



MEMBERSHIP MATTERS

STUDENT'S GUIDE

CHURCH OF GOD OF PROPHECY

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LESSON 1

NEW LIFE IN CHRIST

INTRODUCTION

Welcome to the membership class for

_____. During the next few weeks, we will introduce you to our church, and perhaps, to fellow churchgoers and even yourself as we learn about who we are in Christ.

LESSON CONTENT

1 YOUR LIFE IN CHRIST

WHAT IS THE REQUIREMENT FOR CHURCH MEMBERSHIP?

Acts 2:47 states, "And the Lord added to the church daily such as should be saved." Personal salvation—confessing your sins and stating your belief in Jesus Christ as the Son of God and your personal Savior—is the tie that binds us together as Christians and is the primary criteria for church membership.

HOW CAN I KNOW I AM A CHRISTIAN?

John wrote his first epistle to enable believers in Christ to have assurance of their salvation. "These things have I written unto you that believe on the name of the Son of God; that ye may KNOW that ye have eternal life" (1 John 5:13). This letter gives us at least six criteria by which we can be certain that we are Christians. Please read the following verses and complete the sentence for each.

1 John 1:7

I know that I am a Christian if I

_____.

1 John 1:9

I know that I am a Christian if I

_____.

1 John 2:3

I know that I am a Christian if I

_____.

1 John 3:9

I know that I am a Christian if I

_____.

1 John 3:14

I know that I am a Christian if I

_____.

1 John 5:10

I know that I am a Christian if I

_____.

AND THE LORD ADDED TO THE CHURCH DAILY SUCH AS SHOULD BE SAVED.

ACTS 2:47

Discuss how each of these should be practiced in our daily lives. What does it mean to walk in the light, what does it mean to love my brothers and sisters, etc.?

WHAT SHOULD I DO AFTER SALVATION?

When you become a new creature in Christ, your life changes in significant ways. The following Scripture verses describe three kinds of "fruit" (what Christ produces in you that is observable to others) resulting from salvation. Please read these verses, and answer the questions that follow.

Matthew 28:19; 1 Peter 3:21

What action can believers take that provides external evidence of salvation?

How does the person identify with Christ in this public act?

Matthew 26:26–29; 1 Corinthians 11:23–26

What did Jesus instruct His disciples to do in each of these verses?

Matthew 26:26–29: _____.

1 Corinthians 11:23–26: _____.

What special form of worship are believers today instructed to participate in together?

In what way does participating indicate fellowship with Christ?

WHAT WILL MY LIFE LOOK LIKE AFTER SALVATION?

Confessing your faith in Christ and accepting Him as Lord and Savior of your life brings about newness in your attitude and thought life. Galatians 5:22, 23 gives us a glimpse of the characteristics the Holy Spirit seeks to produce in believers.

READ Galatians 5:22, 23.

List the nine characteristics of the fruit of the Spirit. Note that these characteristics are not all evident in every Christian all at once; rather, they are the characteristics that the Spirit seeks to produce in us as we grow and mature in Christ.

1. _____
2. _____
3. _____
4. _____
5. _____

6. _____
7. _____
8. _____
9. _____

Which of these characteristics do you feel is most evident in your life?

In which do you have the most room to grow?

2 YOUR STORY IN CHRIST

YOU HAVE A STORY!

To attract consumers to a product, advertisements often show living proof that it works. Since you belong to Jesus, YOU are the LIVING PROOF of His power to change lives. You have a unique testimony—it’s your story in Christ. It’s a story that only you can tell.

Although it’s not nearly as prevalent today, churches at one time often had “testimony services.” Person after person would stand in front of the congregation and proclaim, through testimony, what God had done and what He was still doing in their lives. Their stories of faithfulness and answered prayer inspired others to trust God as well.

The Bible is written as a story. It’s God’s story for humanity. It’s the story of God’s great love for us. It’s a TRUE story! It’s the story of God sending His Son to redeem and save people from their sins. If you know God, YOU HAVE A STORY, or a testimony. God has armed you with your own testimony, and your testimony is VITAL to your ability to reach out to those around you.

Will we, as Pentecostals, recapture the power of our “God story”? Will we always be ready and eager to share the testimony of what God has done in our lives? Unbelieving friends and family do not want to hear us tell about what God has done for other people. They want to hear your testimony of what God has done for you. They want to know if He can do the same for them.

PREPARE TO TELL YOUR STORY

“...Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have” (1 Peter 3:15 NIV). The following exercise will prepare you to share your story.

Who You Are—BC and AD

The cross of Jesus is the dividing line in human history. Events are dated either BC (Before Christ) or AD (In the year of our Lord). The personal history of His followers can also be divided into two chapters:

ALWAYS BE PREPARED TO GIVE AN ANSWER TO EVERYONE WHO ASKS YOU. . .

1 PETER 3:15 NIV

**BC, Their lives before they began a relationship with Jesus.
AD, Their lives after Christ came in.**

The following is an exercise that will prepare you to tell your story, or your testimony, whenever God offers the opportunity.

Step 1: Who I Was BC ("The Old Me")

Write one or two paragraphs to describe yourself before you were saved.

Step 2: The Turning Point

Describe what happened when you began your relationship with Jesus. What made you realize that He was the answer? What exactly did you do?

Step 3: Who I Am AD ("The New Me")

Describe how you are different since Jesus is living in you. How have your attitudes, your behaviors, and your relationships been impacted? Explain how you are growing and changing because Christ is in your life.

After you have written the three parts of your story, share it with someone in your class. Then begin looking for opportunities to tell your personal "God story" to someone who needs to experience His love and forgiveness.



LESSON **2**

WHY MEMBERSHIP?

INTRODUCTION

This session will discuss why Christians need church. Membership is certainly a piece of the puzzle, but it goes deeper than membership. We hope to create true followers of Jesus who are connected to, and intimately involved in, the body of Christ—active in the life of fellow believers and in the life of Christ.

LESSON CONTENT

1 A CHRISTIAN NEEDS A CHURCH BECAUSE...

Our Creator designed us to live in relationship with others. In His infinite wisdom, Christ left a pattern for His followers to be joined together.

“So we, being many, are one body in Christ, and every one members one of another” (Romans 12:5).

There are many benefits to being a part of the body of Christ. Please read the following Scripture verses, and complete the statement for each.

- Romans 12:5; Ephesians 2:19
Church connects us to fellow believers in _____.
- Galatians 6:1, 2; Hebrews 10:24, 25
Church provides a spiritual family to _____ and to _____ you in your walk with Christ.
- 1 Corinthians 12:4–27
Church gives you a place to discover and use your _____.
- Acts 20:28, 29; Hebrews 13:17
Church places you under the spiritual _____ of godly leaders.
- Ephesians 4:11–13
Spiritually gifted leaders in the church _____ you for works of service and help you to _____ in Christ.

"BUT IN FACT GOD HAS PLACED THE PARTS IN THE BODY, EVERY ONE OF THEM, JUST AS HE WANTED THEM TO BE. IF THEY WERE ALL ONE PART, WHERE WOULD THE BODY BE? AS IT IS, THERE ARE MANY PARTS, BUT ONE BODY."

1 CORINTHIANS 12:18–20 NIV

2 ILLUSTRATE IT

A CHRISTIAN WITHOUT A CHURCH IS LIKE...

- A soldier without a _____.
- A musician without an _____.
- A sheep without a _____.

3 WHAT YOU CAN EXPECT FROM YOUR CHURCH...

A Loving Place to Belong

Recognizing our most basic human need to belong, we are committed to the provision and cultivation of an atmosphere in which people are welcomed, respected, and loved. Lifelong relationships are developed from the foundation of shared values and purpose. Church activities foster these friendships by offering opportunities for Christians to fellowship, grow, and serve together.

A Commitment to the Doctrinal Principles of the Faith

We are committed to the doctrinal principles on which the Christian faith was built. These include the belief in Jesus Christ as the incarnate Son of God, who was born of a virgin, lived a sinless life, died on the cross to pay the penalty for our sin, was resurrected in victory over sin and death, and is coming again. Jesus Christ is the focus of our faith and worship.

A Spirit-filled Atmosphere

We believe that proclaiming the positive message of His grace empowers Christians to live consistent with His precepts. Therefore, we cultivate an inviting, Spirit-filled atmosphere which focuses on praise, worship, prayer, and relevant biblical teaching and preaching with a keen sense of the work of the Holy Spirit among us.

Ministry to the Family

We are committed to encouraging and strengthening the family unit. This commitment is reflected in pastoral ministry to children and youth, impacting lives at their most crucial time of development, as well as ministering to people of all ages and stages of life.

Pastoral Care

When difficult circumstances occur, such as illness or loss, the pastoral staff is available to walk alongside

you and provide spiritual nurturing and encouragement.

A Spirit of Generosity

We give generously within the community, the region, and around the globe. Our Church is not introverted in our purpose or our use of resources. Our Church family generously gives to missions at three levels.

Local: Through the local church ministry.

Regional: As God directs, we will provide assistance to other congregations within our geographic region, as well as support regional ministries such as camping programs for children and youth.

Global: Through Global Missions, the mission agency of the Church of God of Prophecy, our Church connects to a specific mission field. Contributions are sent to our Harvest Partner via Global Missions. There, our gifts are converted to the appropriate currency and forwarded to the Church leaders in that nation. General presbyters and International Offices personnel also administer an accountability system appropriate for each area of the world.

Opportunities for Service

In order to grow in your relationship with Christ, you need to be actively involved in some form of ministry. Our local church commits to offer you such opportunities through one of the existing ministries or by collaborating on new ministries where God may be leading you.

CONCLUSION

Conclude this lesson by reviewing Romans 12:3–21. Consider all the functions of the church seen in this passage, as well as the functions of each individual, and how belonging and being committed to a church might help us carry out these functions.

OTHER IMPORTANT HISTORICAL INFORMATION

2 OUR CHURCH TODAY

OUR CORE VALUES (if applicable)

OUR MISSION STATEMENT (if applicable)

OUR VISION STATEMENT (if applicable)

OUR CURRENT MINISTRIES

3 OUR CHURCH TOMORROW

This is an opportunity for the pastor to share his vision for the future of this congregation.

Invite participants to address how ministries of the church could best equip them to do the works God intended them to do.

4 THE MEMBERSHIP COMMITMENT

A Christian is joined to the church by making the same promise that all other members of the fellowship have made. The purposes of the promise (covenant) are to affirm publicly your willingness to follow all the teachings of Christ and your personal commitment to the entire Word of God.

In a public service, the pastor will invite people who desire to officially unite with the church to come forward. He will request that you place your hand on the Bible and respond with "I will" to the following question.

"Will you sincerely promise in the presence of God and these witnesses that you will

- **Accept the Bible as the Word of God;**
- **Believe and practice its teachings, rightly divided, the New Testament as your rule of faith and practice, government, and discipline; and**
- **Walk in the light to the best of your knowledge and ability?"**

People who have taken this covenant in another local congregation of the Church of God of Prophecy may request that their membership be transferred. Granting and receiving such transfers are acted on in a church business conference. It is the covenant that unites us in the Church all around the world, so it is essential that each new member make the same promise. Therefore, in the Church of God of Prophecy, as in some other denominations, transfers are received only from other local churches within our denomination.

Membership may be transferred or terminated at the written request of the member and approved by the local church conference. Membership may be terminated as a means of discipline due to sinful activity or lifestyle.

LESSON 4

IT'S BIGGER THAN WE ARE

Our Identity as Part of the Church of God of Prophecy

1 WHO IS THE CHURCH OF GOD OF PROPHECY?

This local church is part of a global body called the Church of God of Prophecy. We are united with believers and churches throughout the world who also value prayer, harvest, leadership development, stewardship, and service. This union provides a dynamic “synergy” that enables us to better fulfill God’s calling.

The Church of God of Prophecy is a vibrant, worldwide body of believers, united in worship, working hand-in-hand to share God’s love and a message of hope to the brokenhearted. Every 24 hours around the globe:

- More than 500 people receive salvation.
- More than 200 people are baptized in water.
- More than 10,000 preaching venues are actively declaring the Gospel.

At least one new church opens its doors every day to touch a local community through the effort of this movement.

The Church of God of Prophecy has over one million members, worshiping in over 10,000 churches and missions in approximately 130 nations of the world. Nearly 90 percent of our global membership is outside of North America.

In contemporary theological terms, the Church of God of Prophecy is a **Protestant, Evangelical, Wesleyan Holiness, Pentecostal Movement** which believes in man’s free will regarding salvation.

2 ABOUT US

Our Vision

Reconciling the world to Christ through the power of the Holy Spirit.

Our Mission

The Church of God of Prophecy is a Christ-exalting, holiness, Spirit-filled, all nations, disciple-making,

church planting movement with a passion for Christian union.

Our Core Values

Core values are operating philosophies or principles that guide an organization's internal conduct as well as its relationships with the external world. The leadership of the Church of God of Prophecy have identified five core values for the Church. These are prayer, harvest, leadership development, stewardship, and service.

Our Statement of Faith

We believe in the Holy Trinity—one God, eternally existing in Three Persons: Father, Son, and Holy Spirit.

We believe in one God, the Father, Creator of heaven and earth, of all things seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father. All things were made through Him and for Him. He is true God and true man. He was conceived by the power of the Holy Spirit, and was born of the virgin Mary. He suffered, died, was buried, and on the third day He rose from the dead. He ascended to the right hand of the Father, and He will return to judge the living and the dead. His kingdom will have no end.

We believe in the Holy Spirit, the Lord and Giver of life, who eternally proceeds from the Father. He is Teacher, Comforter, Helper, and Giver of spiritual gifts. Through Him, the saving and sanctifying works of Jesus Christ are applied to the life of the believer. He is the empowering Presence of God in the life of the Christian and the church. The Father has sent His Son to baptize with the Holy Spirit. Speaking in tongues and bearing the fruit of the Spirit are New Testament signs of being filled with the Holy Spirit.

We believe that salvation is by grace through faith in the sacrificial death of Jesus Christ on the cross; and that He died in our place. The believer's sins are forgiven by the shedding of His blood. We believe that healing of mind, body, soul, and spirit is available to the believer through the blood of Jesus Christ and the power of the Holy Spirit.

We believe that the grace of God brings forgiveness and reconciliation to those who repent, as well as transformation in holiness, enabling them to live a Christ-like life. Sanctification is both a definite work of grace and a lifelong process of change in the believer brought by the blood of Jesus, the Word of God, and the enabling power of the Holy Spirit.

We believe in one holy, universal church, composed of all true believers in Jesus Christ, offering fellowship and calling for service to men and women of all races, nations, cultures, and languages. We believe in the spiritual and ultimate visible unity of the church.

We believe that the Bible—both Old and New Testaments—is the inspired Word of God. The Bible is God's revelation of Himself and His will to humankind, sufficient for instruction in salvation and daily Christian living. The New Testament is the Christian's rule of faith and practice.

We believe that God will ultimately reconcile all things in heaven and earth in Christ. Therefore, we look forward to new heavens and a new earth in which righteousness dwells.

3 THE CHURCH TODAY

Today, the organizational structure of the Church of God of Prophecy exists and operates at three interdependent levels:

- International
- National, Regional, and State
- Local

The International Level

The international level functions to provide a vast global network of support and interaction for the Church's ministries in many nations around the world. It is guided by a gifted group of experienced leaders referred to as general presbyters. Selected from Church leadership around the world, general presbyters provide spiritual oversight, vision, and direction to the Church as a whole. They are led by the general overseer, a bishop selected to serve as moderator of the Church's International Assembly. He is responsible for a broad range of inspirational leadership functions and administrative duties.

The Church's International Offices, located in Cleveland, Tennessee, U.S.A., are designed to deliver essential support services and unique ministry activities to the world through fiscal help, inspirational leadership, and promotion of the core values across the globe.

Every two years, leadership and laity from around the world come together to form the International Assembly—the doctrinal decision-making body of the Church. International Assemblies address ongoing biblical revelation, as well as international practical concerns, and provide a vehicle for the movement to corporately receive direction as a Church family. This weeklong global homecoming, open to all, provides every Church member an opportunity to participate with equal voice in business proceedings, as well as to be enriched by diverse, Spirit-filled ministry from around the world.

Not only are biblical truths such as repentance, regeneration, sanctification, and holiness of life preached during the Assembly, but they are also lived out in local churches around the world. Many people have found that in order to understand the Church, you simply must experience the International Assembly.

The Church of God of Prophecy was raised up by God to be a dynamic expression of New Testament Christianity. A verbal covenant visibly and publicly joins believers to the Church of God of Prophecy, both to the local and international body. This covenant does not bring about salvation, but it does serve a needed role in personal development and spiritual maturity by placing the believer in community with others.

The National, Regional, and State Level

The national, regional, and state level provides leadership and support within a defined area to accomplish the work of the Church in an efficient manner. Bishops are appointed by their area's general presbyter to guide these territories as servant-leaders. Their duties include ministering to, overseeing, and appointing qualified pastors within their designated areas, as well as encouraging their region in

evangelism outreach.

The Local Level

Local churches are the heartbeat of the Church of God of Prophecy, providing for the immediate needs of congregations in thousands of cities, towns, and communities where the Church's mission is carried out on a daily basis. It is at the local level that people are won to Christ, baptized, brought into fellowship, and disciplined into victorious Christian living.

Local churches are led by a qualified, licensed pastor, appointed by the respective overseer who works in cooperation with the local body. The pastor serves as the spiritual and administrative leader, seeking God's direction for his or her congregation.

Participatory worship, dynamic preaching, practical evangelistic outreach, activities that support today's family, biblical teaching, personal growth through ministry involvement, and an accepting family atmosphere that communicates God's love are all woven into the fabric of local Church of God of Prophecy life.

Many independent congregations have been welcomed into the Church of God of Prophecy in recent times. They have found a Church with biblical purity, a sound organizational structure, a relational accountability network, and a churchwide commitment to minister to people in today's contemporary setting.

4 THE CHURCH OF GOD OF PROPHECY HISTORICALLY

The Church of God of Prophecy movement began over one hundred years ago in the hearts of earnest believers in the rural mountains of Cherokee County, North Carolina.

The Christian Union

From its beginnings, the Church of God movement consisted of men and women who were characterized by their deep hunger for God. This hunger pushed them beyond common Christian relationship and into a union of believers, committed to the doctrines of the whole Bible. A group of people gathered at the Barney Creek Meeting House in Monroe County, Tennessee, on August 19, 1886. They came together at the prompting of Richard Spurling, Sr. and his son, R.G. Spurling. James Stone states, "To the world, this meager gathering probably had little significance. To them, however, it was an earnest attempt to find the will of God and break away from binding creeds and traditions."¹

R.G. Spurling preached to those present at Barney Creek, calling them to sever ties with man-made creeds and become a New Testament church. Eight individuals came forward that day to join together and form a local congregation that would be known as the Christian Union.

¹ James Stone, *The Church of God of Prophecy History and Polity* (Cleveland, TN: White Wing Publishing House and Press, 1977), 14.

There were several published reasons for the desire to form the Christian Union, one of which would open the door for the eventual embracing of Pentecostalism by the movement. Spurling felt that, "The reformers failed to reserve a right of way for the leadership of the Holy Ghost and for conscience."² Adrian Varlack, Sr. notes, "It was precisely this state of affairs, the lack of fervency of the Holy Spirit, and the absence of true obedience to and proper regard for the Word of God, that sparked our religious forefathers on their search for truth and to attempt a recovery of the New Testament church."³ The local Christian Union church would be pastored by R.G. Spurling; later they would establish other Christian Union congregations on their quest to follow the Spirit's leading.⁴

Shearer Schoolhouse Revival and the Fire-Baptized Influence

In 1896, this small Christian Union Movement would be impacted by a move of the Holy Spirit at a revival held in the Shearer Schoolhouse, in the area of Cherokee County, North Carolina. "Exhibiting the doctrines and practices of Benjamin Hardin Irwin's fire-baptized movement...(this revival) electrified the community with some unusual phenomena."⁵ Apparently, this revival, and subsequent meetings, were strong in their preaching of holiness, sanctification as a second blessing, and the baptism with the Holy Spirit. Lillie Dugger notes, "Sanctification seems to have been one of the principal subjects in the revival that resulted, and many people were sanctified by the blood of Jesus. Soon after the evangelists had closed the revival, the Holy Ghost fell in prayer meetings that were being held. As the people received the Holy Ghost, they began speaking in other tongues."⁶ The Shearer Schoolhouse revival, and the biblical principles it instilled, would have a lasting effect on the DNA of the Church of God Movement. Early Church pioneer, W.F. Bryant, was seeking the experience of sanctification and wrote, "At the time I was a member of the Baptist church and none of us believed in sanctification, although I attended this revival. I noticed how those who claimed sanctification would go to their fellowmen and fix everything right....The Spirit within me would cry out, 'give me the blessing like those other few have received.'"⁷ This brush with the Holy Spirit baptism in 1896 would be the precursor to the movement's eventual embracing of Pentecostalism in doctrine and practice.

The Holiness Church at Camp Creek

Church of God of Prophecy Historian C.T. Davidson noted:

On Thursday, May 15, 1902, a group of the people met at the home of W.F. Bryant, in Cherokee County, North Carolina. Richard G. Spurling, Jr. was in their midst, and he organized them as the Holiness Church at Camp Creek. Apparently it favored the continuation of the Christian Union some sixteen years before, but in a different location. Richard G. Spurling was chosen pastor, and W.F. Bryant, one of the officers, was set forth by the newly organized church, and ordained, making the organization permanent.⁸

Vinson Synan states, "This church might have existed alone except for the visit in 1903 of a traveling Bible salesman from Indiana by the name of Ambrose Jessup Tomlinson."⁹

2 Adrian Varlack, *Foundations, The Church of God of Prophecy: Concise History, Doctrine, Polity, and Future* (Cleveland, TN: White Wing Publishing House, 2010), 34.

3 Varlack, *Foundations, The Church of God of Prophecy*, 17, 18.

4 Andrea Johnson, Editor, *Servants of the Spirit: Portraits of Pentecostal/Charismatic Pioneers* (Des Moines, IA: OBC Publishing, 2010), 41.

5 Vinson Synan, *The Century of the Holy Spirit: 100 Years of Pentecostal and Charismatic Renewal, 1901-2001* (Thomas Nelson Publishers, 2001), 115.

6 Lillie Dugger, *A.J. Tomlinson: Former General Overseer of the Church of God* (Cleveland, TN: White Wing Publishing House, 1964), 32.

7 Johnson, *Servants of the Spirit*, 41.

8 C.T. Davidson, *Upon This Rock, Volume 1* (Cleveland, TN: White Wing Publishing House and Press, 1973), 300.

A.J. Tomlinson and the Church of God

A.J. Tomlinson, a Quaker from Indiana, was a preacher who had become acquainted with the Holiness Church at Camp Creek.¹⁰ He was invited to a special time to study God's Word together at the home of W.F. Bryant on June 13, 1903. Tomlinson was fond of this group, having preached for them several times, and he "appreciated the warm welcome they always gave him (he said). They were a conscientious group and possessed great inspiration and enthusiasm to obey the precepts of the Holy Writ."¹¹ On Friday night, June 12, 1903, Tomlinson decided to climb Burger Mountain, behind Bryant's home, for a time of seeking God. There he spent the night in prayer and prevailed, receiving what he called a vision of the "Last Days Church of God."¹² Tomlinson would come back down the mountain and decide to join with the Holiness Church in membership the following day, June 13, 1903. Recalling that day, Tomlinson would later state:

Well if you take the whole Bible, rightly divided, that makes it the Church of God. Why do you want to call it the Holiness Church at Camp Creek? . . . "You have agreed that this that I have said makes it the Church of God, and will you be willing to take it and keep it the Church of God?" They said they were willing. I then asked if they were willing to take me in with the understanding that this IS the Church of God—not going to be, but is the Church of God? They were willing. So I stood right there in front of the fireplace and Brother Spurling, who has gone to heaven, took the Bible and gave it to me. He handed it to me and said, "Will you take this as the Word of God, believe and practice it, obey its precepts and walk in the light as God is in the light?" I thought deeply. I remembered what a time I had on the mountain. I meant business. God meant business. . . . Right here I gave my hand to Brother Spurling.... I took the obligation with deep sincerity and extreme sacredness never to be forgotten.¹³

In receiving Tomlinson into the Church, where he would come to pastor and later be selected to serve as general overseer, Synan writes, "With winning Tomlinson, the Camp Creek Church gained one of the great organizing geniuses of modern church history."¹⁴ He further states, "The new denomination was typical of holiness churches formed in America in this period. The second blessing of entire sanctification was sought as a baptism with the Holy Ghost....Under Tomlinson's dynamic leadership, the Church of God planted churches throughout the mountain areas of Tennessee, Georgia, Kentucky, West Virginia, and North Carolina."¹⁵ This movement, now known as the Church of God (the name Church of God was officially adopted on January 11, 1907, but was loosely used until that time¹⁶), was moving forward. At this time, however, "regardless of common talk among holiness believers of being led by the Spirit or being filled with the Spirit, there seemed to be that lingering sense that there was always 'something more.'"¹⁷

9 Synan, *Century of the Holy Spirit*, 115.

10 Stone, *The Church of God of Prophecy: History and Polity*, 22.

11 Davidson, *Upon this Rock Volume 1*, 312.

12 *Ibid.*, 312–314.

13 *Ibid.*, 314, 315.

14 Synan, *Century of the Holy Spirit*, 116.

15 *Ibid.*, 117.

16 Davidson, *Upon This Rock Volume 1*, 349.

17 Johnson, *Servants of the Spirit*, 87.

Church of God Becomes a Part of the Pentecostal Movement

The Presiding Bishop A.J. Tomlinson preached from the Book of Acts and preached about the Holy Spirit baptism before receiving the experience for himself.¹⁸ Because of this belief, and his desire for the Spirit baptism for himself and the members of the Church, Bishop Tomlinson invited G.B. Cashwell, “the Apostle of Pentecost to the South,” to come and preach at the General Assembly of the Church in 1908.¹⁹ It was on Sunday morning, January 12, 1908, that Tomlinson had one of the most wonderful and unique experiences regarding the Spirit baptism.²⁰ “While listening to Gaston Cashwell’s sermon, A.J. had a very dramatic and physical encounter with the Holy Ghost...after slipping off a chair to the floor at Gaston’s feet, A.J.’s body moved as if being examined by a physician as he rolled and tossed back and forth experiencing floods of joy and glory.”²¹ Tomlinson spoke in tongues as the Spirit gave the utterance. He was “carried” to many different parts of the world and saw the awful conditions of the inhabitants and was moved with the vision. He testified that he spoke in ten different languages as he traveled, and shared the special presence and power of God through this experience.²² “Since his own dramatic experience with the Holy Ghost in 1908, the churches he led, Church of God Cleveland, Tennessee, and what became the Church of God of Prophecy, have continued in the classical Pentecostal tradition.”²³ Synan notes, “With this event it was a foregone conclusion that the Church of God would be a part of the growing Pentecostal Movement.”²⁴ “The Church of God indeed began to move like a mighty army across the land. In 1910, some 1,005 members were reported in 27 churches. By 1920, those figures had mushroomed to 14,606 members in 389 congregations.”²⁵

One of the greatest proofs of the Azusa impact on the Church of God Movement is the tremendous racial harmony within the Church of God of Prophecy family. Just as William J. Seymour’s Azusa meetings propagated racial harmony, so has the Church of God of Prophecy been blessed with the Holy Spirit’s touch in the area of race relations. This same racial harmony and synergy has been a hallmark of the Church of God of Prophecy ministry through the life of the movement. It has been said that, “The Church of God of Prophecy may be the most racially integrated Pentecostal church in the world.”²⁶

From the birthing years of 1886 to 1908, the Church of God continued to grow due to the DNA described in the vision A.J. Tomlinson had as he received the baptism of the Holy Spirit, people from many nations needing the Gospel of Christ. The “modus operandi” of the movement was to plant churches in every city, every state, and every nation. This was reinforced convincingly by Tomlinson in the annual Assembly gatherings, as well as by the constant progress seen in this effort. By 1920, the Church had grown to over 14,000 members, spreading to many states and several nations. Cleveland, TN, had become the home for the work, as Tomlinson moved out from the North Carolina mountains to the nearest access point for rail travel and printing. His leadership would continue for more than 25 years as the movement laid down foundations and continued spreading the Gospel. After the

18 Ibid., 85.

19 A.J. Tomlinson, *Last Great Conflict* (Cleveland, TN: White Wing Publishing House, Reprint 1984), 233.

20 Johnson, *Servants of the Spirit*, 87.

21 Ibid.

22 A.J. Tomlinson, *Answering the Call of God; The Marvelous Experiences of A.J. Tomlinson* (Cleveland, TN: White Wing Publishing House, 1973), 10–13.

23 Varlack, *Foundations*, 35.

24 Synan, *Century of the Holy Spirit*, 118.

25 Ibid.

26 Grant Wacker, *Heaven Below: Early Pentecostals and American Culture* (Cambridge, MA: Harvard University Press, 2001), 144.

death of A.J. Tomlinson, his son M.A. Tomlinson was selected to lead and the Church continued to progress, launching such ventures as orphanages nationally and internationally, a Church college, and continuing to reach new harvest fields in both states and nations.

In 1990, M.A. Tomlinson resigned and the Church entered a new era of renewal of vision under the leadership of the Presiding Bishop Billy Murray. He was inspired to tap the former wells of outreach and missions under the theme "Turning to the Harvest." In his ten years of leadership, the Church doubled its worldwide membership with great growth in regions such as Eastern Europe and Africa. Murray also led the Church into a new identity, standing on solid foundations of the Holiness Pentecostal heritage and building understanding for collaboration and fellowship with partners in Pentecost, as well as many evangelical ties. From 1990 until the present, the Church would see her membership and global influence quadruple to well over one million members and over 12,000 preaching points around the world. It is obvious now that this renewing theme led by Murray was aligned with the work of the Spirit at that time. It was during those decades God was fulfilling Acts 2:15–17, pouring out His Spirit on all flesh and preparing for His last days work.

It was also under Murray that the highest leadership of the Church was reformed. Joining the general overseer were general presbyters selected from each continental area of ministry. This eight-man body would form the inspirational leadership team guiding the Church forward under the hand of the Spirit. This shift spread top-level leadership to more than one man, as well as providing leadership expression for the great global membership that had come along in the previous decades. By the year 2010, it would have been hard to find a global ministry with such a diverse and international body of leaders at the top of an organization. This step continued to affirm the DNA from the beginning that there is no race or gender or division in the eyes of Father God among His people. It also reflects the DNA of passion for the nations, the seed sown 100 years before in the Tomlinson vision. Leadership of many races and leadership of women has been a significant mark in the history of the Church of God of Prophecy. There can be no doubt this movement has benefited from the blessing of making space for all that God will call to find expression in ministry.

Today, this "All Nations Church" ministers on every continent and has bodies of believers sharing the faith in more than 130 nations. Ninety percent of her ministry can be found outside the United States with indigenous leaders and close-cultural leaders in the vast majority of those national ministries. The Church of God of Prophecy continues to live out its vision statement, "Reconciling the world to Christ through the power of the Holy Spirit."

LESSON **5**

WHAT NOW?

INTRODUCTION

If you are looking for a church where you can simply be a spectator, then this church is probably not the best choice for you! We believe that serving in this church will not only benefit the entire body but will also be the most fulfilling way of life for you. Our goal is simply this:

“Every member a minister”

With this in mind, our church will have some expectations of you as we move forward.

LESSON CONTENT

1 PERSONAL COMMITMENTS

We ask the following commitments from those who choose to be members of our church. Please read the Scriptures below, and complete each sentence to define those commitments.

A. I will protect the unity of the church by . . .

- _____ (Romans 14:19; 1 Peter 1:22).
- _____ (Ephesians 4:29).
- _____ (Jude 3).
- _____ (Hebrews 13:17).
- _____ (Ephesians 4:31, 32).

B. I will serve in the ministries of the church by . . .

- _____ (1 Peter 4:10).
- _____ (Matthew 28:19, 20).
- _____ (Psalm 96:2–4).

C. I will support the testimony of the church by . . .

- _____ (Hebrews 10:25).
- _____ (Philippians 1:27).
- _____ (Leviticus 27:30; 1 Corinthians 16:2).

D. I will share the responsibility of the church by . . .

- _____ (1 Thessalonians 1:2, 3).
- _____ (Luke 14:23).
- _____ (Romans 15:7).
- _____ (Galatians 6:2).

- _____ (1 Thessalonians 5:11).
- _____ (Mark 16:15).
- _____ (1 Timothy 6:3–5).
- _____ (Hebrews 6:1–3).

2 GROWING IN FAITH

Faith is the foundation of the entire Christian life (Hebrews 11:6).

A. “The just shall live by faith” (Romans 1:17 NKJV).

Nothing can be known or received of God unless we first believe in His existence.

B. What is faith?

Read Hebrews 11:1.

- Faith (noun)—“faith, belief, firm persuasion, assurance, firm conviction, honesty, integrity, faithfulness, truthfulness.”
- Believe (verb)—“to trust in; put faith in; rely on a person, or thing; have a mental persuasion; to entrust, commit; to change or power of.”

C. What is the source of true faith?

The only source of true biblical faith is the Word of God. “Faith cometh by hearing...the Word (Rhema) of God” (Romans 10:4, 16, 17).

- God gives every believer a measure of faith (Romans 12:3–6).
- Faith is like a seed; it has potential to grow.

D. Biblical examples of faith:

- Abraham (Genesis 15:1–6; Genesis 22:1–18)
- Shadrach, Meshach, Abednego (Daniel 3)
- Daniel (Daniel 6)
- Mary (Luke 1:26–38)
- “The Faith Hall of Fame” (Hebrews 11)

3 GROWING IN PRAYER

Prayer is a key to spiritual victory.

A. Why should believers pray?

- _____ (Mark 9:29).
- _____ (Luke 22:39–43).
- _____ (Psalm 62:5–8).

- _____ (Matthew 6:5–13).

B. What is prayer?

- Prayer is spending time in conversation with God—we both speak and listen.
- _____ (2 Chronicles 7:14; Matthew 6:9, 10).
- _____ (Matthew 6:6).

“But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly” (Matthew 6:6).

C. What should be our attitude in prayer?

- _____ (Hebrews 11:6).
- _____ (Mark 11:24; James 1:6–8).
- _____ (1 John 5:14–16).
- _____ (Hebrews 7:25).

D. What are the various types of prayers?

- _____ (Luke 11:5–13; Philippians 4:6)
- _____ (Romans 8:26, 27)
- _____ (1 Corinthians 14:14; Ephesians 6:18; Jude 20)
- _____ (1 Timothy 2:1, 2)
- _____ (Philippians 4:6)

E. Who can be involved in prayer?

- _____ (Matthew 6:5–7)
- _____ (Matthew 18:19, 20)
- _____ (Acts 2:42; 4:24)—When the church comes together, it is scriptural for all to lift up their voices in one accord in prayer, praise, and thanksgiving (Psalms 18:6; 64:1; 66:19).

4 GROWING IN CHRIST

(Spiritual Maturation)

After we make a decision to serve or follow Christ, we are called “His disciples.” What does this mean, exactly?

A. What is discipleship?

- Disciple means “one who adheres to a set of principles or teachings.”
- We adhere to the teachings of Jesus. We are disciples of Christ.
- Discipleship is the lifelong process of following and maturing in Christ.
 - » Discipleship is lifelong. Our growth in Christ should never stop.
 - » Discipleship is a process. It’s not a ten-week study or a class that ends after a certain point. It begins as we turn to Christ and is a process of continually growing in our walk with God.
 - » Discipleship is maturing in Christ. We should be better at following Christ next year than we are today. The fruit of the Spirit should become more and more apparent. Our knowledge of

the Word should grow. Our discernment should become more keen, our tongues less sharp, and our love more full.

B. Christ's Ultimate Command

"Then Jesus said to his disciples, 'Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me will find it'" (Matthew 16:24, 25 NIV).

- **Deny yourself.** Denial of self is not natural in our world. We want what we want, when we want it. But Christ implores us to put others ahead of ourselves and mute our fleshly desires. The Greatest Commandment reminds us to love the Lord and love our neighbors (Matthew 22:36–40).
- **Take up your cross.** What does it mean to take up your cross? To understand, we must look to the life of Jesus, who gave us the ultimate example. The cross was not a pleasant experience, but it was one Christ was called to. Each of us are called to participate in the sufferings of Christ (Philippians 3:10; 1 Peter 4:13; Romans 8:17). Serving Christ won't always be filled with good times and easy responsibilities. There will be difficult times as we participate in the sufferings of Christ. But the worst days with Christ are far better than the best days without Christ.
- **Follow me.** Jesus said, "Follow Me." The question we must ask is, "Where did Jesus go?" The ultimate answer is to death, as He hung on a cross for you and for me. We, too, must follow Christ to our deaths, not physically, but spiritually (Galatians 2:20). We must die to our sinful ways, our selfishness, and our pride. We must yield our desires to His. We must serve Him wholeheartedly, rather than ourselves. But the beauty of all this is that when we die to ourselves, we get to live for Christ, both now and eternally, as we participate also in His resurrection (Philippians 3:10, 11). There can be no better or more fulfilling way of life than this.

C. The Spiritual Disciplines

- Prayer
- Fasting
- Bible Study
- Others

CONCLUSION

Spend some time in prayer with the participants at the close of this lesson. Pray for holiness and righteousness to begin here and now. Pray for spiritual gifts to be unleashed. Pray for new avenues of ministry to open. Pray for divine provision and satisfaction. Pray for God's will to be done in each life as this new journey begins.

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ADDITIONAL RESOURCES

SPIRITUAL GIFTS INVENTORY

A. Instructions:

1. There are a total of 110 statements below. Please indicate whether you **Strongly Agree, Agree Somewhat, are Undecided, Disagree Somewhat, or Completely Disagree** with each question.
2. Transfer your answers to the profile sheet at the end of this document.
3. Total your scores for each of the gifts. Each gift will have a score between ZERO and TWENTY.
4. Order the gifts in descending order of score. Higher scores indicate your more dominant gifts.

B. Please use the following selections for your answers:

- 4–Strongly Agree
- 3–Agree Somewhat
- 2–Undecided
- 1–Disagree Somewhat
- 0–Completely Disagree

- ___ (1) People seem to be willing to follow my leadership without much resistance.
- ___ (2) I like to proclaim God's Word to fellow Christians.
- ___ (3) It is a joy for me to proclaim God's plan of salvation to unchurched people.
- ___ (4) It is enjoyable to have the responsibility of leading other people in their spiritual life.
- ___ (5) I'm excited by helping people discover important truths in the Scriptures.
- ___ (6) I have special joy singing praises to God either alone or with other people.
- ___ (7) It is enjoyable to motivate people to a higher spiritual commitment.
- ___ (8) People with spiritual problems seem to come to me for advice and counsel.
- ___ (9) I received excellent grades in school.
- ___ (10) There is great joy in doing little jobs around the church.
- ___ (11) I look for opportunities to assist people in their work.
- ___ (12) There is great joy in leading people to accomplish group goals.
- ___ (13) I like to organize people for more effective ministry.
- ___ (14) There is great satisfaction in giving large amounts of money for the Lord's work.
- ___ (15) I feel great compassion for the problems of others.
- ___ (16) It seems easy to perceive whether a person is honest or dishonest.
- ___ (17) I am ready to try the impossible because I have a great trust in God.
- ___ (18) There is great joy in having people in my home.
- ___ (19) I find that the repair and maintenance of things in my environment come easily to me.
- ___ (20) I seem to recognize prayer needs before others.
- ___ (21) I enjoy the opportunity to pray with and for a person who is physically ill that they may be made well.
- ___ (22) I adapt easily in a culture different from mine.
- ___ (23) I feel a sense of authority in my relationship to the group.
- ___ (24) I like to proclaim the Word of God to comfort others.
- ___ (25) I seem able to determine when the Spirit has prepared a person to receive Jesus Christ.

- ___ (26) It is exciting to provide spiritual leadership for a congregation.
- ___ (27) Teaching a Bible class is one of the most enjoyable things I do (or could do) in the church.
- ___ (28) God has given me the ability to play a musical instrument, and I enjoy it.
- ___ (29) It is a joy to give encouragement to people who are discouraged.
- ___ (30) I enjoy providing solutions to difficult problems in life.
- ___ (31) It seems easy to learn difficult truths.
- ___ (32) I enjoy doing routine tasks for the glory of God.
- ___ (33) I enjoy helping with the emergency tasks around the church.
- ___ (34) People seem to enjoy following me in doing an important task.
- ___ (35) There is joy in making important decisions.
- ___ (36) I find real joy in giving a generous portion of my money to the Lord.
- ___ (37) Visiting people in retirement homes gives me great satisfaction.
- ___ (38) I seem to know very quickly whether something is right or wrong.
- ___ (39) When things seem impossible, I'm ready to move forward.
- ___ (40) I do not feel uncomfortable when people drop in unexpectedly.
- ___ (41) I have enjoyed creating various kinds of arts and/or crafts.
- ___ (42) Prayer is one of my favorite spiritual exercises.
- ___ (43) I have prayed for an emotionally ill person and seen the person get better.
- ___ (44) It is easy for me to move into a new community and make friends.
- ___ (45) I have little fear in leading people where God wants them to go.
- ___ (46) I enjoy relating and sharing God's Word to the issues of the day.
- ___ (47) I feel a burden to share the Gospel with people.
- ___ (48) I like to assist people with their spiritual problems.
- ___ (49) It seems that people learn when I teach them.
- ___ (50) I have enjoyed being involved with church, school, and/or local musical productions.
- ___ (51) I like to encourage inactive church members to become involved Christians again.
- ___ (52) It seems that people generally follow my advice.
- ___ (53) I am able to understand difficult portions of God's Word.
- ___ (54) I receive great satisfaction in doing small or trivial tasks in church.
- ___ (55) I desire to do the tasks which will free others for important ministry.
- ___ (56) It is more effective to delegate a task to someone else rather than to do it myself.
- ___ (57) I enjoy the responsibility for the achievement of group goals.
- ___ (58) I appreciate the opportunity to financially support a critical situation.
- ___ (59) I sense joy in comforting people in difficult situations.
- ___ (60) The difference between truth and error is easily perceived by me.
- ___ (61) I am often ready to believe God will lead us through a situation when others feel it is impossible.
- ___ (62) People seem to feel very comfortable in my home.
- ___ (63) I like to create things with my hands.
- ___ (64) God consistently answers my prayers in tangible ways.
- ___ (65) I have visited a person who was sick, prayed that God would make them physically whole, and the person got better.
- ___ (66) I am able to relate well to Christians of different locations or cultures.
- ___ (67) I appreciate the opportunity to proclaim God's Word to others.

- ___ (68) It is important for me to speak God's Word of warning and judgment in the world today.
- ___ (69) It is a joy to share what Jesus means to me with an unchurched neighbor.
- ___ (70) People like to bring their troubles and concerns to me because they feel I care.
- ___ (71) One of the joys of my ministry is training people to be more effective Christians.
- ___ (72) I feel secure in the fact that my musical ability will be of benefit to other people with whom I come in contact.
- ___ (73) People who are feeling perplexed often come to me for encouragement and comfort.
- ___ (74) I feel that I have a special insight in selecting the best alternative in a difficult situation.
- ___ (75) I have a clear understanding of biblical doctrines (teachings).
- ___ (76) I find more satisfaction in doing a job rather than finding someone else to do it.
- ___ (77) I enjoy helping other people bear their burdens.
- ___ (78) It is a thrill to inspire others to greater involvement in church work.
- ___ (79) The development of effective plans for church ministry gives me great satisfaction.
- ___ (80) It is a joy to see how much money I can give to the Lord.
- ___ (81) I enjoy ministering to a person who is sick in the hospital.
- ___ (82) I can judge well between the truthfulness and error of a given theological statement.
- ___ (83) People seem to view me as one who believes everything is possible.
- ___ (84) When missionaries come to our church I (would) like to have them come to my home.
- ___ (85) I see that the results of my working with various objects in God's creation help to improve and beautify that which other people have not seen or developed.
- ___ (86) I faithfully pray for others recognizing that their effectiveness and total well-being depends on God's answer to prayers.
- ___ (87) I like to participate in ministry to the physically or emotionally ill and pray for their recovery.
- ___ (88) The thought of beginning a new church in a new community is exciting to me.
- ___ (89) I enjoy training workers in the congregation.
- ___ (90) In a Bible class, it seems essential to share God's Word even if it irritates others.
- ___ (91) I feel a deep concern for the unreached people in my community.
- ___ (92) I enjoy a close relationship with people in a one-on-one situation.
- ___ (93) It is easy to organize materials for teaching a Bible class.
- ___ (94) Leading others in singing songs of praise to God or for pure enjoyment is personally satisfying.
- ___ (95) I would rather call on a delinquent family in my church than an unchurched family.
- ___ (96) I have a strong sense of confidence in my solutions to problems.
- ___ (97) It is an exciting challenge to read and study a difficult book of the Bible.
- ___ (98) I like to do things without attracting much attention.
- ___ (99) If a family is facing a serious crisis, I enjoy the opportunity to help them.
- ___ (100) There is great satisfaction in having others follow me in performing a task.
- ___ (101) I would rather make decisions for the group than persuade them to reach the same decision.
- ___ (102) I can give sacrificially because I know that God will meet my needs.
- ___ (103) It is a special satisfaction to visit people who are confined to their homes.
- ___ (104) I often seek the motives of a person and look beneath the words.
- ___ (105) When people are discouraged, I enjoy giving them a positive vision.
- ___ (106) People seem to enjoy coming to my house.

- ___ (107) There is pleasure in drawing, designing, and/or painting various objects.
- ___ (108) I find myself praying when I possibly should be doing other things.
- ___ (109) I feel strongly that my prayers for a sick person affect wholeness for that person.
- ___ (110) More than most, I have a strong desire to see all people of other communities and countries won to the Lord.

The Discovery Tool Profile Sheet

Transfer your scores for each question into the table below and on the following page, then compute the sum of each row.

PLEASE NOTE! The numbers on this sheet go VERTICALLY, in sequential order. To score questions 1, 23, 45, 67, and 89, add them together horizontally, giving you a grand total for the gift of Apostle. Continue this scoring through missionary gift at the bottom of the table. This provides your score for each gift.

1. Apostle	1___	23___	45___	67___	89___	=___
2. Prophet	2___	24___	46___	68___	90___	=___
3. Evangelist	3___	25___	47___	69___	91___	=___
4. Pastor	4___	26___	48___	70___	92___	=___
5. Teacher	5___	27___	49___	71___	93___	=___
6. Music	6___	28___	50___	72___	94___	=___
7. Exhortation	7___	29___	51___	73___	95___	=___
8. Wisdom	8___	30___	52___	74___	96___	=___
9. Knowledge	9___	31___	53___	75___	97___	=___
10. Serving	10___	32___	54___	76___	98___	=___
11. Helps	11___	33___	55___	77___	99___	=___
12. Leadership	12___	34___	56___	78___	100___	=___
13. Administration	13___	35___	57___	79___	101___	=___
14. Giving	14___	36___	58___	80___	102___	=___

15. Mercy	15___	37___	59___	81___	103___	=___
16. Discernment	16___	38___	60___	82___	104___	=___
17. Faith	17___	39___	61___	83___	105___	=___
18. Hospitality	18___	40___	62___	84___	106___	=___
19. Craftsmanship	19___	41___	63___	85___	107___	=___
20. Intercession	20___	42___	64___	86___	108___	=___
21. Healing	21___	43___	65___	87___	109___	=___
22. Missionary	22___	44___	66___	88___	110___	=___

Name _____

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COMMITMENT FORM

Today's Date: ____/____/____ Name: _____

Mailing Address: _____

Home Phone: _____ Cell Phone: _____

Email: _____ Birth Date: ____/____/____

Marital Status (check a box): Single Married Divorced Widow

Please check the following spiritual experiences that apply to you.

Saved Sanctified Baptized with the Holy Spirit Baptized in Water

Are you currently a member of any other congregation? _____

If yes, where? _____

YES! I want to become a member of the (_____). I have completed the membership course, and I am willing to take the covenant below in the presence of the congregation. I make a commitment to support my local church to the best of my ability in the areas outlined in this membership course.

"Will you sincerely promise in the presence of God and these witnesses that you will . . .

- Accept the Bible as the Word of God;
- Believe and practice its teachings, rightly divided, the New Testament as your rule of faith and practice, government, and discipline; and
- Walk in the light to the best of your knowledge and ability?"

Signature: _____ Date: ____/____/____

(Note: Please remove this completed commitment page from this manual and give to the pastor.)

STATEMENT OF MEMBERSHIP

The following is to be used to take in new members.

PASTOR SAYS:

Please place your hand on the Bible and respond with "I will" to the following question:

"Will you sincerely promise in the presence of God and these witnesses that you will

- Accept the Bible as the Word of God;
- Believe and practice its teachings, rightly divided, the New Testament as your rule of faith and practice, government, and discipline; and
- Walk in the light to the best of your knowledge and ability?"

ABOUT ME

Name: _____

Age: _____

Birthday: ____/____/____

Male Female

Married Single

Do you have children? Yes No

If yes, please list their names and ages.

Address: _____

Best phone # to reach you: _____

Do you prefer a text or a phone call? Text Phone Call

Email: _____

Emergency contact and relationship to you:



**MEMBERSHIP
MATTERS**