



THE JOURNAL OF THE 100TH
**INTERNATIONAL
ASSEMBLY**

INCLUDING THE
ASSEMBLY BUSINESS MINUTES



Church of God of Prophecy
JOURNAL

of the
100th International Assembly
July 18–22, 2018

MANAGEMENT

Sam N. Clements: General Overseer

Tim Coalter: North America

Clayton Endecott: Europe/CIS/Middle East

Benjamin Feliz: Mexico/Central America/
Spanish-speaking Caribbean

Clayton Martin: Caribbean/Atlantic Ocean Islands

Stephen Masilela: Africa

Tim McCaleb: Asia/Australia/Oceania

Gabriel E. Vidal: South America

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100th International Assembly Journal

Including the Assembly Business Minutes

Assembly Planning and Management Team	7
Section One: Pre-Assembly Activities	9
The International Presbytery Meeting	10
Section Two: 100th International Assembly Business Minutes ..	15
Wednesday Morning, July 18, 2018.....	16
Section Three: 100th International Assembly.....	21
WEDNESDAY EVENING, July 18.....	22
THURSDAY MORNING, July 19.....	22
THURSDAY EVENING, July 19.....	24
FRIDAY MORNING, July 20	25
General Overseer’s Biennial Address.....	26
FRIDAY EVENING, July 20	35
SATURDAY MORNING, July 21	36
SATURDAY EVENING, July 21	38
SUNDAY MORNING, July 22	40
Appointments	45
Section Four: Reports of Committees	53
Section Five: Financial Reports.....	97
Section Six: Reports of International Presbyters/Appointees....	113
General Presbyters’ Reports:	
Tim Coalter.....	114
Clayton Endecott.....	116
Ben Feliz.....	119
Stephen Masilela.....	121
Clayton Martin.....	122

Tim McCaleb	124
Gabriel Vidal	127
Finance and Administration	128
Global Missions Ministries.....	131
Leadership Development and Discipleship:	
Brian Sutton	135
CBL/Church Historian.....	138
CBL - Mark Menke.....	139
CBL - Elias Rodriguez	141
Children's Ministries	143
Youth Ministries.....	147
Accredited Ministry Development	149
Section Seven: Important Information and General Statistics ••	155
Deeds for Church Property	156
Warranty Deed	157
Charter	158
Amended Bylaws	161
World Must Be Evangelized	165
Local Church Officers and Leaders	166
Business Meetings	167
Duties of Overseers	167
Obligation for Membership in the Church of God of Prophecy•	168
Biblical Principles, Beliefs, and Practices of the	
Church of God of Prophecy.....	169
Assembly Offerings	184
Statistical Information: Members/Churches/Ministers	185
Church of God of Prophecy International Offices, Committees,	
Trustees, Corporation, and Boards.....	185
Directory of 2018–2020 International Appointments	186
Ministers Retiring/Rotating	196
Bishops Ordained.....	196
Deceased Ministers	198
Minister's Monthly Report to Overseer	201

Assembly Task Force

100th International Assembly

General Overseer
Bishop Sam N. Clements

Assembly Task Force Chairman
Paul Holt

Planning & Operations
Budget & Finance
Site Selection
Space Allocation
Task Force Oversight

**Assembly Liaison to the
General Overseer**
Shaun McKinley

Programming
Production
Stage Operations
Assembly Business Procedures
IP Meeting Coordination

Division One
Joshua Lynn

Liaison to the ATF Chairman
On-site Coordination
Parking
Transportation
Ushers/Security

Division Two
Eddie Hartman

Housing
Registration
Move
On-site Coordination (Zone 1)

Division Three
Mike Schalk

Sponsorships
Health & Emergency
Handicap Services
Nursery
On-site Coordination (Zone 2)

Division Four
John Payne

Audio/Video Operations
Lighting
Stage Setup
Decorating

Division Five
Mike Luthle

Projection
Webcasting
Mobile App
General IT Needs
Assembly Website

Division Six
Michael Hernandez

Interpreters
Interpretation Setup
Translation
ATF Clerk

Division Seven
DeWayne Hamby

Clerks
Promotion & Marketing
Photography
Social Media
Printed Program
Signage

Division Eight
Gene Browning

White Wing Bookstore
Exhibitors
CD/DVD Duplication & Sales
Decorating (Exhibit Hall)
Security (Exhibit Hall)

TEAM ADVISORS/HOST OVERSEERS: E.C. McKinley Ebli de la Rosa
Hospitality Usher/Greeter Recruitment



SECTION 1

PRE-ASSEMBLY ACTIVITIES

100TH INTERNATIONAL ASSEMBLY 2018

INTERNATIONAL PRESBYTERY MEETING

MINISTRY TRAINING CENTER • CLEVELAND, TENNESSEE

SATURDAY, JULY 14, 2018

Bishop Sam N. Clements, general overseer, welcomed the presbytery and offered opening instructions. He also asked each general presbyter to verify that their ministers were up to date in tithing in order to have a voice in the meeting and all presbyters confirmed their ministers were.

“We have been praying for a mighty outpouring,” Bishop Clements said. “I have been praying for wisdom and knowledge. I have been praying for you every day. Because God is faithful, we will have a wonderful Assembly.”

Bishop Jefferey Davis, state overseer of North Carolina, led the group in singing “Great Is Thy Faithfulness.”

Bishop Levi Clarke, overseer of Mid-Atlantic Region and chairman of the Evaluation Board, explained the process for evaluating the five general presbyters—Bishops Ben Feliz, Clayton Endecott, Clayton Martin, Gabriel Vidal, and Tim Coalter—who were evaluated. Bishop Clements also asked for the questionnaire to be simplified in the future. Bishop E.C. McKinley, secretary of the Evaluation Board, gave a brief history of the process since its inception in 1994. Tweaking was made in 2016. Bishop Davis shared the communication method of the evaluation process, including teleconferencing, postal mail, faxes, email, etc.

Bishops Clayton Martin’s and Ben Feliz’s evaluations were discussed and confirmed before dismissing for lunch.

During the afternoon session, Bishop Feliz began the session by singing “He Is Lord,” and shared videos and statistics from Central America. “This growth takes place in a very violent, dangerous environment,” he said. “People in these areas need prayer.” He read from the book, *In the Name of Jesus* by Henry Nouwen, and shared about the “temptation to be spectacular.”

“We have something that Hollywood cannot produce,” he said. “We have something that can fill the void in the human heart. You cannot produce spiritual fruit with technology, LED screens, or expensive pianos. There is no substitution for the glory of God.”

The Evaluation Board led a discussion on the evaluations of Bishop Clayton Endecott, general presbyter of Europe, CIS, and the Middle East,

and Bishop Tim Coalter, general presbyter of North America. Both were confirmed for four more years each.

The Biblical Doctrine and Polity committee, with Bishop Phil Pruitt as chairman, presented their report to the group in sections. The presbytery asked questions and provided feedback for the report, which would be presented to the Assembly during the business session.

Following the discussion, the International Presbytery Evaluation Board presented their report on the evaluation of Bishop Gabriel Vidal, general presbyter of South America, who was confirmed to serve an additional four years. Bishop Clarke made closing comments as the presbytery showed appreciation to the affirmed presbyters and the Evaluation Board.

SUNDAY, JULY 15, 2018

Bishop Clements opened the session and introduced Bishop Clayton Martin, general presbyter for the Caribbean and Atlantic Ocean Islands, who gave a word on leadership development.

“The theme ‘Cover the Earth’ being used for this International Assembly reminds us leaders of our big unavoidable assignment,” he said. “God has all authority and the Bible is His Word. Here is a call for Christian leaders to be life-long learners and to be intentional (deliberate) in efforts to secure spiritual formation and spiritual maturity of the people in our care. Leader of leaders, we have a vital ministry that needs our attention.”

Bishop Scott Gillum, chairman of the Finance and Stewardship committee, thanked the presbyters for their prayers during his illness and recent family losses, including his sister Genise. He introduced the committee members Bishops Rupert Neblett, Daniel A. Felipe, George McLaughlin, and Clint Knowles. The committee then discussed the F&S report that would be presented to the Assembly and took questions and input from the presbytery.

Bishop Paul Holt, executive director of Finance and Administration for the International Offices, gave a report on the various COGOP-owned properties as well as an update on the Assembly Expense Offering. He discussed in detail the many renovations at the International Offices building in anticipation for the Assembly, including the addition of the Ministry Training Center.

The Leadership Development and Discipleship department, led by Bishop Brian Sutton, executive director, and including Kirk Rising, Youth Ministries director; Kathy Creasy, Children’s Ministries director; and Shaun McKinley, Accredited Ministry Development director, then gave a presentation on each of their respective ministries.

Phil Thompson of Men and Women of Action, a local relief agency, gave a presentation on his ministry, which includes disaster relief, stateside missions, international missions, celebration events, and discipleship.

Bishop Stephen Masilela, general presbyter of Africa, gave an inspirational word on missions, saying, “Every member of the Church should be a missionary. Our God is a missionary God. We are directed by the Holy Spirit and we follow Him as He leads us into the harvest field.”

Bishop Coalter, general presbyter of North America, spoke on strategic partnerships, which included Global Outreach Day, happening in May. Werner Nachtigal spoke to the group via the Internet. The Jesus Film Project, Multiplication Network Ministries, International Cooperating Ministries, educational partnerships, the Pentecostal Charismatic Churches of North America, and Haiti orphanage partnership were also discussed as well as a legal partnership with the Lentz Law Group. Bishop Tim McCaleb, general presbyter of Asia, Australia, and Oceania also gave a report on his area of supervision.

The Corporate Board also selected Bishop Clayton Martin as new vice chair, and Bishop Gabriel Vidal as second vice chair. Bishop Clements asked for additional work to be done by the BDP for the evaluation process. The motion was accepted. The group was also asked for permission to change the name of the board from General Trustees to Board of Directors to make it easier for legal purposes. It was accepted.

Bishop Wallace Pratt, overseer of Idaho, Oregon, Utah, and Navajo Nation shared an update on the organization of the first church in the Navajo nation.

MONDAY, JULY 16, 2018

Bishop Clements opened the session with a song, “Sweet, Sweet Spirit,” along with prayer and praise. Bishop Vidal gave a report on South America, which now includes 1,583 churches with 313 new churches.

Bishop Holt gave a presentation on the core value of stewardship. He spoke about personal stewardship, using Philippians 4:19 and giving a plan of action to live according to biblical stewardship: “Repent, Stop Using Consumer Credit, Make a Cash Flow Plan, Tithe and Give, Sell Stuff, Earn More, Cut Back, Start an Emergency Fund of \$10,000, Pay Off Bills, and Watch God Work.”

Cindy Iglitzen-Socianu of Israel Advantage Tours gave a presentation about the upcoming trip to the Holy Land led by Bishop and Sister Clements on November 12–27, 2019, followed by Bishop Holt with the Financial Compliance report.

The new International Presbyter Evaluation Board was selected, which included Bishops Tim Harper, Leroy Greenaway, Franklyn Ferguson, Nonito Que, Jose Rivera, and Michael Wilson.

Bishop Endecott gave a report on Europe, CIS, and the Middle East, including the introduction of three new overseers. He then led a time of footwashing and communion for the group.

“This is a time to personally experience God,” he said. “A time to renew.”

The session ended with the presbytery receiving communion and washing each other’s feet.



SECTION 2

100TH INTERNATIONAL
ASSEMBLY BUSINESS
MINUTES

ASSEMBLY JOURNAL

WEDNESDAY, JULY 18, 2018 • CHATTANOOGA, TENNESSEE

ONE HUNDREDTH INTERNATIONAL ASSEMBLY OF THE CHURCH OF GOD OF PROPHECY BUSINESS SESSION

The Wednesday morning business meeting of the 100th International Assembly convened at 10:00 a.m. following music by the Assembly Worship Team, led by Dianne Cassell, and prayer led by Bishop Stephen Masilela and Bishop Ben Feliz, general presbyters of Africa and Mexico, Central America, and the Spanish-speaking Caribbean, respectively. Greetings had been offered by the host overseers, Tennessee Overseer Bishop E.C. McKinley, and Bishop Ebli de la Rosa, regional overseer of Spanish Southeast.

Assembly Business Moderator, Bishop Sam N. Clements, general overseer, addressed the delegates with a welcome and praise for the momentous turnout (7,000 persons) at Fields of the Wood the previous day. He also gave an exhortation to welcome Jesus Christ into the proceedings.

After another song by the Worship Team, Bishop Clements (hereafter referred to as the Moderator) called for the wives of the general presbyters to join their husbands on stage. He proceeded to present the general presbyters who had been reaffirmed, Bishop Tim Coalter to North America, Bishop Clayton Martin to the Caribbean and Atlantic Ocean Islands, Bishop Gabriel Vidal to South America, Bishop Ben Feliz to Mexico, Central America, and the Spanish-speaking Caribbean, and Bishop Clayton Endecott to Europe, CIS, and the Middle East. The Moderator exhorted the delegates to stand to show support for the decision of the International Presbytery to reaffirm these general presbyters, who along with Bishop Stephen Masilela (Africa) and Bishop Tim McCaleb (Asia, Australia, and Oceania) serve the global church with General Overseer Sam N. Clements.

The Moderator called the business session to order at 10:17 a.m. and called for the Finance Director's Report, which was read by Bishop Paul Holt, executive director of Finance and Administration. Bishop Holt called for the audit committee: Nathaniel Beneby, Paulette Wilbanks, Rupert Neblett, Llewellyn Graham, and Jeffery Davis as they had requested to stand with him as he read his report.

After reading the report, Bishop Holt called for members of the auditing firm, Capin Crouse, to come to the podium. Lee Parker of Capin Crouse addressed the delegates after introducing team members Dan Campbell and Rachel McMichael who accompanied him. Dan Campbell gave a brief greeting after which Mr. Parker reported the audit procedures were complete and promised to submit the report forthwith.

Paul Holt called for Nevine Hensley, Financial Services director, to read the Statement of Financial Position, Statement of Activities, Expenses by Program, Expenses by Nature, as well as the Member and Church Contributions, and GP Budget Funding reports. Following this, Bishop Holt concluded the reading of Finance and Administration reports by stating, "This report is respectfully submitted."

The Moderator returned to the podium and commended the Finance and Administration department. He instructed the delegates who wished to address the Assembly with questions to come to the microphones located in the aisles. There were no questions, so he called for a motion that the reports be accepted as read. Bishop Ted Fortenberry made the motion. Bishop Robert Hyatt, seconded. The Moderator asked the delegates to stand if they were in favor and then announced the motion to accept the report was passed.

The Moderator called for the Corporate Board (formerly called the Administrative Committee). Bishop Paul Holt read that report. At 10:35, the Moderator called for a motion to accept. Barron Brown made the motion and Sterling Moss seconded.

The Moderator called for Bishop Scott Gillum to present the Finance and Stewardship Committee Report. Bishop Gillum read the opening remarks. Ryan Napalo read the next section and Clint Knowles read the Global Disaster Response section. Paulette Wilbanks read the first half of the Compensation Policy section and Rupert Neblett read the remainder. Nathaniel Beneby read the Former Tomlinson College Campus Property section. George McLaughlin read the Consideration to Offset the International Assembly Expense section. Daniel Felipe read Commendations and Closing Remarks.

The Moderator asked the delegates to give the committee a hand and called for anyone with a question to come to the mic.

Questions concerning the purchase price and the extensions to the sale of the Tomlinson property were asked and answered. A delegate expressed disappointment that the Virgin Islands was not mentioned in the Disaster

Report. Bishop Gillum assured the delegates that all funds earmarked for the Caribbean will be distributed to all of those nations affected. More than one delegate expressed concern about the number of offerings being asked of the local churches. Bishop Gillum stated that giving was not mandated.

The Moderator clarified that the offering for Assembly Expense was to be given as an act of worship. The monies predominately enable our overseers from other nations to attend the Assembly.

A question was asked about an additional appraisal being done for the Tomlinson property. Bishop Holt answered there was no plan to do that.

The Moderator called for a motion to accept the report as read. David Orosco of Paraguay made the motion and Warren Barfield seconded it. The Moderator declared the report accepted.

Business closed at 11:45 a.m. to reconvene in the afternoon.

At 2:00 p.m., a concert was held that was enjoyed by everyone. At 3:30 p.m., Bishop Sam N. Clements, general overseer, (hereafter referred to as Moderator) reconvened the business session. He called for the reading of the Biblical Doctrine and Polity Committee (BDP) report.

Bishop Philip Pruitt opened the BDP session. He introduced the committee: James Kolawole, Nelson Torres, Elias Rodriguez, Tim Harper, Delroy Hall, and Sonia Martin. Bishop Pruitt read the first section of the report. The Moderator asked if there were any questions. There were questions concerning the use of the word diversity in the report. The Moderator called for Bishop Pruitt to answer, who assured the delegate there was no ulterior motive and the word was appropriate to use. The Moderator called for a motion to accept. Solomon Estrada made the motion and Jerry Albin seconded. The Moderator called for confirmation from the Assembly, asking for the delegates to signify approval with an aye or stand if opposed. The motion to accept the report was carried. The expressions from the field were displayed on the screen.

Bishop Tim Harper read the section of the report concerning the office of deacons. The Moderator indicated the acceptance of this report was 92.7 percent on the field and called for those in favor to raise their hands and those opposed to offer the same sign. The report was approved.

Bishop Delroy Hall read the portion entitled Provisional Lay Pastors. After noting the figures on the screen indicated 92 percent acceptance by the field, the Moderator called for the delegates to raise their hands to show they accepted the report as read. He remarked it was an overwhelming majority and confirmed the section as passed.

Sonia Martin read the section of the report, Hierarchical Government. The Moderator remarked that the figures being shown on the screen showed 95.4 percent acceptance on the field. Called for an all in favor vote by raised hand. One delegate stood to ask for clarification concerning consulting with the local church and Elias Rodriguez read the definition. The Moderator asked for objections and seeing none, declared the section of the report passed.

Elias Rodriguez read the section of the report concerning footwashing. A delegate questioned whether footwashing cleansed sin. The Moderator verified that it does not. There were several delegates who expressed concern over a quote by an author in the report. It was voted on and passed to leave section 20 for explanation at another time while passing the rest of the report. The Moderator admonished the pastors to continue practicing footwashing as biblical and to never disregard it. With there being no further discussion or objection, the Moderator adjourned the session at 5:15 p.m.



SECTION 3

100TH INTERNATIONAL
ASSEMBLY JOURNAL

100TH INTERNATIONAL ASSEMBLY JOURNAL

WEDNESDAY EVENING, JULY 18, 2018

The Wednesday evening session of the 100th International Assembly began at 6:30 p.m. with a 30-minute musical concert by the World-Famous Bahama Brass Band. Afterward, a drama was portrayed in which Church Historian Bishop Adrian L. Varlack, Sr. recounted the details of the first Assembly to four young leaders on stage with him while actors portraying the 21 original delegates reenacted that gathering. The drama segued into the Parade of Nations, moderated by Dr. Cathy Payne. New nations Suriname, Harambe Island, Nauru Island, and the Navajo Nation marched with their flags.

Bishop Rupert Neblett, national overseer of Panama, received the offering with General Presbyter of Mexico, Central America, and the Spanish-speaking Caribbean Bishop Benjamin Feliz translating. Special music was presented by Jacqueline Chavez of Oklahoma City, Oklahoma, followed by a video giving thanks for the donations that were given this year for disaster relief.

The Assembly Worship Team, under the direction of Diane Cassell, USA Northeast Region, sang three songs: “Lion and the Lamb,” “Be Lifted,” and “There’s Just Something About that Name.”

General Overseer Bishop Sam N. Clements encouraged the Assembly delegates to feel free to worship the Lord. He thanked the worship team. He requested prayer for Oma Lee Murray, widow of former General Overseer Billy Murray. Bishop Clements introduced Dr. Cathy Payne, Global Missions Ministries coordinator for the International Church of God of Prophecy, who delivered the evening message. The evening service ended with a time of prayer at the altar.

THURSDAY, JULY 19, 2018

THURSDAY MORNING

At 9:00 a.m., a morning prayer time was moderated by Bishop Stephen Masilela, general presbyter of Africa. The Assembly Worship Team, directed by Diane Cassell, sang “My Hope is Built,” “Way Maker,” and “Release Your Power (Let Your Presence Fall)” interspersed with times of prayer. Bishop Masilela introduced Bishop Gabriel Vidal, general presbyter of South America, who addressed the delegates, and announced that the bishop ordination service was about to begin. He called for the candidates for ordination to come.

General Overseer Bishop Sam N. Clements announced that Bishop Clayton Endecott, general presbyter for Europe, CIS, and the Middle East, would be directing the ordination for bishops in his area. Bishop Endecott and the presiding bishops from each candidate's region prayed for and laid hands on the candidates. The newly-ordained bishops were asked by Bishop Clements to stand for pictures and to exit the stage.

Bishop Clements then called for North America General Presbyter Tim Coalter to direct ordination for North America candidates. A new group was called eight times. A total of 58 bishops were ordained by the laying on of hands. Bishop Clements gave praise to God for answering the prayer for revival in North America.

Bishop Clements called for the South America candidates, saying this would be the largest group of bishops ordained from South America in COGOP history. He charged them, "Be thou faithful unto death. Be an example to all believers. Lead with integrity. Lead by example. Be anointed to be a bishop." The candidates knelt as South America General Presbyter Gabriel Vidal and the South America overseers prayed for them.

Bishop Clements addressed the Assembly delegates. "God is raising up anointed people to fulfill the great commission and plant churches." He then led "Great is Thy Faithfulness" with the Assembly Worship Team. He admonished the delegates, "If God has been faithful to you stand and give Him a praise. In this Assembly we have been breaking attendance and giving records, because you love Jesus and you are faithful in all things. The total number of people who have been ordained may be another record. Give praise to the Lord!"

Bishop Clayton Endecott asked the newly ordained Europe/CIS/Middle East bishops to stand. "These bishops are an answer to our prayers. We prayed for miracles and God sent you. We send you forth in the breath of the Father. He will use you to do mighty things."

Bishop Tim Coalter asked the newly-ordained North America bishops to stand. "When you left this platform, you received a towel. Drape it over your forearm and lift it high. I commission you to serve this Church in the power of the Spirit. In the name of the Father, the Son, and the Holy Spirit. Amen."

Bishop Gabriel Vidal commissioned bishops from South America in Spanish. He spoke about the holy anointing oil which was used to anoint Old Testament priests. "What happened today shall be holy for you and us. This is important, what we did this morning." He charged the new bishops to see themselves as servants. He introduced Bishop Rafael Alvino, South America Continental Harvest Coordinator. Bishop Vidal said, "Something interesting

is happening in Peru; 236 new churches have been planted in the last year. It is a record in the COGOP. We had 10,000 people at the Peru national convention. The COGOP signs in front of the churches are in big letters!”

A leadership presentation was delivered by Bishop Alvino translated by Bishop Ernesto Velasco, pastor of Centro Cristiano Amor, Fe y Esperanza Church, Greensboro, North Carolina.

THURSDAY AFTERNOON

2:00 p.m. Session One workshops were offered in various meeting rooms.

3:30 p.m. Session Two workshops were offered in various meeting rooms.

THURSDAY EVENING

At 6:30 p.m., a musical concert was performed by the World-Famous Bahama Brass Band. Videos were played in which Darren Schalk interviewed Dr. Cathy Payne and DeWayne Hamby. A second installment of the drama, *Remember These Things*, was offered in a video introduced by Bishop Adrian L. Varlack, Sr.

Bishop Clayton Endecott, general presbyter of Europe, CIS, and the Middle East commended the Bahama Brass Band for their faithfulness and ministry to the Church.

Worship by the Assembly Worship Team followed, led by Diane Cassell. They sang “Jesus Be the Center.”

Next was an introduction of the fraternal delegates in attendance by General Presbyter of Europe, CIS, and the Middle East Bishop Clayton Endecott. Those he recognized included:

COGOP General Overseer Bishop Sam N. Clements and his wife, Linda
 Former COGOP General Overseer Fred Fisher and his wife, Betty
 Former COGOP General Overseer Randy Howard
 Director of the International Pentecostal Holiness Church Archives and
 Research Center Dr. Harold Hunter and his wife, Sondra
 Author, physician, and minister, Dr. Tom Renfro, and his wife, Sid
 Multiplication Network vice president and author Gary Teja
Grasshopper Myth author Karl Vaters

Former Church of God General Overseer Dr. Mark Williams and his wife, Sandra Kay

There was a fraternal delegate greeting from Church of God Third General Assistant Overseer Dr. David Ramirez, who was in attendance with his wife, Fernanda. Dr. Ramirez expressed that he felt at home. He made note of the diversity in the Assembly. He read a resolution drafted by Church of God General Overseer Bishop Tim Hill.

The offering was received by Bishop Ryan Napalo, pastor of Union Grove COGOP in Mississippi. Special music was offered by Anhelía Castro, Dominican Republic. Bishop Endecott commended the people of the Dominican Republic.

Worship was led by the Assembly Worship Team, directed by Diane Cassell. They sang “I Will Call Upon the Lord (The Lord Liveth)” and “Covered (Grace, Glorious Grace).”

Tony Sutherland, worship pastor of Free Chapel Worship Center, sang a song written by him for the Assembly, “All to Jesus.” Afterward, Bishop Endecott introduced Bishop Dr. Tim McCaleb, general presbyter of Asia, Australia, and Oceania, who gave the evening message entitled, “A Glorious Future.” As Bishop McCaleb concluded, he blessed the musicians and called for the young women and young men to come to the altar. He then called for the elders, bishops, overseers, and presbyters to come forward and bless the young people. The Worship Team sang “Moving Forward (The Past is Over).” A powerful time of prayer took place in the altars.

FRIDAY, JULY 20, 2018

FRIDAY MORNING

Worship was led by the Assembly Worship Team, directed by Dianne Cassell, who sang “What a Beautiful Name.” The Friday morning moderator, Bishop Dr. Clayton Martin, general presbyter of the Caribbean and Atlantic Ocean Islands addressed the delegates. He read Lamentations 3:19–23. The Assembly Worship Team sang “Great is Thy Faithfulness.” Bishop Martin called for prayer for God’s divine direction. He asked delegates to turn to each other, join hands with two or three persons, and pray. The Assembly Worship Team sang “How He Loves.” Bishop Martin addressed the delegates again and called for the congregation to say, “Greater things are yet ahead. We are advancing the kingdom of God as we go forward.” He read 1 Chronicles

29:11–13 and instructed the delegates to thank and praise the Lord and ask Him to usher us into a greater dimension.

The Assembly Worship Team sang “I Am Determined to Hold Out.” Bishop Martin read John 17. He instructed the delegates to pray for the leadership of the Church. “We know a God who said, ‘I am the Lord.’ He will continue to be with us until the end. Pray for unity and for the leadership. The power that raised Jesus from the dead is in us. Let’s pray for unity.”

The Worship Team sang “Moving Forward.” Bishop Martin asked the delegates to be seated as they tell the person next to them, “It’s so good to be sitting next to you.” He introduced General Overseer Bishop Sam N. Clements who recognized his family, the International Offices staff, former overseers, Bishop Fred Fisher with his wife Betty, and Bishop Randall Howard, as well as the plurality team and spouses. He then delivered his Biennial Address. He began by honoring women in ministry.

Honoring Women in Ministry

“Romans 13:7 tells us, ‘Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.’

“For the most part, you read in the Bible about men. Men have always been God’s method. Moses led the Children of Israel. He was succeeded by the man Joshua, who sent 12 men to spy the Promised Land. The march around Jericho was made by men, and on and on we could go. In the writing of the Scripture, the apostle Peter said, ‘Holy men of God spake as they were moved by the Holy Ghost.’

“Only two books in the Bible bear the name of women, Esther (and she didn’t write it) and Ruth (which was probably written by Samuel). But, when we get into the New Testament, we find that even though Jesus chose 12 men to be with Him, women were a vital part of His ministry and the ministry of the early church. They are also a vital part of the ministry today and I want to recognize and honor our women in ministry today.

“Jesus did not follow the normal traditional pattern of Jewish rabbis. People meant more to Him than traditions and programs. His ministry involved people regardless of gender or nationality. Jesus spoke to, visited, and served with women. This was a scandal to a rabbi. The Samaritan woman was surprised that Jesus would speak to her much less ask her for a drink, then offer to give her living water. Jesus came to minister to people. It was Jesus who liberated women and gave them equal status. We could say the same thing of all of us Gentiles.

“The world that Jesus was born into was a man’s world. When a child was being born the singers came. If it was a son they sang. If it was a girl, they went home. Jewish men thanked God they were not a Gentile, a slave, or a woman, but when Jesus came, He revolutionized things. The last thing a Jewish man would have wanted would have been to have women listed in his genealogy, but you will notice in Matthew 1 there are four listed in the genealogy of Christ.

“The Scripture passages listing genealogies are normally those we skip over. Genealogies are difficult and boring, most of us can’t pronounce them, much less spell them, and you certainly don’t preach dynamic sermons on genealogies, but they are there for a reason. The very fact that the genealogy of Christ is listed in Scripture tells us it is important. For one thing, it points out that Jesus is not a myth like Santa Claus. Christianity is not a philosophy, it is not a comparative religion where men work their way to God. But you can go all the way back to the beginning and see God working His way to us. Paul told Timothy that ‘God hath saved us, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.’ Man could never work his way to God, but God came down to man in Christ to propitiate the sins of mankind.

“Now a person would think that if the genealogy of Christ would include women, it would have at least been the good ones like Sara, or Hannah, or Esther, maybe Deborah, but they are not there. It was sinners and foreigners that were listed—Tamar, Rahab, Ruth, Bathsheba. When you study this, you see the grace of God working long before Jesus was born.

“That there are four women listed in His genealogy illustrates the principle of sin and faith, grace and restoration. It shows us just how far the love of God will reach. In Tamar, you see the principle of sin. Human reality is displayed in this story. The Bible tells us about real people and it talks about their sins.

“Read Genesis 38. It makes some of the religious scandals we hear about today look mild. Judah’s son, Er, was so wicked that God killed him. His wife, Tamar remained a widow until her husband’s brother, Shelah, grew up. Judah would not allow him to marry Tamar, as was the custom, so she deceived Judah by pretending she was a harlot. Judah slept with her and gave her his jewelry and staff. She conceived and when Judah heard about his son’s widow being pregnant, he ordered her to be burned. She showed him the jewelry and staff, the evidence that he was the father of the child, and he confessed, ‘She is more righteous than I.’ Tamar is in the genealogy of Jesus.

“The principle of faith is illustrated in Rahab the harlot. In Joshua 2, Hebrews 11, James 2, every time she is named, she is identified as a harlot, but she exercised faith in God, and asked to be spared and hers was the only family saved in Jericho. She is in the genealogy of Jesus.

“In Ruth, you see the principle of grace. She is a foreigner, a widow, but she loved her Jewish mother-in-law, Naomi. Ruth had a great reputation, but she was an outsider. She is listed in the genealogy of Jesus.

“Bathsheba was also listed. She is not named but is identified as ‘the wife of Uriah.’ You know the story of David and Bathsheba. But what is the point? The point is you cannot understand the humanity of Jesus without going back and studying how God has worked in generations past, and how He came to us as one of us, humbling Himself and bearing our reproaches.

“These give us a message that God is a God of grace and love, that man is not saved with codes, rules and regulations, and laws, but by the grace and love of our Lord Jesus Christ. This may disturb some even today, but not as much as it did when Jesus ministered here on planet earth. Jesus was a disturber, His actions outraged more than His teachings. The Pharisees and scribes murmured saying, ‘This man receiveth sinners and eats with them.’ Jesus chose to associate with the wrong folks. His fellowship included shepherds who could not keep all the ceremonial rituals. It included Gentiles who were not instructed in the Law. It included tax collectors who were crooks and women who did not count as anything.

“In Luke 13, Jesus violated the Jews’ concept of the Sabbath to heal a woman who had a spirit of infirmity 18 years. Again, people meant more to Him than traditions. In Mark 5, He healed a woman considered ‘unclean’ because of her infirmity. In Mark 7, He healed a foreign woman’s demonic child. In Luke 7, He resurrected the widow of Nain’s son. Jesus paused in His walk to the cross to talk with crying women. Women were the first to announce the resurrected Jesus. The point is, Jesus’ ministry involved everyone, the men, the women, the children, all. He broke down the wall that separated people. He broke with Jewish tradition by allowing women to be a part of His ministry.

“This may seem like a long way around, but I want to say to all the women of our church, I appreciate you and your ministry, whether it is a speaking ministry or a serving ministry. Without your contribution, this church would not have survived through the years. In the early years, without the Women’s Missionary Band, we would not have had missionaries on the missionary field.”

Bishop Clements ended this part of his address by asking all women ministers to stand. The delegates honored these women with applause. Bishop Clements then asked for all women who had ever contributed to the ministry by cooking, working, cleaning, sewing, or any other way to stand. Again, the Assembly delegates showed appreciation for the women who have moved the ministry of the Church of God of Prophecy forward with hearty applause. Bishop Clements then continued his address as he admonished the Church.

Hold to Sound Doctrine

“These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (1 Timothy 4:11–16).

“But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; Not purloining but shewing all good fidelity; that they may adorn the doctrine of God our Savior in all things. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Savior 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. These things speak, and exhort, and rebuke with all authority. Let no man despise thee” (Titus 2).

“These are passages of Scripture you seldom hear read from our pulpits anymore, in fact the word “doctrine” has all but been deleted from our vocabulary, but it is often used in the holy Scriptures. There was a time not so long ago when the question, ‘What would Jesus do?’ was often used, but not so much anymore. I think it would still be a good thing to ask before we indulge even in unimportant things that present a question in our mind. It seems that a much softer approach to the Gospel is most popular today, but if there is no difference in your lifestyle than those you are trying to reach for Christ, you will most likely be unsuccessful.

“To be socially acceptable and politically correct, many have ignored their conscience and their spiritual walk with God to blend in with the crowd and be accepted by friends of the world. As far back as 1973, (some 45 years ago) British Pentecostal leader and theologian, Percy Brewster, identified nine trends facing Pentecostals. Now, understand this was almost a half century ago, but here is what Brewster predicted was coming for Pentecostal churches.

“Number one: ‘Too sensitive to public opinion.’ I can safely say this feeling has certainly accelerated among the ministry of today. We all want a five-star rating when it comes to public opinion, but people that have stood for truth and doing what is right rather than what is popular have always had a low rating when it comes to public opinion including Jesus Christ and the apostles.

“Number two: ‘Accepting the heritage of the past without a corresponding personal dedication.’ This is a real problem I see in the church today. We have a generation that has been raised in the church, this certainly doesn’t apply to all, but many are what I call generational Christians, not regenerated Christians. They know how to conduct church, but their heart is far removed.

“They know what to do and what not to do to be accepted, but don’t have a clue as to what it took to plant, build, and grow a church. We have leaders who are qualified counselors, good administrators, great organizers, even charismatic preachers, but have never had a personal, confrontational experience with God. They have not been in the closet with Him. They are trying to build a church without the instructional guide book. You have heard it said, ‘If all else fails, read the instructions.’ Until we have been with Jesus, until we have seen Him and touched Him, until our spirits have been ignited by Him, until we have what He had, we cannot do the works He did. Until we see people as He saw people, we will never be moved with the compassion He had.

“It was not the building and programs and social activities or the name over the door that drew multitudes to Jesus, it wasn’t these things that drew thousands of people to camp meetings and revivals a hundred years ago, they didn’t have then what we have now, and we don’t have now what they had then.

“In the business world, men will work endless hours, they will sweat and sacrifice to build a business, they want something to pass on to their children. The mistake they make many times is they give their children a product to maintain rather than giving them a formula of how to build the business. The kids fail because they are handed a product to maintain and have no idea what it took to build, they were not allowed to risk and sweat, work and explore. They were expected to know and have the same vision, but they don’t, and the business fails.

“The same thing speaks of the church in this hour. What it took to bring the church out of the Dark Ages and get her on her feet, it is going to take to carry her on. If it took agonizing prayer and fasting and honest searching of

the Scripture for the light of truth, then it will take no less today. We cannot throw away the formula and simply maintain a product and hope to survive. And, to the young people, you cannot simply sit around and wait for the old to die off, so you can inherit a church that you had nothing to do with building. You must go and plant churches. Church planters have the unique opportunity to build into the beginning what you want in the end.

“The third trend: ‘Weakening in evangelism.’ Our commission has not changed since Jesus gave the commission in Matthew 28. In Mark 16, following the resurrection, Jesus commissioned the disciples to ‘Go into all the world and preach the gospel to every creature. Saying, “He that believeth and is baptized shall be saved: but he that believeth not shall be damned.”’ Preach the Gospel! God did not call us to be editors of the Bible, He called us to be newsboys. We are to deliver the good news. Go tell it on the mountain, tell it in Jerusalem, tell it in Samaria, tell it in Judea, tell it to the uttermost part of the earth. The world needs to hear about the glorious Gospel, about peace that passes understanding. They need to hear about the amazing grace that saved a wretch like me. The Gospel is grace. The cure is Christ; the good news is that there is hope.

“Fourth, ‘The trend to spend enormous amounts of money to build extravagant church structures rather than investing the money in evangelism and missions.’ Now, I am not against nice buildings, but it is disturbing that less than five percent of many church budgets are spent on evangelism. Yes, we give to missions. But what do we invest in evangelizing our own towns and communities? When a church turns inward, they lose touch with the people that Jesus came to save. We must love people—all kinds of people—we have too many segregated congregations today that are only seeking to reach their own kind. Our vision and our reach must be broader than that.

“Fifth is, ‘The tendency to get caught up in the busyness of church work and committees while neglecting the needs of spiritually hungry souls.’ If we are not careful, we can go, go, go and work, work, work until we are physically exhausted and add up the results at the end of the day and the number is still zero.

“Number six, ‘An unhealthy move to segregate the young from the old.’ Granted, there may be times and occasions for this, but we cannot allow generations to grow up without being connected to their spiritual fathers and mothers in the faith. The old need the young, and the young need the old.

“Seven, ‘An overemphasis on the demon power, which gives recognition to the devil, who is already a defeated foe.’

“Eighth, and the most serious one in Brewster’s estimation, is, ‘The tendency to tolerate and excuse sin.’ Pentecostals must clearly and resolutely proclaim truth, rather than shifting their opinions to accommodate human weakness.

“Jesus’ ministry here on earth was powerful and anointed, He spoke plainly and with authority. His speech did not follow the standard thought pattern of His time. He was odd, peculiar, and many times stood alone when the crowds turned away, but no one had to wonder what He stood for, nor what He stood against. He openly condemned spiritual pride and hypocrisy, and He taught humility as a virtue. Jesus taught purity of heart.

“He said, ‘Here is the trouble, you have heart problems.’ He said, ‘For out of the heart proceeds evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemers.’ He said, ‘This doctrine is not mine, but the Father’s that sent me.’ When Jesus returned to the Father and the mantle of power fell back on the upper room crowd, they picked up the mantle and went forth with the same power and authority He had possessed. As one person stated, they didn’t depend on a moral majority, but a holy minority. The early church began its ministry by drawing an unmistakable line between the believers and unbelievers. They believed that a thing was either from God or from the devil, that it was either right or wrong. They made no attempt to sanctify iniquity or cover sin to salvage a few of their leaders but stood bold and proclaimed the Gospel of Jesus Christ. Yes, it cost them their jobs, their freedom and even their lives, but they stood firm in their faith. Except we continue to lift up the voice of the Son of God with power and authority we cannot justify our claim to identify with His church.

“The ninth trend, which Brewster also identified as very dangerous is, ‘To think that education can be a substitute for the call of God and the power of the Holy Spirit.’ Now, let me make this clear, the Church of God of Prophecy is pro-education and we are pursuing every opportunity available to provide our ministry with a quality education. This was a banner year for our Church.

“We strongly encourage the highest degrees of education for our people, we must be lifelong learners, but we must also encourage everyone young and old alike to seek a deeper experience with God. Regardless of trends, our real purpose in this world is not to follow trends, but to be trend setters.

“Now, let me get back to the subject of doctrine. The doctrine of God is not just a superb philosophy or a grand idea, but it is the divine principles of God that must be put into practice by His church. We cannot substitute, compromise, or be slack in any way when it comes to sound biblical doctrine. Granted we have not always had a perfect understanding of the doctrine of the Bible, nor do we now. There are many things we have gotten wrong through the years and we must continue to study and make sincere efforts to correct things that may have been misinterpreted or taken out of context through the years. Our Church covenant is that we will walk in the light to the best of our understanding and ability. The problem we have with many today is that they have adjusted to the dark and have even developed photophobia—a fear of light.

“Paul commanded Timothy to charge some that they teach no other doctrine (referring to the doctrine of Christ). In 1 Timothy 4:13, he said give attendance to doctrine; and in verse 16, ‘Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou wilt both save thyself and them that hear thee.’

“Jesus was very frequently at odds with many in the days of His earthly ministry. Especially with people who seemed to know everything about religion but had no understand or care about ethical and moral issues. If we intend to follow Jesus, and strive to be like Him, then we too will find ourselves at odds with most of the world today, but we cannot afford to remain silent when shame has become a thing of the past. Today homosexuals and lesbians militantly promote their perverted lifestyles. Killing babies while in the womb is an everyday occurrence. In just a brief time, we have watched our world become increasingly anti-Christian. At one time, there was profound respect shown both to ministers and churches, but now, anti-Christian litigation is the order of the day, and for the most part, the voice of the church has remained silent; we have slept while the enemy has invaded.

“I am afraid that in our fear of being offensive with the Gospel, we may have taken a soft approach to sin and perversion of God’s Holy Word. The applause and approval of men has become more important than the approval of God. This has weakened our stand and the devil has taken advantage, it would do us good to go back and study the book of Malachi. It is short, only four chapters, but the prophet sends forth a powerful message, he deals almost exclusively with the subject of reformation. In chapter 1, verse 2, Israel was accused of being preoccupied with other things to the point they were either unaware or indifferent to the love of God. In that same chapter, they were accused of despising God’s name by manifesting an unwillingness to really give Him the lordship of their lives. They offered polluted sacrifices by giving less than their best to the Lord. They were accused of serving for what they could get out of it and refusing to serve unless they got what they wanted. The Lord asked, ‘Who among you would even shut the door for naught?’ They complained about the demands of the work. They were accused of robbing God in tithes and offerings.

“In chapter 3, they were accused also of having a subtle and distorted theology. Somewhere, they had strayed from the truth. This message may be over twenty-five hundred years old, but it is contemporary to the church today. We must return and as we do the Lord will open the windows of heaven and pour us out blessings such as there shall not be room to receive. ‘Get ready.’ But I tell you today, God has never left despair unchallenged—I am hearing the cry calling the church to ‘Awake, Awake, put on thy strength O Church, put on thy beautiful garments...’

“We must awaken, and we must take a stand against the devil. For us to remain silent on moral issues and fail to give straight forward answers to probing questions, is to give place to the devil and it causes confusion and creates a lack of confidence among our people. the trumpet must give a certain sound. We do not have a choice! We cannot peddle the social gospel that is being handed out across the world today. We must take a firm stance for the faith that was once delivered to the saints.

“Now, if I may speak a word from the positive side, let me say, I cannot envision us remaining in the Valley of Dry Bones, but I see the Spirit of God breaking forth. I see sons and daughters rising up. I see a people moving. I hear a rattling going on. It must be bones coming together. I see a shaking, I see a mighty army rising up to storm the strongholds of Satan and breaking down the gates of hell. I see revival coming to the nations! We’re rising up. We’re shaking ourselves. We have nothing to be ashamed of. Put on your beautiful garments!”

The Worship Team sang “Old Time Power” and “Hallelujah.” Bishop Clements continued: “This is just the beginning. You cannot walk into the presence of God and walk out the same. God is working on us. He is changing our minds. You are going to take this Gospel to the whole world. This is a new day. A time to rise up out of the dust. Take off the shackles, take off the bondage of fear, break us from our habitual ways and lead us in a new path. Be sure to follow in the anointing. You haven’t traveled where God is going to take you yet. God is a miracle-working God. A God of provision. Some think we can’t do much. God can do anything. Take your little bit and put it in the hands of God. Do all you can do, and God will take over. God has so much more. He’s still working on me. Is he working on you?”

There was a spontaneous move of the Holy Spirit as people began to come forward and leave offerings on the steps of the stage. While people continued to bring offerings, the general presbyters gathered around Bishop Clements and his wife, Linda. The presbyters laid hands on them and Bishop Martin invited the congregation to pray for the Clements.

Bishop Martin then prayed a prayer over those who had given. He asked the delegates to be seated. He commented that the general overseer had spoken with authority. “God is bringing a renewal to this body, a wave as we cover the earth with His praise. Be that wave of change. Let us rise and worship in a wave of praise! Watch the wave. Every village, every town, every country. Do a new thing of the Spirit! Cover the earth with the Gospel of Jesus Christ!” Bishop Martin asked everyone to stand and say to their neighbor, “You are an agent of change.” He dismissed the delegates to Mission Encounter.

FRIDAY AFTERNOON

At 12:00 p.m., Assembly delegates were offered the opportunity to meet and interact with missionaries and ministers from many countries to celebrate with our global family at the Assembly Mission Encounter. Delegates could wind their way through various rooms of the Convention Center where 79 booths had been set up displaying indigenous costumes, artwork, and wares from many countries of the world where the Church of God of Prophecy is ministering.

FRIDAY EVENING

The service began at 6:30 p.m. with a musical concert by the World-Famous Bahama Brass Band. They played “Wonderful Grace of Jesus,” “He Abides,” and “Victory in Jesus.”

Three video segments were played. The first was an interview with Darren Schalk and Bishop Brian Sutton discussing the mission and accomplishments of Leadership Development and Discipleship. In the second, Pastor Jason Noble promoted the movie, *Breakthrough*. After these, a third video installment of the historical drama, *Remember These Things*, was played.

The evening moderator, Bishop Benjamin Feliz, general presbyter of Mexico, Central America, and the Spanish-speaking Caribbean, addressed the delegates. “How good it is when the people of God come together, not to fight, not because we have crucial business to transact, but we come together because we love each other. This is what heaven will look like.”

Worship was led by the Assembly Worship Team with special guest artist, Tony Sutherland. They again sang his tribute to the Assembly, “All to Jesus.” Dianne Cassell led worship with the Assembly Worship Team singing “Lord You Are Good.”

The evening offering was received by Bishop Franklin Ferguson, national overseer of Bahamas, who instructed the delegates to tell their neighbors, “It’s time for giving.” He instructed everyone to give a willing offering. He asked people to stand who would give at least \$20. He inquired if there was a lad with five loaves and two fishes in the house. He prayed for the offering.

Special music was offered by the Assembly Mass Choir, under the direction of Chad Lambert of Newport News, Virginia. They sang “All in His Hands,” “Total Praise,” and “Jesus Brought Me Out (Now I’m On My Way).” Worship

leader Dianne Cassell encouraged the delegates: “I don’t know what you’re facing tonight but I know a God who can turn it around.” She encouraged the delegates to worship. The Worship Team continued to sing “Turned It Around,” “This Is the Way We Praise the Lord,” and “Way Maker.”

Bishop Benjamin Feliz, general presbyter of Central America, Mexico, and the Spanish-speaking Caribbean admonished the Assembly that God is a way maker and healer. He introduced the evening speaker, Bishop Sergio Cedeño, national overseer of Chile, and translated for him. At 9:38 p.m., Bishop Cedeño called the Assembly to stand. He called for people to come forward who God is calling to the *Missio Dei*, the mission of God. The Assembly Worship Team sang “Your Presence is Heaven.” Bishop Feliz called for prodigals to come back to the Lord.

Bishop Chucky Chandler prayed and instructed delegates to hug somebody. He invited everyone to stay for a Youth Ministries concert with musical guest Tauren Wells.

SATURDAY, JULY 21, 2018

SATURDAY MORNING

Morning prayer was moderated by Bishop Gabriel Vidal, general presbyter of South America. Worship was led by the Assembly Worship Team, directed by Dianne Cassell. They sang “Wide as the Sky.” Argentina Overseer Bishop Francisco Alejandro López Paz read 1 Samuel 1:9, 10 and then prayed for Argentina as Euler Cecelio translated. Next, Bolivia Overseer Bishop Hilarión Javier Patón, prayed for Bolivia, followed by the overseer of Brazil, Hernades Fernandes, who prayed for Brazil. Euler Cecelio translated for both bishops.

The Assembly Worship Team sang “Holy Spirit Rain Down.” Afterward, Bishop David Ramon Ceballos, overseer of Colombia, prayed for Columbia and Ecuador Overseer Bishop Benjamin A. Aldana Perez, prayed for Ecuador. Following this, the Assembly Worship Team sang “Holy Spirit Rain Down” again.

Paraguay Overseer Bishop David Orozco prayed for Paraguay. Venezuela Overseer Bishop Luis Gomez asked the delegates to stop all recording because it could cause extreme danger for the churches there. He told of the unrest in Venezuela where the Church continues to advance forward in spite of injustice and oppression. He said, “Pastors are hungry, they have no

clothes, but they never stop worshiping, never stop ministering. Venezuela's pastors earn \$2 a month. Their vehicles are parked because they have no replacement parts. They continue to do the work. They are walking to do the work of the Lord. In spite of everything, in the last six years, 72 new churches have been planted in Venezuela." Bishop Gomez led fervent prayer for Venezuela. The Assembly Worship Team sang "You Are My Strength."

General Presbyterian of South America, Gabriel Vidal, addressed the delegates. He quoted Psalm 117: "Praise the Lord, all you nations; extol him, all you peoples. For great is his love toward us, and the faithfulness of the Lord endures forever. Praise the Lord." The Assembly Worship Team sang "Everlasting God (Strength Will Rise)," and "Alpha and Omega."

Bishop Vidal introduced Dr. Harold Hunter, director of the International Pentecostal Holiness Church Archives and Research Center at 10:00 a.m. Dr. Hunter gave a historical presentation after reading Romans 11:33–35. He acknowledged his wife, Sondra, and sister, Debra, who were in attendance. He spoke concerning Homer Tomlinson and of the history of evangelism in the Church of God of Prophecy. He told of the significance to the Holiness and Pentecostal movements of William Seymour, Bidley Mason, G.B. Cashwell, the Mason Temple in Memphis, Edmund and Rebecca Barr, as well as Lillian Trasher, who was the first woman licensed by A.J. Tomlinson. He explained that the "Great Speckled Bird" was a song about racial harmony and the church including all peoples. He recounted historical places he had been and the religious leaders he had met and said, "There is nothing on earth like a Church of God of Prophecy Assembly." He also said, "Hebrews 12 says to run the race with our eyes fixed on Jesus. That is what the COGOP does."

At the end of Dr. Hunter's presentation, Bishop Vidal remarked, "I am so glad that in 1952, missionaries from Puerto Rico came to the Dominican Republic and started a mission which they later gave to the COGOP. That is where my grandmother was saved and that is why I am here. I am proud to be a member of the Church of God of Prophecy. Our goal is for the world to be saved." Bishop Vidal introduced Bishop Tim Coalter, general presbyter of North America, who gave the morning address.

SATURDAY AFTERNOON

At 2:00 p.m., the Hispanic Celebration was held concurrently with a Caribbean Celebration in two different meeting rooms. Each celebration enjoyed praise and worship as well as special singing. Speakers included Daisy Hoyer from Bonaire, the Caribbean Mass Choir, and the Bahama Brass Band.

SATURDAY EVENING

At 6:30 p.m., a video interview by Darren Schalk with Bishop Shaun McKinley concerning Accredited Ministry Development was shared with the Assembly delegates. This was followed by a video presentation concerning children. A presentation concerning the ministry to children in the Church of God of Prophecy was given by Ryan Green, Children's Ministry director of South Carolina. Immediately after this, another video by Dr. Aileen and Bishop Trevor Reid concerning the children's ministry at Bridge of Hope COGOP was played showcasing Kenya pastor, Philip Polo, who spoke of a kindergarten supported by Bellshire Ministries. Philip Beneby of Nassau, Bahamas, spoke of Street Reach ministry to children there. Deanna Fuentes from Panama spoke of ministry to indigenous children there through Project Joel.

Two Czech Republic ministers, Pastors Petr and Dana Szlaur addressed the delegates. Translating for them was their son, Jan Szlaur. Melissa Minter, COGOP International Children's Ministries project coordinator, also spoke of children's ministry in the Czech Republic. Several children testified about shining with God's light. A video played featuring 12-year-old Odane McFarlane from Portland, Jamaica, sharing that God answered his prayers for his brother.

The Assembly children's choir sang "Let My Light Shine," directed by June Gordon of Abundant Life COGOP in Arlington, Tennessee. Eleven-year-old Jasmin Bryan, from Wembley COGOP in the United Kingdom, spoke on video about money she raised for Helping Hands for Kids. The children's choir sang "Shine the Light."

International Children's Ministries Director Reverend Kathryn Creasy came to the stage. She thanked Leslie Green, Joy Hensley, and Melissa Minter for their work in the International Children's Ministries department. Kathy invited Pastor Philip Polo of Nairobi, Kenya, to the stage. Kathy told of a Children's Institute in Kenya which sparked the people who attended to start a ministry in the Kibera slum. A church was established there because of the ministry to the children. She admonished the delegates, "We must not look inward, we must look outward. We must take significant action. Tonight, God is speaking to individuals, pastors, national leadership. This generation hangs in the balance. You have the light. Will you let it shine?"

Jackie Chavez of Oklahoma City, Oklahoma sang "We Are the Light of the World."

At 7:30, Youth Ministries (YM International) began a presentation under the direction of International Youth Ministries Director Reverend Kirk Rising. Bishop Jeff Jones, state youth director for Tennessee COGOP, addressed the delegates. Young people came to the stage who had cleared Stringer's Ridge State Park as a service project. Pastor Dan Miller of Paraguay spoke concerning the Canopy Project. Bishop Omar Gonzalez, state youth director of California, spoke about California youth doing missions projects in Indonesia. Johannes and Tessa Deitz spoke concerning youth ministry in Germany and other areas of Europe. They introduced the "Get Plugged In" conference to be held in 2019 in Prague, Czechoslovakia. Kenold Knight spoke concerning the Leadership Academy. Terry Dozier of the Charlotte Hornets spoke concerning basketball clinics. Bishop Mark Wagnon, pastor and state youth director of South Carolina, admonished the delegates that vision with action will change the world. A.J. Daley, a youth director in Hartford, Connecticut, shared about this generation being the generation of reachers who reach into their schools, communities, and prisons.

Next on stage was Reverend Roxanne Corbett, Women's Ministry Team coordinator for Tennessee. Young leaders joined her on stage to speak about the training program that has been launched for young women in Tennessee. Jason Vernon, contributing writer for the training manual quoted Proverbs 18:16, "A man's gift will make room for him." He also said churches must find a place for young people and shared the certification manual is in four languages.

Kirk Rising asked those between 12 and 35 to give a yell. He invited Palma Hutchinson, former International Youth Ministries director, to the stage. She addressed the Assembly and called for Bishop Trevor and Aileen Reid, also former youth directors. Trevor addressed the Assembly. Following this, Bishop Terry Mahan, former International Youth Ministries director, addressed the Assembly. Youth Ministries International Director Kirk Rising returned to the podium and introduced his wife, Sarah. Sarah addressed the Assembly delegates.

Kirk explained the "IN+1" buttons being given out at the YM booth. He quoted James 2:14-26, reminding the delegates that "Faith without deeds is useless." He called for Isaac and Sabrina Martinez. Isaac Martinez addressed the Assembly translated by Sarah Rising. "We come from a far-away place, Argentina. God fulfills the dreams we have. God showed me He has purpose for our lives. For all of you that are here, I encourage you to give all you have, the best you have, your best work, give it to the Church. The Church needs people who love service."

The last video installment of the historical retrospective, *Remember These Things*, was played.

Following the video, Bishop Brian Sutton, executive director of Leadership Development and Discipleship Ministries, asked the delegates, “Where is God leading us?” He continued, “Our answer to a question from God must always be, ‘Yes.’ Leadership Development’s sole purpose is to raise up leaders to share the Gospel. Since we live by the Spirit, let us keep in step with the Spirit. God is asking us to follow Him in His mission.” Bishop Sutton recognized academic achievements and excellence with Gordon Conwell, Children’s Ministry training, PTS, and CBL training.

Bishop Nathaniel Beneby, overseer of the Bahamas, called for the Assembly Expense Steering Committee to join him on stage. He thanked the members of the committee and gave recognition to Africa for faithful financial support to the International Assembly. Bishop Beneby announced that he expected all Assembly bills would be met after that night.

The offering was received by Bishop Llewellyn Graham of Penn, Wolverhampton, United Kingdom. His wife, Susan, prayed for the offering.

After the offering was received, special music was offered by Dave Brown, “The Gospel Trumpet Player,” from Toronto, Ontario. He played “All Around” and “The Battle Hymn of the Republic.” Following this, the Assembly Worship Team sang “Forever Your Kingdom Reigns” and “Freedom.”

Bishop Sutton introduced Bishop Jeffery Davis, state overseer of North Carolina. Bishop Davis came to the stage singing “Falling in Love with Jesus.” He shared the evening message. A time of prayer followed.

SUNDAY, JULY 22, 2018

SUNDAY MORNING

Morning prayer was moderated by Bishop Stephen Masilela, general presbyter of Africa. The Assembly Worship Team, under the direction of Dianne Cassell, sang “10,000 Reasons,” after which Bishop Masilela, asked the delegates to turn to their neighbor, smile their biggest smile, and say, “God is good.” He quoted Habakkuk 5:19, “The Lord is my strength. He makes my feet like the deer’s feet and makes me go on high places.” He said, “The Church of God of Prophecy is going to high places.” He invited three bishops from Africa to pray: Kenya overseer, Bishop Cyril Odendo, prayed first and

Bishop Koissi Antoine, overseer of Ivory Coast, Mali, and Burkina Faso, prayed in French. Nigeria Overseer James Kolawole, prayed. Bishop Clayton Martin, general presbyter of the Caribbean and Atlantic Ocean Islands, asked for special prayer for a brother who broke his hip.

The Assembly Worship Team sang “Agnus Dei” and “Cover the Earth.”

Dr. Cathy Payne presented awards and recognition for outstanding mission giving in 2017–2018.

Harvest Partners Mission Giving

1-50 Membership

Tupelo Church of God of Prophecy, Tupelo, Mississippi

51-100 Membership

Miami Ridgeway Church of God of Prophecy, Miami, Florida

Over 100 in Membership

Crown Heights Church of God of Prophecy, Hempstead, New York

Harvest Partners Project Giving

1-50 Membership

Marion Church of God of Prophecy, Marion, Ohio

51-100 Membership

Rockville Church of God of Prophecy, Rockville, Maryland

Over 100 in Membership

Journey Community Church of God of Prophecy, Collingwood, Ontario, Canada

One Child Fund Giving

1-50 Membership

Monterey Church of God of Prophecy, Monterey, Tennessee

51-100 Membership

Crab Orchard Church of God of Prophecy, Crab Orchard, Tennessee

Over 100 in Membership

Rocky Mountain House Church of God of Prophecy, Rocky Mountain House, Alberta, Canada

Overall Mission Giving

1-50 Membership

Marion Church of God of Prophecy, Marion, Ohio

51-100 Membership

Rockville Church of God of Prophecy, Rockville, Maryland

Over 100 in Membership

Journey Community Church of God of Prophecy, Collingwood, Ontario,
Canada

Honorable Mention in Overall Mission Giving

Riverside Spanish Church of God of Prophecy, Riverside, California

Peerless Road Church of God of Prophecy, Cleveland, Tennessee

Breezewood Church of God of Prophecy, Hope Mills, North Carolina

Harvest Ministries Church of God of Prophecy, Roanoke, Virginia

Bishop Paul Holt, executive director of Finance and Administration at the International Offices, thanked everyone who participated in the pre-Assembly offering. He gave offering totals (included elsewhere in this book) and presented a love offering to the Clements.

The Assembly Mass Choir sang “He’ll Welcome Me,” “I’m Going to Make It,” and “I’m On My Way” under the direction of Chad Lambert of Newport News, Virginia. General Overseer Bishop Sam N. Clements thanked the choir and everyone who made the Assembly great. He said, “Elisha and his servant were facing unsurmountable odds. The servant was afraid. Elisha prayed that the Lord would open his eyes. The mountains were full of horses and chariots there to fight for them. You are not going home alone!” He asked the Assembly delegates to stand and then issued the Closing Challenge from Luke 24:13-35. He said, “Jesus opened up the Scripture to the men on the road to Emmaus. Sometimes we just need to stop talking and listen. Jesus talked of Scriptures they were familiar with. We sing the same songs but let a preacher preach a sermon a second time and we are bored. Jesus could have reminded them of the brazen serpent or the manna from heaven, a type of the one who became the living bread. He must have mentioned the cities of refuge that show the refuge to be found in Christ. David’s king, fairer than the children of men. Jesus is the King of kings and the Lord of lords. He is altogether lovely. He is Jeremiah’s branch of justice. Ezekiel’s plant of renown. Daniel’s stone. Hosea’s lily in the valley. Joel’s hope of his people. Amos’ ploughman and treader of grapes. Obadiah’s holiness. He is the fulfillment of Jonah turning again to God. Micha and Nahum saw Him

on the mountain. He is the pure language of Zephaniah's message." Bishop Clements sang "To Be Like Jesus." The Assembly joined in.

Bishop Clements ended by saying, "The end is going to be better than the beginning. God's Spirit is being poured out all over the world!" The Worship Team sang "Cover the Earth." Bishop Clements dismissed the Praise Team and asked the Assembly delegates to be seated.

Special recognitions were given by Bishop Clements to his personal staff: Debra Stockham, Peggy Clements, Shaun McKinley. He also gave recognition to the general presbyters and their families, the international presbyters and families, as well as the International Offices staff and their families. He listed the following for thanks and special recognition:

Assembly Expense Committee
 Local churches around the world
 Diane Cassell and the Worship Team
 Songs of the Church "Homecoming" Singers
 Chad Lambert and the Assembly Mass Choir
 World Famous Bahama Brass Band
 Assembly Task Force
 White Wing Bookstore employees
 All volunteers
 Michael Hernandez and translators
 Technology team

He spoke of his family and said, "Linda has stood by my side, prayed for me, encouraged me. August 5 we will celebrate 57 years of marriage. What a great partner God gave me in ministry."

He thanked everyone for coming, investing their time and resources because of their love for God. He thanked the Lord, the Head of the Church for being with us and helping us through this Assembly. He then called Bishop Brian and Renee Sutton to the stage. Bishop Clements announced, "(Brian) will be transitioning to a state overseer position. He has done much to promote leadership in this church. He has written materials you will be enjoying for years to come." The Suttons were presented a plaque.

General Presbyter of North America Tim Coalter came to the podium to announce appointment transitions. He called for the family of the late overseer of Alabama, Bishop L.V. Jones, to come to the platform. Bishop Coalter read Bishop Jones' ministry history. Bishop Coalter called for a moment of silence.

Bishop Coalter read ministry histories for: Bishop Robert Davis and his wife, Maryann; Bishop H. Wayne Hall and his wife, Wanda; Bishop Fred Lawson and his wife, Judy; and Bishop Jay Croyle and his wife, Bess.

General Presbyter of Africa Stephen Masilela, called for Bishop Philip Segadika who is transitioning out of the office of Botswana national overseer.

General Presbyter of Europe, CIS, and the Middle East Clayton Endecott, called for Bishop Samir Rizk, overseer of Egypt and his wife, Mona, who are transitioning. Also, Ximo Gregorio and his wife, Judy Enxuto, are transitioning from his role as overseer of Italy, Malta, Bosnia, and Macedonia.

Bishop Mario O. Galindo Paraiso, overseer of Guatemala, is transitioning. General Presbyter of Mexico, Central America, and the Spanish-speaking Caribbean Bishop Benjamin Feliz read a commendation.

General Presbyter of Asia, Australia, and Oceania Bishop Tim McCaleb called for Nonito Que to come to the stage to receive a plaque for Bishop Aselemo Kuko. Bishop McCaleb said, “The people of Samoa love him. He has served many years. He is not present, but the Assembly sends greetings.”

Bishop Clements returned to begin appointments.

The Worship Team sang “Alpha and Omega.”

At 12:04 p.m., Consecration and Commissioning was conducted by General Overseer Bishop Sam N. Clements. Afterward, Bishop Clements dismissed the Assembly.

APPOINTMENTS INTERNATIONAL ASSEMBLY JULY 22, 2018 - AUGUST 01, 2020

Consultant to the General Overseer

Church Historian

Adrian L. Varlack, Sr.

Finance and Administration Executive Director

Paul Holt

Trans-local Ministry Director:

Global Missions Coordinator: Cathy Payne

Leadership Development & Discipleship/CBL Executive Director

Kathryn Creasy

Ministry Leaders for Leadership Development

(Trans-local Ministers)

Accredited Ministry Development

Michael Hernandez

Center for Biblical Leadership Instructor

Elias Rodriguez

International Children's Ministry Director

Shaun McKinley

International Youth Ministry Director

Kirk Rising

Committee Appointments

Board of Directors

Sam N. Clements, General Overseer, Chairman

All General Presbyters

(Tim Coalter, Clayton Endecott, Benjamin Feliz, Clayton Martin,

Stephen Masilela, Tim McCaleb, Gabriel Vidal)

Paul Holt

Terry K. Gann

Jeffery Davis

Llewellyn Graham

Kathy Creasy

Gary Smith

Biblical Doctrine and Polity Committee

Philip Pruitt, Chairman
Delroy Hall
Rahadames Matos
Nelson Torres
James Kolawole
Tim Harper
Sonia Martin

Finance and Stewardship Committee

J. Scott Gillum, Chairman
Nathaniel Beneby
Clint Knowles
Daniel Felipe
Rupert Neblett
Clarence Berry
Ryan Napalo
Paulette Wilbanks

Global Missions Committee

Paul Holt, Chairman
General Presbyter (Rotating)
Cathy Payne
Ernesto Velasco
Ken Dyer
Nonito Que
Christian Fricke
William Lamb
Mark Menke
Maribel Zacapa

General Properties Trustees

Board of Directors (formerly Administrative Committee)
Paul Holt – Chief Clerk (for signature on letters of consent)

Assembly Task Force

Paul Holt, Chairman
Eddie Hartman
Shaun McKinley
Mike Luithle
Joshua Lynn
DeWayne Hamby

Hillary Ojeda
John Payne
Gene Browning
Mike Schalk
Advisor: Host Overseer of Assembly Site

Chief Clerk
DeWayne Hamby

**NATIONAL OVERSEER APPOINTMENTS AFRICA
100TH INTERNATIONAL ASSEMBLY 2018
CHURCH OF GOD OF PROPHECY**

General Presbyter: Stephen Masilela

Benin, Togo, Gabon, Niger, Equatorial GuineaKadato O. Richard
Botswana Edison G. Mooketsane
CameroonEkpai Mayeke James
Congo (Brazzaville) Mukendi Bitchy
Democratic Republic of Congo,
Angola, Chad, CAR..... (*Under the supervision of the AAFC*)
Ethiopia, DjiboutiFekadu Ayele
Gambia Chris Uti
Ghana, Nigeria James Kolawole
Guinea (Conakry), Guinea – Bissau,
Cape Verde, Senegal (Ziguinchor)Peter Koyea
Ivory Coast, Mali, Burkina Faso Koissi Antoine
Kenya Cyril Odendo
Liberia Ferdinand Weah
Malawi Benard Mukhuna
Mozambique (*Under the supervision of the AAFC*)
Rwanda, Burundi..... Redias Nkundabera
Sierra Leone.....Lamin Issa Bangura
South Africa, Namibia, Lesotho Nathaniel Botha & Stephen Masilela
Sudan, UgandaJames Ntezimana
Swaziland Stephen Masilela
Tanzania..... Eric Mwambigija
Zambia Alfred Kanjuye
Zimbabwe (*Under the supervision of the AAFC*)

**NATIONAL OVERSEER APPOINTMENTS
ASIA, AUSTRALIA, AND OCEANIA
100TH INTERNATIONAL ASSEMBLY 2018
CHURCH OF GOD OF PROPHECY**

General Presbyter: Tim McCaleb

Australia/Sri Lanka	Dennis Casey
Fiji Islands, New Zealand, Rabi Islands.....	Daniel K. Gann
Hawaii & Pacific Islands Nations	Gary Langley
India	Joshua Wijonamai
Indonesia	Faso Aro Zandrato
Japan, Thailand	General Presbyter
Korea.....	Jung Min Lee
Malaysia	Bathinathan Anthonisamy
Myanmar	Chin Kang Mon
Nepal.....	Gopal Lama
Pakistan	Asher Munawar Khan
Philippine Islands	Rogelio D. Justiniano
Samoa Islands	Nonito Que
Singapore, Eastern Asia	Dennis Huang

**NATIONAL OVERSEER APPOINTMENTS
CARIBBEAN & ATLANTIC OCEAN ISLANDS
100TH INTERNATIONAL ASSEMBLY 2018
CHURCH OF GOD OF PROPHECY**

General Presbyter: Clayton Martin

Bahamas.....	Franklin Ferguson
Barbados & Windward Islands	Edward C. Payne
<i>(Grenada, St. Vincent & St. Lucia)</i>	
British & U.S. Virgin Islands, Aruba, Bonaire & Curacao	Whitbourne Hutchinson
Cayman Islands, French Guiana.....	Clayton Martin
Guyana, Suriname	Earl Higgins
Haiti	Jean Claude Dorlean
Jamaica.....	Winston Leith
Leeward Islands <i>(Anguilla, Antigua, Barbuda, Montserrat, St. Kitts & Nevis, St. Maarten, St. Martin, Guadeloupe and Dominica)</i>	Glenville Ferris
Trinidad & Tobago	Maurice Jones
Turks & Caicos Islands.....	Clarence N. Williams


**NATIONAL OVERSEER APPOINTMENTS
CENTRAL AMERICA, MEXICO, SPANISH-SPEAKING CARIBBEAN
100TH INTERNATIONAL ASSEMBLY 2018
CHURCH OF GOD OF PROPHECY**

General Presbyter: Benjamin Feliz

Belize Jose E. Somoza
 Costa Rica Alejandro Ramos
 Cuba Moices Hernandez Hernandez
 Dominican Republic Flavio Rosario R.
 El Salvador Ismael Ticas Manzanares
 Guatemala Alcides Lorenzana Najarro
 Honduras Santos I. Cerrato Trejo
 Mexico Benjamin Feliz & Central America Plurality Team
 Nicaragua Jorge Marrero
 Panama Rupert Neblett
 Puerto Rico Martin Romero Romero

**NATIONAL OVERSEER APPOINTMENTS
EUROPE, CIS, AND THE MIDDLE EAST
100TH INTERNATIONAL ASSEMBLY 2018
CHURCH OF GOD OF PROPHECY**

General Presbyter: Clayton Endecott

Belarus Henadzi Kernazhytski (Gena) *(will also assist GP in many CIS countries)*
 Bulgaria Peter Georgiev
 Cyprus Clayton Endecott, Antonios Pastos, Chairperson *(for legal matters)*
 Czech Republic Petr Szlaur
 Egypt Bashir Dawood
 Finland Tapio Sätälä *(will assist the general presbyter in Europe)*
 France Michael Wilson
 Germany and Hungary Christian Fricke
 Greece Clayton Endecott *(with National Plurality Team)*
 Israel, Italy, Azerbaijan, Georgia, Kazakhstan, Romania... Clayton Endecott
(with Euro Shared Leadership Team and national workers)
 Portugal and Spain Jose Antonio Gomez Sanchez
 Russia 
 Ukraine Clayton Endecott *(assisted by Overseer Henadzi Kernazhytski)*
 United Kingdom, Belgium and Netherlands Tedroy Powell
 Shared Leadership Team: Christian Fricke, Henadzi Kernazhytski, Tedroy Powell, Tapio Satila

**OVERSEER APPOINTMENTS
NORTH AMERICA
100TH INTERNATIONAL ASSEMBLY 2018
CHURCH OF GOD OF PROPHECY**

General Presbyter: Timothy Coalter

Alabama	Brian Sutton
Alaska, Washington	Don Knoblich
Arizona, Nevada, New Mexico	José M. Rivera
California	Philip Pruitt
Canada East	Woodroe Thompson
Canada West	Walter Doroshuk
Florida	J. Scott Gillum
Georgia	Billy Adams
Great Lakes Region (<i>Illinois, Indiana, Michigan, Wisconsin</i>)	Timothy Harper
Heartland America (<i>Arkansas, Kansas, Missouri, Oklahoma</i>)	Wayne Pense
IOU Region (<i>Idaho, Oregon, Utah and Navajo Nation</i>)	Wallace Pratt
Kentucky	Gary Smith
Magnolia Region (<i>Louisiana, Mississippi</i>)	Duke Stone
Mid-Atlantic Region (<i>Delaware, D.C., Maryland, New Jersey, Delmarva Peninsula</i>)	Levi Clarke
Midwest Region (<i>Colorado, Iowa, Minnesota, Nebraska</i>)	Jesse Yañez
North Carolina	Jeffery Davis
Northeast Region (English) (<i>Connecticut, Maine, Massachusetts, New Hampshire, New York, Rhode Island, Vermont, Bermuda</i>)	Leroy Greenaway
Northeast Region (Spanish) (<i>Connecticut, D.C., Delaware, Maryland, Massachusetts, New Jersey, New York, Pennsylvania, Rhode Island, Virginia</i>)	Rahadames Matos
Northwest Territory (<i>Montana, Wyoming, North Dakota, South Dakota</i>)	Rick Lee
Ohio, West Virginia	Clint Knowles
Pennsylvania	Lyndon E. Johnson (<i>Mark Menke appointed after Assembly</i>)
South Carolina	George McLaughlin
Southeast Region (Spanish) (<i>Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Tennessee</i>)	Ebli De La Rosa
Tennessee	E. C. McKinley
Texas	Daniel A. Felipe
Virginia	Jerry Schall

**NATIONAL OVERSEER APPOINTMENTS
SOUTH AMERICA
100TH INTERNATIONAL ASSEMBLY 2018
CHURCH OF GOD OF PROPHECY**

General Presbyter: Gabriel Vidal

Argentina	Francisco Alejandro López Paz
Bolivia	Hilarion Javier Patón
Brazil	Hernandes Fernandes F.
Chile	Sergio M. Cedeño G.
Colombia.....	David Ramon Ceballos
Ecuador.....	Benjamin A. Aldana P.
Paraguay.....	David Esteban Orozco
Peru	Rafael Alvino Vargas
Uruguay	Sergio Ever Garcia
Venezuela	Luis Ernesto Gómez
Harvest Continental Coordinator.....	W. Jahaziel Alvino Sanchez
Education Liaison	Sergio M. Cedeno G.



SECTION 4

REPORTS OF
COMMITTEES

BORAD OF DIRECTORS (FORMERLY ADMINISTRATIVE COMMITTEE) REPORT TO THE 100TH INTERNATIONAL ASSEMBLY OF THE CHURCH OF GOD OF PROPHECY

The Administrative Committee would like to first give praise to our faithful God for His continued grace and provision. We have seen Him at work through the faithfulness of our people around the world, demonstrating again and again that little is much when He is in it. We would like to say thank you to those who have followed His leading in tithing and giving. Your faithful response to God continues to sustain and move the work of the Church of God of Prophecy forward around the world. We are honored to serve with you.

DISASTER ASSISTANCE APPRECIATION

We have been faced with several natural disasters since the last Assembly. Our congregations have been affected by hurricanes, tornados, earthquakes, and flooding. After each devastating event, the Church of God of Prophecy family responded with great generosity. As a result, more than \$325,000 was given towards emergency relief for our people and churches. These incredible acts of compassion have ministered and will continue to affect countless lives. As a voice to those who have been blessed by your giving, we say thank you.

CHILD, YOUTH, AND WORKER PROTECTION POLICY

Local congregations and supporting ministries of the Church of God of Prophecy desire to be safe places for all children and adults. Yet, it is an unfortunate reality that each year children and youth are victimized by adults who, in some cases, are individuals they know and trust. In other cases, children may victimize children. The local church and other church-related ministries are not immune to the potential for such abuse of children. The Child, Youth, and Worker Protection Policy approved by the Administrative Committee of the Church of God of Prophecy reflects this organization's commitment to protect children from harm. This policy is applicable to all volunteer and compensated staff in every local church and church-related ministries. It is recommended that intentional steps are taken toward complying with this policy for the well-being of the children and families who participate in church-sponsored activities as well as for the adults who serve these children.

VISION 2020

In 2010, after much prayer and consideration, a 10-year strategic plan known as "Vision 2020" was introduced. As a part of Vision 2020, four core values are emphasized—prayer, harvest, leadership development, and

stewardship. These core values have come to identify this global church and they serve to guide our plans and priorities. We are encouraged to report that every 24 hours over 500 people receive salvation and 200 people are baptized in water through the ministries of the Church of God of Prophecy. Every 27 hours, a new Church of God of Prophecy congregation is established somewhere in the world. We are thankful for the impact of Vision 2020 and we encourage leadership at every level to continue to pursue vision and encourage our congregations to pray, impact the harvest, develop leaders, and to be faithful stewards of all that our God has provided.

PROPERTIES

TC Property

In the 99th International Assembly, the Finance & Stewardship Committee requested and received approval for the Administrative Committee to pursue selling the former Tomlinson College Property. Tennessee Christian Preparatory School (TCPS) had rented the property for a number of years and they expressed a desire to make the campus their permanent home. After some negotiation, an offer was received and accepted. TCPS is currently raising funds to purchase the property. We do have a purchase agreement with them that requires them to assume all maintenance costs on the property, annual prepayment of rent with an additional prepayment to cover insurance costs and other incidentals. The sale is expected to close on or before May 31, 2019.

International Office Renovation

In 1978, the International Offices on Keith Street in Cleveland, Tennessee, became the headquarters building for the Church of God of Prophecy. The International Offices building is structurally sound and it still has a contemporary appearance. While the exterior was in very good condition, the front patio and the interior were showing the wear and tear of 40 years of work and ministry. Using rental revenue, the Offices have been modestly renovated with ceiling and lighting issues addressed. Deteriorating concrete and floorcoverings were replaced. The offices and common areas also got a fresh coat of paint and repair issues were dealt with as our maintenance team worked through the building. We are pleased to report that your International Offices has an improved look and, more importantly, is a practical and functional workplace for the ongoing work and ministry of the Church.

ONE ACCORD CURRICULUM

Our COGOP curriculum, *One Accord Resources*, continues to be one of the best and most widely circulated in the Pentecostal market. Our Spanish material is growing and being used by both the International Pentecostal Holiness Church and the Church of God. And *GAP*, our young adult curriculum, is growing into one of the largest Pentecostal young adult curricula available, as it's being used and promoted by the Assemblies of God, the Church of God, and the International Pentecostal Holiness Church. Our partnerships are growing and we expect to announce even more in the near future. We would like to encourage our churches to be a part of this partnership by purchasing and using *One Accord* curriculum.

ECFA

The Administrative Committee remains committed to maintaining the highest levels of financial integrity and accountability. This is reflected in our partnership with one of the premier auditing firms for non-profits in the United States, Capin Crouse, and our ongoing association with the Evangelical Council for Financial Accountability (ECFA). The ECFA is an agency that provides accreditation to leading nonprofit organizations that faithfully demonstrate compliance with established standards for financial accountability, fund raising, and board governance. Accreditation is reevaluated every year and we are pleased to announce that we have been successfully evaluated and approved every year since our original evaluation in 2012. We would like to encourage our US state/regional offices and local churches to explore ECFA accreditation.

Finally, the committee would like to recognize General Overseer Bishop Sam N. Clements for his outstanding leadership. He embodies the characteristics of a servant leader and the Church of God of Prophecy is blessed to have him leading the charge. It is our honor to serve alongside him.

Respectfully submitted,
 Sam N. Clements, Chairman
 Clayton Endecott
 Gabriel Vidal
 Tim Coalter
 Brian Sutton
 Gary Smith
 Jeffery Davis

Ben Feliz
 Clayton Martin
 Stephen Masilela
 Tim McCaleb
 Kathy Creasy
 Llewellyn Graham
 Paul Holt

FINANCE & STEWARDSHIP COMMITTEE OF THE CHURCH OF GOD OF PROPHECY REPORT TO THE 2018 INTERNATIONAL ASSEMBLY

Introductory Commendations

The International Finance & Stewardship Committee wants to reiterate in our report to this Assembly from the 2016 International Assembly Report. We quote as follows:

Finance & Stewardship Committee Report to the 2016 International Assembly

As we review the book of Acts, we see how Jesus intended for His church to live and fellowship “together.” We see foundational principles that must guide our Movement into a proper stewardship alignment with God and one another. In fact, rightly understood, Acts as a historical record provides us an invaluable glimpse into the life and times of the early church. Acts, carefully studied, serves as a compelling illustration of what the Holy Spirit at work at the center of a Movement looks like.

Acts 2 and 4 illustrate a reflection of the infant church’s character, not just a function that met the needs of the saints. Efforts to establish a healthy stewardship function without establishing a healthy stewardship character will produce results but our alignment with a biblical stewardship “having all things in common” will produce “an abundance for every good work” (2 Corinthians 9:8 NKJV). The key in this passage rightly understood as radical generosity and rightly seen flows from the dynamic of commonality that is experienced within the “household of God,” “the body of Christ,” “the Church of God,” “the fellowship of the saints.”

This commonality was certainly understood based on the work of Holy Spirit in the lives of first-century believers as the apostles boldly proclaimed the resurrection of Jesus. Their bold declaration fueled the one heart, being together, “all things common,” understanding. This understanding was that what was owned was not for the benefit of one but the benefit of the whole, just as Paul’s words were to the church regarding spiritual gifts, for the benefit of all. “But the manifestation of the Spirit is given to each one for the profit of all” (1 Corinthians 12:7 NKJV).

A BIBLICAL ADMONITION

Giving First

The act of giving is broader than simply donating money to the church. The Bible teaches the giving of our life is first. Areas of life such as our time, spiritual gifts, and finance are important as we prioritize edifying and increasing the Church (Ephesians 4), surrendering ourselves in worship to God. We believe the Bible teaches it is God's will for His people to consistently, systematically, generously, and cheerfully give as an act of worshipful devotion and gratitude to Him for His grace expressed in first loving us.

“We love Him because He first loved us” (1 John 4:19 NKJV).

Jesus taught in Matthew 6 there is a connection between our hearts and our finances. It seems He was thinking the biggest competitor for our trust and dependence on Him would be money. Giving is an opportunity to visibly and tangibly express our trust in Him above all else. When we give, we illustrate our belief that God can do more with a portion of what He has given us than we can do with all of it. We see this miracle every day in the international church body as He provides the means for ministry around the world. Through faithful giving, this church body has been able to accomplish greater works around the world, and for this, we commend the faithful tithing and giving of the Church of God of Prophecy.

Offering ourselves to the work of God through a giving lifestyle is essential in Christian discipleship. The amount given is not a contributing factor to the overall growth of the follower of Jesus; rather, the attitude in which the believer gives is as detailed by Paul to the Corinthians,

But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. 7 So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. 8 And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work (2 Corinthians 9:6–8 NKJV).

Since Jesus said, “Where your treasure is, there your heart is also” (Luke 12:34 NKJV), the matter of giving first is a matter of the heart. Amazing things happen when individuals, families, businesses, as well as community and church leaders live out a heart of giving first or generosity that gives without expecting to receive. In fact, living a life of giving first leaves a legacy that impacts the world.

Giving first is worship (Philippians 4:18–20).

18 Indeed I have all and abound. I am full, having received from Epaphroditus the things sent from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God.

19 And my God shall supply all your need according to His riches in glory by Christ Jesus.
20 Now to our God and Father be glory forever and ever. Amen (NKJV).

Giving first encourages others to worship (2 Corinthians 9:9–13).

As it is written: “He has dispersed abroad, He has given to the poor; His righteousness endures forever.” 10 Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, 11 while you are enriched in everything for all liberality, which causes thanksgiving through us to God. 12 For the administration of this service not only supplies the needs of the saints, but also is abounding through many thanksgivings to God, 13 while, through the proof of this ministry, they glorify God for the obedience of your confession to the gospel of Christ, and for your liberal sharing with them and all men (NKJV).

Giving first leads to an abundance of every good work (2 Corinthians 9:6–8).

6 But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. 7 So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. 8 And God can make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work (NKJV).

Giving first should be consistent, systematic, generous, cheerful, and Spirit-led (1 Corinthians 16:1,2; 2 Corinthians 9:7).

Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also: 2 On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come (NKJV).

7 So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver (NKJV).

Giving first is an expression to God for first loving us (2 Corinthians 8:7-9).

7 But as you abound in everything—in faith, in speech, in knowledge, in all diligence, and in your love for us—see that you abound in this grace also (NKJV). May we as a Movement of God within this world embrace a giving first lifestyle.

GLOBAL DISASTER RESPONSE

The Finance & Stewardship Committee would like to offer commendations to this global church for your love and support expressed through sacrificial giving to the global body at large. Your love, prayers, and financial support have been a resource of encouragement to those in the midst of the turbulent times in disaster.

Immediately following the International Assembly of 2016, planet Earth began to experience some groanings that Paul writes of in Romans, “For we know that the whole creation groans and labors with birth pangs together until now” (Romans 8:22 NKJV). On October 4, 2016, the island of Haiti was hammered by loss once again as Hurricane Matthew brought destruction through devastating winds, flooding, and loss of life. It was the first Category 5 Atlantic hurricane since Felix in 2007.

On March 16, 2017, the country of Peru was greatly affected by unseasonable rains that caused catastrophic flooding. Twenty of our churches were damaged. It is estimated 80 percent of the country was devastated, including the loss of life.

The Hurricane season of 2017 is without comparison. Hurricane Harvey made landfall in North America on August 25, 2017. It brought catastrophic flooding to the state of Texas. While Hurricane Harvey tied for the costliest hurricane on record, the people of this Movement responded with an outpouring of support.

On the heels of Harvey came Hurricane Irma. Hurricane Irma brought total devastation to some islands of the Caribbean. Its path lasted from August 30 through September 16, 2017. Irma became known as the most powerful wind-rated storm on record. Hurricane Irma impacted the states of Florida, Georgia, and the Carolinas. An island in the Caribbean was uninhabitable after this devastation, if that was not enough, a third hurricane began to churn and grow. Hurricane Maria set its course for the Dominican Republic and Puerto Rico. More devastation to Caribbean islands occurred. The island of Puerto Rico suffered great loss and destruction.

Recovery from such natural disasters does not occur overnight. To recover and rebuild takes years. While we will never recover the loss of life, church buildings, parsonages, and other structures have been recovered. As of the reading of this report, many have already been repaired or rebuilt. The reason this has been possible is the overwhelming response of this global church.

On September 19, 2017, Mexico encountered an earthquake. While the world was watching the hurricanes, Mexico was looking for their loved ones from beneath the piles of toppled buildings. Our thoughts and prayers have been with all these that have encountered natural disasters. It is encouraging to this Finance & Stewardship Committee the “all things in common” principle of Acts is being realized. Thousands responded with more than prayers and thoughts; funds were sent from around the world to assist in the recovery and rebuilding.

The following report is to show the overwhelming response and love of this global church. The total donations per location are as follows:

Hurricane Matthew	Haiti	\$16,451.89
Earthquake	Mexico	\$5,402.72
Mudslides	Peru	\$35,234.00
Hurricane Harvey	Texas	\$55,261.46
Hurricane Irma & Maria	Caribbean	\$77,116.22
Hurricane Maria	Puerto Rico	\$89,426.85

An additional offering of \$24,580 was received at the North America Together Conference.

Monies that were sent directly to the COGOP state office in Texas, as well as what the International Offices received and sent as recorded above, were distributed to meet the need totaled \$219,626.77. From the amount received, Texas sent more than \$20,000 to Puerto Rico and will at the completion of all the rebuilding, send funds to the International Offices and the North America presbyter's office to establish a disaster relief fund to assist with the next natural disaster.

We ask that you do not forget these places of disaster. In the event of other natural disasters, it is without doubt that you, the precious members of this global body, will again with compassion rise to the occasion. We are strengthened and encouraged by the following Scripture passages: "For I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in" (Matthew 25:35-39). "This I command you, that you love one another" (John 15:17).

COMPENSATION PHILOSOPHY

The Church of God of Prophecy as an international body desires that all who serve faithfully in ministry be appropriately compensated for their service in their area of ministry, to recognize, retain, and motivate our ministers and employees. Where funds are available and with the help of local/state/regional/national/international finance committees, proper compensation packages should be developed that aim to pay from the biblical directive of Paul to Timothy, to retain qualified ministers and other ministry-related employees. It is the goal of the Church of God of Prophecy that all who labor for the Lord in our organization be properly compensated for their work as these workers are worthy of their hire. You will also note, the elder is worthy of "double honor" (ref. 1 Timothy 5:17-19).

The scope of ministry is broad around the world. Therefore, each local/state/region/national/international finance committee should develop their compensation philosophy within their area of ministry that would reflect the same goals as the International Offices' philosophy to be biblical, understandable, equitable, and fiscally responsible.

Therefore, this committee seeks to encourage each church to prayerfully and appropriately compensate our faithful servants who are endeavoring to equip every disciple of Christ to fulfill the Great Commission our Savior has called us to embrace. We must assume an attitude that reflects giving first, a generous lifestyle as illustrated in the "Giving First" section of this report.

EXECUTIVE COMPENSATION

While the Finance and Stewardship Committee has been assigned with authority to set the compensation for our executive-level leadership (i.e., general overseer, general presbyters, and executive ministry directors), we felt it incumbent on us to inform you of the following.

Compensation has been set with the previously expressed attitude of giving first and the admonition for generosity in the New Testament. This responsibility was assigned as a part of our fiduciary responsibilities to provide accountability, integrity, and assurance to our churches and donors that compensation is in the best interest of the organizational values of this Movement and its ministry. Desiring to ensure the International Assembly that total compensation of our executive staff was reasonable while taking into consideration the skills, gifts, education, experience, performance, and knowledge of the person compensated. Total compensation includes salary, wages, other payments for services, and benefits of all types, whether taxable or non-taxable.

In fulfilling this responsibility, we wanted to obtain reliable comparability data concerning the position of setting compensation. Our effort was to obtain the comparability data for functionally comparable positions from organizations as similar as possible to ours. We also agreed we needed such a study performed to include the cost of living and currency exchange for the international locations of those serving in the positions cited above.

After research as to who would be best to do this study, we found that our auditors, Capin Crouse, had personnel who did compensation studies. After detailed questions were asked concerning each executive-level leader (including their ministry descriptions, education, experience, tenure, and location), the study was performed. The Finance and Stewardship Committee

is pleased to report the Capin Crouse study of compensation is in line with other comparable organizations. It is our desire this information provides the membership of our Movement assurance that integrity in this process is the highest priority.

FORMER TOMLINSON COLLEGE CAMPUS PROPERTY

In keeping with the recommendations in the Finance & Stewardship Committee's Report approved in the 99th International Assembly (July 2016 Section 111), where there was a commitment to provide progress reports on the sale of the former Tomlinson College campus property, we are pleased to provide this updated report.

Church of God of Prophecy has entered into a Purchase and Sale Agreement effective January 17, 2017, for the purchase and sale of the captioned property. The Purchaser later requested a one-year extension of the closing date. After negotiating the terms of an extension, the parties agreed to the following:

1) The Administrative Committee amended the closing date from January 17, 2017, to no later than May 31, 2018.

2) Seller continues to hold the earnest deposit towards the purchase price.

3) Purchaser agreed to update all lease payments and late fees for the 2016/2017 lease term on or before May 31, 2017. We confirm that these payments met the deadline and are received.

4) Purchaser agreed to prepay Seller the lease payments for June 1, 2017, through May 31, 2018, on or before May 31, 2017. We confirm that the prepayments met the deadline and are received as agreed.

5) In addition to the prepayments, Purchaser agreed to pay Seller an amount equal to three months lease payments by May 31, 2017. We confirm that these payments met the deadline and are received as agreed.

6) Purchaser agreed to pay all costs for maintenance and repairs for the property from June 1, 2017 through May 31, 2018.

7) During the one-year extension of the Agreement, Seller may continue to market and show the property. If another buyer offers to

purchase the property, Purchaser will have the opportunity to match the new offer within 30 days from the notice to it of the offer. If the Purchaser agrees to match the offer, Purchaser must demonstrate to Seller's satisfaction that funds are available. If Purchaser does not match the subsequent offer and demonstrates to Seller's satisfaction that the funds are available, Purchaser will vacate the property within 30 days, unless the new buyer allows Purchaser to remain on the property. If Purchaser does not match the offer and must vacate the premises, Seller will return the earnest deposit and pre-paid rent on a pro-rated basis.

The Finance & Stewardship Committee wishes to highly commend the Administrative Committee for negotiating a very successful agreement for the proposed sale of the former Tomlinson College campus property.

Further, we advise that the Finance & Stewardship Committee is undertaking a comprehensive review of the Church's investment policy. This review will include amendments to incorporate guidelines for the investment of the designated trust funds from the sale of the former Tomlinson College campus property. The review and revision are to ensure its guidelines are relevant to current market conditions, therefore, allowing our Church to remain consistent with its investment goals listed below.

- 1) To assure compliance with all federal, state, and local laws governing the investment of monies
- 2) To protect the principal deposits of the Church
- 3) To generate investment income within the parameters of this policy

This review is done in consultation with the Administrative Committee and investment managers as mentioned above. Our goal is that our stewardship practices first honor God, and second honor the faithful giving of this Church body.

Our review and revision will include amendments to incorporate guidelines for the investment of the designated trust funds from the sale of the former Tomlinson College campus property. Regarding the approval process for the investment policy, this policy is approved by the General Trustees of the Church in collaboration with the Administrative Committee, Finance & Stewardship Committee and the financial director.

As approved by the 99th International Assembly July 2016 in the Finance & Stewardship Report – "All decisions on what the Church does with the former Tomlinson College Campus Property would require approval by the

general overseer, general presbyters in conjunction with the Administrative Committee and the Finance and Stewardship Committee.” The income produced from the investment of funds realized from the sale of the former Tomlinson College Campus will be assigned as agreed to by the International Assembly for leadership development.

CONSIDERATION TO OFFSET INTERNATIONAL ASSEMBLY EXPENSE

The International Assembly has immense value and worth to this Movement. We have a great understanding of the purpose and function of the International Assembly in our past, what it means to us presently, as well as in our future. The Assembly has been a pinnacle point of inspiration, revelation, and fellowship for the Church of God of Prophecy since its inception.

However, the Assembly does not occur without the tremendous investment of our financial resources. This biennial event comes with its great financial challenges. The International Assembly body agreed in the 99th Assembly that every local church in this global movement would share the expense of this essential gathering. This action would assist to relieve the already demanding International Office budget. It is also the effort of the International Assembly Task Force to reduce expenses where possible. It was the recommendation of this Committee and adopted by the 99th Assembly that each congregation would receive an offering (or budgeted amount) specifically for Assembly Expense. The general overseer initiated an International Assembly Expense Steering Committee and assigned Bishop Nathaniel Beneby, who serves on the Finance and Stewardship Committee, the responsibility of chairing this committee. A combined targeted giving amount of \$500,000.00 was determined as a goal. Each general presbyter leads or has appointed someone to lead this initiative in their respective region of the world.

On January 21, 2018, churches around the world contributed toward the cost of our biennial International Assembly. This Committee reports to the 100th Assembly that offerings were received globally in the amount of \$554,929.77. We express our gratitude to the general overseer, general presbyters, the International Assembly Expense Steering Committee, national, regional, and state overseers, and this global body for your response and your generosity and support to this financial challenge in sharing the costs of the International Assembly that we all love, value, and which is such a vital part of our Movement.

This section of our report also serves as a reminder that this is an annual offering and will be a continued practice for the specific purpose of assisting with Assembly expense.

COMMENDATION

We commend the Administrative Committee and finance director along with his staff for their efforts in serving the Church with fiscal responsibility in an excellent manner.

CONCLUDING REMARKS

In our 2016 International Assembly Report, we made the Assembly aware of adjustments made by the International Offices and our Global Outreach Committee that would allow North America to be considered as other regions of the world concerning Harvest Partners and Harvest Grants.

The adjustments made by the International Offices have assisted North America to meet many needs that would have otherwise gone unmet. While this is the case, the Finance & Stewardship Committee realizes that great challenges remain to meet the needs of every level of ministry within our Movement. Therefore, over the coming two years we will be working in collaboration the general overseer, general presbyters, the Administrative Committee and the finance director to consider necessary adjustments to meet the ministry needs.

We would encourage local churches to use their Level 2 giving to assist states, regions, and nations in meeting their financial challenges for ministry as we continue to find additional solutions.

Graciously submitted,

Nathaniel Beneby

Scott Gillum, Chairman

George McLaughlin

Rupert Neblett

Daniel Felipe

Clint Knowles

Ryan Napalo

Paulette Wilbanks

**ASSEMBLY COMMITTEE FOR BIBLICAL
DOCTRINE AND POLITY OF THE CHURCH
OF GOD OF PROPHECY REPORT TO THE
100TH INTERNATIONAL ASSEMBLY
JULY 18 - 22, 2018**

Introduction

I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, because of your partnership in the gospel from the first day until now. And I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ (Philippians 1:3 – 6 ESV).

We, the Biblical Doctrine and Polity Committee of the Church of God of Prophecy, echo Paul's words to the Philippian church to you, the delegates of this 100th International Assembly. It is indeed our joy to remember you and our brothers and sisters of the Church of God of Prophecy throughout the world in our prayers. It is our joy to serve in partnership with you for the sake of the Gospel of our Lord Jesus Christ. We know that he who began a good work in us will bring it to completion at the day of Jesus Christ.

From the beginning of the history of our Church, we have been committed to the study of the Holy Scriptures. The last paragraph of the minutes of our first Assembly in 1906 states:

It seemeth good to the Holy Ghost and us, being assembled together with one accord, with the Spirit of Christ in the midst, and after much prayer, discussion, searching the Scriptures and counsel, to recommend these necessary things and that they be ratified and observed by all local churches (*Minutes of the Annual Assembly of the Churches of East Tennessee, North Georgia and Western North Carolina, held January 26&27 1906, At Camp Creek, N.C.*, p.10).

Every recommendation made at that first Assembly was preceded by due discussion and searching of the Scriptures in a quest to be conformed to the New Testament. Today, we celebrate our 100th International Assembly and we have the same commitment as that of our forefathers of prayerfully dedicating ourselves to the study of the Word of God, under the guidance of the Holy Spirit, using proper exegetical and hermeneutical methods to search and to discover the truth, walking in the light to the best of our knowledge and ability.

It is in the spirit of this commitment and obedience to biblical principles that we offer this report on the following issues:

- First, we are grateful to God and to this Church for the broad acceptance and usage of the Statement of Faith presented in the International Assembly of 2016. It is our prayer and intent that the statement would provide a concise definition to the basic tenets of our faith, a source to foster Bible study, a guide for discipleship, and an introduction of the Church of God of Prophecy to people of all faith persuasions. In this International Assembly, in response to your feedback, we present two minor revisions, and a statement on water baptism. This revision completes our Statement of Faith.

- Second, a response to questions raised in our Statement of Faith about the wording of our church membership covenant in some languages, and on the role of the Bible in our doctrine and practice
- Third, the office and role of deacons and deaconesses
- Fourth, the issue of lay pastors' permits for provisional and limited ministerial authority
- Fifth, a reaffirmation of the dynamics for theocratic and hierarchical government
- Sixth, a biblical, theological, historical, and practical study of the practice of footwashing—a first in a series of documents on the sacraments of the Church

We offer this report to you, the leadership and members of the Church of God of Prophecy, for your careful and prayerful consideration, and for your edification. Above all, we offer this report to our Lord Jesus Christ, the Source and Head of the Church.

I. Statement of Faith Rationale and Recommendations for Revisions to the Statement of Faith

1. Rationale:

For grammatical clarity, and to reflect the punctuation in the classic creeds of Christianity, we recommend the insertion of a comma between “God” and “the Father;” in the statement on Person of God.

Original reading on the Person of God:

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

Revision:

We recommend the following revised reading:

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

2. Rationale:

26 Then God said, “Let us make man in our image, after our likeness... 27 So God created man in his own image, in the image of God he created him; male and female he created them. (Genesis 1:26-27 ESV)

26 And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, 27 that they should seek God, and perhaps feel their way toward him and find him. (Acts 17:26-27 ESV)

9 After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, 10 and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" (Revelation 7:9-10 ESV)

We affirm the biblical truth that all human beings are created in the image of God; that we all descend from common parents, Adam and Eve; and that we all belong to the human race, while celebrating diversity among us.

Therefore, we recommend the following revision to the statement of the Church:

Original reading on the statement of the Church:

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.

Revision:

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 peoples, nations, cultures and languages.

3. We recommend the addition of a statement on water baptism as a part of the Church's commission:

We believe in one baptism with repentance for the remission and forgiveness of sins. (This statement will be moved to the end of article 5, and will be reworded as follows: "We believe in one baptism in the name of the Father and of the Son and of the Holy Spirit.")

Church of God of Prophecy: 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 believers. 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 in one baptism in the name of the Father and of the Son and 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 peoples, 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 Bible 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.

II. Covenant Statement

During the presentation of the Statement of Faith to the 99th International Assembly of 2016, it was brought to the attention of the Assembly Committee for Biblical Doctrine and Polity a discrepancy between the wording of the Church’s covenant in the Spanish language and the Statement about the Bible on our Statement of Faith.

Our Statement of Faith regarding the Bible reads:

“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 Bible is the Christian’s rule of faith and practice.”

The Spanish version of the Covenant reads:

¿Promete usted sinceramente en la presencia de Dios y estos testigos que acepta esta Biblia como la Palabra de Dios, creer y practicar sus enseñanzas correctamente divididas—el Nuevo Testamento como su *única* (itálicas para énfasis) regla de fe y práctica, gobierno y disciplina, y andar en la luz a su mejor conocimiento y habilidad?¹

The version of the covenant that we actually use in the English language is the one approved in the 1987 General Assembly that states:

Will you sincerely promise in the presence of God and these witnesses that you will accept this [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?²

Even though in 1987 the word “only” was not used in the English version of the Covenant, and it does not appear in the 1987 Spanish Assembly Minutes either, it was later inserted in the translation of the Spanish version.

- We, therefore, recommend that the word “only” be dropped from the Spanish and any other language version of the covenant, so we can have a unified Covenant.
- We recommend that all translations of the Covenant should have the same content.

¹ *Minutas de la 96ta. Asamblea Internacional, 2010*, 136.

² *Minutes of the 82nd General Assembly, 1987*, 53.

- We would also like to encourage our ministers to continue administering the membership Covenant to the new members being received into our fellowship.

III. The Office and Role of a Deacon/Deaconess In the Church of God of Prophecy

Introduction

In October 2016, the general presbyters requested the Biblical Doctrine and Polity Committee to review the office and role of the deacon/deaconess, in relation to local responsibilities and accountability. Specifically, the request seemed to be related to the selection, ordination, and licensure process of a candidate to the diaconate. Currently, deacon or deaconess candidates are to be “ordained at the local church or state/national (regional) convention by the overseer, pastor (if a bishop), and other deacons of their local church.”³ This statement prompts at least two questions for consideration. Firstly, “Can a pastor, who is not a bishop (ordained male minister, ordained female minister) officiate at the ordination of a deacon/deaconess?” Secondly, “Does the overseer need to participate in the ordination process?”

An Inclusive Diaconate (Deaconess)

For the purpose of clarity, the following information is being provided within the context of the ordination of a deacon/deaconess. The office of a deaconess was introduced at the 2006 International Assembly by the Biblical, Doctrine and Polity committee:

Given there is scriptural evidence that supports having female deacons, called deaconesses, we recommend women who qualify as deaconesses be set forth by the local church in the same manner and according to the same requirements as their male counterparts.⁴

The 2006 International Assembly accepted the Biblical Doctrine and Polity report regarding deaconesses in the Church and it has been a matter of practice, although perhaps limited in scope, for the last decade. The requirements for and processes of an individual being “set forth” to the diaconate were addressed by the 89th International Assembly in 1996. In that Assembly, the Biblical Doctrine and Polity report included a recommendation titled “Deacon.” The reference above, indicates these qualifications and expectations, with the exception of gender, are applicable to the office of a deaconess as well. Consequently, this is being provided in order to give an informed perspective. The following section is included in the 1996 Assembly Minutes as having been accepted as polity.

³ *Minutes of the 89th Assembly, 1996.* “Assembly Committee for Biblical Doctrine and Polity,” 35.

⁴ *Minutes of the 94th Assembly, 2006.* “Assembly Committee for Biblical Doctrine and Polity,” 176.

Both biblical and historical records concerning the activities of deacons confirm they served in the church alongside and in harmony with the bishop or pastor as servants to the congregation. They were assigned responsibilities which contribute to the spiritual and social well-being of the congregation. This office functions to: a) complement the office of the bishop (Acts 6:1-7); b) serve more in the temporal needs of God's work, rather than in teaching and presenting the Word; and c) minister to the needs of the poor and needy (Acts 6:1-5). They constitute a vital part of local church government (Philippians 1:1). The qualifications of a deacon are similar to a bishop, except they are not required to teach or have direct oversight of the flock. Their qualifications are taken from the scriptural references of 1 Timothy 3:8-12 and Acts 6:4 (as a prototype). The New Testament account regarding the office and function of deacons gives very clear understanding that their activities are generally confined to and carried out in the local congregation. This ministry is local, rather than translocal (sic).

Since deacons function in the arena of a local church, we recommend that they be acknowledged (set forth) by the congregation and with pastoral recommendation. They will serve first as trial deacons for a period of not less than one year, after which time they are to be recommended to the state/national overseer of their respective area for approval and licensure. Because their service and ministry are based more within a local area, there would be no need for them to be licensed through the International Office. *He is to be a male and at least 30 years of age.*⁵ (italics not in original)

Deacons would be ordained at the local church or state/national convention by the overseer, pastor (if a bishop), and other deacons of their local church. The deacons should report quarterly to their local conference and annually to the state/national overseer. Should discipline become necessary, the local church would work in conjunction with the state/national office. When moving to a new location, the eldership status would continue, but would need reaffirmation from the new congregation after an appropriate time. The International Offices will produce a standardized license for those ordained as a deacon.⁶

In summary, the current process of deacon/deaconess ordination is as follows:

- The diaconate candidate is selected on a one-year trial basis, by the local church and pastoral recommendation.

⁵ This statement was eliminated by the 2006 Assembly.

⁶ *89th Assembly Minutes, 1996, 34-35.*

- The candidate is to fulfill all scriptural prerequisites.
- After the one-year trial basis, the candidate may be recommended for ordination as a deacon/deaconess.
- The ordination of the candidate is to occur either at the local church or the state/regional/national convention.
- The overseer is to participate in the ordination ceremony, along with the pastor (if a bishop), and any other deacons from the candidate's local congregation.
- Deacons/deaconesses are to report quarterly to the local church and annually to the state/regional/national office.
- The office of deacon is not trans-local; consequently, in the event of a deacon/deaconess transferring his/her membership from one local church to another, the recognition to the diaconate is subject to the discretion of reaffirmation by the new local church for the individual to serve as a deacon/deaconess.

Hierarchical Polity

In the 2006 Assembly, referenced above, the Biblical Doctrine and Polity committee included a statement in their report titled "The Dynamics of Theocratic and Hierarchical Government." This statement immediately followed the section addressing Deaconesses in the church. An excerpt of this statement is as follows:

We hereby declare this Church to be a body striving to operate under theocratic principles in all spiritual, ministerial, and inspirational areas, but to recognize that we also function as a hierarchical government to maintain proper order and discipline in all areas pertaining to business and management of our organization. While this statement is being given to clarify our present type of government, this position has been reflected by past Assembly decision and court rulings throughout our history.⁷

It seems that the spirit of hierarchical governance within this church body is exhibited in the current practice of the respective overseer officiating at the ordination of candidates to the diaconate. Admittedly, there are many leadership roles within a local church in which the overseer does not participate in the selection or installation processes. However, it may be argued that these other roles do not rise to the level of "eldership" both biblically and within the context of the church.

⁷ *Assembly Minutes*, 2006.

Recommendation

As stated in the “Introduction” of this document, the current policy of ordination to the diaconate is that candidates are “ordained at the local church or state/national (regional) convention by the overseer, pastor (if a bishop), and other deacons of their local church.”⁸

We recommend that no change in the ordination process of an individual to the diaconate occur as it relates to the laying on of hands by the overseer. That is, the deacon/deaconess should continue to be ordained by the overseer and local church pastor, along with local deacons, within the context of the local church or at the state/regional/national convention. The location of ordination should be left to the discretion of the overseer. Additionally, should the overseer be unable to participate in the ordination of a deacon due to scheduling conflicts, health issues, geographical distances, etc., the overseer may designate a representative of his office, such as a district overseer/presbyter, to participate alongside the pastor in the deacon ordination due to the absence of the overseer.

Secondly, we recommend that the current policy relative to the pastor’s participation in the ordination of a deacon be amended. The parenthetical phrase “(if a bishop)” should be eliminated. This phrase, “if a bishop” implies that a deacon/deaconess may occupy a higher positional status than an ordained male minister or an ordained female minister who is his/her pastor, and not an ordained bishop. There should be no question that the deacon/deaconess is to serve under and in support of his/her pastor. The deacon/deaconess should view themselves as a servant leader to both his/her pastor and the congregation. Consequently, it is the recommendation of this report to the 100th International Assembly that a duly licensed Church of God of Prophecy minister, serving as the appointed pastor of a respective church, is to participate in the ordination of deacons/deaconesses at the local church where he/she serves as pastor, under the leadership of the respective overseer.

IV. Provisional Lay Pastor Ministerial Permits

Rationale

Due to the need of supplying pastors to churches in situations in which licensed ministers were in short supply or nonexistent, lay ministers and those who were called into ministry, but not yet licensed, have sometimes been given temporary, provisional permits authorizing them to do the work of pastoral ministry (baptize, administer the Lord’s Supper, conduct business meetings, etc).

⁸ *Minutes of the 89th Assembly, 1996.* “Assembly Committee for Biblical Doctrine and Polity,” 35.

These provisional permits were often issued in the form of a minister's ID card. Overseers who issued these provisional permits did so with the intent that the recipient would proceed to fulfill the requirements for licensure, beginning as a lay minister. However, it has often been the case that recipients of the provisional permits were content with their status and privilege, and did not pursue a valid minister's license, continuing to execute duties designated for licensed ministers only.

Therefore, we recommend that:

- Only newly appointed lay pastors (holding valid lay ministers' certificates) may be issued provisional permits authorizing them to perform pastoral duties normally reserved for licensed ministers (to baptize, administer the Lord's Supper, and moderate business conferences, etc.), when no licensed ministers are available to pastor a church.
- The permit will authorize the lay pastor to perform these pastoral duties only in the local church to which he/she has been appointed.
- The permit will be issued in the form of a letter, with clear limitations for validity, to extend from the term of appointment (i.e. for the convention term) to not more than two years.
- During the two-year period, the lay pastor must be faithful in reporting to the state/national/regional office.
- At the end of two years, the permit will expire and will not be renewed.
- During the two-year period, the lay pastor holding the temporary ministerial permit will be expected to complete the requirements for a valid minister's license, issued by the general overseer's office.
- Lay pastors, holding lay ministers' certificates, cannot perform marriage ceremonies. However, if a couple has been previously legally married in a civil ceremony, a lay pastor may perform a Christian ceremony to bless the marriage of that couple, if they attend his/her local church.
- If, at the end of two years, the lay pastor holding a temporary provisional permit has not obtained his/her permanent minister's license, he/she may continue to serve as a lay minister, but without authorization to perform the ministry of a duly licensed pastor.

V. The Dynamics of Theocratic and Hierarchical Government Rationale

In a previous meeting with the BDP and the general presbyters, General Overseer Bishop Sam N. Clements shared his concern that in some areas of the world, particularly in North America, that there is an increasing tendency

of local churches attempting to adopt a congregational structure in the selection of their pastor, rather than the hierarchical governance, which is both the historical and polity form of government adopted by this Church in our International Assembly.

The BD&P Committee would like to restate the Church's position in the selection and the appointment of pastors. It might be helpful, however, to define the meaning of a church ruled by congregational government. According to Donald K. McKim, the congregational form of government is as follows. Congregational government is "... (a) form of church government in which governing authority is with the local congregation, which is autonomous and independent."⁹

The Church of God of Prophecy has never adopted a congregational form of government. Referring to our Minutes of the 94th General Assembly of 2006, we would like to restate our position. "From the inception of this Church body at the beginning of the twentieth century, our pioneering fathers realized the powerful dynamics of recognizing that in all ministerial and spiritual operations that we were to pattern ourselves after the theocratic principles of the Bible. At the same time, the wisdom of early Church Assemblies also realized the critical need to develop a system of hierarchical government in all matters of business pertaining to property, monetary operations, and legal matters. This dynamic requires us as ministers and members to confess that this important balance would be needed to function in a secularized society that did not often reflect a belief in a "direct rule of God through Spirit-filled leaders." We hereby declare this Church to be a body striving to operate under theocratic principles in all spiritual, ministerial, and inspirational areas, but to recognize that we also function as a hierarchical government to maintain proper order and discipline in all areas pertaining to business and management of our organization. While this statement is being given to clarify our present type of government, this position has been reflected by past Assembly decisions and court rulings throughout our history" (*Minutes of the 94th General Assembly* (2006), 177).

The church has made it clear that it attempts to operate within the principles of a theocracy while exercising a hierarchical form of government. With that said, the Assembly Minutes stipulates that the overseer, 'in consultation with the local church' goes through a process of selecting a pastor. After a time of consultation, which would include prayer and deliberation, a selection is

⁹ Donald K. McKim, *Westminster Dictionary of Theological Terms* (Louisville, KY: Westminster John Knox Press, 1996), 58.

made. It is the overseer, functioning in his administrative and apostolic duties, who makes the final decision, consequently making the official appointment of the local pastor. The local congregation does not select their respective pastor.

The overseer's appointive duties are as follows according to the *2016 Ministry Policy Manual*, p.31:

1. To appoint pastors in consultation with the local church and minister.*
2. To appoint national/regional/state staff
3. To appoint a national/regional/state ministerial review board.
4. To appoint national/regional/state boards and committees as needed.
5. To appoint district overseers and any other personnel necessary to administrate the national/regional/state programs.

*(As was requested during the business session of the 100th International Assembly, the Biblical Doctrine and Polity Committee offers the following definition: "In consultation with" does not require that an overseer physically or digitally visit with the entire congregation, a pastoral committee, initiate a survey, or conduct a vote or expression. In consultation with may include any one of the following:

- A conversation with a key leader or key leaders via in person, by phone, letter, email, or some other similar venue.
- Extending the opportunity to individuals who would like to convey thoughts to the overseer in his selection of a pastor.

Overseers are not required to engage in all of the above. "In consultation with" is a very broad provision. The overseer has latitude to be creative in the method and modality of consultation and is thereby not limited to the above suggestions. While "in consultation with" is preferred, there may be certain situations which make it uniquely difficult for if not altogether precluding the overseer from consulting with members of the local congregation. In these instances, the overseer could consult either with the general presbyter and/or the overseer's plurality team. Ultimately, the pastoral appointment is at the discretion of the overseer.)

Recommendation

The Assembly Committee for Biblical Doctrine and Polity for the Church of God of Prophecy humbly submits this document in restating the Church's position on appointment of pastors for local churches by the national/regional/state overseer.

Introduction and Rationale for the Study of the Sacraments of the Church

The Church of God of Prophecy has historically acknowledged three ordinances or sacraments: Water Baptism, the Lord's Supper and Footwashing. Simple, straightforward, biblical explanations have for many years been printed in our publications; and guidelines have been established for their practice in our International (General) Assemblies. Sermons and Bible studies have been expounded from our pulpits and lecterns. However, while we have confessed the importance of the sacraments in the life of our Church, it seems that the actual practice of the sacraments has declined—especially the practice of Footwashing, and to a lesser degree, the Lord's Supper and Water Baptism. We have endeavored to discern the reasons for this decline: Is it the lack of a strong biblical and theological foundation and understanding for these practices? Is it the lack of inspired preaching and teaching on these subjects? Is it the loss of anticipation and joy in the celebration of the sacraments, through lifeless, lackadaisical, perfunctory observance? Is it because we have lost a sense of reverent wonder and awe in the presence of The Holy? Whatever the reason may be, we feel that many of our people are being deprived of profound blessings and spiritual refreshing associated with these sacraments.

Three years ago, the Biblical Doctrine and Polity Committee deeply felt the necessity and responsibility to return to an intensive and thorough study of the sacraments. We were convinced that, as a Church, we desperately needed to recover a biblical, theological, doctrinal, historical, and practical working knowledge of the sacraments. We felt the need to help inspire and encourage more sacred, faithful, and frequent participation of the sacraments in our churches, and among the members of the Church of God of Prophecy. As a result, we have begun the task of preparing documents on these worthy subjects. The task has become more daunting and challenging than we had first imagined. Nevertheless, to this 100th International Assembly of the Church of God of Prophecy, we offer the first document in the series on the sacraments: Footwashing.

VI. The Sacrament of Footwashing

Jesus Washes the Disciples' Feet

Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end.

- 2 *The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper*
- 3 *Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God,*
- 4 *got up from the table, took off his outer robe, and tied a towel around himself.*
- 5 *Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him.*
- 6 *He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"*
- 7 *Jesus answered, "You do not know now what I am doing, but later you will understand."*
- 8 *Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me."*
- 9 *Simon Peter said to him, "Lord, not my feet only but also my hands and my head!"*
- 10 *Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you."*
- 11 *For he knew who was to betray him; for this reason he said, "Not all of you are clean."*
- 12 *After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you?"*
- 13 *You call me Teacher and Lord—and you are right, for that is what I am.*
- 14 *So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.*
- 15 *For I have set you an example, that you also should do as I have done to you.*
- 16 *Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them.*
- 17 *If you know these things, you are blessed if you do them.*
- 18 *I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, "The one who ate my bread has lifted his heel against me."*
- 19 *I tell you this now, before it occurs, so that when it does occur, you may believe that I am he.*
- 20 *Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me."¹⁰*

Introduction

Washing the feet of the saints has been a longstanding practice in the Church of God of Prophecy. The first mention we have in our records about this ordinance is found in the Minutes of our First Assembly, in 1906. The following paragraph gives testimony to this fact:

Communion and feet-washing were duely (sic) discussed by elder R. G. Spurling and others, and it is the sense of this assembly that

¹⁰ The Holy Bible: New Revised Standard Version (Nashville: Thomas Nelson Publishers, 1989), Jn 13:1–20

the communion and feet-washing are taught by the New Testament Scriptures, and may be engaged at the same service or at different times at the option of the local churches. In order to preserve the unity of the body, and to obey the sacred Word, we recommend that every member engage in these sacred services. We further recommend that these holy ordinances be observed one or more times each year.¹¹

As we can see from this paragraph, our forefathers were convinced that footwashing was taught by the New Testament. For that reason, they needed to engage in the practice of the same. It is noteworthy that they gave two motives for footwashing and communion: 1) to preserve the unity of the body, and 2) to obey the sacred Word. This should be the same motivation for us as we continue obeying God's word and promoting the unity of the body. It is with this same spirit of preservation of unity of the body and obedience to the Word of God that we present this document to the Church.

I. History of Footwashing in the Church of God of Prophecy

When we trace the history of footwashing in our tradition, we have to go back to the Christian Union, that was organized August 19, 1886 at Barney Creek, Tennessee. This group had its genesis because “a spirit of dissatisfaction and unrest began to work in the mind of a licensed minister of the Missionary Baptist Church by the name of Richard G. Spurling.”¹² A. J. Tomlinson describes the dissatisfaction as originated by “certain traditions and creeds which were burdensome and exceedingly binding on the members.”¹³ Spurling and the other original members of the Christian Union, who were from Landmark and Primitive Baptist backgrounds, were familiar with the practice of footwashing, and he is credited as the one who introduced this practice to the church.¹⁴

For A. J. Tomlinson, footwashing was a new experience, since this practice was prohibited by Quakers.¹⁵ However, it looks like he had seen footwashing being done by other Christian groups, and became familiar with it. Tomlinson's first experience with footwashing, is recorded in the entry of his diary, on March 25, 1901, at Culberson, North Carolina:

¹¹ *Minutes of Annual Assembly of the Churches of East Tennessee, North Georgia and Western North Carolina, held January 26&27, at Camp Creek, N.C.*, 3.

¹² A. J. Tomlinson, *The Last Great Conflict*. (Cleveland, TN: Press of Walter E. Rodgers, 1913), 205.

¹³ Tomlinson, *The Last Great Conflict*, 205.

¹⁴ Wade H. Phillips, *Quest to Restore God's House: A Theological History of the Church of God Cleveland, Tennessee, vol. I, 1886-1923*, “R. G. Spurling to A. J. Tomlinson. Formation-Transformation-Reformation” (Cleveland, TN: CPT Press, 2014), 336-337.

¹⁵ Phillips, *Quest to Restore God's House*, 337.

After a special outpouring of the Spirit in our Sunday meeting yesterday. I could not take my breakfast as usual. At night we had special prayer... and I read the words of Jesus that we receive the petitions we desired because we keep His commandments. I then turned, guided by the Spirit, and read where Jesus washed the disciples' feet and said, 'Ye ought to wash one another's feet'. I had never obeyed this commandment. I at once laid aside my coat, girded myself with a towel, poured water into a basin and washed the feet of the brethren present. Other members of our household became more zealous to keep the commandments.¹⁶

It is remarkable that Tomlinson recognized that he had never obeyed this commandment before and that he immediately proceeded to obey it, and not only him, but other members of his household as well. The willingness of our forefathers to obey the Word of God during those early years, paved the way for their commitment to adopt these ordinances at their very first Annual Assembly, as we mentioned before. Tomlinson recorded the sentiment of the group: "It is the sense of this assembly that the communion and feet-washing are taught by the New Testament Scriptures,"¹⁷ and for them, who were a group of people searching the Scriptures in their quest for truth, this reason was satisfactory enough, and as such, they were willing to obey. In that first Assembly, they made two recommendations: 1) that every member engage in these sacred services, and 2) that these holy ordinances be observed one or more times each year. As we can see, these recommendations were invitations to the members to participate in these ordinances taught by our Lord Jesus Christ. Not only did they make the commitment to observe these ordinances one or more times a year during the First Assembly, but during the last day of the second Assembly, Sunday, January 13, 1907, Tomlinson recorded: "After the sermon the Church engaged in the sacred ordinances of "The Lords (sic) Supper and Feet Washing."¹⁸

As the Church matured, the primary recommendation became an expectation from the applicants for membership in the Church. The rationale given for that expectation was that as Jesus Christ is the sole founder and originator of His church, and still retains the position as head and only lawgiver, all who connect themselves with His church will be expected to obey His laws and government, walking in the light as He is in the light, thus giving fellowship to each other and the assurance of the blood cleansing from all sin (1 John 1:7).¹⁹

¹⁶ *Diary of A. J. Tomlinson 1901-1924* (Cleveland, TN: White Wing Publishing House, 2014), 12.

¹⁷ *Minutes of Annual Assembly*, 3.

¹⁸ *General Assembly Minutes 1906-1014*, 39.

¹⁹ Tomlinson, *The Last Great Conflict*, 216.

In this way, the practice of footwashing had to be accepted alongside other biblical teachings that were already part of the teachings of the Church if you wanted to become a member. In this statement, we find the language that Jesus is the lawgiver, that we are expected to obey His laws and government, and that we have to walk in the light as He is in the light, that is used as a way to compel the acceptance and observance of the biblical teachings. A. J. Tomlinson further states:

The applicants for membership are expected to accept the teaching of repentance, water baptism (by immersion), sanctification subsequent to conversion, the baptism with the Holy Ghost on the sanctified life evidenced by the speaking in tongues as the Spirit gives utterance, the Lord's Supper, feet washing, eternal punishment for the wicked and eternal life for the righteous, divine healing, tithing and offerings, and the second pre-millennial (sic) coming of the Lord.²⁰

Through the years, some questions arose regarding the procedure for footwashing. In the 7th General Assembly of 1912, the following question was asked: "In observing the ordinance of footwashing, should one foot be washed or both feet? Answer: Both feet. John 3:10-14."²¹ It was reiterated that both feet were to be washed. It looks like this answer was accepted by the Assembly delegates.

In the First Assembly, the recommendation was made that "communion and feet-washing may be engaged in at the same service or at different times at the option of the local churches." However, in the 13th Assembly of 1917, it was recorded that after careful examination of the Scriptures, they found that both ordinances were inseparable. In the Supplemental section of the Minutes of that Assembly we read:

1. The Lord's Supper and feet washing: After careful consideration of the subject, and examination of the Scriptures it was decided that the two are inseparable, and one should follow the other in succession in the same service. These sacred ordinances should be practiced openly and not in some secret chamber where outsiders are excluded.²²

Thus the emphasis was given to have both ordinances observed together and publicly. Again, in 1968, the question about having both ordinances at the same time was brought to the Assembly.

²⁰ Tomlinson, *The Last Great Conflict*, 217.

²¹ 7th General Assembly, 01/12/1912, 19.

²² 13th General Assembly, 11/1-6/1917, 37.

QUESTION:

Should a minister in the Church ever give Communion without following it with Feet Washing? If so, under what circumstances should this be done?

ANSWER:

The practice is for Feet Washing to always follow Communion when possible.²³

The answer to this question reiterated the previous position of the church of having both ceremonies consecutively; however, the phrase “when possible” brings with it the possibility of having footwashing at a different time.

Another development had to deal with the lack of a male evangelist being available in isolated places to administer the ordinances of communion and footwashing, and allowing a female evangelist to administer these sacraments. The question was asked:

Q. Should a female evangelist administer the Lord’s supper and feet washing?

A. This has been considered permissible in isolated places when it was not convenient to secure the services of a male minister.²⁴

The 89th General Assembly of 1996, approved the recommendation of the Biblical Doctrine and Polity Committee that allows women ministers to administer the Lord’s Supper and footwashing.²⁵ Not participating in footwashing was a matter of serious consideration in the church. The following question was brought at the 28th General Assembly:

Q. What about members that will not practice feet-washing?

A. When they come into the Church they promise to do this, and if they will not what are they? I think Rev. 21:8 will get pretty close to them.

Such members should be talked to and prayed with until they become willing.²⁶

From the Scripture used in the answer,²⁷ we can see that avoiding the practice of footwashing was considered as something with grave consequences, since

²³ 63rd General Assembly, 09/16/1968, 117.

²⁴ 27th General Assembly, 09/7-13/1932, 53.

²⁵ 89th General Assembly, 07/8-14, 1996, 40-41

²⁶ 28th General Assembly, 09/13-19/1933, 50.

²⁷ “But as for the cowardly, the faithless, the polluted, the murderers, the fornicators, the sorcerers, the idolaters, and all liars, their place will be in the lake that burns with fire and sulfur, which is the second death” (Rev. 21:8 NRSV).

the member was placed in the same category and doomed to the same fate as those listed in the verse. Of course, that was Brother A. J. Tomlinson's answer, but we should take into consideration that he also recommended to talk to and pray for those members until they become willing.

With the passing of time, some churches neglected the observance of the Lord's Supper and footwashing. This was brought before the 57th Assembly by M. A. Tomlinson, in his Annual Address, in the section entitled Lord's Supper and Washing of the Saint's Feet:

Some churches had let an entire year pass without observing the Lord's Supper and feet washing one time. According to the Scripture, these ordinances are sacred, and we feel that we are not properly measuring up to the Scripture when we neglect to observe them. We, therefore recommend that the question: "Did Church observe the Lord's Supper and feet washing this month?" be added to the monthly report for the minister to the state overseer.²⁸

The concern raised by M. A. Tomlinson was that the Church was not properly measuring up to the Scripture when the practice of the ordinances was neglected. The ensuing recommendation to include the question about the observance of communion and footwashing in the pastor's monthly report was given to ensure that our ministers and churches were obeying the Scriptures and following up the recommendations of previous Assemblies. The last update to our teaching regarding footwashing was done in 2008 as recorded in the Biblical Principles, Beliefs, and Practices of the Church of God of Prophecy. It reads as follows:

WASHING THE SAINT'S FEET

Feet Washing was instituted by Jesus on the night of the Last Supper and is considered by the Church a New Testament ordinance which we are enjoined to observe. As the Lord's Supper represents our communion with Christ, Feet Washing represents our common unity (community) with each other as followers of Christ and partakers together with Him. Jesus sent two of his disciples to the home of a special friend in Jerusalem to prepare for the Passover meal (Mark 14:12-17). These preparations would have included a basin, water pitcher, and a towel for the customary washing of feet. According to verse seventeen above, the twelve came with Jesus, but there is no mention of the washing of feet. Luke tells us there was anguish among

²⁸ 57th General Assembly, 09/4-10/1962, 134.

the disciples as Jesus announced that one of them would betray Him and also that there was a quarrel between them as to who should be the greatest (Luke 22:24-27). Jesus taught them servant-hood as their right relationship (verses 25-27) and demonstrated His posture as a Servant among them by washing their feet (John 13:3-5). In establishing this spirit of servant-hood among them Jesus said: "...Know ye what I have done to you? Ye call me Master and Lord: and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you...If ye know these things, happy are ye if ye do them" (John 13: 12-15; 17). The Church encourages that Feet Washing be observed in the same service as the Lord's Supper whenever possible and in a decent and orderly manner.²⁹

There are some themes that we can highlight from this updated version. First, it recognizes that we are enjoined to observe this ordinance because it is a New Testament teaching. It also emphasizes the communal aspect of our relationship. While the Lord's Supper represents our communion with Christ, footwashing represents our communion with one another. It also accentuates that we are servants one of another, following the example of Jesus, who being Lord and Master, washed the feet of the disciples, and commanded us to wash one another's feet. It also let us know that the Church encourages that footwashing be observed in the same service as the Lord's Supper, but suggests "whenever possible" and in a decent and orderly manner. It opens the possibility for having both ordinances observed at different times, if conditions are not appropriate. We sense that this updated version is divested of a legalistic spirit which enforces the observance of these ordinances; instead, it encourages us to observe it in a spirit of obedience to the New Testament, of servanthood and brotherly love toward one another.

II. Theological Significance of Footwashing

Footwashing was not strange to the disciples, since it was practiced not only in their world, but also by the Greeks and the Romans. John Christopher Thomas informs us that footwashing was practiced in the Jewish world for different purposes, such as: cultic settings (Exodus 30:17-21; 40:30-32); personal hygiene and comfort (2 Samuel 11:8-11; 19:24 and Song of Solomon 5:3); hospitality (Genesis 18:4, 19:2, 24:32; 43:24), and servitude (1 Samuel 25:41).³⁰ In the Jewish world, footwashing was an act mainly performed by servants. As

²⁹ *Biblical Principals, Beliefs, And Practices Of The Church Of God Of Prophecy* (Cleveland, TN: White Wing Publishing House, 2008), 16-17.

³⁰ John Christopher Thomas, *Footwashing in John 13 and the Johannine Community* (London: T&T International, 2004), 27-41.

an act of hospitality, the host could invite you to his house, provide for water and towel, but rarely wash your feet. Either you washed your feet or a servant washed them for you. Thomas states that “there is so much an identification of servants and footwashing that the footbasin comes to function figuratively as a sign of servitude,” and that “those who receive footwashing are always the social superiors of those who render the service.”³¹ Thomas adds that “in cases of deep love or extreme devotion a host or loved one might wash the feet of another. Due to its humble nature, the performance of such an act demonstrates tremendous affection, servitude, or both.”³² In the Graeco-Roman world, slaves were the ones in charge of washing the feet of the guests and “footwashing could be used as a synonym for slavery.”³³ Thomas also comments that “to wash another’s feet symbolized the subjugation of one person to another. Therefore, those who received footwashing from another were social superiors of those who performed the task.”³⁴ Remarkably, even in the Graeco-Roman world, there were exceptions that “on rare occasions an individual might perform this chore without obligation as an act of love and honor. In these exceptional situations, love is often the motivation for such service.”³⁵

In the New Testament, we find several instances where footwashing occurred. One of those is when Jesus was invited by Simon, a Pharisee, to a meal (Luke 7:36-50). We know that an uninvited guest, who is only identified as a sinful woman, appeared at the house while they were dining. This woman, bathed Jesus’ feet with her tears, dried them with her hair, kissed them and anointed them with ointment from her alabaster jar (vv. 37-38). When Simon questioned and disqualified the actions of this woman due to her sinful nature, even doubting Jesus’ claims as a prophet, one of Jesus’ complaints towards him was that he “did not give him water for his feet,” maybe implying that he was violating the rules of hospitality. What Simon failed to do, this woman did, not with water, but with tears and ointment. Thomas highlights the subordinate state of this woman, because she is frequently mentioned by her sinful status, and indicates that “her use of perfume instead of water also suggests love as the motive for the action.”³⁶

Another occurrence of footwashing towards Jesus was when he was invited to dine with Mary, Martha and Lazarus (John 12:1-8). On this occasion, Mary anointed Jesus’ feet with a costly perfume made of pure nard, and wiped them

³¹ Thomas, 42.

³² Thomas, 42

³³ Thomas, 56.

³⁴ Thomas, 56.

³⁵ Thomas, 56.

³⁶ Thomas, 57.

with her hair. This action prompted Jude's protest, under the false pretension of caring for the poor. To counter his protest, Jesus replied: "Leave her alone. She bought it so that she might keep it for the day of my burial" (v.7). Thomas says that Jesus defended this "elaborate anointing as justified because it is preparation for his burial," so, for him, "John 12:7 adds a new dimension which may relate to the significance of Jesus' own actions in John 13."³⁷ This new dimension has to do with his passion, death, burial and resurrection, in other words for his departure from this world to the Father.

As we have seen, footwashing both in the Jewish and Graeco-Roman world had some similarities. Some of these included that footwashing was done usually in preparation for a meal, and done by the person himself, or by servants or slaves, and in rare occasions by the host, out of deep love, honor or affection towards the guest. From the New Testament examples, we saw that two women, out of deep love, washed Jesus' feet, using tears, ointment and perfume instead of water.

This information is important, since it gives the background evidence about how footwashing was done in the ancient world and by whom. Now, Jesus, knowing that "his hour has come to depart from this world and go to the Father" (John 13:1) will set the example for his disciples about true servanthood. John says that Jesus, "having loved his own, who were in the world, loved them to the end." As John stated in the prologue: "He came to what was his own, and his own people did not accept him. But to all who received him, who believed in his name, he gave power to become children of God (John 1:11-12 NRSV). Here, in chapter 13, John mentions those whom Jesus calls his own, who had become children of God, because they had believed in him. To those, Jesus loved to the end, and will wash their feet. Thomas states that the expression 'to the end' could mean both that Jesus "loved his own until the end of his life and he loved them completely, as his death indicates."³⁸

It is significant to note that John makes clear that Jesus and the disciples were already dining, and that Jesus "got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him" (v.4-6). For the disciples this action was something unusual, since we already know that footwashing, was done before the meal, not during or after it. What Jesus is doing, goes beyond the practice of hospitality that they already knew because they were now in the process of dining. For them it

³⁷ Thomas, 58.

³⁸ Thomas, 82.

is striking to see Jesus, not only taking off his outer robe and tying a towel around him, but also, pouring water into a basin, washing and wiping their feet with the towel. Jesus did everything the slaves did with guests. This action is scandalous to them, since footwashing is done by servants or slaves.

Jesus' action shocked Peter in such a way, that without understanding the spiritual significance of what Jesus was doing, emphatically rejected the act of footwashing. His rejection was stated by a double emphatic negative (οὐ μή ου με): "You will never wash my feet for ever" (13:8). By telling Jesus: "You will never wash my feet," he is literally saying, "By no means will you (ever) wash my feet unto eternity" (εἰς τὸν αἰῶνα – eis ton aiona). This phrase "serves to make even more emphatic this denial."³⁹ Jesus' reply to Peter's rejection, "Unless I wash you, you have no share with me," let him know that "footwashing is not optional, and that it has far-reaching significance,"⁴⁰ since it involves sharing (μέρος - meros) with him.

Thomas states that:

One of the first things the implied reader must see in μέρος (meros) with Jesus is a share in eternal life.... This interpretation is supported by the many New Testament texts where μέρος appears in contexts which deal with issues of eternal life and eternal punishment (cf. Mt. 24:51; Rev. 20:6; 21:8; 22:19). Therefore it seems safe to assume that one idea conveyed by μέρος with Jesus in John 13:8 is eternal life.⁴¹

Raymond E. Brown points out that μέρος can mean much more than simply having a share in, or fellowship with someone. In the LXX (Nu. 18:20⁴²; Dt. 12:12, 14:27), μέρος is the translation of the Hebrew helek which "describes the God-given heritage of Israel....When the hopes of Israel turned to an afterlife, the 'share' or 'heritage' of God's people was pictured in heavenly terms."⁴³ Craig S. Keener states that Jesus' response to Peter is basically that he will have "no share in eternal fellowship with him."⁴⁴

If Peter did not understand what Jesus was doing at that moment, it seems that he understood the meaning of Jesus' reply, since he did not want to risk

³⁹ Thomas, 92.

⁴⁰ Thomas, 92.

⁴¹ Thomas, 93.

⁴² "The Lord said to Aaron: You shall have no allotment in their land, nor shall you have any share among them; I am your share and your possession among the Israelites" (Nm. 18:20 NRSV).

⁴³ Brown, Raymond E. *The Gospel According to John (XIII-XXI)* (Garden City: Doubleday & Company, Inc. 1970), 565.

⁴⁴ Craig S. Keener, *The Gospel of John: A Commentary, vol. Two*, (Peabody, MS: Hendrickson Publishers, LLC, 2003), 909.

his participation with Him. Peter was “willing to accept whatever necessary to have share with Jesus.”⁴⁵ For that reason, he asked Jesus to wash ‘not his feet only but also his hands and head’ (v.9). Jesus told Peter that “one who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you” (v.10). It is interesting to see that Jesus used two different verbs in his reply to Peter, the verb λούειν (louéin), normally used for the complete cleansing of the body, in the sense “to wash,” “to bathe,”⁴⁶ and the verb νίπτο (nipto) used for partial cleansing such as washing the face, hands, or feet.⁴⁷ Thomas argues that “it appears that λελουμένος (leluménos) most likely has reference to baptism (and Jesus’ death).”⁴⁸ Albrecht Oepke also concurs with this position when he states that “all the relevant passages show that, so far as theological usage is concerned, λούειν (louéin) and λουτρόν (loutrón) are baptismal terms.⁴⁹ The perfect tense of the verb (λελουμένος -leluménos- past action with abiding results) used by Jesus, implies that “there is no reason to repeat the complete bath one has received,” in the same way that “baptism is a rite which is once-and-for-all.”⁵⁰ If Peter has already been cleansed (baptized), he only needs to wash his feet, since having been bathed, he is “entirely or wholly clean” (13:10b). What Peter needs is only a cleansing of post-baptismal sins. In this sense, “footwashing, then is a sign of the continual cleansing available to the believer...it functions as an extension of baptism—just as baptism was the sign of complete cleansing, footwashing is the sign of continual cleansing.”⁵¹ Thomas states that “more than one interpreter has seen in the footwashing an allusion to forgiveness of post-baptismal sin.”⁵² He adds,

Just as a banquet guest would bathe at home and only wash the feet at the house of the host or hostess to remove the dust accumulated on the road, so Peter (the believer) who experiences baptism (which signifies a complete cleansing from sin) does not need to be rebaptized, but undergoes footwashing, which signifies the removal of sin that might accumulate as a result of life in this sinful world. In a sense, footwashing is an extension of baptism, for it signifies the washing away of post-baptism sins in Peter’s (the believer’s) life.⁵³

⁴⁵ Keener, 909.

⁴⁶ Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964), 295.

⁴⁷ Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds., 295.

⁴⁸ Thomas, *Footwashing in John 13 and the Johannine Community*, 103.

⁴⁹ Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds 303.

⁵⁰ Thomas, 103.

⁵¹ John Christopher Thomas, *Ministry & Theology: Studies for the Church and Its Leaders* (Cleveland, Tn.: Pathway, 1996), 171.

⁵² Thomas, *Footwashing in John 13 and the Johannine Community*, 104.

⁵³ Thomas, 105, 106.

To Thomas' argument that footwashing provides a 'cleansing of post-baptismal sins,'* I would like to add Matthias Wenk's statement that footwashing "is a rite to assure each other cleanness in the presence of God" and that this ordinance "creates a community of people that are equally clean because their purity is not defined in moral terms but in their common encounter with Jesus through the rite performed."⁵⁴

*(In response to discussions during the business session of the 100th International Assembly regarding the forgiveness of post-baptismal sins, the Biblical Doctrine and Polity Committee states that the sentiment of the document would be better served by rewording the statement, ". . . footwashing provides a 'cleansing of post-baptismal sins'" to "footwashing symbolizes a 'cleansing of post-baptismal sins.'" Just as water baptism does not provide cleansing from sin, but symbolizes an inward work of grace wrought through the Holy Spirit in the life of the new convert, footwashing may be an outward expression [or symbol] of the continual cleansing that is effectuated through the Holy Spirit [i.e. "the washing of water by the word"]).

III. Spiritual Implications of Footwashing (13:12-20)

After Jesus finished washing the feet of the disciples, he put on his robe, returned to the table, and proceeded to explain to them the deeper meaning of footwashing. This explanation contained a reaffirmation of Jesus not only as Teacher and Lord, but most important as Lord and Teacher, a command for the disciples to wash one another's feet, and a conditioned blessing that they would receive if they "do these things" that they now know.

"Do you know what I have done to you? 13 You call me Teacher and Lord—and you are right, for that is what I am. 14 So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. 15 For I have set you an example, that you also should do as I have done to you. 16 Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. 17 If you know these things, you are blessed if you do them. 18 I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, 'The one who ate my bread has lifted his heel against me.' 19 I tell you this now, before it occurs, so that when it does occur, you may believe that I am he. 20 Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me."⁵⁵

⁵⁴ Matthias Wenk, *The Church as Sanctified Community in Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel*, (Cleveland, TN.: CPT Press, 2010), 131-33.

⁵⁵ The Holy Bible: New Revised Standard Version (Nashville: Thomas Nelson Publishers, 1989), Jn 13:12-20

Since Jesus knew that His disciples were still perplexed by His action, He proceeded to explain to them the different nature of this kind of footwashing. First, Jesus reversed the order of the way they called Him, placing Lord before Teacher. It looks like He was trying to emphasize His authority as God's Son to do what He did and to command what He is about to command. Throughout John's Gospel we see that Jesus establishes His identity as the 'I am,' determining His deity.

In second place, Jesus commands them to "wash one another's feet" based on the example set by Him, who was their Lord and Teacher. Thomas states that 'footwashing is far more than an example. It is a definite prototype.'⁵⁶ The disciples were given the prototype, followed by a command to do exactly as Jesus had done. The fact that Jesus used the verb *opheilo* when he commanded the disciples to wash one another's feet, is an indication that he was intentional, deliberate and emphatic in His desire for them to do as He had done. This verb means "to owe someone something" and "to be under obligation,"⁵⁷ and it is used to "describe the mandatory nature of moral conduct (1 John 2.6) and Christian service to other brothers and sisters."⁵⁸ It seems that the optional aspect of choosing to do it or not is left out.

In third place, Jesus talks about the equality between servants and master and messengers and the one who sent them. What Jesus is doing, is inverting the roles of himself and the disciples in a society where disciples would never claim to be greater than their teacher.⁵⁹ Keener affirms that "disciples would do for their teachers almost anything a slave would do except deal with their feet, which was considered too demeaning for a free person."⁶⁰ No wonder the disciples, and mainly Peter, were so scandalized with Jesus' action. He took the place of a slave to wash their feet. Since He was Lord and Teacher giving the example, they were expected to do likewise. Jesus gave them a practical lesson on humility and servanthood.

In fourth place, Jesus told them "If you know⁶¹ these things, you are blessed if you do⁶² them" (v.17). Jesus was holding them accountable to their Jewish ethics, explicitly, "that behavior should correspond to knowledge,"⁶³ as

⁵⁶ Thomas, *Footwashing in John 13 and the Johannine Community*, 110.

⁵⁷ *TDNT Volume 5*, 559.

⁵⁸ Thomas, 109.

⁵⁹ Keener, *The Gospel of John*, 911.

⁶⁰ Keener, 911.

⁶¹ οἶδα, "to comprehend the meaning of something, with focus upon the resulting knowledge— 'to understand, to comprehend,'" (Louw Nida 32.4).

⁶² ποιέω, "a marker of an agent relation with a numerable event— 'to do, to perform, to practice, to make.'" (Louw Nida 90.45).

⁶³ Kenner, *The Gospel of John*, 912.

James also requires: “But be doers of the word, and not merely hearers who deceive themselves” (James 1:22 NRSV). Was Jesus here only talking about the disciples’ knowledge about Him being Lord and Teacher, or about them knowing about footwashing and practicing it? It looks like this statement from Jesus reinforces what He said before: “For I have set you an example, that you also should do as I have done to you” (v. 15). If they do what they already know, they will be blessed, a blessing that is given in the form of a beatitude and that is conditioned to the doing, after knowing. The spiritual blessing of washing one another’s feet is a continued fellowship with Jesus not only here but throughout eternity.

Conclusion

As we have learned from our forefathers, their primary motivation for washing the feet of the saints was because it was a New Testament teaching, instituted by our Lord Jesus Christ. Like them, we must also be willing to continue with the observance of this practice, believing Jesus’ promise given in the form of a beatitude that “If you know these things, you are blessed if you do them.”

Contrary to the Graeco-Roman world, footwashing by the disciples wasn’t a sign of subjugation, or superiority of one over the other. It was a sign of equality, not seen before in this world. It was a sign of equality between servants and master, messenger and the one who sends the messenger (v.16). Footwashing was a ceremony that showed mutual submission, produced by love as equals in the Lord.

When observing footwashing, we must avoid a legalistic or judgmental spirit. A spirit of love, respect, auto submission must prevail, as we endeavor to obey Jesus’ commandment to wash one another’s feet, remembering the blessing: “If you know these things, you are blessed if you do them” (v. 17).

Footwashing not only provides fellowship with Christ and with one another, but also a symbol of continued cleansing from sin, so that we can bear fruit and remain in Him (John 15). Thomas adds that “footwashing signifies the disciple’s spiritual cleansing for a continued relationship with Jesus. As such, the footwashing functions as an extension of the disciple’s baptism in that it signifies continual cleansing from the sin acquired (after baptism) through life in a sinful world.”⁶⁴ One great blessing of footwashing in the words of Matthias Wenk is that it “creates a community of people that are equally clean because their purity is not defined in moral terms, but in their common encounter with Jesus through the rite performed.”⁶⁵

⁶⁴ Thomas, *Footwashing in John 13*, 150.

⁶⁵ Matthias Wenk, “*The Church as Sanctified Community*,” in *Toward a Pentecostal Ecclesiology: The Church and the Fivefold Gospel*, (Cleveland, TN: CPT, 2010), 131-32.

Footwashing should be an ongoing ritual. It is not optional and we should practice it as often as possible. Regarding the continuous practice of footwashing, Frank D. Macchia states:

...the fact that Jesus instructs the disciples to wash each other's feet, introduces the rite as an ongoing ritual in the church that would convey the full meaning of Jesus' initial act of footwashing after the crucifixion and resurrection have occurred. The fact that Peter could have no part in Christ without the footwashing (v:8) revealed that this rite was not an option that the church could do without.⁶⁶

Having stated our preceding thoughts, we proceed with the following recommendations:

1. We reaffirm the practice of the Ordinance of Footwashing as taught and commanded by Jesus Christ our Lord and Savior.
2. We recommend that it be observed as often as possible, whether after Communion or at a separate time.
3. We recommend it to be observed in a spirit of humility and love toward one another.
4. We recommend that this updated version of the doctrine of footwashing be taught to the members of the Church of God of Prophecy.

Respectfully and humbly submitted,
Biblical Doctrine and Polity Committee:

Philip A. Pruitt, Chairman
Delroy Hall
James Kolawole
Nelson Joel Torres

Elías Rodriguez, Secretary
Tim Harper
Sonia Martin

⁶⁶ Frank D. Macchia, "Is Footwashing the Neglected Sacrament? A Theological Response to John Christopher Thomas," *Pneuma* 19 (1997), 241.



SECTION 5

FINANCIAL REPORTS

INDEPENDENT AUDITORS' REPORT

To the Administrative Committee of the Church of God of Prophecy International Offices, Cleveland, Tennessee:

We have audited the accompanying consolidated financial statements of Church of God of Prophecy International Office (domestic and international operating accounts as controlled by the Administrative Committee), which comprise the consolidated statements of financial position as of May 31, 2018 and 2017, and the related consolidated statements of activities and cash flows for the years then ended, and the related notes to the consolidated financial statements.

MANAGEMENT'S RESPONSIBILITY FOR THE CONSOLIDATED FINANCIAL STATEMENTS

Management is responsible for the preparation and fair presentation of these consolidated financial statements in accordance with accounting principles generally accepted in the United States of America; this includes the design, implementation, and maintenance of internal control relevant to the preparation and fair presentation of consolidated financial statements that are free from material misstatement, whether due to fraud or error.

AUDITORS' RESPONSIBILITY

Our responsibility is to express an opinion on these consolidated financial statements based on our audits. We conducted our audits in accordance with auditing standards generally accepted in the United States of America. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the consolidated financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the consolidated financial statements. The procedures selected depend on the auditor's judgment, including the assessment of the risks of material misstatement of the consolidated financial statements, whether due to fraud or error. In making those risk assessments, the auditor considers internal control relevant to the entity's preparation and fair presentation of the consolidated financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. Accordingly, we express no such opinion. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of significant accounting estimates made by management, as well as evaluating the overall presentation of the consolidated financial statements.

We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our audit opinion.

OPINION

In our opinion, the consolidated financial statements referred to above present fairly, in all material respects, the consolidated financial position of Church of God of Prophecy International Office as of May 31, 2018 and 2017, and the changes in its net assets and cash flows for the years then ended in accordance with accounting principles generally accepted in the United States of America.

Capin Crouse, LLP
Lawrenceville, Georgia
November 2, 2018

**CHURCH OF GOD OF PROPHECY INTERNATIONAL OFFICE
COMBINED STATEMENTS OF FINANCIAL POSITION**

	May 31	
	2018	2017
ASSETS:		
Current assets:		
Cash and cash equivalents	\$ 1,531,779	\$ 1,626,379
Cash and cash equivalents held by related parties	1,414,115	1,804,868
Investments	4,244,300	4,260,569
Accounts receivable—net	282,547	169,730
Inventory—net	872,300	714,801
Prepays and other assets	672,734	701,615
	<u>9,017,775</u>	<u>9,277,962</u>
Assets held for long-term purposes	1,461,963	1,643,662
Property and equipment—net	1,514,401	1,243,558
Total Assets	<u>\$ 11,994,139</u>	<u>\$ 12,165,182</u>
LIABILITIES AND NET ASSETS:		
Current liabilities:		
Accounts payable	\$ 359,721	\$ 178,783
Accrued expenses	61,828	64,766
Deferred revenue	56,477	132,822
	<u>478,026</u>	<u>376,371</u>
Deferred compensation liability	<u>1,461,963</u>	<u>1,643,662</u>
Total liabilities	<u>1,939,989</u>	<u>2,020,033</u>
Net assets:		
Unrestricted:		
Undesignated	7,425,554	7,930,451
Equity in property and equipment	<u>1,514,401</u>	<u>1,243,558</u>
	<u>8,939,955</u>	<u>9,174,009</u>
Temporarily restricted	<u>1,114,195</u>	<u>971,140</u>
Total net assets	<u>10,054,150</u>	<u>10,145,149</u>
Total Liabilities and Net Assets	<u>\$ 11,994,139</u>	<u>\$ 12,165,182</u>

CHURCH OF GOD OF PROPHECY INTERNATIONAL OFFICE COMBINED STATEMENTS OF ACTIVITIES

Year Ended May 31, 2018

	<u>Unrestricted</u>	<u>Temporarily Restricted</u>	<u>Total</u>
SUPPORT AND REVENUE:			
Member and church contributions	\$ 8,188,572	\$ 2,689,944	\$ 10,878,516
Conferences and retreats	145,975	-	145,975
Sales revenue	809,218	-	809,218
Rental income	176,070	-	176,070
Publications revenue	51,346	-	51,346
Investment income	248,291	-	248,291
Other income	1,057,260	-	1,057,260
Total Support and Revenue	<u>10,676,732</u>	<u>2,689,944</u>	<u>13,366,676</u>
RECLASSIFICATIONS:			
Net assets released due to satisfaction of purpose restrictions	<u>2,546,889</u>	<u>(2,546,889)</u>	<u>-</u>
EXPENSES:			
Program services:			
Inspirational Leadership	1,683,511	-	1,683,511
Global Missions	5,350,390	-	5,350,390
Leadership Development and Discipleship	1,588,270	-	1,588,270
Tomlinson Center	-	-	-
Communications	903,317	-	903,317
Finance and Publications Ministries	839,009	-	839,009
Heritage and FOW Ministry	361,310	-	361,310
White Wing Publishing House and Resource Center	637,193	-	637,193
International Assembly	266,521	-	266,521
	<u>11,629,521</u>	<u>-</u>	<u>11,629,521</u>
Supporting activities:			
Management and general	1,387,642	-	1,387,642
Fund-raising	175,598	-	175,598
	<u>1,563,240</u>	<u>-</u>	<u>1,563,240</u>
Total Expenses	<u>13,192,761</u>	<u>-</u>	<u>13,192,761</u>
Change in Net Assets before Translation Adjustment	30,860	143,055	173,915
Translation Adjustment	<u>(264,914)</u>	<u>-</u>	<u>(264,914)</u>
Change in Net Assets	(234,054)	143,055	(90,999)
Net Assets, Beginning of Year:	<u>9,174,009</u>	<u>971,140</u>	<u>10,145,149</u>
Net Assets, End of Year	<u>\$ 8,939,955</u>	<u>\$ 1,114,195</u>	<u>\$ 10,054,150</u>

CHURCH OF GOD OF PROPHECY INTERNATIONAL OFFICE COMBINED STATEMENTS OF ACTIVITIES

Year Ended May 31, 2017

	Unrestricted	Temporarily Restricted	Total
SUPPORT AND REVENUE:			
Member and church contributions	\$ 8,039,448	\$ 2,735,212	\$ 10,774,660
Conferences and retreats	47,400	-	47,400
Sales revenue	712,406	-	712,406
Rental income	182,607	-	182,607
Publications revenue	57,981	-	57,981
Investment income	307,007	-	307,007
Other income	979,180	-	979,180
Total Support and Revenue	<u>10,326,029</u>	<u>2,735,212</u>	<u>13,061,241</u>
RECLASSIFICATIONS:			
Net assets released due to satisfaction of purpose restrictions	<u>2,609,812</u>	<u>(2,609,812)</u>	<u>-</u>
EXPENSES:			
Program services:			
Inspirational Leadership	1,602,162	-	1,602,162
Global Missions	4,598,177	-	4,598,177
Leadership Development and Discipleship	1,564,174	-	1,564,174
Tomlinson Center	2,234	-	2,234
Communications	809,955	-	809,955
Finance and Publications Ministries	566,823	-	566,823
Heritage and FOW Ministry	281,098	-	281,098
White Wing Publishing House and Resource Center	632,260	-	632,260
International Assembly	1,310,418	-	1,310,418
	<u>11,367,301</u>	<u>-</u>	<u>11,367,301</u>
Supporting activities:			
Management and general	1,911,339	-	1,911,339
Fund-raising	171,933	-	171,933
	<u>2,083,272</u>	<u>-</u>	<u>2,083,272</u>
Total Expenses	<u>13,450,573</u>	<u>-</u>	<u>13,450,573</u>
Change in Net Assets before Translation Adjustment	(514,732)	125,400	(389,332)
Translation Adjustment	<u>42,761</u>	<u>-</u>	<u>42,761</u>
Change in Net Assets	(471,971)	125,400	(346,571)
Net Assets, Beginning of Year:	<u>9,645,980</u>	<u>845,740</u>	<u>10,491,720</u>
Net Assets, End of Year	<u>\$ 9,174,009</u>	<u>\$ 971,140</u>	<u>\$ 10,145,149</u>

PRESENT FINANCIAL SYSTEM

NOTE TO MINISTERS AND LOCAL CHURCH TREASURERS:

Fill in all reports accurately and completely. Write or print plainly. If assistance is needed, write to the Financial Services Director; P.O. Box 2970; Cleveland, Tennessee 37320-2970, or call (423) 559-5114.

TITHING

Members should pay their tithes into the treasury of the local church where they are members. Licensed ministers and lay ministers, who have been appointed to a pastorate, should pay their tithes on income from the ministry with their monthly report to the national/ regional/state office. National/regional/state overseers tithes to their respective general presbyter's office. Ministers under general appointment tithes and report to the International Offices. This includes those assigned "trans-local" ministries at the International Offices. Tithes on income earned by ministers outside their ministry are paid into the treasury of the local church where they are members. Lay ministers should pay their tithes into the local church treasury where they are members until they are licensed unless they are serving as a pastor.

ALLOCATION OF TITHES

The treasurer of the local church is to send ten percent (10 percent) of all tithes received into the local church each month along with the monthly treasurer's report to the International Offices (United States, Virgin Islands); all other locations, reports should be sent to their national/regional office, in their respective area, or contact their national overseer for the correct information.

OVERSEER AND PASTORAL COMPENSATION

The General Assembly has given authorization to the Administrative Committee to decide the present base allotment for pastors and overseers each year. The Finance and Stewardship Committee accepted the responsibility, at the request of the Administrative Committee, to decide the allotments of general workers, the general presbytery, and the general overseer each year.

The Administrative Committee is in agreement with the Finance and Stewardship Committee's recommendation that the pastor and overseer allotments be at a set rate per year. This can be paid monthly or weekly (for 52 weeks). However, it is recognized that there are several factors that would present a need to increase the present allotments, which include performance, level of responsibility, and the cost of living in a particular locality. When tithe funds are available, and considering all of the financial

needs of that local church, state, region, or nation, an appropriate increase above the present allotment should be considered.

A task force should be chosen at both the local church and the national/regional/state level to study the feasibility and appropriateness of an increase in the pastor's or overseer's compensation, respectively. The local church task force should be chosen by members of that local church, and the national/regional/state task force should be chosen by its ministers (those paying tithes to these offices). This task force would serve for a period of two years.

If the Finance and Stewardship Committee (or its equivalent) for the nation, region, state, or local church is vested with the delegated authority of the convention or conference, correspondingly, to consider overseer or pastoral compensation, then any increase in compensation, merit, or cost of living adjustment may be approved by this same commissioned group, who is serving as the fiduciary agent of accountability for the convention or conference being served; otherwise, any increase in compensation, merit, or cost of living adjustment should be approved by a task force as explained above via the ministers paying tithes to that office (nation, region, or state) at their convention or by the members paying tithes to the local church at their regular conference, respectively. However, the Finance and Stewardship Committee (or its equivalent) is not authorized to increase overseer or pastoral compensation in cases when and where the national, regional, state, or local offices have personnel who are supplemented from sources external to their offices and/or conventions/conferences. In such cases, said personnel are subject to the decisions of the Finance and Stewardship Committee (or its equivalent) of the offices supplementing them with funds. (Please note the Finance and Stewardship Committee Report in the 89th Assembly Minutes, July 1996, for additional information on this subject.)

We have also agreed that all local church treasurers should mail their reports and appropriate portion of tithes to the International Offices and the national/regional/state treasurer no later than the 5th of each month. After the appropriate portion of tithes is sent to the International Offices and the national/regional/state treasurer, the local church treasurer will pay the pastor the amount approved by the local church conference (if different from the present amount), as funds are available.

The national/regional/state treasurer, after receiving the reports from the local churches and the ministry, will pay the overseer the amount approved as outlined above as funds are available. Office expense and/or legitimate business expenses in the ministry incurred by the national/regional/state overseers will be paid by the national/regional/state treasurer from the general funds of that nation/region/state, as funds are available and appropriated by the national/regional/state Finance and Appropriations Committee.

OVERSEER'S LOVE OFFERING

It is recommended that a love offering for all overseers be received once or twice each year.

SURPLUS TITHES

Tithes received by the local church after June 1, 1996, are no longer subject to being accrued and left in the local church treasury for distribution at the end of the fiscal year.

LOCAL CHURCH MINISTRIES RESPONSIBILITIES

Local churches retaining a greater percentage of the funds given by the members are at once challenged to . . .

1. Understand the Church's global mission in today's world.
2. Focus on a local ministry, while maintaining involvement with national and international projects.
3. Ensure sufficient financial support is available to reduce the number of bi-vocational pastors and the existence of appropriate pastoral care to meet the needs for growth and maturity.
4. Promote and provide a consistent opportunity to worship the Lord in giving. This should include presently recognized offerings: Harvest and Leadership Development offering, Heritage Ministries (formerly known as CPMA), in addition to special causes and responses in needs. There is a danger of the local church becoming self-serving instead of balancing concern for its own with a desire to bring good news to people everywhere. As we commit to prayer, we believe that God will give us the eyes to see human need and the courage to respond in faith and love.

MISSION FUND

The Harvest Partners ministry coordinator will work directly with local churches and/or with the assistance of the national/regional/state overseers and the Global Outreach Committee, to implement mission giving through the Harvest Partners ministry.

This giving also includes support for the national overseers in non-supporting nations. The local churches' regular monthly mission giving and March/October World Mission Drives will be channeled through the Harvest Partners ministry to the selected nation of choice by each local church. The transition process is still underway, and the following steps should ensure success:

1. The Harvest Partners ministry coordinator will coordinate the transition of local churches, connecting with specific nations for their mission giving.

2. Local churches that are not connected through the Harvest Partners ministry, at this point, will continue to follow the present mission financial system (as indicated below) until they become directly connected through the Harvest Partners ministry. Effective June 1, 1997, the second Sunday, or regular monthly mission offerings should be sent monthly with the Monthly Treasurer's Report to the International Offices, or the respective field office.

3. Consideration will continue to be given to the geographical grouping of local churches to support a given nation/missionary so that a greater opportunity can be afforded for the national overseer/missionary to visit the local church(es).

4. Consideration will be given to a local church as to their choice of national overseer/missionary.

5. The local church will commit to a monthly or yearly amount for a designated nation/missionary. This amount should be mailed to the International Offices with the Monthly Treasurer's Report, to be facilitated in conjunction with the Harvest Partners ministry coordinator.

6. The amount of funds received will be earmarked one-hundred percent for that local church's nation/missionary.

7. The Harvest Partners ministry coordinator will inform any overseer when a church within his area of responsibility desires to start participating as a Harvest Partner.

8. When participating in the Harvest Partners ministry, second Sunday, or regular monthly mission giving, and March/October World Mission Drive offerings will help support the local church's yearly commitment to their nation/missionary.

9. In addition to regular monthly offerings for the support of a nation/missionary, other mission projects will arise and can be assumed by a local church, such as building construction, vehicles, equipment, disaster relief, etc. Funding for such special projects is in addition to the local church's yearly commitment and will be distributed as so designated by the local church.

LOCAL CHURCHES YET TO IMPLEMENT THE HARVEST PARTNERS MINISTRY

If the local church has not yet implemented their mission giving through the Harvest Partners ministry, as described above, they should continue giving their mission offerings following these procedures:

1. One-hundred percent of all second Sunday or regular monthly mission offerings should be sent monthly to the International Offices with the Monthly

Treasurer's Report and will be disbursed accordingly under the direction of the Global Outreach director/committee.

2. One-hundred percent of the March and October World Mission Drive offerings should be sent, as soon as collected, to the International Offices with the Monthly Treasurer's Report and will be disbursed accordingly under the direction of the Global Outreach director/committee.

HARVEST AND LEADERSHIP DEVELOPMENT OFFERING

The Harvest and Leadership Development offering is received and then sent in full (i.e., 100 percent) to the respective national/regional/state offices from the local church on a monthly basis. This offering should be used by these offices for outreach projects (i.e., ministry education, harvesting souls, discipleship training, leadership development, evangelization, church planting). This offering should equip the national/regional/state offices with some funds so that they may strategically promote and coordinate collective efforts to enter into the harvest to win souls, plant churches, train pastors and leaders, and grow the kingdom of God and the Church of God within their respective nation/region/state.

SUPPLEMENTARY FUNDS FOR NATIONAL/REGIONAL/STATE OFFICES

When there is a need for more operational funds at the national/regional/state offices beyond the ministerial tithe, these intermediate offices may adopt resolutions in their respective conventions (i.e., that are not in contradiction to the current Assembly rulings or the present financial system) in order to provide them with much-needed additional financial support. For example, some conventions have approved that their local churches send in an additional amount (i.e., equivalent to a certain percentage of the tithe sent to the International Offices) to their respective national/regional/state offices. Therefore, we encourage these intermediate offices, which have not already done so, to consider adopting similar resolutions in their respective conventions that could provide them with additional financial support.

HERITAGE MINISTRIES EXPENSE FUND

Membership in Heritage Ministries (CPMA) is \$10 per year and may be paid by each person to the local church treasurer anytime during the year. The local church treasurer should send these funds as collected to the Financial Service's director (International Offices) or the respective field office, monthly, along with the Monthly Treasurer's Report. In nations outside the United States, the membership fee is set by the national overseer and the appropriate committee. Membership fees are used for the maintenance of Fields of the Wood and other markers.

REFERENCE TO SPECIFIC NATIONS

In recognition that the Church is worldwide, financial procedures necessary for business operations, tax rulings, legal issues, local church conferences, regional/national committees, etc., which are related to specific nations, should be handled through actions of the Administrative Committee. No reference in the Assembly Minutes will be required for the future.

FISCAL RESPONSIBILITY

In order to maintain accountability before the local church communities, the local church, the churches in the nation/region/state, and the International Offices, each level of the Church should prepare a yearly budget with full accountability of how the Church finances perform against the budget presented to the local conference, national/regional/state convention, or International Assembly, as is applicable. Additionally, the national/regional/state offices will submit to their respective general presbyter's office a copy of their annual financial statement that is reported to their national/ regional/state convention within 30 days following the said convention.

This financial statement is to reflect at a minimum, the following information: 1) National/regional/state offices budget for the previous and current convention years (with columns showing items budgeted, actual and variance); 2) an income and expense statement; and 3) a balance sheet report showing the total assets and liabilities.

In order to develop consistency in timing of fund-raising, financial reporting, and statistical reporting, it is suggested that the church fiscal year be June 1 through May 31, where possible.

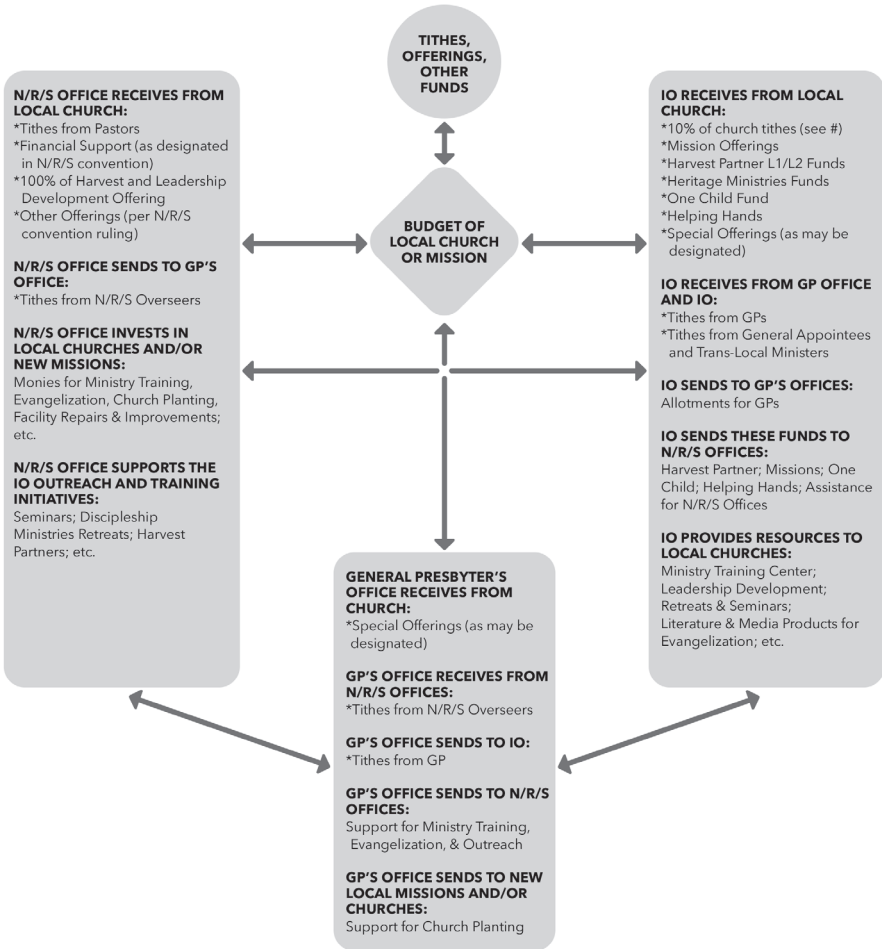
Furthermore, the Finance and Stewardship chairperson or equivalent at each church office level (i.e., local, national/regional/state, presbytery, international, etc.) will receive an annual report from the supervising office showing that the minister, pastor, overseer, presbyter, general appointee, etc., respectively, has reported and paid tithes faithfully to that supervising office. This practice should encourage accountability and transparency among our church leadership who are serving under appointment. This report will not contain the dollar amount of tithes paid, but would just show how many times the minister, pastor, overseer, presbyter, or other general appointee reported and that he/she did pay tithes faithfully and according to the current Assembly guidelines on record (94th Assembly Minutes, Tithing, p. 191).

RETIREMENT PLANNING AND HOUSING/PARSONAGE ALLOWANCE

We recommend that all ministers under appointment participate in a retirement plan in conjunction with their local churches or national/

regional/state/presbytery /international offices, allotting a portion of their annual budget to include some amount to give to their respective pastor/overseer (national, regional, state)/ general presbyter/general overseer/or international offices' ministry director, as matching funds for retirement. All ministers under appointment serving as pastor/overseer (national, regional, state) /general presbyter/general overseer/or international offices' ministry director are encouraged to participate in a retirement plan available to them. Where no retirement plan currently exists, the national overseers, in coordination with the International Offices (i.e., Stewardship Ministries) and their respective general presbyter, are asked to establish an appropriate retirement plan for their ministers under appointment serving as pastors/overseers/presbyters within the existing laws of their sovereign nations. Additionally, we recommend that each local church or national/regional/state/presbytery/International Offices, with respect to the laws of their sovereign nations, designate a reasonable portion of the monthly allotment as a housing or parsonage allowance for their respective pastor/overseer (national, regional, state)/general presbyter/general overseer/or International Offices' ministry director, to assist him/her in the upkeep of his/her residence (whether owned personally or by the church) to defray the costs of maintenance, repairs, rent/mortgage, utilities, furnishings, etc.

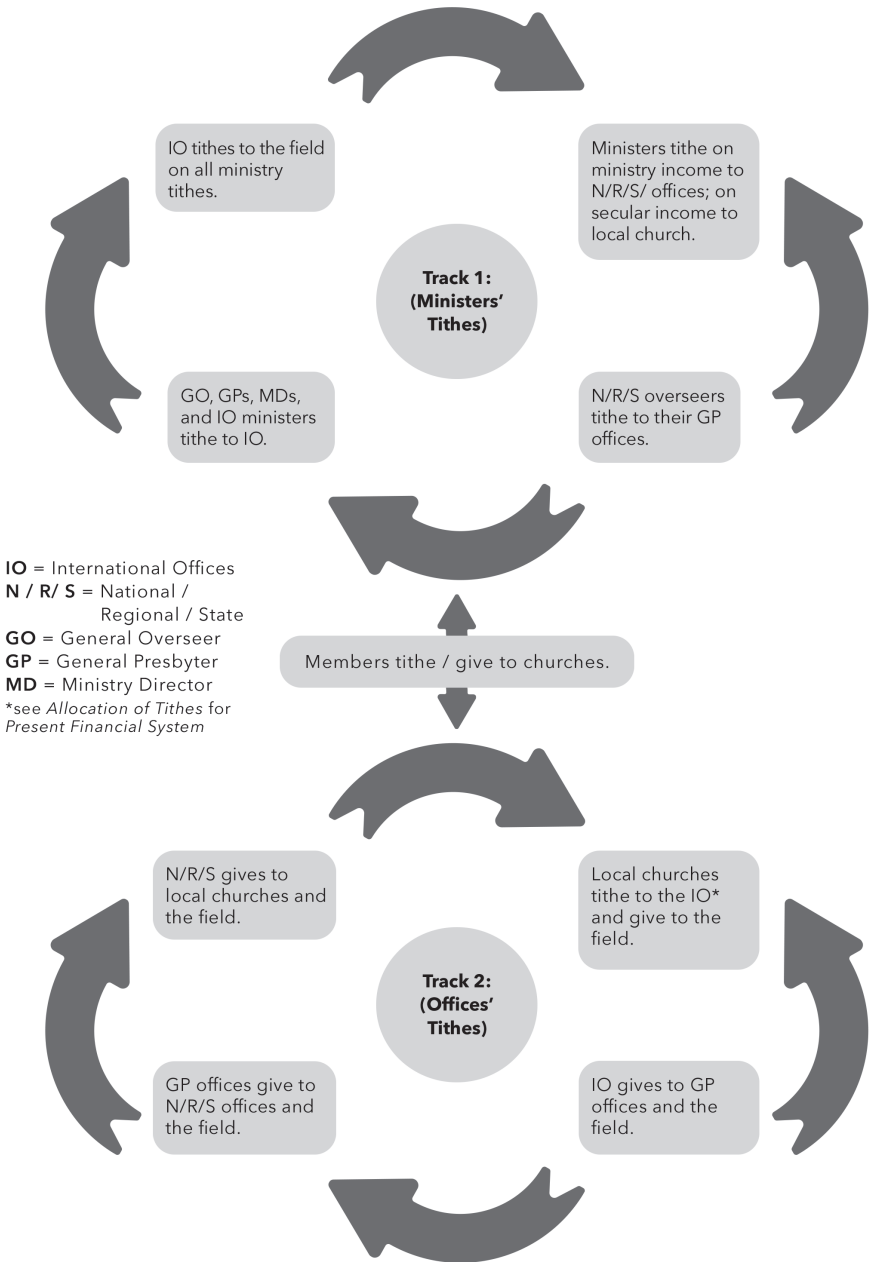
FLOWCHART/DIAGRAM OF PRESENT FINANCIAL SYSTEM



Legend: GP=General Presbyter; IO=International Offices; L1=Level One; L2=Level Two; N/R/S=National/Regional/State.

Note: This flowchart/diagram does not reflect individual donors giving outside the local church treasury. It presumes that all funds from all sources flow through the local treasury. It is to be viewed from the perspective of the treasurers at the local, national, regional, state, Presbytery, and International Offices.

FLOWCHART/DIAGRAM OF PRESENT FINANCIAL SYSTEM





SECTION 6

GENERAL PRESBYTERS
AND INTERNATIONAL OFFICES
STAFF REPORTS
TO THE 100TH
INTERNATIONAL ASSEMBLY

**REPORT OF GENERAL PRESBYTER TIM COALTER
NORTH AMERICA MINISTRIES
JUNE 1, 2016 - MAY 31, 2018**

I consider it a great privilege to serve as general presbyter of North America Ministries; i.e., United States (excluding Hawaii), Canada, and Bermuda.

Personal Activity

My travels have taken me to 23 states/regions and two countries, where I have attended/ministered in nine state/regional conventions, as well as a number of retreats, conferences, meetings, district and local church services and special events. In addition, I have attended 16 funerals, including the funeral of Bishop L. V. Jones who was the state overseer of Alabama at the time of his passing. In his absence, I have served as the acting overseer of Alabama from December 2017 - present. I have had frequent interaction with the North America Council for purposes of planning and consultation and have hosted one conference for North America state/regional/national overseers. It has also been my privilege to engage in a number of Kingdom initiatives on behalf of North America Ministries.

The North America Together Conference was a highlight of this period as nearly 1,000 pastors and companions and local church leaders came together at the Chattanooga Convention Center in Chattanooga, Tennessee, September 27-29, 2017. The sole purpose of this conference was to add value to pastors. Among the stellar lineup of guest presenters was David Kinnaman, president of Barna Research Group, who shared the results of the study done by the Barna Research Group on the state of Church of God of Prophecy pastors in North America.

I continue to serve on the following boards, committees and task forces: International Office Board of Directors (i.e., Administrative Committee), Global Missions Committee, TC Properties Committee, Ministry Policy Task Force, and the Executive Committee of the PCCNA (Pentecostal Charismatic Churches of North America).

The administrative responsibilities of this office require a significant investment of time and effort. North America remains committed to the ongoing development and integration of SharePoint capabilities to assist in these important tasks. Special thanks to Jay Croyle for his work in this area.

The North America Ministries office is located at the International Offices in Cleveland, Tennessee. It is my practice to maintain regular offices hours from 8 a.m.–5 p.m. when I am not traveling. I am especially grateful for the professionalism, dedication, and loyalty of Melva Pohlner who serves as executive secretary to the North America general presbyter and my wife Kelly who serves with me in ministry and works as my administrative assistant.

Harvest Partner Regions

For the first time since the inception of the Harvest Partner Initiative, three North America regions have been added as Harvest Partner regions: the Northwest Territory, IOU Region, and Southeast Hispanic Region.

Incorporation Initiative

In an effort to better serve and protect our state/regional/national offices and local churches in today's legal climate, North America Ministries has secured the services of attorney Stephen Lentz of the Goodman Allen Law Group. He has worked to provide us with an exceptional incorporation template, along with other legal forms such as facility usage agreements, church volunteer applications, rental agreements, etc. In light of the rapidly changing legal landscape in North America, every state/regional/national office and local church has been encouraged to participate in this incorporation initiative. To date, 19 state/regional/national offices have completed the process of incorporation, with five additional state/regional offices in process.

Core Values

North America Ministries continues to support the Church's core values of prayer, harvest, leadership development, and stewardship. Our pastors and local congregations are to be commended for their faithfulness in tithing in excess of \$5.5 million annually to the International Offices in support of the church's global ministries. Additionally, financial engagement for missions and disaster relief continues to be strong.

Acknowledgement of Overseers and Pastors

I applaud the efforts of our overseers and companions and hold them in high esteem. Likewise, we have a great team of pastors and companions who minister each day in the cities, towns, and communities throughout North America. We are North America Together!

North America Statistical Information

Number of Churches	1,829
Total Membership	93,583
New Churches Organized	34 / 1,016 members*

Missions Operating	98
Number of Licensed Ministers	4,409
New Ministers Licensed	276
New Bishops Licensed	54

*The first Navajo church was organized in the Navajo Nation with 41 members.

North America has congregations which accommodate the following languages: English/Spanish/Swahili/French/Haitian/Korean/Arabic/Russian/Navajo/Ukrainian/Oromo (Ethiopian)

Respectfully submitted,
Tim Coalter, North America General Presbyter

REPORT OF GENERAL PRESBYTER CLAYTON ENDECOTT EUROPE, CIS, AND THE MIDDLE EAST JUNE 1, 2016 - MAY 31, 2018

We are grateful for God's abundant blessings for the past two years in our area. Each of the nations were visited by myself or by one of our shared leadership team or delegated leader each year. The focus of such meetings has not only been to attend a national convention or events, but predominantly to strengthen the fellowship and commitment to the Church of God of Prophecy, teaching our churches doctrine and polity, encouraging and setting up better methods of stewardship, polity, and accountability, ensuring that the core values are embraced fully with a particular emphasis on evangelism and church planting, and equipping pastors and leaders through multiple training opportunities. The values of prayer, the harvest, leadership development, and stewardship have been themes for multiple nations this past two years and the area is showing a clear commitment to these core values in their national and international commitments.

Training: Multiple training courses have been provided throughout this time. Several intranational and national children's leadership training courses were provide in multiple languages, most commonly with the direction and or personal leadership from our international Children's Ministry director. The equipping of children's leaders and pastors has become a priority in most of our nations. We are grateful to Sister Kathy Creasy for her excellent leadership

and commitment to train our children ministers. Our second biannual international youth conference, “Get Plugged In” was held in Prague in July 2017. This conference is developed and supported in part by our International Youth director, Kurt Rising, and a Euro/CIS/ME planning and leadership team. The conference is primarily to identify emerging young leaders and train them for multiple ministries in their churches and communities. Our past conference had over 300 in attendance from 21 nations and each meeting was held in nine languages to accommodate our very diverse cultures and languages. This is the second of a ten-year commitment which includes five planned training conferences. July 2019 a third Get Plugged In conference is planned in Prague in the Czech Republic where we are planning for more than 500 youth from nations. The goal is to step up the live conference by adding a strengthened internet training presence. We presently are planning to broadcast every event in multiple languages and to provide downloads of all teaching materials, etc. This will allow those not able to attend in person to receive training by remote classes all over the area. This new youth emphasis has trained and strengthened youth leadership in the area, and we are currently seeing a stronger participation of leadership in local churches from our youth, many recognizing their gifts and callings and several committing to invest their lives in ministry. Pastoral and leadership training has been held in several regions, also including our International Leadership Development director, Bishop Brian Sutton, and employing our own church training materials. Many of our overseers, bishops, and pastors have been trained to teach SOPAS materials and a large number of leaders, predominately from the UK, are finishing their studies in the next months from Gordon Conwell. Others have been trained within the church and have studied at other theological seminaries, so we now are often able to address training needs of our pastors and leaders from our own European languages and cultures. We hold annual overseers meetings for fellowship, strategic planning, spiritual encouragement, and training each year. Next year we will host again our area wide leadership conference in 2019 which includes all of our nations with many pastors and leaders from each region. In 2017, we hosted our biannual Euro/CIS/ME leadership conference in Prague with 20 nations present and over 130 in attendance. It was translated in five languages. We were especially blessed to have our general overseer as the key note speaker for our plenary meetings, and six of our general presbyters at the conference. Their presence and leadership had a deep impact on our area and strengthened the relationship and network with the global movement. Our overseers meeting this spring in Amsterdam was a time of further fellowship, strategic planning, and teaching of our COGOP values and Pentecostal practices.

Stewardship: We are grateful that all of our overseers are reporting and tithing regularly this past year and several nations have begun to fully participate in giving tithes to some form of an international account. This has been a matter of renewed commitment for several of our nations. In our recent overseers meeting, we agreed that we will see every nation fully participating in our stewardship policy in the next two years.

SHARED LEADERSHIP (PLURALITY OF LEADERSHIP AS A VALUE)

The role of shared leadership with the concept of “first among equals” has been a strong priority since the early conclusions of the International Assembly to pluralize the general overseer’s office adding general presbyters who would have deference to the general overseers as the first among equals. The original Assembly decision was that this would be practiced in all facets of our ministry. The modeling of this leadership agreement began in a shared leadership team selected by the overseers several years ago. This model has been practiced more clearly these past two years in the office of the general presbyter in the area by monthly meetings of the shared leadership team including participation in all decisions and planning for the area. Many of the regions have embraced this more clearly this year with overseers and share leadership teams, even to the level of national work and pastoral ministry. Many of the local churches in Europe have elders or local presbyters who share in the office of their pastor, seeing him or her as the first among equals. This has resulted in better decisions and planning, better accountability, and strengthening the gifts and authority of all appointed leaders as they are not working alone. This remains a priority in model, practice, and teaching and has strengthened our commitment to servant leadership.

GROWTH, CHURCH PLANTING, AND DEVELOPMENT

Our sum growth this year does not reflect the growth recorded in several of our regions with new churches and many new conversions and members. The churches and leaders of the Ukraine withdrew their membership in late 2017 from the Church of God of Prophecy. It was determined that there was a matter of marital polity and practice disagreement that led to the disqualification and resignation of the then presiding national overseer. In late 2017 the general overseer, the general presbyter of the area, the general presbyter of Central America, and three national presiding bishops met with the national leaders of the Ukraine where the Ukrainian regional leaders decided to withdraw their churches and ministries from the COGOP with the hopes of working parallel with the Church and perhaps in the future the possibility of being able to reunite. We are presently trying to continue to bless their work and share their hopes of future mutual commitments. We are happy to report that since that time with the help of our European

shared leadership team we have organized 11 churches in the Ukraine who are fully committed to the Church of God of Prophecy and there are now many other churches who are waiting on our next visit with an eagerness to join the Church there. Please pray for this new work. It is our goal to continue to evangelize in the nation and plant new churches while we establish and train leaders fully committed to this movement. Several nations in the area demonstrated strong growth these past years and the commitment to church planting and development is at the heart of our overseers and pastors. We are grateful for many new young ministers who are being trained and licensed to serve in our Church throughout the area, for new ordained bishops, and we are privileged to welcome three new national overseers to our Euro/CIS/ME overseers team at this Assembly.

Clayton Endecott
 General Presbyter
 Europe, CIS, the Middle East
 Church of God of Prophecy

**REPORT OF GENERAL PRESBYTER BENJAMIN FELIZ
 MEXICO, CENTRAL AMERICA, AND
 SPANISH-SPEAKING CARIBBEAN
 JUNE 1, 2016 - MAY 31, 2018**

I thank God for His many blessings during the last two years in Mexico, Central America, and the Spanish-speaking Caribbean. During this two-year International Assembly period, 164 new churches were organized, and 5,333 new members were added to the church. To God be the glory!

Our area currently has 45 students in the Leader of Leaders program. This year, the first two students graduated with a master's degree in ministry from Gordon-Conwell Theological Seminary. Next year, we expect to graduate at least 12 students with a master's degree in ministry. In addition, hundreds of pastors and leaders have participated in specialized ministry training. I would like to thank the Leadership Development and Discipleship department, especially Dr. Elias Rodriguez for his continued support in this vital area.

I would like to express my appreciation for the support received from the Global Outreach Committee in helping finance some of these ventures. Also, I am thankful for the insight and counsel received from the office of the general overseer, fellow general presbyters and our shared leadership team have been a great blessing to the area and to me personally.

During the last two years I visited every nation, some several times. I have also ministered in North America, South America, the Caribbean and Europe.

In September of 2017, we celebrated our Pastors' Summit in Santo Domingo with 1,200 in attendance. Our general overseer and the South America general presbyter ministered in this great gathering entitled "Being a Healthy Leader."

Just as we left our leadership conference in Santo Domingo, Hurricane Maria was approaching the Caribbean, causing great destruction in several islands. The most affected one for our area was by far Puerto Rico. Following the devastation in Puerto Rico, the Church of God of Prophecy family responded with more than \$100,000 toward emergency relief for our people and churches on the island. This incredible act of compassion has ministered and will continue to affect countless lives. Your donations have helped rebuild 11 churches. Glory to God!

Another natural disaster that touched our area recently was the volcano eruption in Guatemala, directly affecting some of our churches. Several families of the Church were displaced, having to live in shelters. Some of them have lost their homes. I thank God for the quick response to assist our Church family in Guatemala. Please keep them in prayer.

I thank God for every member, leader, pastor, and overseer of this great Church in Mexico, Central America, and the Spanish-speaking Caribbean. It is through their anointed ministry that our Church has a strong presence in this beautiful area of the world. These results are obtained in the midst of great danger. Violence, extortion, kidnapping, and gang activity are some of the challenges that our brothers and sisters have to overcome to serve the Lord in our area. Please continue to pray for our area.

I would like to thank God for the anointed ministry of my wife, Damaris. Her companionship, encouragement, and leadership continue to inspire me. Her passion for our pastors' wives is great. Her ministry, "Precious Pearls," continues to grow in our area. During the past two years, 10 nations in our area conducted conferences for pastors' wives. The testimonies that we receive from these gatherings are very encouraging.

"And I am certain that God, who began the good work within you, will continue his work until it is finally finished on the day when Christ Jesus returns" (Phil. 1:6).

Benjamin Feliz, General Presbyter
Serving Mexico, Central America & the Spanish-speaking Caribbean

**REPORT OF GENERAL PRESBYTER STEPHEN T. MASILELA
AFRICA
JUNE 1, 2016 - MAY 31, 2018**

Special greetings to the 100th International Assembly from the national overseers, ministers, and members from your family in the Church of God Of Prophecy in the great continent of Africa. It has been a huge blessing and privilege for me to have served as Africa general presbyter for the period under review.

I thank the Lord, from whom all blessings flow, who has granted great favor in our area of the world. While population growth slows down in the rest of the world, it continues to rise in the continent of Africa. Now home to 1.2 billion (up from just 477 million in 1980), Africa is projected by the United Nations Population Division to see a slight acceleration of annual population growth in the immediate future. In the past year alone, our continent grew by 30 million. By the 2050, annual increases will exceed 42 million people per year and total population will have doubled to 2.4 billion .

From any big-picture perspective, these population dynamics will have an influence on global demography in the twenty-first century. Under some projections, Nigeria alone will add more people to the world population by 2050 than any other country. According to the Center for the Study of Global Christianity, the center of gravity of Christianity is shifting towards the south and with further projections of current trends, Africa will be right at the center of Christianity, likely to hit 200 million by 2025. These dynamics mean COGOP must position properly and prepare for the incoming harvest and empower the next generations.

There are presently 39 nations out of 55 that have Church Of God of Prophecy ministries in Africa. According to our latest national reports, we have over 2005 organized churches with a total membership of 365,284. However, we only have 1,921 licensed ministers and over 1600 lay ministers. This is a worrisome picture for a growing Church such as ours projected to be at the center of the incoming harvest. Planning together with my leadership team (AFC), we have realized the great need to turn this around in the next two-to-three years by intensive training and examination so that by 2020 we will have at least 2500 churches and at least 2000 licensed ministers and continue training more thereafter.

Africa has fully embraced all the core values of our movement of prayer, harvest, leadership development, and stewardship. Strategies are being implemented through our continent to implement and fulfil these values, especially that of aligning ourselves with the financial structure of our Church. It is such a joy to report to this Assembly that Africa today sits at 85

percent compliance with international accounts in the various nations. We are pushing to have a 100 percent compliance by 2020.

I wish to express my sincere thanks and appreciation to our general overseer who made two trips to Africa during this period and to my fellow general presbyters and our shared leadership team for being such a great blessing to me and the continent of Africa. During the past two years, I have visited 13 nations and attended one CIM training, 3 SOPAS, CBL training, and one youth training program.

I appreciate Sibongile and my family for the support and prayers while I travel on trips throughout Africa even as I continue to serve as president for all Pentecostal churches in Swaziland.

Respectfully submitted,
Stephen T. Masilela
Africa General Presbyter

REPORT OF GENERAL PRESBYTER CLAYTON MARTIN THE CARIBBEAN AND ATLANTIC OCEAN ISLANDS JUNE 1, 2016 - MAY 31, 2018

The Church of God of Prophecy in the Caribbean is considered one of the most stable areas in the Church of God of Prophecy network.

The four core values are actively being lived out on a daily basis. Prayer is foundational to advancing the kingdom of God on planet earth. This year, many were involved in the 21 days of seeking.

The churches in the Caribbean have made significant progress in the Evangelism Outreach (harvest). We have added more than 14,000 new members since the last International Assembly. May the Lord continue to bless these nations and their leaders.

We have many students who graduated with Master of Art in Religion and Doctor of Ministry degree from Gordon-Conwell Theological Seminary. Congratulations to those who are being equipped to serve in the ministry of the Church.

Last year, several of the eastern Caribbean nations were devastated by two category five hurricanes. Our God indeed is a present help in the time of trouble. Many were left to pick up the pieces and start all over again. We experienced His hand of protection and provision.

A big thank you to our brothers and sisters in and outside of the Caribbean who have assisted in the rebuilding process. We are still building one block and one beam at a time!

It is our hope and prayer that the Caribbean region will continue to grow and advance the cause of Christ by at least 10 percent between Assemblies. We are constantly praying for more laborers to be enlisted in the harvest.

Country	Year		2018	Net incr.
	2015	16/17		
1. Windward Islands	1421	1559		
Barbados, Grenada St. Vincent, St. Lucia				
Jamaica		40,025		
Leeward Islands				
St. Kitts/ Nevis	320	335 234		
Antigua & Barbuda	712	736		
Dominica	150			
St. Martin/St. Maarten	858			
Guadeloupe	270			
Anguilla	220			
Montserrat	157			
Haiti		85,000	97,000	12,000
Guyana		703	718 (Feb)	
Suriname			7	
French Guiana			65	
Turks & Caicos		828	896	
ABC, USVI & BVI				
Aruba, Bonaire, Curacao				
St. Thomas/St. Croix				
Tortola			2020	
Cayman Islands		358		
Bahamas			4450	
Trinidad & Tobago				

Total	150,368
• Total membership	150,036
• Number of churches	820
• Number of missions	24
• Number of licensed ministers	1233
• Number of nations with active presence	27

Yours in Christ,
Clayton Martin

**REPORT OF GENERAL PRESBYTER TIMOTHY L. MCCALED
ASIA, AUSTRALIA, AND OCEANIA
JUNE 1, 2016 - MAY 31, 2018**

Greetings to the delegates of the 100th International Assembly of the Church of God of Prophecy on this day, July 19, 2018.

First, I want to take this opportunity to show my appreciation to my family, especially my wife, Sheena, for the incredible support and help which she has given to me and to the ministry in Asia, Australia, and Oceania (AAO).

Second, I want to honor the national overseers of Asia, Australia, and Oceania. It has been an honor and a privilege to get to know each one over the course of these past two years. These men are giants in the faith and they labor under circumstances more difficult than many will ever realize. This vast region consists of nations that are steeped in Hinduism, Buddhism, Islam, and secularism as well myriads of local tribal practices. Not only is the area vast in size, but India and Indonesia alone speak more than 700 different languages with many more various dialects.

Over the course of these past two years, I have traveled multiple times to Indonesia, Myanmar, India, Nepal, Fiji, American Samoa, Hawaii, and Singapore, and I have traveled at least once to Japan, South Korea, the Philippines, New Zealand, Australia, Western Samoa, China, and Malaysia. It has been my honor and privilege to work in this field of harvest with these brethren!

Leadership development is a core value and continues to be a priority in this region. In April of 2017, Brian Sutton, Dennis Casey, and I traveled to the Philippines for the national convention. Prior to the convention, Bishop

Sutton taught a course entitled “A Church with Impact” and I assisted him in teaching Foundations for Spiritual Leadership. “Approximately 100 persons participated in at least one of these courses.

In November of 2018, a national overseers conference/retreat was held at Lake Toba in Indonesia. All but two of our overseers could attend this refreshing time of fellowship and training. A result of this meeting is that we will be conducting pastors conferences/retreats starting this fall that will be held in several countries.

The psalmist said that children are our heritage unto the Lord, and the focusing on children’s ministry has been a strong directive these past two years in AAO. Under the directorship of Katherine Creasy, International Children’s Ministry director, Children’s Ministry Institutes have been conducted in Nepal, Indonesia, Myanmar, India, and Sri Lanka. During these, more than 200 children’s ministry workers were trained. We are endeavoring to start a mentoring program. With that in mind, regional CMI trainings are tentatively planned for January of 2019.

Jesus spoke more about money than any other subject, and stewardship is a core value of the Church of God of Prophecy. Stewardship and accountability have been, and continue to be, a major emphasis throughout the region. We are preaching, teaching, and encouraging all pastors and leaders to embrace the biblical principle of tithing and giving. Although we have several nations and areas that have always been faithful in this area, some nations now have an international account that never had one before. My office has endeavored to connect our national overseers with their Harvest Partners, pastors, and churches in a more intimate way, and it is our desire to see all our churches and pastors practicing good stewardship habits. I pray that Asia, Australia, and Oceania will learn to be great givers in this worldwide movement!

Several projects have been completed in the region. With the assistance of Cathy Payne, the Helping Hands ministry, and generous donors, vehicles were purchased for two nations. Donations have been given to help several pastors to become self-supporting through entrepreneurial efforts such as fish, chicken, goat, and buffalo farms. These projects are an effort to help our ministers have a way to earn extra income to care for their families as well as the orphanages.

The Asia, Australia, Oceania region has a total of 13 orphanages. The One Child Fund is a wonderful way to connect and pour directly into the lives of the children. I appreciate all who help in this worthy ministry. A ministry team, led by Kirk Rising, visited Indonesia and worked at one of our schools

and orphanages. I hope to see more ministry academic teams visit our area and work with the people in the coming years.

Education and learning have been encouraged so that we can do all things with excellence. Practical training efforts are an ongoing process. Myanmar, Indonesia, and Malaysia all have schools of ministry with large numbers of young people participating. Young people are the greatest asset in Asia, Australia, and Oceania. It is my desire to pour into these young people for ministry!

Australia under the leadership of Dennis Casey, has acquired a 40-acre complex that is valued for more than a million dollars. It is debt free and it is being used for the glory of God. We have a new Spanish church in Sydney that sits in the shadow of a major university. The potential is tremendous.

Fiji, under the direction of Bishop Daniel Gann, has embarked on the building of a new national office complex as well as evangelistic endeavors to neighboring islands. Daniel has been very aggressive in his evangelistic efforts and training of leaders. He has now completed his doctorate.

Gary Langley has also been highly involved in establishing the Church in some new areas of the South Pacific. Bishop Langley has completed all the requirements, except for his dissertation, from Fuller Theological Seminary. His doctorate is in missiology and he taught an excellent class at the overseers' conference on "Finishing Well."

With sadness, I must also report that our overseer in Samoa, Asalemo Kuka, suffered a debilitating stroke last fall. He is a fighter, his spirits are good, but he is not able to walk without the help of others or to speak without help from his faithful wife.

In this big area, big things are going on! Please remember AAO and its leadership in your prayers.

Submitted by,
Timothy L. McCaleb

REPORT OF GENERAL PRESBYTER GABRIEL VIDAL SOUTH AMERICA JUNE 1, 2016 - MAY 31, 2018

It is so wonderful to always keep in our minds the words of the apostle Paul to the Corinthians: “I planted, Apollos watered, but God gave the growth.”

There is no question that growth is completely in the hand of our Lord. He has continued to be good to us in so many ways that we can't count.

In 2010, we started working in South America with 895 churches and about 43,000 members. In 2012, Bishop Alvino, the overseer of Peru, introduced to us the idea of church planting with the Multiplication Network.

It was so impactful to us that we concluded that church planting is the way of the harvest for these modern times, hence, we proceeded to invest time and money training overseers and pastors for such purpose. Today, we have a total of 1583 churches, and 69,716 members.

During the last two years of work and by the mercies of our Lord, we have broken every growth record in the history of the Church of God of Prophecy in South America.

- We have planted 319 new churches (lost 7 of the older ones) for a net growth of 313 churches), more than 3 churches per week,
- 7839 new members,
- 952 new preaching points,
- Total preaching points 2,535,
- and over 16,000 people saved through the ministry of our local churches.

Our Vision 2020 goal by the next Assembly is to reach 1,800 organized churches and 75,000 members.

South America Overseers

I would like to recognize today the work of all the overseers of South America and their dedication to the mission of God and the Church.

Peru

I would like to highlight, once again, Bishop Rafael Alvino, our overseer of Peru for their achievement. Peru planted 236 new churches, giving them a rate of growth of 28 percent. They had 610 churches two years ago. Now 846 churches with 420 new preaching points (Over 600 today). The Peru's National Convention attendance was of more than 10,000 people. Challenges for Peru (and South America): Leaders to appoint.

Venezuela

I would like to recognize Venezuela. Despite the hostile situation there, Venezuela planted 24 new churches out of 100 they had two years ago, for a rate of growth of 24 percent. Venezuela eight years ago had only 42 churches—today 124. Added to the Church, in the last two years, 1509 new members for a total of 7,215 members. Eight years ago, they had 3250 members. They have more than doubled the membership in Venezuela.

We continue to maintain leadership development at the forefront of the ministry: Gordon Conwell for master's level work and CEL (Center for Latin Studies through PTS) for our Certificate Program for pastors. Our plan is to train 1000 pastor with this program.

We use SOPAS for practical ministries and we also use SOPAS to deal with some of the theological challenges of the continent. We utilize national leadership training schools. Thanks to Elias Rodriguez, Kathy Creasy, and Brian Sutton for their help in South America.

We need healthy, good leaders for the new churches we are planting. Thousands of people continue to be involved in prayer ministries all over the continent.

I would like to ask you to pray us to continue to plant churches and win more souls for the Lord. Remember, with our goal of 1800 new churches we would be duplicating by 100 percent the churches we had in 2010. We will fulfill Vision 2020 with the help of our Lord and Savior Jesus Christ.

Submitted by Gabriel Vidal

**100TH INTERNATIONAL ASSEMBLY
REPORT OF THE EXECUTIVE DIRECTOR OF FINANCE &
ADMINISTRATION**

I am honored and humbled to serve this church as the executive director of Finance & Administration. The responsibility of providing oversight for the daily financial and administrative duties for this global Church is challenging, but I am thankful that His grace is sufficient and His reach is without limits. I have been privileged to see firsthand the power of stewardship through the faithfulness and sacrifice of so many of our members, leaders, states, regions, and nations.

As executive director, I have partnered with our general overseer, general presbyters, ministry directors, Administrative Committee, and the Finance & Stewardship Committee in all areas of finance and administration. I have worked with our auditing firm, Capin Crouse LLP, to ensure that adequate controls are in place and with our legal counsel to protect the interests of the Church of God of Prophecy. I have also been able to work with the Global Missions Committee, the Assembly Task Force, and the newly restructured Audit Committee. It has also been a joy to be with our Church family around the world in conventions, leadership conferences, retreats, and in local churches revivals and services.

The International Offices is comprised of two divisions and these two divisions come under the “Inspirational Leadership” umbrella. These divisions are Leadership Development and Finance & Administration. I would like to take a moment to commend and recognize the departments in the Finance & Administration division.

- Information Technology or ITS Department – Mike Luithe
- Retail Operations & WWPH – Gene Browning
- Financial Services & Ministerial Services – Nevine Hensley
- World Language – Michael Hernandez
- Global Missions – Dr. Cathy Payne
- Administrative Services – Ed Hartman
- Heritage Ministries – Darren Schalk

I would like to express my appreciation to every member of the Finance & Administration team. They serve in a variety of capacities and most of them are rarely in the spotlight. It is an honor to work alongside such a hard-working group. I want to publicly say thank you to each and every one of them.

I would like to express special appreciation to my secretary, Sarah Rising, for her encouragement and hard work. Finally, I would like to express thanks to my wife. Outside of salvation, she is the greatest gift God has given me.

The Church of God of Prophecy remains fully committed to financial accountability, integrity, and stewardship. Our continuing accreditation by the Evangelical Council of Financial Accountability (ECFA) and strategic partnerships with Capin Crouse, Christian Leadership Alliance, and others is testament to that commitment.

Our Assembly-approved financial system depends on participation from our local churches in tithing, giving, and reporting. The local churches contribute a 10 percent tithe to the International Offices on the tithe they

receive. In the United States, this tithe is sent to the International Offices and outside the United States, this tithe is deposited into an International Account in each participating nation. Mission giving, disaster relief, and other offerings are handled in the same manner. I would like to once again commend the United States for their ongoing contribution to this global Church both in tithing and giving. The United States contributed 75 percent of all tithes sent to the International Offices or paid into International Accounts; 25 percent of all tithes received came from the nations, with Central America leading the way followed by South America and then the Caribbean. The continent of Africa continues to make progress in embracing our financial polity and progress is being made in the other areas. From the International Offices and through International Accounts, we have been able to contribute to needs around the world, including North America.

I want to reiterate what I said in the 99th International Assembly. It is more blessed to give than receive. In every church, state, region, and nation, the desire to give should always exceed the desire to receive. Some of our most faithful givers in the United States are the small to mid-size churches and some of our strongest International Accounts around the world are in poor nations.

We have areas that feel they cannot afford to participate in our financial system by way of tithing and giving, but we have a great number who feel they cannot afford to withhold their tithes and offerings. Our strength is not based on our abundance of resources. It is based on the faithfulness of our people. We have members and local churches who have every legitimate excuse not to participate in our system of accountability and financial polity, but yet they remain faithful. I would like to thank you for your faithfulness.

We thank God for His blessings over these past two years:

- Tithes received from the churches in the United States was the highest it has been since 2007/2008.
- From our International Accounts, we were able to give a Harvest Grant of \$100,000 to North America for each of the last two years.
- From these International Accounts, churches have been planted, buildings built, leaders trained, and assistance provided all around the world.
- Total Mission Giving (Mission Offerings, Harvest Partners, Project Giving, Helping Hands, and One Child Fund) in 2016/2017 was the second highest in history and the total for 2017/2018 is the highest in history.

The global financial operation becomes more complex with each passing year. We find ourselves challenged by political strife, government regulations, currency exchange, and banking restrictions. In the face of these challenges, we are able to find ways for our people, who desire, to creatively participate in our financial system. Thank you to each individual, local church, state, region, and nation who is faithful in tithing and giving. Your sacrifice is making a difference around the world.

To maintain fiscal accountability, the Church of God of Prophecy receives an annual audit of its financial statements by Capin Crouse, LLP, an independent accounting firm that specializes in non-profit organizations. Capin Crouse will be sharing with you the results of this ongoing audit.

Our financial services manager, Nevine Hensley, will come next to share the financial report. Nevine assumed this position when Paulette Wilbanks retired and this is her first time to share the Financial Report to an International Assembly.

Respectfully submitted,
Paul Holt
Executive Director of Finance & Administration

REPORT FOR GLOBAL MISSIONS MINISTRIES JUNE 1, 2016 - MAY 31, 2018

*May the God of hope fill you with all joy and peace as you trust in him,
so that you may overflow with hope by the power of the Holy Spirit
(Romans 15:13 NIV).*

I consider the challenges Paul endured as he surrendered his life of confidence in the flesh and faultless righteousness in the law to the sake of Christ and the worth of knowing Him as Savior he spoke of in Philippians. His conclusion keys in on the importance to gain Christ and be found in Him—forgetting what was and now reaching to what is—pressing toward that for which God had called him. I have taken heart recognizing that the servant of God could no longer trust in his abilities in the flesh nor his own efforts to excellence. This season of service and ministry would come in joy and peace as he trusted, not his efforts, but in God resulting in the overflowing hope in the power of the Holy Spirit.

With the challenges we have faced this year, I find myself at a similar juncture. I am thankful for the opportunity to serve the Lord afforded me in and by this fellowship over the past years. In those years, He has continued to open doors and provide ministry opportunities in every area of the world where we have work. He is faithful, and I thank Him and rejoice in Him for His presence and sufficient grace as I have personally been blessed to travel and minister in His name. I am most thankful for the trust He is teaching me in each new day we minister, “*Not by might, nor by power, but by the Spirit of the living LORD of hosts*” (Zechariah 4:6). That assurance encourages us to overflow with hope indeed.

As we review these past two years, I continue to be thankful for the Lord’s calling and anointing in service and ministry within the Church of God of Prophecy, a fellowship that continues to turn to the harvest potential throughout the world. We continue to witness the miraculous works of the Lord as we labor beside anointed and inspired state, regional, and national leaders. I am grateful for the opportunity to work with these servants of the Lord and recognize the ministry they have provided where they serve. It is also my blessing to work among the employees and staff at the International Offices, a place filled with Christian men and women who have a heart to serve our Lord with gladness. We are thankful. This team works diligently and provides support and encouragement.

Over the past two years, Global Missions Ministries has been actively partnering as a resource center and support office to our local/state/regional/national ministries globally. In addition to handling the day-to-day correspondence and communication networking, when requested, we have supplied resource materials; prepared and mailed newsletters and other ministry and connection information; maintained personal profile portfolios on leadership; operated an enlarging web presence, and hosted our international family at the Assembly. In addition, we prepared copy for inclusion in the *White Wing Messenger* to update and promote ministry ideas and plans; led the semi-annual March/October Mission Drives with local and national connection; prepared copy for newsletters; communicated regularly with state/regional/national presiding bishops; maintained a yearly pastors’ mailing; and continued a prayer ministry specifically for our workers on the field.

It has been my privilege to represent Global Missions Ministries and the Church of God of Prophecy through ministry travel in the past two years. This travel helped to increase awareness of mission efforts throughout our global network. These opportunities included attending and ministering in: area leadership conferences in Ecuador for South America, Dominican Republic for Central America, Mexico, and Spanish-speaking Caribbean, Czech Republic for Europe, CIS, and the Middle East, Indonesia for Asia, Australia,

and Oceania, and Chattanooga, Tennessee, for North America; attending and ministering in the state/regional/national conventions in Nevada, the Northeast Region (English), Bahamas, Cuba, Haiti, Malawi, St. Kitts, and Swaziland; state/regional/national conferences in Alabama, Arizona, Delaware, Georgia, Maryland, North Carolina, Ohio/West Virginia, South Carolina, Southeast Spanish Region, Virginia, Cuba, Nicaragua, Russia, Rwanda, St. Kitts, and Zimbabwe; Camping Ministries camps in Alabama and Tennessee; revivals, conferences, mission rallies, and local services in Alabama, California, Florida, Georgia, Illinois, Maryland, Missouri, Nebraska, North Carolina, Ohio, South Carolina, Tennessee, Virginia, Washington D.C., Cuba, Russia, and Zimbabwe; and interdenominational mission conferences in Florida and Virginia. Additionally, I traveled with the Northeast Spanish Region Mission Team into the nations of Cuba and Tortola, traveled into Haiti annually for the Children's Home advisory board meeting, and represented the department in Banjul, Gambia, at the opening and dedication services of our first church plant.

In our office, we continue to develop specialized tri-lingual (English, French, and Spanish) printing and media projects for connecting local churches to the nations to reach the harvest. This cooperative effort with the nations is one of participation in and promotion of the ministries including *Harvest Partners*, *Helping Hand Ministry*, *One Child Fund* and *Servant Partners/Global Cooperative*. It is always exciting to correspond with the national overseers and other mission workers concerning ways in which we can support and be a part of the harvest in their nations. Our lives have been enriched by our association and fellowship with the children who are living and growing in our orphanage ministry. We have seen the lives of children touched with the love and grace of Christ and changed by the compassion of sponsors from a world away.

At the International Assembly this year, Global Missions Ministries sponsored the Mission Clothes Closet which serves to provide clothing, toiletries, materials, etc., to our mission workers and ministries in the nations. This annual event is a special blessing to those working and "shopping" there. We give special thanks to Roxanne Corbett, Julia Timpson, Marcey Brannon and their team from Women's Ministries in Tennessee and all the volunteers who make this massive effort manageable and serviceable at the Assembly.

Additionally, Global Missions sponsored two highlight mission ministries at the International Assembly including the Mission Breakfast and the Mission Encounter. Both events work together to increase mission awareness among Assembly delegates. Special thanks to John Payne, Shelly Wilbanks, Stephanie Flynn, Paulette Wilbanks and the team at Keith Street COGOP, Dan and Gwen Miller, Steve and Pat Fisher, Kennon Parker, and all the volunteers who make these events and ministries memorable.

Finally, I would like to especially express thanks to the office staff who have worked with us during the past two years. Stephanie Flynn, our Harvest Partners administrative assistant, works diligently to bring connection and communication between local church fellowships and national works. Shelly Wilbanks, our administrative assistant with concentration in the *One Child Fund* ministry, continues to be a joy in initiating new opportunities to touch the field and minister to our children. John Payne, our office administrator, is a blessing to those who work with him in the office and in the opportunities for ministry in conferences, the website, and social media. The expertise, prayers, love, and support of these three, as well as the hundreds of volunteers who service the efforts of Global Missions Ministries over these past two years have been a blessing for me personally, and a great blessing to the office.

Our home and family have also been blessed during the past two years. God’s faithfulness has granted John and I the blessing of healing, restored strength, and continued ministry together here and in revivals, conferences, conventions, and an assortment of His providential possibilities that have been amazing. We are blessed by the work of the Holy Spirit through the ministry of our son and his family as they continue to pastor and live their lives in ministry. I rejoice in and am thankful for the gift of family and for their love and support in our work through Global Missions Ministries.

As we complete these two years of effort and ministry in the Global Missions Ministries office, I am enriched by and grateful for the opportunity to serve, and for the many lives of whom I have been witness to these past two years that have been changed by the hand of God. We do indeed hope and trust in Him. To His name we give thanks and all glory! He has given grace, provision, ministry opportunity, and anointing.

Sermons 101
 Saved..... 49
 Sanctified 24
 Filled with the Holy Ghost 8
 States visited..... 21
 Nations visited..... 16

Respectfully submitted,
 Dr. Catherine H. Payne, DMin

**REPORT OF BRIAN SUTTON, EXECUTIVE DIRECTOR
LEADERSHIP DEVELOPMENT AND DISCIPLESHIP
MAY 1, 2016 - JULY 31, 2018**

APPRECIATION

It is with deepest appreciation to our Lord Jesus Christ that I submit this report. To witness the hand of God in Leadership Development and Discipleship over the past two years has been so heartwarming. God alone deserves the glory and honor for all that has been accomplished through the work of his servants.

I would like to give special appreciation to my wife, Renee, for her constant prayer and emotional support. Great sacrifice is given by the spouses and children of those who serve under international appointment. I have given myself completely to serving Christ and the Church of God of Prophecy in this role and that has kept me away from home on numerous occasions, and for extended periods of time. Renee and our children (Will, Tayler, and Chris) have been so faithful to support and pray during these times and have counted it a blessing to support the work. I cannot imagine this work without them.

RECOGNITION

I am extremely thankful for the opportunity I've had to work with a fantastic team of leaders and servants in Leadership Development and Discipleship at the International Offices. My executive assistant, Sister Kathy Green has been a tremendous blessing and inspiration in her tireless and unwavering service. There are no words adequate to thank her for the sacrifices she has made to minister for the Lord in her role. Thank you to all of our ministry directors and trans-local ministry leaders: Adrian Varlack, Elias Rodriguez, Mark Menke, Kirk Rising, Kathy Creasy, Shaun McKinley, and Dewayne Hamby. Thank you to our wonderful staff and leaders who serve so well each day: Roxanne Corbett, Marsha Robinson, Sixto Ramirez, Leslie Green, Melissa Minter, Jonathan Lovvorn, Jeanette Rollins, Joy Hensley, Katherine Osborn, and Michael Plumley. I am incredibly thankful for the blessing of serving with all of you for the past two years.

THE MINISTRY OF WATERING

Authentic biblical ministry requires a recognition of working in “seasons” for the Lord. The apostle Paul shared in 1 Corinthians 3:6-9, “6 I planted the seed, Apollos watered it, but God has been making it grow. 7 So neither the one who plants nor the one who waters is anything, but only God, who makes things grow. 8 The one who plants and the one who waters have one purpose,

and they will each be rewarded according to their own labor. 9 For we are co-workers in God's service; you are God's field, God's building." Ministry at the International Offices is seasonal in nature. Executive directors, ministry directors, and various staff members come and go with seasons of change, but the work of God continues. I am thankful for the ministry of those executive directors who served before me. In every case, I attempted to water the precious seed they had sown, sow our own seeds of labor, and recognize it is God who "makes things grow." Thank you to Bishop David Bryan and Bishop Hector Ortiz for their previous contributions to this work of the Lord. It is God alone who deserves glory for all growth that has been experienced.

UNITY AND DEPARTMENTAL FORMATIONS AND SHIFTS

When I assumed the role of executive director of LDD, our ministry consisted of three departments and educational ministries at the International Offices: Youth, Children, Center for Biblical Leadership, and the educational partnerships of the Church such as Gordon-Conwell Theological Seminary and Pentecostal Theological Seminary. After prayer regarding our structure, I felt it imperative to bring all of our educational initiatives under one umbrella, to try to avoid competition, bring clarification of our offerings to our global constituency, and provide unity of purpose. In September of 2016, with the permission of the general overseer and general presbyters, I formed the Accredited Ministry Development (AMD) as a department of LDD. This newly formed department would house and support all educational partnerships offered through the ministry of the International Offices, and continue to support COGOP students through administration, advising, and needed assistance. With the formation of AMD, Leadership Development and Discipleship consisted of four departments whose purposes were to serve ministers, leaders, and local churches.

In June, 2017 Communications and *White Wing Messenger* were added as a department of Leadership Development and Discipleship, bringing the number of departments under the LDD umbrella to five. Throughout my two years of serving in this capacity, I sought the Lord for direction and wisdom to facilitate ways to bring unity in heart, purpose, and service for all of these departments. Our consistent call was, "How can we all work together and support each other for the sake of those we are called to serve?" I am so thankful for the support we received and the unity of purpose and spirit we felt as all five departments endeavored to serve together.

10,000 LEADERS BY 2020

In May of 2016 (prior to the 2016 Assembly), Leadership Development and Discipleship Ministry directors and staff gathered together for a time

of seeking God for direction and vision. The question before us was, “If we are seeking to develop Church of God of Prophecy leaders through the ministries of LDD, in what areas should we focus our development?” Our group clearly and powerfully heard from the Holy Spirit that three specific areas of concentration should be our focus: spiritual maturity, fruitful ministry, and greater participation in the mission of God. These three areas of focus would guide our development of resources, classes, and ministry development opportunities.

In that same month (May 2016), our team determined to set a goal to minister to a specific number of Church of God of Prophecy leaders within a specific timeframe in order to better measure our ministry effectiveness. After prayer, we determined that the five ministries of LDD should prayerfully set a goal of touching and developing 10,000 Church of God of Prophecy leaders by the Assembly of 2020. We titled this campaign, “10,000 Leaders by 2020” and began to serve and pray into this goal. At the filing of this report, I am so overwhelmed and thankful to share that Leadership Development and Discipleship served over 8,000 Church of God of Prophecy leaders by our 2018 Assembly! To God be the Glory! In order to reach our 10,000 leader by 2020 goal, less than 2000 leaders remain to be reached within the next two years. We anticipate this will easily be accomplished in the next year, and by God’s grace and strength even more! God deserves all of the credit for this vision and initiative. Thank you to the entire LDD team for your prayers and heart to serve this movement with love, grace, and excellence.

DEVELOPMENT OF LDD RESOURCES

Focus for Leadership Development and Discipleship, in the past two years has been the development of resources that could serve ministers and local congregations. Thanks to God, Leadership Development and Discipleship produced four new resources to serve the Church this year. Kathy Creasy and Children’s Ministries produced a new “Children’s Ministry Handbook,” Kirk Rising and Youth Ministries produced a new “Young Leaders Certification Program,” and I produced a new “Minister’s Pocket Manual: Church of God of Prophecy Edition” and “Practice These Things: Mentored Ministry Workbook.” In addition to these four resources, Leadership Development and Discipleship continued to work on various teaching tracks and programs to share with our constituency.

THANK YOU

Thank you to Bishop Sam N. Clements and all of the general presbyters for your prayer, love, and support during my time of service at the International Offices. Thank you to all International Offices staff who served

with Leadership Development and Discipleship in the past two years. We are laborers together with God. May you continue to serve in the power and grace of the Holy Spirit!

Respectfully submitted,
Brian T. Sutton

**CENTER FOR BIBLICAL LEADERSHIP (CBL) INSTRUCTOR/
CHURCH HISTORIAN BIENNIAL REPORT
JUNE 1, 2016 - MAY 31, 2018**

To the 100th International Assembly of the Church of God of Prophecy, Greetings!

I made 23 work-related visits to 18 states, regions, and countries where I presented 77 lessons and sermons in CBL forums, three state/regional/national conventions and other leadership events including the COGOP 99th International Assembly where I participated in the International Presbytery meeting and in a CBL workshop. I continued to participate in the development, writing, and review of several of the lessons in the new CBL curriculum and attended several faculty meetings.

My work in the historical area included research for International Offices personnel in doctoral studies for churches, scholars, and other students involved in historical studies. I answered calls and written inquiries concerning the history of the Church.

The two-year combined statistical summary of my activities follow:

- | | |
|---|-------|
| • CBL schools (SOPAS), leadership trainings, and other events | 23 |
| • Lessons, sermons, and presentations | 77 |
| • Attendees: overseers, pastors, ministers, leaders, members | 3,034 |
| • States/regions/nations visited | 18 |

My sincere gratitude to: General Overseer Bishop Sam N. Clements and his staff; our seven general presbyters; former Leadership Development Executive Director Bishop Brian Sutton; my co-laborers in this ministry: Bishop Mark Menke, Bishop Dr. Elias Rodriguez, and several adjunct faculty members who assisted us; LDD and CBL office secretaries Kathy Green, Katherine Osborn, and especially Jeanette Rollins, who serves as our CBL faculty secretary. The other appointees and staff members of the International Offices have shown loving concern through their undergirding prayers and helpfulness to me and my family. Our international Church family has hosted us graciously and generously wherever we visited. My dear, faithful wife, Jan,

has again extended her gracious support and understanding over the almost 46 years of our international ministry. Our beautiful children, grandchildren, and their families have continued their support and light up our family celebrations with their God-given gifts and graces. I thank them all. Finally, I am grateful to the God and Father of our Lord Jesus Christ by whose help, mercy, forgiveness, and grace I have continued to this day (Acts 26:22). His name be praised!

Submitted by Adrian L. Varlack, Sr.

CENTER FOR BIBLICAL LEADERSHIP FACULTY REPORT MARK MENKE JUNE 1, 2016-MAY 31, 2018

At the Center for Biblical Leadership (CBL) I served as a member of the faculty continuing to teach primarily in the School of Practical and Advanced Studies (SOPAS). Administratively, I assisted the rest of the CBL team with scheduling and logistics for some of the SOPAS schools. Regarding staff development, our LDD leaders and faculty attended a seminar at Pigeon Forge, Tennessee, to strategize concerning the relationship between CBL and Accredited Ministry Development (AMD). This was a very enriching time for me and our whole team.

I have participated in the 2017 and 2018 International Offices prayer simulcasts held yearly in January in which I led prayer segments on the core value of prayer and the ministry focus of local churches.

In September 2017, the CBL faculty conducted a simulcast covering our CBL classes Pastoral Ministry, Ecclesial Identity, and Theology. This was a new experience in which we were able to interact live with those watching the broadcast online.

As part of the faculty at CBL, I taught first, second, and third-term classes in pastoral leadership development and theology, along with these subjects: Become a Church With Impact, Mentoring, and Planting Healthy Churches. I have also written a few reports and provided photos for the *White Wing Messenger* covering various CBL activities. I have continued to revise SOPAS Pastoral Leadership lessons. I have participated in ongoing strategy and planning sessions related to the work of CBL.

During this two-year reporting period, I have continued pursuing a Doctor of Ministry degree in Pastoral Skills through Gordon-Conwell Theological Seminary.

Since 2008, I have been a member of the International Presbytery. In addition, I continue serving on the Global Missions Committee at the International Offices. I have written occasional articles for the *White Wing Messenger*.

Here is a list of the various schools and ministry events I have participated in during the time frame of this report:

- Preached in several chapel services at the International Offices and in our local churches in Boston, Massachusetts (2); Mansfield, Ohio; Phoenix, Arizona; Greeley, Colorado; Lanham, Maryland; Chattanooga, Tennessee; Knoxville, Tennessee; Cleveland, Tennessee (5); Minneapolis, Minnesota; Curaçao; and Oxon Hill, Maryland.
- Guest speaker at Tennessee Thrive Conference, 2017.
- Served as International Offices representative at the 2017 New Mexico State Convention, Albuquerque, New Mexico, and at the 2017 Alabama State Convention, Hoover, Alabama.
- Taught pastoral leadership development and theology classes for SOPAS in the following terms and locations:
- Term I: NE Region—Boston; Florida.
- Term II: Pennsylvania; Guinea Conakry; NE Region—Bronx, New York.
- Term III: Pennsylvania; Guyana; Washington, D.C.; NE Region—Long Island/Queens, New York; NE Region—Bronx, New York.
- Become a Church with Impact: Canada East—Montreal; Jamaica; US Virgin Islands—St. Thomas; Iowa; Colorado; Minnesota; Guyana; Curaçao; Washington, D.C.
- Planting Healthy Churches: SW Region—Arizona.
- Mentoring: SW Region—Arizona and New Mexico.
- Taught an online class on Church Administration for Accredited Ministry Development and their partnership with the Pentecostal Theological Seminary.

I want to extend heartfelt thanks to all who have hosted our CBL schools around the world. Thank you for your commitment to leadership development, and thanks for your great Christian hospitality and fellowship. Thank you to the many students who have sacrificed time and resources to attend our schools. You have displayed a genuine hunger to learn and a love for the work of God.

I deeply appreciate our CBL team: First, thanks to our former director Bishop Brian Sutton, for his vision, passion, and leadership. I thank God for my fellow faculty members Bishop Adrian Varlack, and Bishop Dr. Elias Rodriguez. They are wonderful brothers, teachers, and traveling companions. I am thankful for our office support staff: CBL faculty secretary, Jeanette

Rollins, and LDD administrative assistant, Kathy Green. Their faithfulness and excellence are exemplary.

I give thanks to God for my wife Jenny, and my daughters, Emily and Heidi. I thrive on their love and support. Above all, thanks be to God for the unspeakable gift of salvation, His manifest presence in our schools, and the opportunity to labor in this Church.

Respectfully submitted,
Mark Menke

CENTER FOR BIBLICAL LEADERSHIP INSTRUCTOR REPORT ELIAS RODRIGUEZ JUNE 1, 2016-MAY 31, 2018

But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads in every place the fragrance that comes from knowing him. For we are the aroma of Christ to God among those who are being saved and among those who are perishing; to the one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things? For we are not peddlers of God's word like so many; but in Christ we speak as persons of sincerity, as persons sent from God and standing in his presence. (2 Corinthians 2:14-17 NRSV).

It is with a grateful heart that I submit my personal report to this 100th International Assembly of the Church of God of Prophecy. It is indeed an honor to continue in the footsteps of men like Paul, who came before us spreading the aroma of Christ. Wherever I go, I try to follow Paul's example of being a person of integrity, as someone sent by God and standing in His presence. It is with this spirit of gratitude, for the opportunity to serve our dear Lord and this Church that I present my report.

Following is the account of my ministry as a CBL instructor for the last two years:

- Biblical Preaching, Asuncion, Paraguay, June 10-12, 2016
- Pastoral Leadership, San José, Costa Rica, August 4-6, 2016
- Biblical Preaching, Barranquilla, Colombia, August 13-15, 2016
- Biblical Preaching, Grand Cayman Islands, September 21-25, 2016
- BCWI (Train the Trainers), Mandeville, Jamaica, November 3-6, 2016
- COGOP Pentecostal Distinctives, Honduras, November 16-18, 2016
- Biblical Preaching, Dar-Es-Salaam, Tanzania, January 4-6, 2017
- Biblical Preaching, Puerto Rico, March 3-5, 2017

- BCWI, Denver, Colorado, March 25–27, 2017
- Biblical Preaching, Brazil, April 21–23, 2017
- SOPAS II, Bronx, New York, April 30–May 5, 2017
- Church and Community, Nicaragua, May 10–11, 2017
- Church and Community, Belize, May 20–21, 2017
- Biblical Preaching, Cleveland, Tennessee, June 3, 10 & 17 (Saturdays only)
- BCWI, Worthington, Minnesota, August 11–12, 2017
- Leadership Seminar-Biblical Stewardship, Gurnee, Illinois, August 25–26, 2017
- Church and Community, Colombia, September 22–24, 2017
- Church and Community, Cuba, November 16–18, 2017
- BCWI, Bolivia, January 23–25, 2018
- Biblical Preaching, Shelbyville, Kentucky, February 1–4, 2018
- Biblical Preaching, Passaic, New Jersey, February 22–25, 2018
- COGOP Pentecostal Distinctives, Las Vegas, Nevada, March 15–17, 2018
- Church and Community, El Salvador, April 5–7, 2018
- Church and Community (Bilingual class), Anchorage, Alaska, April 19–22, 2018
- COGOP Pentecostal Distinctives, Paraguay, April 25–29, 2018
- COGOP Pentecostal Distinctives, Uruguay, April 30–May 2, 2018
- COGOP Pentecostal Distinctives, Argentina, May 4–6, 2018
- Biblical Preaching, Owensboro, Kentucky, May 17–20, 2018

Classes taught for the GCTS-COGOP Consortium:

- Church and Community, Dominican Republic, February 18–21, 2017
- Introduction to Preaching, Alabama March 16–19, 2017
- Church and Community, Ecuador July 31–August 3, 2017

Meetings:

- Attended the International Presbytery meeting, Orlando, Florida, July 10–12, 2016
- Attended the International Assembly, Orlando, Florida, July 13–17, 2016
- Attended the Ministerial Congress in Acapulco, Mexico, November 10–12, 2016
- I attended and ministered at the South American Leadership Summit, August 3–6, 2017
- I attended and ministered at the Central America Leadership Summit, September 13–17, 2017
- Attended the Society of Pentecostal Studies, March 9–11, 2017
- Attended the Society of Pentecostal Studies, March 8–10, 2018

International Office Representative:

- IO Representative to the NE Spanish Regional convention, Andover, New Jersey, June 30–July 2, 2017
- IO Representative to the California convention, July 21–23, 2017
- Preached at the Southeast Hispanic Region convention, July 6–8, 2017 (Not as IO Representative).

Articles written:

I wrote articles for the *White Wing Messenger* related to the work of CBL in Latin America and with different topics.

It is always a blessing to work with a great team of friends. LDD is that team. I thank God for Bishop Brian Sutton and his leadership during these two years. He has challenged me to grow and to do my best for the Lord and for the Church. I thank God for my friends in the department, who make this job a lot easier.

To my wife, who prays for me and who loves me unconditionally, I will always be grateful. My children, my daughters-in-law, my son-in-law, and grandchildren are a great blessing to me, and those around the world who pray for me every day, may God bless them, too.

Finally, I would like to join my voice to Jude’s doxology: “To him who is able to keep you from stumbling and to present you before his glorious presence without fault and with great joy—to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen (Jude 1:24, 25 NIV).

Submitted by Elias Rodriguez

CHILDREN’S MINISTRY REPORT JUNE 1, 2016–MAY 31, 2018

Children’s Ministries at the International Offices of the Church of God of Prophecy exists to develop leaders who will impact kids.

Resources developed during the 2016–2018 ministry years:

- Revision of *Walk with Jesus* in English, Spanish, and French
- Revision of several IMPACT video-training modules to include live teaching to children as well as live illustrations of creative teaching methods

- Reformat of all IMPACT video-training modules to USB drives to provide easier accessibility
- Children’s Ministry Newsletter/Blog created and shared monthly on our website and Facebook pages
- The Facebook page, Developing Leaders, Impacting Kids, provides resource information, prayers, and connection points at least three times a week
- Development of the “Children’s Ministry Handbook,” a how-to guide for developing a local children’s ministry
- ICM Training Notebooks / KINDLE!
- Theme-related articles as well as promotions of events and resources were contributed to each issue of the *White Wing Messenger*

HELPING HANDS FOR KIDS GIVING PROJECT GUIDES AND PROMOTIONAL MATERIALS

•2016 INDIA: REACH OUT! Within Bena Village, a remote village at the foothills of the Himalayan mountains, lies the Grace Mission School and Orphanage. This year, Helping Hands for Kids provided funding for the purchase of playground equipment for the 41 children living at the orphanage and attending the mission school.

•2017 VENEZUELA: Do Your Part! Children throughout North America and the United Kingdom prayed and gave to provide food, clothing, and school supplies to more than 100 pastors’ children in Venezuela who are suffering due to the political crisis.

•2018—SHINE! Children throughout North America and the United Kingdom are praying and raising funds to provide support for an outreach ministry that includes community events as well as a weekly discipleship club for unchurched children in a community near the local church at Frydek-Mystek in the Czech Republic.

1DAY TRAINING INTENSIVES

Children’s Ministries offers one-day training intensives that are designed to provide hands-on training to local children’s ministry volunteers such as Sunday school teachers, children’s worship directors, camp staff, and VBS volunteers. These are self-funding through registration fees. During the 2016–2018 ministry years, the Children’s Ministries office served 419 participants representing 123 congregations at training intensives conducted in the following locations:

Poughkeepsie, New York	Regional	October 1, 2016
Tacoma, Washington	Regional	October 8, 2016

Orlando, Florida (Bilingual)	Regional	October 15, 2016
El Monte, California (Bilingual)	Regional	November 5, 2016
Knoxville, Tennessee	Local Church	March 12, 2017
Hollywood, Florida	Regional	April 8, 2017
Campbell, California (Bilingual)	Regional	September 16, 2017
Des Moines, Iowa (Bilingual)	Regional	September 23, 2017
Orange Center, Florida	Regional	March 10, 2018
Denver, Colorado (Bilingual)	Regional	March 17, 2018
San Antonio, Texas (Bilingual)	Regional	April 7, 2018

INTERNATIONAL INSTITUTES OF CHILDREN’S MINISTRIES

The Institutes are usually three to five days in length and focus on leadership development and ministry training. During the 2016–2018 ministry years, approximately 714 children’s ministers representing 29 nations have attended an Institute in one of the following nations:

India.....	February 2017
Guatemala	March 2017
Ivory Coast	April 2017
Malawi.....	May 2017
Togo.....	May 2017
Paraguay	June 2017
Indonesia	January 2018
Myanmar.....	January 2018
Nepal	January 2018
Togo.....	May 2018

KINDLE, the 2017 North America Children’s Ministries Institute, was held at a conference site in Ridgecrest, North Carolina, and was attended by approximately 175 overseers, children’s ministers, and pastors from 17 regions of North America as well as two nations of the Caribbean.

CONTINENTAL CHILDREN’S MINISTRY LEADERSHIP CONFERENCES

These conferences bring national children’s ministry leadership together for training, sharing of resources, and the formation of continental ministry and leadership development strategies. In 2016 these conferences were held in Central America and South America. In 2017 they were held in South America, Southern Africa, Western Africa and Western Europe. These leadership conferences provided ministry and leadership training to approximately 218 participants from 28 nations.

TRAINERS' TRAINING

Children's Ministries comes alongside national directors to train selected children's ministers as trainers. This multiplies the training opportunities in a nation. During the 2016–2018 ministry years we provided training for 135 potential children's ministry trainers in Peru and Mexico

CHILDREN'S MINISTRY LIVE WEBINARS

Children's Ministries produced 11 live webinars during the 2016–2018 ministry years. These webinars reached more than 2200 participants in 33 nations. Eight webinars were conducted in English; two in Spanish.

OTHER TRAINING EVENTS:

CM Mini Conference, International Assembly	Florida	July 2016
South America Leadership Conference	Ecuador	
Children's Camp	Tennessee	June 2017
Regional Convention	Pennsylvania	July 2017
Regional Convention	Texas	July 2017

MINISTRY EVENTS:

Children's Ministry staff and volunteers model excellent, anointed ministry to children at the Assembly for Children 2016.

As the coordinator of Children's Ministries, I also provided training and/or ministry to children and/or adults at the following events:

Local churches: Centro Cristiano el Pan de Vida, Orlando, Florida; Redeemed Fellowship Christian Church, Poughkeepsie, New York; Hickory Valley, TN

Total number of events: 51

Approximate number of adult participants in ministry: 1100

Approximate number of adult participants in training events: 3936

Approximate number of children participating in ministry events: 400

Submitted by Kathryn H. Creasy
 Children's Ministries Director
 International Office

YOUTH MINISTRIES (YM INTERNATIONAL) REPORT JUNE 1, 2016-MAY 31, 2018

It has been my great honor to serve the Church of God of Prophecy as International Youth Director for the past two years. I have served, preached, and taught in all seven regions of the world where the Church of God of Prophecy exists.

MAJOR ACCOMPLISHMENTS

YM Certification

YM Certification and its system for dissemination is the most extensive training endeavor accomplished in my tenure as YM International Director. The resources created, designed, and printed are as follows:

- YM Certification Manual
- YM Certification Workbook
- iLead Curriculum (12 to 14-year-olds)
- How to Prepare a Sermon
- Two Websites

We thank God for the team of Jason Vernon, Kileen Klapp, and Steven Puckett (iLead author) for their contributions to all resources created.

The deployment of YM Certification was assisted by hiring a full-time webmaster from the country of Argentina, Isaac Martinez. Isaac was crucial in creating a website that would deploy an LMS (Learning Management System) for young leaders to participate in globally. YM International also built an online store for the sales of resources for this training.

YOUTH MISSIONS

Paraguay: The Canopy Project

Twenty-one individuals from the United States participated in construction and ministry to the nation of Paraguay. This project was made possible by the financial backing of YM International and overseen by the missionary to Paraguay, Dan Miller. Charlie and Amaris Scruggs of Virginia led this team from the United States.

The building of the amphitheater known as The Canopy Project required a lot of manual labor. With the strength of the Lord, love for our neighbor,

and Paraguayan friends the work was accomplished. The group divided into different teams to get more accomplished while we were there. The divisions were: a kitchen team, a building team, a painting team, and a team that would spend time on certain days with the younger children (aged 2-9) from a newly opened home on the campground.

Indonesia

Youth Ministries International sent a team of eight individuals from the California, Florida, Tennessee, and Virginia to serve and minister in local churches. This team refurbished the mother church in Medan. State Youth Director Omar Gonzalez led this team.

YM was able to bless the country of Indonesia because the team and others did the following:

- Purchased a new sound system for the mother church in Medan
- Purchased new bedding and mosquito netting for the young students of the Bible School
- Repainted and refurbished the sanctuary of the local church in Medan
- Purchased exhaust fans and cooling fans for the boys and girls' dorms
- The team ministered in three of the local churches through song and the preaching of God's word.
- Facilitated a New Year's party for the children at the Medan orphanage.

The team stated, "This mission trip was carried out by those wanting to bless our membership in Indonesia. The blessing, as usual, seems to be ours! The youth and the people of Indonesia filled our stomachs with delicious food and our hearts with love only they can give."

Financial Gifting

Youth Ministries was able to partner strategically through finances for different conferences and training events globally.

Conclusion

YM International believes that our purpose is to inspire young people to love God with all their hearts. Our mission is to empower young people to serve and love their neighbor—all of humanity. We are praying that the youth of the Church of God of Prophecy would be "baptized to serve" where they are in the world: their homes, churches, and communities.

Respectfully,
Kirk D. Rising
YM International Director

ACCREDITED MINISTRY DEVELOPMENT REPORT JUNE 1, 2016 - MAY 31, 2018

“Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness” (2 Corinthians 9:10 NIV).

The formation of the Accredited Ministry Development (AMD) department of the Church of God of Prophecy (COGOP) International Offices was announced at the 99th International Assembly in July 2016. Bishop Brian Sutton, the newly appointed executive director of Leadership Development and Discipleship Ministries, created the department to unify the educational endeavors and academic partnerships of the Church. Shortly following the 99th International Assembly, I was appointed to serve as the ministry director.

At that time, the Church had enjoyed nearly a decade-long partnership with Gordon-Conwell Theological Seminary (GCTS) of South Hamilton, Massachusetts. Over 900 pastors and leaders had participated in the program by attending at least one course with the seminary. These courses were delivered through on-site intensives at locations all around the world, with programs being offered that led to master’s and doctoral degrees.

Early in 2016, the general overseer, on behalf of the general presbyters and Church leadership, signed a Memorandum of Understanding (MOU) with the Pentecostal Theological Seminary (PTS), a seminary established and operated by the Church of God (Cleveland, Tennessee). The MOU brought to COGOP additional master’s and doctoral degree options, as well as a certificate program opportunity. Courses offered through the PTS partnership could be delivered on-site or online, in intensive or traditional delivery formats.

The foundational work of AMD led in two primary categories over the past two years, 1.) stabilizing and strengthening the GCTS program and, 2.) creating the necessary structure to launch and support our initiatives with PTS.

GORDON-CONWELL THEOLOGICAL SEMINARY

Due to changes in leadership at GCTS, as well as procedural realignments of its Hispanic Ministries Program (HMP), AMD sought to work with the new leadership to ensure that cohorts and courses were in alignment with accreditation standards. During this transition, the Seminary also ceased operating COGOP cohorts in Africa and Asia and notified COGOP that additional cohort locations were in jeopardy of being closed due to accreditation standards.

Bishop Brian Sutton, AMD Admissions and Academic Advisor Katherine Osborn, and I met with GCTS leadership in December 2016 to review our partnership, discuss ongoing challenges, and plan for the future of the program. At that time, AMD requested a MOU be developed for the partnership that would provide details for the program and clarify administrative responsibilities.

In August 2017, I met with Dr. Pablo Jimenez, dean of the GCTS HMP. An MOU was presented for discussion. Due to unresolved differences, particularly with AMD’s advocate role in the partnership and access to student records, the MOU was not signed as of the date of this report.

Despite the natural challenges that come with changes, the GCTS program has continued to thrive and produce graduates. In May 2018, we celebrated as our largest group of master’s level students graduated, as well as our first Doctor of Ministry cohort.

For the period, AMD is pleased to report the following statistics for our partnership with GCTS:

Courses Offered	86
Students Enrolled	305
Graduates (2017)	20
Masters Graduates (2018)	30
DMIN Graduates	15

Locations of courses include: Alabama, Florida, Arizona, New Jersey, Rhode Island, California, Massachusetts, Idaho, Texas, Oregon, Washington, Mexico, Bahamas, South Africa, Dominican Republic, Peru, United Kingdom, Honduras, Canada

PENTECOSTAL THEOLOGICAL SEMINARY

The partnership with PTS has shown significant growth since its beginnings in the fall of 2016. Student and faculty recruitment activities immediately began, as well as the development of application, admissions, enrollment, and course creation processes.

Forty-one COGOP ministers and leaders have been approved to teach the programs at PTS. These faculty members have attained terminal degrees or a master’s degree with the required minimum number of graduate hours to teach in Bible, theology, counseling, leadership, and general education.

Our first certificate level course, “The Epistles of John,” was offered October 10–14, 2016 in the Ministry Training Center in Cleveland, Tennessee. Sixteen students participated in this pioneering course. Since that first course, AMD has offered 14 different certificate-level courses, many in both English and Spanish, to over 175 students.

These courses, developed and taught by COGOP faculty, approved by the seminary, include:

- Pastoral Counseling
- Introduction to the New Testament
- Research and Writing for Theological Studies
- Ministry Formation 1
- Theology of Worship and Liturgy
- Ministry of the Word
- Church Administration and Leadership
- Foundations for World Missions
- Ministry Formation 2
- Leading Practices of Worship and Discipleship

In November 2017, AMD hosted its first international certificate cohort at the Church of God of Prophecy’s national complex in Santiago, Chile. Students participated in two courses, Roots of Pentecostal Spirituality, taught by Dr. Wilfredo Estrada-Adorno, former director of the Center for Latino Studies, and Applied Theology, Research, and Writing, taught by Dr. Wilmer Estrada-Carrasquillo, acting director of the Center. Over 50 students and 10 national overseers attended this inaugural course. In a private meeting with the national overseers of South America, nine nations agreed to work with AMD to bring the program to their areas.

Our first Spanish certificate cohort was formed in the Midwest Rocky Mountain Region in the Spring of 2018. Under the leadership of Dr. Jesse Yañez, 28 students participated in our first-ever Spanish language online course. This was in addition to an English-language online course offered for the Midwest Region, as well.

The graduate program at PTS continues to show tremendous potential for growth, as students participate in our 100 percent online program. To date, over 33 students have been accepted into the seminary and are taking courses toward a Master of Arts in Counseling or Master of Arts in Church Ministries degree.

As of May 2018, the enrollment of AMD programs at PTS was as follows:

87	Students enrolled in the English certificate program (PTS)
98	Students enrolled in the Spanish certificate program (PTS)
33	Students enrolled in the English graduate program (PTS)

WESTERN THEOLOGICAL SEMINARY

At the request of the general presbyters of Central America and South America, AMD began a series of meetings with the leadership at the Western Theological Seminary in Holland, Michigan, to discuss a new academic partnership to offer a Doctor of Ministry in the Spanish-language to their constituents. As a result, AMD has drafted an MOU that is presently under evaluation by all parties and anticipated to be signed in the summer of 2018. If approved, this program is anticipated to launch in the winter of 2019 to a select group of approximately 20 eligible students.

ONE MILLION DOLLAR MILESTONE

In 2018, the COGOP International Offices marked a significant milestone in its support of ministers and leaders pursuing higher education, when scholarships and grants provided by the Offices to students enrolled in partnering programs surpassed one million dollars. Scholarships and grants awarded from AMD's annual budget are only one part of the picture. When adding scholarships from national/regional/state offices, as well as grants provided to underwrite courses, over \$2.7 million has been contributed to students and schools.

I am thankful for the faithfulness and generosity of our donors and tithing local churches. Only because of their contributions, over the past decade we have been able to invest in our current and future leaders as they participate in our educational initiatives.

THE FUTURE OF EDUCATION IN THE CHURCH

In November of 2017, AMD welcomed Dr. Michael Plumley to serve in the areas of assessment and accreditation. My goal has been to find ways that participants of our enrichment programs offered through CBL, Children's Ministries, and Youth Ministries, might be able to receive course credit with one or more of our academic partners.

With extensive knowledge and expertise in these areas, Dr. Plumley has worked to not only strengthen the training programs offered by Leadership Development and Discipleship Ministries, but also help ensure that new programs are developed at a standard for consideration by our academic partners. Dr. Plumley has developed a standard syllabus template that all

courses are now utilizing as well as he has also created a conceptual framework that guides all of our educational decisions. Dr. Plumley has also been leading our efforts to have the International Offices recognized by the Tennessee Higher Education Commission.

CONCLUSION

I want to thank the AMD team, Katherine Osborn and Dr. Michael Plumley, for their support and tireless work this past year. Our work has been challenging, but also rewarding, as we help shape the future of our movement through education. They have provided excellent counsel and support to me these past two years. I also wish to thank Bishop Brian Sutton for entrusting such an important work, at its very beginnings, to my leadership.

Finally, I wish to thank all of our students who are participating in our programs. Their sacrifices and commitment continue to inspire us. Many are pursuing education, not for monetary gain or professional advancement, but to be better equipped to do the work of ministry. May God richly bless each of them and give them strength to complete what they have started.

Submitted by Shaun McKinley, Ministry Director



SECTION 7

IMPORTANT INFORMATION
AND GENERAL STATISTICS

DEEDS FOR CHURCH PROPERTY

(Quoted from *Minutes of the 89th General Assembly, 1996*, pp. 161, 162.)

The following resolution was adopted by the 58th Annual Assembly of the Church of God of Prophecy, held in Cleveland, Tennessee, September 10–16, 1963:

WHEREAS it has been advised by competent attorneys that specific mention of proper authorities be stated in an effort to ease the complications arising in our endeavors to be recognized by the courts, and to facilitate the handling of deeds to our church properties,

BE IT RESOLVED that trustees to hold title to local church property for the Church of God of Prophecy with International Offices at Cleveland, Tennessee, be selected by the local church either in a regular or called business meeting, said trustees to be vested with authority to bargain, buy, sell, convey, or encumber such property by mortgage or otherwise only when authorized to do so by the local church in regular or called business meeting, and with the consent of the General Trustees.

BE IT FURTHER RESOLVED that said consent of the General Trustees be evidenced by a separate writing or by the signature of the Chief Clerk of the said General Trustees, such documents to be notarized.

BE IT RESOLVED that state church trustees appointed by the state overseer to hold title to property for the Church of God of Prophecy with International Offices at Cleveland, Tennessee, be vested with authority to bargain, buy, sell, convey, or encumber such property by mortgage with the consent of the General Trustees. This applies to property being held by state trustees where churches have been disbanded or are too weak to function and to property which has been given to the state. All other property with title in the state trustees or a state Holding Association may be disposed of or mortgaged only by the consent of the state convention in session (modified in 1981).

Note: The following Warranty Deed form has been prepared by the General Trustees and should be used where it is possible to do so. Blank forms may be secured from the General Trustees.

WARRANTY DEED

FOR AND IN CONSIDERATION OF the sum of _____

Dollars (_____) cash in hand paid and other good and valuable consideration, the receipt of which is hereby acknowledged, We, _____

have this day bargained and sold and by these presents do hereby bargain, sell, transfer, and convey unto _____

local Trustees for the Church of God of Prophecy, at _____

for the use and benefit of the Church of God of Prophecy, with International Offices at 3720 Keith Street NW, Cleveland, Tennessee, U.S.A., and their successors and assigns, the following described real estate, to wit: (Add description of real estate here.)

TO HAVE AND TO HOLD said real estate unto the said _____
_____ local Trustees, for the use and benefit of the Church of God of Prophecy, with International Offices at 3720 Keith Street NW, Cleveland, Tennessee, U.S.A., and their successors and assigns forever, provided, however, that neither they nor their successors in office as such local Trustees may sell, convey, or encumber the said real estate without the written consent of the General Trustees of the said Church at Cleveland, Tennessee, which consent may be evidenced by a separate writing or by the Chief Clerk of the said General Trustees joining in the execution of a deed of the above named Trustees or their successors in office for the purpose of certifying the consent of the General Trustees to the execution of such conveyance.

WE COVENANT that we are lawfully seized and possessed of said real estate; that we have a good and lawful right thus to sell and convey the same; that the title thereto is clear, free, and unencumbered, and that we will forever warrant and defend said title against the lawful claims of all persons.

IN TESTIMONY WHEREOF, witness our hands and names, this _____
day of _____, 20 _____.

AMENDED AND RESTATED CHARTER OF THE CHURCH OF GOD OF PROPHECY

Pursuant to the Tennessee Nonprofit Corporation Act, Church of God of Prophecy amends and restates its Charter as follows.

1. The name of the Corporation is Church of God of Prophecy.
2. The street address of both the registered office and the principal office of the Corporation is:
3720 Keith St., N.W.
Cleveland, TN 37312
County of Bradley
3. The name of the registered agent at the registered office of the Corporation is Sam N. Clements.
4. The Corporation is a public benefit corporation and is organized exclusively for charitable purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code of 1986 or the corresponding provision of any future Internal Revenue Code.
5. The Corporation is a religious corporation.
6. The Corporation has members.
7. The Vision Statement of the Corporation is as follows:

The Church of God of Prophecy will be a Christ-exalting, Holiness, Spirit-filled, all-nations, disciple-making, church-planting movement with a passion for Christian union.
8. The Mission Statement of the Corporation is as follows:

Empowered by the Holy Spirit, through prayer, we will plant churches and equip leaders to make genuine disciples of all the peoples of the world, to the glory of Christ our Lord, Head of the Church.
9. The Corporation is formed for any lawful purpose or purposes not expressly prohibited under the Tennessee Nonprofit Corporation Act. Notwithstanding the foregoing, the Corporation's purposes also include the limited participation of the Corporation in any other activities, including taxable activities, but only to the extent the activities would be permitted by a tax-exempt corporation. More particularly, without limitation the purposes of the Corporation are:

- (a) To bear witness for Christ and His truth and to spread the gospel of the Kingdom in all its fullness and power, so that the rule of God is brought about in the hearts of human kind;
- (b) To promote the Christian religion by any appropriate form of expression, within any available medium, and in any location, through the Corporation's combined or separate formation, of a church, ministry, charity, school, or eleemosynary institution, without limitation;
- (c) To ordain, employ, and discharge ordained ministers of the Gospel, and others, to conduct and carry on divine services at the place of worship of the Corporation, and elsewhere;
- (d) To handle affairs pertaining to property and other temporal matters as required by the civil authorities;
- (e) To collect and disburse any and all necessary funds for the maintenance of the Corporation and the accomplishment of its purpose within the State of Tennessee and elsewhere; and
- (f) To make distributions to organizations that qualify as exempt organizations under Section 501(c)(3) of the Internal Revenue Code of 1986 as amended.

This Corporation is also organized to promote, encourage, and foster any similar religious, charitable, and educational activities; to accept, hold, invest, reinvest and administer any gifts, legacies, bequests, devices, funds, and property of any sort or nature, and to use, expend, or donate the income or principal thereof for, and to devote the same to, the foregoing purposes of the Corporation; and to do any and all lawful acts and things which may be necessary, useful, suitable, or proper for the furtherance of accomplishment of the purposes of this Corporation.

- 10. Notwithstanding any other provisions of this Charter, the Corporation will not carry on any activities not permitted to be carried on by an organization exempt from federal income tax except under Section 501(c)(3) of the Internal Revenue Code of 1986 or the corresponding provision of any future United States Internal Revenue Code.
- 11. If the Corporation is ever determined to be a private foundation as defined in Section 509(a) of the Internal Revenue Code of 1986 as amended, it will comply with the requirements of T.C.A. 48-51-501.
- 12. Upon dissolution of the Corporation and after payment of all liabilities, the assets of the Corporation will be distributed to one or more

organizations designated by the Board of Directors that are exempt under Section 501(c)(3) of the Internal Revenue Code of 1986, as amended, and that are of like faith and order of the Corporation.

13. The directors of the Corporation will have no personal liability to the Corporation for monetary damages for breach of their fiduciary duties as directors. However, this provision does not eliminate the liability of any director (i) for any breach of the director's duty of loyalty to the Corporation, (ii) for acts or omissions not in good faith or that involve intentional misconduct or a knowing violation of law, or (iii) under Section 48-58-304 of the Tennessee Nonprofit Corporation Act. If the Tennessee Nonprofit Corporation Act is later amended to authorize the further elimination or limitation of the liability of Directors, then the liability of a Director of the Corporation will be limited to the fullest extent permitted by the amended Tennessee Nonprofit Corporation Act.
14. The Corporation has the power to indemnify its directors to the fullest extent permitted by the Tennessee Nonprofit Corporation Act.

Dated March 22, 2012



Randall E. Howard, President

CERTIFICATE REQUIRED BY T.C.A. 48-20-107(D)

Sam N. Clements, President of Church of God of Prophecy, certifies to the Secretary of State that:

1. the Amended and Restated Charter does not contain any amendment requiring approval of the members; and
2. the Amended and Restated Charter was duly adopted by the Board of Directors of Church of God of Prophecy on March 20, 2012.

This March 22, 2012.

CHURCH OF GOD OF PROPHECY

By: 

Randal E. Howard, President

AMENDED BYLAWS OF THE CHURCH OF GOD OF PROPHECY

ARTICLE I NAME AND PRINCIPAL OFFICE

Section 1. The name of this Corporation is Church of God of Prophecy (the “Church”).

Section 2. The principal office of the Corporation is located at 3720 Keith Street, NW, Cleveland, Tennessee 37312.

ARTICLE II DIRECTORS

Section 1. The corporate powers of the Church are vested in a board of directors (the “board”) of at least three board members. The board members are the general overseer selected by the International Presbytery and confirmed by the International Assembly, the general presbyters selected by the International Presbytery and affirmed by the International Assembly, the two executive ministry directors and up to four other persons selected by the general overseer. For internal and other purposes, the board is also referred to as the Administrative Committee.

Section 2. The term for a board member is from International Assembly to International Assembly.

Section 3. If the position of general overseer becomes vacant, it may remain so until the selection and confirmation of a new general overseer at the next International Assembly.

If a vacancy occurs in the board because a general presbyter ceases to serve in that position for any reason, the board may select another board member to fill the remainder of that term (as board member and not as a general presbyter).

If a vacancy occurs in the board for a board member selected by the general overseer, the general overseer will select another person for that position. If the general overseer position is vacant, a majority of the general presbyters will select the person for the vacant position.

A successor board member will serve the balance of the predecessor’s term.

Section 4. Any board member may call a special meeting of the board.

Section 5. The board may elect, appoint, remove or discharge officers, agents, or employees of the Church, prescribe their duties (in addition to those set out in the bylaws); fix their compensation; and require from them security for money or property in their control. However, the board cannot take any actions contrary to the other provision of these bylaws.

Section 6. The board will conduct the affairs of the Church, decide its policies consistent with the minutes of the International Assembly, and may enact rules and regulations for the conduct of the affairs of the Church that are consistent with the laws of the State of Tennessee, the charter of the Church, and these bylaws.

Section 7. The board may contract, and incur indebtedness, for the Church. The board may authorize the president or treasurer to execute a note, contract, or other obligation of the Church necessary to effect a loan or secure credit for the Church.

Section 8. A board member will not be compensated for serving as a board member. However, the Church may reimburse a board member for expenses incurred in attending a meeting of the board or attending to the business of the Church.

Section 9. The board will designate the depositories for the funds of the Church.

Section 10. The board will meet immediately following each International Assembly of the Church at the office of the Church, or any other place that the majority of the board members agrees upon, and may adjourn the meeting to a later date. The board may meet at other times also. The board may meet outside the State of Tennessee if a majority of the board members agrees to do so and if the notice of the meeting specifically designates the meeting place.

Section 11. Any actions required or permitted by the Tennessee Nonprofit Corporation Act to be taken at a meeting of the board may be taken without a meeting if all board members consent to taking such action without a meeting. The affirmative vote of the number of board members that would be necessary to authorize or take such action at a meeting is the act of the board. The action must be evidenced by one or more written consents describing the action taken, signed by each board member, and included in the minutes filed with the corporate records reflecting the action taken. Written consents and votes taken by consent action may be in electronic form pursuant to the Tennessee Uniform Electronic Transactions Act.

Section 12. The board shall present to each International Assembly of the Church a general statement of the affairs of the Church at the end of the immediately preceding fiscal year. On non-Assembly years, an audited statement will be available at the corporate office upon request.

Section 13. As long as due notice is given, a simple majority of the board members constitutes a quorum for the transaction of business, but a smaller number may adjourn to a later date.

Section 14. A Board member acting individually, and not as the board, has no power or authority to bind the Church.

Section 15. A Board member may be indemnified by the Church as authorized by the Tennessee Nonprofit Corporation Act.

Section 16. The president shall preside at all meetings of the board. The board may elect a vice president to serve in the absence of the president.

ARTICLE III MEMBERS

Section 1. The members of the Church are those persons who have taken the covenant of the Church.

Section 2. Each International Assembly of the Church shall constitute a meeting of the members of the Church.

Section 3. The president, secretary, or other officer of the Church shall give notice of the International Assembly consistent with the past practice of the Church.

Section 4. A quorum consists of a simple majority of those present at the officially designated business session of the International Assembly.

Section 5. A member may act in person or by proxy according to the procedure established by the Church.

Section 6. The board may call a special meeting of the International Assembly.

Section 7. At a special meeting of the International Assembly only the business specified in the notice of the meeting may be transacted.

ARTICLE IV OFFICERS

Section 1. The general overseer, who is selected by the International Presbytery and confirmed by the International Assembly, shall serve as the president. The board shall appoint the secretary and may appoint one or more general presbyters to perform the duties of the president in the absence, disability, or death of the general overseer. The executive director of Finance and Administration shall serve as treasurer, unless the board appoints a different individual. The board may appoint a vice-president and other assistant officers.

Section 2. Officers, other than the president, shall serve until the board appoints their successors. However, the board may remove an appointed officer before the expiration of the term. The appointment to an office is not an employment contract to serve until the term of office expires.

Section 3. The same person may hold two offices, except that the president cannot also serve as secretary.

Section 4. The general overseer in conjunction with the general presbyters has general oversight and management of the affairs of the Church.

Section 5. The secretary shall keep appropriate permanent records of the proceedings of the minutes of the board.

The secretary, or the president, may issue all notices of the meetings of the board.

The secretary will perform the duties of the treasurer in the event of the treasurer's absence or disability.

The secretary has charge of and shall preserve the books, records, files, and documents of the Church unless the board designates this duty to be performed by another person. The secretary shall hold these books and records at all times subject to the inspection of the board members.

Section 6. The treasurer (or some other person designated by the board) shall keep a strict account of the financial affairs of the Church and be able to account for the assets and liabilities of the Church. The treasurer is the custodian of the funds and accounts and obligations of the Church, but is subject to the direction of the board in selecting depositories for Church funds.

In the absence or disability of the secretary, the treasurer will perform the secretary's duties.

Section 7. Each assistant officer has the same power to perform the duties of the office if the officer is unable or unavailable to perform the duty.

Section 8. An officer may be indemnified by the Church as authorized by the Tennessee Nonprofit Corporation Act.

ARTICLE V
CORPORATE SEAL

Section 1. The Corporation has a seal.


ARTICLE VI
DISSOLUTION

Section 1. Upon dissolution the Board shall transfer the net assets of the Church as authorized by the Charter and the Tennessee Nonprofit Corporation Act, and the transferee shall be an organization that is qualified under Section 501(c)(3) of the Internal Revenue Code of 1986, as amended.

ARTICLE VII
AMENDMENT OF BYLAWS

Section 1. The board may amend these bylaws at the meeting following the International Assembly or at an interim meeting if notice for the interim meeting announces the amendment that will be considered.

Adopted June 18, 2013.

 ward, President

WORLD MUST BE EVANGELIZED

It will take good organization and systematic methods to accomplish this task. God's power is demonstrated in proportion to the unity and oneness of His people.

The members of the early church were all of one accord, steadfast in the apostles' doctrine and fellowship, and the multitude that believed were of one heart and one soul, and great grace was upon them all, and mighty results followed as a consequence of their perfect unity and careful organization.

We must banish from our minds the thoughts of individual or local independence and haphazard spasmodic efforts.

Pull together, pull at once, pull steadily all the time is the road to success.

All members should be ready to center their minds and prayers on the one thing, as a unit, when calls for special prayer are made. Each should feel his or her part of the responsibility, remembering that when one member fails, it hinders the body until the matter pending may fail.

LOCAL CHURCH OFFICERS AND LEADERS

1. **Pastor:** It is the duty of the national/regional/state overseer to supply every church under his jurisdiction with a pastor. Pastors are to be appointed at the national/regional/state convention every two years, and vacancies will be filled as they occur. The duties of the pastor expire at midnight the last Sunday in the pastoral term at the church he/she is leaving and automatically begin at the same time at the church to which he/she is moving.

2. **Clerk:** The local church clerk is to be appointed by the pastor at the same time as the other leaders and officers are appointed during the first two months of his/her pastoral year.

The pastor is to see that a careful record is made by the church clerk of this action. The date of the appointments, along with names of each leader, should be recorded in the following conference as a matter of good business.

3. **Treasurer:** The treasurer is appointed in the same manner as the clerk. The treasurer will receive and disburse all funds of the local church including tithes, auxiliary funds, and special funds and will maintain an accurate record of all receipts and disbursements.

4. **Ministry Leaders:** Leaders for the local church ministries are appointed by the pastor during the first two months of his/her pastoral assignment. Each pastor should, with the assistance of the deacons/deaconesses (if deacons/deaconesses are members of this congregation), divide the local church membership into small groups and appoint group leaders. The leaders should keep in touch with each member of the group. Should a group member move away from the area where the local church is located, communications should be maintained by correspondence. This is for the spiritual benefit of the members. The pastor should meet regularly with the appointed group leaders.

5. **Local Trustees:** Trustees to hold title to local church property are selected by the local church in a regular or called business meeting and are authorized to bargain, buy, sell, convey, or encumber the local property only when authorized to do so by the local church in a regular or called business meeting, with the written consent of the General Trustees.

6. **Other Officers and Leaders:** The Assembly has authorized the pastor to appoint a church literature representative, public relations director, Center for Biblical Leadership booster, and any other leaders during the first two months of his/her pastoral year.

BUSINESS MEETINGS

Each local church should hold a regular business conference quarterly. It is suggested the first Monday night in March, June, September, and December be reserved for the conference. A meeting may be called anytime by the pastor or national/regional/state overseer.

The pastor should moderate all business meetings. If there is no pastor, the national/regional/state overseer has the authority to act or to appoint a licensed minister to preside. Where one pastor has the care of several churches, he/she may arrange the business meetings for his/her convenience.

Every member should attend every business session if possible. Matters should be discussed with love, humility, and meekness. All church matters should be confirmed by the overwhelming consensus process. If a matter cannot be settled satisfactorily by the local church, they should call for the assistance of the national/regional/state/district overseer.

SUGGESTED ARRANGEMENT AND ORDER OF BUSINESS

The conference may be opened with an appropriate Scripture reading and a prayer for divine guidance.

The clerk should read the minutes of the last regular meeting and called meetings.

There should be correction of the minutes, if needed, or acceptance of the minutes as read.

The treasurer should give a report of all finances, which would include an itemized statement of receipts and disbursements and the balance in the church's treasury.

All local church ministries should give a report of the work and progress of their particular ministries. Requests for transfer of membership to or from the local church should be presented for conference action. Unfinished and new business should be presented, discussed, and acted upon. The meeting may then be adjourned with prayer.

DUTIES OF NATIONAL/REGIONAL/STATE OVERSEERS

Each overseer is to have the oversight of his nation, region, or state, and together with the general overseer, will form the presbytery in his respective area. In addition to his general responsibility for the work under his jurisdiction, he will be responsible for specific duties:

- To conduct or order a general evangelistic campaign during the year. If there are only a few churches in the nation/region/state assigned to him, he will serve primarily as the evangelist, evangelizing in new fields and endeavoring to establish new churches. If his area has a large number of churches and ministers, he will be responsible to organize and direct the evangelistic efforts of his workers in new fields.

- To see that every church is supplied with a pastor.
- To divide his nation/region/state into districts and place over each district an overseer. This is not a rule, but it is considered best when there are sufficient churches to make it practical. He should conduct district meetings at intervals during the year where special instructions concerning the work can be given.
- To hold at least one biennial general convention in the area most convenient for members from all the churches to attend.
- To secure the name and address of every bishop, deacon, and evangelist under his jurisdiction and keep a record of these so he can report to the general overseer, if necessary. He will also issue lay ministers' certificates and keep the necessary records concerning them.
- Keep an accurate record of the location of every church and the number of members in his territory, keeping a record of the increase so this information can be reported each year. This can be done by keeping in touch with the clerks of the churches. Every minister and clerk should take an interest in imparting this information to the overseer.
- To visit every district and church, if possible, and look after the interests in every way, as a pastor over a large circuit. (See Overseer's Manual, General Overseer's Office.)

DUTIES OF DISTRICT OVERSEERS

The district overseers are to be appointed by the state overseer.

To moderate business conferences for persons serving as pastors who are not licensed.

To do evangelistic work in his district. If he has a district with no church, it is his duty to evangelize and organize churches.

To conduct district conventions according to the instructions of the state overseer.

To assist the state overseer, when called upon, in all things relating to church work, and to be subject to the state overseer.

OBLIGATION FOR MEMBERSHIP IN THE CHURCH OF GOD OF PROPHECY

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—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?

BIBLICAL PRINCIPLES, BELIEFS, AND PRACTICES OF THE CHURCH OF GOD OF PROPHECY

PREFACE

Since the beliefs of the Church of God of Prophecy are based on biblical principles, we realize that we are on a spiritual journey striving to “walk in the light” when it comes to our understanding of timeless truth. The following doctrinal insights reflect our current findings through our International Assemblies. We must always be acutely aware that as human instruments, we are subject to limited comprehension. As such, we desire to continually seek greater light which better aligns us to Scripture and brings correction to our finite knowledge. Henceforth, following each Assembly, the Biblical Doctrine and Polity Committee would be expected to make any further adjustments that would be required in light of this mandate to reflect Assembly decisions.

From its beginnings, the Church of God of Prophecy has based its beliefs on “the whole Bible rightly divided.” We accept the Bible as God’s Holy Word, inspired, inerrant, and infallible. We believe the Bible to be God’s written revelation of Himself to mankind and our guide in all matters of faith; therefore, we look to the Bible as our highest authority for doctrine, practice, organization, and discipline.

The Church of God of Prophecy is firm in its commitment to orthodox Christian belief. We affirm that there is one God eternally existing in three persons: Father, Son, and Holy Spirit. We believe in the deity of Christ, His virgin birth, His sinless life, the physical miracles He performed, His atoning death upon the Cross, His bodily resurrection, His ascension to the right hand of the Father, and His personal return in power and glory at His second coming. We profess that regeneration by the Holy Spirit is essential for the salvation of sinful mankind. We believe the sinner is brought to an awareness of the need for salvation through the convicting work of the Holy Spirit. We believe that in sanctification by the blood of Christ, one is made holy. We affirm the present, active ministry of the Holy Spirit who guides the Church and by whose indwelling and empowerment we are able to live godly lives and render effective service to God and others. We believe in the oneness and ultimate unity of believers for which our Lord prayed, and that this should be visibly displayed “that the world may know, see, and believe” God’s glory, the coming of His Son, and the great love He has for His people (John 17:20–23). We are committed to the sanctity of the marriage bond and the importance of strong, loving Christian families.

The Church embraces all biblical doctrines as taught in the New Testament and have listed some that may be helpful to believers seeking to mature in Christ Jesus:

REPENTANCE

The presence and work of the Holy Spirit in the world and upon the human heart through the Gospel of Jesus Christ (John 16:8–11) brings CONVICTION, an awareness and acknowledgement of sin against God and the need to confess that guilt with Godly sorrow (2 Corinthians 7:10). In short, repentance means not only being sorry for sin, but a turning from and forsaking the old life (sin habits) for a new walk by faith in God through the Holy Spirit and in company with the people of God (Acts 2:42). The result of repentance is salvation, a work that is both instantaneous (new birth—John 3:3–8) and life-inclusive, beginning with the giving of new life by the Holy Spirit to the believer and climaxing with a glorified body (Hebrews 9:28; Mark 1:15; Luke 13:3; Acts 3:19). Repentance results in Justification, Regeneration, or what is called the “Born Again” experience as explained below.

JUSTIFICATION

“Therefore being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Romans 5:1, 2). Justification is both a state and an act: On the part of the repentant one, it is the state of being without offense toward God. On God’s part, it is His act in forgiving the actual sins for which one has repented and declaring the individual accepted in a new relationship. The individual is said to be justified by faith in Jesus Christ; that is, one’s sins are covered (atoned for), and God no longer holds that person accountable for those sins. New spiritual life has begun (2 Corinthians 5:17), a beginning sometimes referred to as “Regeneration.”

REGENERATION/BORN AGAIN

Regeneration describes the work of God in providing new spiritual life in the believer. Human beings without Christ are “dead in trespasses and sins” (Ephesians 2:1) and must be made alive or regenerated through the Holy Spirit (Titus 3:5). This giving of new spiritual life through Jesus Christ enables right relationships with God, the ability to worship Him in spirit and in truth (John 4:24), and is simultaneous with Justification (previous paragraph). It is God’s gracious act to rekindle the spiritual life lost in Adam (1 Corinthians 15:22) so one may now walk after the Spirit and not after the flesh (Romans 8:1–11). Accordingly, the individual is said to be “Born Again” or born of God (1 John 5:1). In responding to the double question of Nicodemus, “How can a man be born when he is old? Can he enter the second time into his mother’s womb and be born?” Jesus answered, “Verily, verily, I say unto thee, except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:4, 5). To be born again, then, is to become a

new creation in Christ, a child of God, justified and regenerated as a result of true repentance and faith in the finished work of Jesus Christ. There is no other way to enter the Kingdom. This entrance into a new life of discipleship to Christ (Acts 2:42) engages the believer in actively seeking more of God, fellowshiping and worshipping with God's people, and intentionally obeying God's Word as the believer learns how to "possess his vessel (whole body) in sanctification and honour" (1 Thessalonians 4:4).

SANCTIFICATION

Sanctification, like salvation, ultimately spans the entire life of the believer. Initially, it is a work of grace subsequent to being justified, regenerated, or born again. It is an instantaneous work, which both sets one apart for God (1 Corinthians 1:2) and crucifies and cleanses the old nature, enabling the believer to be free from the dominant rule of sin: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For, he that is dead is freed from sin" (Romans 6:6, 7). "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Corinthians 6:11). This dethroning of the old nature, this cleansing, this setting apart, places upon the believer the scriptural demand to "mortify the deeds of the body" through the Spirit (Romans 8:12, 13) and to "Mortify therefore your members which are upon the earth; fornication (sexual immorality), uncleanness, inordinate (abnormal) affection, evil concupiscence (desire for earthly things), and covetousness, which is idolatry" (Colossians 3:5). Second Peter 3:17, 18 further encourages growth in God's grace and in the knowledge of Jesus Christ: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen." There is then in sanctification, a responsibility on the part of the believer to "put off" some habits and practices, and to "put on" others, which means there must be intentionality to holiness (Ephesians 4:22–32). Sanctification empowers us against sin's control; the believer responds with a renewed mind to be transformed into the image of Christ (Romans 12:1, 2) and to be holy in life and conduct (2 Corinthians 7:1).

HOLINESS

Holiness is a command of our Lord: "Be ye holy; for I am holy" (1 Peter 1:14–16), the state of being free from sin (sin's dominance) made possible by God's sanctifying and cleansing work (Romans 6:11–14; 1 Corinthians 6:11), and further sustained by active, whole-hearted pursuit of a life of Christ-likeness on the part of the maturing believer. "For the grace of God

that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Titus 2:11, 12). “Follow peace with all men, and holiness, without which no man shall see the Lord” (Hebrews 12:14). “For God hath not called us unto uncleanness, but unto holiness” (1 Thessalonians 4:7). “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Corinthians 7:1). Holiness must also be the Church’s collective goal as the body of Christ to demonstrate the praises (virtues) of Him “who hath called (us) out of darkness into his marvelous light” (1 Peter 2:9, 10).

BAPTISM WITH THE HOLY SPIRIT

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy (Spirit). For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:38, 39). The baptism with the Holy Spirit as it occurred at Pentecost and in subsequent places in the book of Acts (8:14–17; 10:44–46; 19:2–7) is a definite experience that is subsequent to the salvation and sanctification experiences or may accompany them in a somewhat simultaneous way. Jesus said to His disciples, “. . . for he dwelleth with you, and shall be in you” (John 14:17). This indwelling is a definite, instantaneous experience described in the Scriptures by the word “baptism” and is accompanied by the evidence of speaking in other tongues as the Spirit gives utterance. The baptism is also the Holy Spirit’s enduement of the believer for service in the Kingdom, as the Church was empowered at Pentecost to go forth with the message of the Gospel: “But ye shall receive power, after that the Holy (Spirit) 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). This experience should not be confused with water baptism, regeneration, or sanctification.

The Holy Spirit “is come” (has been sent by Christ—Acts 2:33) to “reprove the world of sin, of righteousness, and of judgment,” to serve as the church’s guide and director, and to reveal the things of Christ (John 16:7–15). As such, it is important for believers to seek both the baptism (Acts 2:38, 39) and His fullness (Ephesians 5:18) in order that they may become familiar with His leadership and guidance and cooperatively participate in His work, both for personal Christian maturity and for service in Christ’s mission to the world.

SPEAKING IN OTHER TONGUES

Speaking in (with) other tongues—languages (magnifying God through uttering His wonderful works in languages normally unknown to the

speaker—Acts 2:4–8; 11; 10:44–46) is common in the book of Acts to describe the coming of the Holy Spirit upon believers as clearly stated in the foregoing scriptural texts. Acts 19:6 also shows the same result (speaking in tongues and prophesying) when the apostle Paul laid hands on 12 believers in the city of Ephesus for them to receive the Holy Spirit. In regulating the order and use of spiritual gifts to the Corinthian saints (1 Corinthians 12–14), Paul also allows for the private use of tongues in prayer to God and indicates that this edifies the individual believer’s spirit (14:2–4). The gifts of tongues and interpretation of tongues for public use in the assembled congregation are, of course, to be distinguished from the baptism with the Spirit as applied in the individual’s experience. Paul makes this clear by referring to his own experience (cf. Acts 9:17–19) when he says, “I thank my God, I speak with tongues more than ye all” (1 Corinthians 14:18). While closing his admonition by prioritizing the gift most useful for the public edification of all (prophecy), he was careful to add, “and forbid not to speak with tongues” (v. 39).

Following the biblical pattern in Acts, the Church of God of Prophecy and other classical Holiness/Pentecostal churches teach that speaking with other tongues as the Spirit gives utterance is the initial evidence (observable by others) of the baptism with the Holy Spirit. However, it is not to be regarded or sought as an “end-all” experience. Daily walking and living in the Spirit (Romans 8:1–14) will continue to build Christian character (the fruit of the Spirit) and should be the desire and practice of every believer.

FRUIT OF THE SPIRIT

As mentioned above, daily walking and living in the Spirit will cause the fruit of the Spirit to be regularly manifested in the life of the believer: “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law” (Galatians 5:22, 23). Such fruit cannot be produced by the flesh or by human nature. Indeed, the opposing nature and starkly contrary deeds of the flesh are partly enumerated in the same text with the concluding remark, “. . . they which do such things will not inherit the kingdom of God” (v. 21). “This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (v. 16). “For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth)” (Ephesians 5:8, 9). The Spirit’s work is crucial to the life of the believer and to the church.

FULL RESTORATION OF THE GIFTS TO THE CHURCH

In accordance with the Spirit’s work, various spiritual gifts are given to and in the church and are manifested through individuals sometimes in an

apparently resident manner (repeatedly) and, at other times, spontaneously, as by direct unction of the Spirit in a given setting (1 Corinthians 12:4–11; Romans 12:4–8; Ephesians 4:7–16). Although there are historical periods during which spiritual gifts were not as prevalent as other times, there is no scriptural warrant to support the idea that these gifts ceased. Based on the foregoing scriptural texts and others, the Church of God of Prophecy teaches that spiritual gifts exist in the body of Christ and are owned, distributed, controlled, and operated by the Spirit as it pleases Him. The Church does not advocate personal claims to the gifts, but encourages individuals to humbly know and fulfill their callings to Christian service in response to the Spirit’s leading and with the abilities He gives. As the church is restored to New Testament power, the gifts of the Spirit are expected to serve to edify the body of Christ in these last days just as those same gifts did in earlier times.

SIGNS FOLLOWING BELIEVERS

Because of spiritual gifts and the sovereign work of the Holy Spirit, miraculous signs and wonders may accompany the works and ministries of true believers. Mark 16:17–20 records, “And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. . . . And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.” While Jesus identified for His apostles what may follow in the lives of those who believe, the import of this text, when balanced against other salvation scriptures such as Romans 10:8–13, does not allow for these to occur (whether simultaneously or one by one) in every instance of salvation. However, the Church sees no scriptural warrant for the ceasing of these signs, but believe they have occurred and are still occurring today. “For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, with signs and wonders, and with divers miracles, and gifts of the Holy (Spirit), according to his own will” (Hebrews 2:2–4)?

DIVINE HEALING

God’s sovereign grace and mercy, through the atonement of Jesus Christ for all our sins and ultimately for all the consequences of sin, provides for the healing/salvation of our souls as well as our bodies in His work on Calvary. In the tradition of Jesus and His apostles as recorded in the Gospels and Acts

(Mark 3:1–5; 9–12; 14, 15; Matthew 10:8; Acts 5:12), the Church believes that divine healing is accomplished by the power of God without the aid of medicine or surgical skills (Matthew 8:14–17). While it is clear that God does not always heal instantaneously in response to all prayers for healing (whether of the individual or of someone else praying on behalf of an individual—see 2 Timothy 4:20), it is also a clear biblical duty of the elders and ministers of the Church to pray for the sick and to visit the sick (James 5:13–18 with Matthew 25:34–40). “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). This text specifically addresses the soul, but the whole person (spirit/soul and body) can be divinely healed by the power of God. The healing of persons in response to faith and prayer (Acts 3:11–16) and by God’s special mercy (to spare certain of His servants more sorrow, cf. Philippians 2:25–27) is definitely confirmed in Scripture. We have a duty to continue to pray fervently for the sick, humbly leaving it in God’s hands to work His sovereign will.

WATER BAPTISM

Water baptism is the act of being immersed in water according to the commandment and instructions of Christ (Matthew 28:19). This ordinance has no power to wash away sins, but is the answer of a good conscience toward God (1 Peter 3:21) and represents for the believer an identity with the death, burial, and resurrection of our Lord (Romans 6:3–5). Mark 16:16 further reinforces the necessity of this step of obedience: “He that believeth and is baptized shall be saved but he that believeth not shall be damned.” On the day of Pentecost, the apostle Peter told those under conviction what they should do: “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38). Obviously, the apostles literally followed the Lord’s instructions, and we can do no less. Baptism, then, is outward evidence of our submission to Christ in salvation and our public declaration that we are His followers. It identifies us with His people in His kingdom. “Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls” (2:41; see also 10:47, 48 and 16:30–33).

THE LORD’S SUPPER

The Lord’s Supper is a sacred ordinance that our Lord Himself instituted on the night He was betrayed as He ate the Passover with His disciples (Luke 22:14–22). He instructed that this be done in remembrance of Him. It is representative of our communion and fellowship with Him. The apostle Paul reiterated the Lord’s instructions to the Corinthians (1 Corinthians 11:23–25), adding some helpful details: “For as often as ye eat this bread, and drink

this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, (in an unworthy manner), shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, so that we are not condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another" (vv. 26–33).

It is therefore the Church's position that this be observed with all gravity and in an orderly manner. No one should approach the Lord's Table with unforgiven sin in one's heart, and all should consecrate themselves in prayer before and upon every occasion of this observance. The Lord's Supper consists of "the fruit of the vine" (unfermented grape juice, as is our practice), representing the blood of Christ, and unleavened bread, representing His broken body on the cross. The Church encourages the Lord's Supper to be observed at least once a quarter, but to do so more often is certainly compatible with scriptural teaching: "They worshipped together at the Temple each day, met in homes for the Lord's Supper, and shared their meals with great joy and generosity—all the while praising God and enjoying the goodwill of all the people. And each day the Lord added to their group those who were being saved" (Acts 2:46, 47 NLT).

WASHING THE SAINTS' FEET

Footwashing was instituted by Jesus on the night of the Last Supper and is considered by the Church a New Testament ordinance that we are enjoined to observe. As the Lord's Supper represents our communion with Christ, Footwashing represents our common unity (community) with each other as followers of Christ and partakers together with Him. Jesus sent two of His disciples to the home of a special friend in Jerusalem to prepare for the Passover meal (Mark 14:12–17). These preparations would have included a basin, water pitcher, and a towel for the customary washing of feet. According to verse 17 above, the 12 came with Jesus, but there is no mention of the washing of feet. Luke tells us there was anguish among the disciples as Jesus announced that one of them would betray Him and also that there was a quarrel between them as to who should be the greatest (Luke 22:21–24). Jesus taught them servanthood as their right relationship (vv. 25–27) and demonstrated His posture as a servant among them by washing their feet (John 13:3–5). In establishing this spirit of servanthood among them, Jesus said, ". . . Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye

also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. . . . If ye know these things, happy are ye if ye do them" (vv. 12–15, 17). The Church encourages that Footwashing be observed in the same service as the Lord's Supper whenever possible and in a decent and orderly manner (The BDP has extensive discussion of the sacrament of footwashing in the Journal, pp. 79-94).

TITHING AND GIVING

Tithing means to bring one-tenth of our increase into the treasury of the Church (Proverbs 3:9, 10). The first biblical record of tithing to God's work began with Abraham, who paid tithes to Melchisedec (priest of the Most High God) of the spoils from his battle with the kings (Genesis 14:18–20), continued under the law, and received the approval of our Lord (Matthew 10:5–10; 23:23). Other New Testament writers reference God's provisions that they who preach the Gospel should live (be supported) of the Gospel hearers (1 Corinthians 9:6–14; Luke 10:7). See also Hebrews 7:4–10, which gives tithing a certain generational transcendence. The Church considers that the scriptural obligation to tithe is not fulfilled by just giving directly to the poor or to individuals or good causes. While the Church espouses and participates in all such support, her understanding of the biblical practice of tithing is that tithes are paid—brought into the treasury of the Church for the Lord's work, especially for the benefit of those who minister in the Word (Hebrews 7:8). God's blessings and favor will follow in all the productive areas of life (Malachi 3:7–12).

Giving of offerings differs from tithing and is done in addition to tithing. Both are part of God's plan to finance His work on earth (1 Corinthians 16:1–4; Philippians 4:10–19). A spirit of generosity has always permeated the Church from very early times (Acts 4:32–35), and the apostle Paul quoted our Lord to the Ephesian elders in his farewell address advising them “. . . to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive'" (20:35). Once received into the Church's treasury, tithes and offerings are regulated through appropriate Church decisions and are administered by authorized Church policies and personnel.

RESTITUTION WHERE POSSIBLE

Restitution is the act of restoring something wrongfully taken or the satisfying of one who has been wronged. Making things right as far as is humanly possible is a natural result of salvation by God's grace as seen in the way Zacchaeus responded to our Lord's saving visit to his house: "And Zacchaeus stood, and said unto the Lord; 'Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.' And Jesus said unto him, 'This day

is salvation come to this house, forso much as he also is a son of Abraham” (Luke 19:8, 9). Where it is impossible to make contact with the person or institution involved, the believer should still exhibit a desire to return what was taken, to restore a relationship, or to seek forgiveness. When necessary, those who make restitution should bear patiently any consequences that may result such as legal sanctions, financial costs, or even rejection by the persons approached. “And herein do I exercise myself, to have always a conscience void of offence toward God and toward men” (Acts 24:16).

PRE-MILLENNIAL SECOND COMING OF JESUS

Our Lord Jesus Christ is coming back to earth again (Acts 1:11), and the Church understands this coming in two phases: First, in mid-air to resurrect the dead saints and to catch away the living saints to meet Him so that all who are in Christ can attend the marriage supper of the Lamb: “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and 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, 17; see also 1 Corinthians 15:51, 52). “And he saith unto me, ‘Write, Blessed are they which are called unto the marriage supper of the Lamb.’ And he saith unto me, ‘These are the true sayings of God’” (Revelation 19:9). Second, Jesus will return with the saints to reign on earth for a thousand years: “. . . And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection” (20:4, 5; see also Zechariah 14:4–9; Revelation 5:10; 20:6).

RESURRECTION

God’s plan for the world includes a time of accountability of all people (living and dead) before His judgment seat. For this reason, all the dead, both righteous and wicked, will be resurrected. As part of the assurance of this judgment, God raised Jesus from the dead and appointed Him judge (Acts 24:15; Daniel 12:2; 2 Corinthians 5:10; Acts 17:30, 31). However, the resurrection of the wicked dead and their time of judgment will not occur until after the thousand-year reign of Christ on earth with His saints (Revelation 20:4–6). Paul expressed the Christian’s hope in the resurrection this way: “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead” (Philippians 3:10). We look for the Savior from heaven. Paul says, “Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself” (v. 21).

ETERNAL LIFE FOR THE RIGHTEOUS

In Jesus' high priestly prayer, He defined eternal life as follows: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). The New Testament everywhere teaches that eternal life is promised to those who believe in Jesus: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Those who die in the Lord and those who are serving Him when He returns will receive the reward of eternal life: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:22, 23).

ETERNAL PUNISHMENT FOR THE WICKED

How we live our lives in this present world determines our destiny in the next, our eternal reward (Daniel 12:2; Romans 2:4–9). The unconverted and the wicked are doomed to eternal punishment from which there is no escape—no liberation, no annihilation: "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matthew 25:46). "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). "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thessalonians 1:7–9).

ABSTINENCE FROM ALL LIQUOR OR STRONG DRINKS

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1). "But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment" (Isaiah 28:7). "Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags" (Proverbs 23:20, 21). Because of these and other biblical texts, the Church of God of Prophecy teaches abstinence from the use of intoxicating beverages. Scriptural teaching is, "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18). We are also advised "That every one of you should know how to possess his vessel

in sanctification and honour” (1 Thessalonians 4:4). (See also 1 Corinthians 5:11; 6:10; 10:31; Galatians 5:21).

CONCERNING TOBACCO, OPIUM, MORPHINE, ETC.

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Corinthians 7:1). “What? know ye not that your body is the temple of the Holy (Spirit) which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Corinthians 6:19, 20). The use of tobacco in any form is forbidden as well as the habitual use of narcotics or other habit-forming drugs. Addictions and enslavements to drugs or other substances are incompatible with the surrender of our bodies to the Lord as holy vessels of honor for His use (Romans 12:1, 2; 1 Thessalonians 4:4). “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31).

CONCERNING FOOD OR DRINKS

The New Testament makes no rigid rule concerning what foods a Christian shall eat or drink with the exception of strong drink and addictive and enslaving substances. “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days; Which are a shadow of things to come; but the body is of Christ” (Colossians 2:16, 17). Thus, we have no right to judge what our brother or sister eats or drinks. The legal restrictions of the Mosaic Law concerning these were not extended into the Grace Dispensation: “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy (Spirit)” (Romans 14:17). See also 1 Corinthians 8:8 and 1 Timothy 4:1–5.

ON THE SABBATH

The book of Genesis tells us that on the seventh day, God ended His work and blessed that day and sanctified it (Genesis 2:2, 3). This was no doubt His preparatory plan to set Israel apart as a special people, for to them, He gave the Law, which included the observance of the Sabbath.

Jesus’ corrective to the Pharisees’ strict observance of the Sabbath (Mark 2:27, 28) placed people above enslavement to the day and asserted His Lordship over the day. As such, the Church of God of Prophecy teaches that observance of that day per se was not carried over into the Grace Dispensation. Sunday is not the Sabbath but merely a day set aside to give special attention to the worship of God. In the early church, they referred to Sunday as “the first day of the week” and later as “the Lord’s Day” or “Resurrection Day.” Therefore, worship on Sunday is also very appropriate.

Christians are required to keep every day holy rather than just one particular day. The Jewish Sabbath was also a type of Jesus Christ who is presented in Scripture as our rest (Hebrews 4:1–11). “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; Which are a shadow of things to come; but the body is of Christ” (Colossians 2:16, 17). See also Romans 14:5, 6.

ADORNMENT

Scripture does not prohibit the use of a cultural wedding symbol due to marital, social, and cultural conditions; nor does it establish its necessity. In certain instances, the marriage symbol or emblem may strengthen the marriage arrangement and order, and thus its use is not for ornamentation. Therefore, the cultural wedding symbol or emblem, though not necessitated, may be worn due to marital, social, and cultural situations in order to preserve the headship principle and the integrity of marriage (Genesis 3:16; 1 Corinthians 11:8; Ephesians 5:22, 23). Scripture neither prohibits (absolutely) nor necessitates the use of ornamental adornment. It does give strong precautionary principles for its use such as modesty, shamefacedness, and sobriety and calls attention to the ornament of the inner man, that of “a meek and quiet spirit” (1 Timothy 2:9, 10; 1 Peter 3:3, 4). Ornamentation must not be used in any way that lends itself to idolatrous, occult, or lustful practices (Isaiah 3:18–22; Acts 8:9; 19:19; 1 Corinthians 5:10; 6:9; Galatians 5:19–21; Revelation 2:20–23). It is also important to remember that adornment includes more than jewelry alone. To apply the prudent principles of Scripture (both for those who wear and those who do not), an overriding principle is found in Romans 14:13: “Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother’s (sister’s) way.”

MEMBERSHIP IN LODGES/SECRET SOCIETIES

The Bible is opposed to the people of God being unequally yoked together with unbelievers (2 Corinthians 6:14–18); it is opposed to deeds done in secret, and it demands the complete and undivided loyalty of God’s children: “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; see also Luke 16:13). Many secret societies/organizations require the taking of an oath of secrecy, and oath-taking is expressly forbidden (see the following paragraph)—as we shall see shortly (Ephesians 5:12, 13).

WHOLESOME SPEECH OF THE BELIEVER

The taking of an oath is a vain thing and condemned in the Scriptures. An affirmation to the truth of anything is sufficient and usually accepted even in courts of law: “But I say unto you, Swear not at all; neither by heaven; for it is God’s throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil” (Matthew 5:34–37; see also James 5:12). The term “swearing” is also used of profanity, which the Bible teaches against: “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers” (Ephesians 4:29; see also 5:4).

MARRIAGE, DIVORCE, AND REMARRIAGE

Genesis 1:26, 27; 2:18–25; Deuteronomy 6:7; Matthew 5:32; 14:3, 4; 19:3–12; Mark 10:12; Luke 16:18; Romans 7:2, 3; 1 Corinthians 5:1–5; 6:9–18; 7:2, 11; Colossians 3:18–21.

MARRIAGE AND FAMILY

The Church of God of Prophecy affirms the biblical teaching that marriage is sacred and should not be entered into lightly without proper preparation. Marriage was originally instituted by God as a properly recognized covenant relationship between one man and one woman for life. The Church affirms the biblical family as a father and mother in wedlock who may procreate children. The Church further asserts that the home, including the extended family, is to be guided by love, discipline, and other nurturing aspects as taught in God’s Word. Because the Church is committed to the sanctity of marriage and human life, we diligently stand against abortion, incest, abuse, euthanasia, adultery, divorce, homosexuality, and lesbianism, which we believe are contrary to God’s original design as expressed in His Word. All biblically unlawful unions such as same-sex, incestuous, or polygamous marriages are renounced by the Church even if they are recognized as legal by civil governments.

DIVORCE AND REMARRIAGE

Concerning “divorce” in the above context, the Church means the breaking of a legitimate, lawful, biblical marriage and holds firmly to the principle that such divorces are not God’s will, especially between Christians. Forgiveness, reconciliation, and healing should be sought as a first priority in order to preserve marriages and prevent divorce. The Church also recognizes that despite biblical teaching and honest human effort, divorces do occur sometimes against the will of one or the other party. Therefore, the Church

recognizes (in a pastoral sense) those causes, in addition to death, that would be recognized as ending a previously valid biblical marriage. In such cases, delineated here, marriage partners would not be classed as adulterers even though remarried:

1. If persons were divorced and remarried for any reason prior to their personal salvation and have demonstrated a willingness to seek restitution (forgiveness from the offended spouse) and restoration where possible.
2. If a divorce occurred because of a spouse's habitual adulterous behavior and efforts to bring reconciliation are no longer possible.
3. If divorce occurred because of spousal or child abuse, such as incestuous behavior that seriously endangers the life and health of the spouse or family and violates the sanctity of holy matrimony.

Under no circumstances should Christians or Church members initiate or seek divorce without completely exhausting all biblical and counseling avenues to restore, rebuild, and sustain their marriages. Marriages that clearly violate biblical standards (such as incestuous marriages) may be appealed to the presbytery for specific consideration. All divorce and remarriage cases not falling within the categories described above should be referred for counsel and resolution to the pastor and local church leadership, the state/regional/national presbytery, or the general ministerial presbytery (which includes the general overseer and general presbyters) as may be appropriate.*

*See "The Biblical Institution of Marriage" Final Document, Church of God of Prophecy, 94th International Assembly Minutes, 2006, pages 152–177. See also "The Family Manifesto" originally written and owned by "FamilyLife," and specially adapted (with permission) by Family Ministries for inter-church use by the Church of God of Prophecy, International Offices.

CHURCH MEMBERSHIP CRITERIA

The Church of God of Prophecy holds the biblical principle of genuine repentance toward God (an individual's experience of salvation) as its qualification for Church membership in accordance with the early church's practice and God's own activity in adding to the church daily those who were being saved (Acts 2:41, 47; 1 Corinthians 12:13). By genuine repentance is meant Godly sorrow for sin, confessing, turning from, denouncing and forsaking sin, and exercising faith in the finished work of Jesus Christ "who was delivered for our offences, and was raised again for our justification" (Romans 4:25). "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the

mouth confession is made unto salvation” (Romans 10:9, 10). Salvation is both instantaneous (new birth, regeneration) and the all-inclusive work of redemption, beginning with regeneration and culminating with the glorified body (Hebrews 9:28). In terms of “being added to the church,” the instantaneous aspect of salvation is evident, and a public commitment (“I will/I do”) to the Church covenant as administered by an authorized Church of God of Prophecy minister, in an appropriate church setting, is necessary. The covenant reads:

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—the New Testament as your rule of faith, practice, government, and discipline, and walk in the light to the best of your knowledge and ability?

Membership in the Church denotes acceptance, which is the basic need of every new believer. Ministry leadership and the Church must endeavor to give members this sense of belonging. The Church also advocates that new members be immediately placed in an effective, ongoing, discipleship process by the pastor and local church (Acts 2:42), a process that includes nurturing and discipline, to help them become mature (2 Peter 3:18), discover the spiritual gift or gifts, which will be exercised through them for the edification of the body of Christ (1 Corinthians, chapters 12, 13, 14), and to learn to make disciples of others (Matthew 28:19, 20). As we continue in the harvest, a program of extensive discipleship requiring great wisdom and loving care by leadership and people will help all our members mature in Christ.

100TH INTERNATIONAL ASSEMBLY OFFERINGS

Wednesday, July 18	_____	\$ 44,199.34
Thursday, July 19	_____	\$ 45,044.31
Friday, July 20	_____	\$ 67,937.57
Saturday, July 21	_____	\$ 39,242.12

TOTAL OFFERING _____ **\$ 218,266.89**

STATISTICAL REPORT BY AREAS AS OF 2018

Country/Region	Membership	Churches	Missions	Licensed Ministers
Africa	365,284	2,005	653	1,921
Asia/Oceania	74,657	687	294	646
Caribbean/Atlantic Ocean Islands	150,036	820	24	1,233
Central America/Mexico/ Spanish-speaking Caribbean	172,076	3,169	1,096	1,939
Europe/CIS/Middle East	15,006	330	44	364
North America	93,853	1,829	98	4,409
South America	69,636	1,583	375	717
Totals	940,548	10,423	2,584	11,229

NOTE: Total Nations: 130

**CHURCH OF GOD OF PROPHECY INTERNATIONAL OFFICES
COMMITTEES, TRUSTEES, CORPORATION, BOARDS****BOARD OF DIRECTORS (FORMERLY ADMINISTRATIVE COMMITTEE)**

Sam N. Clements, general overseer; chairman; general presbyters (Tim Coalter; Clayton Endecott; Benjamin Feliz; Clayton Martin; Stephen Masilela; Tim McCaleb; Gabriel Vidal); Paul Holt; Gary Smith; Jeff Davis; Llewellyn Graham; Kathy Creasy; Terry Gann.

BIBLICAL DOCTRINE AND POLITY COMMITTEE

Philip Pruitt, chairman; Delroy Hall; Elías Rodríguez; Nelson Torres; James Kolawole; Rahadames Matos; Tim Harper; Sonia Martin.

FINANCE AND STEWARDSHIP COMMITTEE

J. Scott Gillum, chairman; Nathaniel Beneby; Clint Knowles; Daniel Felipe; Rupert Neblett; Clarence Berry; Ryan Napalo Paulette Wilbanks.

GLOBAL OUTREACH COMMITTEE

Paul Holt, chairman; general presbyter (rotating); Cathy Payne; Ernesto Velsasco; Ken Dyer; Nonito Que; Christian Fricke; William Lamb; Mark Menke; Maribel Zacapa.

CHURCH OF GOD OF PROPHECY BOARD OF DIRECTORS

General presbyters; Administrative Committee members.

GENERAL PROPERTIES TRUSTEES

Board of Directors (formerly Administrative Committee)
Paul Holt – Chief Clerk (for signature on letters of consent)

ASSEMBLY TASK FORCE

Paul Holt, chairman; Eddie Hartman; Mike Luitthle; Joshua Lynn; DeWayne Hamby; Hillary Ojeda; John Payne; Gene Browning; Shaun McKinley, Mike Schalk: host overseer of Assembly site.

CHIEF CLERK

DeWayne Hamby

DIRECTORY OF 2018-2020 INTERNATIONAL APPOINTMENTS: GENERAL OVERSEER, GENERAL PRESBYTERS, INTERNATIONAL OFFICES MINISTRY DIRECTORS, STATE/REGIONAL/NATIONAL OVERSEERS

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– Rotating

Egypt–Samir Shehata Rizk

– Retiring

Samoa, New Zealand–

Asalemo Kuka – Rotating

Guatemala–Mario Galindo

– Rotating

Italy, Malta–Jose Gregorio (Ximo)

– Rotating

North America

Fred Lawson – Retired

C. Jay Croyle – Rotating

H. Wayne Hall – Retired

Robert Davis – Retired

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Javier Pintado Sandoval

W. Jahaziel A. Sanchez

Elio A. Sanchez Fermin

Nildo Lozano Quispo

Luis A. Rufino Sanchez

Marlon J. Castillo Estrada

Ricardo Hinsbis E

Luis David Rosas More

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Nicholas John Vaporis

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Gregg L. Taylor
Guillermo Vasquez
Frank A. Robinson Jr
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Carl Y. Anderson	Lucille M. Denney
Noemy Argueta	Henry Dennis
Michael John Arnold	Ken W. Donaldson
Rainford Augustine	Billy G. Dunn
Timothy Aukerman	Gladys Duvall
Robey Wilson Ayers	Roosevelt Ellis
Wellesley Bailey	Earlean Emerson
Pastor Baliguat	Curtis L. Englebert
Judith Beasley	James Glenn Farmer
Joy Faye Belt	Felix Carl Forbes
Aston Bennett	Paul Leonard Forsthye
David Bermea	Jose A. Fraticelli
Juan Valera Bosora	George T. Freeman
Roy Dale Bradford	Arthur Gardiner
Robert Brantley	Beatrice Gertrude Gardiner
Robert Brittain	Villame Gauna
Gladys Brown	Lajipa Hola Guana
Dorrett Bryan	Lawrence Gillenwater
Jesse Claxton Cagle	James Graham
Sigismund Caine	Leslie D. Grant
Shaun Chalupnik	John Wesley (J.W.) Griffin
Gladys Odell Childers	James J. Griffis
Eulalee Clarke	Asa Saint John Hall
Jane Clarke	Mary Louise Hamm-Bales
Tony Coile	James Harbor
William L. Coile	Grady W. Harris
Talmadge Claxton Cook	Vara Elizabeth Hartley
Lisa Shannon Cooper	Herman Neil Hartsfield
Bessie Corlew	Lettie F. Hebert
Elizabeth Cotman	Manuel Hernandez
Rosalee Elizabeth Cox	James Hightower
Vernon Crabtree	Elva Howard
Robert C. Creasy	James R. Huff
Delmus W. Crew	Judy D. Hughes
Charles W. Dailey	Melvin Johnson
Steven David	Leland V. Jones Jr.

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George Koziates	Linburth Sinclair
Howard R. Kuhl Sr.	Stewart Slone
Jacqueline B. Kuhl	Bascom O. Smith, Jr.
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Calvin C. Lineberry	Betty Jane Stanford
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Franklin R. Massengale	Kathleen Thomas
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Martha Raines	Glenna R. Woods
Santhirasegaran Sathan	Brandon Vernon Youmans

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STEWARDSHIP—Tithes rec'd. _____ Offerings _____ Tithes paid at local church _____ Expenses _____ Tithes Encl. _____

GENERAL INFORMATION AND CORE VALUES—Prayer: How many prayer events _____ Do you have consistent prayer life/family worship? _____
Harvest: How many Outreach/Church Planting events _____ **Leadership Dev:** How many events/activities promoting development of leaders _____
Are you continuing to upgrade your ministry? _____

PASTORAL—Total covenant members _____ Saved _____ Sanct. _____ Holy Spirit _____ Average weekly worship attendance _____
Portion of attendees children/youth _____ Do you receive monthly mission offerings? _____ Lord's Supper _____ Feet Washing _____

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