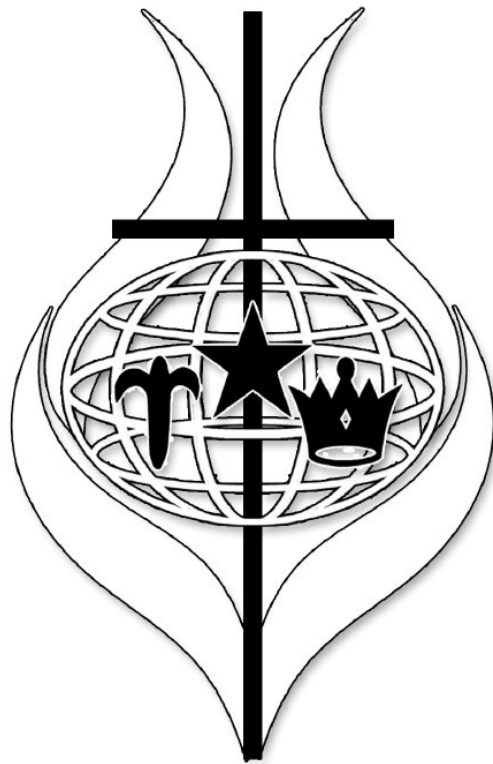


# Cliff Haven 101

Church Membership Information  
Updated June 1, 2010



# Cliff Haven Church

A Ministry of the Church of God of Prophecy

Welcome! We are honored that you are exploring becoming a member of the Cliff Haven Church. Acts 2:47 states, "...And the Lord added to the church daily such as should be saved." Personal salvation, being born again by faith in the blood of Jesus Christ, is the tie which binds us together as Christians and is the primary criteria for church membership. As you read Cliff Haven 101, we pray all of your questions regarding our wonderful church family will be answered. Thank you for taking the time to get to know us!

-Brian Sutton, Lead Pastor

**Part One: Everyone Believing**

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 \_\_\_\_\_

\_\_\_\_\_

**The Fruit of Salvation**

When you become a new creature in Christ, your life changed in significant ways. The following Scriptures describe three 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? \_\_\_\_\_

\_\_\_\_\_

2. Matthew 26:26-29; I Corinthians 11:23-26

What did Jesus instruct His disciples to do? What special form of worship are believers today instructed to participate in together? \_\_\_\_\_

\_\_\_\_\_

3. 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? \_\_\_\_\_

**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—BC AND AD**

The cross of Jesus is the dividing line in human history. Events are dated either BC (before Christ) or AD (after Christ). The personal history of His followers can also be divided into 2 chapters—

BC—Their life before they began a relationship with Jesus.

AD—Their life after Christ came in.

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

**Step 1: WHO I WAS BC (THE OLD ME)**

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

**Step 2: THE TURNING POINT**

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

**Step 3: WHO I AM AD (THE NEW ME)**

Describe how you are different since Jesus is living in you. How 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)

## Part Two: Our Identity as a Local Body

### Our Vision

Everyone BELIEVING!  
Everyone BELONGING!  
Everyone BECOMING all they can for Christ!

### A Brief History of Our Church

The Cliff Haven Church had its' beginning at Royal Avenue and Reeder Street in Florence, Alabama. The church was set in order in 1931 by O.D. Springer with a membership of eight people. Charter members were: B.H. Coker, Mattie Coker, Della Wylie, Lois Waller, Thelma Brewer, R.A. Waller, Haley Kelly and Sarah Hall.

In 1946, the church moved to 1215 East Reeder Street and began to build a church building. It was there the church held its' services until October of 1968 when the church moved to its' present location; 1601 Andrews Avenue, Sheffield, Alabama. The present church building was completed and dedicated on October 26, 1969. God blessed the church to complete its' construction in only 93 days and with minimal debt.

As the years passed and God blessed the church, additional property was acquired. In 1981, the church built a Parsonage and in 2002, the church completed the construction of the Family Life Center adjacent to the Sanctuary. With a desire to do God's will and reach out to the Shoals area, the church underwent a major upgrade and renovation to its' sanctuary in July 2008. Services were held in the Family Life Center for six weeks while the renovation was completed.

With a continuing desire to reach out to the community and commitment to the global outreach, the church chose to change its' name to reflect its' location and ministry. On November 7, 2007, the church voted to change its' name from the Sheffield Church of God of Prophecy to The Cliff Haven Church, a ministry of The Church of God of Prophecy.

Special thanks go to all the men and women in years past who paved the way for this church through their hard work, faithfulness and prayers. Many of those currently in membership are descendents of those early pioneers who built and grew this church for the glory of God.

## Our Church Pastors (Past & Present)

|           |                   |           |                    |
|-----------|-------------------|-----------|--------------------|
| 1931-1935 | B.H. Coker        | 1950-1951 | James Allen        |
| 1936-1937 | J.H. King         | 1951-1952 | Jack Johnson       |
| 1937-1938 | E.B. Carter       | 1952-1953 | James Allen        |
| 1938-1939 | Clemmie McAnnally | 1953-1954 | R.L. Axley         |
| 1939-1940 | Cecil Cunningham  | 1954-1955 | Jack Thomas        |
| 1940-1940 | J.M. Cline        | 1955-1956 | Wallace Willingham |
| 1940-1941 | Hazel Martin      | 1956-1957 | Grover Beck        |
| 1941-1943 | C.H. Sartin       | 1957-1964 | Jack Jenkins       |
| 1943-1944 | R.W. Turner       | 1964-1968 | Elmer Gilbert      |
| 1944-1944 | H.P. Burns        | 1968-1973 | Earl Sutton        |
| 1944-1945 | A.E. Parr         | 1973-1974 | J.C. Palmer        |
| 1945-1948 | Grover Beck       | 1974-1975 | W.E. Robertson     |
| 1948-1949 | Bro. Nickerson    | 1975-1981 | Earl Sutton        |
| 1949-1949 | R.L. Axley        | 1981-2007 | Jim Williams       |
| 1949-1950 | Robert Strickland | 2007-     | Brian Sutton       |

## How We Are Organized

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 Alabama, in consultation with the local church.

The Lead Pastor directly oversees the ministry of the local church. The Lead Pastor appoints ministry directors and serves the local church in all areas of ministry. The Lead Pastor of each local church in the Church of God of Prophecy must meet and maintain certain ministry standards and competencies as outlined by the International General Assembly and the local church in which they serve. The Lead Pastor reports monthly to the State offices and quarterly to the International offices. As outlined by The International General Assembly, each Pastor pays tithes directly to the state offices in which they serve.

## 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 page are the various ministry and leadership of our church.

**Cliff Haven Church Leadership Team**  
**Effective June 1, 2010**

|                  |   |
|------------------|---|
| Lead Pastor:     | Brian Sutton  |
| Pastor Emeritus: | Jim Williams  |
| Deacons:         | Earl Davis, Dan Pierce, Noah Blackstock,<br>Michael Shook, Scott Williams |
| Lay-Ministers:   | Mark Williams, Corey Stults   |

CARE Ministry

|               |   |
|---------------|---|
| Group Leaders | Noah Blackstock, Garry Lovette, Dan Pierce,<br>Bryan Roberts, Michael Shook, Danny Sutton,<br>Jim Williams, Mark Williams, Scott Williams |
|---------------|---|

Specialized Ministries

|                             |                              |
|-----------------------------|------------------------------|
| Assimilation                | Bryan Roberts                |
| Children's Pastor           | Becky Lovette                |
| Harvest Partners (Missions) | Elizabeth Pierce, Amy Stults |
| Ladies' Ministry            | Becky Lovette                |
| Men's Ministry              | Dan Pierce                   |
| Outreach                    | Gerald Wigginton             |
| Prayer Partners             | Scott Williams               |
| Senior Adult Ministry       | Tommy & Anne Holmes          |
| Education                   | Lori Roberts                 |
| Worship Pastor              | Garry Lovette                |
| Youth Pastor                | Cheryl Williams              |

Administration Ministries

|                   |  |
|-------------------|--|
| Clerk & Treasurer | Bob Collins  |
| Greeters/Ushers   | Michael Shook  |
| Family Night      | Julie Shook  |
| Finance Committee | Bob Collins, Noah Blackstock, Michael Shook,<br>Bob Gilliland, Tommy Holmes, Scott Williams,<br>Mark Williams, Bryan Roberts, Dan Pierce |
| Greeters          | Michael Shook  |
| Hospitality       | Tawana Clement   |
| Multi-media       | Chanel Williams  |
| Nursery           | Fredia Weeks   |
| Safety/Security   | Noah Blackstock  |
| Ushers            | Brian Burgess  |

### Criteria For Committee Members, Directors, Teachers and Leaders

1. Must have a personal relationship with Jesus Christ.
2. Must be one who reverences God with wisdom.
3. Must be a regular attendee of the Cliff Haven Church.
4. Must be a regular supporter of the church financially with tithes & offerings.
5. Must have a consistent prayer life and have the whole church at heart.
6. Attitude must display:
  - A willing attitude to work with the majority even when it is not your suggestion.
  - Love for God & people.
  - Desire to seek peaceful solutions.
  - Must not be critical of others.
  - One who speaks the truth using discretion, love and compassion.
7. Lifestyle must display:
  - An outward manifestation of your inward commitment to Jesus and His word.
  - A good witness in the secular world as well as the church (integrity).
  - Must not bring a reproach upon the name of Christ and the church.
8. Be a student of the word.
9. Have a burden for your ministry.
10. Uniting with the church by membership is encouraged for all leadership.

## Business Decisions

The decision making body of the church is the church conference, which is composed of all adult 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.

The Finance committee serves the congregation in business matters. The conference has assigned specific responsibilities to the committee in the following subjects;

- 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.
- Along with the supervision of the Senior Pastor and cooperation of the church Clerk & Treasurer, carry out the business dealings of the church guided by the annual budget that has been approved in conference.

## Financial Principles

“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 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:

1. FAITHFULNESS (I 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.
2. 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.)
3. ACCOUNTABILITY
  - To God.
  - To The Church of God of Prophecy, of which we are a part.
  - To the local church through the distribution of financial reports.
  - To individuals through issuance of annual receipts for income tax purposes.

## The Flow of Funds

The two basic categories of funds received by the church are:

- Tithes defined as 10% of each person's increase into the storehouse. For the support of the ministry.  
(Malachi 3:10; Matthew 23:23; Luke 11:42; I Corinthians 16:2)
- Offerings for specific purposes, in addition to the tithe (II Corinthians 9:6-9).

During the regular Sunday morning worship services, offerings are received for the general church expense budget.

Typically, offerings received during the Sunday evening worship service are designated for Church 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 January 1-December 31.

## Part Three: Our Identity as Part of an International Body

### Who We Are

The Cliff Haven Church is a local congregation of the Church of God of Prophecy, an International Body with headquarters in Cleveland, Tennessee ([www.cogop.org](http://www.cogop.org)). Evangelical and Pentecostal in nature, The Church of God of Prophecy traces its' roots to the New Testament church and, in recent history, to organization in 1903. With local churches in all fifty states and over one hundred and twenty-five nations, total church membership is near one and a half million.

### The Biblical Principles, Beliefs and Practices of The Cliff Haven Church and The Church of God of Prophecy

Reflects Important Bible Truths (now revised and expanded), based on International Assembly Changes.

From its beginnings, the Church of God of Prophecy has based its beliefs on “the whole Bible rightly divided.” We accept the Bible as God’s Holy Word, inspired, inerrant, and infallible. We believe the Bible to be God’s written revelation of Himself to mankind and our guide in all matters of faith; therefore, we look to the Bible as our highest authority for doctrine, practice, organization, and discipline.

The Church of God of Prophecy is firm in its commitment to orthodox Christian belief. We affirm that there is one God eternally existing in three persons: Father, Son, and Holy Spirit. We believe in the deity of Christ, His virgin birth, His sinless life, the physical miracles He performed, His atoning death upon the Cross, His bodily resurrection, His ascension to the right hand of the Father, and His personal return in power and glory at His second coming. We profess that regeneration by the Holy Spirit is essential for the salvation of sinful mankind. We believe the sinner is brought to an awareness of the need for salvation through the convicting work of the Holy Spirit. We believe that in sanctification by the blood of Christ, one is made holy. We affirm the present, active ministry of the Holy Spirit who guides the Church and by whose indwelling and empowerment we are able to live godly lives and render effective service to God and others. We believe in the oneness and ultimate unity of believers for which our Lord prayed, and that this should be visibly displayed “that the world may know, see, and believe” God’s glory, the coming of His Son, and the great love He has for His people (John 17:20–23). We are committed to the sanctity of the marriage bond and the importance of strong, loving Christian families.

The Church embraces all biblical doctrines as taught in the New Testament and have listed some that may be helpful to believers seeking to mature in Christ Jesus:

#### **REPENTANCE**

The presence and work of the Holy Spirit in the world and upon the human heart through the gospel of Jesus Christ (John 16:8–11) brings CONVICTION, an awareness and acknowledgement of sin against God and the need to confess that guilt with Godly sorrow (2 Corinthians 7:10). In short, repentance means not only being sorry for sin, but a turning from and forsaking the old life (sin habits) for a new walk by faith in God through the Holy Spirit and in company with the people of God (Acts 2:42). The result of repentance is salvation, a work that is both instantaneous (new birth—John 3:3–8) and life-inclusive, beginning with the giving of new life by the Holy Spirit to the believer and climaxing with a glorified body (Hebrews 9:28; Mark 1:15; Luke 13:3; Acts 3:19). Repentance results in Justification, Regeneration, or what is called the “Born Again” experience as explained below.

## **JUSTIFICATION**

“Therefore being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Romans 5:1, 2). Justification is both a state and an act: On the part of the repentant one, it is the state of being without offense toward God. On God’s part, it is His act in forgiving the actual sins for which one has repented and declaring the individual accepted in a new relationship. The individual is said to be justified by faith in Jesus Christ; that is, one’s sins are covered (atoned for), and God no longer holds that person accountable for those sins. New spiritual life has begun (2 Corinthians 5:17), a beginning sometimes referred to as “Regeneration.”

## **REGENERATION (BORN AGAIN)**

Regeneration describes the work of God in providing new spiritual life in the believer. Human beings without Christ are “dead in trespasses and sins” (Ephesians 2:1) and must be made alive or regenerated through the Holy Spirit (Titus 3:5). This giving of new spiritual life through Jesus Christ enables right relationships with God, the ability to worship Him in spirit and in truth (John 4:24), and is simultaneous with Justification (previous 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, fellowshiping and worshipping with God’s people, and intentionally obeying God’s Word as the believer learns how to “possess his vessel (whole body) in sanctification and honour” (1 Thessalonians 4:4).

## **SANCTIFICATION**

Sanctification, like salvation, ultimately spans the entire life of the believer. Initially, it is a work of grace subsequent to being justified, regenerated, or born again. It is an instantaneous work, which both sets one apart for God (1 Corinthians 1:2) and crucifies and cleanses the old nature, enabling the believer to be free from the dominant rule of sin: “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For, he that is dead is freed from sin” (Romans 6:6, 7). “And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Corinthians 6:11). This dethroning of the old nature, this cleansing, this setting apart, places upon the believer the scriptural demand to “mortify the deeds of the body” through the Spirit (Romans 8:12, 13) and to “Mortify therefore your members which are upon the earth; fornication [sexual immorality], uncleanness, inordinate [abnormal] affection, evil concupiscence [desire for earthly things], and covetousness, which is idolatry” (Colossians 3:5). Second Peter 3:17, 18 further encourages growth in God’s grace and in the knowledge of Jesus Christ: “Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.” There is then in sanctification, a responsibility on the part of the believer to “put off” some habits and practices, and to “put on” others, which means there must be intentionality to holiness (Ephesians 4:22–32). Sanctification empowers us against sin’s control; the believer responds with a renewed mind to be transformed into the image of Christ (Romans 12:1, 2) and to be holy in life and conduct (2 Corinthians 7:1).

## **HOLINESS**

Holiness is a command of our Lord: “Be ye holy; for I am holy” (1 Peter 1:14–16), the state of being free from sin (sin’s dominance) made possible by God’s sanctifying and cleansing work (Romans 6:11–14; 1 Corinthians 6:11), and further sustained by active, whole-hearted pursuit of a life of Christ-likeness on the part of the maturing believer. “For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world” (Titus 2:11, 12). “Follow peace with all men, and holiness, without which no man shall see the Lord” (Hebrews 12:14). “For God hath not called us unto uncleanness, but unto holiness” (1 Thessalonians 4:7). “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Corinthians 7:1). Holiness must also be the Church’s collective goal as the body of Christ to demonstrate the praises (virtues) of Him “who hath called [us] out of darkness into his marvellous light” (1 Peter 2:9, 10).

## **BAPTISM WITH THE HOLY SPIRIT**

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy [Spirit]. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts 2:38, 39). The baptism with the Holy Spirit as it occurred at Pentecost and in subsequent places in the Book of Acts (8:14–17; 10:44–46; 19:2–7) is a definite experience that is subsequent to the salvation and sanctification experiences or may accompany them in a somewhat simultaneous way. Jesus said to His disciples, “. . . for he dwelleth with you, and shall be in you” (John 14:17). This indwelling is a definite, instantaneous experience described in the Scriptures by the word “baptism” and is accompanied by the evidence of speaking in other tongues as the Spirit gives utterance. The baptism is also the Holy Spirit’s endowment of the believer for service in the kingdom, as the Church was empowered at Pentecost to go forth with the message of the gospel: “But ye shall receive power, after that the Holy [Spirit] is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8). This experience should not be confused with water baptism, regeneration, or sanctification.

The Holy Spirit “is come” [has been sent by Christ—Acts 2:33] to “reprove the world of sin, of righteousness, and of judgment,” to serve as the church’s guide and director, and to reveal the things of Christ (John 16:7–15). As such, it is important for believers to seek both the baptism (Acts 2:38, 39) and His fullness (Ephesians 5:18) in order that they may become familiar with His leadership and guidance and cooperatively participate in His work, both for personal Christian maturity and for service in Christ’s mission to the world.

## **SPEAKING IN OTHER TONGUES**

Speaking in (with) other tongues—languages (magnifying God through uttering His wonderful works in languages normally unknown to the speaker—Acts 2:4–8; 11; 10:44–46) is common in the Book of Acts to describe the coming of the Holy Spirit upon believers as clearly stated in the foregoing scriptural texts. Acts 19:6 also shows the same result (speaking in tongues and prophesying) when the apostle Paul laid hands on 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.

## **FRUIT OF THE SPIRIT**

As mentioned above, daily walking and living in the Spirit will cause the fruit of the Spirit to be regularly manifested in the life of the believer: “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law” (Galatians 5:22, 23). Such fruit cannot be produced by the flesh or by human nature. Indeed, the opposing nature and starkly contrary deeds of the flesh are partly enumerated in the same text with the concluding remark, “. . . they which do such things will not inherit the kingdom of God” (v. 21). “This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh” (v. 16). “For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (For the fruit of the Spirit is in all goodness and righteousness and truth)” (Ephesians 5:8, 9). The Spirit’s work is crucial to the life of the believer and to the church.

## **FULL RESTORATION OF THE GIFTS TO THE CHURCH**

In accordance with the Spirit’s work, various spiritual gifts are given to and in the church and are manifested through individuals sometimes in an apparently resident manner (repeatedly) and, at other times, spontaneously, as by direct unction of the Spirit in a given setting (1 Corinthians 12:4 –11; Romans 12:4–8; Ephesians 4:7–16). Although there are historical periods during which spiritual gifts were not as prevalent as other times, there is no scriptural warrant to support the idea that these gifts ceased. Based on the foregoing scriptural texts and others, the Church of God of Prophecy teaches that spiritual gifts exist in the body of Christ and are owned, distributed, controlled, and operated by the Spirit as it pleases Him. The Church does not advocate personal claims to the gifts, but encourages individuals to humbly know and fulfill their callings to Christian service in response to the Spirit’s leading and with the abilities He gives. As the church is restored to New Testament power, the gifts of the Spirit are expected to serve to edify the body of Christ in these last days just as those same gifts did in earlier times.

## **SIGNS FOLLOWING BELIEVERS**

Because of spiritual gifts and the sovereign work of the Holy Spirit, miraculous signs and wonders may accompany the works and ministries of true believers. Mark 16:17 –20 records, “And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. . . . And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.” While Jesus identified for His apostles what may follow in the lives of those who believe, the import of this text, when balanced against other salvation scriptures such as Romans 10:8 –13, does not allow for these to occur (whether simultaneously or one by one) in every instance of salvation. However, the Church sees no Scriptural warrant for the ceasing of these signs, but believe they have occurred and are still occurring today. “For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, with signs and wonders, and with divers miracles, and gifts of the Holy [Spirit], according to his own will” (Hebrews 2:2–4)?

## DIVINE HEALING

God's sovereign grace and mercy, through the atonement of Jesus Christ for all our sins and ultimately for all the consequences of sin, provides for the healing/salvation of our souls as well as our bodies in His work on Calvary. In the tradition of Jesus and His apostles as recorded in the Gospels and Acts (Mark 3:1–5; 9–12; 14, 15; Matthew 10:8; Acts 5:12), the Church believes that divine healing is accomplished by the power of God without the aid of medicine or surgical skills (Matthew 8:14–17). While it is clear that God does not always heal instantaneously in response to all prayers for healing (whether of the individual or of someone else praying on behalf of an individual—see 2 Timothy 4:20), it is also a clear biblical duty of the elders and ministers of the Church to pray for the sick and to visit the sick (James 5:13–18 with Matthew 25:34–40). “Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases” (Psalm 103:2, 3). This text specifically addresses the soul, but the whole person (spirit/soul and body) can be divinely healed by the power of God. The healing of persons in response to faith and prayer (Acts 3:11–16) and by God's special mercy (to spare certain of His servants more sorrow, cf. Philippians 2:25–27) is definitely confirmed in Scripture. We have a duty to continue to pray fervently for the sick, humbly leaving it in God's hands to work His sovereign will.

## WATER BAPTISM

Water baptism is the act of being immersed in water according to the commandment and instructions of Christ (Matthew 28:19). This ordinance has no power to wash away sins, but is the answer of a good conscience toward God (1 Peter 3:21) and represents for the believer an identity with the death, burial, and resurrection of our Lord (Romans 6:3–5). Mark 16:16 further reinforces the necessity of this step of obedience: “He that believeth and is baptized shall be saved but he that believeth not shall be damned.” On the day of Pentecost, the apostle Peter told those under conviction what they should do: “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38). Obviously, the apostles literally followed the Lord's instructions, and we can do no less. Baptism, then, is outward evidence of our submission to Christ in salvation and our public declaration that we are His followers. It identifies us with His people in His kingdom. “Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls” (2:41; see also 10:47, 48 and 16:30–33).

## THE LORD'S SUPPER

The Lord's Supper is a sacred ordinance that our Lord Himself instituted on the night He was betrayed as He ate the Passover with His disciples (Luke 22:14–22). He instructed that this be done in remembrance of Him. It is representative of our communion and fellowship with Him. The apostle Paul reiterated the Lord's instructions to the Corinthians (1 Corinthians 11:23–25), adding some helpful details: “For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, [in an unworthy manner], shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, so that we are not condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another” (verses 26–33). It is therefore the Church's position that this be observed with all gravity and in 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” (verses 12–15; 17). The Church encourages that Feet Washing be observed in the same service as the Lord's Supper whenever possible and in a decent and orderly manner.

## **TITHING AND GIVING**

Tithing means to bring one-tenth of our increase into the treasury of the Church (Proverbs 3:9, 10). The first biblical record of tithing to God's work began with Abraham who paid tithes to Melchisedec (priest of the Most High God) of the spoils from his battle with the kings (Genesis 14:18–20), continued under the law, and received the approval of our Lord (Matthew 10:5–10; 23:23). Other New Testament writers reference God's provisions that they who preach the gospel should live (be supported) of the gospel hearers (1 Corinthians 9:6–14; Luke 10:7). See also Hebrews 7:4–10, which gives tithing a certain generational transcendence. The Church considers that the Scriptural obligation to tithe is not fulfilled by just giving directly to the poor or to individuals or good causes. While the Church espouses and participates in all such support, her understanding of the biblical practice of tithing is that tithes are paid—brought into the treasury of the Church for the Lord's work, especially for the benefit of those who minister in the Word (Hebrews 7:8). God's blessings and favor will follow in all the productive areas of life (Malachi 3:7–12).

Giving of offerings differs from tithing and is done in addition to tithing. Both are part of God's plan to finance His work on earth (1 Corinthians 16:1–4; Philippians 4:10–19). A spirit of generosity has always permeated the Church from very early times (Acts 4:32–35), and the apostle Paul quoted our Lord to the Ephesian elders in his farewell address advising them “. . . to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive'" (20:35). Once received into the Church's treasury, tithes and offerings are regulated through appropriate Church decisions and are administered by authorized Church policies and personnel.

## **RESTITUTION WHERE POSSIBLE**

Restitution is the act of restoring something wrongfully taken or the satisfying of one who has been wronged. Making things right as far as is humanly possible is a natural result of salvation by God's grace as seen in the way Zacchaeus responded to our Lord's saving visit to his house: "And Zacchaeus stood, and said unto the Lord; 'Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold.' And Jesus said unto him, 'This day is salvation come to this house, forso much as he also is a son of Abraham'" (Luke 19:8, 9). Where it is impossible to make contact with the person or institution involved, the believer should still exhibit a desire to return what was taken, to restore a relationship, or to seek forgiveness. When necessary, those who make restitution should bear patiently any consequences that may result such as legal sanctions, financial costs, or even rejection by the persons approached. "And herein do I exercise myself, to have always a conscience void of offence toward God and toward men" (Acts 24:16).

## **PRE-MELINNIAL SECOND COMING OF JESUS**

Our Lord Jesus Christ is coming back to earth again (Acts 1:11), and the Church understands this coming in two phases: First, in mid-air to resurrect the dead saints and to catch away the living saints to meet Him so that all who are in Christ can attend the marriage supper of the Lamb: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16, 17; see also 1 Corinthians 15:51, 52). "And he saith unto me, 'Write, Blessed are they which are called unto the marriage supper of the Lamb.' And he saith unto me, 'These are the true sayings of God'" (Revelation 19:9). Second, Jesus will return with the saints to reign on earth for a thousand years: ". . . And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection" (20:4, 5; see also Zechariah 14:4–9; Revelation 5:10; 20:6).

## **RESURRECTION**

God's plan for the world includes a time of accountability of all people (living and dead) before His judgment seat. For this reason, all the dead, both righteous and wicked, will be resurrected. As part of the assurance of this judgment, God raised Jesus from the dead and appointed Him judge (Acts 24:15; Daniel 12:2; 2 Corinthians 5:10; Acts 17:30, 31). However, the resurrection of the wicked dead and their time of judgment will (Romans 2:4–9). The unconverted and the wicked are doomed to eternal punishment from which there is no escape—no liberation, no annihilation: ““And these shall go away into everlasting punishment: but the righteous into life eternal”” (Matthew 25:46). “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Revelation 21:8). “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power” (2 Thessalonians 1:7–9).

## **ABSTINENCE FROM ALL LIQUOR OR STRONG DRINKS**

“Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise” (Proverbs 20:1). “But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment” (Isaiah 28:7). “Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags” (Proverbs 23:20, 21). Because of these and other biblical texts, the Church of God of Prophecy teaches abstinence from the use of intoxicating beverages. 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).

## **CONCERNING TOBACCO, OPIUM, MORPHINE, ETC.**

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Corinthians 7:1). “What? know ye not that your body is the temple of the Holy [Spirit] which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's” (1 Corinthians 6:19, 20). The use of tobacco in any form is forbidden as well as the habitual use of narcotics or other habit-forming drugs. Addictions and enslavements to drugs or other substances are incompatible with the surrender of our bodies to the Lord as holy vessels of honor for His use (Romans 12:1, 2; 1 Thessalonians 4:4). “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31).

## **CONCERNING FOOD OR DRINKS**

The New Testament makes no rigid rule concerning what foods a Christian shall eat or drink with the exception of strong drink and addictive and enslaving substances. “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days; Which are a shadow of things to come; but the body is of Christ” (Colossians 2:16, 17). Thus we have no right to judge what our brother or sister eats or drinks. The legal restrictions of the Mosaic Law concerning these were not extended into the Grace Dispensation: “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy [Spirit]” (Romans 14:17). See also 1 Corinthians 8:8 and 1 Timothy 4:1–5.

## **ON THE SABBATH**

The Book of Genesis tells us that on the seventh day God ended His work and blessed that day and sanctified it (Genesis 2:2, 3). This was no doubt His preparatory plan to set Israel apart as a special people, for to them, He gave the Law, which included the observance of the Sabbath. Jesus' corrective to the Pharisees' strict observance of the Sabbath (Mark 2:27, 28) placed people above enslavement to the day and asserted His Lordship over the day. As such, the Church of God of Prophecy teaches that observance of that day per se was not carried over into the Grace Dispensation. Sunday is not the Sabbath but merely a day set aside to give special attention to the worship of God. In the Early Church, they referred to Sunday as "the first day of the week" and later as "the Lord's Day" or "Resurrection Day." Therefore, worship on Sunday is also very appropriate. Christians are required to keep every day holy rather than just one particular day. The Jewish Sabbath was also a type of Jesus Christ who is presented in Scripture as our rest (Hebrews 4:1–11). "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; Which are a shadow of things to come; but the body is of Christ" (Colossians 2:16, 17). See also Romans 14:5, 6.

## **ADORNMENT**

Scripture does not prohibit the use of a cultural wedding symbol due to marital, social, and cultural conditions; nor does it establish its necessity. In certain instances, the marriage symbol or emblem may strengthen the marriage arrangement and order, and thus its use is not for ornamentation. Therefore, the cultural wedding symbol or emblem, though not necessitated, may be worn due to marital, social, and cultural situations in order to preserve the headship principle and the integrity of marriage (Genesis 3:16; 1 Corinthians 11:8; Ephesians 5:22, 23). Scripture neither prohibits (absolutely) nor necessitates the use of ornamental adornment. It does give strong precautionary principles for its use such as modesty, shamefacedness, and sobriety and calls attention to the ornament of the inner man, that of "a meek and quiet spirit" (1 Timothy 2:9, 10; 1 Peter 3:3, 4). Ornamentation must not be used in any way that lends itself to idolatrous, occult, or lustful practices (Isaiah 3:18–22; Acts 8:9; 19:19; 1 Corinthians 5:10; 6:9; Galatians 5:19–21; Revelation 2:20–23). It is also important to remember that adornment includes more than jewelry alone. To apply the prudent principles of Scripture (both for those who wear and those who do not), an overriding principle is found in Romans 14:13: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's [sister's] way."

## **MEMBERSHIP 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).

## **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).

## **MARRIAGE, DIVORCE, REMARRIAGE**

Genesis 1:26, 27; 2:18–25; Deuteronomy 6:7; Matthew 5:32; 14:3, 4; 19:3–12; Mark 10:12; Luke 16:18; Romans 7:2, 3; 1 Corinthians 5:1–5; 6:9–18; 7:2, 11; Colossians 3:18–21.

### **Marriage and Family**

The Church of God of Prophecy affirms the biblical teaching that marriage is sacred and should not be entered into lightly without proper preparation. Marriage was originally instituted by God as a properly recognized covenant relationship between one man and one woman for life. The Church affirms the biblical family as a father and mother in wedlock who may procreate children. The Church further asserts that the home, including the extended family, is to be guided by love, discipline, and other nurturing aspects as taught in God's Word. Because the Church is committed to the sanctity of marriage and human life, we diligently stand against abortion, incest, abuse, euthanasia, adultery, divorce, homosexuality, and lesbianism, which we believe are contrary to God's original design as expressed in His Word. All biblically unlawful unions such as same sex, incestuous, or polygamous marriages are renounced by the Church even if they are recognized as legal by civil governments.

### **Divorce and Remarriage**

Concerning "divorce" in the above context, the Church means the breaking of a legitimate, lawful, biblical marriage and holds firmly to the principle that such divorces are not God's will, especially between Christians. Forgiveness, reconciliation, and healing should be sought as a first priority in order to preserve marriages and prevent divorce. The Church also recognizes that despite biblical teaching and honest human effort, divorces do occur sometimes against the will of one or the other party. Therefore, the Church recognizes (in a pastoral sense) those causes, in addition to death, that would be recognized as ending a previously valid biblical marriage. In such cases, delineated on the following page, marriage partners would not be classed as adulterers even though remarried:

1. If persons were divorced and remarried for any reason prior to their personal salvation and have demonstrated a willingness to seek restitution (forgiveness from the offended spouse) and restoration where possible.
2. If a divorce occurred because of a spouse's habitual adulterous behavior and efforts to bring reconciliation are no longer possible.
3. If divorce occurred because of spousal or child abuse, such as incestuous behavior that seriously endangers the life and health of the spouse or family and violates the sanctity of holy matrimony.

Under no circumstances should Christians or church members initiate or seek divorce without completely exhausting all biblical and counseling avenues to restore, rebuild, and sustain their marriages. Marriages that clearly violate biblical standards (such as incestuous marriages) may be appealed to the presbytery for specific consideration. All divorce and remarriage cases not falling within the categories described above should be referred for counsel and resolution to the Pastor and local church leadership, the State/Regional/National Presbytery, or the General Ministerial Presbytery (which includes the General Overseer and General Presbyters) as may be appropriate.<sup>1</sup>

<sup>1</sup> See "The Biblical Institution of Marriage" Final Document, Church of God of Prophecy, 94th International Assembly Minutes, 2006, pages 152–177. See also "The Family Manifesto" originally written and owned by "FamilyLife," and specially adapted (with permission) by Family Ministries for inter-church use by the Church of God of Prophecy, International Offices.

## Requirements for Membership

The Cliff Haven Church understands that the essential requirement for an individual to join its fellowship is that one be a born again Christian, as discussed in Part one of this course.

## How We are Organized

### The International Level

The International level of The Church of God of Prophecy ([www.cogop.org](http://www.cogop.org)) provides a global network of support and interaction for the church's ministries in the United States and abroad. Members of the church across the world come together every two years in an International General Assembly to worship, fellowship and make decisions on doctrinal and business matters.

The General Overseer and General Presbyters provide spiritual oversight, vision and direction to the church as a whole between sessions of the General Assembly. The offices of the General Overseer and many of the ministry staff are headquartered at the International Offices in Cleveland, Tennessee.

A number of ministries vital to the life of the church are administered by the International Office. Ministries at the International Offices are categorized into three departments which include:

- Leadership Development and Discipleship
- Global Outreach
- Administrative Services

The office of the North American Presbyter ([www.nacogop.org](http://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.

### The State Level

The Alabama State Office of The Church of God of Prophecy ([www.alcogop.org](http://www.alcogop.org)) is located in Bessemer, Alabama. Its purpose is to provide leadership and support to the local churches of the Church of God of prophecy throughout the state of Alabama. 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 directly impact the local church include:

State Conventions are held every two years. Conventions provide inspiration, fellowship and an opportunity to conduct business.

Summer Camps; The State owned Camp Boothe ([www.campboothe.org](http://www.campboothe.org)) in Green Pond is the site for camps ministering to young people ages 5-25.

Weekend Retreats for ladies, men and youth are also held at Camp Boothe and various venues throughout the state.

## Staying Connected

We can stay connected to our brothers and sisters in The Church of God of Prophecy in Alabama and around the world by attending the events listed above. Also, two publications help to keep us informed. The White Wing Messenger ([www.wwm.cogop.org](http://www.wwm.cogop.org)) is published monthly from the International Office, and the Alabama Update is distributed from the state office.

Part Four: Everyone Belonging

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 \_\_\_\_\_. I Corinthians 12:4-27.
4. Membership places you under the spiritual \_\_\_\_\_ of godly leaders. Hebrews 13:17; Acts 20:28-29.
5. Membership gives you the \_\_\_\_\_ you need to grow.  
Ephesians 5:21.

A Christian without a church is like:

A football player without a \_\_\_\_\_

A soldier without a \_\_\_\_\_

A tuba player without a \_\_\_\_\_

A sheep without a \_\_\_\_\_

## What You Can Expect From Your Church

From our core values and Vision Statement, we commit the following to those who choose to be members of the Cliff Haven 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. Life-long 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 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:
  - Local: Through Cliff Haven Outreach Ministry.
  - State: As God directs, we have provided assistance to other congregations within the State as well as our support of camping ministries.
  - 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 Office, where our gifts are converted to the appropriate currency and forwarded to the church officials in that nation. Area Presbyters and International Office 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
- Men's Ministry
- Women's Ministry
- Audio/Visual Ministry
- Missions Ministry
- Outreach Ministry
- Sunday School/Education
- CARE Groups
- Prayer Ministry
- Hospitality Ministry
- Various Project & Ministries

### 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 being actively involved 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."

### 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.

1. I will protect the unity of the church by:

- Acting in \_\_\_\_\_ toward other members. (Romans 14:19, I Peter 1:22)
- Refusing to \_\_\_\_\_. (Ephesians 4:29)
- Following the \_\_\_\_\_. (Hebrews 13:17)
- Believing and practicing the \_\_\_\_\_ of the church. (Jude 3)
- Supporting the \_\_\_\_\_ and \_\_\_\_\_ of the church. (Proverbs 28:18)

2. I will share the responsibility of the church by:

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

3. I will support the testimony of the church by:

- \_\_\_\_\_ faithfully. (Hebrews 10:25)
- \_\_\_\_\_ a godly life. (Philippians 1:27)
- \_\_\_\_\_ regularly. (I Corinthians 16:2; Leviticus 27:30)

4. I will serve in the ministry of the church by:

- \_\_\_\_\_ my gifts and talents. (I Peter 4:10)
- Being \_\_\_\_\_ by the pastors. (Ephesians 4:11-12)
- Developing a \_\_\_\_\_ heart. (Philippians 2:3-4, 7)
- Continually \_\_\_\_\_ in my own relationship with Christ. (II Peter 3:18)

### Becoming a Member of the Cliff Haven 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 Cliff Haven 101 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 only received 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.

## Cliff Haven and Church of God of Prophecy Contact Information

### Local Church

Cliff Haven Church (Lead Pastor, Brian Sutton)

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Office Phone: (256) 383-5357

Blog: [www.cliffhaven.blogspot.com](http://www.cliffhaven.blogspot.com) • Web site: [www.cliffhavenchurch.org](http://www.cliffhavenchurch.org)

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[www.facebook.com/pastorbriansutton](http://www.facebook.com/pastorbriansutton)

### State Offices

Church of God of Prophecy • State Administrative Offices (State Overseer, L.V. Jones)

P.O. Box 707 • Bessemer, AL 35021

Phone: (205) 425-1905 • Web Site: [www.alcogop.org](http://www.alcogop.org)

### Camp Boothe

Camp Boothe, Inc.

P.O. Box 240 • Green Pond, AL 35074

Physical location:

3111 Grey Hill Rd. • West Blocton, AL 35174

Phone: (205) 938-2444 • Web: [www.campboothe.org](http://www.campboothe.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](http://www.nacogop.org)

### International Offices

Church of God of Prophecy (General Overseer, R.A. Howard)

P.O. Box 2910 • Cleveland, TN 37320

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### Author's Note:

So much of this manual was "borrowed" from other sources, especially the New Member Manual from the Peerless Road Church. Thanks to all of the sources used for the Glory of God!

--Pastor Brian Sutton

Part Five: Everyone Becoming all they can for Christ

The ministry goal of the Cliff Haven Church is that every member would be a minister! Becoming a member of Cliff Haven 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.

### Spiritual Gifts Inventory Tool

**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.

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.                  | 1. _____  |
| 2.  | I like to proclaim God’s Word to fellow Christians.   | 2. _____  |
| 3.  | It is a joy for me to proclaim God’s plan of salvation to unchurched people.                | 3. _____  |
| 4.  | It is enjoyable to have the responsibility of leading other people in their Spiritual life. | 4. _____  |
| 5.  | I’m excited in helping people to discover important truths in the scriptures.               | 5. _____  |
| 6.  | I have special joy singing praises to God either alone or with other people.                | 6. _____  |
| 7.  | It is enjoyable to motivate people to a higher spiritual commitment.                        | 7. _____  |
| 8.  | People with spiritual problems seem to come to me for advice and counsel.                   | 8. _____  |
| 9.  | I received excellent grades in school.  | 9. _____  |
| 10. | There is great joy in doing little jobs around the church.                                  | 10. _____ |
| 11. | I look for opportunities to assist people in their work.                                    | 11. _____ |

12. There is great joy in leading people to accomplish group goals. 12.
13. I like to organize people for more effective ministry. 13.
14. There is great satisfaction in giving large amounts of money for the Lord's work. 14.
15. I feel great compassion for the problems of others. 15.
16. It seems easy to perceive whether a person is honest or dishonest. 16.
17. I am ready to try the impossible because I have a great trust in God. 17.
18. There is great joy in having people in my home. 18.
19. I find that the repair and maintenance of things in my environment come easily to me. 19.
20. I seem to recognize prayer needs before others. 20.
21. I enjoy the opportunity to pray with and for a person who is physically ill that they may be made well. 21.
22. I adapt easily in a culture different from mine. 22.
23. I feel a sense of authority in my relationship to the group. 23.
24. I like to proclaim the Word of God to comfort others. 24.
25. I seem able to determine when the Spirit has prepared a person to received Jesus Christ. 25.
26. It is exciting to provide spiritual leadership for a congregation. 26.
27. Teaching a Bible Class is one of the most enjoyable things I do (or could do) in the Church. 27.
28. God has given me the ability to play a musical instrument and I enjoy it. 28.
29. It is a joy to give encouragement to people who are discouraged. 29.
30. I enjoy providing solutions to difficult problems in life. 30.
31. It seems easy to learn difficult truths. 31.
32. I enjoy doing routine tasks for the glory of God. 32.
33. I enjoy helping with the emergency tasks around the Church. 33.
34. People seem to enjoy following me in doing an important task. 34.
35. There is joy in making important decisions. 35.
36. I find real joy in giving a generous portion of my money to the Lord. 36.
37. Visiting people in retirement homes gives me a great satisfaction. 37.
38. I seem to know very quickly whether something is right or wrong. 38.

- 39. When things seem impossible, I'm ready to move forward. 39.
- 40. I do not feel uncomfortable when people drop in unexpectedly. 40.
- 41. I have enjoyed creating various kinds of arts and/or crafts. 41.
- 42. Prayer is one of my favorite spiritual exercises. 42.
- 43. I have prayed for an emotionally ill person and seen the person get better. 43.
- 44. It is easy for me to move into a new community and make friends. 44.
- 45. I have little fear in leading people where God wants them to go. 45.
- 46. I enjoy relating and sharing God's Word to the issues of the day. 46.
- 47. I feel a burden to share the Gospel with people. 47.
- 48. I like to assist people with their spiritual problems. 48.
- 49. It seems that people learn when I teach them. 49.
- 50. I have enjoyed being involved with Church, school and/or local musical productions. 50.
- 51. I like to encourage inactive church members to become involved Christians again. 51.
- 52. It seems that people generally follow my advice. 52.
- 53. I am able to understand difficult portions of God's word. 53.
- 54. I receive great satisfaction in doing small or trivial tasks in church. 54.
- 55. I desire to do the tasks which will free others for important ministry. 55.
- 56. It is more effective to delegate a task to someone else rather than to do it myself. 56.
- 57. I enjoy the responsibility for the achievement of group goals. 57.
- 58. I appreciate the opportunity to financially support a critical situation. 58.
- 59. I sense joy in comforting people in difficult situations. 59.
- 60. The difference between truth and error is easily perceived by me. 60.
- 61. I am often ready to believe God will lead us through a situation when others feel it is impossible. 61.
- 62. People seem to feel very comfortable in my home. 62.
- 63. I like to create things with my hands. 63.
- 64. God consistently answers my prayers in tangible ways. 64.

- 65. I have visited a person who was sick, prayed that God would make them physically whole, and the person got better. 65.
- 66. I am able to relate well to Christians of different locations or cultures. 66.
- 67. I appreciate the opportunity to proclaim God's word to others. 67.
- 68. It is important for me to speak God's Word of warning and judgment in the world today. 68.
- 69. It is a joy to share what Jesus means to me with an unchurched neighbor. 69.
- 70. People like to bring their troubles & concerns to me because they feel I care. 70.
- 71. One of the joys of my ministry is training people to be more effective Christians. 71.
- 72. I feel secure in the fact that my musical ability will be of benefit to other people with whom I come in contact. 72.
- 73. People who are feeling perplexed often come to me for encouragement and comfort. 73.
- 74. I feel that I have a special insight in selecting the best alternative in a difficult situation. 74.
- 75. I have a clear understanding of Biblical doctrines (teachings). 75.
- 76. I find more satisfaction in doing a job than finding someone else to do it. 76.
- 77. I appreciate a ministry of helping other peoples to bear their burdens. 77.
- 78. It is a thrill to inspire others to greater involvement in church work. 78.
- 79. The development of effective plans for church ministry gives me great satisfaction. 79.
- 80. It is a joy to see how much money I can give to the Lord. 80.
- 81. I enjoy ministering to a person who is sick in the hospital. 81.
- 82. I can judge well between the truthfulness and error of a given theological statement. 82.
- 83. People seem to view me as one who believes everything is possible. 83.
- 84. When missionaries come to our church I (would) like to have them come to my home. 84.
- 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. 85.

86. I faithfully pray for others recognizing that their effectiveness and total well-being depends on God's answer to prayers. 86.
87. I like to participate in ministry to the physically or emotionally ill and pray for their recovery. 87.
88. The thought of beginning a new church in a new community is exciting to me. 88.
89. I enjoy training workers in the congregation. 89.
90. In a Bible class it seems essential to share God's word even if it irritates others. 90.
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 effect 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 following table, then compute the sum of each row.

PLEASE NOTE!!!! The numbers on this sheet go VERTICAL, not horizontal!

For example the scores to questions 1, 23, 45, 67 and 89 are added together giving you a grand total for the gift of Apostle. Continue this scoring through missionary gift at the bottom of the table.

This provides your score for each gift .

|                    |    |    |    |    |     |   |       |
|--------------------|----|----|----|----|-----|---|-------|
| 1. Apostle         | 1  | 23 | 45 | 67 | 89  | = | _____ |
| 2. Prophet         | 2  | 24 | 46 | 68 | 90  | = | _____ |
| 3. Evangelist      | 3  | 25 | 47 | 69 | 91  | = | _____ |
| 4. Pastor          | 4  | 26 | 48 | 70 | 92  | = | _____ |
| 5. Teacher         | 5  | 27 | 49 | 71 | 93  | = | _____ |
| 6. Music           | 6  | 28 | 50 | 72 | 94  | = | _____ |
| 7. Exhortation     | 7  | 29 | 51 | 73 | 95  | = | _____ |
| 8. Wisdom          | 8  | 30 | 52 | 74 | 96  | = | _____ |
| 9. Knowledge       | 9  | 31 | 53 | 75 | 97  | = | _____ |
| 10. Serving        | 10 | 32 | 54 | 76 | 98  | = | _____ |
| 11. Helps          | 11 | 33 | 55 | 77 | 99  | = | _____ |
| 12. Leadership     | 12 | 34 | 56 | 78 | 100 | = | _____ |
| 13. Administration | 13 | 35 | 57 | 79 | 101 | = | _____ |
| 14. Giving         | 14 | 36 | 58 | 80 | 102 | = | _____ |
| 15. Mercy          | 15 | 37 | 59 | 81 | 103 | = | _____ |
| 16. Discernment    | 16 | 38 | 60 | 82 | 104 | = | _____ |
| 17. Faith          | 17 | 39 | 61 | 83 | 105 | = | _____ |
| 18. Hospitality    | 18 | 40 | 62 | 84 | 106 | = | _____ |
| 19. Craftsmanship  | 19 | 41 | 63 | 85 | 107 | = | _____ |
| 20. Intercession   | 20 | 42 | 64 | 86 | 108 | = | _____ |
| 21. Healing        | 21 | 43 | 65 | 87 | 109 | = | _____ |
| 22. Missionary     | 22 | 44 | 66 | 88 | 110 | = | _____ |

**My Commitment...**

Today's Date: \_\_\_\_\_

Name: \_\_\_\_\_

Mailing Address: \_\_\_\_\_

Home Phone: \_\_\_\_\_ Work Phone: \_\_\_\_\_

Email: \_\_\_\_\_ Cell Phone: \_\_\_\_\_

Birth Date: \_\_\_\_\_ Marital Status (circle): 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 Cliff Haven Church. I have completed Cliff Haven 101 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 Cliff Haven 101.

“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.)

\_\_\_\_\_