pre-Millennial Second Coming Of Jesus—Christ is coming again in the clouds of heaven with power and great glory (Mt. 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 Thess. 4.16-18; see also 1 Cor. 15.51-52). All who are caught up in the first resurrection will attend the marriage supper of the Lamb (Rev. 19.7-9). Christ will then return to earth and reign with the saints for a thousand years (20.4, 6; see also Zech. 14.4-5; 1 Thess. 4.14; Jude 14-15; Rev. 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 Dan. 12.2; Rev. 20.4-6; Jn. 5.28-29; 1 Cor. 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”* (Mt. 25.46; Lk. 18.29, 30; Jn. 10.28; Rom. 6.22; 1 Jn. 5.11-13)

Eternal Punishment for the Wicked—Those who reject or disregard the call to repentance and salvation are doomed to eternal damnation (Jn. 3.15-21). In hell there is no escape, no liberation, no annihilation. Hell is *“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”* (Rev. 21.8; see also: 20.10-15; 2 Thess. 1.7-10; Jude 14, 15; Mt. 25.46; Mk. 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 Thess. 2.3, 8. John identifies certain *“false prophets”* and *“deceivers”* as antichrists (1 Jn. 4.1-3; 2.18; 2 Jn. 7). The prophet Daniel is in reference to this same spirit in his prophecy of the *“beast”* in Dan. 7, which corresponds with John’s vision of the *“beast”* in Rev., chapters 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 (Mt. 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 Thess. 2.3, 8) and the “*beast*” (Dan. 7.10-11, 25; Rev. 13.1). Jesus is in reference to this spirit of deception and lawlessness in Mt. 24.5, 24 and Jn. 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 Thess. 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 (Mt. 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 (Rom. 5.6-10). The Spirit of Christ indwells believers, enabling them to live their lives consistent with the law of God (Rom. 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 (Gal. 1.1-9; 2 Cor. 11.3-4). These are “*lying spirits*” set to deceive and destroy precious souls (2 Thess. 2.9; Rev. 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 Jn. 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 Thess. 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 Tim. 4.12). 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” (Mt. 5.16).

Prayer—Jesus’ admonition to “watch and pray” (Mt. 26.41) 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” (Lk. 18.1), and the apostle encouraged believers to “pray without ceasing” (1 Thess. 5.17). We are also enjoined to “. . . pray one for another . . .” (Jas. 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 Tim. 2.1-3). Prayer is so essential to the life of the church that the church is called “the house of prayer” (Is. 56.7; Mt. 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 (Jn. 4.23; Eph. 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”* (Heb. 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”* (Ezek. 44.23). 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 (Mk. 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 Cor. 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”* (Jn. 13.35).

Walking Circumspectly—Children of God should *“walk circumspectly, not as fools, but as wise, Redeeming the time for the days are evil”* (Eph. 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 (Ps. 1.1-3; Phil. 1.27; 1 Thess. 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 Pet. 5.8; see also 2 Pet. 2.19-22).

Illicit Relationships—Paul admonishes us to *“give no place to the evil”* (Eph. 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 (Judg. 16); whereas Joseph wisely fled from a similar situation (Gen. 39). Paul perhaps had Joseph in mind when he exhorted, *“Flee fornication”* (1 Cor. 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”* (Jas. 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 both the servants and ambassadors of Jesus Christ. As His servants, our focus should always be to walk pleasing in His sight. God told Samuel *“. . . for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart”* (1 Sam. 16.7). As such, our primary focus should not be on adorning our outward person, but the “hidden man of the heart.” We are informed that the character traits of the inner man—“modesty,” “shamefacedness,” “sobriety,” and the “ornament of a meek and quiet spirit,” etc., (1 Tim.2.9-10; 1 Pet. 3.3-4) are *“in the sight of God of great price.”*

At the same time, however, our outward appearance is viewed also by men and therefore the saints of God should reflect a Christ-like character and witness (2 Cor. 3.2-3; 5.20; 8.21). As ambassadors for Christ, we should dress in a manner which represents Christ and His values to the world. Those “*professing godliness*” should be holy in their appearance and should never adorn themselves in provocative, seductive, and gaudy clothing and/or cosmetics [lipsticks, eye shadows, etc.] which create a superficial beauty, and which tend to contradict and confuse the godly qualities of “lowliness,” “wholesomeness,” “holiness,” “sobriety,” “meekness,” “gravity,” “purity,” and Christ-likeness. For the Lord “[beautifies] the meek with salvation” (Ps. 149.4).

To be sure, our primary and most important emphasis should be on manifesting the inner graces of the Spirit which result from the new birth—love, patience, faith, hope, godly contentment, peace, gentleness, meekness, mercy, sobriety, gravity, etc.; but we are admonished also to adorn the doctrine of God (Titus 2.10), which includes the outward signs of salvation—“lifting holy hands,” “praying,” “praise,” “rejoicing” [“shouting,” “clapping of the hands,” etc.], “thankfulness,” “good works,” and a “meek and quiet spirit.” Further, it must include also dressing in modest apparel, which logically precludes the wearing of jewelry, gold, pearls, and costly array (1Tim. 2.9-10; Titus 2.3, 10; 1 Pet. 3.3-5).

It is true that there are many references in the Old Testament that show that God’s people under the Old Covenant adorned themselves with jewels and precious stones. But as we move from the Old Testament to the New, we find that these ornaments of gold and silver and precious jewels were symbolic of the inward graces of salvation. Thus, the prophet Isaiah wrote, “*I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He has clothed me with the garments of salvation, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels*” (Is. 61.10). In point of fact, the members of the church are themselves the “jewels” of God (Mal. 3.17). We should seek therefore to cultivate the inner light of the Holy Spirit in our lives, in order to be a “*city set on a hill*” to manifest the light and glory of God’s holiness before a watching world.

Both the inner graces of the indwelling Spirit and our modest outward dress and behavior give witness to the attributes and fruit of believers who have been transformed by the grace and power of Christ, and who have been informed in regard to His teachings and have fully committed themselves to reflect His holy image.

Corporate and Self-Discipline—Self-examinations to evaluate one's own faith and spirituality are healthy (1 Cor. 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 (Mt. 18.15-20). (A harsh spirit of criticism is detrimental to the spiritual welfare of both the critic and the one receiving the criticism: Mt. 7.1-5; 2 Cor. 2.1-11; Gal. 5.14-15; Eph. 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 Cor. 5.1-7; Gal. 6.1-5).

These 21st Annual Assembly Minutes
were approved and verified by

A handwritten signature in cursive script, reading "Wade H. Phillips".

Wade H. Phillips,
Presiding Bishop/Moderator

A handwritten signature in cursive script, reading "Wanda H. Busbee".

Wanda Busbee, Chief Clerk

