Join the Journey
Discipleship and Membership Class

reach   connect   grow   serve

peerlessroadchurch
A MINISTRY OF THE CHURCH OF GOD OF PROPHECY
Join the Journey
Discipleship and Membership Class

peerlessroadchurch
a ministry of the Church of God of Prophecy
Unless otherwise noted, Scripture passages are taken from the King James Version of the Holy Bible.


Dear Friend:

I am so excited that you have made a decision to participate in Join the Journey—the discipleship and membership information course of the Peerless Road Church! We believe that God has called our church to: REACH the lost, CONNECT the disconnected, GROW to become more like Christ, and SERVE God through serving others. This course is designed to make you familiar with God’s mission and vision for the Peerless Road Church and equip you to be part of the ministries of our church.

As you go through the pages of this course, it is my prayer that the Holy Spirit will speak to you about what part you can play in the ministries of the Peerless Road Church. Thank you for taking the time to learn more about us and all that God is doing at our church. I love you and I’m glad that you are here!

Brian T. Sutton
Lead Pastor
Peerless Road Church
join the journey
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join the journey
Our Mission:

We will REACH up to God and REACH out to those who do not know Christ with the message of the gospel.

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:19-20, TNIV).

I. Reach

A. That You May Know

Since we are commissioned to share the “good news” of Christ, we should be equipped to reach those around us and be confident of what Christ has done in our own lives.

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

I John 1:7. I know that I am a Christian if ____________________________________________

I John 1:9. I know that I am a Christian if ____________________________________________

I John 2:3. I know I am a Christian if ______________________________________________

I John 3:9. I know I am a Christian if ______________________________________________

I John 3:14. I know I am a Christian if ______________________________________________

I John 5:10. I know I am a Christian if ______________________________________________
B. The Fruit of Salvation

When you become a new creature in Christ, your life changes in significant ways. The following Scriptures describe different kinds of “fruit” resulting from salvation—what Christ produces in you that is observable to others. Please read these verses and answer the questions that follow:

1. Matthew 28:19; I Peter 3:21
   
   What action can believers take that provides external evidence of salvation?
   
   __________________________________________________________

   Why is this action important?
   
   __________________________________________________________

2. Galatians 5:22-23
   
   List the nine characteristics of Christ which the Holy Spirit produces in believers.
   
   (1) _______________________________________________________
   (2) _______________________________________________________
   (3) _______________________________________________________
   (4) _______________________________________________________
   (5) _______________________________________________________
   (6) _______________________________________________________
   (7) _______________________________________________________
   (8) _______________________________________________________
   (9) _______________________________________________________

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

   In which do you have the most room to grow?
   
   __________________________________________________________
II. The Story Only You Can Tell

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

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

WHO YOU ARE—B.C. AND A.D.:

The cross of Jesus is the dividing line in human history. Events are dated either B.C. (before Christ) or A.D. (after Christ). The personal history of His followers can also be divided into two chapters—

B.C.—Their life before they began a relationship with Jesus.
A.D.—Their life after Christ came in.

Please complete the following sheet labeled “My Story” using the following three steps:

Step 1: WHO I WAS B.C. (THE OLD ME)

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

Step 2: THE TURNING POINT

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

Step 3: WHO I AM A.D. (THE NEW ME)

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

THE NEXT PAGE IS YOUR “MY STORY” PAGE.
My Story . . .

Who I was B.C. (Before Christ)

The Turning Point (When I met Christ)

Who I was A.D. (After Christ)
Now that you have written your “story,” please review this simple four-step process that will help equip you to REACH your friends and family with the message that Jesus loves them and died to give them eternal life.

**Step One: The Questions**

- **Question #1:** If you died tonight, do you think you would go to heaven?
- **Question #2:** If you did die tonight and you stood before God and He asked you why He should let you into heaven, what would you say?

**Step Two: Your Personal Testimony, “My Story”**

- **WHO I WAS (THE OLD ME)**
  
  Write one or two paragraphs to describe yourself before you were saved.

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

- **WHO I AM NOW (THE NEW ME)**
  
  Describe how you are different since Jesus is living in you. How are your attitudes, your behaviors, and your relationships impacted? Explain how you are growing and changing because Christ is in your life?

**Step Three: The Power of the Gospel to Save (Romans 1:16)**

- **John 3:16 (Coin Illustration)**

  *We all like to think about God’s love. Religions have been built on God’s love alone, but God is like a coin (use a coin if you have one). On one side there is heads and on the other side there is tails. If I laid this coin on a table and tried to pick up only one side without the other side, it would be impossible. I couldn’t do it, no matter how hard I tried. It is the same with God. We cannot take only His love for us without His justice. He and His character cannot be separated. He loves us, yet He is a just God and will allow no sin in His heaven.*

- **Romans 3:23 (Three-Sins-a-Day Illustration)**

  *Suppose a person sinned only ten times a day, or even five, or even just three! Why, he would practically be a walking angel! Imagine, if no more often than three times a day he thought unkind thoughts, lost his temper, or failed to do what he ought toward God and man, he would be a pretty fine person, would he not? Even if he were this good, he would still have over 1,000 transgressions a year! If he lived to be 70 years old, he would have 70,000 violations of the law of God on his record. Think what would happen to a habitual offender in a criminal court with 70,000 transgressions on his record.*
• **Romans 6:23 (Saddest Verse Illustration)**

> What would you say is the saddest verse in the Bible? To me, the saddest verse is Matthew 7:22. There was a man talking to God and he must have been answering the same question that we were talking about a moment ago, the question about what would you tell God. He had many great things to say: he had prophesied in God’s name, he had cast out demons, and he had done many marvelous works. (Now I don’t have all of those to tell God, do you?) Everyone who lived around this man must have thought that he was a mighty worker for God. Surely God would let him into heaven. But it is almost shocking to read the next verse (verse 23) and see what God said to him. He said, “Depart from me, you that work iniquity.” That man had done many works for God, but he had missed the whole point. I don’t know what power he had used. I only know that he was deceived. His great works could not get him into heaven. He had substituted works for confessing his great sins in repentance and receiving forgiveness, mercy, and eternal life. If his deeds were of no value to him, then we must not trust ours for eternal life.

• **Acts 3:19 (Blotted Out and “It is Finished” Illustrations)**

> **Blotted Out:** The word repentance in this verse is very important. To repent is like the military term, “about face.” It means that you are headed one direction, then you do an “about face” and begin going in the opposite direction. When you repent, it means that you have turned from your old life and turned to a new life in Christ.

> Another beautiful phrase right in that verse is, “Your sins may be blotted out.” That phrase makes me think of a child’s blackboard. They can write on that board and completely cover it over with chalk, then I can simply take an eraser and wipe it all away. The child is then ready to write again with a clean board.

> My life was like that. I had written disobedience, rebellion, apathy, selfishness and a host of other sins across my life. They were there; no matter how hard I tried to do right, they wouldn’t disappear. One day, just like that verse states, Christ wiped away all those marks of sin from my life. He gave me a fresh new power and purpose for living. I know that phrase is true because it happened for me.

> **“It is Finished”:** Suppose this book is the record book of all my sins before Christ redeemed me. (Use a small Bible or any other book.) Now it would probably be a much larger book than this. Probably like an encyclopedia! God loves me (point to hand), but God hates my sin (point to book) and must punish it. He cannot have a relationship with me because of my sin. It literally separates me from Him (Isaiah 59:1).

> But God has a solution. He sent Jesus Christ His only Son into this world to become a man (hold out other hand for Jesus). He was all God and all man. Finally, He was nailed on a cross to die. The Bible says (Isaiah 53:6), “All we like sheep have gone astray, we have turned everyone to his own way (raise hand a little—the hand with the book), and the Lord hath LAID ON HIM the iniquity of us all (lay the book on the hand symbolizing our sin on Christ).
As Christ hung there with the sin of the entire world for all time on His shoulders, the Bible says He was wounded and bruised more than any man (Isaiah 50:6; 52:14; 53:6). Hanging there, He said something important for all of us, the words, “It is Finished” or “Tetelestai” in the Greek language. That was used in the common marketplace every day. When one man completed a trade with another, they would begin the contract with this word, “tetelestai.” It meant paid in full. So when Christ said that word on the cross and died, it meant that now the price had been paid in full for all the sins of the world. He gave His blood, His body, and His life to pay the price for our sin. Paid in full!

- John 1:12 (The Chair Illustration)

You do believe that this chair exists, don’t you? (Point to empty chair.) Do you believe that it would hold you up? It is not holding you up now because of one simple reason—you are not sitting on it. (Let the chair represent Jesus Christ.) For a long time I believed He existed and could help me, but I did not have eternal life, because I was trusting my own good works to get me into heaven.

Do you remember what you said you would say to God if He asked you why He should let you into heaven? You said, “I try to do the best I can.” Who is the only person referred to in your answer? (ME.) Who then are you trusting to get you into heaven? (ME.) To receive eternal life, you must transfer your trust from yourself to Christ. (Sit in empty chair.)

Step Four: The Prayer (Example)

- Would you like to pray with me to receive the promise of eternal life?

“Oh Lord, I realize that I am a sinner. Be merciful to me. I repent of my sins now and believe You are my Savior. Please forgive me for all of my wrongs, for I acknowledge You as my Lord. Take me now and make me Your child. In Jesus’ name, Amen.”
join the journey
Our Mission:

We will CONNECT people to PRC for love, ministry, care, and growth.

“But in fact God has placed the parts in the body, every one of them, just as he wanted them to be. If they were all one part, where would the body be? As it is, there are many parts, but one body” (1 Corinthians 12:18-19, NIV).

I. What It Means to Connect

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

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

There are many benefits to being a member of the body of Christ. Please read the following scriptures and complete the statement for each:

1. Membership identifies a person as a genuine _______________________.
   Romans 12:5; Ephesians 2:19.

2. Membership provides spiritual family to _______________________ and _________________ you in your walk with Christ.
   Galatians 6:1-2; Hebrews 10:24-25.

3. Membership gives you a place to discover and use your ________________ in ____________________.
   1 Corinthians 12:4-27.

4. Membership places you under the spiritual ______________ of godly leaders.

5. Membership gives you the ______________________ you need to grow.
   Ephesians 4:12, 13.
B. A Christian without a church is like:

1. A football player without a ____________________________.

2. A soldier without a ____________________________.

3. A tuba player without a ____________________________.

4. A sheep without a ____________________________.

C. What You Can Expect From Your Church

From our Core Values and Mission Statement, we commit the following to those who choose to be members of the Peerless Road Church:

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

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

3. A positive ____________________________: We believe that proclaiming the positive message of His grace empowers Christians to live consistent with His precepts. Therefore, we cultivate “an inviting, Spirit-filled atmosphere” which focuses on praise, worship, prayer, and relevant biblical teaching and preaching.

4. Ministry to the ____________________________: We are committed to encouraging and strengthening the family unit. This commitment is reflected in pastoral ministry to children and youth, impacting lives at their most crucial time of development. Couples retreats are scheduled to enrich marriages, and activities for seniors will target their special needs.

5. Pastoral Care: When difficult circumstances occur, such as illness or loss, the pastoral staff is available to walk alongside you and provide spiritual nurturing and encouragement.
6. A ______________________________ for financial contributions within the community, the state, and around the globe. Our church is not introverted in our purpose or our use of resources. Our church family generously gives to missions at three levels:

   a. **Local**: Through the Peerless Road Outreach Ministry.

   b. **State**: As God directs, we have provided assistance to other congregations within the state, as well as our support of camping ministries.

   c. **Global**: Through the Harvest Partners connection, our church connects to a specific mission field abroad. The local church sends contributions to our Harvest Partner, via the International Offices, where our gifts are converted to the appropriate currency and forwarded to the church officials in that nation. Area presbyters and International Offices personnel also administer an accountability system appropriate for each area of the world.

7. **Opportunities for Service.** In order to grow in your relationship with Christ, you need to be actively involved in some form of ministry. We offer you those opportunities; whether through one of the existing ministries or by collaborating on new ministries where God may be leading you. Other ministry opportunities at our church that reach out into the local community include:

   - Youth Ministry
   - Children’s Ministry (Nursery and Preschool, Christmas Extravaganza)
   - Men’s Ministry
   - Women’s Ministry
   - Audio/Visual Ministry
   - Missions Ministry
   - Outreach Ministry (The Storehouse Food Ministry, Benevolence, and Transitional Housing, etc.)
   - Sunday School/Education
   - Life Groups
   - Intercessory Prayer Ministry
   - Hospitality Ministry
   - Various Projects and Ministries (Prison Ministry, Operation Shoebox, etc.)
   - Helps Ministry (Greeters, Ushers, Parking Lot Attendants, etc.)

   **To volunteer to serve, or for more information about serving, send an email to serve@peerlessroadchurch.com**
II. Meet Our Staff

Leadership

Providing visionary, spiritual leadership for the church is the responsibility of the lead pastor, who is appointed by the state overseer of the Church of God of Prophecy in Tennessee in consultation with the local church.

Ministry Participation

The priesthood of all believers is the biblical doctrine that all believers have been given priestly access to the Father and are given priestly roles. These roles are expressed through ministry to one another in the body of Christ. Ministry is one of the best ways to gain a real sense of contribution and connection to the church as a whole. Listed on the following pages are the various ministry and leadership of our church.

Lead Pastor Brian Sutton

The lead pastor directly oversees the ministries of the local church, which includes a leadership team of pastoral staff and administrative staff, Counseling Ministries, Prayer Ministries, Finance and Administrative Committee, Deacon Committee, Missions Committee, Leadership Development, and interns. The lead pastors of the local churches in the Church of God of Prophecy must meet and maintain certain ministry standards and competencies as outlined by the International Assembly and the local churches in which they serve. The lead pastors report monthly to the state offices and quarterly to the International Offices. As outlined by the International Assembly, all pastors pay tithes directly to the state offices under which they serve.

Pastor Sutton came to Peerless Road Church in January 2012. Having served in pastoral ministry for the past 20 years, Pastor Sutton is committed to sharing God’s love through the preaching of His Word and strives to make EVERYONE feel special. He and his wife, Renee, were married in 1990 and are blessed with two teenage children, Tayler and Will.

Email: bsutton@peerlessroadchurch.com
Facebook: facebook.com/pastorbriansutton
Twitter: twitter.com/BrianTSutton

Associate Pastor Steve Spears

The associate pastor is responsible for the Discipleship Classes and Life Group Ministries, Adult Ministries (Family, Couples, Men, Women, Singles, and Senior Adults), Outreach and Benevolence Ministries, Greeters/Ushers, Assimilation Ministries, Service Ministries, and Pastoral Care. He also assists Pastor Sutton in visitation.

Pastor Steve and his family have been attending Peerless Road Church since 2001, and Steve joined the staff in December 2006. Steve and his wife, Darlene, were married in 1981, and they have five children and two grandchildren.

Email: sspears@peerlessroadchurch.com
Hispanic Pastors Omar and Abigail Velazquez

The Hispanic pastors directly oversee the ministries of the Hispanic congregation within the Peerless Road Church under the leadership of the lead pastor. These responsibilities for the Hispanic congregation include: Sunday morning worship, Sunday school class, and Wednesday evening Bible study. They also assist in the visitation of the Hispanic congregation.

Abigail and Omar’s shared calling and passion for ministry brought them together during a Peerless Road Church youth missions trip seven years ago. At that time, Abigail was studying Bible and theology at Lee University while Omar was traveling across Mexico as the national youth director for the Church of God of Prophecy, as well as serving as pastor in a local congregation in Mexico City. They spent their first year of marriage in New Jersey where Abigail finished her master of divinity in 2010. In New Jersey, Abigail interned for two years in a bilingual Presbyterian congregation, and upon Omar’s arrival, he was given the opportunity to lead the men’s ministry and the worship team. They moved to Cleveland to pastor Capilla de la Victoria Church of God of Prophecy in 2010. They have just celebrated two years of pastoring together and are blessed to now be part of the Peerless Road Church as the Hispanic Ministries pastors. They have been blessed with a baby boy, Oliver Amir.

Email: velazquez@peerlessroadchurch.com

Worship Pastor Bryan Wilson

The ministries of the worship pastor include: Leading the congregational worship on Sundays, all music ministries (praise band, praise team, sanctuary choir, special music, etc.), fine arts (drama, video, etc.), technical services, public relations, and interns.

Pastor Bryan came to Peerless Road Church in November 2010. Pastor Bryan has been involved in music and worship all his life and has a vision for unity in worship. He and his wife, Codie, were married in 2004. They have a new baby girl named Dakota and a Jack Russel named Spud.

Email: bwilson@peerlessroadchurch.com

Children’s Pastor Cathy Baggerly

The ministries of the children’s pastor include: Oversight of all ministries to children, birth through fifth grade, Children’s Ministries Council, and children’s outreach events.

Pastor Cathy came to Peerless Road Church in December 2005. She has been working with children for more than 20 years and is passionate about seeing them love the Lord with all their heart, soul, mind, and strength, as well as loving others. She and her husband, Lee, were married in 1987, and they have three children: Malorie, Logan, and Emma.

Email: cbaggerly@peerlessroadchurch.com
Youth Pastor Adam Jones

The ministries of the youth pastor include: Youth Ministries Council, student ministries (middle and high school), Youth Discipleship Classes and Life Groups, Summer Fire Camp, and Peerless Missions teams interns.

Adam and Jill Jones currently serve Peerless Road Church (Augusts 1, 2012) as Youth Ministry pastors. Adam is a native of North Carolina, and Jill is a native of Georgia. He accepted his calling into the ministry shortly after he graduated from Triton High School in 1997 and was licensed within the Church of God of Prophecy in 2000. Adam attended Lee University in Cleveland, Tennessee, and majored in youth ministry with a minor in Christian education. Adam and Jill were married at the Jonesboro, Georgia, Church of God of Prophecy, and they will celebrate 11 years of blissful marriage this year! Adam and Jill served in Georgia as youth pastors at the St. Mary’s, Georgia, Church of God of Prophecy, for five and one half years, Junior Camp directors for three years, Senior Camp directors for four years, Jumpstart Fall Retreat directors for five years, initiated Connect Young Adult Retreats, and just finished five years as State Youth director before coming on staff at Peerless Road Church. On May 8, 2007, they were blessed with their first child, a beautiful little girl, Brooke Elizabeth. On March 24, 2011, they were blessed again with another beautiful girl, Braylin Grace. Adam and Jill’s approach to ministry is very relational in that they desire to step into teens and young adult’s world as Jesus stepped into ours.

Email: ajones@peerlessroadchurch.com

Life Group Pastor Richard Creasy

The Life Group pastor is responsible for assisting the lead pastor of the Peerless Road Church with the pastoral care of the Life Group leaders/coleaders. He helps cast vision and direction and provides ongoing training and accountability for the leaders.

Rick Creasy has recently retired and returned to Tennessee after a 31-year career with Wyeth (Pfizer) Pharmaceuticals. His experience includes district manager, business manager, and product manager in Marketing. Most recently, he was director of Global Sales Training and Instructional Design. Rick and Kathy have been very active in local church work as well as global missions. Rick has traveled extensively conducting Youth Camps in India, Nigeria, Kenya, and Malaysia. In 2004, Rick graduated from Immaculata University in Malvern, Pennsylvania, with a master’s degree in counseling psychology. Since graduation, he has worked part time as a family and individual therapist assisting couples and individuals overcome various emotional disorders, including depression, anxiety, fear, anger, and addictions. Rick and Kathy have been married for 34 years and have two boys, Lee and Clint. Kathy has served as Children’s Ministry director for the Church of God of Prophecy for 20 years.

Email: rwcreasy@gmail.com
**Women’s Ministry Pastor Roxanne Corbett**

The ministries of the women’s ministry pastor include: Women’s Ministries Council, ladies ministries (Bible studies and activities), and ladies annual breakfast.

Roxanne Corbett was called to ministry at the age of 13. She has taught Sunday school, choir, and worked with young people for many years. In 1988, she and her husband Nathan married and went to Japan as missionaries. They spent six years working with the Japanese people. Her love of ministry comes from her family, who are well known for their singing and preaching. Roxanne’s heart is to share God’s love and compassion with hurting women in the community so that they may be healed. She recently completed a bachelor’s degree in health administration and is pursuing a graduate degree. She and her husband, Nathan, have been married for 24 years, and they have five daughters and two granddaughters.

Email: rcorbett@peerlessroadchurch.com

**Senior Adult Pastor Connie Kennard**

The senior adult members’ pastor is responsible for assisting the lead pastor of the Peerless Road Church with the pastoral care of the senior adult members, senior adult life group ministry, senior adult monthly activities and newsletter, and the annual senior adult banquet.

Connie came to Peerless Road Church in 2004. She was saved in 1977, and worked as a teacher for every age group, Vacation Bible School director, Ladies Ministry director, taught various Bible studies, and was church secretary. She was called to preach in 1988, and began a church in 1998. She and Roger were married in 1965, have two married daughters, and three grandchildren. Connie just wants to serve the Lord.

Email: clkennard@peerlessroadchurch.com

**College and Career Pastors Kirk and Sarah Rising**

The College and Career Pastors are responsible for assisting the lead pastor of the Peerless Road Church with the pastoral care of the college and career single young adults. They serve as the Wednesday night Bible study leaders and fellowship coordinators for these young adults.

Kirk and Sarah have been married 22 years and have served in ministry together ever since. They began their ministry as missionaries to Tahiti in 1990. There, God blessed them with their first child, Amanda. In 1994, while serving as youth pastors in North Carolina, God blessed them with their second child, Carlos. With God’s help and for His glory the entire family has served in ministry in various capacities—from Sunday school teacher to worship leader and childcare ministries. Kirk has served as State Youth director for Hawaii and North Carolina. Presently, they serve at the International Offices of the Church of God of Prophecy and are leading the College and Career group at Peerless Road Church.

Email: srising@cogop.org
Administrative Staff

Church Administrator/Treasurer, Jane Van Deventer

The church administrator and treasurer is responsible for assisting the lead pastor in the day to day operations of the Peerless Road Church and is responsible for the overall accounting of the Peerless Road Church under the supervision of the senior pastor.

Jane came to the Peerless Road Church as part-time staff in 1997, as treasurer, and became a full-time staff member as church administrator and treasurer in 2002. Jane served as an accountant at the International Offices in the Financial Department and in the World Missions Department. She has also served as national treasurer during their tenure in Canada and has served alongside her husband as pastor and national overseer. She and her husband, Vernon, were married in 1966 and have three children and four grandchildren.

Email: jvandeventer@peerlessroadchurch.com

Church Hostess, Carolyn Carter

The church hostess is responsible for the purchasing of food and supplies for the Peerless Road Church and special functions. She is also responsible for the decorations for special occasions and events.

Carolyn moved to Cleveland in 1959, attended and graduated from Tomlinson Memorial School. She and her husband, Richard, were married in 1962 and have two daughters and five grandsons. She worked as an office secretary at the International Offices and has served the local church as youth leader, V.B.S. director, missions leader, wedding coordinator and director for over 25 years, helped coordinate two missions trips and was the leader of one missions trip to Haiti. She also serves on the Finance and Administrative Committee and serves as coordinator of the Peerless Road Church service teams.

Email: constjrc@yahoo.com

Receptionist, Renee Sutton

The church office receptionist is responsible for greeting the public as they enter the office and answer all telephone calls made to the church office. She also assists the church administrator in the day-to-day operations of the Peerless Road Church.

Renee was born and raised in Jacksonville, Florida. Renee and Pastor Brian came to Peerless Road Church in January, 2012. Renee and Brian were married in February, 1990, and moved to Alabama. They have two children, Tayler, 16, and Will, 14. They began pastoring in July, 1991, and have pastored five churches before coming to Peerless Road Church in January, 2012.

Email: rsutton@peerlessroadchurch.com
III. Servant Leaders

Peerless Road Church Servant Leadership Team

Pastoral Committee

- Lead Pastor: Brian Sutton
- Associate Pastor: Steven Spears
- Life Group Pastor: Richard Creasy
- Life Group Leaders: David and Leesa Calfee, Nathan and Roxanne Corbett, Rick and Kathy Creasy, Noe and Tammy Estrada, DeWayne and LeAnn Hamby, Eddie and Emily Hartman, Perry and Kay Horner, Roger and Connie Kennard, Shane and Amanda Lawson, Mike and Monica Luithle, Shaun and Stephanie McKinley, Bryant and Marsha Robinson, Jody and Joanie Robinson, Ed and Cindy Shaw, Don and Teresa Shull, Dusty and Summer Strickland, David and Annette Taylor, Vernon and Jane Van Deventer
- Deacons/Deaconess: Rick Creasy, Noe Estrada Jr. (Trial), Perry Horner, Roger Kennard, Renee Rodriguez, Frank Shroyer, Norman Wojcik, Henry Wyatt

Ministry Directors

- Children’s Pastor: Cathy Baggerly
- Women’s Ministry Director: Roxanne Corbett
- Senior Adult Ministry: Roger and Connie Kennard
- Worship Pastor: Bryan Wilson
- Youth Pastor: Adam Jones

Administration Directors

- Church Administrator/Clerk and Treasurer: Jane Van Deventer
- Greeters: Larry and Kym Bentley
- Hospitality: Carolyn Carter
- Ushers: Roger Kennard

Committees

- Finance and Administration: Brian Sutton (Lead Pastor/Chairman), Jane Van Deventer (Clerk and Treasurer), Michael Plumley (Secretary), Carolyn Carter, Angela Lamb, Frank Shroyer, Randall Stephens, Henry Wyatt
- Missions: Todd Bagley (Chairman), John Disbrow, Tammy Estrada, Adam Jones, William Lamb, Victor Rodriguez, Brian Sutton (Lead Pastor)
- Outreach: Steven Spears (Chairman), Jaime Alderman, Ken Alderman, Roxanne Corbett, Jacqueline Moore, Laurie Pavlou, Don Shull, Teresa Shull, Brian Sutton (Lead Pastor)
IV. Leadership Criteria for Committee Members, Directors, Teachers, and Leaders

A. Must have a personal relationship with Jesus Christ.
B. Should reverence God with wisdom.
C. Should be regular attendees of the Peerless Road Church.
D. Should be regular financial supporters of the church with tithes and offerings.
E. Should have a consistent prayer life and have the whole church at heart.
F. Should display an attitude of . . .
   1. Willingness to work with the majority even when it is not their suggestion.
   2. Loving God and people.
   4. Not being critical of others.
   5. Speaking the truth using discretion, love, and compassion.
G. Should display a lifestyle that reflects . . .
   1. An outward manifestation of an inward commitment to Jesus and His Word.
   2. A good witness in the secular world, as well as the church (integrity).
   3. A witness that does not bring a reproach upon the name of Christ and the church.
H. Should be seeking to live in the fullness of the Holy Spirit.
I. Should be students of the Word.
J. Should have a burden for their ministry.
K. Should unite with the church by membership.

“This, then, is how you ought to regard us: as servants of Christ and as those entrusted with the mysteries God has revealed. Now it is required that those who have been given a trust must prove faithful” (1 Corinthians 4:1-2, TNIV).
V. How We Make Business Decisions

A. The decision-making body of the church is the church conference, which is composed of all covenant members. Regular business conferences are conducted for the purpose of providing information to the church and acting on any current business matters. Called conferences are held when needed to take action between the scheduled meetings. At the end of each church year, an annual business conference reviews and celebrates the blessings of God for the previous year and sets the course for the upcoming year. The date and time of all business conferences are announced in advance.

B. The Finance and Administration Committee serves the congregation in business and administrative matters. The conference has assigned specific responsibilities to the committee in the following subjects:

1. Recommend an annual budget for consideration by the conference and is responsible for periodic review and monitoring of the church’s financial status during the year.

2. Carry out the business dealings of the church guided by the annual budget that has been approved in conference, along with the supervision of the lead pastor and cooperation of the church clerk and treasurer.
VI. Our Identity

A. Peerless Road Church History

In early 1904, Reverend A. J. Tomlinson organized the Holiness Church at Union Grove in northern Bradley County. Then in December, he moved his family from Culberson, North Carolina, to Cleveland, hoping that the bustling little town would be more suitable for his family’s needs, as well as a strategic location for the church work he was leading. At that time, four local congregations made up what would become a worldwide organization—Camp Creek, North Carolina, Drygo and Union Grove, Tennessee, and Jones, Georgia.

During 1905 and 1906, Reverend Tomlinson made several attempts to organize a holiness church in Cleveland, but his efforts met with stiff resistance. On May 10, 1905, he pitched a large tent in an open field on the east side of Cleveland and began a revival meeting, which lasted six weeks, with 80 conversions. In September 1905, Tomlinson was invited to preach in the Cumberland Presbyterian Church, where he had enrolled his family in the Sunday school, but his holiness message was not well received. On September 16, he began a second meeting in the tent which lasted until October 15. The records indicate that as many as 500 were in nightly attendance.

On February 15, 1906, Tomlinson rented a church building on Middle Street (later called Dooley Street), and the first service was held there on March 1, 1906, and helped to boost the work of the little congregation. In July, however, the building was sold and the mission closed.

In early October 1906, the tent was stretched again, resulting in the organization of the Holiness Church on October 10. Cold, rainy weather forced the closing of the tent on November 2, so the congregation continued to meet in the home of Tomlinson and other members who lived in the Central Avenue area. The Cleveland church rapidly outgrew the other four churches and soon became the hub of a growing fellowship that had taken on the name “Church of God.”

On February 22, 1907, Mr. and Mrs. J. F. Loomis donated two lots to Tomlinson, Bryant, and M. S. Lemons “for the purpose of building thereon...” at the corner of College and Peoples Streets, the present-day location of the North Cleveland Church of God. Construction began on May 13, and was completed in September. The building, which cost $1,093.63, was dedicated on September 29, 1907. A Sunday school was organized on October 6, with 92 pupils.

Another tent revival began on August 11, 1908, in an effort to boost the church’s membership. The revival featured three services each day, and some 500 attended the first night. A ball of fire over the tent and other unusual manifestations were reported in the newspaper. Strong opposition from many local residents failed to stop the meeting; on one night, the crowd was estimated to be in excess of 5,000. The revival closed on October 14, with 104 members added to the church. During the year of 1908, more than 300 conversions were recorded.
By 1911, A. J. Tomlinson traveled extensively in his position of general overseer of the Church of God, so F. J. Lee was selected to pastor the Cleveland church, and over the next eight years, the two men alternated as pastor.

In 1923, a devastating disruption occurred in the Church of God organization, which divided the local church. Tomlinson was forced to start over, which he did on an empty lot on Central Avenue. Eventually, the branch of the Church of God that Tomlinson led became known as the Church of God of Prophecy. This group erected a large tabernacle in 1924 on Central Avenue in which to hold their annual General Assemblies. The Cleveland congregation met in the tabernacle until 1947. Pastors in this location included F. F. Johnson, M. S. Curry, Grady R. Kent, L. S. Rhodes and T. E. Bradley. In 1947, the congregation moved to a newly constructed building on Wildwood Avenue. At that location, it became one of the leading congregations in the Church of God of Prophecy. Several other churches were mothered by the Wildwood congregation, including the Eastview church (now on Durkee Road) and the Keith Street Church.

In 1973, a committee developed plans for a new church facility at the corner of Peerless Road and Davis Drive. Groundbreaking took place on September 8, 1974; the first service was held on April 27, 1975; and the mortgage burning was held on August 24, 1986.

In 2002, the church expanded its vision and completed construction of the beautiful atrium and the new ministry center with a gymnasium.

The congregation of Peerless Road Church shares a tremendous legacy of God’s power and outpouring. From her humble beginning, this local church has had part in changing lives and developing ministries both in Cleveland and throughout the world.

B. Pastors of the Peerless Road Church and former Wildwood Avenue Church

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<thead>
<tr>
<th>Wildwood Avenue Church</th>
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<tr>
<td>James Staggs</td>
<td>Jack R. Pruitt</td>
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<tr>
<td>Jesse F. Pruitt</td>
<td>C. L. Summerall</td>
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<td>Omer Lawson</td>
<td>J. E. Brisson</td>
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<td>Roy F. Day Jr.</td>
<td>Sammy N. Clements</td>
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<td>Malcolm T. Linkous</td>
<td>R. Glen Rountree</td>
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<td>William Akers</td>
<td>Timothy L. McCaleb</td>
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<td>R. W. Stockdale</td>
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<td>Tim D. Coalter</td>
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<td>A. H. Davis</td>
<td>Steve Wilson</td>
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<td>Loyal C. Washington</td>
<td>Kay Horner (Interim)</td>
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<td>Fred S. Fisher Sr.</td>
<td>Brian Sutton</td>
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<td>Gerald H. Minter</td>
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<td>Jack R. Pruitt</td>
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C. Becoming a Member of the Peerless Road Church

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

In a public service, the pastor will invite people who have completed Join the Journey and who desire to officially unite with the church to come forward. He will request that you place your hand on the Bible and respond “I Will” to the following question:

“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?”

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

Membership may be transferred or terminated at the written request of the member and approved by the local church conference. Membership may be terminated as a means of discipline due to sinful activity or lifestyle.
D. “It’s Bigger Than We Are:” Our Identity as Part of the Church of God of Prophecy

The Peerless Road Church is part of a global body called the Church of God of Prophecy. We are united with believers and churches throughout the world who also value prayer, harvest, and leadership development. This union provides a dynamic “synergy” that enables us to better fulfill God’s calling for Peerless Road Church for Reach, Connect, Grow, and Serve.

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

1. Over 500 people receive salvation.
2. Over 200 people are baptized in water.
3. Over 10,000 preaching venues are actively declaring the gospel.

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

The Church of God of Prophecy has over 1.5 million members, worshiping in over 10,000 churches and missions in 130 nations of the world. Nearly 90 percent of our global membership is outside of North America.

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

The Core Values of the Church of God of Prophecy are:

- Prayer
- Harvest
- Leadership Development

F. The Church Today

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

- International
- Regional or state
- Local

1. The International Level

The international level functions to provide a vast global network of support and interaction for the church’s ministries in all 50 United States and the many nations where it is established. It is guided by a gifted group of experienced leaders referred to as general presbyters. Selected from church leadership around the world, general presbyters provide spiritual oversight, vision, and direction to the church as a whole. They are led by the general overseer, a bishop selected to serve as moderator of the church’s International Assembly. He is responsible for a broad range of inspirational leadership and administrative duties.

The church’s International Offices, located in Cleveland, Tennessee, are designed to deliver essential support services and unique ministry activities. Presently, there are four interrelated divisions within the International Offices serving the church at large—Inspirational Leadership, Global Outreach Ministries, Leadership Development and Discipleship Ministries, and Finance and Publishing Ministries.

The office of the North American presbyter (www.nacogop.org) is also located in Cleveland, Tennessee. The North American presbyter is responsible for appointing state overseers throughout North America and overseeing all ministry activities in that continent.

Every two years, leadership and laity from around the world come together to form the International Assembly—the doctrinal decision-making body of the church. International Assemblies address ongoing biblical revelation, as well as international practical concerns and provide a vehicle for the movement to corporately receive direction as a church family. This weeklong global homecoming, open to all, provides every church member an opportunity to participate with equal voice in business proceedings, as well as to be enriched by diverse, Spirit-filled ministry from around the world.
Not only are biblical truths such as repentance, regeneration, sanctification, and holiness of life preached during the Assembly, but they are also lived out in local churches around the world. Many people have found that in order to understand this church, you simply must experience the International Assembly.

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

2. The Regional or State Level

The regional or state level provides leadership and support within a defined area to accomplish the work of the church in an efficient manner. Overseers are appointed to guide these territories as servant-leaders. Their duties include ministering to, overseeing, and appointing qualified pastors within their designated areas, as well as encouraging their region in evangelism outreach.

The Tennessee State Office of the Church of God of Prophecy (www.tncogop.org) is located in Hendersonville, Tennessee. Its purpose is to provide leadership and support to the local churches of the Church of God of Prophecy throughout the state of Tennessee. It is supported by the tithes of the licensed ministers in the state and by voluntary contributions from local churches.

The state overseer selects and equips the state office administrative staff; and he appoints the pastor of each local church, in consultation with each local congregation. Statewide activities promoted by the state office which impact the local church include:

(1) **State Conventions:** These conventions are held every two years. They provide inspiration, fellowship, and an opportunity to conduct business.

(2) **Summer Camps:** The state-owned Camp Hickory Hills (www.camphickoryhills.com) in Dickson, Tennessee, is the site for camps ministering to young people. The Peerless Road Church also has a summer camp, “Summer Fire,” each year for youth ages 12 and up.

(3) **Weekend Retreats:** These retreats are for ladies, men, and youth, and they are also held at Camp Hickory Hills and various venues throughout the state.

3. The Local Level (Peerless Road Church)

Local churches (like the Peerless Road Church) are the heartbeat of the Church of God of Prophecy, providing for the immediate needs of congregations in the thousands of cities, towns, and communities where the church’s mission is carried out on a daily basis. It is at the local level that people are won to Christ, baptized, brought into fellowship, and discipled into victorious Christian living.
Local churches are led by a qualified licensed pastor, appointed by the respective overseer who works in cooperation with the local body. The pastor serves as the spiritual and administrative leader of his congregation, and seeks God’s direction for shepherding the flock.

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

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

G. Requirements for Membership

The Peerless Road Church understands that the essential requirement for an individual to join its fellowship is that one be a born-again Christian.

H. Staying Connected

We can stay connected to our brothers and sisters in the Church of God of Prophecy in Tennessee and around the world by attending the events listed above. Also, several forms of communication help to keep us informed. The **White Wing Messenger** ([www.cogop.org/ministries/messenger](http://www.cogop.org/ministries/messenger)) is published monthly from the International Offices, the COGOP|Connections ([www.cogop.org](http://www.cogop.org)) is available to be viewed and downloaded from the Church of God of Prophecy International Offices website, and the State of Tennessee has an E-newsletter that can be received by email ([www.tncogop.org](http://www.tncogop.org)).
Peerless Road Church and Church of God of Prophecy Contact Information

**Our Church**
Peerless Road Church  
3301 Peerless Road NW • Cleveland, TN 37312 • Office Phone: (423) 303-2680  
www.peerlessroadchurch.com

**Our Pastor**
Brian Sutton, Lead Pastor  
Pastor’s Office: (423) 303-2680 • Email: bsutton@peerlessroadchurch.com  
Connect with Pastor Brian on Facebook at: www.facebook.com/pastorbriansutton  
Follow Pastor Brian on Twitter at: www.twitter.com/BrianTSutton

**State Offices**
Church of God of Prophecy • State Administrative Offices (State Overseer, E. C. McKinley)  
P.O. Box 2319 • Hendersonville, TN 37075  
Phone: (615) 824-3563 • Web Site: www.tncogop.org

**Camp Hickory Hills**
Camp Hickory Hills  
c/o Tennessee Church of God of Prophecy  
P.O. Box 2319 • Hendersonville, TN 37077-2319  
Physical location:  
955 Wilson Hollow Road • Dickson, TN 37055  
Phone: (615) 763-6149 • Web: www.camphickoryhills.org

**North American General Presbyter**
Church of God of Prophecy • North American General Presbyter (Presbyter, Sam Clements)  
P.O. Box 2910 • Cleveland, TN 37320  
Phone: (423) 559-5100 • Web Site: www.nacogop.org

**International Offices**
Church of God of Prophecy (General Overseer, R.E. Howard)  
P.O. Box 2910 • Cleveland, TN 37320  
Phone: (423) 559-5100 • Web site: www.cogop.org

*With a Smart Phone, you may scan the QR Code below to go directly to the PRC Website*
I. Our DNA (Historical Notes on the Church of God of Prophecy Movement)

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

The Christian Union

From its beginnings, the Church of God Movement consisted of men and women who were characterized by a deep hunger for God. This hunger pushed them beyond common Christian relationship and into a union of believers, committed to the doctrines of the whole Bible. A group of people gathered at the Barney Creek Meeting House in Monroe County, Tennessee, on August 19, 1886. They came together at the prompting of Richard Spurling Sr. and his son R.G. Spurling. James Stone states, “To the world, this meager gathering probably had little significance. To them, however, it was an earnest attempt to find the will of God and break away from binding creeds and traditions.”¹ R.G. Spurling preached to those present at Barney Creek, calling them to sever ties with man-made creeds and become a New Testament church. Eight individuals came forward that day to join together and form a local congregation that would be known as the Christian Union.

There were several published reasons for the desire to form the Christian Union, one of which would open the door for the eventual embracing of Pentecostalism by the movement. Spurling felt that, “The reformers failed to reserve a right of way for the leadership of the Holy Ghost and for conscience.”² Varlack notes, “It was precisely this state of affairs, the lack of fervency of the Holy Spirit, and the absence of true obedience to and proper regard for the Word of God, that sparked our religious forefathers on their search for truth and to attempt a recovery of the New Testament church.”³ The local Christian Union church would be pastored by R.G. Spurling; later they would establish other Christian Union congregations⁴ on their quest to follow the Spirit’s leading.

Shearer Schoolhouse Revival and the Fire-Baptized Influence

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

The Holiness Church at Camp Creek

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

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

In his book, The Church of God of Prophecy History and Polity, James Stone takes up the question as to how long the previously formed Christian Union remained together. It is clear that Richard Spurling was the pastor of both churches (Christian Union formed in 1886 and newly formed Holiness Church at Camp Creek in 1902). Stone quotes Vinson Synan’s record of the Christian Union that by 1892 “the Christian Union had already disbanded and the membership had gradually returned to their original churches.”9 However, L. Howard Juillert’s Book of Minutes concludes that

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7 Johnson, Servants of the Spirit, 41.
the Christian Union was still together and would be the body that would form the Holiness Church at Camp Creek in 1902, changing their name when moving to a different location. Regardless of which account is accurate regarding the Christian Union, whether it died out or stayed together and was then formed into the Holiness Church at Camp Creek, Synan states, “This church might have existed alone except for the visit in 1903 of a traveling Bible salesman from Indiana by the name of Ambrose Jessup Tomlinson.”

A.J. Tomlinson and the Church of God

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

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

In receiving Tomlinson into the church, where he would come to pastor and later be selected to serve as general overseer, Synan writes: “With winning Tomlinson, the Camp Creek Church gained one of the great organizing geniuses of modern church history.” He further states, “The new denomination was typical of holiness churches formed in American in this period. The second blessing of entire sanctification was sought as a baptism with the Holy Ghost.... Under Tomlinson’s

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10 L. Howard Juillert, Book of Minutes (Cleveland, Tennessee: Church of God Publishing House, 1922), 17.
12 Stone, The Church of God of Prophecy: History and Polity, 22.
13 Davidson, Upon this Rock Volume 1, 312.
14 Ibid., 312-314.
15 Ibid., 314-315.
dynamic leadership, the Church of God planted churches throughout the mountain areas of Tennessee, Georgia, Kentucky, West Virginia, and North Carolina.”

This movement, now known as the Church of God (The name CHURCH OF GOD was officially adopted on January 11, 1907, but was loosely used until that time), was moving forward. At this time, however, “regardless of common talk among holiness believers of being led by the Spirit or being filled with the Spirit, there seemed to be that lingering sense that there was always ‘something more.’”

The Azusa Street Revival

There were many earlier instances of “stirrings” of the Spirit before Azusa Street. The previously mentioned Shearer Schoolhouse Revival in 1896 is one instance of people receiving the Holy Spirit baptism and speaking in tongues. Additionally, Agnes N. Ozman received the Holy Spirit baptism, accompanied by speaking in tongues as evidence, at a watch night service on December 31, 1900. This instance had great significance in relation to Azusa Street. Bible teacher and preacher Charles Fox Parham, known as the theological father of the Pentecostal Movement, had a Bible school that Ozman attended. It was Parham who had laid hands on Ozman and prayed for her to receive the Spirit baptism when she did. It was Parham who was credited with first advancing the theological argument that tongues are always the initial evidence of a person’s receiving the baptism with the Holy Spirit. Parham had another student at his Houston Bible school named William J. Seymour, an African-American man who was the son of former slaves and who was blind in one eye. Parham had allowed Seymour to listen in to the classes “seated on a chair outside an open window. On rainy days he was permitted to sit inside the building, but in the hallway outside the classroom with the door left ajar.” Seymour had taken greatly to Parham’s teaching regarding tongues as the evidence of the baptism in the Holy Spirit. “Without question, William J. Seymour was the central figure of the Azusa Street Revival and will always be remembered as the vessel chosen of the Lord to spark the worldwide Pentecostal Revival.”

Without the wonderful outpouring of the Holy Spirit during the Azusa Street Revival, the Church of God Movement might have remained only a Wesleyan Holiness Movement and never tasted of the wonderful gift of the baptism with the Holy Spirit that would make it Pentecostal. The Azusa Street Revival was an outgrowth of a home prayer meeting, conducted by William J. Seymour, at the home of Richard and Ruth Asberry at 214 N. Bonnie Brae Street. On April 9, 1906, the Holy Spirit was poured out in this home prayer meeting and people received the Holy Spirit baptism with tongues as the evidence. “News spread rapidly, and people came to Bonnie Brae to see and hear for themselves. Within a week the group had rented 312 Azusa Street, and the mission had begun.”

“A quick search of the area turned up an abandoned two-story frame building.... This building had originally housed the Stevens African Methodist Episcopal (AME) Church.” Vinson Synan notes:
“Few events have affected modern church history as greatly as the famous Azusa Street Revival of 1906-1909, which ushered into being the worldwide, twentieth-century Pentecostal renewal.”

Moving to Azusa Street from the home on Bonnie Brae did not diminish the fire of Pentecost. “In the early ‘Azusa’ days, both heaven and hell seemed to have come to town. Men were at the breaking point. Conviction was mightily on the people…. When men came within two or three blocks of the place, they were seized with conviction.” The revival grew significantly and the building, which was once used as an old stable, eventually saw between 300–350 worshipers gather every day for meeting. The services were wonderful and powerful with many healings reported and even a greater number of attendees baptized with the Holy Spirit, with speaking in tongues as the evidence of their baptism. “Many eyewitnesses reported seeing a glow from the building that was visible from blocks away.” The message of the Azusa Street Revival was traveling around the world, which prompted many to travel to Los Angeles to experience this phenomenon for themselves. The Los Angeles Times even sent a reporter to cover the Azusa Street meetings in their first week.

“The Color Line Was Washed Away In the Blood.” A significant aspect of the Azusa Street Revival was the racial integration that it saw in its meetings. Reporter Frank Bartleman penned, “The color line was washed away in the blood.” It is noted that blacks and whites, men and women, and people from all classes and economic backgrounds came together to worship and experience this new Pentecostal outpouring. Azusa was “a fully integrated work with leadership drawn from blacks and whites, with Hispanics and other ethnic minorities comfortably present in most of its services.”

The “Apostle of Pentecost to the South.” The amazing accounts of the Holy Spirit’s work at Azusa brought to Los Angeles many seekers; but, none were more important to the Church of God Movement than G.B. Cashwell. An evangelist in the Holiness Movement, Cashwell was “overcome with a desire to receive the baptism in the Holy Spirit with the evidence of speaking in tongues, as taught by William J. Seymour, the pastor of the Azusa Street Mission.” Cashwell had heard of the Azusa Street Revival from stories written by Frank Bartleman in The Way of Faith magazine. Cashwell traveled by rail to the Azusa Street Revival in November of 1906. Burgess and Van Der Mass note:

In his first service at Azusa Street, he was taken aback by some practices that to him seemed “fanatical,” but overall he felt that “God was in it.” On first seeking for the baptism in the Holy Spirit, he was antagonized by his aversion to being prayed for by blacks. He went to his hotel room, where he “suffered a crucifixion” and “died to many things,” including his racial prejudice. He went the next night requesting that Seymour and other blacks lay hands on him. He promptly received the Pentecostal experience and, according to his own account, spoke in “English, German, and French.”

29 Frank Bartleman, Azusa Street: An Eyewitness Account (Gainsville, Florida: Bridge-Logos, 1980), xi.
30 Ibid., 60.
31 Burgess and Van Der Mass, International Dictionary, 346.
33 Burgess and Van Der Mass, International Dictionary, 346.
35 Burgess and Van Der Mass, International Dictionary, 347.
36 Ibid., 457.
37 Ibid.
38 Ibid.
39 Ibid.
After Cashwell returned home to North Carolina, he began holding meetings in January 1907 that would prove to be used mightily by God to spread the message of Pentecost.\textsuperscript{40} As a result of Cashwell’s ministry, “leaders of several holiness Bible schools accepted the doctrines espoused by Seymour and the Azusa Street Revival,”\textsuperscript{41} and many denominations joined or were organized as Pentecostal Movements as a result of Cashwell’s Pentecostal ministry.\textsuperscript{42} Because of his dynamic ministry and work for the Lord, Cashwell has been called, “The Apostle of Pentecost in the South,”\textsuperscript{43} He would be a vessel that the Holy Spirit would flow through to touch the Church of God, with the message of Pentecost.

### Church of God Becomes a Part of the Pentecostal Movement

General Overseer A.J. Tomlinson preached from the Book of Acts and preached about the Holy Spirit baptism before receiving the experience for himself.\textsuperscript{44} Because of this belief, and his desire for the Spirit baptism for himself and the members of the church, Bishop Tomlinson invited G.B. Cashwell, “the Apostle of Pentecost to the South,” to come and preach at the General Assembly of the church in 1908.\textsuperscript{45} It was on Sunday morning, January 12, 1908, that Tomlinson had one of the most wonderful and unique experiences regarding the Spirit baptism.\textsuperscript{46} “While listening to Gaston Cashwell’s sermon, A.J. had a very dramatic and physical encounter with the Holy Ghost...after slipping off a chair to the floor at Gaston’s feet, A.J.’s body moved as if being examined by a physician as he rolled and tossed back and forth experiencing floods of joy and glory.”\textsuperscript{47} Tomlinson spoke in tongues as the Spirit gave the utterance. He was “carried” to many different parts of the world and saw the awful conditions of the inhabitants and was moved with the vision. He testified that he spoke in ten different languages as he traveled, and shared the special presence and power of God through this experience.\textsuperscript{48} “Since his own dramatic experience with the Holy Ghost in 1908, the churches he led, Church of God Cleveland, Tennessee, and what became the Church of God of Prophecy... have continued in the classical Pentecostal tradition.”\textsuperscript{49} Synan notes, “With this event it was a foregone conclusion that the Church of God would be a part of the growing Pentecostal Movement.”\textsuperscript{50} “The Church of God indeed began to move like a mighty army across the land. In 1910, some 1,005 members were reported in 27 churches. By 1920, those figures had mushroomed to 14,606 members in 389 congregations.”\textsuperscript{51}

\begin{itemize}
\item \textsuperscript{40} Synan, \textit{Century of the Holy Spirit}, 66.
\item \textsuperscript{41} Ibid.
\item \textsuperscript{42} Ibid.
\item \textsuperscript{43} Burgess and Van Der Maas, \textit{International Dictionary}, 457.
\item \textsuperscript{44} Johnson, \textit{Servants of the Spirit}, 85.
\item \textsuperscript{45} A.J. Tomlinson, \textit{Last Great Conflict} (Cleveland, Tennessee: White Wing Publishing House, Reprint 1984), 233.
\item \textsuperscript{46} Johnson, \textit{Servants of the Spirit}, 87.
\item \textsuperscript{47} Ibid.
\item \textsuperscript{49} Varlack, \textit{Foundations}, 35.
\item \textsuperscript{50} Synan, \textit{Century of the Holy Spirit}, 118.
\item \textsuperscript{51} Ibid.
\end{itemize}
One of the greatest proofs of the Azusa impact on the Church of God Movement is the tremendous racial harmony within the Church of God of Prophecy family. Just as William J. Seymour’s Azusa meetings propagated racial harmony, so has the Church of God of Prophecy been blessed with the Holy Spirit’s touch in the area of race relations. “The Church of God of Prophecy may be the most racially integrated Pentecostal church in the world... (it) may have been the first church to defy Jim Crow laws in their worship services, and they have long opposed the Ku Klux Klan.”52 In relation to Azusa’s revival, Grant Wacker quotes “Apostolic Faith” stating “No instrument that God can use is rejected on account of color.”53 With the acceptance of the Holy Spirit baptism, this is also a true statement in the Church of God of Prophecy; as it was in the Azusa revival, the “color line is washed away in the blood!”54

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Our Mission:

We will GROW and help people GROW to become more like Jesus Christ.

“To equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Ephesians 4:12-13, TNIV).

I. What Your Church Will Expect From You

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

“Every Member a Minister.”

II. Personal Commitments

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

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

1. Acting in ________________ toward other members (Romans 14:19, 1 Peter 1:22).
2. Refusing to ________________ (Ephesians 4:29).
3. Believing and practicing the ________________ of the church (Jude 3).
4. Supporting the ________________ and ________________ of the church (Hebrews 13:17).
B. I will share the responsibility of the church by . . .

1. ________________ for its growth (1 Thessalonians 1:2-3).
2. ________________ the unchurched to attend (Luke 14:23).
3. ________________ those who visit (Romans 15:7).

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

1. ________________ faithfully (Hebrews 10:25).
2. ________________ a godly life (Philippians 1:27).
3. ________________ regularly (Leviticus 27:30; 1 Corinthians 16:2).

D. I will serve in the ministry of the church by . . .

1. ________________ my gifts and talents (1 Peter 4:10).
2. Being ________________ by the pastors (Ephesians 4:11-12).
3. Developing a ________________ heart (Philippians 2:3-4, 7).

III. Growing in Faith

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

A. “The just shall live by faith” (Romans 1:17, NKJV). Nothing can be known or received of God unless man first believes in His existence; and secondly, that God has revealed Himself in His Word.

B. What is faith?

Read Hebrews 11:1

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

C. What is the source of true faith?

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

The Bible teaches that there are various levels of faith.

1. God gives every believer a measure of faith (Romans 12:3-6).
2. Faith is like a seed; it has potential to grow.
3. Examples:
   a. Little faith (Matthew 6:30).
   b. Great faith (Matthew 8:10).
   c. Perfect faith (James 2:22).

E. In relationship to faith, how do we appropriate God’s Word?

1. Locate the promise in God’s Word that fits the need (Philippians 4:19).
2. Fulfill all of the conditions attached to that need (Isaiah 1:19-20).
3. With patience accept the trying of your faith and God’s testing of your faith in the Word (Psalms 105:19; Hebrews 6:12-15; James 1:3, 4).
4. We must firmly and positively claim the fulfillment of the promise and our confession should always be in harmony with God’s Word (Hebrews 3:1; 2 Peter 1:3, 4; 1 John 5:14).

Actively appropriating faith is one of the keys to a victorious Christian life!

IV. Growing in Prayer

Prayer is the key to all spiritual victory.

A. Why should believers pray?

1. Prayer is not an option (Isaiah 56:7).
2. We are to pray without ceasing (Romans 1:9; 1 Thessalonians 5:17).
3. All men everywhere are to pray (1 Timothy 2:8).

B. What is prayer?

1. Prayer is a discipline. It is bending the will of man before God to admit his need (2 Chronicles 7:14; Matthew 6:9, 10).
2. Prayer is rendering homage to an all-wise and benevolent heavenly Father (Psalms 108:5).
3. Prayer is spending time in conversation with God. Conversation is a two-way communication. “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly” (Matthew 6:6).
C. What should be our attitude in prayer?

1. We should pray in faith (Hebrews 11:6).
2. We should pray without wavering (Mark 11:24; James 1:6-8).
3. We should pray according to God’s will (1 John 5:14-16). God’s Word is His will and His will is His Word. When we know God’s will and add, “If it be Your will,” this nullifies our prayer.
4. We should come to the Father through Jesus Christ, our intercessor (Hebrews 7:25).

D. What are the various types of prayers?

2. Intercessory prayer (Romans 8:26, 27).
3. In the Spirit (1 Corinthians 14:14; Ephesians 6:18; Jude 20).
4. Supplication (1 Timothy 2:1, 2).
5. Giving thanks (Philippians 4:6).

E. Who can be involved in prayer?

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

V. Growing by Transformation (Sanctification)

A. The God who made us in His image is holy, and He commands us to be holy (Leviticus 19:2; 1 Peter 1:16).

1. Jesus became like us that we might be like Him (John 17:17, 20).

B. How does God make us holy?

1. Faith comes by hearing the Word (Romans 10:17).

   - Blood of Christ preached.
   - We hear in faith.
   - We are regenerated and joined to Christ.
   - Indwelling of the Spirit gives us power to resist sin and walk in the light.

2. As we submit to the searching and leading of the Holy Spirit by the Word . . .

   - We find holdouts to our old will.
   - Contrary desires.
   - Confess sins
   - Mortify deeds of the flesh (Galatians 5:24).
   - Walk in the light.
   - Grow in grace.
When there are no more holdouts or resistances, no more ungodly desires or inclination of our hearts to rebel, we experience the purity and holiness of heart, which is Christian perfection (Romans 2:29; 1 Thessalonians 5:23; Hebrews 6:1; 1 John 1:5-7).

C. Problems of the Flesh
Our problem is not the body, but the “flesh” or human nature that is inclined to rebel against God. God will resurrect the body, the question is, “What to do with the flesh?”

1. We are still fallible, temptable in understanding, temperament, and development by the Fall and its effects on the whole creation and us.
   a. But we have cleansed the deeds of the flesh and spirit and now live in the perfecting walls with a pure heart of love to God and others (2 Corinthians 7:1).
   b. If we violate this integrity of heart and life, we experience defilement and distance from God.
   c. As we walk with this integrity, we experience clearness and closeness.
   d. Galatians 5:25.
   e. There is now not only an avoidance of evil, but also a positive seeking and delighting in all of the known will of God (Ephesians 3:17-19).
   f. Christ came to secure for all those who trust in Him, the experience of power by His blood.

We must seek God in the altar to mortify the deeds of the flesh and put off the “old man” of sin. To experience the freedom from actual and indwelling sin is our goal. Sanctification is subsequent to the “New Birth,” and “Spirit baptism” is subsequent to a clean heart. We must crucify the flesh and allow the blood of Christ to cleanse us daily from all unrighteousness (1 John 1:9).
VI. The Financial Principles of the Peerless Road Church

“Bring ye all the tithes into the storehouse, that there may be meat (food) in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” (Malachi 3:10).

As a “storehouse,” our church is a steward of the resources given by God’s people to God’s work. We have committed ourselves to three stewardship principles:

A. FAITHFULNESS (1 Corinthians 4:2)
   This principle includes a responsibility to plan for the wise use of all our resources. Our budget becomes a tangible expression of the church’s mission and purpose. Each budget covers one fiscal year.

B. CONFIDENTIALITY (Matthew 6:1-4)
   The church honors the confidential giving of our donors and does not publish or release information about an individual’s contributions (except with their permission for a particular purpose).

C. ACCOUNTABILITY
   1. To God.
   2. To the Church of God of Prophecy, of which we are a part.
   3. To the local church through the distribution of financial reports.
   4. To individuals through issuance of annual receipts for income tax purposes.

VII. The Flow of Funds

A. The two basic categories of funds received by the church are:
   1. **Tithes** defined as 10 percent of each person’s increase into the storehouse for the support of the ministry (Malachi 3:10; Matthew 23:23; Luke 11:42; 1 Corinthians 16:2).
   2. **Offerings** for specific purposes, in addition to the tithe (2 Corinthians 9:6-9).

During the regular Sunday morning worship services, offerings are received for general church expense, missions, and building fund.

Typically, offerings received during the Sunday evening Life Group services are designated for Peerless Ministries. Special offerings are received occasionally. Income is always earmarked for the stated purpose indicated by the donors on their checks and tithe/offering envelopes. The church’s fiscal year is June 1–May 31.
VIII. What Do We Believe?

From its beginning, 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.

It was a strong desire to rely solely on the Bible that led the early pioneers of the church to declare their willingness to be free from all man-made creeds and traditions, to take the New Testament as their only rule of faith and practice, and to give each other equal rights and privileges to read and interpret the Bible as their consciences might dictate. These basic tenets remain intact today; however, as the church grew and spread throughout the world, it was seen that there was safety in a "multitude of counselors" when making doctrinal decisions. Thus, today, all doctrinal matters are agreed upon in one accord by the International Assembly.

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, in His virgin birth, in His sinless life, in the physical miracles He performed, in His atoning death on the cross, in His bodily resurrection, in His ascension to the right hand of the Father, and in 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 man. We believe that sanctification by the blood of Christ makes possible personal holiness. We affirm the present ministry of the Holy Spirit by whose indwelling we are able to live godly lives and have power for service. We believe in the ultimate unity of believers, as prayed for by our Lord Jesus Christ in John 17. We believe in the sanctity of human life; we are also committed to the sanctity of the marriage bond and the importance of strong, loving Christian families. We are Arminian in theology, Wesleyan Holiness in practice, and Classical Pentecostal in experience.

Furthermore, the church makes prominent other biblical doctrines that have clear New Testament support but may not always be espoused by modern Christianity. These "Important Bible Truths" constitute some of the doctrinal beliefs and practices that enable the Church of God of Prophecy to be named among those organizations that preach the fundamental principles of the gospel of Jesus Christ. These truths are an indication of our continuing commitment to walk in the light of God's Holy Word to the best of our knowledge and ability.
The church embraces all biblical doctrines as taught in the New Testament and has listed some that may be helpful to believers seeking to mature in Christ Jesus:

A. 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 also a turning from and forsaking of 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 (Mark 1:15; Luke 13:3; Acts 3:19; Hebrews 9:28). Repentance results in justification, regeneration, or what is called the “born-again” experience as explained below.

B. Justification

“Therefore being justified by faith, 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.”

C. 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 page). 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, fellowshipping and worshiping 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).
D. 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).

E. 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 Christlikeness 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 marvellous light” (1 Peter 2:9, 10).

F. 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.

G. 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 twelve 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.

H. 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.

I. 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 unctio of the Spirit in a given setting (Romans 12:4-8; 1 Corinthians 12:4-11; 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.

J. 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 everywhere, 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 believes 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).
K. 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 (Matthew 10:8; Mark 3:1-5; 9-12; 14, 15; 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 individuals 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.

L. 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).

M. 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 He 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.

N. 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) by the gospel hearers (Luke 10:7; 1 Corinthians 9:6-14). 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 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.
O. 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, forsomuch 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 individuals approached. “And herein do I exercise myself, to have always a conscience void of offence toward God and toward men” (Acts 24:16).

P. Premillennial 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 midair 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).

Q. 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 (Daniel 12:2; Acts 17:30, 31; Acts 24:15; 2 Corinthians 5:10). 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, 11). 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).
R. 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).

S. 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).

T. Substance Abuse

1. 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. Even slight indulgence is unwise (and could lead to sin) and not in keeping with scriptural standards of holiness. 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).
2. 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).

U. 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.

V. 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).
W. 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 10:2; 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.”

X. Membership to 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).

Y. Wholesome Speech of the Believers

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).
Z. Marriage, Divorce, Remarriage


1. 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.

2. 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 on the following page, marriage partners would not be classed as adulterers even though remarried:

a. 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.

b. If a divorce occurred because of a spouse’s habitual adulterous behavior and efforts to bring reconciliation are no longer possible.

c. 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.55

55See “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 interchurch use by the Church of God of Prophecy, International Offices.
Our Mission:

We will SERVE God by serving people.

“If you keep my commandments you will remain in my love, just as I have kept my Father’s commandments and remain in his love. I have obeyed my Father’s commandments, and I remain in his love. So remain in my love. If you obey my commandments, you will remain in my love, just as I have remained in my Father’s love and remain in his love. I have told you this so that my love may be in you and that you may be complete, just as I am complete in the Father. The Father has loved me and has given me authority and glory that none other than he has given me, so that anyone who believes in me may have eternal life. This is eternal life: to know you, the only true God, and Jesus Christ whom you have sent.” (John 15:10-11, 13-17, 19-26).  

I. Serving at Peerless Road Church

Equipped to Serve: The Holy Spirit Baptism

We are living in the age of the Holy Spirit. God has designed that everything in the church be done by the ministry of the Holy Spirit. The outpouring of the Holy Spirit in the last days was foretold by the Old Testament prophets (Isaiah 28:11, 12; Joel 2:28,29; Ezekiel 11:19,20; 36:26, 27).

A. What are the Bible proofs of the personality of the Holy Spirit? (Ephesians 5).

1. The Holy Spirit is a personality, not a mere influence or power. The Holy Spirit is spoken of as “He” (John 16:13, 14).

2. Attributes of personality ascribed to Him:

   • Knowledge—1 Corinthians 2:9-11
   • Will—1 Corinthians 12:11
   • Mind—Romans 8:27
   • Love—Romans 15:30
   • Intelligence—Nehemiah 9:20
   • Grief—Ephesians 4:30
B. What are some Bible symbols for the Holy Spirit?

Symbols are used to describe various operations of the Spirit:

- Fire—Isaiah 4:4; Acts 2:4
- Wind—John 3:8; Acts 2:2, 3
- Water—John 7:38, 39; 1 Corinthians 10:4
- Oil—Matthew 25:3; Psalm 89:20; 1 John 2:27
- Dove—Matthew 3:16

C. Is the “Baptism with the Holy Spirit” a scriptural term?

1. Yes. It was used by John the Baptist (John 1:33), by Jesus (Acts 1:5), and by Peter (Acts 11:16).
2. It is also spoken of as being “filled with the Spirit” (Acts 2:1-4).

D. What is the initial evidence of receiving the baptism with the Spirit?

The evidence in the Book of Acts of receiving the Holy Spirit baptism was speaking with other tongues.

- The Samaritan converts—Acts 8:5-24. What did Simon see?
- The Ephesians—Acts 19:1-7; Ephesians 1:13. They spoke with tongues and prophesied.

E. How do we receive the baptism with the Holy Spirit?

1. We must simply receive the gifts of God. Romans 10:17; “This only would I learn of you, Received ye the Spirit by the works of the law, of by the hearing of faith?” (Galatians 3:2, see also v. 14).
2. A believer must come to the absolute conclusion that the baptism in the Holy Spirit is:
   - Biblical (Acts 1:5; 1:8; 8:17). “And they were filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance” (Acts 2:4).
   - Necessary (Ephesians 5:17, 18).
   - Applicable for today (Mark 16:17; Acts 2:38).
   - Is an experience after salvation and sanctification (Acts 8:12; 14-17; Acts 19:16).
   - Beneficial (Romans 8:26, 27; 1 Corinthians 14:2, 18, 22). “But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.”
3. We receive the Holy Spirit by . . .

- Hunger—A great desire to be filled—Matthew 5:6; James 4:8.
- Expecting to receive—As hands are laid upon you, allow the Spirit to enter fully into your being—Acts 19:6.

Yield to any deep “welling up” within your spirit and allow that inner surge to break through in expressions of worship, praise and adoration in a language unknown to you, but meaningful to God.

II. Spiritual Gifts Inventory Tool

The ministry goal of the Peerless Road Church is that every member would be a minister! Becoming a member of Peerless Road Church is more than a ceremony. As members of the body of Christ, we commit ourselves to be the hands and feet of Christ in service to a hurting world.

Please complete the Spiritual Gifts Inventory Tool below. Through this tool, we hope that you will find what God has equipped you to do in service for Him; and we hope that you will engage in ministry both to our local church and in building God’s kingdom.

A. Instructions:

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

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

1. People seem to be willing to follow my leadership without much resistance.
2. I like to proclaim God’s Word to fellow Christians.
3. It is a joy for me to proclaim God’s plan of salvation to unchurched people.
4. It is enjoyable to have the responsibility of leading other people in their spiritual life.
5. I’m excited by helping people to discover important truths in the scriptures.
6. I have special joy singing praises to God either alone or with other people.
7. It is enjoyable to motivate people to a higher spiritual commitment.
8. People with spiritual problems seem to come to me for advice and counsel.
9. I received excellent grades in school.
10. There is great joy in doing little jobs around the church.
11. I look for opportunities to assist people in their work.
12. There is great joy in leading people to accomplish group goals.
13. I like to organize people for more effective ministry.
14. There is great satisfaction in giving large amounts of money for the Lord’s work.
15. I feel great compassion for the problems of others.
16. It seems easy to perceive whether a person is honest or dishonest.
17. I am ready to try the impossible because I have a great trust in God.
18. There is great joy in having people in my home.
19. I find that the repair and maintenance of things in my environment come easily to me.
20. I seem to recognize prayer needs before others.
21. I enjoy the opportunity to pray with and for a person who is physically ill that they may be made well.
22. I adapt easily in a culture different from mine.
23. I feel a sense of authority in my relationship to the group.
24. I like to proclaim the Word of God to comfort others.
25. I seem able to determine when the Spirit has prepared a person to receive Jesus Christ.
26. It is exciting to provide spiritual leadership for a congregation.
27. Teaching a Bible class is one of the most enjoyable things I do (or could do) in the church.
28. God has given me the ability to play a musical instrument, and I enjoy it.
(29) It is a joy to give encouragement to people who are discouraged.  
(30) I enjoy providing solutions to difficult problems in life.  
(31) It seems easy to learn difficult truths.  
(32) I enjoy doing routine tasks for the glory of God.  
(33) I enjoy helping with the emergency tasks around the church.  
(34) People seem to enjoy following me in doing an important task.  
(35) There is joy in making important decisions.  
(36) I find real joy in giving a generous portion of my money to the Lord.  
(37) Visiting people in retirement homes gives me a great satisfaction.  
(38) I seem to know very quickly whether something is right or wrong.  
(39) When things seem impossible, I’m ready to move forward.  
(40) I do not feel uncomfortable when people drop in unexpectedly.  
(41) I have enjoyed creating various kinds of arts and/or crafts.  
(42) Prayer is one of my favorite spiritual exercises.  
(43) I have prayed for an emotionally ill person and seen the person get better.  
(44) It is easy for me to move into a new community and make friends.  
(45) I have little fear in leading people where God wants them to go.  
(46) I enjoy relating and sharing God’s Word to the issues of the day.  
(47) I feel a burden to share the gospel with people.  
(48) I like to assist people with their spiritual problems.  
(49) It seems that people learn when I teach them.  
(50) I have enjoyed being involved with church, school and/or local musical productions.  
(51) I like to encourage inactive church members to become involved Christians again.  
(52) It seems that people generally follow my advice.  
(53) I am able to understand difficult portions of God’s Word.  
(54) I receive great satisfaction in doing small or trivial tasks in church.  
(55) I desire to do the tasks which will free others for important ministry.  
(56) It is more effective to delegate a task to someone else rather than to do it myself.  
(57) I enjoy the responsibility for the achievement of group goals.  
(58) I appreciate the opportunity to financially support a critical situation.  
(59) I sense joy in comforting people in difficult situations.  
(60) The difference between truth and error is easily perceived by me.  
(61) I am often ready to believe God will lead us through a situation when others feel it is impossible.  
(62) People seem to feel very comfortable in my home.  
(63) I like to create things with my hands.  
(64) God consistently answers my prayers in tangible ways.
(65) I have visited a person who was sick, prayed that God would make them physically whole, and the person got better.

(66) I am able to relate well to Christians of different locations or cultures.

(67) I appreciate the opportunity to proclaim God’s Word to others.

(68) It is important for me to speak God’s Word of warning and judgment in the world today.

(69) It is a joy to share what Jesus means to me with an unchurched neighbor.

(70) People like to bring their troubles and concerns to me because they feel I care.

(71) One of the joys of my ministry is training people to be more effective Christians.

(72) I feel secure in the fact that my musical ability will be of benefit to other people with whom I come in contact.

(73) People who are feeling perplexed often come to me for encouragement and comfort.

(74) I feel that I have a special insight in selecting the best alternative in a difficult situation.

(75) I have a clear understanding of biblical doctrines (teachings).

(76) I find more satisfaction in doing a job than finding someone else to do it.

(77) I appreciate a ministry of helping other people to bear their burdens.

(78) It is a thrill to inspire others to greater involvement in church work.

(79) The development of effective plans for church ministry gives me great satisfaction.

(80) It is a joy to see how much money I can give to the Lord.

(81) I enjoy ministering to a person who is sick in the hospital.

(82) I can judge well between the truthfulness and error of a given theological statement.

(83) People seem to view me as one who believes everything is possible.

(84) When missionaries come to our church I (would) like to have them come to my home.

(85) I see that the results of my working with various objects in God’s creation help to improve and beautify that which other people have not seen nor developed.

(86) I faithfully pray for others recognizing that their effectiveness and total well-being depends on God’s answer to prayers.

(87) I like to participate in ministry to the physically or emotionally ill and pray for their recovery.

(88) The thought of beginning a new church in a new community is exciting to me.

(89) I enjoy training workers in the congregation.

(90) In a Bible class, it seems essential to share God’s Word even if it irritates others.
(91) I feel a deep concern for the unreached people in my community. 91.
(92) I enjoy a close relationship with people in a one-to-one situation. 92.
(93) It is easy to organize materials for teaching a Bible class. 93.
(94) Leading others in singing songs of praise to God or for pure enjoyment is personally satisfying. 94.
(95) I would rather call on a delinquent family in my church than an unchurched family. 95.
(96) I have a strong sense of confidence in my solutions to problems. 96.
(97) It is an exciting challenge to read and study a difficult book of the Bible. 97.
(98) I like to do things without attracting much attention. 98.
(99) If a family is facing a serious crisis, I enjoy the opportunity to help them. 99.
(100) There is great satisfaction in having others follow me in performing a task. 100.
(101) I would rather make decisions for the group than persuade them to reach the same decision. 101.
(102) I can give sacrificially because I know that God will meet my needs. 102.
(103) It is a special satisfaction to visit people who are confined to their homes. 103.
(104) I often seek the motives of a person and look beneath the words. 104.
(105) When people are discouraged, I enjoy giving them a positive vision. 105.
(106) People seem to enjoy coming to my house. 106.
(107) There is pleasure in drawing, designing, and/or painting various objects. 107.
(108) I find myself praying when I possibly should be doing other things. 108.
(109) I feel strongly that my prayers for a sick person affect wholeness for that person. 109.
(110) More than most, I have a strong desire to see all people of other communities and countries won to the Lord. 110.

The Discovery Tool Profile Sheet
Transfer your scores for each question into the table on the following page, then compute the sum of each row.
**PLEASE NOTE!!!!** The numbers on this sheet go VERTICALLY, in sequential order.  
To score questions 1, 23, 45, 67 and 89, add them together horizontally, giving you a grand total for the gift of Apostle. Continue this scoring through missionary gift at the bottom of the table. This provides your score for each gift.

<table>
<thead>
<tr>
<th></th>
<th>Apostle</th>
<th>1</th>
<th>23</th>
<th>45</th>
<th>67</th>
<th>89</th>
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<td>46</td>
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<td>90</td>
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<tr>
<td></td>
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<td>69</td>
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<td></td>
<td>Teacher</td>
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<td>49</td>
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<td>50</td>
<td>72</td>
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<td>7</td>
<td>29</td>
<td>51</td>
<td>73</td>
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<td>52</td>
<td>74</td>
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<tr>
<td></td>
<td>Knowledge</td>
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<td>31</td>
<td>53</td>
<td>75</td>
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</tr>
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<td>10</td>
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<td>54</td>
<td>76</td>
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<td>Helps</td>
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<td>33</td>
<td>55</td>
<td>77</td>
<td>99</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Leadership</td>
<td>12</td>
<td>34</td>
<td>56</td>
<td>78</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Administration</td>
<td>13</td>
<td>35</td>
<td>57</td>
<td>79</td>
<td>101</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Giving</td>
<td>14</td>
<td>36</td>
<td>58</td>
<td>80</td>
<td>102</td>
<td></td>
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<tr>
<td></td>
<td>Mercy</td>
<td>15</td>
<td>37</td>
<td>59</td>
<td>81</td>
<td>103</td>
<td></td>
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<td></td>
<td>Discernment</td>
<td>16</td>
<td>38</td>
<td>60</td>
<td>82</td>
<td>104</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Faith</td>
<td>17</td>
<td>39</td>
<td>61</td>
<td>83</td>
<td>105</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hospitality</td>
<td>18</td>
<td>40</td>
<td>62</td>
<td>84</td>
<td>106</td>
<td></td>
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<tr>
<td></td>
<td>Craftsmanship</td>
<td>19</td>
<td>41</td>
<td>63</td>
<td>85</td>
<td>107</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Intercession</td>
<td>20</td>
<td>42</td>
<td>64</td>
<td>86</td>
<td>108</td>
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<tr>
<td></td>
<td>Healing</td>
<td>21</td>
<td>43</td>
<td>65</td>
<td>87</td>
<td>109</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Missionary</td>
<td>22</td>
<td>44</td>
<td>66</td>
<td>88</td>
<td>110</td>
<td></td>
</tr>
</tbody>
</table>

_____________________________
Name
III. Participating in Ministry

In order to help you find your place of ministry, we would like to have information about what makes you unique—your “S. H. A. P. E.” Please complete the Personal Profile questions on pages 44-47 and return to our office as soon as possible.

This was adapted from a book by Rick Warren to provide you with an opportunity to tell us something about you.

S Spiritual Gifts—Each believer has received spiritual gifts to be used to edify (or build up) the entire church. “It was He who gave some...to prepare God’s people for works of service, so that the body of Christ may be built up” (Ephesians 4:11, 12, NIV; see also I Corinthians 12:4-11; I Peter 4:9-11). If you have taken a spiritual gifts inventory or know what your gift may be, please tell us.

H Heart—God has given each of us a unique emotional “heartbeat” that races when we encounter activities, subjects, or circumstances that interest us. In the context of finding your place in the body, your heart may be defined as “a God-given desire to make a difference somewhere.” You may be very passionate about one subject, and another Christian may be moved by another. God has given each of us the passions that motivate us to take action. “For God has put it into their hearts to accomplish His purpose” (Revelation 17:17, NIV; see also Proverbs 4:23). The worksheet gives you the opportunity to identify your heart in two categories—people groups and subjects.

A Abilities—While abilities vary among individuals, they all originated in God. “I have filled him with the ... skill, ability, and knowledge ... to engage in all kinds of craftsmanship” (Exodus 31:3-5, NIV; see also I Corinthians 12:6). In the space provided on the worksheet, please tell us about the abilities you use in your vocation or in your hobbies.

P Personality—You may be an extrovert who is energized by interacting with people, or you may be an introvert whose energy is drained by group activities and replenished by time alone. “For you created my inmost being; you knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made” (Psalm 139:13-14, NIV). Please use the space on the worksheet to give us insight into the unique personality God has given you.

E Experiences—Who we are today is influenced to a large degree by our past experiences. Please tell us about the experiences related to your education, your employment, and any previous ministry positions. Finally, if you feel comfortable to do so, please tell us about any painful experiences that you feel may equip you to minister to others. “Praise be to...God ... who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God” (2 Corinthians 1:3-4, NIV; see also Romans 8:28; Philippians 1:12).
Personal Profile

S  Spiritual Gifts
H  Heart
A  Abilities
P  Personality
E  Experiences

S. H. A. P. E.*

*Adapted from “Discovering Your Ministry” by Rick Warren
If you have participated in a spiritual gifts inventory, please list below the spiritual gifts, which you feel have been entrusted to you.

___________________________________________________________
___________________________________________________________
___________________________________________________________

In the box below, circle the types of people to whom you would most enjoy ministering:

<table>
<thead>
<tr>
<th>Children</th>
<th>infants</th>
<th>teens</th>
<th>adults</th>
<th>senior citizens</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grieving</td>
<td>blind</td>
<td>deaf</td>
<td>newly married</td>
<td>singles</td>
</tr>
<tr>
<td>Parents with young children</td>
<td>cross-cultural groups</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unemployed</td>
<td>men</td>
<td>women</td>
<td>students</td>
<td>disabled</td>
</tr>
<tr>
<td>Other people groups: ________________________________</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

List below issues about which you feel strongly enough to become involved. (Examples: Christians in political offices, human rights, the environment, world hunger, financial stewardship, pro-life, life-altering/controlling issues or abuses, medical support groups, homelessness, teen pregnancy)

___________________________________________________________
___________________________________________________________

Below circle church issues, needs, or ministries about which you feel strongly:

<table>
<thead>
<tr>
<th>Children’s ministries</th>
<th>discipling new believers</th>
<th>fund-raising</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worship</td>
<td>decorating/beautifying premises</td>
<td>recreation</td>
</tr>
<tr>
<td>Visitor follow-up</td>
<td>community outreach</td>
<td>crisis intervention</td>
</tr>
<tr>
<td>Building/equipment maintenance</td>
<td>music</td>
<td>personal witnessing</td>
</tr>
<tr>
<td>Hospitality</td>
<td>greeter</td>
<td>public relations</td>
</tr>
<tr>
<td></td>
<td>Life Group</td>
<td>Bible study</td>
</tr>
<tr>
<td>Other: ________________________________</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Name
In the box below, circle areas in which you have some ability.

<table>
<thead>
<tr>
<th>Computers</th>
<th>filing</th>
<th>child care</th>
<th>telephoning</th>
<th>cleaning</th>
<th>organizing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Managing</td>
<td>music (vocal)</td>
<td>music (instrumental)</td>
<td>planning</td>
<td>video</td>
<td></td>
</tr>
<tr>
<td>Mechanics</td>
<td>equipment repair</td>
<td>research</td>
<td>painting/drawing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Building/equipment maintenance</td>
<td>counseling</td>
<td>writing</td>
<td>editing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cooking</td>
<td>accounting</td>
<td>landscaping</td>
<td>DECORATING</td>
<td>drama</td>
<td>construction</td>
</tr>
<tr>
<td>Graphics</td>
<td>electronics</td>
<td>public speaking</td>
<td>photography</td>
<td>teaching</td>
<td></td>
</tr>
<tr>
<td>Marketing</td>
<td>linguistics</td>
<td>clerical</td>
<td>audio</td>
<td>food preparation</td>
<td></td>
</tr>
</tbody>
</table>

Other: ______________________________________________________________________

On each line below, circle to indicate which of the descriptions you feel fits you best.

Introverted    Extroverted
Like routine    Like variety
Focus on results    Focus on relationships

Describe other personality traits below:
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________

Name______________________________
Educational Experience:
List below where you attended school and which are your favorite subjects.
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________

Work Experience:
What is your current vocation?_________________________________________________
Briefly describe other types of work which you have done.
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________

Ministry Experience:
List below your previous experience in ministry in any capacity—leader, worker, etc.
Position/Task: No. Years
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________

Painful Experiences:
Describe below the kinds of problems or difficult situations in which you could relate to and encourage a fellow Christian who may be struggling.
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________
___________________________________________________________________________

“And say to ________________________________ (your name),
See that you discharge carefully [the duties of] the ministry and fulfill the stewardship which you have received in the Lord” (Colossians 4:17, Amp.).

Name
Today’s Date: __________________________________________

Name: ________________________________________________

Mailing Address: _______________________________________

Home Phone: ___________________________ Cell Phone: ___________________________

Email: _______________________________________________

Birth Date: _______________________________ Marital Status (check a box): □ S □ M □ D □ W

Please Check the Following Spiritual Experiences That Apply to You.

☐ Saved    ☐ Sanctified    ☐ Baptized with the Holy Spirit    ☐ Baptized in Water

Are you currently a member of any other congregation? ________________________________

If yes where? ____________________________________________________________________

YES! I want to become a member of the Peerless Road Church. I have completed *Join the Journey*, and I am willing to take the covenant below in a formal service. I make a commitment to support my local church to the best of my ability in the areas outlined in *Join the Journey*.

"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?"

Signature: _______________________________________________________________________

Date: __________________________________________________________________________

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


