

Zion Assembly Church of God
7th Annual
General Assembly
Minutes



Theme:
“Glorify---Go---Guard”

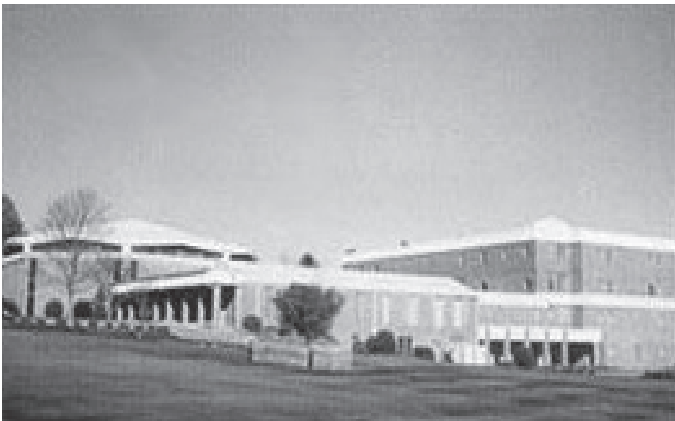
Zion Assembly Church of God

International Ministries Center



United Christian Church

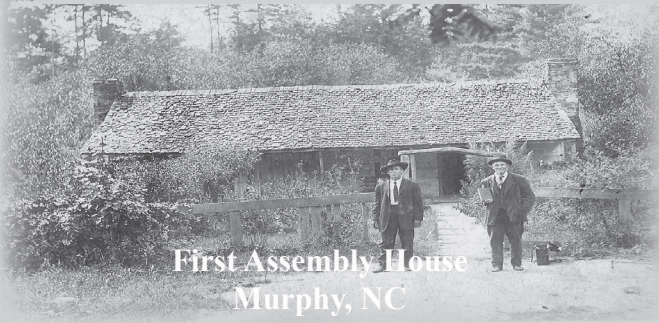
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CONTENTS

Welcome by Presiding Bishop	5
Administration	6
Greeting by Assistant Presiding Bishop	7
Pre-Assembly Programs	8
Assembly Program	9
Assembly Attendance	21
International Staff Reports	22
Assembly Business Committee Report	37
Section I: Local Church Properties	37
Section II: Adjunct Committee	39
Section III: Our Work in the United States	39
Section IV: <i>Voice of Zion</i> Magazine	39
Section V: Immigration	40
Section VI: Esteeming Our Ministers	40
Section VII: General Financial System	40
Section VIII: Emergency Fund	41
Section IX: Liscening and Ordination of Ministers	41
Section X: International Offices Expansion	42
Presiding Bishop's Annual Address	43
International & Regional Appointments	
International Staff	92
Regional Overseers	92
National Overseers	93
Committees	94
United States Churches/Pastors/Missions/New Fields	95
International Churches/Missions/Totals	97
US Pastoral Addresses/Phone Numbers/E-mail	98
United States Overseers Addresses/Phone Numbers/ E-mail Addresses	101
National Overseers Addresses/Phone Numbers/ E-mail Addresses	101
Bishops/Deacons	103
Male Evangelists	104
Female Evangelists	106
<i>Abstract of Faith</i>	107

Historical Assembly Sites





Welcome Delegates!

Wade H. Phillips
Presiding Bishop

Each year we expect the General Assembly to exceed all previous Assemblies in glory and power. And this is as it should be: for we are a prophetic church, moving forward with exciting expectations of fulfilling end-times events, which include world conquests (Isaiah 2:3; Daniel 11:32; Matthew 24:14; 28:19, 20), the great inflow of God's sheep into the church (Isaiah 60:1-5; John 10:16; 11:49-52; Ephesians 1:10; 2:11-19), spiritual perfection (Psalm 45:9-13; Song of Solomon 6:9, 10; Ephesians 5:27), and a glorious meeting in the air with the Lord and the saints (John 14:1-3; 1 Thessalonians 4:16, 17; 1 Corinthians 15:52-54)! We expect nothing less this year---nothing less than a glorious Assembly illuminated and empowered by the Holy Ghost; for we believe each Assembly moves us closer to the fulfillment of the glorious realities promised in God's Word. These promises will be fulfilled: for God cannot lie!

The inspiration for our Assembly theme--- "Glorify--Go--Guard"---was received in April while in prayer for the School of Ministry in Cleveland. It was used for the Cleveland school and it seems fitting to carry it through for this Assembly: for it captures the apostolic vision of the church and marks our way forward in these last days. Our vision then has already been cast by Christ and the prophets and apostles in the Scriptures. We just need to dig out the precious gold from the Rock of our salvation!

I feel impressed here to encourage every delegate to be especially prayerful during this important event. It is a time to consecrate ourselves to Christ, the head of the church, so that we might be able to hear from Him, and be able to discern His instructions to us. We need light and power to fulfill for our global mission. Take time then to pray and consecrate yourselves for this special time together. Hopefully you have come to this Assembly prayed up and fully surrendered to Him. We want this Assembly to be a "dreadful place" (Genesis 28:17), a time to meet together especially with the Lord---to hear from Him and to be energized and equipped by His Spirit to wage a successful warfare against the world, the flesh, and the principalities and powers in heavenly places that are determined to defeat us.

Seventh Annual General Assembly

September 7-12, 2010

ADMINISTRATION

Presiding Bishop/Moderator	Wade H. Phillips
Superintendent of Operations	E. A. McDonald
Chief Clerk	Julia Massey/Marie Crook (Sandra Moore, Brenda Reitler, Rita Goodrum, Helen Little, Shirley Kimble, Billie Smith)
Chief Usher	Eddie Davis (Milford Kimble, Cecil Pounders, Tod Deakle, Travis Graves, Darren Childers, Dave Ashley, Matthew Carrasco)
Chief Registrar	Eunice Gregory (Matthew McDonald, Heather Melton, Ashely Reitler, Amy Decareau)

ASSEMBLY BUSINESS COMMITTEE

Chairman	Charles Fields
Secretary	Zachary Snyder
Members	A.B. White Ricky Graves Joshua Amara Joseph Steele Miguel Garcia C. R. Gregory (Alternates) Ray Dickson Reginaldo Duarte
Video	Scott Neill
Sound Equipment	C.G.Duncan
Photography	Marie Crook
Projection Director	Kari Snyder
Stage Manager	C.R. Gregory
Music	Zachary Snyder

Greetings!

“Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue”
(2 Peter 1:2,3).



E.A. McDonald
Superintendent of Operations

The administration extends a hearty welcome to you, as we gather to give praise unto God for His favor and blessings upon the church this past year. May grace and peace be multiplied unto you through the preaching of the Word and the fellowship of the saints during this General Assembly.

The following instructions are given to help make your stay a more pleasant and enjoyable experience.

United Christian Fellowship has again graciously provided their facilities for the 7th Annual General Assembly. Let us show respect by properly caring for the property and equipment they have provided.

Personnel have been appointed to address any problem that may arise during this Assembly. Please consult with the authorized persons to make any adjustment or change in the facilities or equipment. Ushers will be stationed in each session at entrances inside the auditorium. If you have a need or encounter a problem please report it to one of the ushers.

Let us be prompt and ready to worship, so that each session will be on schedule and edifying. **All those on program who plan to use microphones, overhead projectors, musical instruments and stage equipment should meet with the following persons thirty minutes before the session in which you are on program: stage manager, C. R. Gregory; audio, David Kurz; overhead projector coordinator, Kari Snyder; video and internet, Scott Neill; musical instruments, Zachary Snyder.**

A nursery has been provided for your convenience. It is located down the east hallway. Children should not be left alone in the nursery or anywhere in the facility. Parents are encouraged to have their children sit with them in the auditorium during worship services. Maintaining order and discipline in the house of God is always becoming to the saints.

Pre-Assembly Programs

Assembly Business Committee Monday, September 6, 2010

The Assembly Business Committee will meet beginning at 6:00 p.m. to finalize its report to present to the 7th Annual General Assembly. The Adjunct Committee will meet with this committee at this time in regard to its work on the Abstract of Faith. Anyone who has relevant questions or presentations may do so at this time. Personal interviews with the Committee should be arranged through the chairman.

Ministers' Meeting Tuesday, September 7, 2010

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

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

All ministers and their companions are honored guests at the ministers' luncheon. This is sponsored by the international offices. The luncheon will be held at the Mountain View Inn (take 25th Street, go under I-75, go to light, turn right up the hill).

Special singing: Brenda Whitlock.

Guest speaker: Pastor Ron Prosch. Dress code: most of the men prefer to wear suit and tie for this occasion.

Assembly Program

Tuesday

6:30 p.m.

Call to Worship---Jim Orange, TN

“Make a Joyful Noise”---Todd & Cheryl McDonald, TN

Five Minute Sermons:

“*Suddenly there came a sound from heaven*” (Acts 2:2)

---Dorothy Clardy, SC

“*Immediately the fever left her*” (Mark 1:31)

---Tom Brown, WV

“*Go out quickly*” (Luke 14:21)---Alonza Jones, TN

“*Make haste*” (Luke 19:5)---Darren Childers, KY

Message---“*I the Lord hath spoken it, and I will do it*”

(Ezekiel 36:36)---C.R.Gregory, KY

(Brother Claxton Cook, MS was on program for this message

but was unable to attend the Assembly).

Official Opening of the Assembly

Welcome!---Charles and Brenda Fields, AL

Multi-lingual Concert of Prayer for this Assembly,

led by representatives of Swahili, Spanish, English, Luo,

Greek, Tagalog, Telegu

Special Songs--- Marie Crook, TN

Assembly Expense Offering

Special Songs---Regina Brooks, MS

Message—“*Sanctify [Consecrate] yourselves . . . and be holy*”

---Joseph A. Steele, TN

Prayer and Consecration Time

Wednesday

9:00 a.m.

Worship Him!---Nicole Pounders & Alicia Harris, MS

Special Songs---Jim & Heather Melton, TN

Message---“*I am glorified in them*”(John 17:10)

---Todd McDonald, TN

General Treasurer’s Report

International Leaders’ Reports:

-----Presiding Bishop

-----Assistant Presiding Bishop

Media Ministries Director

-----Assistant World Mission Secretary

-----Field Secretary

-----Field Secretary

-----Ladies Ministries Director

-----School of Ministry President

-----Shepherding Ministries Director

-----Youth Director

-----Sunday School Director

-----Children’s Ministries Director

-----Evangelism Director

-----*Voice of Zion* Booster

---Lunch Break---

[**Note: Kidz’ Konvention** schedule is: Friday: 10:15—11:45 a.m.
6:30-7:30 p.m. Saturday: 9:00--10:00 a.m. 2:30--4:00 p.m.
7:00--8:00 p.m. A special Children’s Program is scheduled also on
Sunday morning in the main auditorium]

2:00 p.m. Musical Prelude

Reports from Around the World

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

2:10 United States

Note: The five regions in the United States will report at intervals during the week as designated in the program.

2:15 East Africa

Joshua Amara, Regional Overseer

Kenya----Joshua Amara, Overseer

Tanzania----David Gomba, Overseer

Uganda----Joshua Amara

Sudan----Elijah Wafula, Overseer

2:30 West Africa

Joshua Amara, Regional Overseer

Nigeria----Yomi Adekunle, Overseer

Ghana----David Dordah, overseer

2:45 United Kingdom

Joshua Amara, Regional Overseer

England----Joshua Amara, Overseer

2:55 Central America

Ricardo Valenzuela, Regional Overseer

Nicaragua----Carlos Garcia, Overseer

Guatemala----Ricardo Valenzuela, Overseer

3:10 Caribbean

Miguel Garcia, Field Secretary

Dominican Republic----Rafael Ventura, Overseer

3:25 Mexico

Danny Ramirez, Overseer

3:35 Peru

Miguel Garcia, Field Secretary

3:45 Philippines/Guam

Domingo Resurreccion, Overseer

4:00 Southeast Asia

(under direction of Presiding Bishop)

Thailand, Cambodia, Myanmar (Burma)

4:10 Middle East

George Assi, Mission Representative

Pakistan----George Assi, Overseer

----Supper Break----

“Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles (nations), and the nation and kingdom that will not serve thee shall perish...” (Isaiah 60:11,12).

Wednesday Evening

7:00 p.m. Worship Him!---Duarte Family

Mid-Central Region March & Report

---Ricky Graves, Overseer

(Tennessee, Missouri, Kentucky, Indiana)

South-West Region March & Report

---Joseph A. Steele, Overseer

(Texas, Oklahoma, Arkansas, Arizona)

Praise Reports---Nazario Ornelas, CO; Harold Reed, GA

Special Singing---Nichols Family, MS ; Matthew Carrasco, CA

Assembly Expense Offering

Exhortation/Testimony--- *“Tried with Fire”* (1 Peter 1:7)

---Ed & Andrea Fay Davis, SC

Special Songs: Nicole Pounders & Alicia Harris, MS

Message—*“Go”* (Matthew 28:19)---Miguel Garcia, CA

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

Thursday

9:00 a.m. Glorify Him!—Cheryl McDonald

Mid-East Region March & Report

---Ron Massey, Overseer

(Maryland, Ohio, West Virginia, Virginia, Pennsylvania)

Special Songs---Reginaldo Duarte, CA

Camp Reports—Cheryl McDonald, International Coordinator

William & Marie Crook (Mid-Central)

Cheryl Harvey (Mid-East)

Cliff & Becky Kelton (South-Central)

Pete & Francis Sarry (Pacific Coast)



School of Ministry Program

—Wade H. Phillips

Special Singing---Jim Melton, TN

Message—“*Glory in the Church*”---Scott Neill, SC

—Lunch Break---

2:30 p.m. Special Singing—Bill Summerlin, MS

Voice of Zion Boost—Zachary Snyder

Message--- “*Decrees for to keep*” (Acts 16:4)

---Rick Ferrell, KY

In Memory . . .

Ordination Service

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

---Supper Break--

Thursday Evening

6:30 p.m. Praise Him!—Duarte Family

South-Central Region March & Report

---Joel Brooks, Overseer

(Mississippi, Alabama, Louisiana)

Special Songs—John & Wanda Stamper and Margaret, VA;

Gene & Ruth Tingler, VA

Praise Reports—Vicente Garcia, CA; David Dordah, Ghana

Talari Padma Rao, India

“Be Thou Faithful”

Senior Ambassadors’ Program—William F. Jones, VA

Assembly Expense Offering

Special Songs—Todd & Kim Irwin, KY

Special Testimony---Charles Fields, AL

Healing Service

---Zachary Snyder



Jesus is the Hope of the distressed, the Burden-Bearer of the troubled soul, the Comforter of those who mourn, the Healer of the sick and afflicted, the Light of the blind, the Voice of the dumb, the Savior of the sinner, the Sanctifier of all who call upon His name, the Spirit-baptizer of those who thirst and hunger after righteousness.

Friday

9:00 a.m. Praise Him!—Cheryl McDonald

South Atlantic Region March & Report

---Scott Neill, Overseer

(North Carolina, South Carolina, Georgia, Florida)



Sunday School Program

—Todd McDonald, director

Special Singing---Kevin and Vickie Martin, TN

Assembly Greetings---Treva Joselyn, WA;
Yomi Adekunle, Nigeria; Freddy Garcia, Nicaragua;
Rafael Ventura, Dominican Republic

Special Songs--- Dewey Gibson, VA; Bingamon Trio, WV

Ladies Ministries Program

----Rosie Ramirez, director



—Afternoon Break—

Friday Evening

6:30 p.m. Worship Him!—Duarte Family

Pacific Coast Region March & Report

---A. B. White, Overseer
(California, Oregon, Nevada, Washington)

North-West Region March & Report

---A. B. White, Overseer
(Idaho, Montana, North Dakota,
South Dakota, Wyoming)

Special Songs---Juan Lopez, CA; Michael George, SC
Message—“*Let us go...*” (Mark 1:38)---A. B. White

Special Songs---Barry McDonald, TN

Radio & Media Ministries Program

---E.A. McDonald, minister



It is impossible to overestimate the burden of the Lord for a lost world. Do we share and embody His burden in Zion Assembly?

*“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come”
(Matthew 24:14).*

Saturday

8:15 a.m. Morning Prayer Service---Byron Harris in charge

[**Note:** *Kidz' Konvention held today 9:00-10:00 a.m.
and 7:00-8:00 p.m*]

8:45 Praise Him!---Cheryl McDonald

Special Songs---Lee Brown, WV

Message— *“They have kept thy word”* (John 17:6)

---Joel Brooks

---Assembly Choir---

Recognition of Special Guests

Special Singing---Brenda Whitlock

Presiding Bishop's Annual Address

---Lunch Break---

2:30 p.m. Worship Him! Sam & Sherrita Monday, TN

Special Singing---Nichols Family, MS; Victoria Green, TN



Shepherd's Ministries Program

---Rocky Dalton, director

Assembly Business Committee Report

---Supper Break---

7:00 P.M. Praise Him!---Duarte Family

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

Special Songs---Matthew & Leslie Tingler, VA; Trevor Graves, KY

Message---*“They went forth, and preached everywhere”*
(Mark 16:20)---Trenton Nichols, MS

Assembly Expense Offering

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

Special Singing---Ashley Davis, WV; Kim Irwin, KY

Youth Program

—Cheryl McDonald, director



Churches as well as whole nations go forward or slip backwards on the feet of their youth. And the leaders of the churches and nations, as well as the fathers and mothers, are responsible for how they go.

“Train up a child in the way he should go: and when he is old, he will not depart from it” (Proverbs 22:6).

Sunday

8:30 a.m. Sunday School Lesson---Bill Summerlin, MS

9:00 Special Singing---Sharon Compton, VA;
Michael George, SC

Children's Ministries Program

---Cheryl McDonald, director

Special Performance---George Family, SC

---Assembly Choir---

World Mission Program

---Joshua Amara, director



---Parade of Nations---

Announcements

Appointments

Consecration Service

Song: *"Heaven Will Surely Be Worth It All"*

led by Debbie, Betty, Dreama, Brenda

Closing of the Assembly

Registered Attendance: 391

Actual Attendance (Estimation): 425

Note: This program was carried out as scheduled except for the following changes and adjustments:

Tuesday p.m.

Message by C.R. Gregory, KY
(Claxton Cook, MS unable to attend)
Song: Molly Hayward, MD
(unable to attend)

Wednesday p.m.

Worship: Cheryl McDonald
(Duarte Family not present at time)

Thursday a.m.

Special Songs: Reginaldo Duarte, CA
(Juan Lopez, CA, unable to attend)
Special Song: Jim Melton, TN
(Special Song added before School of Ministry Program)
Special Song; Becky Lamb, SC (Ashley Davis, WV not present)
Praise Report: David Dordah, Ghana
(unable to attend)

Friday a.m.

Assembly Greeting: Yomi Adekunle, Nigeria (unable to attend)
Andy Davis filled in for Bingamon Trio, WV (unable to attend)

Friday p.m. Davis Snyder, Jim & Heather Melton, TN filled in
for Juan Lopez, CA (unable to attend)

International Staff Reports

September 8, 2010

Presiding Bishop's Report to the Seventh Annual General Assembly

September 1, 2009-August 31, 2010

King David asked the rhetorical question, "Who can utter the mighty acts of the Lord? Who can show forth his praise?" (Psalm 106:1,2). And then he exclaimed, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (107:8).

These sentiments by the sweet psalmist of Zion express well what I feel in my heart today. We have witnessed some of the Lord's "mighty acts" and "wonderful works" this year, and have been the recipients of much of His goodness; yet, still, our Lord is greater and more wonderful than words can tell! I give the Lord all credit for the strength and grace He has given to me again this year to serve in this sacred position, and for the enablement to accomplish what has been done. These have included: answering all correspondence and calls that have come into the office (roughly 475 letters and e-mails this year). I have kept up a monthly correspondence with the overseers and ministers, and have served as the editor-in-chief of our church magazine, the Voice of Zion. I want to thank our secretary, Marie Crook, for her untiring assistance. I also want to thank my wife for her assistance in helping to package and mail the paper. This has required a lot of time and patience and energy.

Counseling with the ministers and churches, both in the office and on the field, has required many hours, but again the Lord enabled us with strength and I trust a degree of wisdom. I have worked with the General Staff, the Assembly Business Committee, the overseers, pastors, and ministers to promote the work in all of its ministries and phases. I want to commend Bishop McDonald for his cooperation and faithful assistance, and the General Staff and the regional overseers, all of whom 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 in their regions and throughout the world. I want to take this opportunity here also to commend the companions of our overseers and international workers: for they minister and attend to them, so that our international

workers and overseers may minister and attend to others.

I have again this year served as the president of the School of Ministry, directed the mission work, and planned and moderated the General Assembly. The world mission work this year included a trip to Guatemala in Central America, a trip to Mexico, and several trips within the United States in new field work, including establishing the church in Colorado. I want to commend Brothers Danny Ramirez, Miguel Garcia, and Reginaldo Durate for their assistance in preparing for and conducting the missionary trips to Latin America and ministering to the people. These brethren also made several other trips at my request to help manage the work in Mexico, and in Central and South America. I want to commend Bishop Amara for making several trips at my request to India and Africa, and also Bishop McDonald for his assistance in going to Nigeria, Nicaragua, and Peru.

The work as president of the School of Ministry included organizing and planning materials for the third term of the school in California for the Pacific Coast Region, and the first term of the school in Cleveland. Sister Norie Garavito was especially instrumental in assisting with the planning and execution of the California school. The Cleveland school included organizing and planning for the 4th graduation ceremony. A second term of the school was conducted in Guatemala this year. Brother Duarte and Brother Ramirez again assisted me in this school, interpreting and teaching.

I was privileged to attend all of the regional conventions in the United States this year, except for the South-Central convention held in Mississippi. I served as headquarters representative for two of these conventions. Also was privileged to have my faithful companion, Dale, travel with me and participate in all of these conventions.

Again, I praise the Lord for the progress realized this year; for “without [Christ] we can do nothing.” I trust that you will not think it a superficial sentiment when I say, I feel so small and inadequate for the challenges of this great work. Bishop Alvin Brantley, who made a favorable impression on my life as a young pastor, said to me on a certain occasion, “I do not doubt my calling as a minister, but I have often questioned my qualifications.” The burden of this office has caused me more than once to cry out for His wisdom and strength to fulfill the obligations incumbent upon it. To the degree that his has been accomplished, I owe to the Lord’s grace and sufficiency.

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

Sermons Preached.....	198
Revivals conducted.....	2
Converted.....	7
Sanctified.....	2
Holy Ghost Baptisms.....	1
Added to the church.....	16
Baptized in Water.....	0
Tithes paid.....	\$2660.00
Offerings given.....	1320.00
Miles traveled.....	39,400
(approximately 18,500 by air, 20,900 on the ground).	
Churches organized.....	2
Churches visited.....	36
Regional Conventions Attended....	4
General Assembly	1
(Moderated)	

Thank you again for your prayerful support and splendid cooperation. You have been so kind and gracious to me and my family. Time restraints here forbid the mention of a hundred names that have assisted the Presiding Bishop in the discharge of his duties and responsibilities and the promotion of the work. May the Lord bless and keep you all in His great love and power.

Humbly submitted,

Wade H. Phillips

“A leader is a person who is going somewhere--but not going alone. He takes others with him. His ability in setting up situations in which others are willing to follow him and happy to work with him is a precious skill called leadership . . . fundamentally a leader is one who leads, one who has a plan, one who keeps headed toward a goal and a purpose. He has the enthusiasm to keep moving forward in such a way that others gladly go with him.”

--Walter MacPeck

General Treasurer's Report

7th Annual General Assembly

Note: The following four pages give the breakdown of the yearly receipts, expenditures, and balances ending June 30, 2010 for the Treasurer's Report. The Assistant Presiding Bishop's Report and the Media Ministries Report follow, and cover the Assembly year September 1, 2009----August 31, 2010.

“Lord, My heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child” (Psalm 131:1,2).

GEN. CHURCH YEARLY RECEIPTS, EXPENDITURES, BALANCE SHEET FOR YEAR ENDING JUNE 30, 2010														PAGE 5	
FIRST QUARTER	TITHES	VOZ SUB	ORPHAN	50% S.S.		EXPENSE	MISSIONS	BLD.FUND	SC OF MIN	E. FUND	YOUTH	OCT-IMAR		TOTAL	
				EXPENSE	MISSIONS							MISSION	OTHER		
BALANCE FORWARD	1554.69	2434.39	0	4080.88	0	4080.88	0	0	0	0	0	22942.84	0	31012.8	
RECEIPTS	37005.31	1251.25	5273.36	6963.66	14370.55	14370.55	10000	866.3	460	1375.93	0	7656.25	0	85222.61	
EXPENDITURES	-29976.15	-5645.75	-224.18	-19054.54	-6924.46	-13982.87	-75	-1055	0	-31138.28	0	-8195.44	-2094.28	-110170.5	
BANK BALANCE	8583.85	-1960.11	5049.18	-8010	7446.09	-3982.87	791.3	-595	1375.93	0	0	-8195.44	5561.97	6064.9	
SECOND QUARTER															
BALANCE FORWARD	8583.85	-1960.11	5049.18	-8010	7446.09	-3982.87	791.3	-595	1375.93	0	0	-8195.44	5561.97	6064.9	
RECEIPTS	40246.09	914.25	4736.57	0	19916.05	15	1162.82	60	2646.66	50353.79	3251.17	123302.4	0	123302.4	
EXPENDITURES	-29034.39	-5522.13	-1955	-5786.19	-24243.42	-11508.26	-1805.22	0	-1993.5	-27267.38	-6919.44	-116034.9	0	-116034.9	
BANK BALANCE	19795.55	-5567.99	7830.75	-13796.19	3118.72	-15476.13	148.9	-535	2029.09	14890.97	1893.7	13332.37	0	13332.37	
THIRD QUARTER															
BALANCE FORWARD	19795.55	-5567.99	7830.75	-13796.19	3118.72	-15476.13	148.9	-535	2029.09	14890.97	1893.7	13332.37	0	13332.37	
RECEIPTS	46155.77	4827	4413.51	973.8	5048.89	0	994.87	706	1173.75	881.56	1267.26	66442.41	0	66442.41	
EXPENDITURES	-31314.37	-4188.12	0	-8333.39	-5874.49	-10772.96	-1437.19	0	0	-4745	-992	-67657.52	0	-67657.52	
BANK BALANCE	34636.95	-5929.11	12244.26	-21155.78	2293.12	-26249.09	-293.42	171	3202.84	11027.53	2168.96	12117.26	0	12117.26	
FORTH QUARTER															
BALANCE FORWARD	34636.95	-5929.11	12244.26	-21155.78	2293.12	-26249.09	-293.42	171	3202.84	11027.53	2168.96	12117.26	0	12117.26	
RECEIPTS	38804.31	995	4322.5	1161.81	4956.71	300	5586.17	125	1339.49	39685.71	6617	103893.7	0	103893.7	
EXPENDITURES	-30411.14	-6492.62	0	-7726.04	-6561.87	-11491.41	-3778.82	-200	0	-25930.4	-5238	-97830.3	0	-97830.3	
BANK BALANCE	43030.12	-11426.73	16566.76	-27720.01	687.96	-37440.5	1513.93	96	4542.33	24782.84	3547.96	18180.66	0	18180.66	

Assistant Presiding Bishop's Report

7th Annual General Assembly

Once again I give glory, honor and praise unto God our Father, who has given us grace and strength to be of service in the Lord's work another year. The confidence expressed toward me by this Assembly and the Presiding Bishop over the last six years has been a humbling experience. The Lord has continued to bless the church this year in our pursuit to fulfill the great commission, even though the world economy is still in recession.

I have met regularly with the Presiding Bishop and assisted him when requested. I corresponded with all who have called upon me. I wrote materials for and taught lessons in the School of Ministry in Rialto, California, and Cleveland, Tennessee. I visited the nations of Peru and Nicaragua, and conducted leadership conferences. Brother Miguel Garcia accompanied me to Peru and Nicaragua. We organized the church in Rivas, Nicaragua. Brother Freddy Garcia was appointed as pastor. I also attended and ministered in the national convention in Nigeria, which was attended by more than three hundred. Through the providence of God, I met Brother Amos Agbonifo, overseer of a large group of churches in Nigeria, and shared with him our vision in Zion Assembly Church of God. Later he came to the USA and spent the week end with Brother Phillips. We are now scheduled to return to Nigeria and conduct two weeks of the School of Ministry in two different locations. It is expected that approximately 150 ministers and leaders will attend these two schools. I have traveled approximately thirty thousand miles this year as representative of the International Offices. I count it an honor and privilege to be a member of Zion Assembly Church of God and to serve in the capacity of Assistant Presiding Bishop.

As General Treasurer, with the help of my secretary, Cheryl McDonald, all funds received at the International Office have been recorded and are accounted for. Reports from ministers and local church treasurers have been recorded. Checks were written and recorded of all disbursements of funds from the General Treasury. All Accounts have been balanced and the books reconciled with the bank on a monthly basis. An annual summary of all International monies is being reported to this General Assembly. I have fulfilled all responsibilities related to this office to the best of my knowledge and ability. The local churches and pastors are to be commended for their continued support of the International Offices.

Respectfully Submitted,
E.A. McDonald

Media Ministries Director

We want to express appreciation for all those who pledged in the 2009 General Assembly to support The International Radio Program. More than fifty-five pledged their support and \$16,900.03 has come in to the International Offices this year. The “VOICE OF ZION” radio ministry will begin broadcasting on “Freedom Radio FM” on Sunday September 12 at 11:00 A.M. The program is one hour in length and can be heard on Sunday Morning at 11:00 A.M. and on Friday Evenings from 7:00 – 8:00 P.M. (Eastern Standard Time). The program will be broadcast on more than 50 stations with a potential listening audience of more than five million people. We expect to be on about 70 stations by our next General Assembly, with a potential listening audience of over 7 million. The program can be heard also around the world over the “Freedom Radio FM” Website, and our own church Website 24 hours a day, 7 days a week. According to reliable statistics almost two billion people around the world now have access to the internet. We are grateful to God for the opportunity to begin our Radio Ministry at this level. We appreciate those who have given sacrificially for the support of this ministry and who have waited patiently for it to become a reality.

You can access our Internet Website at www.zionassemblychurchofgod.com. Our website includes access to our Sunday School materials, including more than one hundred Bible Study lessons, Children Ministry helps, current radio programs, Presiding Bishop’s Annual Addresses, Publications (including orders for the VOZ Magazine, *Abstract of Faith*, General Assembly Minutes, etc). Also a listing of all local churches and addresses, are including pastors’ names; Youth Camp, Men’s and Ladies’ Retreat Applications; General Assembly Broadcast. Soon we will also have a prayer request line, and a live update page, and you will be able to order on our Website.

Please continue to pray for the Media Ministries and for the success of our Radio Program.

Respectfully submitted,
E. A. McDonald

Zion Assembly Media Account

Report to the 7th Annual General Assembly

Amount Pledged at the 2009 General Assembly..... \$ 24,700.00
Amount Received from September 2009-August 2010...\$16,900.03
Expenditures from September 2009- August 2010..... 2,139.24
Bank Balance on September 1, 2010..... \$ 14,760.79

Number of Pledges Received at the 2009 General Assembly.....55
Number of Contributors from September 2009-August 2010..... 47

Respectfully submitted,
E.A. McDonald

“They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity. Do good, O lord, unto those that be good, and to them that are upright in their hearts. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel” (Psalm 125:1-5).

World Mission Secretary Report

September 9, 2010

Report to the 7th Annual General Assembly

I want to thank God for allowing me once again to serve in this capacity as assistance World Mission Secretary. I want to thank our Presiding Bishop for having trust and faith in me to appoint me in this position.

This year, I have seen God move as I traveled to places preaching the Gospel and establishing churches. I went to India in the month of January and met Brother Padma Rao Talari at Hyderabad airport and we rode by bus to Nuzvid for 9 hours. The Lord was good and the meetings were successful. I baptized 3 people, whom asked me to give them Christian names. This baffled me, but I did it anyway.

I participated and offered prayer at the opening of the university of disaster management in Migori, where the Migori district commissioner Ouma Muga, was the chief supervisor.

I preached 150 sermons in 30 revivals. I also preached several sermons through our local radio program [Radio Sayare] with listening audience of approximately 1 million people in the Lake Victoria area between Kenya and Tanzania.

I traveled about 45,000 miles and performed 4 weddings. I have answered more than 100 e-mails and over three hundred phone calls from home and abroad.

I also oversee the churches in East Africa and West Africa and England.

I do pray for God to continue to help us reaching out to lost souls. Amen.

Respectfully submitted
Joshua O. Amara

International Youth Ministries Director

Greetings to the 7th Annual General Assembly

God has bountifully blessed me with the opportunity to minister to the youth of Zion Assembly Church of God this year. In November, I organized the General Youth Convention in the Eastern Region which was conducted in Cleveland, TN with about 150 in attendance. I also had the privilege of traveling to Colton, California to coordinate the Western Region Youth Convention with an attendance of more than 250. The theme for both conventions was “Building a Team Spirit: Members One of Another.” God has blessed Zion Assembly with a great crop of young ministers who preached under the inspiration of the Holy Ghost. The Spirit of the Lord was present in each of the meetings to strengthen and unite our youth.

In June 2010, I coordinated the youth service for the Mid-Central Regional Convention. In July, I taught the 12-16 year old class at the Mid-Central/South Atlantic Youth Camp. I also organized the Saturday night youth program and after-glow in the General Assembly.

I praise the Lord for His goodness to me and my family, as we have labored together to equip our youth to take a stand for Christ.

Respectfully submitted,

Cheryl H. McDonald

International Evangelism Director

Greetings to the 7th Annual General Assembly

I give honor to our Lord Jesus Christ for what He has done in Zion Assembly through Evangelism this year. Most of our churches have conducted revivals this year. Revivals are vital to our spiritual growth in the church. Many individuals have been saved, sanctified, and filled with the Holy Ghost. I would like to commend each minister who has conducted a revival in this past year. You are much appreciated.

Due to my responsibilities as a Regional Overseer and Pastor, I personally was not able to conduct any revivals.

Respectfully submitted,

Scott E. Neill

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works”
(Titus 2:13,14).

“And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen” (Mark 16:20).

International Camping Coordinator/Advisor

Greetings to the 7th Annual General Assembly

As the International Camping Coordinator and Advisor, it is my desire to see the Camping Ministry in Zion Assembly Church of God reach its full potential. Throughout the summer, I attended and participated in the camping program. Four camps were conducted within the United States in the following regions: Mid-Central/South-Atlantic, Mid-East, South Central, Western. I taught and ministered in three of these camps. In the Mid-Central/South Atlantic camp, I taught a Bible class for teens ages 13-16. In the South Central and Western camps, I taught a Bible class for children ages 7-11. I was unable to attend the Mid-East camp due to a scheduling conflict. Each of these camps were a blessing to me and to the children and youth in attendance. Only heaven knows the final results of all the ministry activities which took place.

I want to commend each director, teacher, counselor, cook, and staff for their dedication to the Lord, the church, and our youth. These devoted individuals used personal vacation days, as well as, travel and lodging expenses to be a part of this vital ministry. Their hours of preparation and prayer has paid off in the many spiritual experiences which resulted.

The combined statistics for the 2009-2010 camping ministry are as follows:

Regional Camps Conducted:	4
Campers:	212
Staff:	103
Converted:	67
Sanctified:	29
Baptized with Holy Ghost:	4
Baptized in Water:	29
Spiritual Healings:	2
Physical Healings:	2

I appreciate the opportunity to serve and minister to the children and youth of Zion Assembly Church of God in this structured setting. To God be the glory for all that is being accomplished through the camping ministry.

Respectfully submitted,
Cheryl H. McDonald

International Children's Ministries Director

Greetings to the 7th Annual General Assembly

This year, the 3rd Annual Children's Day was celebrated in Zion Assembly Church of God. The theme for the special day was "Fishers of Men." A variety of activities and events were conducted by our local churches in the United States and in countries around the world to commemorate this day of ministry focused exclusively to children.

As the International Children's Ministries Director, I have endeavored to keep local children's ministers connected and encouraged. This was partially accomplished through a quarterly newsletter. "The Chalkboard" has articles and practical ideas which aim to inspire those in active ministry. Throughout this past year, I have had the privilege of participating in a variety of hands-on ministry opportunities to children. Each Sunday and Wednesday, I teach the children and teens in my local church in Cleveland, TN. In October, I provided a children's message for the Taylors, SC church. Last November, I coordinated the children's classes which were held during the Eastern Youth Convention. In March, my family and I provided a puppet show and children's sermon to the congregation in Columbus, MS. In May, I taught two classes at the Cleveland School of Ministry. I submitted an article to the *Voice of Zion* magazine titled "The Ten Commandments for Children's Ministry." In June, I directed a Vacation Bible School for our local church in combination with our Children's Day activities. This summer, I was blessed to attend the South Central and Western Youth Camps where I taught Bible classes to children ages 7-11. I have also conducted the children's classes and the children's program for the General Assembly.

God is good! He has granted me the opportunity to be a part of a ministry that is dear to my heart. I enjoy sharing the Good News of Jesus and then watching the children grow in His Word. My desire for the upcoming year is for God to burden hearts to join me as we labor in His fields which are ripe for the Harvest.

Respectfully submitted,

Cheryl H. McDonald

International Sunday School Director

Greetings to the 7th Annual General Assembly

As the International Director of Sunday School Services, my primary focus was writing and developing the Faith-N-Focus curriculum. In the past year, two studies were written and published: a six-month study of the *Doctrine of the Church*, and a six-month study on *Spirits of Destruction*.

The e-mail or electronic method of subscription continues to work effectively. Subscriptions are growing at a steady rate. Currently, we have approximately 130 subscriptions to the Faith-N-Focus curriculum: 100 subscriptions to the English lessons, representing approximately 20 churches and regions. Most of the subscribers to the Spanish subscribe also to the English.

The subscriptions are reported in terms of churches and regions because the literature (both English and Spanish) is reaching into international regions where the exact number of churches using the literature is somewhat difficult to determine. Also, the number of churches using the literature is somewhat difficult to determine. The number of subscriptions being reported are approximated because of multiple subscriptions from a single church. Currently, the Faith-N-Focus curriculum is being used in the United States, Africa, India, the Philippines, the Dominican Republic, Mexico, and in Central America. In addition to Spanish, the curriculum is being translated for use in the Philippines and in India.

I am pleased to report that the Sunday School department is growing. During the past year, a teen series in the Faith-N-Focus curriculum was piloted in the local church at Cleveland, TN. The teen series will be officially introduced in the Sunday School Program on Friday morning, during the Assembly. Also, a weekly lesson plan for the children's teachers is in the planning stages and will be introduced into the curriculum in the coming year. These developments in the curriculum indicated the growth of the Sunday School department. Other writers will be coming on board in the near future. And new translators are also being added to this ministry. Through Sunday School Services, we are "Teaching the Word and Reaching the World."

Respectfully submitted
Todd McDonald

International Shepherding Ministries Director

Greetings to the 7th Annual General Assembly

It is a great pleasure to greet this 7th annual General Assembly of Zion Assembly Church of God. I also want to give praise and honor to Jesus Christ, my Savior, and the head of the church.

Once again it has been a privilege and honor to serve you as International Shepherding Ministries Director and to work in harmony with our Presiding Bishop and all the headquarters staff.

THIS PAST YEAR I HAVE---

Attended the annual Ministers Conference and the 6th General Assembly; Conducted the Shepherding program in this Assembly. Hosted Bishop Resurrection, overseer of the Philippines. Attended the Mid-East Regional Men's Retreat and preached there. Attended the East coast Youth convention. Composed and mailed letters to the regional Shepherding directors and overseers. Traveled to Cleveland TN to have Shepherding brochures and membership cards printed. Attended Mid-East couples retreat and preached there. Attended School of Ministry in Cleveland received Post-Graduate certificate. Gave the commencement address to the graduating class of 2010. Wrote one message for the *Voice of Zion* publication. Attended the Mid-East youth camp as Bible Class teacher. Attended the Mid-East Regional Convention and preached. Visited Little Bingamon church in WV, boosted the Shepherding ministries and preached. Distributed Shepherding brochures and membership cards to U.S.A., Africa, and the Philippians. Studied, prayed and planned for the Shepherding program in this Assembly. I have been faithful in reporting and in tithing to Headquarters.

In my engagements as Shepherding Ministries director:

I preached 7 sermons

Visited 6 homes

Traveled 4,398 Miles

Pray for me that I may do much more for the Lord and His church.

Humbly Submitted,
Rocky E. Dalton

We, the Assembly Business Committee for Zion Assembly Church of God, after prayerful and careful consideration, make the following recommendations for consideration and resolution by this General Assembly:

Section 1: Local Church Properties

We want to once again bring to the attention of this Assembly an important recommendation that was resolved in the 2004 Assembly concerning local church properties. In Section 6, subsection A, titled “*Deeding Local Church Properties*” the minutes reads as follows: “*Local church properties belong to the local church. However, there are many aspects to be considered in deeding properties to protect the local church from loss. We recommend that a standard deed for Zion Assembly Church of God be drafted by an attorney, and that local church property be deeded to the local church property trustees of:*

Zion Assembly Church of God, at

(local street address),

(City, State, and Zip Code),

with International Offices at 5512 Water Level Highway,

Cleveland, TN 37323

We also desire to bring to the attention of this Assembly the recommendation that was resolved in the 2004 Assembly concerning local church trustees. In Section 6, subsection B, titled “*Local Church Trustees*,” the minutes reads as follows: “*We recommend that the local church, in a regular quarterly business meeting, select at least three trustees (men or women who are established in Biblical principles as outlined by the General Assembly), and that they be authorized to endorse all legal documents pertinent to the daily operation of the local Zion Assembly Church of God, within the rulings and recommendations of the General Assembly and the local church. Those selected should be reaffirmed in the first business meeting after each General Assembly and serve as long as they retain the unanimous approval of the local church. In the case of death or moral failure, a new trustee should be selected at the next quarterly business meeting.*”

We recommend that the following changes be made to the section on “*Local Church Trustees*,” in order to make it flow better and be grammatically correct: “*We recommend that the local church, in a regular quarterly business meeting, select at least three local church trustees (men or women or both), who are familiar with and established in Biblical principles as outlined by the General Assembly. The trustees will be authorized to endorse all legal documents pertinent to the daily operation of the local church that require their signature. All business transactions should have the approval of the local church in business conference and be in harmony with the rulings of the General Assembly. Those selected should be reaffirmed in the first business meeting after each General Assembly and serve as long as they retain the unanimous approval of the local church. In the case of death or moral failure, a new trustee should be selected at the next quarterly business meeting.*”

Section 2: Adjunct Committee

We would like to commend the Adjunct Committee for their efforts this Assembly year. We recommend that more time be given to this committee for further study and preparations in order that a presentation can be made by the Assembly Business Committee to the 2011 General Assembly. The subjects that will be presented for your consideration will be: *Doctrine of Man, Doctrine of Sin, Works of the Flesh, Spirit of the Antichrist, and Perseverance.*

Section 3: Our Work in the United States

We recommend that this Assembly go on record endorsing Section 3 of the Presiding Bishop's annual address. We feel that our work and progress in the United States is strategic in reaching the rest of the world with the last day's message. We are in full support of the Presiding Bishop's decision to appoint a mission field worker for the United States.

Section 4: *Voice of Zion* Magazine

We would like to echo the burden that the Presiding Bishop expressed in his annual address concerning the importance the *Voice of Zion* magazine. We share his burden to endeavor to increase subscriptions and to make this magazine self-supporting. Therefore we fully endorse his plans to form the "Subscribe Your Neighbor Club" (SYNC) as a way to accomplish this task.

Section 5: Immigration

We fully endorse our Presiding Bishop's annual address on the issue of Immigration. Our position in regard to this issue is to minister to everyone indiscriminately in each and every nation, whether or not they are citizens or considered illegal immigrants in the various nations in which they live. We further agree that the legal aspects of immigration should be left to the various civil governments.

Section 6: Esteeming Our Ministers

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

Section 7: General Financial System

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

Section 8: Emergency Fund

We want to once again bring to the attention of this Assembly the important recommendation that was resolved in the 2007 Assembly concerning the Emergency Fund. That resolution was expressed in this way: “We recommend that each member of the church contribute at least \$5.00 per year to an Emergency Fund that would be used to assist ministers and local churches in the event of an unforeseen emergency. Non-members may also contribute. Requests for emergency help would be directed to the General Treasurer who would then consult with the Presiding Bishop and the General Finance Committee to disperse the funds for emergencies. All Emergency Funds will be received and sent to the General Treasurer with the local treasurer’s monthly report within the period of January 1-December 31. Until new report books are printed and distributed these funds should be listed in the section called “other” and marked as ‘Emergency Fund.’” Please be sure to implement this as much as possible this year in your local churches.

Section 9: Licensing and Ordination of Ministers

In complying with our Presiding Bishop’s section on Licensing and Ordination in his annual address, we recommend that all ministers who are currently licensed by other religious organizations, who desire to unite with Zion Assembly Church of God, and also those within the church who have been called into the ministry, be thoroughly examined before being licensed and ordained. Since this process requires the endorsement of the local church, careful consideration should be given by the ministers and members in the local church before a candidate is endorsed and set forth. Additional care will then be given by the Regional Overseer before the candidate is finally examined and duly licensed and ordained by the Presbytery, the latter of which consists of the Presiding Bishop and Regional Overseer. In regard to a minister who has held credentials in another fellowship, in most cases he/she will retain the same license status in the church, if he/she is approved by the presbytery after a thorough examination.

Section 10: Expansion of International Ministries Center

We fully agree with the judgment of the Presiding Bishop concerning the expansion of the International Ministries Center. Until we have a breakthrough in the United States and realize a substantial increase in the churches and missions that faithfully report to the International Offices, it would be wise to put on hold any further thought for this expansion. When the need arises, and the resources become available, we can then move as rapidly as necessary to meet the need. We recommend the Presiding Bishop monitor the situation and advise the Assembly when he feels the time has come to expand.

Humbly Submitted,

Charles Fields, Chairman
Zachary Snyder, Secretary
Miguel Garcia
C.R. Gregory
A.B. White
Joshua Amara
Joe Steele

Note: This report was accepted section by section by unanimous agreement in the Assembly.

Presiding Bishop's Annual Address

7th Annual General Assembly

September 11, 2010

Introduction

This is the seventh time that we have met like this in a General Assembly since 2004. Seven is a number sometimes used in Scripture to denote a cycle or pause in God's purpose and work in the earth; so it seems fitting here to use this occasion to pause and reflect on our progress up to this point in time. We have much for which to rejoice and be thankful, to be sure. Beginning with 17 ministers and a total of 83 members in April 2004, and no local churches, we now have 216 churches and missions and 302 ministers in 19 nations and in 19 states here in the United States. And we have field workers in 5 other states. Much of the valuable infrastructure of the church that was dismantled and discarded in our former fellowship has been restored and modified to minister more effectively both within and without the church. We have an attractive monthly magazine, the *Voice of Zion*, and the School of Ministry is an excellent teaching and training arm for the church. Last year we resolved to launch an international radio ministry, which we are glad to report will be aired for the first time tomorrow (September 12th) at 11 am (EST). The radio and media ministries have got us excited: because these ministries offer unlimited potential to help us reap the great harvest. Brother McDonald gave a full report of the progress of the radio program last evening. Altogether, twelve support ministries have been organized for world outreach and the self-edification of the church, including, in addition to those just mentioned: mission ministries, orphans, youth, and children ministries, shepherding ministries, and Sunday school services. In addition to these accomplishments, we have built a beautiful and serviceable International Ministries Center here in Cleveland---a headquarters, if you will---that facilitates our outreach to the nations and helps enable us to maintain the government, order, and discipline of the church throughout the world.

It would seem in order here to pause to give the Lord a thanksgiving of praise: for He has been our source of strength and inspiration. All has been accomplished through His providential assistance. But we would be amiss if we failed to honor also our ministers and workers who have labored so faithfully and diligently and sacrificed so much to make this progress possible.

Notwithstanding our accomplishments, we cannot stop or slow down at this point to “rest on our laurels.” The great commission is yet unfulfilled. In fact, we have barely broken ground in our efforts to evangelize the world and build the City of God in the earth. A couple of passages written by the hand of the apostle Paul come to mind here:

“For we are laborers together with God: you are God’s husbandry, you are God’s building. According to the grace of God which is given to me, as a wise masterbuilder, I have laid the foundation, and another builds thereon. But let every man take heed how he builds thereon” (1 Corinthians 3:9, 10).

“Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you” (Philippians 3:13-15).

Now in regard to our global mission in this world, God’s providence in history worked it out apparently for the United States to become prominent among nations. We have deemed it providential also that His church was restored in these last days in this wonderful land of Christian liberty and biblical faith. It seems in fact that the Lord raised up America for this express purpose: so that His church could spread the Word of His kingdom to the ends of the earth. Be that as it may, it cannot be denied that the United States has become the center for our operations in the world and the launching pad and main financial source for our global mission endeavors.

This then confronts us with a real challenge in Zion Assembly: for our progress in the United States has been going along in recent years at a snail’s pace. It is true that we have 53 churches and missions in this country, but most of these were organized between 2004 and 2007. In the last three years we have established relatively few churches and missions in this country. Something then must

be done to realize a real breakthrough in the United States, not only for the sake of the 310 million people who live in this country, most of whom need to be evangelized with the true Gospel, but because of the financial resources available that could help us to reach out to the rest of the world. Now I don't mean to imply that the church is altogether dependent on the United States: for the Lord's Zion will rise to any occasion and under any circumstances to accomplish her mission in the world. In fact, the church may finally fulfill her mission in the world in spite of America. But under the practical circumstances of things as they stand now, we would do well to focus our attention on evangelizing and establishing churches in this country, not only for the sake of the United States but for the rest of the world.

Accordingly, much of this address will focus on our need to reach out in America. I will have it be known here, however, that, while we will emphasize the Christian roots and heritage of America and exalt some of the qualities that made this nation great and prosperous, we do not hesitate to acknowledge the shortcomings and evils that have at times mixed with the good in America---for example, the southern institution of slavery that prevailed in this nation for almost a century, and thereafter the injustice of Jim Crow laws.

Someone has said that, "Hindsight gives us 20/20 vision." Certainly there is much to be gained by reflecting on our history in America; for we are able to see errors that were made, and are better suited thereby to avoid making them again. But we are also able to see more clearly the doctrines, attitudes, and policies that made this nation great, and these we should cherish and imitate.

Section I

"One Nation Under God"

The delegates in this Assembly from the United States will immediately recognize the familiarity of these words---"One Nation Under God." They constitute part of the flag pledge that the citizens of the United States recite, committing them to build this nation "under God, indivisible, with liberty and justice for all." This is a remarkable commitment for a people who have a democratic-republican form of government in view. In fact, it was maintained by most of the founders of this nation that the Christian religion is especially suited to support and sustain a republican form of government. And, while many political leaders and educators take issue with our founding fathers on this point, they cannot refute the fact

that the overwhelming number of our founders testified boldly of their faith in Christ and the Bible, and warned that the success of this nation would always depend on the people's commitment to stand on Christian principles and to cultivate Christian graces in their lives. You may recall a lengthy article published in the July 2009 issue of the *Voice of Zion* that gave a great amount of evidence to support this fact. The article was titled, "America---the Secret of Her Greatness: A Tribute and a Warning," and included quotes from George Washington, Thomas Jefferson, Benjamin Franklin, James Madison, Andrew Jackson, Daniel Webster, Frederick Douglass, Abraham Lincoln, and many others.

In addition to the voluminous evidence given in that article, I will quote here a few other founders and signers of the Declaration of Independence, beginning with the nation's second president, John Adams. He declared,

"The general principles on which the fathers achieved independence were the general principles of Christianity. I will avow that I then believed, and now believe, that those . . . principles are as eternal and immutable as the existence and attributes of God."

"The Holy Ghost carries on the whole Christian system in this earth. Not a baptism, not a marriage, not a sacrament can be administered but by the Holy Ghost . . . There is no authority, civil or religious, [and] there can be no legitimate government but what is administered by this Holy Ghost. There can be no salvation without it. All without it is rebellion and perdition, or, in more orthodox words, damnation."

"The Christian religion is, above all the religions that ever prevailed or existed in ancient or modern times, the religion of wisdom, virtue, equity and humanity."

"Suppose a nation in some distant region should take the Bible for their only law book and every member should regulate his conduct by the precepts there exhibited . . . What . . . a Paradise would this [world] be!"

Another founder, Samuel Adams, has been called for good reason, the "Father of the American Revolution." He said,

" . . .we cannot better express ourselves than by humbly supplicating the Supreme Ruler of the world . . . that the confusions that are and

have been among the nations may be overruled by promoting and speedily bringing in the holy and happy period when the kingdoms of our Lord and Savior Jesus Christ may be everywhere established, and the people willingly bow to the scepter of Him who is the Prince of Peace.”

Adams then called upon the whole state of Massachusetts, which he represented in signing the Declaration of Independence, to pray that

“ . . . we may with one heart and voice humbly implore [God’s] gracious and free pardon through Jesus Christ, supplicating His Divine aid . . . [and] above all to cause the religion of Jesus Christ, in its true spirit, to spread . . . till the whole earth shall be filled with His glory.”

The governor of New Hampshire, Josiah Bartlett, signed the Declaration of Independence and called upon the people of his state,

“ . . . to confess before God their aggravated transgressions and to implore His pardon and forgiveness through the merits and mediation of Jesus Christ . . . [that] the knowledge of the Gospel of Jesus Christ may be made known to all nations, pure and undefiled religion universally prevail, and the earth be filled with the glory of the Lord.”

Elias Boudinot, the President of Congress in 1783, called upon that noble body to:

“ . . . enter on this important business under the idea that we are Christians on whom the eyes of the world are now turned . . . [Let] us earnestly call upon and beseech Him, for Christ’s sake, to preside in our councils . . . We can only depend on the all powerful influence of the Spirit of God, Whose Divine aid and assistance it becomes us as a Christian people most devoutly to implore. Therefore I move that some minister of the Gospel be requested to attend this Congress every morning . . . in order to open the meeting with prayer.”

James Madison, the primary author of the Constitution of the United States and the nation’s fourth president, declared,

“We have staked the whole future of American Civilization . . . upon the capacity of each of us to govern ourselves according to the Ten Commandments of God.”

John Quincy Adams, the sixth president of the United States, said,

“My hopes of a future life are all founded upon the Gospel of Christ and I cannot cavil or quibble away [evade or object to] . . . the whole tenor of His conduct by which He sometimes positively asserted and at others countenances [permits] His disciples in asserting that He was God.”

“Whoever believes in the Divine inspiration of the Holy Scriptures must hope that the religion of Jesus shall prevail throughout the earth . . . And may the associated distribution of the Bible proceed and prosper till the Lord shall have made “bare His holy arm in the eyes of all the nations, and the ends of the earth shall see the salvation of our God” [Isaiah 52:10].

“In the chain of human events, the birthday of [this] nation is indissolubly linked with the birthday of the Savior. The Declaration of Independence laid the cornerstone of human government upon the first precepts of Christianity.”

Charles Carroll, the only Roman Catholic to sign the Declaration, and the last surviving signer (died in 1832), said he was:

“Grateful to Almighty God for the blessings which, through Jesus Christ Our Lord, He had conferred on my beloved country in her emancipation and on myself in permitting me, under circumstances of mercy, to live to the age of 89 years, and to survive the fiftieth year of independence . . . which I originally subscribed on the 2nd day of August.”

In 1854, Congress made this emphatic declaration:

“The great, vital, and conservative element in our system is the belief of our people in the pure doctrines and the divine truths of the Gospel of Jesus Christ.”

The House Judiciary Committee that same year made this statement:

“Had the people, during the Revolution, had a suspicion of any attempt to war against Christianity, that Revolution would have been strangled in its cradle . . . in this age, there can be no substitute for Christianity . . . That was the religion of the founders of the republic and they expected it to remain the religion of their descendants.”

What more needs to be said! The radical Christian roots of the United States, and the influence of Christianity throughout the history of this great nation, are irrefutable. For this reason, America has been truly phenomenal and unique in world history among nations. The founders of this nation believed their rights and freedoms came from God---not a king, not a pope, not a state, not a political philosophy! O, someone might say, that was way back then. Well, it was still that plain in the mind of the judges of the United States Supreme Court in 1892 in the case of *The Holy Trinity Church vs. the United States*. The nation's highest judicial tribunal declared:

“Our laws and our institutions must necessarily be based upon and embody the teachings of The Redeemer of mankind. It is impossible that it should be otherwise; and in this sense and to this extent our civilization and our institutions are emphatically Christian . . . This is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation . . . we find everywhere a clear recognition of the same truth...These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation.”

Franklin D. Roosevelt acknowledged during his presidency (1933-1945) not only the preeminence of God over this nation but declared without equivocation---as did all of his predecessors in the highest office of this land---the prominence of the Bible, saying,

“The influence of the Scriptures in the early days of the Republic is plainly revealed in the writings and thinking of the men who made this nation possible...They found in the Scriptures that which shaped their course and determined their action.”

Interestingly, it was not until 1954 that we added the words “under God” in our Pledge of Allegiance, though the founders and leaders of this nation had always acknowledged the dependence of this nation upon God and His Son Jesus Christ and the Holy Ghost. So why was this done at that time? President Eisenhower indicated at his signing of the Congressional resolution, that these words were added to inspire us as a nation to rededicate ourselves to our original beliefs and principles: for the world was rapidly falling at that time to “a materialistic philosophy of life that deadens millions.” The legislation was enacted therefore to reassert

the fact that America was a Christian nation, and to encourage her to rise to the occasion against the tide of atheism and communism that was then---in the aftermath of World War II--- threatening to engulf the world.

No civil government in history was ever founded upon such radical Christian principles and convictions. One historian thus described America as a “nation with the soul of a church.” The citizens of the United States have lived in the light, and to a great degree the reality, of the immortal words in the *Declaration of Independence*---that “all men . . . are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of Happiness.” What a privilege it has been for those among us who have been born and reared in this exceptional nation--“the land of the free and home of the brave!”

Backsliding America

If only America had remained faithful and true to her original covenant and commitment! Behold, we must accept that America was never ordained to be the Eternal City anymore than Rome was. R. G. Spurling, our illustrious father in the restoration of the church in 1886, warned that America could fall, if she did not remain sober and vigilant. After reflecting on the horrible scenes of persecution and martyrdom caused by the fall of the church in the early centuries Christianity in the Roman Empire, he wrote:

“I turn from these awful scenes to the fair land of America and ask, Shall this fair land ever drink the blood of God’s holy people, at the hand of some human creed? God only knows what the law of men will do when substituted instead of God’s law.”

America’s first president, said:

“No country upon earth ever had it more in its power to attain . . . blessings . . . Much to be regretted indeed would it be, were we to . . . depart from the road which Providence has pointed us to, so plainly; I cannot believe it will ever come to pass. The Great Governor of the Universe has led us too long and too far . . . to forsake us in the midst of it . . . We may, now and then, get bewildered; but I hope and trust that there is good sense and virtue enough left to recover the right path.”

Sadly, the flaming hope of George Washington---“The Father of Our Country”---has in recent years been reduced to a flickering amber. President Lincoln knew that America’s greatness was conditional. He based it upon the free will of “We the People.” He wrote:

“I know that the Lord is always on the side of the right. But it is my constant anxiety and prayer that I and this nation should be on the Lord’s side.”

To our regret, many of the leaders and institutions in America have in recent decades chosen to side with the architects of evil. Ever since the Satan-inspired “cultural revolution” of the 1960s was hatched the liberal universities, the United States has been backsliding. This ungodly revolution has spread like a contagious disease and infected almost every sacred institution and sector of our society, including a great many of the churches. Americans have become bewildered by the social multiculturalism and religious pluralism that has filled the vacuum where once stood a united people “speaking the same thing,” embodying common faith and ideals and a singular vision. We are now rather a Legion of peoples tossed to and fro by a thousand competing worldviews and philosophies of life. Thus, notwithstanding America’s Christian roots and the Hand of Providence that guided her early development, and the shadow of divinity that hovered over her existence for over 200 years, she is now rebelling against the Lord and provoking Him.

Will America in the end fully align herself with the nations of the world against Christ and His teachings and come under the influence and power of the last days’ Antichrist system? It remains to be seen, but we see plenty of evidence even now that America is being drawn into this end-times deception. Beautiful America, whom God has so wondrously shed His grace upon, is rapidly deteriorating morally and spiritually and giving herself over to unclean spirits, pagan ideas and practices, and idolatry. We are fast becoming a Babylon of Harlots and a part of the Abominations of the Earth (Revelation 17:5)!

Benjamin Franklin, the elder statesman in the Constitutional Convention in 1787, urged each delegate to “doubt a little of his own infallibility,” and to call upon the Lord for His benevolent intervention. He wisely warned and chastised the delegates with these words:

“How has it happened that we have not hitherto once thought of humbly applying to the Father of lights to illuminate our understandings? . . . [I] believe that without his concurring aid we shall succeed in this

political building no better than the Builders of Babel.”

Now I'm about to say a few words here “not lawful for a man to utter.” I am amazed at the utter ignorance of most Americans in this generation in regard to the Christian foundations of this nation, and the zeal for Christ and the Bible that Americans boldly exhibited for most of her history, ever since the pilgrims landed at Plymouth. We are now proudly promoting the “right” for everyone to worship false gods, and even many Christians in their confusion and ignorance are encouraging multiculturalism and religious pluralism. We hear Christians say every day on radio and televised news programs, “Build all the Islamic mosques and Buddhist temples you want in America, we are proud of our heritage of religious freedom and diversity.” It is true that we have always tolerated other religions, even atheism, but it is an indisputable fact that when our founders added Article I of the Bill of Rights into the Constitution of this nation they had in mind nothing more than Judeo-Christian religion. Freedom of religion meant that Congress shall not make one denomination of Christianity superior to another, that is, they considered it wise not to have a national or state Christian church---like England and many of the nations of Europe had established---because state churches inevitably tend to suppress and persecute other Christians who espouse a more radical biblically-based faith. In fact, that was one of the primary reasons that our fathers fled Europe and came to America---so they could be free to worship Jesus Christ according to the Bible, and a Christianized conscience that bore witness in the Holy Ghost. This is what is meant by the phrase “separation of church and state.” And for the same reason, we have never had to say, “separation of mosque and state,” or “separation of Buddhism and state,” because no one had Islam, Buddhism, Hinduism, Taoism or any kind of New Age religion in mind. Everyone knew this was a Christian nation!

Did you know that not one Muslim or Buddhist or Hindu or Taoist or New Ager was on board the *Mayflower* when it landed at Cape Cod in 1620 and its Separatist passengers founded the Plymouth colony? They were all zealous Christians! And ten years later when the *Arbella* landed in Massachusetts, those passengers were devout Puritans, and declared that their purpose was to build the City of God in the New World in the name of Jesus Christ as a model for the rest of the world? Even twenty years earlier, almost all of the men and women who founded Jamestown in Virginia were Christians. And 150 years later, when the United States was born, almost all of the 56 signers of the Declaration of Independence were Christians. And when the Constitution of the United States was adopted in Philadelphia in 1787, all but five of the 55 representatives of the colonies

who ascribed to that Sacred Document in behalf of the millions of their constituents were members of Christian churches. And even those five embraced principles compatible with Christian faith and ideals. And since then, all of our presidents---save one---belonged to Christian churches; and that one, Abraham Lincoln, held the Bible in highest esteem and often quoted it to guide the nation and undergird his administration.

My point in drawing your attention to these facts of the history is to prove that America has always been a Christian nation, that is, it has always ascribed to the principles of the Christian religion. Accordingly, Article I of the Bill of Rights---“Congress shall make no law respecting the establishment of religion, or prohibit the free exercise thereof . . .”---meant nothing more to the men that signed that noble document than the Christian religion. They were simply endeavoring to prevent the superior status one denomination of Christianity over against another. Now, there are those who rabidly attack this assertion, yet they cannot dispute the glaring fact that the American people have chosen throughout the history of this nation to worship God the Father and His Son Jesus Christ. And we might add here that they were overwhelmingly Christians in the radical Reformation tradition. And thus it was that Jehovah blessed this nation--not Baal, not Astarte, not Tammuz, not Allah, not Shiva, not Brahma, not Vishnu, not Krishna, not Zeus, not Venus, not a millions other gods of pagan imagination. Neither was it Fate or Blind Chance that formed and blessed this nation. It was clearly the God of Abraham, Isaac, and Jacob--the Lord Jesus Christ!

Now if we do not protest and seek to correct the destructive deception and untruths that are now endeavoring to prevail in this country, particularly the lie that America was never a Christian nation per se---a deception which some of our present leaders holding the highest offices in our government are now peddling around the world---then our doom is sealed. For the Lord Jesus Christ---the Son of the living God---has blessed this nation because the people called upon His name, and worshipped Him and invoked His help. And you may be sure that if “We the People” now begin to call upon other gods, this nation will lose His favor and provoke His displeasure and judgment.

The Universal Threat of Islam

Before we move on from this point, one more thing is burning in my spirit to exclaim here, particularly in regard to Islam. This religion, like other non-christian world religions, propagates a false gospel and offers a false hope: for it denies original sin and teaches a works-based salvation;

heaven is thus won on grounds other than faith in Christ and His atoning work. But, unlike some other world religions, Islam poses a serious threat to America and the world because: 1) it is the fastest growing religion in the world; 2) it is not simply a religion; it is worldview---a worldview that requires “submission” in every aspect of life to the teachings of the Quran; 3) it is militantly committed to achieving its ends, even through violence (*jihad*) if necessary; 3) its teachings and traditions suppress women and justify and promote polygamy. Further, Islam does not espouse the principle of separation of state and religion. Muslims believe they are commissioned by Allah to spread Islam throughout the world and to subjugate all souls to the rule of Shari’ah law---a term which means not only what is explicitly written in the Quran (also spelled Koran) and the Hadiths (Muslim traditions) but what is discerned and understood by illuminated imams and ayatollahs in regard to what they think may be implied in those writings. This then makes right and wrong extremely subjective. It reminds us of the Mormon religion in this regard, though without the threat of violence and *jihad*, for the Mormon prophet, Joseph Smith, claimed extra-biblical revelation to form the Book of Mormon and other traditional writings. And of course the “Christ” in the Book of Mormon, like the “Christ” in the Quran, is not the Christ of the Bible. Religions like these have succumbed to the same damnable error that the Pharisees did in the New Testament, whom Jesus rebuked for “making the word of God of none effect through [human] traditions” (Mark 7:13; Matthew 15:3).

Now anyone who has even a surface knowledge of Christianity and Islam knows that these religions are incompatible. You can’t build a nation on the Gospel of Jesus Christ according to Matthew, Mark, Luke, and John and build it at the same time on what Muhammad (also spelled Mohammed) has said and what is written in the Quran. God’s law in the Bible and Shari’ah law stand over against each other in sharp contradiction. Islam and the Quran explicitly denounce the Gospel of Jesus Christ and hold that the doctrine that declares that Jesus is the Son of God is blasphemy. The Quran denies that Jesus died on the Cross and rose from the dead on the third day! It says Jesus’ death was a hoax! (see Surah 4:157). Muslims insist that our Bible is corrupted with lies and forgeries and that God gave to Muhammad the true revelation of God, which is recorded in the Quran. And the Quran says that Allah, not Jehovah, is the Almighty God. Further, whereas the Quran commands Muslims to convert Christians to Islam, Jesus commanded His followers to proclaim Him and His teachings to all nations, and to call all men---including Muslims---to repentance and reconciliation to God through faith in the Lord Jesus Christ.

See the difference: Christians seek to spread the message of God’s

eternal kingdom throughout the world and to establish His church within the nations on the basis of faith and free will; whereas the aim of Muslims is to cause all men to “submit” to Islam, and to bring the nations under Islamic rule. For proof of this, one need only to read the Quran and the Hadiths. But witness also many of the countries where Islam prevails. The people in general live in fear and poverty and suppression. So while the word *Islam* means “peace,” many Muslim leaders believe this peace will be achieved finally only through force. Unbridled zeal for Islam justifies the atrocities connected with *jihad*.

So you see, it is foolish to think that Sarah and Hagar can live in the same house. So what says the Word of God, “Cast out the bondwoman and her son” (Galatians 4:22, 23, 28-31). The Eternal Word of God came to us historically through Isaac, not Ishmael. It was a Jewish handmaid named Mary---a descendant of Isaac, not Ishmael (Matthew 1:2-16)---that conceived the Promised Seed and brought into the world the Saviour of all men (Isaiah 7:14; Luke 1:26-35; Galatians 4:4-7). In fact, no one can know the only true God except through Jesus Christ (Luke 10:22)---and the God that Jesus reveals in the New Testament is nothing like the Allah depicted in the Quran. You cannot therefore believe Christ and Muhammad at the same time; one of them is a liar! Either Christ is Almighty God or else He is a liar and deceiver. For Jesus himself declared that He is the Son of God (Matthew 27:43) and in fact with the Father and the Holy Ghost He is the Almighty God (Revelation 1:8). The Father himself in fact declared that Jesus is the Son of God (Matthew 3:17; Hebrews 1:1-3, 8). But the Quran says, “Christians call Jesus the Son of God . . . Allah’s curse be upon them: how they are deluded away from the truth” (see Surah 9:30). So, you see, Muslims, like Satan in the Garden of Eden, accuses the God of the Christian Bible of being a liar (Genesis 3:1-5), that is, they deny that what the writers of the New Testament wrote about the deity of Jesus Christ is inspired and true.

America be warned! If we now open ourselves up to a Babylon of religious confusion and begin to worship other gods, we will dishonor the true and living God and provoke His jealousy and wrath. For the same God that blessed our faithfulness and helped us build this great nation---a nation that has enjoyed freedom, dignity, justice, peace, and prosperity---will surely curse our unfaithfulness, if we now turn from Him. All of our troubles that we are now experiencing in America cannot be blamed on Islam, of course; but if Islam is allowed to prevail in America, certainly we will not find the Lord’s favor again and recover; in fact we will soon find ourselves in bondage and living in fear and poverty. The theme in Disney’s classic animation, *The Lion King*, is a truth that has been repeated many

times in history, among many nations: namely, when the hyenas take over, the kingdom comes to ruin!

This is not to say of course that all Muslims are violent and evil. In fact, most Muslims seem to be sincere and peace-loving. But many of them, perhaps most of them, know very little about their own religion, except the fundamental principle of “submission” to Allah and the promise to honor and obey the teachings of Muhammad. But herein is the subtle complication: these sincere and peace-loving Muslims are bound to a system that is controlled by Shari’ah law and led by “anointed” imams, many of whom are under demonic influence. And thus the innocent Muslims are pulled into the evil created by their leaders and antichrist system of religion. So, while we do not love the religion of Islam, nor honor the “God” of the Quran, we love and respect all men, including Muslims. This is why we must reach out to them in love with the glorious Gospel of our Lord, and with the anointing of the Holy Ghost. Thankfully, we have the promise that millions of Muslims will come to faith in Christ in these last days (see e.g., Isaiah 43:3-7; 60:1-11).

Good News!

Here is the Good News for God’s people. Whether or not America wakes up and heeds to the Spirit of God---who is now calling Americans to return to the God of their fathers---there is still a “holy nation” that God has raised up in these last days, a nation destined to rule and reign with Christ on the earth for a thousand years (Revelation 20:4-6). Jesus Christ is returning soon, “And every knee shall bow and every tongue shall confess that [He] is Lord!” There will be no competition of faith and authority during His reign. His one true government will rule universally over the whole earth. Jesus is the One who will finally settle the controversy, not a mystical Mahdi, not a Twelfth Imam, not a divinely-anointed Caliph, not the Antichrist, not the Pope, not the head of the World Council of Churches, but the Eternal One born in the stable in Bethlehem 2000 years ago; the One ordained from the foundation of the world to be the “King of kings and Lord of lords!” He alone is the Anointed One! He is the One “which is, and which was, and which is to come.” He is the true God! The One who said, “before Abraham was, I am!” The Eternal Word made flesh. Immanuel! The Branch. The Root. The true Vine! The One who said, “I and my Father are one.” He is Shiloh, the Man from Edom, the Son of David! His name is “Wonderful, Counselor, Prince of Peace, the Mighty God”---Jesus Christ! He alone is Savior of the world! He is the only One under heaven worthy of all praise! He is the One who died for me---not

Allah, not Muhammad, not Siddhartha Guatama, not some shaman or guru. He is the “Good Shepherd” that laid down His life for the sheep!

Let me say here to all of our Muslim and Buddhist and Hindu and New Age friends and neighbors, and everyone else who may have been guided by the Spirit of God to watch this broadcast through the internet or who may read this address in one of our publications: whoever and wherever you are, Jesus loves you and died for you, so that you might be forgiven of your sins and sanctified (cleansed) by His power from the very root of corruption. He gave Himself up on the Cross to die in your place, and this in order to make propitiation for you---to turn away the wrath of God from destroying you. Let me admonish you therefore to repent of your sins now and “Believe on the Lord Jesus Christ, and you will be saved” (Acts 16:31). Cast yourself upon His mercy: “for there is no other name under heaven given among men, whereby we must be saved,” “neither is there salvation in any other” (4:12).

God’s “Holy Nation”

Now I know what we have said about America sounds negative and fatalistic. You would rather that I give you hope for America. Well, certainly we should not give up on America---not yet, anyhow: for the Lord can still revive this nation and cause her for a time to become great again. Indeed, we should petition Him toward this end: for a Christian America has been a blessing now for four centuries, not only to its own citizens but to the rest of the world in spreading the Christian faith and sharing her material wealth. But our hope, brethren, must not be finally in this nation; but rather in the promise of a triumphant “nation”---a nation foreseen in God’s prophetic Word, a nation foreordained from the foundation of the world to fulfill His eternal purpose in this world (Exodus 19:5-8; Ephesians 1:4-14; 1 Peter 2:9). The name of this nation is Zion, not America. It is composed of a “peculiar people”---a nation of “lively stones”---destined to be “caught up” in glory, into everlasting peace and joy; it is a “chosen generation” set apart by God, unmovable, invincible. It is the “church of the living God, the pillar and ground of the truth.” The City of Man, the City of the World---“Babylon!”---is going down, but the City of God---the “Zion of the Holy One!”---is going up. Babylon will descend lower and deeper into sin and moral degradation, but Zion will ascend higher and deeper in Christ-likeness and the perfections of God. Babylon will become inglorious, Zion glorious! Babylon infamous, Zion famous! Babylon destroyed, Zion saved! Hear the mighty cry of the angel:

“Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit . . . 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 . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities . . . How much she hath glorified herself, and lived deliciously . . . Therefore shall her plagues come in one day, death, and mourning . . .” (Revelation 18:1-8).

Now listen to the words of the prophets about Zion:

“And it shall come to pass in the last days, that the . . . Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up . . . to the house of God . . . for out of Zion shall go forth the law, and the word of the Lord from Jerusalem” (Isaiah 2:2, 3).

And again,

“And it shall come to pass, that he that is left in Zion . . . shall be called holy . . . When the Lord shall have washed away the filth of Zion . . . by the spirit of judgment, and by the spirit of burning”(4:3-5).

Hear also the psalmist:

“Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion . . . the city of the great King. Let mount Zion rejoice . . . because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death” (Psalm 48:1,2, 11-14).

Even in the tough times, the Lord will finally always favor Zion. He will be faithful and fulfill His unbreakable Word.

“Sing O heavens; and be joyful, O earth; and break forth into singing

. . . for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me . . . Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands . . . Thy children shall make haste . . . Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth . . . Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and . . . [you will] know that I am the Lord: for they shall not be ashamed that wait for me” (Isaiah 49:13-23).

And again,

“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O holy city: for henceforth there shall no more come into thee the . . . unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion” (52:1, 2).

And still again,

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth . . . but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee . . . the abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee . . . and they shall call thee, The city of the Lord, The Zion of the Holy One” (60:1-5, 14).

O I'm encouraged by the Word of God! If we remain faithful, our perfection and future glory in Zion Assembly is foreordained---and the gates of hell cannot prevent it! Babylon will be destroyed---but Zion will be saved! We are on the winning side! No matter how bad it may seem, we know the outcome; we have read the last chapters of the Sacred Book! Listen:

“Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her

was granted that she should be arrayed in fine linen, clean and white: for the fine linen in the righteousness of saints” (Revelation 19:7-9)

And again,

“ And I John saw the holy city . . . coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice . . . saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people . . . And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither . . . pain . . . And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful” (21:2-5).

How will we become the glorious Zion of prophecy?

But how do we proceed from here to become that mighty army and glorious Zion in prophecy? How will this imperfect pilgrim church on earth become that perfect and triumphant church in glory? How will this *“little one become a thousand, and a small one a strong nation?”* (Isaiah 60:22). How will this *“little flock”* be exalted, so that it may one day judge the nations and rule the world (Isaiah 2:2-4; Matthew 20:28; Luke 22:30; 1 Corinthians 6:2-4; Revelation 3:21; 4:4; 20:4)? Well, let’s reflect again on America. How did this nation arise in a desolate wilderness to become strong and great---the greatest nation in history? How did America defeat the mighty empire of Britain---the most powerful nation on earth at that time---in the Revolutionary War in the 1770s and again in the War of 1812? She had no standing army, no trained professional soldiers, no tax system to support an army, no financial system at all, no sophisticated bureaucracy in Washington, almost nothing that one might think necessary to accomplish such things. In fact, she did not have a president in her first thirteen years of existence! What then did she have? I submit that it was no more than a vision, and a hand full of inspired men to proclaim it---a vision of *“one nation under God,”* a vision of being a *“City Upon a Hill,”* a model for the rest of the world---a vision of liberty and justice for all! And this hand full of inspired and determined men formed a government, and this government gave the people a distinct identity, and this identity filled them with passion and patriotism, and the passion and patriotism made them able to subdue kingdoms, master every problem, answer every challenge, and become the greatest nation on earth.

But one more thing should be noticed here, if we are to understand America's phenomenal accomplishments and her rise to greatness. Her people were united philosophically as well as politically. Though the great majority were Anglo-Saxon, yet it was not blood and the color of their skin that united them. Rather it was their common Christian world view. They covenanted themselves together under a common Constitution, which they acknowledged rested on the principles of Christianity, and pledged themselves to abide by its terms. They were one body politic, with one flag, one economic system. And when immigrants came, they were expected to immerse themselves in the principles and ideals of America. Hence, the term, "Melting Pot." The Latin phrase---*E Pluribus Unum* ("Out of Many One")---became her motto, imprinted on her currency and branded into the hearts of her people. In those days there were no African-Americans, Chinese-Americans, Japanese-Americans, and Hispanic-Americans. Everyone was simply an American.

Make no mistake. The American people graciously tolerated people of other religions, and even atheists, but they regulated all life in America according to "the general principles of Christianity." Yet this Christian system was sustained not by force, but by the widespread proclamation of the Gospel and moral suasion, which, in turn, guided the legislators to enact laws in harmony with the principles of the Gospel, and judges decided legal issues and court cases based on those same principles. Americans thus pulled together as "One Nation Under God."

In the beginning, America looked on the outside as if she was nothing---but on the inside she was "bold as a lion" (Proverbs 28:1), with a vision in her eye of conquest and divine purpose. In this sense, she reflected Micah's description of the church, ". . . *as a young lion among the flocks of sheep, who . . . treads down, and tears in pieces, and none can deliver*" (Micah 5:8). She exemplified this fierce determination in 1846 in her war with Mexico, and in 1898 in her war against Spain, and in World War I and World War II against the tyrannies and evil powers that arose in Europe. Again, how did Americans emerge victorious in all of these instances? Contrary to what you might have read, American forces were greatly out-numbered in Mexico---more than 6 to 1. The famous Mexican general, Santa Anna, had every advantage to defeat the Americans---home field advantage, more troops, more officers, more supplies. Then how did Americans defeat Mexico? I submit that it was the same things that drove the founders and patriots in 1776 and 1812---namely, courage, inspiration, vision, determination, and a conviction that God was on their side!

This was the spirit and passion of Patrick Henry, during the founding of this nation. He cried out, "Give me liberty or give me death."

The 56 signers of the Declaration of Independence were no less brave and passionate: for according to British law they were all guilty of treason, a crime punishable by hanging. Nevertheless, those great men signed the document! John Hancock, the President of the Congress, was the first to put down his signature, and did so in a bold and flamboyant style, exclaiming, “There, King George ought to be able to read that!”

The founding fathers knew very well, that by affixing their signatures to the Declaration, they were putting their very lives at stake, as well as their fortunes. It is said that a solemn spirit swept through the hall where congress convened in 1776 to sign the Declaration. The gravity of the moment gripped the hearts and minds of the delegates. And the atmosphere thickened as each delegate rose from his seat, each in turn, to sign the “act of rebellion.” It was this solemn occasion that magnified Americans’ peculiar sense of humor. In a letter to John Adams, Benjamin Rush recalled that when Elbridge Gerry, a rather small-framed gentleman from Massachusetts, weighing about 130 pounds, rose from his seat to go forward, that Benjamin Harrison, a rather large-framed gentleman from Virginia, began to laugh. When asked what was so funny, Harrison said, “[Gerry when they hang me, I’ll probably die in a few seconds, but you will probably dangle for hours].”

The glorious vision of liberty inspired Americans to fight with a furious zeal and determination!--willing to sacrifice everything, even their lives, to make the American Dream a reality. Inspired by their vision, they were tenacious and unstoppable. Santa Anna said, “[These Americans are determined to drive us from Mexico into hell]!” And Catholic priests, when they saw Americans charging against their fortified military bases and sweeping the land with rebel yells, said, “They looked like vandals vomited out of hell!”

In Sylvester Stallone’s movie Rocky IV, when Ivan Drago, the pride of Russia, fought Rocky, the odds were greatly stacked against the American fighter. The Russian fighter, twice as big as Rocky, was drilled and disciplined by his trainers with sophisticated high-tech equipment, until he was formed into a merciless, calibrated fighting machine. Only a few months before, in an exhibition match, he had beaten to unconsciousness the seemingly unbeatable American champion, Apollo Creed. When Drago was asked by a reporter how he felt about Apollo’s condition, he said with a cold-blooded look in his eyes, “if he dies . . . he dies.” And Apollo did die.

Drago, ten times more skilled than Rocky, with “Mikhail Gorbachev” and all of Russia behind him, used Rocky like a punching bag throughout much of the fight. He rearranged Rocky’s face, knocked him down time

and again and beat him almost senseless for 14 rounds. But the problem was he didn't knock Rocky out! Bleeding and battered and bruised beyond recognition, Rocky kept getting up and coming back. The Russian fighter finally said, "He's not human . . . he's made of iron!" That was it!---that's what finally beat the "invincible" Russian fighter. Not Rocky's skill, not his muscles, not his training; it was his pugnacious will and tenacity---and the inspiration that he was fighting for the American way of life over against the Russian way of life. This is actually the movie's overarching theme---American liberty rooted in Christianity over against godless communism.

This vision of American ideals, with an inspired determination to fulfill them, enabled Rocky with seemingly supernatural power! When the Russian fighter sensed divinity in Rocky, he was whipped. After all, Rocky, being a Catholic, always asked his priest to put in a good word to the Lord for him. Drago, on the other hand, had no god.

Pressing On with Holy Determination

Now this is precisely what it will take for Zion Assembly to succeed in this generation---namely, the Truth, with a holy determination to "fight the good fight of faith!" The psalmist declared in a prophetic utterance, "*Thy people shall be willing in the day of thy power*" (Psalm 110:3). And Jesus declared, "*The violent [will] take [the kingdom of God] by force!*" (Matthew 11:12). That's why Jesus told His disciples, "*Tarry in Jerusalem, until you be endued with power from on high!*" Look, when the Holy Ghost comes upon you and the Almighty God quickens you, you aren't human anymore---at least not altogether: you are now empowered with supernatural energy and endowed with special gifts and graces. Under God's anointing, you transcend human limitations. You become invincible, unmovable, unconquerable!---able to storm the gates of hell and triumph over principalities and powers (Luke 11:22; Colossians 2:15; John 14:12). Hear what Daniel says. While the prophet was lying flat on his face, weak and emaciated from fasting, being pressed and attacked by demonic powers, he said, "*[Then behold], an hand touched me, which set me upon my knees . . . and said . . . Fear not . . . [I have heard your prayers]*" (Daniel 10:10-12). God had sent Michael to rebuke the powers of hell and rescue him (vv. 13-21).

How many times do we read in the book of Judges, "*Then the Spirit of the Lord came upon him.*" It was true with Othniel, Gideon, and Jephthah. Many times it is said of Samson that "*the Spirit of the Lord came mightily upon him,*" which enabled him to slay lions, slaughter Philistines, tear down the great entrance gate into a city, bar and all, and in his dying

moment pull down the temple of Dagon with his bare hands. It was the same with David against the bear and the lion and Goliath---“the Spirit of the Lord came upon him.”

It was the case also in many instances in American history when the men of this nation fought in the name of the Lord and called upon Him for assistance. God fought their battles for them!---that is, God inspired and encouraged them. That is partly what made the difference in the war with Mexico: the Mexicans were fighting among themselves in civil wars and calling upon Mary, while the Americans were united and calling upon Christ! That was part of the inspiration behind the *Marines’ Hymn*, “From the Halls of Montezuma to the shores of Tripoli.” General Zachary Taylor and General Winfield Scott drove American forces right through Texas, stormed Chapultepec Castle (the “Halls of Montezuma,” named for the great Aztec emperor in the 16th century), and kept going to Mexico City. There they easily defeated the disorganized and discouraged Mexican forces and subjugated the entire nation. There was talk at that time of annexing all of Mexico to the United States, but since America was not imperialistic like Britain, France, and Spain, we simply accepted the surrender of Mexico, and pulled back to the Rio Grande and drew the boundary for the United States there---and it has been there ever since.

The same spirit and principles that invoked the blessings of God upon this nation in its first hundred years explain in large part why the North defeated the South in America’s own Civil War (“War of the Rebellion”) in the 1860s. The fundamental principles of the North were right and favored by the Lord. Thus, while the South was breaking up the Union and fighting to maintain the cruel and unjust institution of slavery, the North was singing Julia Ward Howe’s new song, *The Battle Hymn of the Republic*:

Mine eyes have seen the glory
of the coming of the Lord:
He is trampling out the vintage
where the grapes of wrath are stored;
He hath loosed the fateful lightning
of His terrible swift sword:
His truth is marching on.

I have seen Him in the watch-fires
of a hundred circling camps,
They have builded Him an altar
in the evening dews and damps;

I can read His righteous sentence
by the dim and flaring lamps;
His day is marching on.

I have read a fiery gospel
writ in burnished rows of steel:
“As ye deal with my contemners,
so with you my grace shall deal;
Let the Hero, born of woman,
crush the serpent with his heel,
Since God is marching on.”

He has sounded forth the trumpet
that shall never sound retreat;
He is sifting out the hearts of men
before his judgment seat:
O be swift, my soul, to answer Him!
be jubilant, my feet!
Our God is marching on.

In the beauty of the lilies
Christ was born across the sea,
With a glory in His bosom
that transfigures you and me:
As he died to make men holy,
let us die to make men free,
While God is marching on.

He is coming like the glory
of the morning on the wave,
He is Wisdom to the mighty,
He is Succour to the brave,
So the world shall be His footstool,
and the soul of Time His slave,
Our God is marching on.

Refrain

Glory! glory, hallelujah!
Our God is marching on!

This vision for America was what newspaper man, John O’Sullivan, coined as “Manifest Destiny!”---the belief that America was destined by Providence to expand her borders from the Atlantic Ocean to the Pacific--“from sea to shining sea”---and from the Rio Grande in the south to the 49th parallel in the north, on what today is the border of Canada. Americans embraced this vision, as much as the Hebrews believed that God had given to them the land of Palestine---from Dan to Beersheba. Thomas Jefferson declared,

“ . . . the favor of that Being in whose hands we are, who led our fathers, as Israel of old from their native land and planted them in a country flowing with all necessaries and comforts of life; who has covered our infancy with His providence and our riper years with wisdom and power, and to whose goodness I ask you to join in supplications with me that He shall so enlighten the minds of your servants, guide their councils, and prosper their measure that whatever they do shall result in your good . . . and approbation of all nations.”

Jefferson and Franklin in fact, being appointed to draft an official seal for the new nation, suggested that the seal depict the children of Israel being delivered from Egyptian bondage and being led by a cloud by day and a pillar of fire by night.

To Americans, Manifest Destiny meant of course not only the Texas Territory to the Rio Grande, but California, Arizona, Nevada, Utah, Colorado, and New Mexico! That was the vision, and they were determined to make it a reality. And they were not about to let Mexico, France, England, Russia, or any other nation prevent them from having what was so plainly manifest! They believed their conquest of the American continent was as sure as Joshua’s conquest of Canaan---that “*Every place that the sole of your foot shall tread upon, that have I given unto you . . . [and] the Lord thy God is with thee whithersoever thou goest*” (Joshua 1:3-9).

Our American pioneers believed this included Florida. So in 1817, after they defeated the Seminoles Indians under the inspiring leadership of General Andrew Jackson (“Old Hickory”), they continued to march on to Pensacola. There they unseated the Spanish governor, took Florida from Spain and made it officially a United States possession in 1821. It seemed only natural and reasonable to them that, since that big beautiful peninsula [almost 60,000 square miles---as big as England!] was joined to Georgia and South Carolina, it should belong to United States, not Spain.

They did the same thing in the Pacific Northwest Territory---“Oregon Country”---all the way to Seattle and Vancouver---that vast

expanse of land covering what is now the states of Oregon, Idaho, Wyoming, and Washington. Of course Russia, Spain, and Britain all originally made claims for ownership and protested against our aggression, but the United States insisted on having it on the threat of war. And so in 1846 we acquired it. A slogan in the 1844 presidential election was, “Fifty-four forty or fight.” Eventually, we were satisfied to establish our border on the 49th parallel in the north and west to the Pacific Ocean. I will tell you something else. If Napoleon in 1803 would not have sold us that vast expanse of the land [828,000 square miles!] between the Mississippi River and the Rocky Mountains, and from the Gulf of Mexico [Louisiana] to the Canadian border---“The Louisiana Purchase”---for comparatively nothing [two cents per acre!!---we would have eventually taken it by force! He no doubt knew that. He knew we would never allow France to keep that big chunk of real estate between our eastern and western states. Something would have had to give---and it would have been France. Further, Napoleon no doubt knew that if the Americans could kick the British in the pants like they did, they could do the same to France.

Americans believed it was “Manifest Destiny”---a destiny that was written not only in geography but in God’s purpose for this nation. See, once a people believe that they are on a mission from God, you cannot stop them! And most particularly if God IS in fact on their side! Then the “gates of hell” cannot prevail against them. Now, listen, America is about to come to ruin primarily because she has lost the vision that once made her great. She no longer believes she is on a mission from God, nor that she has the favor of God in what she’s doing. Well, if America turns away from God, you may be sure that God will turn away from America! And if America turns away from God, she deserves to come to ruin. Remember the Scripture: *“The nations that forget God will be “[torn] in pieces” and “turned into hell”* (Psalm 9:17; 50:22; see also Job 8:13), but *“Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance”* (Psalm 33:12).

Our ultimate hope therefore must not be in America, but in the “holy nation” ordained by the Lord to fulfill His eternal purpose in this earth. And that nation is God’s church. Now observe, our Manifest Destiny is not from the Atlantic to the Pacific---but to the ends of the earth! This Eternal City now embodied in God’s church here on earth is destined to conquer and rule the world! This is the nation to whom Christ has given the keys to His eternal kingdom (Matthew 16:19; 21:43) and promised that the *“gates of hell will not prevail against it!”* This is the Government into which all believers from every nation will come in the last days (Isaiah 2:2,3; 60: 3-12; Micah 4:1, 2; John 10:16; 11:49-52; Ephesians

1:10; 2:11-19). Though the “weapons of our warfare are not carnal,” yet they are mighty---the Word of God, prayer, and the gifts and graces of the Holy Ghost! Neither is our vision written in geography but in inspired prophecy!

Even so, the people that make up this holy nation must have faith and be strong and willing to fulfill her mission. See here: somebody is going to fulfill what God has foreseen and foreordained to be! The prophet declared in the spirit of prophecy: *“Thy people shall be willing in the day of thy power . . . ”* (Psalm 110:3), and another prophet, seeing the church in the middle of the last days’ global deception and moral corruption, declared, *“But the people that do know their God shall be strong, and do exploits”* (Daniel 11:32). Micah also prophesied in this connection, saying,

“And the remnant of Jacob shall be . . . among the Gentiles in the midst of many people as a lion among the beasts of the forrest, as a young lion among the flocks of sheep: who, if he go through, both treads down, and tears in pieces, and none can deliver. Your hand shall be lifted up upon your adversaries, and all your enemies shall be cut off” (Micah 5:7-9).

What remains, then, is for us to accept our calling in Zion Assembly---to be that willing and courageous and self-sacrificing people! The decision lies with us. Will we be the church of prophecy! Let’s all say, “We will by the grace of God!” Well, then, like those early Americans, we must have firm convictions, inspiration, courage, determination, and vision! Moreover, God’s church must be a “melting pot,” not a Babylon of multicultural and pluralistic confusion. We must be united under one government and discipline, and be willing to walk together by the same rule of faith and judgment. We must stand together as “one man,” and pull together in the same harness. These characteristics alone will enable us to succeed and be exalted and bring glory to His name! Yes sir, “There shall be a tabernacle!” And just as sure as there is “one shepherd,” there shall be “one fold.”

Section II

Love, Respect, and Divine Order

Another subject that needs to be understood in order for us to accomplish the mission that Christ has given to us in Zion Assembly is this: namely, the relationship between love, mutual respect, and divine order. We have said a great deal about love and respect since we reorganized the church in 2004, but I don't recall that we have shown the relevance of these graces to the order, government, and discipline of the church. Now this is of paramount importance, for love and respect cannot be fully expressed and maintained in the church without all of us conforming to the divine order and discipline of the church: for the absence of the one prevents the perfect expression of the other two. But before we move on to show the relevance between the order and discipline of the church and love and respect, it may be beneficial to reflect on the doctrines of love and respect as things important in and of themselves.

Perfect Love

Divine love is an essential attribute of the true church, but it is also an indispensable quality in the witness and work of the church, if we expect the work and witness to be effective (John 13:35; 17:23; 1 John 2:5). This is why in Zion Assembly we have committed ourselves to restore and to teach the doctrine of perfection, for Christ and the apostles taught that perfection is both possible and attainable; and, in fact, that God expects His children to be perfect. Jesus said, "be ye perfect . . . even as your Father in heaven is perfect" (Matthew 5:48). The apostle Paul also exhorted believers everywhere to "be perfect" (2 Corinthians 13:11). Peter proclaimed the high standard of perfection (1 Peter 2:21-25; 3:15; 5:10), as did James, the Lord's brother (James 1:4; 2:22; 3:2), and all the apostles. Moreover, we have a number of explicit declarations in the Scriptures that show that some in the Old Testament had been deemed perfect (Genesis 6:9; 17:1; Job 1:8; Psalm 37:37; Song of Solomon 4:7) and others in the New Testament were made perfect in Christ and served Him with a perfect heart (1 Corinthians 2:6; Hebrews 10:14; 1 John 2:5; 4:12). Further, all under the new covenant are called to perfection and expected to attain to this glorious state "in this present world" (John 17:23; 2 Corinthians 7:1; 13:9; Ephesians 4:13; Philippians 3:12-15; Colossians 1:28; 4:12; 2 Thessalonians 5:23; Titus 2:11-14; Hebrews 13:11). So while there may

be some differences in opinion on what perfection means, there can be no question that the Scriptures call and admonish us to be perfect, and that the Cross of Christ and the indwelling of the Holy Ghost in our hearts enable us to be perfect. Simply put, one cannot preach and glorify the Gospel without preaching perfection and cultivating in believers the graces of the Spirit to attain to this glorious state of holiness in Christ (Ephesians 4:13; 5:27; 1 Thessalonians 3:10; 2 Timothy 3:17; Hebrews 6:1; 1 John 3:2; Revelation 19:7-9). Perfection exalts God's grace and power, and is the aim and goal of the Gospel. Thus, to call into question the possibility of perfection dishonors God and denies the potential of His grace and the power of the Cross of Christ.

I want to encourage our ministers, therefore, to preach and teach the doctrine of perfection, and to study and prepare themselves to be able to explain and defend the doctrine: for in Zion Assembly we must proclaim "all the counsel of God" (Acts 20:27) and the "all things whatsoever" that Christ taught and commanded (Matthew 28:19). But, more importantly, we want to encourage our ministers and members to seek to be perfect in Christ because nothing less than spiritual perfection can truly and fully glorify the grace of God and please Him (John 8:34-36; 15:2-5, 7-11; 17:6-23). The aim of the apostle Paul in his ministry was therefore to "present every man perfect in Christ Jesus" (Colossians 1:28). This was also, according to the apostle, the aim of the Lord's teaching and the reason for His crucifixion: namely, "to present you holy and unblameable and unproveable in his sight" (v. 22).

We acknowledge of course that the subject of perfection in the Bible is complex, with various nuances of meaning attached to the idea. The subject needs to be broken down, therefore, in order for us to fully understand it and to be able to intelligently comply with what God expects of us so that we can yield ourselves in faith to conform to His expressed will in all things. Further, since biblical perfection is a prominent teaching among us in Zion Assembly, and because it is so misunderstood and despised by the great majority of professing Christians in the world today, it seems incumbent upon us to write a full and adequate explanation of the doctrine, enough so to convince the gainsayers; but, more so, to convict and encourage believers everywhere (both within and without the church) to seek for this deeper and more glorious life in Christ. After all, Jesus died to make perfection possible--to "*make the comers thereto perfect*"--a thing which the old covenant could not do in the truest sense of the term (Hebrews 10:1). I recommend therefore that we give consideration to adding this subject to our *Abstract of Faith* and to include it as a subject to be taught in our School of Ministry. Since the Adjunct Committee already

has its plate full for next year, I recommend that this subject be taken up in the following year.

Notwithstanding the need for a full treatise on the subject, I feel impressed here to introduce the subject and to elaborate a little on the doctrine, making a few qualifications for future reference:

1) The call to, and effect of, perfection in the Bible has been designated, “Christian perfection,” to distinguish it from absolute perfection. This means that perfection in the Bible pertains essentially to the heart, to the soul of man, not to the intellect, nor to the physical body of man. As such, it is essentially related to man’s character, not to his personality. Christian perfection can be attained therefore in spite of our finite limitations: for it is essentially moral and spiritual and pertains primarily to our relationship with God. It is therefore grounded in love. Thus, a man may be made perfect in Christ, yet he may err in mental judgments; and, moreover, until glorification, he will remain subject to the human weaknesses and frailties associated with the universal curse upon the earth, which God pronounced on the human race as a result of the Fall (Genesis 3:15). Thus, even sanctified men---perfect men---are subject to sickness and death and other corruptions associated with physical nature (Romans 8:20-28), and also, until glorification, they must wrestle with demonic principalities and powers and with worldly temptations (Ephesians 6:10-12). But none of these things can corrupt a “perfect heart.” The sanctified believer is cleansed of all sin and empowered to live obediently to the will of God (1 John 2:6, 10, 15-17, 20, 27-29; 3:3-9, 22-24). So, while a man may be covered in boils, pressed against by demonic powers, be emotionally drained, be encumbered with personality defects, be summoned to appear before civil authorities for a traffic violation, be prone to mistakes and accidents (drop and break dishes, stump his toe, and run a stop sign) he may yet be “perfect in Christ Jesus”---that is, his heart is fixed in a state of love for God, with a desire to please Him in all things; and this love informs, conditions, and perfects his moral judgments and outward actions. Thus, a perfect heart informs, corrects, and guides the saint “from glory to glory” into the glorious image of Christ (2 Corinthians 3:18). A perfect man thus may “*be angry and sin not*” (Ephesians 4:26): for he will immediately let the Spirit of Christ correct the ill feeling and will not allow “*the sun go down upon his wrath.*” In this way he gives “*no place to the devil*” (v. 27).

2) Christian perfection is absolutely necessary because it is predicated on the fact that God is morally perfect. Thus Peter says, “But as he which has

called you is holy, so be ye holy in all manner of conversation” (1 Peter 1:15), and again, “For even hereunto were ye called . . . that ye should follow in [Christ’s] steps: Who did no sin, neither was guile found in his mouth” (2:21, 22). For the same reason, the apostle does not say, “Be ye omnipotent, for God is omnipotent,” or “Be ye omnipresent, for God is omnipresent.” It seems clear that the “image” and “likeness” of God (Genesis 1:26) signifies the moral image of God---holiness---and does not refer to God’s infinite nature nor to His intransitive attributes: for only God is absolutely perfect. It follows also then that being “recreated” in the image of God by faith in Christ signifies the moral image of God. A perfect man or perfect woman is therefore a person with a perfect heart---a heart filled with and motivated by the love of God (1 Peter 1:22; 1 John 2:5-10, 15; 3:1-11, 16-20). Thus “perfect love” is the essence of Christian perfection (1 John 4:17, 18).

3) Christian perfection is both instantaneous and progressive. A perfect child is not a perfect adult; which is to say, a child may have a perfect heart, yet he has room to grow in knowledge and to mature. So also a believer may be sanctified and made perfect in Christ, yet he must grow in knowledge and the graces of Christ (1 Corinthians 2:5; 1 Thessalonians 3:10; 2 Thessalonians 1:3; 2 Timothy 3:17; Hebrews 5:13, 14; 6:1; 13:21; 1 Peter 2:2; 5:10; 2 Peter 1:4-8; 3:18). We “*grow up into him in all things*” (Ephesians 4:15). Sanctification is an instantaneous and complete work of grace wrought in the heart by the Spirit of God (Colossians 2:10; 2 Thessalonians 2:13; Hebrews 10:14; 1 John 3:24); yet there is growth *in* sanctification (John 17:15-23; 2 Corinthians 7:1; Ephesians 5:26, 27). Christian perfection is attained therefore instantaneously in the second work of grace---the crucifixion of the “old man” (Romans 6:6; Galatians 2:20; Colossians 2:9; 3:10; Hebrews 10:14)---yet there is still a greater degree of perfection to be attained through the power of God’s love, and by the believer hungering and thirsting after righteousness! So when love is made perfect, so is holiness (1 John 2:5; 4:12, 16-18), but there is always room to go deeper in God’s infinite love and higher in His wisdom! Failing to grasp this dynamic work of God’s grace in the sanctified heart is why many that are unlearned believe the Bible is contradictory on the subject. They cannot understand the distinction between a perfect heart---received instantly in sanctification---and the on-going perfection of a believer’s understanding and character *in* sanctification. But this is precisely what the Scriptures teach, and the only way to reconcile such passages as Philippians 3:12-15, in which the apostle Paul says he is not yet perfect (v. 12) and yet he is perfect (v. 15); for Paul everywhere in his writings

emphatically declares that he is “crucified with Christ” (Galatians 2:20) and has been “made conformable unto [Christ’s] death” (Philippians 3:10), yet he acknowledges there is more in God for which he must yet attain.

4) Perfection is both the call and aim of the Gospel for the individual believer in his personal relationship with God, and also for the collective body of believers in their relationship with one another; that is, all believers are called to be incorporated together outwardly by covenant to form one body of Christ (Ephesians 2:11-22; 3:6; 4:4-6, 11-16), one fold (John 10:16), and thus to be able to “*mind the same thing,*” “*all speak the same thing,*” “*walk by the same rule,*” and to “*be perfectly joined together in the same mind and judgment,*” “*being knit together*” and “*joined together and compacted . . . in love*” (1 Corinthians 1:10; 2 Corinthians 13:11; Philippians 1:27; 3:16; Ephesians 4:16; Colossians 2:19; 3:14, 15; see also Psalm 45:9-13; Song Solomon 4:7; 6:9, 10; Ephesians 5:27; Revelation 19:7-9).

It may be seen that perfection in the Bible is not merely an arbitrary demand on God’s part, nor merely a choice on our part, if we will please God. It is rather a divine necessity: for the union and indwelling power of Christ “in you” requires it! The Holy Ghost will not dwell in an unclean temple! Just as there is no such thing as an honest thief or a truthful liar, so there is no such thing as a sinning “holy one” or a sinning saint!; that is, no true believer deviates and rebels willfully against God and His law. This does not mean that a Christian cannot sin or cannot backslide, but rather that if he remains in Christ by faith he *will not* sin. And *if* [not when] a believer sins, he has an advocate with the Father, Jesus Christ the righteous (1 John 2:1). The whole character of man must therefore be baptized (“immersed”) into Christ and made to conform to His moral image (Romans 6:4-6; 8:29; 12:2; 2 Corinthians 3:18; Colossians 3:10; 4:12): for union with Christ---with the very life of Christ!---makes holiness necessary. For He is the Vine and we are the branches: we are in Him, and He in us (1 Corinthians 5:17; Colossians 1:2, 27; 3:3-11; Ephesians 3:17), and through Him we become one with the Father (John 17:20-23; Colossians 3:3). Further, the believer is responsible to “keep himself” in this state of grace (John 14:21-23; Luke 8:15; Acts 15:29; Colossians 1:23; 1 Thessalonians 5:22; 1 Timothy 6:20; Hebrews 10:26; 13:18; 1 John 5:3, 21; Jude 20-24; Revelation 1:3). Again, perfection is the will of God and the object of the Cross, both for the individual and the church. This is why the Holy Ghost will not rest until this perfect work is accomplished in man: for this was in part the purpose for His Pentecostal descent in Acts 2 and is the purpose of His

office and agency under the dispensation of the Gospel (Matthew 3:11-13; John 15:26; 16:7-15; Galatians 3:2-5; 4:6; 5:5, 16, 25; Ephesians 1:10-14, 17-19; 2:5-7, 18-22; 3:16).

Mutual Respect

Notwithstanding that love is a fundamental pillar of the church, still love does not automatically generate mutual respect within the church. Thus it is necessary that the Lord command us to respect one another, and to “be courteous” (1 Peter 3:8) and “in honor [prefer] one another,” and to “give honor to whom honor is due” (Romans 12:10; 13:7). It is true that respect flows out of the charismatic grace of the Spirit, which enables us to “submit to one another in love,” yet it is plain also that respect is a principle especially magnified in the New Testament, and effected by it, to enable and condition us to be God’s “peculiar people” and the citadel of His light in the world (Matthew 5:14; 1 Peter 2:9). Mutual respect then is a biblical standard that pulls us forward and upward and unites us together in worship and fellowship, and enables us to work together more effectively to fulfill the church’s mission in the world. Thus, mutual respect is a learned behavior. As such, it is a spiritual discipline. Children do not naturally express mutual respect: they must be taught the principle and encouraged to act upon it. And as they grow into and live out the principle, it is a sign of maturity. So also with the children of God.

The principle of mutual respect is based on this: each of us is saved by faith through the grace of God, and each of us is filled with the same Holy Spirit, which is the gift of God. We are all what we are in Christ by divine gift, not by our own merits. We have no cause therefore to boast or to be high-minded or heady. “*I am what I am by the grace of God.*” Obviously then mutual respect can work effectively only in love and through humbleness of mind and spirit, and therefore “let each esteem others better than [himself]” (Philippians 2:1-5) and “in honor prefer one another” (Romans 12:10). This is also the very nature and disposition of Christ (2 Corinthians 8:9; Philippians 2:3-8), whom we called to imitate.

The need for, and benefits of, mutual respect is illustrated for the church by the apostle Paul under the metaphor of the “body of Christ.” He shows in 1 Corinthians 12 that, though there are “many members” in the church, yet there is but “one body” (vv. 12-14, 20), and that the members of the body [eye, foot, hand, etc.] “should have the same care for one another” (v. 25): for they are dependent upon one another for mutual edification and for each to fulfill his individual role (vv. 15-18, 21-26). And though some members seem to be more prominent and important

than others, yet no member can say to another, “I have no need of you” (v. 21). In fact, “much more those members of the body, which seem to be more feeble, are necessary” (v. 22). In another place, the apostle shows that these members, being “fitly joined together and compacted,” are mutually edified by the “effectual working in the measure of every part,” so that the “whole body [edifies] itself in love” (Ephesians 4:16). Again in another place, this same apostle says, that “all the body by joints and bands having nourishment ministered, and knit together, increases with the increase of God” (Colossians 2:19).

Such is the effect of the principle of mutual respect in the church, as it flows out of the river of God’s love. But, still, not even the power of God’s love and the principle of mutual respect can stand alone, nor by themselves fulfill their distinct purposes. Something else is necessary to understand and to put into practice in God’s great design of things; namely, the divine order, helps, governments, and holy institutions of the church. In a word, the divine institution of the church itself.

Divine Order

The visible framework in which the dynamics of mutual love and respect are to be expressed is the church, which is the government of God in the earth for His people. This divine structure provides form and order for the members to work together to fulfill Christ’s mission in the world, and to resolve issues between the ministers and members themselves for mutual edification and peace. In other words, the divine government and organization of the church forms the skeleton of the body of Christ, so to speak, which provides order, instruction, stability, and nourishment for the members. This is why Paul concludes his thoughts on the body of Christ in 1 Corinthians 12 by emphasizing the importance of the officers and government of the church (vv. 28-31).

The elders of the church---especially the overseers, the bishops---are particularly instrumental in the governmental operations and discipline of the church. They are God-ordained ministers of the highest order in the church, particularly gifted and anointed to feed the church of God (Acts 20:28), and authorized to rule and oversee the church and to exercise judgment in regard to doctrine and discipline (Mark 13:34; Acts 6:1-5; 15:6, 22-28; 16:4, 5; Hebrews 13:7, 17, 24; 1 Timothy 3:1-7; 5:17-19; Titus 1:5-9; 2:1-15; 1 Peter 5:1-4). Nevertheless, the elders are not necessarily superior in spirituality but only in the sense of their ministry gifts and roles in the church. Just as men are not superior to women in spirituality nor in their just standing before God (Galatians 3:28), yet they are superior in

their leadership roles and the headship of their houses. They are therefore charged with certain responsibilities that women are not (1 Corinthians 14:34, 35; Ephesians 5:22-25; 1 Timothy 2:11-14). So also with bishops and elders in the church. They are charged to “take the oversight” of the church (1 Peter 5:2), and in turn the church is admonished to “esteem them very highly in love for their work’s sake” (1 Thessalonians 5:12, 13) .

It is abundantly clear in the Bible that even saints---filled with the love of God--- are apt to be misunderstood at times, and are prone at other times to misunderstand others; thus even those who are spiritual-minded need to be counseled and governed by the church. But we are subject also to err in doctrine or in spirit, and therefore need to be corrected at times (1 Corinthians 5:1-7; 2 Timothy 3:16). This was very well anticipated by Jesus, and is one of the primary reasons that He established the church, that is, the church exists as a divine institution to provide order, government, and discipline for God’s people (Matthew 16:19; 18:15-20; 1 Timothy 3:15). In fact, the word church (*ekklesia*) is almost identical in meaning with the idea of government. Certainly Zion Assembly exists as a distinct fellowship and operates with this understanding in mind. We believe in government! We encourage government! We especially love theocratic government! For God’s government was ordained before the foundation of the world, and Jesus came into the world to establish God’s government among men (Isaiah 9:6,7; see also 2:2-4; Micah 4:2; Matthew 16:18-20; 1 Corinthians 12:28). We should then respect and submit ourselves to the governmental administration of the church (Acts 15:6, 22-30; 16:4,5; Hebrews 13:7, 17).

Obviously then Zion Assembly is no place for unruly, unmanageable, and contentious people. Paul said, “But if any seem to be contentious, we have no such custom, neither the churches of God” (1 Corinthians 11:16). And, in another place, he pronounces judgment and wrath upon the contentious (Romans 2:8). Strife and divisions and contentions are counted as the works of the flesh and therefore have no place in God’s house (Romans 16:17; 1 Corinthians 1:10-13; Titus 3:9). Rather we are called to humility, peace, and harmony. This is why Paul says, “*Let your moderation* [“graciousness” “sweet reasonableness”] *be known to all men. The Lord is at hand*” (Philippians 4:5). And again, “the servant of God must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those who oppose themselves . . .” (2 Timothy 2:24-26). Now, again, it is certain that offenses will come (Matthew 18:7; Luke 17:1), even among those who are spiritual-minded; so we must be prepared to deal with them in the divine order that Christ and the apostles laid out for us in the Scriptures.

Let us then abide by the order of God's house, in humility, with tenderheartedness, forgiveness, and in the spirit of submission and forbearance (Ephesians 4:32): for Zion Assembly is "the house of God . . . the church of the living God, the pillar and ground of the truth" (1 Timothy 3:15). Only by being covered and saturated with the charismas of the sweet Spirit of God can we fulfill our "high calling in Christ Jesus" and be the "light of the world."

Section III

Our Work in the United States

I first thought to title this section "Home Missions," but then quickly realized it was not a proper title since Zion Assembly is an international church. The regional, national, and state levels of government and organization in the church might have what may be called home missions or domestic missions, but at the international level of the church, there can be no such thing as "home missions," any more than "foreign missions." It is true that our headquarters or international offices are here in the United States, and also that much of our work around the world is launched from this country, but we should bear in mind always that we are "the church of all nations," and that we sit upon many waters. In this sense, like God, our circumference is everywhere and our center nowhere, that is, our spiritual center of government and inspiration is in God and the "Jerusalem which is above" (Galatians 4:26). This is the foundation for our declaration that we are a theocratic form of government.

Still, in her historical pilgrimage through this world, the church has in modern times centered her instrumental government and international operations in the United States, which we believe has been providential: for there are many proofs that God inspired and guided the steps of certain men to bring about the existence and prosperity of this particular nation, and this in order to serve His eternal purpose for His kingdom and church in this world. It may not always be this way, but it has been so since the pilgrims landed at Plymouth four centuries ago, and since our founding fathers came together in 1776 to found this particular nation upon Judeo-Christian principles. And Americans for over 200 years have acknowledged their dependence upon God. These I believe are irrefutable facts of history, if not also marked out in biblical prophecy. We have noticed that it may not always remain so, for America is now teetering on the brink of disaster, but at least to some degree and for the time being, our work and progress in the

United States is strategic for the church worldwide.

It is imperative therefore that we find ways to move forward our work in Zion Assembly in this nation---the United States. This is why it doesn't help me for someone to say, "Well, few, if any, Christian organizations are growing and have much success in this country." I am neither comforted nor consoled by such reasoning, for Zion Assembly is not just another religious organization or Christian denomination; neither do we measure ourselves against the failures or accomplishments of others. We are a peculiar people: we teach and preach a Gospel that comprehends the fullness of Christ, and we embody in our fellowship the dynamics of "the faith." Further, our government is theocratic, and our order and discipline are stricter than the common churches designed by men. We are the City of God, the Zion of the Holy One, duly authorized, instructed, and commissioned by Christ, and spiritually empowered by the Holy Ghost to evangelize America and plant the church---the "government of God"---in every town and city in this nation, as well as in every other nation of the world.

This then is the challenge that now stands before us, like the dreadful Anakims who towered over and stood against the Israelites on the border of Canaan, and the Philistine giant who stood defiantly and challenged the armies of the living God. We must accept the challenge, and "like a mighty army" breakthrough and sweep this land with the true Gospel of Christ and plant Zion Assembly congregations from "sea to shining sea."

But how must we proceed to answer this great challenge? What must be modified or changed about us to accomplish our mission here in the United States? What are we doing wrong? In answer to this question, I suggest that it is not so much that we are doing something wrong, but simply that we are not doing enough! Are we really driven passionately to evangelize America and to plant Zion Assembly congregations in every state and city in this nation? Are we willing to sacrifice so that we can devote more time and energy to fulfilling what Christ has commanded us to do? I was blessed and inspired by our South-Central overseer's annual address published in the September issue of the *Voice of Zion*. His burden for souls and to plant churches in his region came through vividly and passionately in his words, and his answer to accomplish this mission was simple; namely, that the ministers and workers must make God and the work of the ministry their priority. To support his message, he cited the rebuke of Israel through the prophet Haggai. "*Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus says the Lord of hosts; Consider your ways*" (Haggai 1:4,5).

I believe Brother Brooks is right. The example of the prophets, the example of our Lord, the example of the apostles, the example of the

New Testament church, the example of our forefathers and foremothers in the nineteenth- and early twentieth century, all spoke with one voice and demonstrated in their actions this truth: for they left homes and families and temporal comforts to follow after God and to fulfill His purpose in them. They were willing to sacrifice almost every comfort of life to fulfill the vision that illuminated their hearts and minds and excited their religious affections.

Now these examples beg the question: Are we willing to do the same in our generation? Are we willing to leave the conveniences and comforts of home to fulfill God's purpose in raising up this last days' Zion? Hear Jesus. *"And every one that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life"* (Matthew 19:29). See, this is what drove Christ in His personal life and empowered His teachings: not the temporal things of this world, but "treasures in heaven." His message was "[Give up this life for everlasting life]."

When Jesus sent out the Twelve to proclaim the Gospel and establish churches, He commanded them, "Provide neither gold, nor silver, nor brass [copper] in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves [staff] : for the workman is worthy of his meat [keep]" (Matthew 10:9-11). He commanded the Seventy after the same manner, saying, *"Go your ways: behold I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes . . ."* (Luke 10:4). The point is that we should not be preoccupied with temporal things, especially the ministers: for God will provide. And oh! what wonderful tales we will have to tell, if we allow God to miraculously provide for us! After all, He is *Jehovah-jireh!*

This is how we have always interpreted the purpose of the baptism with the Holy Ghost---especially for those called to preach. It is not merely an anointing to preach but an empowerment to "Go." It is a special grace to "forsake" the trap of houses and lands and fathers and mothers and nice jobs and temporal conveniences to pursue the kingdom of God and to build the City of God in the earth. Look, it is an old trick of the devil to entangle and weigh down with the "things of this world" those whom God has called and commissioned to "Go." If you are not careful, Satan will cause you to make up all kinds of excuses not to accept and "Go" with the message of Christ and the church (Luke 14:16-27). You will say to yourself: "when I get this or that accomplished, I will go"; or "when I get these kids raised, I will go"; or "when I get some money saved, I will go." But again listen to the Lord: *"Whosoever will come after me, let him deny*

himself, and take up his cross, and follow me. For whosoever will save his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he gain the whole world, and lose his own soul?" (Mark 8:34-36).

Now let me speak here in more specific terms. I want to encourage our ministers---especially our young ministers---to venture out by faith, to be willing to find jobs and relocate your families in cities and communities where we have no churches or missions. (This of course would be done with the counsel of the presbytery and under the supervision of the overseers). Stepping out by faith into a new territory for Christ and the church will position you to do "the work of an evangelist" and to actually fulfill your calling. This is real apostolic work---getting into the yoke with Christ and reaching out into new areas to establish Zion Assembly congregations. When you hear the "Macedonian call," or if you simply see the need and feel the burden, we want to encourage you to step out by faith---and "Go!" This is what we learn from the example of our father, Abraham. "When he was called to go out into a place . . . [he] obeyed; and he went out not knowing whither he went. By faith he sojourned . . . as in a strange country . . . For he looked for a city . . ." (Hebrews 11:8-10). If Abraham had not done this, there would have been no "church in the wilderness."

I want also to challenge our established churches to mother other churches. Pastors, encourage and lead your church to reach out and establish prayer meetings in the communities around you, visit, hold revivals, start Sunday schools. This will bless your churches and engage your members in real fruit-bearing for the Lord. This has been a proven method for growth in the church for many years---and it is biblical. No one has done this better in Zion Assembly than the Pacific Coast region. The regional overseer, Bishop White, with the zealous assistance of Danny Ramirez, serving as field secretary in that region, and some of the other capable and faithful ministers in that region, have established many churches and produced much fruit.

"Mission Field Worker for the United States"

Now in order to make this a sober and serious plea, and to put some "teeth" into our efforts, it would seem in order to appoint a "Mission Field Worker for the United States." This position could combine into one the present positions of mission representative and evangelism director. The responsibilities of this office will be to make contacts and visit homes in areas with a view to establish regular prayer meetings, Sunday schools,

and missions, and then cultivating them toward becoming established churches. The person holding this position will report directly to the Presiding Bishop, but work also closely with the regional overseers, counseling and conferring with them to maintain order and unity in each region and the overall work.

If this seems to be a good strategy for mission work here in the United States, I'm requesting that the Assembly Business Committee make a recommendation to this effect to the General Assembly.

Section IV

Our *Voice of Zion* Magazine

"The Lord gave the word: great was the company of those that published it" (Psalm 68:11).

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord . . . And the word of the Lord was published" (Acts 13:48, 49).

These verses have been used for as long as I can remember to support our work in building publishing houses and putting our work of preaching and teaching the Gospel into print. The meaning of the word "published" in these verses cannot be limited of course to the printed word, yet they include this meaning. The commands to "write" and to "read" are throughout the Bible. In fact, I think it would be safe to say that the printed word in the form of books, tracts, pamphlets, magazines, and brochures is indispensable in regard to fulfilling our mission in the world. After all, the Bible itself is the Word of God in print.

The importance of the printed word was clearly understood when we launched our restoration work in April 2004, and so we immediately made plans to begin to publish our monthly magazine, the *Voice of Zion*. The first issue rolled off the presses in June 2004. We have faithfully published the *Voice of Zion* every month since then---a total of 76 issues. The church approved the publication of the magazine in our first General Assembly in September 2004, and since then we have received many good reports and much praise both within and without the church in regard to its content and quality. And while there is no way to estimate how much good the *Voice of Zion* magazine has done in advancing our cause in Zion Assembly, yet we know that many ministers are in the church today and many congregations have been organized in part through the outreach of

our church paper.

Yet in spite of all the good the paper has done, and its potential power for evangelism and discipleship, for some reason we have not been able to increase subscriptions. And this is in spite of the fact also that I have heard some really good boosts for the *Voice of Zion* by our leaders and workers in recent years in the regional conventions and the General Assembly. Curiously, subscriptions have even fallen off a little in the last two years. Whatever the reasons for this, we are now confronted with a two-fold challenge: 1) we know that the magazine has the potential to be a great outreach and to do much good spiritually, both within and without the church, so we simply must find some way to increase subscriptions; 2) there is a substantial financial burden connected with the magazine. Presently, though the *Voice of Zion* is a spiritual blessing, it is a financial liability. In fact, it cost the general treasury about \$10,000 a year to underwrite it. We must do something about this.

SYNC

I thought of something a few months ago that might put some “teeth” in our boasting of the magazine and provide one way to help increase subscriptions. After praying about it a good bit and mentioning it to a few brethren, I now feel confident enough to present it to this Assembly. I propose a “Subscribe Your Neighbor Club” (SYNC). Qualification for membership in the club will require two things: 1) that the member himself/herself be a paid subscriber to the paper, 2) that he/she subscribe at least two other persons for the paper. Getting two new subscriptions can be done in one of three ways: a) get the person to pay the subscription price for himself/herself, b) you pay the subscription price for the person as a gift, c) raise funds to pay for the subscriptions.

Now if we can convince or inspire 100 of our people to join SYNC, it will increase our subscriptions more than 200 and increase our revenue more than \$5000. And if SYNC really catches on and becomes popular among us, and 200 of our people join, it will increase our subscriptions more than 400 and bring in \$10,000. In this way, we will be spreading the Word of the Kingdom and informing the people about Zion Assembly, and also the magazine will begin to support itself.

What will be the benefit of being a member of SYNC? First and foremost, the blessings of the Lord and the personal satisfaction of knowing that you are being an integral part of the church’s growth and march forward in these last days. Second, the SYNC member will receive an attractive membership card. Third, he/she will be a special guest in an

annual luncheon during the General Assembly just for SYNC members, hosted by the Presiding Bishop and international SYNC director. During this lucheon, special recognitions will be made of club members who have excelled among themselves in gaining subscriptions. For example, the top three members will be recognized and awarded. These also will be featured in the *Voice of Zion*.

Club membership will run according to the calendar year---January 1st to December 31st---and must be renewed annually, the same as *Voice of Zion* subscriptions. SYNC will be inaugurated officially therefore on January 1, 2011. But you can actually qualify now---even in this Assembly---and become a member, though your membership will be dated officially January 1, 2011 and run to December 31, 2011. It will be interesting to see how many will catch a burning zeal for SYNC, and even perhaps qualify to be members of the club before this Assembly ends tomorrow. All you have to do is pay up your subscription for next year---January 1--December 31, 2011---and get two others to subscribe, or take upon yourself to subscribe two friends or neighbors that you know would benefit from the *Voice of Zion* magazine.

Now I could by virtue of my office act unilaterally to initiate and form SYNC and appoint an international director, but I would feel better if it had the approval of this august body. If the Assembly Business Committee is so disposed, it could bring it before the Assembly in its report. I would not feel slighted or disappointed, however, if the Committee deemed it unwise or untimely for any good reason. Our aim is simply to initiate some program to widen the circulation of our church paper, which we feel is unique and would be blessing to all who receive it. For many, it will make a difference in their spiritual and religious understanding, and for others it may make a difference in where they spend eternity!

Section V

The Immigration Issue

The immigration issue has become an emotionally charged issue in political circles in recent years in the United States and other nations around the world, and no doubt it will become more explosive and divisive. The issue of course has also overlapped into religious circles and is affecting many churches and religious organizations today. In Zion Assembly, we have not been seriously confronted with the issue up to this point in time, yet we can see the need to address the issue now to avoid any confusion

and dissension in the future.

You have watched the immigration issue unfold on television and through the media in recent months---along with the media's prejudiced opinions and worldly interpretations of the issue. Our commitment in Zion Assembly, however, is to interpret every issue in the spirit of prayer and in light of God's Word in the Bible, and this includes the issue of immigration. In doing this, it seems to me, that three things should be considered: 1) what the Bible has to say about how we should treat immigrants, 2) what the position of the church should be as an international body of believers in regard to immigration, and 3) the avoidance of the powerful and deceitful influences of partisan politics and worldly philosophies.

First, what does the Word of God say. The Bible is clear in revealing that all souls belong to God (Ezekiel 18:4), and that every human being is created in the image of God (Genesis 1:26-28). Christians, following the example of Christ in His treatment of the Samaritans and His love for all humanity, should treat all men with love and respect (Luke 10:30-37; John 4:1-42). In regard to immigrants in particular, the Bible is equally clear. Those forced from their native lands due to hunger, war, persecution, and political tyranny should be ministered to by the church and received in the Spirit of Christ in all nations where the church is established. Remember Abraham, Isaac, and Jacob were strangers in Egypt, having gone there in search of food. Joseph and Mary were for a time refugees in Egypt, fleeing persecution from King Herod. Ruth was an immigrant in Israel, Nehemiah in Babylon, and Esther in Persia. For these reasons, the Lord commanded His people not to mistreat or oppress the "alien" and "stranger" among them in their land, but rather to "love him" and treat him as "as one born among you," reminding the Hebrews: "for you were strangers in the land of Egypt" (Exodus 22:21; Leviticus 19:33, 34). Moreover, the Lord reminded the church that He himself "loves the stranger," saying,

"For the Lord thy God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regards not persons . . . He doth execute the judgment of the fatherless and widow, and loves the stranger, in giving him food and raiment. Love ye therefore the stranger: for you were strangers in the land of Egypt" (Deuteronomy 10:17-19).

Further, we are reminded in the New Testament that all born-again believers are pilgrims in this world, and that our real home is in heaven (Philippians 3:20; Hebrews 1:9, 14-16; 1 Peter 2:11; see also Psalm 39:12). So all of us in Christ are in this sense immigrants in this world, strangers in the earth, and we all together as one family in Christ have a higher and common

citizenship in God's heavenly kingdom. And those of us in His kingdom, who have covenanted together to form His church, the City of God on earth, are being prepared and perfected to move into the heavenly City of God--- "*the Jerusalem which is above, which is the mother of us all*" (Galatians 4:26).

This leads us to our second consideration: Zion Assembly is one international body of regenerate believers in covenant fellowship throughout the world. We are a world-wide "commonwealth" in the earth, serving together under one ecclesiastical government and discipline. There is therefore in the church "no more strangers and foreigners," but all of us are "fellow citizens with the saints and the household of God," and all of us are "framed together [and growing] unto an holy temple in the Lord" (Ephesians 2:19-21). There is no such thing then as a "foreigner" in the church. That's why I never use the term in regard to missions or our ministry around the world. For in Zion Assembly we are one body in Christ---we have the same government, the same doctrine, and the same discipline. We obey and apply the teachings of Christ and His apostles indiscriminately throughout the church, without respect to national borders and racial characteristics. This means that we apply and live out passages, such as: Romans 12:13-21, Hebrews 13:2, 3, Galatians 3:27-29, Colossians 3:10-15 and other biblical teachings without regard to political boundaries and racial distinctions.

Finally, the multiplicity of various national and international laws and political and legal structures make the issue extremely complicated. Where do we draw the line between welcoming and loving the alien and the stranger and observing the laws of the particular nations where our churches are established? After much prayer and thought on the subject, it seems to me that the church must "Render unto Caesar the things that are Caesar's," and to encourage our ministers and members in Zion Assembly to attend particularly to the spiritual and religious things of God (Mark 12:17). The church bears the olive branch, the state the sword (Romans 13:4). It seems wisdom therefore that we make a special effort not to get caught up in the political complications and ramifications of the immigration issue and to avoid being entangled in the various legal structures in America or any nation; and especially that we should not excite any fleshly passions in the church that might divide us in opinion and diminish our fellowship and deep love for one another. Make no mistake, we stand firmly against encouraging and harboring terrorists, murderers, thieves, thugs, pimps, drug smugglers, human traffickers, and sin and crime of any stripe. And we stand with any government, whose laws do not contradict the teachings of Christ, to carry out its God-ordained responsibility to punish evil doers

and to enforce the law with justice and mercy (Romans 13:1-7; 1 Peter 2:13, 14; Titus 3:1). In fact, we teach our ministers and members to be model citizens as far their Christian conscience will allow in the various nations in which they dwell. But again our highest and final loyalty is to Christ and His teachings. It should be borne in mind that Jesus said, "*My kingdom is not of this world*" (John 18:36), and therefore salvation--which is God's kingdom, God's reign, in the soul of man [John 3:3-8; Luke 17:21]---must necessarily transcend national and tribal borders. So also membership in God's church must necessarily transcend national and tribal borders: for the church is universal and must be indiscriminate in its government and polity. As far as I know, this has been the stand of the church throughout the ages.

Our position in regard to immigration should be, then, it seems to me, to minister to everyone indiscriminately in each and every nation, whether or not they are citizens or considered illegal immigrants in the particular nations in which they live, and leave the legal aspects of immigration to the various civil governments. In most nations, like here in America, we encourage our people to pray and to vote their Christian conscience and to use their influence in every way to make the nations in which they dwell to be more compatible with God's laws in holy Scripture. But when anyone repents and is transformed by the power of God, bearing also the fruit of new life in Christ, and that person desires to unite with the church (being in agreement with our government and teachings in Zion Assembly), they should be received (Romans 14:1-15; 15:1; 1 Corinthians 8:9-12). After all, we are our brother's keeper! Those who have committed crimes must bear the burden for them, and may have to make restitution according to the laws of the particular nations in which they live. But, in these cases, and especially in these cases, we should stand with them and minister to their necessities (Matthew 25: 35-40; Romans 12:13), remembering that all of us at one time were sinners, and by the grace and mercies of God were forgiven and transformed into saints (1 Corinthians 6:11). Further, we should offer our assistance to any illegal immigrants in the church to help them to become legal, and, in the event that they are deported or chastised by the state, we should continue to minister to them and their families in every way possible: for we are one body in Christ.

If the Assembly Business Committee is agreeable with this counsel, I am requesting that it present a statement to this effect to the General Assembly for consideration and a resolution.

Section VI

Esteeming Our Ministers

Nothing is more important in connection with the edification and growth of the church and the fulfillment of her mission in the world than the ministers. In fact, I think it can be said safely that ministers are indispensable toward these ends. They are gifts of the highest order in the church---even higher and more important than spiritual and charismatic gifts, such as the manifestation of tongues and interpretation (1 Corinthians 12:28). A. J. Tomlinson put great emphasis upon the ministers, saying in his 1912 annual address to the church:

“This is probably the most important part of the church work, and should be guarded the most carefully. In the ministry is vested the very life of the church. A straight ministry, a straight church; a crooked ministry, a crooked church; an unwise ministry, an unwise church. Like priest, like people. A stream can never flow higher than its source. A church can never advance higher than its ministry.”

In praying and thinking on this subject, it occurred to me that in the seven annual addresses I have given since we organized in 2004, this is the third time that I have emphasized the importance of the ministers. A paragraph in the 2008 annual address may be worth repeating here:

“Now it is important to understand that the church is God’s instrumental government in the world. He governs through ordained ministers and Spirit-filled people who have ‘come together’ by covenant to act for and with Him. This is our common understanding of ‘theocratic government.’ Whereas God works directly in the larger sphere of His eternal and heavenly kingdom, He works indirectly in the earth through His visible church. This then places a special honor and responsibility upon the ministers and members of the church, and gives them a certain distinction and dignity in this present world. This is why elders in particular---bishops and deacons---are exalted in the New Testament, and why we are admonished to hear their counsel and to follow their leadership (cf: Act 15:2, 22-28; 16:4,5; 20-28; 1 Thessalonians 5:12-13; 1 Timothy 3:1-15; 5:1, 17-19; Hebrews 7:7, 17; James 5:14; 1 Peter 5:1-5): for they are the visible representatives of Christ’s authority and leadership in the church. Then in order for the church to function properly and effectively, there must be a certain

reverence for its leaders. They should be counted worthy of “double honor,” and we should “esteem them very highly in love for their work’s sake.”

Ministers are endowed with special graces, qualities, and authority to oversee, administrate, and tend to the flock of God (Mark 13:34; Acts 2:28). We are admonished especially in regard to bishops and pastors, who are in charge of the churches, to “esteem them very highly in love” and “obey them” (1 Thessalonians 5:13; Hebrews 13:7, 17): for they are appointed by the Lord and the church to tend to the flocks in every way: feeding, protecting, grooming, sheering, and guiding the sheep, and maintaining order and discipline among them. Evangelists also are indispensable in helping the church to fulfill her worldwide mission in proclaiming the Gospel into all the world and planting churches in every nation. They also often fill important support ministries positions. And deacons are invaluable servants in local churches, assisting the pastors in overseeing and tending to the flock of God.

Sometimes we hear an enthusiastic preacher or teacher overemphasize God’s part in the church at the expense of the human part--especially at the expense of the ministers. They want to make sure the ministers do not get puffed up or exalted. In their zeal they tend to denigrate the human element of the church in order to exalt the divine. I want to counsel our ministers to exercise some caution toward this tendency, for it can be counter-productive and self-defeating simply because the church is basically human and the ministers are God-ordained leaders to take the church on to victory, perfection, and glory. The church is in fact metaphorically-speaking the human “body of Christ” in this world; and in this sense it is the extension of Christ’s incarnation. Christ, through the Holy Ghost, is yet working to fulfill His mission in this world through the church. But, see here, unlike demons and the gurus and shamans in pagan religions, God does not take over and possess His subjects. He is rather the Savior and Helper of the church. He helps us to accomplish what He has called us to do. And if we don’t do the work, He doesn’t do it for us! Have you noticed that? He initiates, designs, and empowers, but we are His arms, legs, hands, feet, mouth, and vocal chords---in a word, His body. That’s why John calls the Holy Ghost the “Comforter,” which is taken from a Greek word that may be translated also “Assistant” or “Helper.” Make no mistake, God alone supplies the grace and power for all things, but He leaves all of us free to accept or reject His counsel and gifts. We remain always personally responsible to stand or fall spiritually, and to do the work of the Lord, or not to do it. Behold, what great responsibility is laid upon us---especially the ministers.

See, this is why the ministers are to be “esteemed very highly” as leaders in the church. God has laid the care of the churches upon them--especially the bishops and pastors. God has called and gifted them to be shepherds, extending the very ministry of Christ in and through them. He has conditioned their hearts for this special purpose. Speaking through the prophet Jeremiah, and looking forward to the dispensation of the Gospel, the Lord said, “*I will give you pastors after mine own heart*” (Jeremiah 3:15). These shepherds are particularly to care for and oversee the churches, not “serve tables.” This division of God’s work in the church is clearly set forth in Acts 6:1-7 and elsewhere. The latter is the primary work of the deacons and the members of the church, which also is an invaluable and indispensable part in building up the church. This division of gifts and labor is so that the overseers and pastors can spend their time laboring in prayer and the Word of God, preaching and teaching, visiting the sick in hospitals and homes, and giving guidance and comfort to the sheep, while the rest of the important work of the church does not suffer, being accomplished by the evangelists, deacons, and members. Note especially Acts 6:7, when everyone is doing his part: “the word of God [increases]; and the number of the disciples [multiplies] . . . greatly.”

Because the pastors are appointed “after God’s own heart,” they are on call 24 hours a day, 7 days a week. This is why, where it is possible, we honor and pay them sufficiently so they do not have to do secular work: for then they are not able to care for the church as efficiently. Further, this is why the apostle admonishes us to give them “double honor” (1 Timothy 5:17). Interestingly, the words here “double honor” (from the Greek, *diples times*) may be translated “double wages.” We realize, of course, that in most cases it is not possible for our small churches to support a pastor full-time in the ministry, yet both the minister and the congregation should have this in view for their local church and should work toward this end. In any case, we should with cheerfulness do all we can for our pastors materially (1 Corinthians 9:7-11, 13, 14; 1 Timothy 5:18), so they will in turn feel loved and respected and be encouraged to cheerfully and diligently tend to the flock.

Licensing and Ordination

Now this brings up a matter I wish the Assembly Business Committee to bring before this Assembly. Since we have seen how important and influential the ministers are in the church, it seems wise to take special care to make sure they are faithful in all things and completely in harmony with our government and teachings in Zion Assembly. Else great harm may be

done. The need for this special care is incumbent upon us now more than ever in view of the fact that we are living in the very last days, in which the spirit of deception is rampant and false teachers are multiplying throughout the world (Matthew 24:5, 11; 2 Thessalonians 2:1-12; 1 Timothy 4:1-3; 2 Peter 2:1-3; Jude 4, 10-13, 16-19). Even in our former fellowship, the hearts and minds of many men and women who were once in agreement with our faith and practices have been changed, and in many instances they are now diametrically opposed to some important teachings of Christ and the apostles (Acts 20:30; 1 Corinthians 11:19; 1 John 2:19; Jude 19). Since the apostle Paul foresaw that there are many charlatans and sorcerers filling the pulpits of “Christian” churches in these last days, even as they had infiltrated the church in his own day, he warned us to “lay hands on no man suddenly” (1 Timothy 5:22), meaning that special care should be taken in setting forth and ordaining men and women for the ministry.

We probably have exercised sufficient caution up to this point in time, but, as we grow in numbers and expand throughout the world, no doubt more care will need to be taken in this important process. Accordingly, it seems to me that our practice of honoring licenses and accepting ministers in good standing in fellowships that we once considered compatible in faith with Zion Assembly should be modified. I recommend then that all ministers desiring to unite with Zion Assembly be thoroughly examined before being licensed and ordained.

Since this process requires the endorsement of the local church, careful consideration should be given by the ministers and members in the local church before a candidate is endorsed and set forth. Additional care will then be given by the regional overseer, before the candidate is finally examined and duly licensed and ordained by the presbytery--the presiding bishop and regional overseer.

Section VII

Expansion of Our International Ministries Center

This is the third time that this matter has been mentioned in the Presiding Bishop’s annual address and brought before this Assembly. The first time it came up in 2008 was on the basis that the church had grown in previous years fairly rapidly here in the United States and was quickly expanding into other countries. Accordingly, it was thought that more space would be needed rather quickly for additional offices for an expanding staff of international workers, and for more classrooms and library space

for an increasing number of School of Ministry students. Also a kitchen and fellowship hall was envisioned for general activities. As it has turned out, however, which we referred to in the Introduction of this address, most of the growth here in the United States was realized between 2004 and 2007. In the last two and one half years we have established relatively few churches and missions in this country. So the need for this additional space has never really materialized.

It seems to have been wise, therefore, if not providential, for us to have moved rather slowly and cautiously in this direction. In order to move forward with a major expansion of our International Ministries Center, it would seem wise and expedient to first meet the challenge before us here in the United States---that is, to begin to breakthrough to some substantial numerical and financial growth. As it stands now, we simply are not there yet. I suggest then that until we have a breakthrough here in the United States and realize a substantial increase in the number of churches and missions---which report faithfully to the International Offices---that we put on hold any further thought of expanding our International Ministries Center. When the need arises, and the resources become available, we can then move as rapidly as necessary to meet the need.

“O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts” (Psalm 119:97-100).

International & Regional Assembly Appointments

International Staff

2010-2011

Presiding Bishop.....	Wade H. Phillips
Assistant Presiding Bishop.....	E.A. McDonald
Field Secretary.....	Joshua Amara
Field Secretary	Miguel Garcia
World Mission Secretary.....	Wade H. Phillips
General Treasurer.....	E.A. McDonald
Office Assistant/ <i>Voice of Zion</i> Lay-out & Design.....	Marie Crook
Shepherding Ministries Director.....	Rocky Dalton
School of Ministry President.....	Wade H. Phillips
Sunday School Services Director.....	Todd McDonald
Youth Ministries Director.....	Cheryl McDonald
Children’s Ministries Director.....	Cheryl McDonald
Camping Coordinator/Advisor.....	Cheryl McDonald
Field Worker for United States.....	Jim Melton
Communications/Media Ministries.....	E.A. McDonald
Ladies Ministries Director.....	Rosie Ramirez
SYNC Director.....	Glenda Majors

Regional Overseers:

United States

South-Atlantic

(North Carolina, South Carolina,
Georgia, Florida).....Scott Neill

Mid-East

(Ohio, West Virginia, Pennsylvania).....Rocky Dalton

Mid-Central

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

South-Central

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

Mid-Atlantic

(Maryland, Virginia).....William Jones

Mid-West

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

North-West

(Idaho, Montana, North Dakota,
South Dakota, Wyoming).....A.B. White

South-West

(Texas, Arizona, New Mexico, Oklahoma).....Joseph Steele

Pacific Coast

(California, Nevada, Oregon, Washington).....A.B. White

United Kingdom	Joshua Amara
Central America	Miguel Garcia
South America	Miguel Garcia
Caribbean	Miguel Garcia
East Africa	Joshua Amara
Middle East	George Assi
Southeast Asia	Wade H. Phillips
Philippines/Guam	Domingo Resurreccion

National Overseers:

Cambodia	Wade H. Phillips
Dominican Republic	Rafael Ventura
England	Joshua Amara
Ghana	David Dordah
Guatemala	Ricardo Valenzuela Chavez
India	Padma Rao Talari
Kenya	Joshua Amara
Mexico	Danny Ramirez
Myanmar	Wade H. Phillips
Nicaragua	Freddy Garcia
Nigeria	Yomi Adekunle
Pakistan	George Assi
Peru	Miguel Garcia
Philippines	Domingo Resurreccion
Sudan	Elijah Wafula
Tanzania	David Gomba
Thailand	Wade H. Phillips
Uganda	Joshua Amara

(Mozambique, Madagascar, Malawi, Zambia

David Gomba...Missions Representative

Committees

Assembly Business:.....Charles Fields, Chairman

A.B. White

Joshua Amara

C.R. Gregory

Miguel Garcia

Zachary Snyder

Joseph Steele

Alternates: Scott Neill

Ray Dickson

Adjunct to Assembly Business:.....Rocky Dalton, Chairman

Wade H. Phillips

E.A. McDonald

Zachary Snyder

Ricky Graves

Tom Brown

Trevor Graves

Alternates: Jim Melton

Rick Ferrell

Other Committees

Construction Committee: Wade H. Phillips, Chairman

E.A. McDonald, C.R. Gregory, Clifton Kelton, Sam Monday,

Ricky Graves

International Properties: Wade H. Phillips, Chairman

E.A. McDonald, William Crook, Gene Tingler, Joshua Amara,

Joe Steele, Charles Fields

General Trustees: Wade Phillips, E.A. McDonald, William Crook,

Ricky Graves, Todd McDonald

Churches/ Pastors/ Missions
United States

Adolphus, KY.....	C.R. Gregory
Anaheim, CA.....	Juan Avila
Bakersfield, CA.....	Juan Lopez
Baldwin Park, CA.....	Sonia Duarte
Browder, KY.....	Ricky Graves
Chestnut Hills, TN	Zachary Snyder
Cleveland, TN.....	Todd McDonald
Colton, CA.....	Daniel Urcadiz
Columbus, MS.....	Byron Harris
Dallas, OR.....	G.W. Solomon
Fort Morgan, CO.....	Nazario Ornelas, Jr.
Ft. Oglethorpe, GA.....	William Crook
Fresno, CA.....	James Parker
Fries, VA.....	Rocky E. Dalton
Goshen, IN.....	Davis (“Jim”) Webster
Greenville, SC.....	Scott E. Neill
Hartsville, TN.....	Travis Graves
Herminston, OR.....	Brian Norquist
Hesperia, CA.....	Jose Lozano
Jacksboro, TN.....	Ray Dickson
Kosciusko, MS.....	Trenton Nichols
Las Vegas, NV.....	Jorge Pino
Little Bingamon, WV.....	Tom Brown
Lompoc, CA.....	Pete Sarry, Jr.
Lompoc, CA (FCI).....	Vicente Garcia
Lompoc, CA (UOP).....	Vicente Garcia
Madera, CA.....	Matthew Carrasco
Okolona, MS.....	Joel Brooks
Pulaski, TN.....	Clifford Kelton
Rialto, CA.....	Reginaldo Duarte
Roanoke, VA.....	William Jones
Salisbury, MD.....	Buddy Quillen
Santa Ana, CA.....	Luis Mazariego
San Jose, CA.....	Barbara Rivera

South Central Los Angeles.....	Raul Carrasco, Sr
Taylor, SC.....	Andrea Faye Davis
Vallejo, CA.....	A.B.White
Van Nuys, CA.....	Miguel Garcia
Ware Shoals, SC.....	Raymond Stonell
West Mobile, AL.....	Ron Prosch
Wilmington, (Leland) NC	Robert Llana

Missions
United States

Aldento, CA.....	Jose Lozano
Arroyo Grande., CA	Judy Ramos
Cabin Creek, WV.....	Ron Massey
Flintville, TN.....	Roger Barbour
Ft. Wayne, IN.....	Nancy Wilson
Gainesville, MO.....	Jerry Tingler
Glendale, CA.....	Miguel Garcia
Little Rock, CA.....	Samuel Pereira
Medota, CA.....	James Parker
Pelzer, SC.....	Tim Kelly
Saticoy, CA.....	Pete Sarry
Soledad, CA.....	Anthony Sanchez

New Fields
United States

Bellingham, WA.....	Treva Josleyn
East Fresno, CA.....	Matthew Carrasco
El Sobrante, CA.....	A.B. White
Fairfield, CA.....	Florence Sadler
Petaluma, CA.....	A.B. White
Roseburg, OR.....	A.B. White
Sacramento, CA.....	A.B. White
Smithfield, WV.....	Lee Brown
Sonoma, CA.....	A.B. White

International Churches/Missions

Nation	Churches	Missions
United States	41	12
Cambodia	2	1
Dominican Republic	1	2
England	2	
Guatemala	5	7
India	7	10
Kenya	44	4
Mexico	2	1
Myanmar	1	1
Nicaragua	3	2
Nigeria	3	2
Pakistan	1	2
Peru	2	1
Philippines	8	4
Tanzania	13	2
Thailand	19	2
Uganda	5	1
Ghana	1	0
Sudan	1	1
 Total	<hr style="border: 0.5px solid black; margin-bottom: 5px;"/> 161	<hr style="border: 0.5px solid black; margin-bottom: 5px;"/> 55

United States
Pastoral Addresses/Phone Numbers
Email Addresses

- Avila, Juan (Anaheim, CA), 9027 Stacie Lane, Anaheim,
CA 92809; 714-828-8892
- Barbour, Roger (Flintville, TN: Mission), 83 N. Vanntown School
Rd., Flintville, TN 37335; 931-937-6788
RDBarbour@yahoo.com
- Brown, Lee (Smithfield Mission), Rt. 1 Box 99, Smithfield, WV
26437
- Brown, Tom (Little Bingamon, WV), 401 W. Main Mannington,
WV 26582; 304-986-1371; cbrown13451@verizon.net
- Brooks, Joel (Caledonia, MS), 32682 Hwy. 45N Okolona, MS
38860; 662-257-2278; brookszacog@yahoo.com
- Carrasco, Matthew (Madera, CA & East Fresno), 802 E. Fountain
Way, Fresno, CA 93704; mleecarrasco@yahoo.com
- Carrasco, Raul Sr. (South Central LA, CA), 9621 Laurel St., Los
Angeles, CA 90002
- Crook, William (Ft. Oglethorpe, GA), 5083 Bates Pike, Cleveland,
TN 37323; 615-374-5615; wvictory@charter.net
- Dalton, Rocky (Fries, VA), 1622 Powder Mill Rd., Ivanhoe, VA
24350; 276-233-1643; revrock2001@yahoo.com
- Davis, Andrea Faye (Taylors, SC), 61 Allen Rd., Travelers
Rest, SC 29690; 864-834-0130; davis618@bellsouth.net
- Dickson, Ray (Jacksboro, TN), 519 Mountain Rd., Clinton, TN
37716; 865-310-9186
- Duarte, Sonia (Baldwin Park, CA), 129 Hacendia Ave., Glendora,
CA 91741; 629-914-2125; siduarte1@yahoo.com
- Garcia, Miguel (Van Nuys, CA, Rialto, CA), 8049 Bellaire Blvd,
N. Hollywood, CA 91605; 818-764-0735;
miyogarcias@yahoo.com,
- Garcia, Vicente (Lompoc, CA: USP/FCI), 610 E. Pine Ave. SP 68,
Lompoc, CA 93436; 805-736-8553
- Graves, Ricky (Browder, KY), 1995 Pleasant Grove Rd.
Westmoreland, TN 37186; 615-670-4127;
rgraves713@gmail.com

Graves, Travis (Hartsville, TN), 1010 N. 1st St., Westmoreland,
TN 37186; 615-670-2444; tkgraves@nctc.com

Gregory, C. R. (Aldophus, KY), 45689 Macedonia Rd., Aldophus,
KY 42120; 270-622-6692

Jones, William (Roanoke, VA), 3767 Parliament Rd. Apt. 90,
Roanoke, VA 24014; 540-491-9949; parsonjones@cox.net

Joselyn, Treva (Bellingham, WA/Mission), 111 W.B. Ave.
LaCenter, WA 98629; 360891-2819

Llaneza, Robert (Wilmington, NC), 6811 Fallen Tree Rd.,
Wilmington, NC 28405; 910-395-1406;
llaneza@hotmail.com

Lopez, Juan (Bakersfield, CA), 920 Sonora St., Madera, CA
93638; 574-674-3702

Lozano, Jose (Hesperia and Adelanto, CA/Mission), 16583
Coriander Place, Fontana, CA 92237

Massey, Ronald (Cabin Creek, WV), P. O. Box 326, Dawes,
WV 25054; 304-595-3204; rjmassey52@aol.com

Mazariego, Luis (Santa Ana, CA), 2101 S. Pacific St. Apt. # 4,
Santa Ana, CA 92704; 714-791-8539

McDonald, Todd (Cleveland, TN), 115 Heatherwood Ct. NW
Cleveland, TN 37312; 423-473-1761; tcmcd@att.net

Nichols, Trenton (Caledonia, MS) 60053 Christian Rd., Amory,
MS 38821; 662-825-2263

Neill, Scott E. (Greenville, SC), 114 Ridge Rd., Greenville, SC
29607; 864-297-3780; pastorsneill@bellsouth.net

Norquist, Brian (Hermiston, OR), 840 W. Tamarack St.,
Hermiston, OR 97838; 541-564-8106

Ornelas, Nazario (Fort Morgan, CO), 629 Gayle St., Fort Morgan,
CO 80701; 970-768-6853

Parker, James (Fresno, CA), 2435 E. Poppy Hills Dr.
Fresno, CA 93720; 559-434-5786

Pereira, Samuel (Little Rock, CA/ Mission), 9249 E. Avenue T,
Little Rock, CA 93543; 661-944-0226;
Rpereira1956@yahoo.com

Pino, Jorge (Las Vegas, NV), 6106 Berthelot LN Las Vegas, NV,
89121; 702-575-3310

Prosch, Ron (West Mobile), 8385 Hemley St., Bayou La Batre, AL 36509; 601-407-7372

Quillen, Buddy (Salisbury, MD), 4901 Scotty Rd., Snow Hill, MD 21863; 443-880-1659; MHAYWAR@wcboe.org

Ramos, Judy (Arroyo Grande, CA/Mission), 651 South Elm St. Arroyo Grande, CA 93420, 805-489-9110

Rivera, Barbara (San Jose, CA), 3427 Mt. Madonna Dr., San Jose, CA 95127, 408-781-0233

Sadler, Florence (Fairfield, CA) 651 E. Trqvis Blve. # 35, Fairfield, CA 94533; 707-439-3234

Sanchez, Anthony (Soledad, CA; Mission), P.O. Box 689 ED 896 Soledad, CA 93960

Sarry, Pete (Saticoy, CA), 421 South G. St., # A, Lompoc, CA 93436; 805-736-4382

Solomon, George (Dallas, OR), 1390 10th St. Dallas, OR 97338; 707-712-1366

Snyder, Zachary (Chestnut Hills, TN), 159 Chelsea Dr. Crossville, TN 38558; 931-337-9119; zs82@att.net

Stonell, Raymond (Ware Shoals), 205 E. Wilburn St., Greenville, SC 29611; 864-269-8964

Tingler, Jerry (Gainesville, MO: Mission), HC1 Box 1440, Tecumseh, MO 65709; 417-683-7735

Urcadiz, Daniel C. (Colton, CA), 2250 W. Mill St. #76, Colton, CA 92324; 909-522-5074, murcadiz@aol.com

Webster, Davis (“Jim”), (Goshen, IN), 30197 Blaine Ave., Elkhart, IN 46516; 574-679-4324; daviswebster39@sbcglobal.net

White, Arlynn B. (Vallejo, CA, El Sobrante, Sacramento, Sonoma & Petuluma, Ontario, CA/ Missions) 36 Shoal Dr. East, Vallejo, CA 94591; 707-246-2169; arlynnwhite@sbcglobal.net

Wilson, Nancy (Fort Wayne, IN), 208 N. Sheridan, Ridgeville, IN 47280; 502-301-9226

**United States Overseers Addresses/Phone Numbers
E-mail Addresses**

- White, A.B. (North-West/Pacific Coast), 36 Shoal Dr.East,
Vallejo, CA 94591; 707-246-2169;
arlynwhite@sbcglobal.net
- Steele, Joseph A.(Mid-West & South-West), P.O. Box5264,
Cleveland, TN 37323; 828-226-8060,
jajrstele@gmail.com
- Graves, Ricky (Mid-Central), 1995 Pleasant Grove Rd.;
Westmoreland, TN 37186; 615-644-4127,
rgraves713@gmail.com
- Dalton, Rocky (Mid-East), 1622 Powder Mill Rd., Ivanhoe, VA
24350; 276-233-1643; revrock2001@yahoo.com
- Jones, William (Mid-Atlantic), 3767 Parliament Rd. Apt. 90,
Roanoke, VA 24014; 540-491-9949; parsonjones@cox.net
- Brooks, Joel (South-Central), 32682 Hwy 45N, Okolona, MS
38860; 662-542-2128; brookszacog@yahoo.com
- Neill, Scott (South-Atlantic), 114 Ridge Rd., Greenville, SC 29607
864-420-4288; pastorsneill@bellsouth.net

**National Overseers Addressess/Phone Numbers
E-mail Addresses**

- Phillips, Wade H. (Cambodia/Myanmar/Thailand), P.O. Box
2398, Cleveland, TN 37320; 423-476-3337;
phillips_w@bellsouth.net
- Ventura, Rafael (Dominican Republic), C/16 #120 Esquina Colon,
3 ER Nivel Los Coquitos-Mameyes, Santo Domingo Este,
Republica Dominicana; 829-652-9490;
ministro_ventura@hotmail.com
- Amara, Joshua (England/Kenya/Tanzania/Uganda), P.O. Box 878,
Suna Migori, Kenya; 011-254722642387;
joshuaamara2002@yahoo.com
- Dordah, David (Ghana), P.O.Box 643, Upper West Region,
Ghana; pastordordah@yahoo.com

Chavez, Ricardo Valenzuela (Guatemala), Colonia La Repegua,
Santo Tomas de Castilla, Puerto Barrios Izabel, Guatemala
Talari, Padma Rao (India), Rock Church Naidu Street, Nuzvid
521201, Krishna DT A.P. South India; 8656232782;
bathanychurch@yahoo.com
Ramirez, Danny (Mexico), 661 South Magnolia Ave., Rialto, CA
92376; 951-966-0706; Dramirez@bassett.k12.ca.us
Garcia, Freddy (Nicaragua), Managua Nicaragua, Municipil City
Sandino, Bello Amanecer Zona 9, Quinte Calle Casa Q 469
Adekunle, Yomi (Nigeria), P.O. Box 30769, Secretariat Oyo state,
Ibadan, Nigeria; 2347033672742;
yomiadekunle2008@yahoo.com
Assi, George (Pakistan), House #220 Ratna Street, Bahar
Colony No. 2 KL:P, Lahore, Pakistan; 0092-321-4291-769;
voiceofzion2008@hotmail.com
Garcia, Miguel (Peru), 8049 Bellaire Ave., North Hollywood, CA
91605; 818-823-3506; miyogarcias@yahoo.com
Resurreccion, Domingo (Philippines), B2L9 Capitol Parkland St.
Carmarin, 1424 Caloocan City, Philippines;
09215605902; domres2004@yahoo.com
Wafula, Elijah (Sudan), P.O. Box 3078, Kitale, 30200 Kenya E.
Africa; 011-254-722-672323; welijah2000@yahoo.com
Gomba, David (Mission Representative: Malawi, Mozambique,
Zambia), P.O. Box 23, Shirati Rorya, Tanzania East
Africa 739-287-3054; davegomba1974@yahoo.com

Bishops

Amara, Joshua
Chavez, Ricardo Valenzuela
Cook, Claxton
Crook, William
Dalton, Rocky
Duarte, Reginaldo
Fields, Charles
Garcia, Miguel
Graves, Ricky
Gregory, C.R.
Jernigan, Jesse
Jones, William
Kelton, Clifford
Massey, Ron
McDonald, E.A.
McDonald, Todd
Merritt, Kenneth
(deceased 4/2010)
Neill, Scott
Onyango, Patrick
Phillips, Wade H.
Reed, Harold
Resurreccion, Domingo
Steele, Joseph
Terrell, Billy Ray
Webster, Davis
White, A.B.

Deacons

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

Male Evangelists

Abeka, Daniel	Garcia, Vitalino Martinez
Achacha, Julias	Geda, Janes A.
Adebayo, Según	Gomba, David
Adekunle, Yomi	Gonzales, Arthur
Agullana, Arnel Ganno	Graves, Trevor
Agwanda, Josh	Graves, Travis
Akali, Ezakia	Gregory, Daniel
Akuom, Sulman O.	Gwara, Tom
Akwanya, Gerald	Haleluya, Martin
Alanya, Michael	Harris, Byron
Alfredo, Robert B.	Harris, Callie
Aluodo, Richard	Harris, Lee Roy
Amos, Adetokun	Ignacio, Benjamin G.
Avila, Juan	Ignacio, Ernesto
Barbour, Roger	Israel, Adeaye Oluwasagun
Barker, Charles D.	Jackson, Carl
Brock, Carlos	Jaoka, Juma
Brooks, Joel	Johnson, Abioye Shina
Brown, Tom	Jorika, Moses
Bryant, Kerry	Jose, Alejandro (Aviles) Garcia
Carrasco, Sr., Raul	Joseph, Okello Nabii
Catig, Teofilo	Juma, Eliud
Childers, Daren	Kagose, Peterlis
Cook, Joseph Norris	Kwadhi, Isaiah
David, Oyadokun Olatundo	Lagos, Mario
Davis, John J.	Larsen, Gary
Diram, Joseph Oje	Linn, Earl L.
Emanuel, Abioye Aladimeji	Llobrera, Alejandro G.
Espinoza, Carlos Adan Garcia	Llobrera, Alvin
Estacio, Mario	Lopez, Juan
Etta, Silas	Lozano, Jose Manuel
Ferrell, Rick	Lumboy, Samuel G.
Gaba, Elias	Magare, Ondigo
Galvan, Nestor	Mang'ira, Antinius
Garcia, Ivan Freddy	Masese, Antonius Mingira
Garcia, Vincente	Mazareigo, Luis

Mchura, Joseph	Oyando, Eucabet
Medders, Edward	Oyonge, James M.
Mendes, Feri Joel Martin	Parker, James
Miduda, Vitalis	Perdue, Gary
Mita, George	Pino, Jorge
Moses, Adebayo Kayode	Pounders, Bobby
Nichols, Trenton	Prosch, Ron
Norton, John	Punda, Mika O.
Obiero, George Otineno	Punda, Mila O.
Obiero, Mourice	Purdham, Harry
Oboo, Joanes Okal	Quillen, Joseph
Ochali, Frederick	Rajoro, Peter
Ochanda, John	Ramirez, Daniel
Ochola, Patrick	Rao, Talari Podma
Ochola, Simon	Reid, Adam
Ochuodho, Alex	Reid, Waldo
Odhiambo, Tom	Rodriquez, Carlos Rafael
Odongo, Michael	Saka, John Onyango
Ogira, Ezra Ocholo	Sakwa, Dan Ouma
Ogola, Benard Otieno	Sakwa, Jack Obimbo
Ogola, Lawrence Oluoch	Samson, Akinlolu
Ojwang, Peter Otieng	Samson, Akinola Akinlolu
Oketch, John Okoth	Sarry, Pete
Oketch, Joshep Ombajo	Snyder, Zachary
Okeyo, Steve O.	Solom, Pstyomi Adenkunle
Okode, Jane Akinyi	Solomon, George W.
Okong'o, Samwd O.	Spangler, Mark
Okong's, Silas	Stephen, Ayoola Oloinka
Okumu, Elly	Stonell, Raymond
Okumu, Joshua	Tingler, Jerry
Oloo, Almas Oluoch	Tolentino, Jr, Fererico D.
Oluoch, Saba Saba	Urcadiz, Daniel C.
Ombalo, Michael	Walowa, Joshua O.
Ombeta, Papul Odonyo	Wambogo, Janes Mbaga
Omity, Makori	Wilcox, Bruce
Omondi, Fred	
Onyango, Joshia	

Ooko, Agnes
Ooko, Daniel Chama
Opiyo, Lukas
Origi, John
Ornelas, Jr., Nazario
Orwa, George Ochola
Osewe, Bernard
Otieno, Boaz
Otieno, Francis
Otieno, Okello
Otumba, Julias A.
Ouma, James Ng'anda
Ouyo, Julias Myerere
Owiti, Syprose

Female Evangelists

Atieno, Monica
Clardy, Dorothy
Davis, Andrea Faye
Joselyn, Treva
Kimble, Shirley
McKee, Ofelia
Obuyo, Damaris
Ogonda, Joyce Adhiambo
Okumu, Elly
Owira, Grace Auma
Periera, Rebecca
Quillen, Jeannie
Rivera, Barbara
Romo, Reina
Stephenson, Tina
Suna Susilia
Williams, Linda
Wilson, Nancy

ABSTRACT OF FAITH

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

INTRODUCTION

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

The ministers and members of Zion Assembly have committed themselves to live and worship together in this “most holy faith,” to walk in truth, to “endeavor to keep the unity of the Spirit in the bond of peace,” “and to cultivate among themselves the graces of love and holiness.” They seek for the perfections of Christ in their fellowship, and by His grace and power to conform to the image of Jesus Christ so completely that when He appears they shall be like Him (Romans 8:29; Colossians 1:1-17; 1 John 3:32).

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

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

Church Membership

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

the following solemn obligation:

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

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

Prominent Teachings in the Scripture

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

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

Jesus Christ—Jesus Christ is the “image of the invisible God” (Colossians 1:15), and God’s “only begotten Son” (John 3:16). Through Him, God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received into glory, and now sits on the right hand of God to make intercession for us (Acts 7:55; 1 Timothy 3:16). Through Him alone do men have access unto the heavenly Father. It is through His sacrificial and atoning death on the cross that we are saved. “Neither is there salvation in any other: for there is none other name under

heaven given among men, whereby we must be saved” (Acts 4:12). He is the spotless “Lamb of God, which taketh away the sin of the world” (John 1:29). He is also the head of the church and the savior of the body (Ephesians 5:23).

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

The Church—The church is a visible body of believers formed and incorporated by covenant with God to keep His commandments (Exodus 19:5-8; 24:3-8; Psalm 119:57; John 14:15; 17:6, 8, 14; 1 Peter 2:9). It is theocratic in form and function, providing order and government through the Spirit and the Scriptures for God’s people (Isaiah 2:2-4; 9:7; Matthew 18:15-20; 1 Corinthians 12:28). The church is presently imperfect, spotted with backsliders and “false brethren” (1 Corinthians 5; Galatians 2:4; Jude 4). It is thus distinguished from the kingdom of God, the latter being the spiritual realm of all born again believers (John 3:3-8; Romans 14:17; Colossians 1:13). One is “born” into the kingdom; he/she is “added to the church” (John 3:3-8; Acts 2:47). The church will succeed to proclaim the gospel into all the world (Matthew 24:14; 28:18-20; Mark 16:15,16); will be perfected “with the washing of water by the word,” and will be presented to Christ glorious in holiness (Ephesians 5:26, 27). The General Assembly is the highest tribunal of authority in the church of the interpretation of the Scriptures (Acts 15; 16:4, 5). The purpose of the General Assembly is to promote unity and fellowship among the saints, to search the Scriptures for additional light and understanding, and to resolve differences in interpretations, which tend to be divisive among the ministers and churches. All matters of faith, government, and discipline are discussed before the entire body of the church assembled, and resolved in one accord with the manifest approval of the Spirit (vv. 12, 22, 28), based on the precedent: “For it seemed good to the Holy Ghost and to us.” All male members in good standing have an active voice in the Assembly. Women are a vital part of the church’s life and ministry. In matters dealing

with church authority, however, they voice their opinions through their husbands and church elders (1 Corinthians 11:3, 7-9; 14:34-36; 1 Timothy 2:12; 3:1-17).

Salvific Work of Grace

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

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

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

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

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

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

Subsequent Grace

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

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

Practical Graces

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

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

Meats and Drinks—The prohibitions against certain meats and drinks in the Old Testament were not extended into the New Testament church. These ceremonial aspects of Mosaic legislation were "nailed to the cross" of Christ, and done away with in the covenant of grace (Colossians 2:13-17; Ephesians 2:15; Hebrews 9:8-11). What one eats and drinks (with the exception of intoxicating beverages) is now a matter of conscience, and does not violate the nature and principles of the kingdom of God (Romans 14:17). However, one should be mindful of the Scriptural injunction: "... whatsoever ye do, do all to the glory of God" (See also: Romans 14:2; 1 Corinthians 8:8; 1 Timothy 4:1-5).

Tithing And Giving—Tithing is the giving of one tenth of one's increase to Christ, our High Priest. It began as a voluntary act with Abraham, was required under the Mosaic law, and carried forward by Christ as a discipline for the New Testament church (Matthew 23:23). Tithes are to be brought to the house of God and properly distributed by the ministers having the charge of the treasury (Malachi 3:10). Freewill offerings are to be encouraged and regarded as a gift from the heart. Tithing and giving into the church are part of God's plan to finance His work through the church on earth. We are required in the Scriptures to be good stewards

of that which God has entrusted in our care (See also: Genesis 14:18-20; Luke 11:42; 1 Corinthians 16:2; 2 Corinthians 9:6-9; Hebrews 7:1-21).

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

Intoxicating Beverages and Drugs—“Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise” (Proverbs 20:1). The Scriptures teach against the consumption of alcohol or other intoxicating beverages because God has called us to perfect sobriety (1 Peter 5:8; 1 Thessalonians 5:6; Timothy 3:2; Titus 2:2). Believers are admonished not to “...give place to the devil.” So-called moderate or social drinking certainly gives place to the adversary and thus believers should totally abstain (Ephesians 4: 27; see also: Isaiah 28: 7; 1 Corinthians 5:11; 6:10; Galatians 5:21). Much of what is said about intoxicating beverages is true also of drugs. The use of drugs such as tobacco, marijuana, opium, cocaine, etc., impair the body and is not in keeping with the teachings and principles of Christ and the Scriptures. These things defile the body and are inconsistent with God’s call to soberness (2 Corinthians 7:1; Isaiah 55:2; 1 Corinthians 10:31, 32; Ephesians 5:3-8; James 1:21). Drugs used for medical purposes should be taken only under the care and direction of a physician, and then only in good conscience.

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

in principle throughout Scripture. It is also addictive, leads to increased crime, and often destroys marriages and homes.

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

Spirit Baptism and Spiritual Gifts

Baptism with the Holy Ghost is an instantaneous experience wrought in the life of the believer subsequent to entire sanctification. In this baptism, Christ is the agent; the Spirit is the element (Matthew 3:11). The baptism with the Spirit on the sanctified life is accompanied with speaking in tongues: “And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance” (Acts 2:2-4; see also: 10:44-47; 19:1-6). The baptism with the spirit is a baptism of spiritual empowerment for service in the kingdom of God (Luke 24:49; John 15:26; Acts 1:8); it also enables one to minister effectively within the church for the self-edification of the body (1 Corinthians 12:12-28; Ephesians 4:11-16).

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

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

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

Ordinances

Water Baptism is the act of being immersed in water by the minister of the gospel in the name of the Father, Son and Holy Ghost. It is commanded by Christ and represents His death, burial and resurrection, which are experienced in the life of the believer (Romans 6:3-5). This ordinance has no power to wash away sin, but is the answer of a good conscience toward God (1 Peter 3:21). Water baptism is valid only when the candidate is actually born again (Matthew 28:19; Mark 1:8-10; 16:15, 16; John 3:22, 23; Acts 10:47, 48; 16:33). Water baptism is identified with spiritual regeneration; it is not the door into the church.

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

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

Divine Sanctities

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

Sanctity of Marriage—Jesus said, "Have ye not read, that he which made them at the beginning made them male and female. For this cause shall a man leave his father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder" (Matthew 19:4-6). Accordingly, marriage is between a male and female until death (Mark 10:2-12; Romans 7:2); as such it is a divine institution that should be held in the highest esteem among all men and women (Hebrews 13:4). Adultery, fornication, divorce and remarriage are sinful practices that violate the laws of God, and injure the home and family. Nevertheless, unfaithfulness (sexual relationships outside of marriage) is not grounds for divorce and remarriage, for "whosoever marrieth her which is put away committeth adultery" (Matthew 19:9). Therefore, those who remarry while their first companion is alive are not eligible for membership in the church (see Exodus 20:14, 17; Malachi 2:14-17; Matthew 5:32; 1 Corinthians 5:1-5; 6:15-20; 7:2, 3).

Sanctity of the Body—Our body is the temple of the Holy Spirit, and we are admonished to glorify God in our body (1 Corinthians 6:20-21). "If any man defile the temple of God, him shall God destroy" (3:16-17). We are also admonished to present our bodies "a living sacrifice, holy, acceptable unto God" (Romans 12:1), and "...whatsoever ye do, do all

to the glory of God” (1 Corinthians 10:31b). Incest, same sex unions, and all homosexual and lesbian relationships are strictly forbidden by the Scriptures. These practices are an abomination to God, though they may be sanctioned by a state or religious institution (Romans 1:24-28; Leviticus 18:22, 23; 20:10-21). Practices such as “body piercing,” tattooing, mutilating and disfiguring the body are of pagan origin and contrary to the spirit of holiness and biblical principles. These practices should have no place in the lives of believers (Cf: Timothy 2:8-10; Romans 12:1, 2; Isaiah 3:16-22; 1 John 2:15-17).

Eschatology

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

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

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

Eternal Punishment for the Wicked—Those who reject or disregard the call to repentance and salvation are doomed to eternal damnation (John 3:15-21). In hell there is no escape, no liberation, no annihilation. Hell is the “the second death,” and is a place of eternal torment. “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and

sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Revelation 21:8; see also: 20:10-15; 2 Thessalonians 1:7-10; Jude 14:15; Matthew 25:46; Mark 3:29).

Principles for Practical Christian Living and Discipline

The following guidelines are explicitly revealed in the Scriptures, or else shown to be consistent with biblical teachings. They are brought to our attention to enhance our relationship with Christ and one another, and to encourage us to live in a way that will bring glory and honor to the name of Christ, and to support the witness of the church. We are admonished in the Scriptures: “...be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” (1 Timothy 4:12b). Jesus instructs us: “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matthew 5:16).

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

Bible Study—Reading and studying the Scriptures are invaluable to the spiritual welfare of the child of God. Every member of the church is encouraged to be a faithful student of God’s holy Word. Paul instructs us to “Study to shew thyself approved unto God...” (2 Tim 2:15a), for “the holy scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus” (3:15). Further, he says, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” (v.16). The importance of the Word of God is eloquently expressed by Psalmist: “Thy word is a lamp

unto my feet, and a light unto my path.” And again, “Thy word have I hid in mine heart, that I might not sin against thee” (Psalm 119:105, 11).

Church Attendance and Worship—Worship and fellowship with believers of “like precious faith” is a vital part of the Christian life. Worship should be heartfelt in the Spirit, and in harmony with the Word of God (John 4:23b; Ephesians 5:19). Each member of the church is a part of the body of Christ, and thus the body will be hindered to the degree that one member fails to actively participate in its life and mission. Accordingly, members should actively support every function of the church, and participate as much as possible. The exhortation of the Hebrew writer is worthy of our careful attention: “And let us consider one another to provoke unto love and good works. Not forsaking the assembling of ourselves together, as the manner of some; but exhorting one another: and so much more as we see the day approaching” (Hebrews 10:25). Children should be instructed at home, and taught by precept and example to respect the house of God. Ministers and their families should be examples in their lifestyles and conversations. “And they shall teach my people the difference between the holy and profane” (Ezekiel 44:23a). A prayerful attitude creates an atmosphere conducive for worship and the ministry of God’s Word. Believers should therefore be prayerful as the minister delivers the message, lest Satan come and steal the Word of God from their hearts (Mark 4:4, 15). God’s love “shed abroad in our hearts by the Holy Ghost” should fill the atmosphere of our worship services. Love should govern our every action and be shown to everyone without partiality (1 Corinthians 13). We should take special care to show love to visitors. Jesus said, “By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:35).

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

Entertainment and Worldly Attractions—Christians should never participate in worldly attractions and entertainment where the principles of holiness may be compromised. Believers should participate in activities with unbelievers only with a guarded disposition, lest one becomes

entangled or entrapped in the snares of Satan. “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour” (1 Peter 5:8; see also 2 Peter 2:19-22).

Illicit Relationships—Paul admonishes us to “give no place to the devil” (Ephesians 4:27). Forming too close an intimacy with the opposite sex, even if they are brothers and sisters in the Lord, creates an environment for temptation and gives opportunity for the “wiles of the devil.” Samson is a classic case of this unwise behavior, which led to his fall from grace (Judges 16); whereas Joseph wisely fled from a similar situation (Genesis 39). Paul perhaps had Joseph in mind when he exhorted, “Flee fornication” (1 Corinthians 6:18). The words of James, the Lord’s brother, also come to mind: “Lust when it is conceived bringeth forth sin, and sin when it is finished bringeth forth death” (James 1:13-15). In view of these solemn admonitions, great care should be taken to avoid associations and situations, which could reflect upon one’s character and bring reproach upon Christ and the church.

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

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

