



Acknowledgments

First, God the Almighty, the all knowing and the only wise God who guided all the researches, reasonings, analysis and co ordinations that went into the publication of this manual.

Secondly, Jesus Christ the son of the Living God; the Chief Corner Stone and the Head of the Church Universal for building this great institution - *the Living Faith Church Worldwide aka Winners Chapel International*.

Thirdly, the person of the Holy Spirit who is the custodian of all 'the Deep things of God' for quickening the understanding of all those involved in getting this publication out.

Finally, to all senior management staff and officials of the ministry who served tirelessly in various capacities and at various stages towards the delivery of this manual, of worthy mention are our team of editors, translators, staff and management of Dominion Publishing House for their most impressive contributions.

May every contributor continue to enjoy the returns from their diverse investments of time, energy and resources towards the delivery of this timeless publication.

To God be all the glory.

Foreword

We serve a God of law and order. God demands everything be done decently and in order, *1 Cor. 14:40*.

We also serve a God of pattern; God said to Moses '.... *See, saith he, which thou*

make all things according to the pattern shown to thee in the mount' Heb 8:5 (Exodus 25:40)

Nothing without a structure has a future.

I have always believed in the need for a functional structure because every human organization, spiritual or secular, requires a viable structure to run, grow and be sustained.

Back on the 4th June, 1998, I penned down the following inspired thoughts:

It is the structure that determines the strength, growth, stability and efficiency of any organization

It is structure first – not strength or skill, but structure!

Every form of people-management requires a functional structure to run

Any system without an efficient structure is bound to rupture

Without a viable structure, there can be no enviable future for any organization.

Efficient structure is what sustains the impact, continuity and relevance of any organization.

I also believe:

There is nothing small that cannot become big

There is nothing big that cannot be bigger

And there is nothing great that cannot become greater

Viability of structure is what determines the limits!

The collapse of any physical building is as a result of structural failure. In the same vein, the collapse of any organization, institution, industry or church has also proved to be as a result of structural failure.

God believes in structure.

God Himself instituted an efficient structure for the church in the wilderness through Jethro, Moses' father-in-law (***Ex 18:21-24/ Act 7:38***).

The Holy Ghost also inspired the structuring of the New Testament church (***Act 6:1-7***).

I have also observed that growth without established goals is like putting up a building without a foundation, according to Matthew 7:24-27.

This operational manual seeks, among others, to establish the ministry of the church in the following ways:

Secure the Posterity of this Commission. ***2 Pet 1:10***.

Standardize the organizational structure and circulate same among the operators

Document our doctrines, values, ministerial ethics, mysteries, training and special services

Move the Commission from growth to establishment. ***Ps 90:17***.

Ensure uniformity of standards in all facets of the Commission. *Heb 8:5.*

Publish and widely circulate our operational systems and policies.

In conclusion, this book is all about who we are, what we do, why we do it and how we organise ourselves to do it.

I believe therefore that this operational manual called *The Mandate* shall be a legacy for generations of Winners yet unborn.

To God be all the glory!

David O. Oyedepo

Chairman, Board of Trustees

DEFINITION OF TERMS

THE COMMISSION: A commission is a divinely commanded mission in the order of Matthew 28:18–20 which is generally known as the Great Commission. Therefore, the Commission as it occurs in this document shall mean the divine mandate delivered to God's servant Bishop David O. Oyedepo, which operates on the platform of the Living Faith Church Worldwide Inc. (LFCWW). Living Faith Church Worldwide Inc. is the umbrella ministry for other arms such as, David Oyedepo Ministries International (DOMI); World Mission Agency (WMA), Dominion Publishing House (DPH), Social Development and Services, etc.

BOARD OF TRUSTEES: The term Board or Board of Trustees, wherever they appear in this Mandate, shall mean the legal Board of Trustees of the church and shall be called hereafter the Board.

INTERNATIONAL HEADQUARTERS: International Headquarters or Headquarters in this Mandate, shall mean the International Headquarters of the Church located in Canaanland, Ota, Nigeria and shall commonly be referred to herein as the Headquarters.

MINISTRY: The ministry in this Mandate shall mean "The Commission".

VISIONER: The word "Visioner" in this Mandate shall mean the Founder.

MISSION: This refers to the operation of the global church network

MISSIONER: A special Presidential envoy with the function of spreading the fire and virtues of the commission.

THE COUNCIL: The Council, wherever it occurs in this Mandate except otherwise stated, shall mean the Executive Council which is the policy making and monitoring body for the day to day running of the church.

PRESIDENT: Chairman, Executive Council

VICE PRESIDENTS: Assist the President in general oversight of the Church or with

specified responsibilities.

EXECUTIVE SECRETARY: Chief Administrative Officer. The office of the Executive Secretary shall be regarded as the central administrative hub of the church.

SECTION 1₁

The Story of Living Faith Church:

How it all began as told by the Founder

The *Liberation Mandate* is what we refer to as the **Commission**, because that was where everything began. It was delivered on a most dramatic and awesome platform. The following was how the mandate was delivered:

I was on a trip to Ilesha, now in Osun State of Nigeria on May 1st, 1981, on the look-out for the welfare of a Christian friend that I had not heard from, for some time. I was concerned, not knowing if he needed any form of attention. This was how I came into my place of encounter.

I got to this brother's place, but he wasn't there. There was a note on his door announcing that he had travelled. Something gracious came out of me – **"All things work together to the advantage of them that love the Lord."** It was soothing; I felt no disappointment at all!

Then the Holy Spirit said to me, **"Look out for a quite place, I want to talk to you."** This was a timely instruction, because I had quite a lot of Christian friends in that town and I could have had a lot of fun being with them that day.

However, I obeyed the voice of the Holy Spirit, and asked a passerby if there was any hotel on the outskirts of the town, where I could lodge. And that was how I met with destiny!

The quiet place I found was one *International Hotel*, Ilesha. It was a 'great' hotel, and I disliked the state of both the building and in particular the room. But I knew from my inside that I had to be there. Behold, as I knelt down to give thanks in that wonderful room, the encounter began! This lasted for eighteen hours. In that great vision, I saw a lineup of the afflicted and oppressed, broken, beaten, battered, the blind, the lame and the wretched. I saw all kinds of deformities, that I was greatly bewildered. I heard their wailing as they filed past me. Their groaning was so intense that I could almost feel their pains.

I could not help it, and so I began to cry and sob along with them. "Lord, what is this?" I asked. I heard God say to me, ***And from the beginning it was not so.*** I broke down the more in tears. In the midst of all that I kept asking, "but why Lord?" And I heard God say distinctly to me, ***And from the beginning it was not so and now, the hour has come to liberate the world from all oppressions of the devil, through the preaching of the Word***

of faith; and I am sending you to undertake this task.

My sobbing became even more intense, as I asked the Lord, “Lord, why me?” I had always thought I would remain in the helps ministry, where I would be a blessing to the kingdom through my giving and services. However, I rose from the eighteen-hour long vision fully persuaded of God’s call upon my life into the ministry. This was how I received the Liberation Mandate.

I spent the next few days trying to analyze the content of the vision, and to understand its import, so as to know how to carry it out.

I came to discover that the Liberation Mandate defined four vital issues:

The task: To liberate mankind from all oppressions of the devil.

The target: The world.

The tool: The preaching of the Word of Faith.

The time: Now - *And now the hour has come.*

Therefore, this church is clearly a Word of Faith ministry.

In the words of Apostle Paul, *...immediately I arose and conferred not with flesh and blood. Gal. 1:16.*

By the 8th of May, 1981, I convened a meeting of some friends to share this heavenly vision with them so as to ask them to join in prayers for the execution of this heavenly mandate.

This meeting held in one of the lecture rooms at United Missionary Theological Chapel in Ilorin, Kwara State, Nigeria. We were about eighteen in number.

It was this group that metamorphosed into what came to be known as Power House, made up of about seventy young men and women that formed a prayer and fasting chain. They served as a forum for vision sharing, monitoring and other spiritual engagement geared towards driving the vision.

We have a number of the Power House faithfuls who are still very much active in this church till date. Prominent among these is Faith Oyedepo, the first one to ever hear the vision shared and who has been standing with me since then (We were in courtship then and preparing to get married).

Another member of the Power House is David Abioye, a most consistent, faithful and profitable son in the gospel for over 30 years now. Others who are ministers and leaders in the church today include Olatunji Adeyemi, Nathan and Charity Ichor, Olufemi Modupe, and Isaac Oladapo.

Also, I had the understanding that it was vision for the now and not for the future. So I took immediate steps to see how to establish a weekly faith-based fellowship and by the good Hand of the Lord, we secured the ECWA Youth Center facility in Ilorin for a weekly Friday fellowship.

The inaugural fellowship known as Faith Liberation Hour was held on the 24th of May, 1981. We also held a monthly weekend seminar every Friday and Saturday. Within a year, the Faith Liberation Hour had become a household name particularly among youths and

young adults in Ilorin where we began.

The Power House was in place from May 1981 until September 1983 when the Church was officially commissioned.

My USA Training Plan Stopped

After the Lord called me into ministry, I felt a genuine sense of inadequacy, because I had no formal training in ministry. I thought that the best way out was to get myself trained wherever the fire was burning, and America was the center of revival at that time.

I reasoned that since Paul the Apostle spent three years in Arabia (where I believe he contacted the heavyweight revelations he operated in), I would also need to be trained outside my native country, in order to be able to fulfil my calling in ministry.

Immediately, the United States of America came to my mind as a place to train for impactful ministry because all the giants of faith were in America; the likes of Kenneth E. Hagin, Oral Roberts, T. L. Osborn and others.

However, one night, I was up on the mountain to pray and to worship the Lord for the open doors and the way He was causing everything to work together towards the realization of this vision. Suddenly, God said to me, "My son, the things that you seek do not come from abroad, but from above. You are not going to America." As soon as I heard that, I stopped all arrangements. Today, there are no regrets whatsoever. God has proved himself just and the justifier of them that believe in Him. He undertook to train me by Himself and that He did most successfully and impactfully. I have been in the school of the Holy Ghost since then to the present moment.

Instructed to be Commissioned into Ministry

On one beautiful evening in the month of July 1983, I was in a deep fellowship with the Holy Spirit walking around our dining room when God suddenly spoke saying:

"I will not have you go like others have gone. I will have hands laid on you so you can be filled with the Spirit of Wisdom."

Then I asked, "Lord, who will lay hands on me?"

And He said:

"Send for my servant Adeboye, and I will have him lay hands on you and you shall be filled with the Spirit of Wisdom."

I had heard of Pastor E.A. Adeboye of the Redeemed Christian Church of God then, but we had never met, neither had I ever been to any of his meetings. But because whenever I hear from God I don't drag my feet, I went ahead and did as God said.

I sent a message to him telling him what God told me. He sent a reply that he was slated for another meeting on the same date I had given him. I, therefore, went back to God to report the development and God told me he was going to come.

Before my letter got to him, God told him that he would have to come for the commissioning as scheduled. That settled it! His message at the commissioning service was highly prophetic.

He took his message from Luke 19:28-40, speaking about the ass that Jesus rode to Jerusalem. He made the following prophetic and profound statement - "This ministry will succeed, whether you support it or not...The glory will be so heavy; but don't allow the glory to blind your eyes to the Rider of the ass, because when Jesus alighted from the ass, nobody knew where the ass went..." and here we are today basking in the glory of the Lord with the understanding that it is the Lord's doing and it is marvelous in our eyes.

HOW THE LIVING FAITH CHURCH BEGAN

IT WAS NOT AN AMBITION

When the Mandate was delivered in 1981, I saw it mainly as an outreach ministry, because at that time, church planting was not considered relevant. We were more concerned about believing God for revival in the existing churches. Also, when the Mandate was delivered, church wasn't particularly mentioned.

I then thought it was going to be an outreach ministry. My stand was that there were enough churches already, so we didn't really need another one.

But one early morning, however, God showed me something from Luke chapter one:

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;

It seemed good to me also... — Luke 1:1-3

God was telling me, "There are many churches, yes; but I am giving you a portion of the church ministry."

"I also..." became the marching order for our Church Ministry. That is, "others have written it, but you have a part of it to write." It is that part that we are here writing, which is fast becoming a global phenomenon. To God be the glory!

LIVING FAITH CHURCH, KADUNA, NIGERIA

In my preparation towards the inauguration of the church in Kaduna, I enquired of the Lord the name by which the church was to be known, and the Lord said ***Living Faith Church***. Therefore, at God's command, on the 11th of December, 1983, the ***Living Faith Church***, Kaduna was born at ES, Ramat Close, Ungwan Rimi. It was our first planted church. The birth of this Church followed a week-long city wide outreach tagged "Faith and Healing Revival Week" that held on 21st to 28 November, 1983. It is interesting to note that this city- wide outreach attracted an highest attendance of 63 people out of which 23 people were part of the Ilorin fellowship. It should be noted that at that time, the fellowship in Ilorin was recording as many as 250 in attendance. Ironically, each time I went back to Ilorin I only shared the remnant of what I taught in Kaduna.

As time went by, I began to sense a strong pull in my spirit towards Kaduna as I was experiencing a continuous outpouring of revelation each time I stood to minister at the Kaduna church which was not the case in Ilorin. This was what led to the need for my wife and I to go into prayer, in seeking a clear direction from God on whether we should

proceed to Kaduna as the new base of the church or settle down in Ilorin. On that glorious morning, as we knelt down praying, God said to me at a point, **“Stand up, take your Bible and open it.”** While I was not looking for any scripture in particular, I opened my Bible and Acts 22 verse 10 leaped out at me:

And I said, what shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

This scripture thundered at me, as it were. Immediately, I could interpret Kaduna as Damascus, where Christ and the church would be persecuted. I saw Kaduna as a city of persecution.

Immediately, I tapped my wife, saying, “Get up, the Lord has spoken!” I showed her the scripture that the Lord had just given me and that was the end of the prayer! That was how the base of the Church moved from Ilorin to Kaduna. This was in June 1984.

Hitherto, I had been sharing the days of the week between those two cities. It was my point of duty to be at Ilorin for the Friday fellowship, and then leave for Kaduna to be at the Sunday service.

GROWTH STAGNATION BROKEN!

I have always had a zero tolerance for failure. In my view, there is no excuse under heaven for failure. The church started in December and by March 1984, the average attendance was about 21. The church was not growing. So, I said, “No! No! No! The church cannot be growing like this. A full-time Ministry? No!”

I called for a 3-day fasting and prayer with the staff only. We were all in prayer when I hit the explosive revelation on the mystery of church growth. The Lord said to me, **“Get up!”** Then I stood up, and He said, **“Come with me.”** I followed Him.

I walked with Him towards the stream at the southern part of the church location (where we later put up the grass Cathedral).

As we approached the end of that road, He said to me, **“Turn back now.”** And I did, and He opened my eyes to see a thick layer of darkness spread over the roof of the church building! It wasn’t an illusion, I wasn’t guessing either, it was real!

Then God said to me, “That is the blindfolding weapon that the devil is using to misrepresent my work in this church.”

Immediately, I came against it, with the light of God in me, quoting the whole of John Chapter one verses 1-5:

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.

“I challenge you powers of darkness with the light of God,” I thundered, “Jesus will build His Church, and the gates of hell shall not prevail against it.” I was challenging the

forces of darkness from Matthew 16:18. Then I saw the thick darkness rolled away, like one would roll up a carpet, as I continued to speak in tongues.

After that, God spoke to me again, **“When I came to the world, it took someone to tell another, ‘Come and See’.”** He made me to understand that people needed to know what He was doing in this church. So, **“Tell them to come and see,”** (John 1: 46), He instructed.

Thereafter, we embarked on a “Come and See” outreach. We made *“Come and See”* tracts, on which we printed a diagram of the location of the church in the city. We also let the people know what Jesus was doing in our midst in testimonies, and what to expect when they come. Then, we embarked on going out and distributing the tracts.

During this same encounter, God also said to me;

“To see the church grow and to keep it growing keep sowing the seed and as the grass grows, the sheep will come for it. Keep the grass green and the sheep will lie down there... “for he maketh me to lie down in green pastures.” Psalm 23:2

“What then is the seed?” I asked. And God said, **the seed is the Word of God, “Now the parable is this, the seed is the Word of God...”** - (Luke 8:11) That is, by engaging **“Life applicable teachings and keeping it fresh, the sheep will lie down there.”**

When God speaks, I’m privileged to know it. This was what prompted the weekly seminars that lasted for 16 weeks- between March and July 1984.

Some of those seminar teachings were later published as books. These titles include *The Law of Faith, Keys to Divine Protection, Keys to Answered Prayers, Keys to Divine Health*, etc. It was a real divine visitation. There was such a rain of the Word of God that people were taking notes as though they were in a classroom. They also began to invite others. In no time, we had hit 90 in attendance, and that same year, we counted 154! That was how the story of our church growth began.

PENTECOST FLAMES

Another eruption followed in 1987, which we called *Pentecost Flames*. It was an eruption of the supernatural in our midst, such that it became a normal occurrence in every service.

We had such testimonies as holes in the skull being filled up; a withered arm stretched forth – all kinds of miracles! It was an unusual wave, which I believe marked the beginning of the wave of the supernatural in our Church, and the frequency has continued to intensify.

By the time I left for Lagos in 1989, the church attendance was between 3,000 and 3,500. To God be the glory.

THE CHANGE OF THE KADUNA CHURCH PASTORATE

In view of the enormous work on ground at Kaduna in the early days of the Lagos church I was shuttling between Lagos and Kaduna. Lagos this Sunday, Kaduna next Sunday. I was always in Kaduna anytime I had any outreach up north.

On a particular day in the month of May 1990, concluding a seminar in the city of Jos

on Saturday night, I started racing down to minister at Sunday service in Kaduna church. Suddenly, I heard the voice of the Lord saying, *When **you were** the Pastor of the Kaduna church; 'were?'* I questioned. I did not have the patience to listen to what followed; I shouted, *"Who then is the Pastor?"* And God said, *"Send for my servant David (Abioye), he shall be the shepherd of the flock."* While ministering at the church that Sunday morning in my characteristic manner, I shared with the congregation exactly what the Lord told me. God said to me, "when you were the Pastor of this church". This was how the pastorate of the Kaduna church changed hands by divine order. From that very day, I ceased to see myself as the Pastor of that church. The good news is, there was no rethink or regret but testimonies of growth and expansion. Today, Kaduna church is a beauty to behold.

HOW WINNERS' CHAPEL LAGOS STARTED

Ability to pick divine signals through Rhema, visions and revelations has been the secret behind every step, move and decision that has led to the great accomplishment of the church.

God was blessing the Church in Kaduna, also all the Churches planted were already growing and blossoming. Everything was going on so well. However, in the early morning of 19th July, 1989, the Spirit of the Lord spoke to me in clear terms: **"Arise, get down to Lagos and raise me a people"** I tried to becloud this voice but it kept coming again and again.

I had deep and personal dislike for the city of Lagos; it would be my last choice of a place to live. Moreover, we were having the best of times in Kaduna and God was pouring out His Spirit and signs and wonders were the order of the day. God was glorifying His name in the Church in Kaduna, and my family and I had just moved into a new house – a very beautiful one. Humanly speaking, there would be no reason to think about relocating to Lagos, yet the voice of the Lord kept coming at almost five minute intervals.

I left for the office that morning trying to get seriously busy so as to clear this "disturbing" voice that was "troubling" me. I called my secretary and asked for a number of files and started working on them but the voice kept coming: **"Arise, get down to Lagos and raise me a people"**.

I had to surrender at about 2.00pm by dispatching one of the staff to proceed to Lagos. I asked him to go to Agege area in Lagos, Nigeria, where I had never been to myself and instructed him to go to one of our members who had just relocated from Kaduna to Lagos on transfer. He was to inform him of his three-fold mission: to get a place for worship, apartments for staff and accommodation for me. To the glory of God, within two weeks, all the properties required for take - off as outlined above were secured and all within the same environment!. These include the Church facility – a three storey building to accommodate the Church, Bible school, Children's Hall, a block of flats for staff and also a residence for me. While declaring the Lagos mandate to the church in Kaduna, I called it Lagos Invasion Project drawn from the Mission statement itself; **"Arise, get down to Lagos and raise me a people"**.

Also in response to my questions on how to enter Lagos, the Lord gave me the name **WINNERS' CHAPEL** which validates the Prophetic encounter I had on 4th October, 1981. "The Living faith is the acting faith and the acting faith is the winning faith and that is the conquerors' faith... since we are heaven – bound Winners, then we are strict word-actors. Word-actors are triumphant conquerors". This is why our church is known today as **Living Faith Church Worldwide (a.k.a. Winners' Chapel International)**.

I think God personally invaded Lagos. The birth of the Lagos church was preceded by a four – day seminar which culminated in the first Sunday service on 24th September, 1989 with about 300 people in attendance.

OUR CHURCH GROWTH TURNING POINT

The secret of the church growth explosion in Lagos is traceable to the *Breakthrough Night*. It was indeed a turning point in our church growth endeavours.

Hitherto, we hosted Breakthrough seminars in hotels between 1990 and 1993. It was an outreach programme. But a time came, when there was no hotel facility in Lagos that could accommodate the crowd that attended those seminars.

In the last seminar we held in a hotel, the crowd was so much and the space was so choked up that some individuals even fainted!

In the month of December 1993, I was around the church premises and heard some people praying in an all night meeting. Then I called one of them to ask how many people were there. He said he didn't know. I asked him to go and count. He came back to tell me they were 22. I exclaimed, "In my life time! When I am not yet dead?" Then I heard God say to me: **I have sent you with the Word of Faith and that's what the people will gather to hear.** Very simple and highly illuminating statement.

He went on to say:

"That's the sickle I have placed in your hands. Now, convert the Breakthrough seminars to a night of teaching sessions when everyone will be focused, where overflow can be accommodated and men will not have to be under the heat of the sun.

Take what you do at the Breakthrough seminar and put it into three teachings for such night."

That was the turning point! *Breakthrough Night* became a place to go for everyone in the city. It was something they all looked forward to. That was in January 1994. Everyone at the Breakthrough Night eventually turned up on Sunday for the balance of the meal.

I believe it was the vital sickle that turned everything around for us. It was usually one long night of three-teaching sessions, providing a rich Spiritual nourishment for all in attendance.

The church grew from 3,000 to 10,000 in 1994, from 10,000 to 19,000 in 1995, it galloped to 29,000 in 1996. By 1997, we moved up to 35,000 and in 1998 we were counting up to 41,000. In 1999 when the number of services per Sunday had grown to five, we counted 50,000 on a particular Sunday. It was a divine eruption indeed.

By this time people were sitting on rooftops and on the roads in the area. Every

available space was good enough for the people to hear the Word of faith being preached with demonstration of signs and wonders and diverse miracles. The church facility was under pressure and we had no choice but to move to a new facility so as not to become a nuisance to the community.

PROPHETIC MOVEMENT OF THE CHURCH TO CANAAN LAND, OTA - A SUBURB OF LAGOS

Just nineteen days to the time that the Winners' Complex, "Capernaum", at 38, Raji Oba Street, Iyana Ipaja, - Lagos was to be dedicated (12th December, 1995), God said to me in very clear terms that "I will yet relocate my Church to another **Rehoboth**" — her place of enlargement. Immediately, we dispatched emissaries to look for large acreage of land, where we could accommodate the mammoth crowd the Church had already commanded. That was how we got to our current location, which is about 30 kilometres away from our former place of worship. I got so upset while driving in that direction. I was reacting so sharply on how anybody would imagine that a church could be located in such a far away forest.

I questioned severally, asking the people with me in the car, "Do you think we are looking for land for farming?"

However, because we were moving in a convoy of vehicles, it was not easy for us to make a u-turn, so as not to create a scene on the highway; so I endured until we got there.

I was so sure in my heart that this could not be the place we were looking for, but I was eventually proved wrong.

As we got to the frontal part of the property, I asked the people that came along with me that we should pray and thank God for the effort made thus far in searching for a suitable property. As we continued to give thanks, God said to me, "**This is the place.**"

At that point I stopped the people and told them that God just spoke to me that "**This is the place.**"

God's favour was at work here. Before we knew it, we had acquired 530 acres of property, fully fenced round and by May 8, 1998 we had secured all the titles to the land signed, sealed and delivered.

On August 29th 1998, we held a ground breaking service at Canaanland in preparation for the commencement of construction.

A PROPHETIC BOMBSHELL

At our anniversary thanksgiving service of 17th September 1998, God spoke that come September 18th 1999, we would dedicate our new 50,000 seat church building at Km 10, Idiroko Road in Ota.

At that point in time, the designs were still on the drawing board and here we were announcing that this "experimental" project would be dedicated within a year! As God would have it, *Faith Tabernacle*, a 50,000-seat auditorium, a masterpiece to His glory, was dedicated on September 18, 1999. The whole design is simply the wisdom of God on display. It was a fulfilment of prophecy!

We had to shut down the church in Lagos and within five weeks of our relocation to Canaan Land, members found their way there. We had no buses then.

I said to the people, "If anyone asks you why you are going so far, tell them it's because of how far God is taking you." Now, see how far we have all come!

Way back on April 10, 1982, God had spoken that "At the base of this church a sanctuary shall be built to contain 50,000 people" Today Faith Tabernacle has become that prophetic base and the world headquarters of the Living Faith Church Worldwide a.k.a Winners' Chapel International.

THE ADVENT OF SHILOH

Shiloh is the annual convocation of the Winners' Family worldwide. The first was held in September 1999. It was at that event that the *Faith Tabernacle* was dedicated. Since then, we have had several others; it now holds in the second week of December of every year. Shiloh is a one-week programme that features marathon Word sessions, Businessmen Summit, Youth Rally, Ministers' Conference and Specialized Healing Classes.

Shiloh also came as a Prophetic Mandate, when God was giving me the master plan for the 530-acre Canaan Land. He called the ground where *Faith Tabernacle* sits, "Shiloh," taken from Joshua 18:1-3:

And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the LORD God of your fathers hath given you?

It is to be a place of the annual gathering of the Winners' family, from all over the world. It is a place where everyone's pending inheritance would be delivered to him or her. So, it came with the master plan; it was in God's agenda to gather us annually for a Word feast.

Shiloh is like the epitome of the Liberation Mandate for each year. At that event, God also gets us set to launch us into the following year. Since 1999, Shiloh has proved to be what God said it would be. It is not just a church programme, it is a prophetic gathering ordained to deliver everyone's inheritance to him or her.

MY PROPHETIC CALLING

My calling into the office of a prophet was confirmed by the Lord on October 4, 1981, while I was concluding a five- day time of waiting on the Him.

The prophetic is not a religious vocation neither is it a spiritual profession; it is simply God putting His Word in the mouth of His anointed. God puts a Word in season in his mouth and such words come out of him without any input from such an individual. This is why anyone called into the office of a prophet must be on key spiritually so as not to corrupt or embellish the word of the Lord.

You don't train to become a prophet; neither does one exercise himself to become one. It is either given to you, or it is not, and when one prophesies as commanded, God's integrity is committed to confirm.

For instance, I prophetically declared on April 26, 1987, that God said, **"It's time to spread out."** That was the flag-off of our church planting endeavour. And by May of the same year, we had planted five churches in five different cities in the Northern part of Nigeria namely: Maiduguri, Bauchi, Azare, Mubi and Biu. How? Because God said so.

Again in the month of March 1996, I declared that God said **"it's time to get the aircraft."** And by September of the same year, the aircraft landed without any pressure on anyone and without any form of borrowing from any bank or individual.

As it is written;

....how shall we know the word which the Lord hath spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him. Deut. 18:21-22.

Who is it that saith and it cometh to pass when the Lord commanded it not (Lamentation 3:34).

Everything about this church has been divinely mapped out. We are just walking into them one phase after the other.

The glory of the Lord that the church enjoys today is simply the fulfillment of prophecies because we believe the prophetic word.

As it is written;

And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord – Lk. 1:45.

Remember also what Solomon said in I Kings 8:15:

And he said, Blessed be the LORD God of Israel,
which spake with his mouth unto David my father,
and hath with his hand fulfilled it, saying,"

It is the hand of God that fulfils His agenda; no man has the capacity to fulfil a divine agenda, only the One who gave it.

I am happy about these Scriptures, because they point to what has been our strength and stay.

The following outstanding prophetic agenda was unveiled on the 10th of April 1982 at the Power House camp meeting and because of the striking nature of these prophecies, I have often referred to them as prophetic pillars of the church. Excerpts from this prophetic agenda are as follows:

PROPHETIC MILESTONES OF THE COMMISSION

At one of the Power House meetings of April 1982, the following prophetic declarations were delivered:

1. The destiny of this age has been placed in our hands and we cannot afford to toy with the lives of men. We must rise to the rescue of this age as one man. The gospel faith power is the only answer to the woes of this age."
2. God said, the business of this Church is not to debate doctrines but to prove the power of the Holy Ghost. (*A Power – Based Church*).
3. God said, the work of this Church is not limited to this country but to other nations of the world (*Mission to Foreign nations in prophecy*)
4. I saw wings flying in the air and I asked the Lord, "What are these?" And God said, "*These wings represent an airplane with you inside carrying the everlasting gospel to the heathen lands.*" (*Aircraft in Prophecy*)
5. God said at the base of this Church, a tent (I called this a tent because i could not imagine with my little head a 50,000 seat sanctuary as at then) is going to be built to contain 50, 000 people (*Headquarters Church in prophecy*)
6. God said, a technology will be used to put the Gospel on the screen across the nations of the earth (*The Internet Technology in Prophecy*)
7. Finally God said, a printing press that would operate at an industrial scale will be set up in the Church (*Dominion Publishing House in prophecy*)

To the Glory of God, we have seen various stages of the fulfillment of these prophecies till date.

THE APOSTOLIC PHASE OF THE MINISTRY UNVEILED

In the early hours of the 29th of June 1992, I had a divine visitation as God unveiled the next phase of the ministry saying:

"It's time for change!

Prepare yourself for the imminent change of phase I have talked about over the years.

It is the era of signs and wonders!

It's a new dimension of a higher order!

Begin to declare a total war against the kingdom of darkness, proclaim liberty, emphasize power, step into the realm of anointings.

Usher in this new era with me!

It's time for the restitution (replacement/restoration) of all things which the mouth of the Lord has spoken! (**Acts 3:20-21**).

It is time to administer the forces of the Spirit that will enable the saints take up their inheritance in Christ.

I am launching you into the apostolic phase of your ministry for pace-setting. Therefore, walk before me and be thou perfect and I will perform every word of mine in your direction.

I open up the gates of nations to you today!"

(Psalm 110:1-6, 66:3, Acts 3:20-21, Isaiah 2:1-3, Micah 4:1-3)

Furthermore to validate this apostolic status, the Spirit of the Lord said to me among

others on the 12th of December, 1995:

"I have chosen this place as my end-time Jerusalem from where the gospel shall sound to the regions beyond" (1Thes 1:8).

What more, on the 6th of July, 1997 God said:

"Don't you toy with this pulpit – it is serving a generation, it is a factor for a worldwide awakening!"

And finally, He said;

"Walk with me my son as I raise a new generation of saints by your hands."

IT HAS BEEN AN ERA OF SIGNS AND WONDERS INDEED

The signs and wonders aspect of the Church has been growing in phases. It has been an essential part of this church from the onset. We have recorded all kinds of miracles - all kinds of things happening in the lives of people. Just as God said to Moses:

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt" (Exodus 3: 10).

Remember also,

"...the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders" – Deut 26:8

This scripture establishes the fact that true liberation can only be established by supernatural intervention of God.

Since inception, this Church has been growing in signs and wonders as we continue to grow in the Word of Faith. We have had people healed of cancer, HIV/AIDS, kidney failure, heart disease and mental disorders. We have had all kinds of divine visitations, including a woman giving birth after 42 years of barrenness and many raised from the dead. They are all His supernatural manifestations, confirming the Liberation Mandate.

In conclusion, you will discover that we have not followed cunningly devised fables in the pursuit of this church but have subscribed totally to divine direction as unveiled from time to time. Today, by the grace of God the Living Faith Church a.k.a Winners' Chapel International has become a global phenomenon with over 5,000 vibrant local churches across the length and breadth of Nigeria alone and about 600 churches planted on the other 5- major continents of the Earth. Our world Headquarters Church the Faith Tabernacle, by His grace was once reputed to be the largest church auditorium in the world. We have also by His grace made significant impact in the educational sector with the establishment of two universities namely Covenant University, Canaanland, Ota and Landmark University, Omu Aran, a town in the south west of Nigeria. Many secondary schools and a large number of nursery and primary schools spread across some countries of Africa. This is our story to His glory.

To God alone, who is behind all the events and happenings of this ministry till date, be all the glory!

Jesus Is Lord!

SECTION 2₁

THE CONSTITUTION OF LIVING FAITH CHURCH WORLDWIDE INCORPORATED

ARTICLE 2.1 - PREAMBLE

This body so set, shall be known by the name LIVING FAITH CHURCH WORLDWIDE INCORPORATED a.k.a. Winners Chapel International, and hereby make and give to ourselves the following Constitution called **'The Mandate'**

ARTICLE 2.2- NAME:

2.2.1 This Mission shall be known and called Living Faith Church Worldwide Incorporated, (hereinafter called the "Ministry") a.k.a. Winners' Chapel

2.2.2 Outside Nigeria, the mission shall also be known as World Mission Agency Incorporated a.k.a. Winners Chapel International.

ARTICLE 2.3- REGISTERED OFFICE:

The Registered Office of the Church shall be situated in Nigeria and other Foreign Mission locations where the Church operates.

ARTICLE 2.4 - AIMS AND OBJECTIVES:

The aims and objectives for which the Church is established are to:

2.4.1 Embark on evangelical missions and programmes throughout the world to win souls for the Lord Jesus Christ and prepare men and women for the second coming of our Lord Jesus Christ.

2.4.2 Organize prayer meetings, establish prayer camps and conduct prayer sessions on any matter at any place and for any adequate period.

2.4.3 Organize Bible Studies, teachings, seminars, discussions and any other programme to facilitate the study of the Bible.

2.4.4 Embark upon the planting, establishment or building of Churches, Chapels or any other place for Christian worship in any part of the world, to be known and called Living Faith Church Worldwide or Winners Chapel International and to administer same in accordance with Biblical principles.

2.4.5 Confer or permit to be conferred on the ministers (male or female) or staff (male or female) of the Church such titles, honour, names, awards, rights, or

privileges if and when earned or due in accordance with biblical and ecclesiastical order or in line with the provisions of this Constitution for both men and women.

- 2.4.6** Publish or cause to be published in any place and at any time Christian literature, including tracts, magazines, periodicals, circulars, books, stickers or make such other publications, publicity and expressions as may be conducive with its aims and objectives herein.
- 2.4.7** Make broadcasts, announcements, advertisements or otherwise. Make publications of its programmes through any medium including radio and television, in connection with Christian teachings, witnessing, doctrines and Bible knowledge for the purpose of evangelization and promotion of the Christian Faith and making known the Lord Jesus Christ throughout the world.
- 2.4.8** - Hold crusades, camp meetings, gatherings, conventions, fellowships, conferences and any other meetings by whatever name it is called for the pursuance of its objectives.
- 2.4.9** Organize Christian counseling, follow-up, teachings, trainings, seminars, symposia, and any other similar programmes for the benefit of its members and any other persons.
- 2.4.10** Encourage the study, understanding and practical application of Bible truth in everyday life.
- 2.4.11** Promote mutual understanding, love, peace and unity among men.
- 2.4.12** Promote and propagate or, cause the same to be done, to the growth of Christians and Christianity.
- 2.4.13** Co-operate with anybody or bodies whose aims and objectives are identical with or complementary to the Church's.
- 2.4.14** Acquire, own, possess or otherwise hold interest in any properties, including land, and have rights, title, license and interests in any properties whatsoever.
- 2.4.15** Engage and participate in and encourage charitable, benevolent, and other merciful activities towards all men and especially those of the household of faith, in any part of the world.
- 2.4.16** Undertake, promote, develop and carry out charitable, educational, Christian religious and scientific programmes in line with our objectives to enhance the quality of life and wellbeing of individuals and communities in Nigeria and the world at large.
- 2.4.17** Adopt all such means as the Church may think fit to generate funds for its objects and to accept donations, subscriptions, gifts, collections, offerings, tithes, aids, allowances and to sell and dispose of all real or personal property of the Church or any part thereof for the purpose of the objects.
- 2.4.18** Purchase or take on lease or under lease or otherwise acquire any land, warehouses, mills, houses or other buildings or any other real or personal property of any kind whatsoever and to erect, equip, maintain, manage, alter,

pull down, enlarge, develop, and improve the same, and to acquire rights and privileges in relation to any land or buildings for the purpose of its objects.

2.4.19 Secure any legislative or governmental authority or any license or franchise that is conducive to the interest of the Church and to enter into any contract with persons, partners, company or authority of government which is beneficial to the Ministry.

2.4.20 All such other lawful things as are incidental or conducive to the attainment of the above objects or any of them.

ARTICLE 2.5 THE MANDATE – OUR VISION AND MISSION

2.5.1 Preaching the Word of faith for the liberation of mankind worldwide and administering the mysteries of the kingdom as delivered to this apostolic Commission.

2.5.2 Planting of full gospel charismatic Churches to be known as Living Faith Church Worldwide and Winners' Chapel International across the nations of the earth.

2.5.3 Sending forth missionaries to all nations of the earth and into all walks of life for the restoration of human dignity

2.5.4 Spreading the values of the gospel through establishment of educational system at all levels.

2.5.5 Promoting the well-being of humanity through charity endeavours globally.

2.5.6 Training the saints for exploit in all walks of life.

2.5.7 Publishing the Word of faith in furtherance of the Liberation Mandate.

ARTICLE 1.6 THE POSITION OF THE CHURCH

What is the role of the Church in all of these and what is her significance in the context of the Commission?

2.6.1 The Church is the prophetic base of this ministry. Therefore, it is the hub of the global Commission.

2.6.2 It is the fire from the Altar that determines what happens in all other aspects of this Ministry.

2.6.3 The Church is the center of this global Mission. Someone said, "When the center no longer holds, things will always fall apart".

2.6.4 It is the backbone of this Commission. Anyone who watches as his backbone get broken becomes crippled and may end up bed-ridden for life.

2.6.5 It is the arrow head of this worldwide Ministry.

2.6.6 For instance, in our foreign mission endeavour, while our training (WOFBI) created the awareness, it is the Church that gave us the impact in the nations.

This goes to confirm what God had earlier told the Founder – ***As you pastor this one Church, the world will become your Parish, for I have ordained you to serve your generation.***

In the light of the above, the Church is essentially the ministry!

But no system endures without laws. It is laws that determine what lasts. No organisation is ever established without laws. A system void of rules and regulations will be ridden with crises until it becomes extinct! (Acts 16:4 – 5). There were laws and decrees introduced in the early Church and according to scriptures, only then was the Church established and it increased in number daily.

Every Church that operates without a conscious cognizance of Christ as the Head, to which she is answerable, is always trampled under feet by the wicked. Therefore, a set of Godly laws, rules and regulations must be put in place to secure posterity and prosperity.

We have no base if we lose the Church. Everything thrives on the health of the Church. The state of affairs in the Church determines the overall progress of the Ministry. It is therefore very clear that this multi-faceted Commission is anchored on the Church. ***Remove not the old landmark*** is what the scripture says in Proverbs 22:28. And we must not! We must make sure that the foundation is preserved with every zeal and zest. We are not looking for what is convenient, but looking at what is commanded.

ARTICLE 1.7 SPECIAL CLAUSE

2.7.1 The Mandate, and all the sections contained therein, defines the constitution of the Living Faith Church Worldwide a.k.a Winners Chapel International; which includes the vision and mission, who we are, what we do and how we do it, that is, the administration, operational rules and regulations, laws and bye laws and all other such things as are herein contained.

SECTION 3₁

THE CHURCH MINISTRY

“...I will build my church; and the gates of hell shall not prevail against it.” – Matthew 16:18

ARTICLE 3.1 THE GREAT HOUSE VISION

Our Church ministry is not a man's idea but a divine mandate. It is neither seeking nor buying into opportunities, but a divine command. This was unveiled in a vision on the 6th of September, 1983, at a prayer meeting with staff, where I saw a great house coming down from heaven and breaking into splinter houses as it hit the earth.

This is why we do the same thing in all our churches; why we have the same prophetic theme, the same teaching focus and the same global identity.

ARTICLE 3.2 CHURCH PLANTING MANDATE

On April 24, 1987, while I was approaching the pulpit to minister during our Easter Convention in Kaduna, I heard the Spirit of the Lord saying to me, “It is time to spread out”. Immediately I picked the understanding that God was delivering a Church Planting Mandate. There and then I announced to the congregation and by the month that

followed, five new churches were planted in the Northern part of Nigeria in the following cities and towns – Maiduguri, Biu, Bauchi, Azare and Mubi. /believe that the purpose of this commanded spread is to make the Liberation message accessible to more people particularly at the grassroots.

This mandate is not just about planting churches but also seeking to have them established.

The following are to be noted:

- i. All churches shall be built on our well tested and proven approach of teaching the people how to walk with God.
- ii. Teaching them how to prosper and be in good health.
- iii. Giving them knowledge and understanding on how to engage in covenant practice for their desired change of story.
- iv. Scripturally, welfare is not a factor for church growth and any church built on welfare shall have stunted growth and may eventually crash. Strong and growing churches are built on the Word. This is, however, without prejudice to ministering to the needs of the needy among us mainly through interpersonal relationships, love and affection of one towards another which is made possible through our WSF and service units where people are encouraged to be one another's keeper.

ARTICLE 3.3 CHURCH PLANTING PROCEDURES

Planting new churches is a life time responsibility of the church of Christ because the Church is a living thing and every living thing grows .The following procedure shall, however, be observed:

- i. Every new church planted shall be planted by a mother church.
- ii. All mainline churches shall be charged with the responsibility of planting new churches.
- iii. All newly planted churches shall be known as infant churches.
- iv. An infant church is a church that is not self-running/sustaining.
- v. All heads of infant churches shall be called Pastor-In Charge.

3.3.1 Inter-City Church Planting

- i. These are churches planted in locations that do not have existing Living Faith Churches prior to this time. They can be located in various cities, towns or villages.
- ii. Supervising churches shall be identified and assigned.
- iii. Churches that are planted must be seen to be growing and should not be hampered by supervising church's inability to make basic provisions available.
- iv. It must be in a viable location with consideration for population, available facilities, social environment and guaranteed security
- v. It must ensure availability of competent manpower.

- vi It must observe the sequence of moving from church planting to church expansion before moving on to building construction
- vii. The part time or associate manpower to be engaged must have a stable job, possess requisite spiritual capacity, integrity and undying passion for the church.

3.3.1.1 Procedure

Where a new church is to be planted an existing church within the locality shall be appointed with the following responsibilities

- i. Identify members of the church within the area of the new church under consideration to serve as resource persons to help in locating good venue, accommodation etc.
- ii. Evolve budgetary demands for the new church.
- iii. Make proposals and survey of the new location for verification.
- iv. Inaugural service to be held by the Resident Pastor of the appointed church or his designate.
- v. Shall serve as mother church until the newly planted church is established and becomes financially independent.

3.3.2 Intra-City Church Planting

- i. This shall be church spread within the city where Living Faith Church already has a presence.
- ii. Rented or sowed facility should be used until it has developed capacity to build or have possession of other befitting facilities.
- iii. New location should not be less than 2 km radius from the main church or any other existing Living Faith Church.
- iv. There must be proven viability of the specific site for the new church i.e. population, availability of facilities, etc
- v. There must be prepared pastoral hands to shepherd the new church
- vi. No Full-time Pastor shall take over growing churches from Part time pastors no matter the status except where such pastors have performance or integrity challenges or where availability is uncertain.

3.3.2.1 Procedure

- i. Newly planted Intra-City churches shall be supervised by a mainline (mother) church within the city which shall accept responsibility for growth and establishment of the newly planted church.
- ii. The supervisory churches must have the leadership maturity and financial capacity to cater for the need of the newly planted churches.

The supervisory churches will be charged with the following responsibilities for effecting smooth take off of the new churches:

- a. Identify viable locations for church site (good rental facility)
- b. Identify viable WSF district/zone that can metamorphose into a full-fledged

church

- c. Embark on grassroots evangelism and seminars to launch the new church
- d. Draw up budget, surveys and proposals for verification.
- e. Inaugural service shall be held by the Resident Pastor of the supervising church or his designate.

ARTICLE 3.4 CLASSIFICATION OF CHURCHES

- i. Churches are classified according to rated capacity i.e. attendance and principally income. The reason being that to father a church there must be available resources. Provinces are expected to build secondary schools and various other approved projects within the province which will require good financial standing.
- ii. The same applies to districts and zones that also have their rated responsibility.
- iii. Consequently, you may have many provinces within a city and you may have a whole state without a province.

SECTION 4

THE LOCAL CHURCH

“...Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”— Acts 20:28.

ARTICLE 4.1 INTRODUCTION

The church is both visible and invisible. The church becomes visible in Christian profession and conduct in the ministry of the Word and of the ordinances and in external organization and government. The church is spoken of as invisible because it is mainly spiritual and the Spirit that unites believers with Christ constitutes an invisible tie. However, the blessings of salvation such as regeneration, genuine conversion, true faith and spiritual communion with Christ are all invisible to the natural eyes, and yet these things constitute the real character of the church (Jn. 17:15; Eph. 3:6; 1 Cor. 12-13).

ARTICLE 4.2 THE LOCAL CHURCH

This is also referred to as the Local Assembly or Mission Station. The local church having assumed the vows of membership of the Living Faith Church Worldwide, must consist of a congregation of faithful believers in Christ Jesus, who being baptized of the Spirit and in water, receive the Word of God and the ordinances duly administered. It must be governed by lawful ministers under Provincial oversight and must abide by the rules and regulations prescribed in the constitution and operational manual as set forth

in this Mandate

The local church is the basic unit of the structural organization of Living Faith Church Worldwide.

ARTICLE 4.3 CHURCH SERVICES AND PROGRAMMES

4.3.1 Aims

- a) To ensure maximum release of blessings upon the congregation in each service.
- b) To ensure orderliness, decency and timeliness in all our Church meetings.

4.3.2 The Mandate

"Now the Hour has come to liberate the World from all oppressions of the devil through the preaching of the word of Faith..."

Every service shall be propelled towards bringing this Mandate of Liberation to fulfillment.

4.3.3 Types of Services

As a means of ministering to the congregation, we hold series of services through which the blessings of the Liberation Mandate are made available to the people.

Our services are classified broadly into two categories:

- (a) Weekly Services
- (b) Specialized Services

A. Weekly Services

- i. Sunday Service – holds on Sundays
- ii. Midweek Prayer and Fasting/Holy Communion Service
- iii. Winners Satellite Fellowship (WSF) – holds in approved members' houses every Saturday evening.

B. Specialized Services

- i. **Special Monthly Sunday Communion Service** – 2nd Sunday of the month
- ii. **Special Monthly Sunday Anointing Service** – 3rd Sunday of the month
- iii. **Special Thanksgiving and Children Dedication Service** – Last Sunday of the month.
- iv. **Monthly: Week of Spiritual emphasis** – first Wednesday to Friday of the month.
This is for personal spiritual renewal and edification of the saints and advancement of the kingdom of God in the Church.
- v. **Monthly: Covenant day of Trumpets** – First day of the month (Num. 10:10; Psalms 81:1-5)
- vi. Quarterly Feet Washing (John 13:4-15)
- vii. Quarterly Blood of Sprinkling (Heb. 9:12-14, 19-22)
- viii. **End of the year thanksgiving service** – December after Shiloh
- ix. **Annual 21 days of prayer and fasting** – January of every year.

Note: Where Covenant Day service is to be held, it must not be more than once a month and must be in line with the theme of the month. It must also target some specific areas of need per time without changing the standard schedule of services for the Sunday concerned i.e. Communion, Anointing service schedule.

4.3.4 - Contents of a Typical Service

i. The Word Emphasis

- a. The Mandate shows that the Word of Faith is the tool to bring about this Liberation. It therefore implies directly that the point of emphasis in any service to bring about liberation should be the Word (Rom. 10:17).
- b. The time allotted for the Word and its ministration or impartation in any service should occupy a prominent portion of the service.

ii. Praise & Worship/ Choir Ministration

This prepares the hearts of the people to receive the Word of Liberation and propels the hand of God to be evident in any service (Psalm 22:3).

iii. Opening Prayer

Opening prayer shall be concise and proportional to service time.

iv. Worship Offerings

Offering is not the main focus of our services. Therefore, minimum time should be spent on blessing and receiving offerings.

v. Testimonies

The testimony of Jesus is the Spirit of prophecy. This means that every testimony shared is capable of reproducing itself in other lives. It also helps to confirm the efficacy of God's word. It should be sharp and short. Therefore, service time allotted here should be moderated and not too long.

vi. Announcements

Announcements should be type-written and vetted by the Head of station and would only require to be read. It should not be more than 5 minutes. Notice Boards shall be provided to help pass across the volume of announcements especially as it relates to service units, job vacancies, marriage intentions etc that cannot be announced from the altar.

vii. Call to Worship

The passage to be read should be relevant to the message and shall be derived from the book of Psalms except where otherwise instructed.

viii. End of the Month Thanksgiving.

As a tradition, this Church has set aside the last Sunday of every month as a day to return to God with thanksgiving for all his blessings during the month (Lk. 17:11-19, Isa. 35:10). On such occasions, the message could be reduced by 10-15mins. The schedule of service on Thanksgiving Day is as indicated in the general sample programme.

4.3.5 Further Provisions on Church Service

- i. The Church programme content of all local assemblies is to be universal.
- ii. For this reason, every station must submit to the Provincial Head Office the programme plan of its special activities in the year following a declaration of the general themes.
- iii. All local assemblies are expected to develop programmes, which follow after the monthly declaration at their various levels. Where central teaching guideline is provided, strict adherence must be observed.
- iv. All stations shall be expected to obtain specific instructions from appropriate quarters as it relates to regular or special services for each year such as seminars and special ministration services (e.g. anointing, feet washing, holy communion, impartation services, etc.)
- v. Pastors are required to observe the blessedness of keeping to time as scheduled for our services. This allows them to raise a responsible congregation, which can plan their lives as a requirement for excellent pursuit of purpose. Therefore, all Pastors are to observe that timeliness is an asset when applied with discipline.

4.3.6 Multiple Services

4.3.6.1 Preamble

And said to him, Run, speak to this young man, saying Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her (Zechariah 2:4-5).

These scriptures have indeed found fulfillment in the Winners' family worldwide all through the years. Many churches have thereby found the need to run multiple services in order to accommodate the ever increasing multitudes. However, things must be done decently and in order (I Cor. 14:40).

4.3.6.2 Criteria for Holding Multiple Services

- i. Visible and steady growth in attendance
- ii. Lack of availability of space to accommodate the multitudes.
- iii. The need for the comfort of worshippers.

4.3.6.3 Procedure to be followed

- i. Application for multiple services indicating attendance for the last three(3) months Sunday average attendance shall be channeled through the appropriate levels of authority
- ii. The final approval for commencement of multiple services shall be from the Regional/National Head Office

Note: Commencing any unauthorized additional service shall be considered as gross misconduct.

4.3.7 Interpretation In Church services

- i. Where interpretation of service proceedings is required, an entire service session

could be dedicated for any local language as may apply.

- ii. Where multiple services are being held, only one of such should be dedicated to interpretation.
- iii. In a predominantly rural setting, the local language or dialect should be the main language of ministration.

4.3.8 Record Keeping

- i. Heads of Station are required to ensure that proper and accurate church attendance and activities records are kept. Such records shall include but not limited to membership, New Birth, child naming, Holy Ghost and water baptism, church service attendance, income etc.
- ii. Church officials to be responsible for keeping attendance records shall include the following:
 - a. The Ushering Unit
 - b. The Crowd Control Unit where applicable
 - c. Any other service unit as may be so assigned.
- iii. Attendance slip should always be in triplicate and distributed as follows:
 - a. Head of Station
 - b. Admin Officer
 - c. File copy
- iv. The Heads of stations shall be held responsible for all church attendance records. Any falsification of church attendance records shall be treated as gross misconduct under this Mandate.

ARTICLE 4.4 CHURCH GROWTH ORGANS

4.4.1 Winners' Satellite Fellowship (WSF)

4.4.1.1 Preamble

God's ordained plan for His Church is explosive Church growth that is a Church without walls. (Zechariah 2:1-5, Jeremiah 30:19-20).

Sometime ago, the Lord spoke to His servant, David Oyedepo

"My son, the only scientific way to grow a 'Big Body' is by replication of the cells of that body. In the same vein, the only way to build a great congregation (a church without walls) can only be by the rate of replication of the cells".

In the cells of the physical body lies the healthy growth of the body, because it is the replication of the cells that actually grows the body.

The Cell system is God's idea of growing and managing an explosive church growth. God inaugurated this system through Jethro as His strategy for managing the church in the wilderness.

Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens...so shall it be easier for thyself,

and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. (Ex 18:21-23)

From the above scripture, rulers of 10, 50, 100 and 1000 simply connotes a cell structure validating the fact that the cell system was commanded by God.

In the same vein, when the New Testament church was born, the cell system came alive immediately.

“And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.” (Act 2:46)

This fact is established severally in the New Testament.

“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ”. (Acts 5:42. See also Rom 16:5, 1Cor 16:9, Col4:16, Philemon 1:2)

Apostle Paul again painted this picture more graphically when he wrote in Ephesians 4:16, “From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

Again, from the above scripture, we understand that cell replication is the mystery behind a healthy and growing church. Therefore, the biblical way to grow a big church is to grow the cells because it is the growth of the cells that determines the growth of a healthy body.

This is the Church in the House (Acts 2: 46, Matt 18: 20)

It is the duplication of the main Church at the various centers where the WSF holds.

It is the smallest unit of the main Church. It is like the Cells of the body, numerous but knitted together to form the main body.

The human cells together make up the body. Eph, 4:16

The body of Christ in the early Church recognized two levels of Churches – Acts 20:20

- a) Public, General body, General Assembly i.e. Temple
- b) House to House i.e. The Satellite Fellowship

The strength of the General Assembly or the Temple is in the “House to House” Church. The “House to House” Cell System or the WSF system is the platform for a great future for the Church.

Where is the human body without the cells? The healthier the cells the healthier the body.

Thus, the Spiritual body can only be kept alive by the Cell system.

The Cell system is the present day Land of Goshen, City of refuge, the Ark of safety and the present day Garden of Eden for the Church.

The Church in the wilderness Acts.7:38 was effectively managed and the members were preserved by the wisdom of the cell system. Ex.18: 21-25.

The Cell system is God's wisdom in managing large number of people, such as in the case of our large churches. Luke 9:13-17.

The Cell System has a vital role to play in the future of the Church.

Without an effective Cell, no one can grow a large, strong and healthy Church.

4.4.1.2 The Mission Of Winners' Satellite Fellowship

- i. It shall be the smallest unit of the main church at various centers.
- ii. It shall be the share and care center of the church.
- iii. It shall provide a platform for our young people in the faith to ask questions and receive clarifications.
- iv. It shall be the center of spiritual care, nurture and practical attention for the needs of individuals as they arise.
- v. It shall be a platform where members enjoy the prayer of unity of the saints.
- vi. It shall be a place where members have the privilege of sharing testimonies which are results of encounters in church services and answers to prayers.
- vii. It shall be an interactive programme giving everyone adequate opportunity to participate.
- viii. It shall be the ark of safety and preservation for membership in the present day darkness ravaging the whole world (Malachi 3:16)
- ix. No member shall be appointed as a WSF minister or Head of service Group unless such person has been a serving member for at least one year, and has obtained at least a BCC certificate with evidence of spiritual maturity. However, in infant churches, coordinator may be appointed over service groups provided such persons are considered to be of a proven Christian character, spirituality and loyalty to the Church. However service group involvement shall be open to all members including new converts but with evidence of salvation and baptism of the Holy Ghost.

4.4.1.3 Individual Members Involvement In Cell Replication

According to scriptures, every child of God is a particular member of the body which implies that each one has a part to play in growing the body so as to actualize a high rate of cell replication.

It includes the following:

1: Catch A Vision For Growth

Join in the pursuit of the vision for explosive church growth being one of the main objectives of the WSF (Pro 29:18).

"What seest thou? ... for I will hasten my word to perform it." (Jer. 1:11-12)

As far as your eyes can see unto thee will I give it (Gen. 13:14-15)

Therefore every cell is ordained to replicate itself

2: Believe In The Validity Of This Vision (Hab. 2:1-4)

You are only empowered to become what you believe. (John 1:12)

Every vision delivers on faith (Lk 1:45).

And only the hand of God can deliver the plan of God (1Kg 8:24)

But it takes faith to move the hand of God (Is 53:1)

Release your faith into the actualization of this vision for replication (Heb 4:2)

3: Commit To The Love And Care Foundation Of Cells

We must engage in godly love and care for one another. Just like in the natural, the cells rally round when any cell is injured to facilitate recovery from the injury and rescue the injured cells from being utterly destroyed.

As Jesus said, by this shall all men know that you are my disciple if you have love for one another. (Jn. 13:35)

We are either our brothers' keepers or brothers' killers! (Gen 4:9)

The difference between the church and a human society is godly care. (1Jn 3:15-18)

Godly care is the life-wire of every healthy and growing cell.

4: Strategic Prayers And Supplications

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession". (Ps 2:8)

There is no technical or scientific way to command supernatural growth without a strong prayer base.

Prayer is the way to power divine purpose for realization. We must renew our prayer altars for speedy delivery of God's plan and purpose. As we give ourselves to prayer and ministry of the word, the number of disciples will multiply greatly (Act 6:4-7). The church of Christ is a spiritual body and can only be made to grow spiritually. The key to extraordinary church growth is prayer.

As we have often noted, a praying church is a growing church, therefore, a praying cell will end up a growing cell *"...for as soon as Zion travaileth, she brought forth..."* - (Is 66: 7-8) (See also Eze 36:37-38, Ps 2:8).

5: Strategic Evangelism

"...he that winneth souls is wise" (Pro 11:30)

We must come down to the level of everyone we are reaching for Christ. To the Jews we must become a Jew; to them that are under the law, as under the law, that we might gain them that are under the law. We cannot catch a fish except we get down to the water. We must get down to the level of the people if we must catch them for Christ. (1Cor 9:20-23)

We must take them off from the point where we meet them; that is, beginning from where the people are, Philip began with the scripture the Ethiopian Eunuch was reading. (Acts 8:26-38)

Marketing the testimony of Jesus as applicable is a vital tool for reaching the unsaved. Many Samaritans believed in Jesus just because of the testimony of the woman at the well. (Jn 4:39)

We must operate as on a rescue mission to pull the people out of the fire.

"And others save with fear, pulling them out of the fire..." (Jude 23)

6: Maintain the Joy of Harvest

Joy is a biblical indication of harvest season (Is 9:3)

Let the nations rejoice and be glad and then earth shall yield her increase (Ps. 67:3-7)

All the harvest of the fields is perished because joy is withered away from the sons of men

(Joel 1:11-12)

Where joy stops, that is where the harvest stops.

7: Special Transportation System

"And other sheep I have, which are not of this fold: them also I MUST BRING, and they shall hear my voice; and there shall be one fold, and one shepherd" (Jn 10:16)

There is the bringing strategy that we must engage in order to enhance the replication of cells. We have a responsibility to bring in those who cannot come on their own through a cell system where members are encouraged to help brethren who may be challenged by offering them vacant seats in their vehicle or assisting them to pay transportation costs .

8: Book Study

Anointed books of this ministry shall be used in dealing with specific issues in the lives of the saints. Dan ***9:2, 2Tim 4:13, Eph 4:8-11***

9: Testimony Study

Testimonies are faith boosters. Testimonies are also tools for victory.

Ps 119:111, Ps 119:145, Rev 12:11, Rev 19:10

10: Previous service message reviews

A There shall be a second look at the previous Sundays message and raising vital questions towards a detailed clarification of some aspects of the message and also giving opportunity to members to ask questions while at the same time giving them room to participate in contributing to the answers.

11: Fellowship Addiction

Brethren shall be encouraged to see the need for fellowship as a Covenant requirement for growing from strength to strength.

Ps 84:7, Pro 27:17, Heb 3:13, Heb 10:25, Heb 12:22-24, Obad 17

12: Praying For One Another In The Cell

Matt 18:19, Eph 3:15-16, James 5:14-16

13: A Commitment To Kingdom Promotions

Ex 23:25-26, Job 36:11, Matt 6:33, 1Cor 15:58, Hag 1:3-14

Members shall be encouraged to be committed to Kingdom service in all forms and

see it as a privilege and not a burden.

14: Provoking A heart for God.

A heart for God is the master key to a world of exploits – *1Cor 2:9-10*

With a heart for God one makes marks without sweat – *1 Kg 3:3-13*

- And nothing strengthens like love for God – *1Cor 13:1-3/8*

- Because by the love for God, we possess divinity within our humanity. *1Jn 4:16-18*

4.4.1.4 Benefits Of The WSF

The Cell System has the following four-fold benefits:

- i. Spiritual Growth of Members.
- ii. Care.
- iii. Church Growth
- iv. Leadership growth.

a. Spiritual Growth

The system is a platform for accelerated spiritual growth for both the member and the Cell leader. Acts 2:42, Acts 4:34, 35, Acts 5:42, 1 Cor. 15:10, 2 Cor. 6:1.

They study and reason the word of God together, each person making his or her own contributions for the benefit and the edification of others.

At the Cell Centers, we also learn from one another about how to pray. It is also a platform for addressing the spiritual challenges/needs of members.

b. Care

One of the greatest advantages of the cell group is that it provides the Pastor with a powerful and a dynamic system of pastoral care.

In the cell groups, every member is identified and given adequate attention which would not have been possible in the larger church.

Via the cell system, the spiritual, emotional and physical care are constantly being reviewed and enhanced for adequate attention and covering for the members-Acts 6:1-7.

c. Church Growth

The cell system is a major platform for church growth Acts 2:47.

Evangelism and outreaches at the cell level are personalized (one to one)

The grassroots is touched, follow-up is easier because of proximity and converts remain and abide as a result of the Spiritual nutrients and care received.

As the Cells are growing the main Church is also growing.

d. Leadership Growth

The Cell system provides us with the opportunity to easily identify leadership qualities in our members and also create the platform for their development.

At the Cell Centers, qualities and potentials are easily identified and this provides for their development and placement in position of responsibility.

4.4.1.5 Winners' Satellite Fellowship (WSF) Delineation

- i. Intra City churches shall have clear cut geographical demarcations for administrative purposes.
- ii. The Resident Pastor of the head church shall administer and coordinate the geographical demarcation with productive inputs from member Churches.
- iii. Home cell operations within a particular delineation shall be within the administrative oversight of that local church.
- iv. Ministers over Winners Satellite Fellowships within a particular delineation shall be responsible to the Resident Pastor who heads the location.
- v. Members shall be free to attend the cell location closest to their houses irrespective of the Winners Church they attend in the City.
- vi. Uniform WSF banners should be used in all our churches nationwide / globally and only the picture of the founder should be on the banner.

ARTICLE 4.4.2 Children's Church

4.4.2.1 Introduction

Today's children are the leaders of tomorrow in the family, church and government. To say that children and teenagers are a target of the devil's attack these days, especially through the media, is simply stating the obvious. We therefore need to employ strategies that will enhance our efforts at raising the next generation and preparing them to take the baton of leadership to the glory of God.

4.4.2.2 Definitions

The Children's church comprises the following categories according to age groups;

- i. Age Group 1 – 12 = Pre-Teens
- ii. Age Group 13 – 15 = Junior Teens
- iii. Age Group 16 – 19 = Senior Teens

These three categories shall be used for attending to issues concerning the children in our local assemblies.

4.4.2.3 Aims and Objectives

The following are the objectives of the Children Church:

- i. To teach them the fear of the Lord (Ps. 34:11; Pro. 1:10).
- ii. To inculcate in them the values and virtues of the Church thereby preserving the heritage of the Church (Ps. 127:3).
- iii. To present the gospel to them in their own language.
- iv. To cater for their level of understanding and assimilation of the gospel.
- v. To meet the different needs and challenges of their age groups.
- vi. To preserve them from the pollution, corruption and decadence of the society

(Ps. 144:7, 11)

- vii. Discipline them for exploits in the kingdom (Dan, 1:20; Dan. 11:32; Ps. 127:5)
- viii. To raise children of renown and excellence (Ps. 144:12).
- ix. To give them purpose for living (Dan. 1:8)
- x. To teach them the pattern for living

ARTICLE 4.4.3 Youth-Alive Fellowship

4.4.3.1 Introduction

The Youth Alive Fellowship shall be established in all Living Faith Church stations worldwide. The objective is to update and upgrade our youths on total development, spirit, soul and body.

The Youth Alive Fellowship oversees all youth activities or programmes of the Church. Its operations are supervised and run by approved guidelines from International headquarters.

4.4.3.2 Aims and Objectives

- i. To operate as the umbrella body for all youths in the church.
- ii. To harmonize spiritual and social development of the youths through various relevant programmes.
- iii. To act as a bond of unity among the youths.
- iv. To coordinate youth activities within the church and campuses.
- v. To encourage the practice of traditions and values of the Church.
- vi. To imbibe the spirit of the Commission.
- vii. To effectively coordinate the Annual International Youth Alive Convention.

ARTICLE 4.4.4 Operational Units

- i. **Prayer/Challengers'/Intercessors' Squad:** To stand in the gap in prayer for the church and members.
- ii. **Evangelism Unit:** To reach out to lost souls for the purpose of harvesting them into the church.
- iii. **Follow-Up and Visitation Group:** responsible for following up the establishment of new converts and looking after their well being
- iv. **Believers' Foundation Class:** To nurture new converts in the faith and enlighten first time worshippers on the mandate of the Church.

ARTICLE 4.5 CHURCH SERVICE UNITS

3.5.1 Aims

To harness properly the members of every congregation into active involvement in the service of the Vineyard.

- ii. To ensure the effectiveness of the service units in every congregation.
- iii. To ensure orderliness and neatness in their operations.

4.5.2 Basis

- i. Service is one of the fora through which God blesses His people and makes them more productive. It is therefore necessary to make and lay down some guidelines to achieve this. (John 15:2,16)
- ii. Service units shall be formed according to the size and peculiar need of the congregation. For example, whereas a congregation of 1,000 members would not need a Crowd Control Unit, a church of 3,000 members may need. A church that does not engage in mass transit of members should not require a transport service group.
- iii. It would be a waste of man-hours to form a Service unit that is not practically relevant.
- iv. All service units will have the privilege of pastoral oversight for spiritual enhancement

4.5.3 List of Service Units

Listed below are some of the service units operational within our Church system with a summary of their functions:

- i. **Ushering:** To receive, direct and guide worshippers to their seats and ensure general orderliness during service.
- ii. **Sanctuary Keepers:** To maintain general cleanliness of the auditorium and church premises.
- iii. **Security:** To ensure safety of life and property within and around the premises during church services.
- iv. **Crowd Control Unit:** To ensure orderly human traffic within the auditorium and the church premises during service periods.
- v. **Hospitality** To attend to the welfare of worshippers.
- vi. **Protocol:** To welcome special guests and provide relevant information to worshippers.
- vii. **Medical team:** To provide first aid and attend to medical emergencies of worshippers during church services.
- viii. **Technical team:** To ensure effective functioning of the Audio-visual and electrical equipment during church services.
- ix. **Traffic Unit:** To ensure smooth vehicular movement in and out of the church premises.
- x. **Car Park Unit:** To ensure the orderly parking of vehicles within the church premises.
- xi. **Transport Unit:** To ensure easy commuting of worshippers to and from church.
- xii. **Parks and Gardens:** To be responsible for horticultural beautification and landscaping of the church premises.
- xiii. **Children Church Teachers:** To ensure the smooth running of the children's Unit of the church and to present the gospel to the children at their level of understanding.

xiv. Choir: To minister in songs and lead worshippers in praise and worship sessions.

xv. Decoration Unit: To ensure the beautification of the church auditorium.

4.5.4 Leadership of Service Units

A. Service Unit Executives

Each service unit shall be coordinated by an executive comprising the following:

- i. Unit Leader
- ii. Assistant Unit Leader
- iii. Secretary

Where additional hands and offices are required, approval shall be obtained from the CMB.

B. Terms of Reference for the Executives of the Unit

- i. Ensuring the fulfillment of the objectives of the unit
- ii. General coordination of the unit
- iii. Membership enlistment
- iv. Maintaining discipline within the unit.
- v. Ensuring membership welfare
- vi. Liaising with other service units as may be necessary.
- vii. Reporting to the Deacons Board.
- viii. Shall serve for a period of two (2) years renewable once.

C. Criteria for nomination

- i. Minimum of one year church membership of the Local Assembly.
- ii. Where membership is less than one year, a letter must be produced from the previous local assembly and duly signed by the Resident Pastor after consultation with the LCC
- iii. Ordination is an added advantage.
- iv. Active unit membership participation.
- v. Active Winners' Satellite Fellowship participation.
- vi. WOFBI attendance.
- vii. Stability of family life, if married.
- viii. Financial stability and integrity.
- ix. Tenure is two years and renewable only once

D. Nomination Process

- i. Membership of each unit shall be involved in the nomination and selection process.
- ii. Nomination and selection shall be done in a general meeting of the Unit.
- iii. Nomination shall be done by each member of the unit upon completing a

printed form in confidentiality.

- iv. Pastors in the church shall be deployed to administer nomination/selection.
- v. The list of selected unit leaders shall be ratified by the Pastors Forum.
- vi. The list of ratified unit leaders with photographs shall be displayed on the church notice board for a minimum of 15 days.
- vii. In the absence of any contrary reports after 15 days, Pastors shall be assigned to introduce the newly selected leaders to their respective units at a general meeting.

4.5.5 Monitoring and record keeping

- i. A proper monitoring of service units is necessary.
- ii. There shall be an approved selected day of the week or month for each unit to have their meeting depending on their mode of activities. This is because some units function in every service in the church while some function only periodically.
- iii. There shall be proper keeping of attendance record of members of the units and records of activities both weekly, monthly or as the case may be.
- iv. Members of each unit should be encouraged by its leadership to forward observations and recommendations towards the enhancement of the unit's goals and objectives to the Pastor/leadership of the group.
- v. Each unit should be equipped for effectiveness.
- vi. It is recommended that any unit which is deemed not to be contributive to the healthy growth of the church shall be discontinued.
- vii. Free-will offerings can be taken in service unit meetings, but all such offerings must be duly accounted for through necessary accounting processes
- viii. Approval should be obtained from the CMB before any Service Unit project is declared to the Unit members.

4.6 SPECIALIZED FELLOWSHIPS

There shall be established in our local assemblies the following Special Fellowships which shall include the following:

4.6.1 Women Fellowship

Where the adult attendance in the local assembly exceeds 500, a Women Fellowship shall be inaugurated. This is a forum where the women in the local assembly interact and attend to women issue the biblical way.

4.6.2 Business Fellowship

Where the adult attendance in the local assembly exceeds 1000, a Business Fellowship shall be inaugurated. This shall be a forum for all business men and women in the local assembly. This forum will afford the brethren to explore biblical business perspectives and interactions.

4.6.3 Singles' Fellowship - Shall hold in our local assemblies to cater for the

premarital enlightenment and needs of the mature singles. This will also create a healthy platform for relevant interaction.

These specialized fellowships are to meet specific needs of the various catchment groups. Each fellowship shall have its own leaders and committees. Each fellowship may hold **a quarterly seminar** which shall be by approval and which shall not hold more than 3 times a year.

However, none of the fellowships is permitted to take off without approval of the Executive Council detailing the modalities for operations.

SECTION 5₁

DOCTRINAL MATTERS

All scripture is given by inspiration of God, and is profitable for doctrine ... II Timothy 3:16 & 17

ARTICLE 5.1 – OUR TENETS OF FAITH

Below are the Tenets of our Faith:

A. THE SCRIPTURES

The Bible, made up of the Old and New Testaments is the inspired Word of God, the product of holy men of old who spoke and wrote, as the Holy Spirit moved them. In these we find the complete revelation of God's will for the salvation of mankind, and the divine and final authority for the Christian faith and life. (1 Tim. 2:5; Lk. 1:27-35; 1 Tim. 3:16; Rom. 8:34). The New Covenant as recorded in the New Testament, is our infallible guide in matters pertaining to conduct and doctrine. (2 Tim.3: 16, I Thess. 2: 13; 2 Pet. 1 21).

B. THE GODHEAD

Our God is one, but manifests in three persons, namely the Father, the Son and the Holy Spirit being co-equal. (1 John 5:7).

God the Father is the sender of the Word (Logos) and the Begetter (John 14:28, John 16:28, John 1:14).

The Son is the Word flesh covered, the only begotten that has existed with the Father from the beginning (1 Tim. 2:5; John 1:14, John 1:18, John 1:1). He is true God and true man. He was conceived of the Holy Ghost and born of the Virgin Mary. He died on the cross as a sacrifice for our sins. Further, He arose bodily from the dead, ascended into heaven, and is now at the right hand of the Father as our High Priest and Advocate (Heb. 7:24-25, Rom. 8:34; 1 Jn. 2:1)

The Holy Spirit proceeds forth from both the Father and the Son and is Eternal (John 15:26).

C. MAN, HIS FALL AND REDEMPTION

Man is a created being made in the image and likeness of God but through Adam's transgression and fall, sin came into the world. Jesus Christ, the Son of God was manifested to undo the works of the devil and He gave His life and shed His blood to redeem and restore man to God (Rom. 3:23; Rom 3:10; 1 John 3:8). Salvation is the gift of God to man, and is made operative by grace through faith in Jesus Christ, producing good works acceptable to God (Eph. 2: 8).

D. ETERNAL LIFE AND THE NEW BIRTH

Man's first step towards salvation is godly sorrow that works repentance. The new birth is necessary for all men and when experienced, produces eternal life (John 3:3-5; 1 John 5:12; 2 Cor. 7:10).

E. THE CHURCH

The true Church is composed of all those who are born-again. Through this new birth we are united together in the body of Christ. Jesus Christ is the Lord and Head of the Church. Every Church has the right under Christ to decide and govern its own affairs (Eph. 4:15-16).

F. WATER BAPTISM

Baptism by immersion is a direct commandment of our Lord, and it is for believers only. The ordinance is a symbol of the believer's identification with Christ in His death, burial and resurrection. It is to be observed by the Church in this present age. However, it is not to be regarded as a means of salvation. (Matt. 28:19; Rom 6:4; Col 2:12; Act 8:36-39).

G. BAPTISM IN THE HOLY GHOST

The baptism in the Holy Ghost and fire is a gift by God as promised by the Lord Jesus Christ to all believers in this dispensation and is received subsequent to the new birth. This experience is accompanied by the initial speaking in other tongues as the Holy Spirit Himself gives utterance (Matt.3:11; Jn.14:16-17; Acts1:8; 2:38-39; 19:1-7; 2:4). The Ministry of the Holy Spirit is to glorify the Lord Jesus Christ. In this dispensation, He indwells, guides, instructs and empowers the believer for godly living and service.

H. SANCTIFICATION

The Bible teaches that without holiness no man can see the Lord. We believe in the doctrine of sanctification as a definite, yet progressive work of grace, commencing at the time of regeneration and continuing until the consummation of salvation at Christ's return (Heb. 12:14; 1 Thess. 5:23; 2 Pet. 3:18; 2 Cor. 3:18; Phil. 3:12-14; 1 Cor. 1:30).

I. SIGNS & WONDERS

Signs and wonders are the supernatural acts of God that cannot be explained by any natural, human or scientific phenomenon yet cannot be denied (Acts. 4:16). They can be provoked by revelation of the Word of God and corresponding obedience to scriptural instructions. Some channels for manifesting signs and wonders include the following:

- i. Holy Communion (1 Cor. 11:23-24)
- ii. Laying on of hands to impart the gifts of God (2 Tim. 6:6; Deut. 34:9)
- iii. Anointing people and things with oil (Mk. 6:23; Ex. 30:25-31)
- iv. Feet Washing (Jn. 13:3-17)
- v. Anointed Clothing Materials (Prophetic Mantle) – Acts 19:11-12)
- vi. Blood of Sprinkling (1 Cor. 5:7; Ex. 12:1-25)
- vii. Prophetic Utterance (Is. 44:26; Mk. 11:23)

J. DIVINE HEALING

Divine healing is the supernatural process of recovery from all manner of sicknesses and diseases and restoration of total health. It is available to all and accessible through the prayer of faith, laying on of hands, anointing oil and all other New Testament provisions. (Jer. 30:17; Jer. 33:6; Jas 5:14-15; Mk 16: 18 Is 53:4-5; Matt 8:17; 1 Pet. 2:24).

K. RESURRECTION OF THE JUST AND RETURN OF OUR LORD

This is the bodily resurrection of the dead in Christ to everlasting joy with the Lord, and the personal pre- millennial and imminent coming of our Lord Jesus Christ. This "Blessed Hope" has a vital bearing on the personal life and services of believers. 1 Thess. 4:16-17; Acts. 1:10-11; Rev. 20:6

L. HELL AND ETERNAL RETRIBUTION

The one who physically dies in his sins without accepting Christ is hopeless and eternally lost in the lake of fire and, therefore has no future hope of hearing the Gospel or repenting. The lake of fire is literal. The terms "eternal" and "everlasting" used in describing the duration of the punishment of the damned in the lake of fire carry the same thought and meaning of endless existence as used in denoting the joy and ecstasy of saints in heaven (Heb. 9:27; Rev. 19:20).

ARTICLE 5.2 THE WORD – OUR CHIEF CORNERSTONE

5.2.1 Preamble

We are a Word-addicted people. Word practice is our addiction in the Living Faith Church family, because we understand that building on the Word is the only way to build to last. The church of Christ is said to be built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Cornerstone - *Ephesians 2:20*.

It is also written;

In the Beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and darkness comprehended it not – John 1:1-5

From the above scripture, Jesus Christ our Chief cornerstone is also the Living Word i.e. the Word of God personified.

Some years ago, in the course of the pursuit of his calling, the Holy Ghost inspired the Founder, David O. Oyedepo to write the following psalm on the Word, captioned:

THE BOOK OF BOOKS – THE BIBLE

"I BELIEVE that the Bible is the most dependable and reliable text of all times on all issues of life.

It is the most valuable print volume in the whole wide world.

The oldest yet the most current.

The most ancient yet the best seller of all times.

Consists mainly of sublime 'authors' yet the most widely quoted of all texts on the earth.

Its principles still rule most of the civilized world today.

Its laws make up most of the contents of all legal systems worldwide.

Its contents touch on all aspects of human existence – spiritual, intellectual, physical, moral, social and what have you.

Its light penetrates the invisible with its invincible force and delivers its mission with precision.

Its 'meat' strengthens the soul and revitalizes the body.

Its 'light' shatters all darkness and shows the way to go.

Its 'balm' heals the sick body and sets free the afflicted.

Its 'sword' destroys all satanic holds and wins all invisible wars.

Its 'refiner's fire' sanctifies all rotten lives.

Its 'principles' edifies and makes wise.

Yea, the written word is in absolute command of all the happenings in this world

The written word rules both the natural and the spiritual world.

Holding to the written word by faith puts you in command of the happenings in this world.

It is the written word that rules both the visible and the invisible world.

Surely, the entire world will continue to grope in darkness without the written word of God.

Without the Bible the human race would have been doomed.

For it is the only volume that clearly defines the rights and wrongs of life.

Doing what the book says will turn a dummy to a living wonder

Doing what the word commands will turn a nonentity to an envy of the world

Every other text informs but this book transforms

You cannot be grounded operating by the principles of this book.

I am yet to come across a man that ever regrets his commitment to the practice of this book but many that I know continue to regret ignoring the values of this book.

You are always in command of the happenings holding fast to what is written.

ARTICLE 5.3 - INTRODUCING THE TWELVE Pillars OF THE COMMISSION

5.3.1 Preamble:

Our twelve pillars here connote the Scriptural structure upon which this liberation mandate is built.

As a Word of Faith Ministry, the Pillars here represent other spiritual forces that empower the Word of Faith to deliver maximally.

These Pillars form our teaching "Syllabus" as a Church and because they are twelve in number, each pillar is selected as the focus for each month of the year.

This revelation is further validated from ***Rev. 22: 1-2.** And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.*

These twelve pillars constitute our doctrinal platform as a Church.

Prophet Isaiah once said: ***"And I heard a voice saying to me cry and I said, what shall I cry?"*** *Is. 40:6*

And Jesus when he sent his twelve disciples on a mission gave them what to preach saying:

But as ye go, preach, saying, the kingdom of heaven is at hand- Matt. 10:7

Also, the Lord gave Jonah the message for the people of Nineveh and commanded saying *Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went to Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three day's journey. And Jonah began to enter the city a day's journey, and he cried and said, yet in forty days, Nineveh shall be overthrown (Jonah 3:2-4).* What a message! Yet the entire city repented both humans and animals.

Let us now examine the foundation of these twelve pillars.

The Commission has a three-fold message as received by the founder, David O.

Oyedepo from the Lord as follows:

The first of these three is:

1. THE WORD OF FAITH:

Following an eighteen hour long vision where an array of afflicted, buffeted, battered, beaten, broken people filed past me - the blind, crippled, deformed, and all kinds of disability imaginable. Every one of them, groaning and agonizing for rescue. I began to cry asking the Lord why? And in response to my question, the Lord said; "But from the beginning it was not so and now the hour has come to liberate the world from all oppressions of the devil **through the preaching of the Word of Faith** and I am sending you to undertake this task".

It began on the 1st and ended on the 2nd May, 1981 where the above mandate was delivered.

Scriptural reference: I John 5:4; Mk 9:23, 10:27; Rom. 10: 6-10 / 14-17

But the Word of Faith requires other forces for maximum delivery.

Therefore, the Word of Faith component of this spiritual structure will require other support pillars as unveiled by the Holy Ghost. These include:

- i. The Word – Rom 10:17
- ii. Prayer – Mk. 11:24; Ps 119:18; James 5:14
- iii. Consecration – Ps 66:18; Pro 1:23

The second of our three fold message is:

2. THE WORD OF PROSPERITY:

Back on the 26th August 1987 while away on a mission trip to the United States the Holy Ghost delivered yet another task to me saying "**Get back home and make my people rich**". This command was so strong and compelling that I had to abandon all my scheduled meetings and rushed back to Africa.

Scriptural References: III John 2, II Cor. 6:10; II Cor. 8:9, Deut 8:18 / Jer. 33:20-26

While the Word of Prosperity is a core component of this spiritual structure, it will also require other support pillars for maximum impact and these support pillars as revealed by the Holy Ghost include:

- i. Vision – ***Pro 29:18; Gen 12:1-3, 26:1-14; Ps 23:1-6***
- ii. Wisdom – ***Pro 4: 7-8; Pro. 24:3-5, 8:15-18; Matt. 7:24-28; Deut 28:1-12***
- iii. Success - ***Joshua 1:8; Ps 1:1-3; Deut 28:1-13***

Therefore, vision, wisdom and success are 'family' members of prosperity.

The third is:

3. THE WORD OF SIGNS AND WONDERS:

In the early hours of 29th February, 1992, the Holy Ghost spoke clearly to me "It is the time for change! Prepare yourself for the imminent change of phase I have talked about over the years. **It is the era of signs and wonders. Usher in this new era with me.** I am

launching you into the apostolic phase of your ministry for pace-setting. Therefore “walk before me and be thou perfect” and I will perform every word of mine in your direction”

We recognize that every child of God is redeemed as a sign and a wonder to his world - ***John 3:8; Is. 8:18***

Scriptural references: Is 7:14-15 / Jer 17:18; Jhn 3:8 / Is 8:18; Mk 16:15-17 / Jhn 10:35; Act 14:11

But the Holy Ghost is the custodian of Signs and Wonders as manifested in the ministry of Jesus “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised” – Luke 4:18

Furthermore, we have the gift of the working of miracles as one of the gifts of the Holy Ghost - ***1 Cor. 12:10***

Scriptural references: Acts 10:38 / Lk 5:17; II Kgs 2:12-15, Acts 5:12

It should also be noted that the book of the Acts of the Apostles actually mean the Acts of the Holy Ghost among the Apostles because Signs and Wonders are essentially the workings of the Holy Ghost – ***Acts 5:15-16 / Lk 5:17; Matt 14:36 / Acts 19:11-12; Matt 9:21-23; Ps 45: 8-9 / Ps 133: 1-3***

While signs and wonders are major component in the spiritual structure of this Commission, other support pillars are essential for full manifestations. These support pillars include:

- i. Holy Ghost (I Cor. 12: 7-10)
- ii. Divine Healing (Luke 5:17)
- iii. Praise (Acts 16; 25 -35)

All of the above form the prophetic root of our three fold message as a Church which is further sub – divided into twelve pillars which we preach year in year out in our Church Ministry worldwide with each pillar as emphasis for each month.

Why these details? The Bible enjoins us to be ready always to give an answer to every one that may ask us the reason of the hope that is in us with meekness and fear, that is, why do we teach the things that we teach and do the things that we do and what do we expect in return for doing them? - ***1 Pet. 3:15***

Our 12 pillars are as follows:

1. FAITH

We all understand that:

- i. Faith is the gateway to a world of triumph (Heb. 11:33, 1 John 5:4).
- ii. Faith is the master key to a world of unlimited possibilities (Matt. 17:20).
- iii. Faith is an unstoppable force in the world of the spirit (Eph. 6:16).
- iv. Faith is the force that rules over the world of impossibilities (Jer. 11:40).
- v. Faith is the force behind all supernatural manifestations (Dan. 3:28; 6:23, Acts

3:16; 14:8-11).

However, it is ONLY to everyone according to his faith (Matt. 9:28).

Remember the original mandate of this ministry is still the same:

“Now the hour has come to liberate the world from all oppression of the devil through the preaching of the word of faith, and I am sending you to undertake this task”

The word of faith therefore remains the anchor message of this commission.

Infact, it is also the very core of the kingdom life.

For instance,

- i. Christianity is referred to as “the faith”. (**Acts 6:7**)
- ii. It is also recognized as the base line of the spiritual life ...**“add to your faith virtue”** (2**Peter 1:5**)
- iii. All that obtained the promises got there through faith. (**Heb 6:12, Heb 11:1-2**)

Faith is therefore the key to everything in the kingdom. All that Jesus has provided for us in redemption is obtainable only by faith. (**Heb 6:12, II Peter 1:3**)

It is therefore very clear that we cannot receive anything from God except by faith. (**James 1:5-6, Mk 11:24**).

Our security on earth is also impossible without faith (**Eph 6:16**).

Therefore, everything in the kingdom answers to faith.

This must be the reason why the redeemed are called **BELIEVERS!**

For instance,

- i. We are born (**again**) by faith (Eph 2:8)
- ii. By faith we stand (II Cor. 1:24)
- iii. By faith we walk (II Cor. 5:7)
- iv. We are kept by faith (I Peter 1:5)
- v. We are healed by faith (Math 9:27-29)
- vi. We overcome by faith (I John 5:4)
- vii. We command exploits by faith (Heb 11:23)
- viii. Above all, we live by faith (Hab 2:4, Rom 1:17, Gal 3:11, Heb 10:38)

This implies that we are dead without faith!

Faith is therefore what determines the qualities of our lives in the kingdom.

In the light of all the above, we must continue to dig into the root of how to maximize the workings of faith in our lives.

The word says that ***we should earnestly contend for the faith which was once delivered unto the saints. Jude 3.***

Book References:

*The Unlimited Power of Faith * Exploits of Faith * The Law of Faith *Satan Get Lost
*Overcoming the Forces of Wickedness*Fulfilling Your Days*Winning Faith*The Life

2. THE WORD

Speaking to Martha in Luke's gospel Jesus said: *Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. Luke 10:41-42*

From the above scripture Jesus is saying **"the word"** is the most valuable asset to every believer. How is this so you may ask?

- i. God has exalted His word above His name.*for thou hast magnified thy word above all thy name. Ps. 138:2, (see also Ph.2: 9-11)*
- ii. All things are at the command of His word. ...*and upholding all things by the word of his power.... Heb. 1:3*
- iii. The word is the master key to a world of impact and exploits. *The Lord sent a word into Jacob, and it hath lighted upon Israel* Is. 9:8 (see also Is.60:1-22, Ps.45:3-5)
- iv. The word is the healing balm with divine capacity to deal with all manner of sickness and disease. *The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. Matt. 8:8 (see also Ps.107: 20, Job 33:21-25)*
- v. The word is the custodian for all supernatural manifestations. *And thou shalt take this rod in thine hand, wherewith thou shalt do signs Ex. 4:17 (see also Mk.16: 20, Acts 14:3)*
- vi. It is very clear from all the above that the word is the gateway to a world of signs and wonders.

Remember the scriptures cannot be broken and that heaven and earth shall pass away but not a jot of His word shall pass away.(John. 10:35, Matt.24: 35).

By the revelation and the engagement of the truth, everyone's supernatural triumph is guaranteed for life. (II Cor. 2:14)

A majestic ride in this kingdom will always demand adequate depth in the truth (Ps. 45:3-5).

It is not therefore the absence of light that gets us frustrated, it is the absence of adequate light!

For instance, there is match stick light, there is candle light, there is electric bulb light, there is fluorescent tube light and there is also flood light. Light is light you may say, but it is obvious that it varies in intensity. One could have light in the room and still be frustrated in a search for a missing item if the light is not adequate.

This is in line with scriptures:

There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory(1 Cor. 15:41).

We are told that God upholds all things by the word of his power (Heb. 1:3). God's word is designed to put us in command in all areas of our lives.

According to scriptures light in our context implies the spiritual understanding of the truth (Ps. 119:130, Lk. 24:25).

Until we arise, our light cannot come and the glory of God cannot be seen upon us (Is. 60:1)

We must fight our way through to greater depth in the word of God.

When light shines bright enough, every trace of darkness bows out automatically.

The word ARISE is a command that is left to our decision. Everyone that wants light must arise.

"Arise ye and depart for this is not your rest"(Mic. 2:10).

I have often said that one must never mistake his condition for his portion.

Therefore, arise; get into the word for a change of story.

Arise; get up, the word of God is still in force on the earth today.

We have come to understand that every change of position is usually initiated by revelation (2 Cor. 3:18).

In the same vein, every transformation is a function of revelation (Rom.12:1-2).

You are destined for continuous change of level till the end of time (***Pr.4:8***)

Book References:

* Pillars of Destiny*The Force of Freedom *The Miracle Seed *Possessing your Possessions*Walking in Dominion *Maximize Destiny *Keys to Divine Protection

3. PRAYER

Prayer is both a platform for provoking divine intervention and supernatural transformation. This is why it is designed to be a part of the believer's daily life.

Furthermore, we recognize among other things that the altar of prayer is:

i. The Altar of Grace

Heb. 4:16

And we know that grace is the cure for all forms of disgrace

ii. The Altar of Divine Secrets

Jer. 33:3, Ps. 119:18, Deut. 29:29, James 1:5, 6; Dan. 2:16-19, Job 29:1-10.

And divine secret is the master key to a world of success.

iii. The Altar of Command

1 Kg. 17:1, James 5:17-18, 1 Kg. 18:36-39, Isa. 45:11, Matt. 17:21.

Elijah was a man of command when he said: ***"as the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word."***(1 Kings. 17:1). But he was a man of prayer.

iv. The Altar of Deliverance

Acts 12:5-11, Acts 16:25-26.

You can pray your chains off and your iron gates open.

v. The Altar of Victory

Isa. 25:8, 1 Cor. 15:54-57, 1 Cor. 15:26.

2 Kg. 4:32-36 (33)

Isa. 38:1-6 (2)

John 11:29-44 (40)

Acts 9:36-41

Victory over the hottest forms of spiritual battles is granted on the altar of prayer.

vi. The Altar of Remembrance

(1 Sam. 1:9-20, Isa. 43:26)

God remembered Hannah in response to her prayer (1Sam.1:10, 19).*I have asked him of the Lord – I Sam. 1:20*

We also recognize that the altar of prayer is the altar of change:

- i. Nothing changes a man like divine presence and prayer provides a platform for divine presence (Heb.4:16 / Ps.84:7)
- ii. Prayer changes things – II Chr. 4:9-10, Is. 38:1-5
- iii. Prayer changes Nations –II Chr. 7:14, II Chr. 15:3-19
- iv. Prayer heals the sick – James 5:14-15, Is.30:18-20
- v. Prayer changes people – Lk.9:28-35, II Cor. 3:18, Ps.84:7
- vi. Prayer guarantees access to divine direction–II Sam. 5:18-22, Ezra. 8:21-23
- vii. Prayer sanctifies – I John 2:9-11, John 17:17
- viii. Prayer and fasting opens us up to revelations in the scriptures – Ps.119:18, Is.58:8-10, Lk.11:2-4, /Duet. 8:13

We are told to pray without ceasing – I Thess. 5:16

Also that men ought always to pray and not to faint – Lk.18:1-2

And praying always with all prayers and supplication in the Spirit – Eph. 6:18

Therefore, prayer is not designed as a rescue scheme but a lifestyle – Matt.6:5-7/16-18.

It is an all time affair for any believer that desires to live a victorious life.

Book References:

*Winning Prayer*Born To Win*Breaking The Curses Of Life*Winning Invisible Battles*Keys To Answered Prayers

4. CONSECRATION

- i. Consecration is essentially about being separated unto God (Joshua 24:15)
- ii. It is the pursuit of the heart of God. (Psalm 63:8)
- iii. It is letting God occupy the center of one's heart.(Proverbs 23:26)

- iv. It is giving God the first place in one's life. (Mathew 6:33)
- v. It is the inner reverence and adoration for God. (Isa.29:13)
- vi. It is the heart-borne desire to always please God above all else. (Ph.1:21, Rms. 8:35-38)
- vii. It is the hot love of God in the inner man. (Rev. 3:16)

No wonder the Bible asserts; love is the fulfilling of the law, (Romans 13:10).

The love of God in a man's heart is therefore the platform for true consecration.

It is not just saying, 'I love you Lord' or singing the love of God, **it is living it out.** (1 John 3:17, 18).

The love of God without proofs is fake (1 John 4:20, 21).

Here are some of the biblical proofs of the love of God.

If you love God:

- i. You will love His word (1 Samuel 13:14, Ps. 119:97-100)
- ii. You will love His Fellowship (Psalm 122, Psalm 84 and Psalm 132)
- iii. You will obey Him, (John 14:21)
- iv. You will love to give, (1 John 3:18, 1 Ch 29:3-6)
- v. You will love your neighbour (1 John 4:20-2)
- vi. You will believe Him on all issues (1 Cor. 13:7)
- vii. You will praise Him at all times (Psalm 34:1, Ps 119)

You cannot love God and not be zealous for Him. Love **can be defined as the emotional display of pleasure in or toward another**. The emotional aspect of love is what we call **zeal**. The zeal of God cannot consume a man without tangible proofs to show. (John 2:13-19).

Furthermore we know from scriptures that everything works by faith (Mark 9:23). But faith itself works by love. (Gal 5:6). It follows therefore that everything works by love. (Mathew 22:36-40, 1 Cor. 13:1-8)

Why is it a most powerful and awesome force?

- i. It makes you unbeatable (1 John 4:16)
- ii. It makes you untouchable (James 2:23, Gen. 14:17)
- iii. It makes you unstoppable (Ps. 24:7-10, Ps. 114:1-9)
- iv. It makes you unmolestable (Eph. 2:19)
- v. It makes you indestructible (Dan.3:21-28)

What then is the love of God?

- i. It is saying an eternal 'no' to Satan and eternal 'yes' to God. (Daniel 3:1-28, Dan 6:1-23).
- ii. It is saying an eternal 'no' to self and eternal 'yes' to God. (Roman 8:35-38 Phil.1:21)
- iii. It is saying eternal 'no' to The world and eternal 'Yes' to God. (1 John 2:15-17)

Therefore what God does or does not do should not be what makes Him your God. God must remain your God what He does or does not do notwithstanding. This is the kind of love that moves God to do exceedingly and abundantly above what you ask or think. (Eph.3:20, I Cor. 2:9)

We all understand that the separation of man from God was the beginning of man's adventure in frustration. Therefore, man's enviable destiny cannot be restored until a reunion with God is established.

Isaiah the prophet proclaimed that ***our iniquities have separated between us and God***(Isaiah 59:1-2).

This is the very core of the mission of Jesus Christ *to take away the sins of the world* (Matt. 1:21).

After Adam sinned, he was driven out of the Garden of Eden, and separated from God. It is therefore sin that constitutes a barrier between man and God. But the fall of Adam was purely machinated by the devil (Gen. 3:1-7, 2 Cor. 11:3).

However, we understand that the blood of Jesus cleanses us from all unrighteousness (1 John 1:7) and also that the Spirit of God is what empowers us to walk in His righteousness (Rom. 8:13).

In scriptures, the Holy Spirit is revealed in many ways such as:

i. The Spirit of Holiness (Rom. 1:4)

That empowers us to live a holy life.

ii. The Refiners Fire whose ministry is to purge and purify the sons of Levi that they might offer sacrifices in righteousness (Mal. 3:1-4).

iii. The Unquenchable Fire that burns off all the chaff from our lives (Matt. 3:11-13).

I do not think it is possible to live a life that is pleasing unto God without engaging the help of the Holy Spirit.

The Bible asserts;

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. (Rom 8:13).

Paul, a man with a deep fellowship with the Holy Spirit testifies:

Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe (1 Thess 2:10).

I believe that Paul's understanding of the mystery of iniquity must have been what gave him mastery over sin (2 Thess. 2:3-13).

But hear what Paul has to say:

...I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also...I speak with tongues more than ye all (1 Cor. 14:14-18).

As I have often said, the secrets of men are in their stories.

The above scripture helps us to understand the secrets behind the victory of Paul

over sin. He was consistently fanning the fire to keep all works of evil off his domain by praying extensively in the spirit among other things.

Remember the Word says in Jude 20:

But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost.

We definitely need the fire of the Holy Ghost to live a holy life.

Book References:

*Walking In The Newness of Life*Exploring The Riches Of Redemption*Conquering Controlling Powers*Showers Of Blessings

5. PROSPERITY

The world today continues to face the fulfillment of the age long prophecies of economic gloom as foretold severally in scriptures.

For instance, we understand from scriptures that:

- i. Economic downturn is not new (**Gen. 47:15-23**)
- ii. Economic meltdown is prophetic (**Malachi 4: 1-2**)
- iii. Economic depression has always been in biblical history (**2kings 6:24-30**)

Christ stated categorically that there shall be famine in the last days.

And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass: but the end is not yet.

For nation shall rise against nation and kingdom against kingdom: and there shall be famines, and pestilences and earthquakes in diverse places (Mathew 24:6-7).

The present global economic meltdown is therefore a fulfillment of prophecy but God has also drawn a programme of exemption for His children as contained in His word:

For behold the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name, shall the sun of righteousness arise with healing in his wings: and ye shall go forth and grow up as calves of the stall (Malachi 4:1-2)

And the Psalmist also said:

The Lord knoweth the days of the upright; and their inheritance shall be forever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied (Psalm 37:18-19).

Other reference (Psalm 33: 18-19).

- i. We saw famine in the days of Abraham but God exempted him. (Gen 12:1-4, 10 & Gen 13:1-2).
- ii. There was also famine in the days of Isaac but it did not touch him. (**Gen 26:1 & 12-14**).

iii. In the days of Jacob, there was also famine on the earth but Jacob never felt it. **(Gen 42:1-3, 43:1-2 & 11-12).**

All our covenant fathers did not only survive the famine in their days but they were in command in the time of famine.

They had resources to match the challenges of their hard times. Thank God we still serve a covenant keeping God.

Every covenant practitioner will not only survive this economic drought but shall be in supernatural command of supplies all through the season!

It is therefore time to take total cover in the covenant and to abide in a deep and rich fellowship with God.

The church of Christ is our end time city of refuge; it is our covenant shelter against this gloomy economic depression.

The Bible says:

For the Lord hath chosen Zion; He hath desired it for His habitation. This is my rest forever; here will I dwell for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread

(Psalm 132:13-16). Other reference (Psm 92:12-15).

The church is our covenant place of blessing. That is, to enjoy the showers of blessing needed for these hard times, the church is the place to belong and to abide. **(Ezek. 34:26).**

We are about to begin to experience the reality of divine providence, Kingdom-order of prosperity and supernatural wealth after the order of Abraham. (Gen 24:1, Isaiah 51:1-3)

Every story of financial fortune in scriptures is rooted in a great heart for God.

- i. It is a heart for God that puts a believer in command of gold.
- ii. A heart for God leads to a boom, but a heart for gold leads to a gloom.
- iii. A heart for God is the gateway to financial fortune, but a heart for gold hastens to the grave. (I Tim 6:10, Ps. 102:13-15)
- iv. Solomon loved the Lord and he gained command of gold (I King 3:3-13).
- v. David was a man after God's own heart; he also had custody of financial fortune. I Chro. 29:3-6)
- vi. Abraham so loved the Lord that he was called the friend of God; and he was also so wealthy that he had a private army. (Gen. 14: 14-19)

It should also be noted that prosperity is a vital tool for supernatural church growth.

"Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad;"(Zech 1:17)

This is why the testimony of changed lives is clearly a tool for drawing souls to Christ.

God empowers His people for financial fortune, so that He can use their financial fortune to draw many in to His Kingdom.

"Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."
(Zech. 8:23)

Furthermore, it is a known fact that prosperity attracts but poverty dispels.

Book References:

*Breaking Financial Hardship*Understanding Financial Prosperity*Covenant Wealth*The Hidden Covenants Of Blessings*Winning The War Against Poverty*All You Need To Have All Your Needs Met

6. VISION

We all know that we serve a God of plan and purpose. And His plan for us is settled in heaven forever. Therefore, locating God's plan for one's life is the foundation for true fulfillment.

Back in 1977, I came across a verse of scripture that turned my life around dramatically. God said, ***for I know the plan that I have for you says the Lord, a plan of welfare and not of evil to give you a future and a hope. Jer. 29:11 (RSV)***

Speaking to me from this scripture, God said, *My son, your future is in my plan not in your plan and until you discover my plan and pursue it, you don't have a future.*

Remember, God said, ***I am the Lord I change not (Mal 3:6)***

- i. He had a plan for Jeremiah before he was born – ***Jer. 1:5***
- ii. He separated Paul to the gospel while he was yet in his mother's womb – ***Gal1:15-16***

Surely, God has a plan for all his children. And as we all know that you don't determine the purpose of a product after it has arrived in the market; it must have been decided right from the factory. In the same vein, God's plan and purpose for every one of us has been fully packaged before we arrived here on earth and all we need is to discover and pursue the same.

We further understand from scriptures that every child of God is a child of destiny. As it is written;

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Rom 8:29–30 (See also, Rom 9:10-24)

From the above scripture, every child of God is predestinated to be glorified. We have been called unto glory and honour (***2Pet 1:3***). We have an enviable destiny (***Gen 26:14, Gal 4:28***). We are to be envied and not to be pitied. (***1Pet 2:9***)

Therefore accessing God's plan is the gateway to a glorious destiny.

We must recognize that we serve a God of preordination (Jer. 1:5); a God of predestination (Rom. 9:10-14); a God who knows the end from the beginning (Is. 46:9-10)

We must also recognize that we serve a God of times and seasons who appoints

'weeks of harvest for his people' (Eccl. 3:1-11; Jer. 5:24)

Also, we are saved today because He has ordained us unto eternal life (Acts 13:48) and we are redeemed because He has predestined us unto salvation (Rm. 8:29-30)

In the same way God has reserved blessings for all His children, but we must be led to where these blessings are waiting (Ps.47:4; 1 Pet.1:4).

God led Abraham to where his blessings were waiting and he got through to them (Gen. 12:1-4; 13:2; 24:1).

God also led Isaac to where his enviable blessings were and in spite of all oppositions, he realized them (Gen. 26:1-14)

When we allow God to lead us, He leads us to where He has prepared a table for us, where our cups will be full and running over, where our enemies will be rendered totally helpless and where goodness and mercy only shall be following us (Ps.23:1-6).

There is a way which seemeth right unto a man, but the end thereof are the ways of death (Pro. 14; 12 & 16:25)

We must therefore reposition ourselves to the benefit of the leading of the Spirit of God so we can gain access to our blessings.

But remember, only the spiritual can be spiritually led (Rev. 1:10; 1 Cor. 2:14) and only the meek can be guided (Pro. 25:9; Matt. 5:5).

I believe as we remain spiritually sensitive to His leadings, He will guide us with His hands to where our supernatural blessings are waiting (Ps. 32:8; Jer. 48:17)

Book References

*Understanding Vision*Understanding Divine Direction*In Pursuit of Vision*Exploits In Ministry*The Path of The Eagle*Ruling Your World

7. WISDOM

The Bible says in Dan. 12:3:

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Wisdom is said to be the principal thing in the book of proverbs (Prov. 4:7-11).

It goes on to say, when we embrace wisdom, it shall promote (change our position for the better). It goes further to say, a **crown of glory** shall she deliver unto us and an ornament of grace.

From the above, it is clear that glory is one of the products of wisdom. Paul the Apostle in his epistle to the Corinthians said ***"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.*** (1 Cor. 2:6-7).

However, there are four kinds of wisdom as outlined in the epistle of James:

*This wisdom descendeth not from above, but is **earthly, sensual, devilish**. For where envying and strife is, there is confusion and every evil work. But **the wisdom that is from above** is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.* (James 3:15-17).

From the above scripture, we can classify wisdom into four categories:

- i. Earthly – natural wisdom, what we call common sense. You don't have to learn how to eat, drink or sleep, they are all common sense issues.
- ii. Then we have intellectual wisdom – sensual.
This is what we go to school to acquire in various disciplines – engineering, technology, social sciences, humanities, law, etc.
- iii. Then we have 'devilish' wisdom which talks about occultic, diabolical wisdom.
- iv. And finally we have the wisdom from above, which is the wisdom of God and remember the Bible says whatever is from above is above all (John 3:31). The wisdom of God is superior to all other kinds of wisdom. Because it is from above.

Our access to this wisdom is clearly outlined in scriptures:

- i. It is for the redeemed (Matt. 11:19). The child of a goat possesses the wisdom of a goat. The child of a duck possesses the wisdom of the duck. The child of a cow possesses the wisdom of a cow and so on as so forth. This is why only the children of God can access the wisdom of God.
- ii. We access this wisdom by prayer, *If anyone lack wisdom, let him ask of God...* (James 1:5).

Also we saw Daniel take delivery of divine wisdom through prayer. (Dan. 2:16-19)

- iii. We also access this wisdom through learning. *A wise man shall hear and increase learning* (Pro. 1:5). Wisdom has been defined as the correct application of knowledge. That means knowledge is the raw material for the production of wisdom.

Concerning Timothy, Paul wrote: ***And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.*** (2 Tim. 3:15).

- iv. Furthermore we access divine wisdom through meditation. (Ps. 119:97-100).

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

And through the process of meditation David said, ***You have made me wiser than my enemies. I have more understanding than all my teachers.*** Meditation is key to operating in divine wisdom.

Isaac-the greatest farmer of his time ***And Isaac went out to meditate in the field at the eventide...*** (Gen 24:63).

- v. And finally, through keeping of wise company. He that walks with the wise shall be wise but a companion of fools shall be destroyed (Prov. 13:20). How? Iron sharpens iron so a man sharpens the countenance (wisdom) of his friends” (Prov. 27:17).

Proofs of divine wisdom at work:

- i. It is Creative

O LORD, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches (Ps. 104:24; Prov. 3:19)

- ii. It commands exploits (Matt. 13:54, Mk. 6:2).

- iii. It stabilizes (Isa. 33:6, Mk. 7:27-28).

Operating by divine wisdom is building on the rock, the wind and storms and the rain notwithstanding, the building shall remain.

Book References

*The Winning Wisdom

*Excellency of Wisdom

*The Wisdom That Works

*Towards Mental Exploits

*Wisdom Dairy (A Series of Booklets)

*Bible Sense (A Series of Booklets)

*Productive Thinking –David Abioye

*Making Marriage Work - Pst. Faith Oyedepo

*Marriage Covenant - Pst. Faith Oyedepo

*Building A Successful Family - Pst. Faith Oyedepo

*The Effective Minister’s Wife - Pst. Faith Oyedepo

*Understanding Motherhood - Pst. Faith Oyedepo

*Raising Godly Children - Pst. Faith Oyedepo

*Single with a Difference - Pst. Faith Oyedepo

8. SUCCESS

Remember, God’s Word says, *The path of the just man is as the shining light that shines more and more unto the perfect day* (Proverbs. 4:18)

We understand from the above scriptures that redemption provides us access to a realm of unending progress.

God hates that we go in cycles. That is why he charged the Israelites’ saying, *Ye have gone around this mountain long enough, turn ye northwards...* (Deut. 2:3)

It is our redemptive right:

- i. To shine more and more unto the perfect day.

(Proverbs 4: 18)

- ii. To go from strength to strength; that is, from exploits to exploits. (Psalm 84:7), (Dan. 11:32)
- iii. And to go from glory to glory. (11Cor.3:18)

Therefore, in the words of Micah, the Prophet, "Arise, ye and depart, for this is not your rest" (Micah 2: 10).

Arise; the best is yet to come.

Arise, you are not there yet.

Even Paul the Apostle, at the height of his exploits in ministry said, ***Neither have I yet attained, but this one thing I do,...I press towards the mark for the prize of the high calling of God in Christ Jesus.*** (Phil 3: 13 -14).

It is time to press to the next level.

It is time to break the failure and stagnation syndrome.

It is time to break new frontiers in all our endeavours.

Success is defined as getting results in successions; that is, improving on one's level of success.

Success implies continuous improvement on one's results which is God's plan for us.

Arise; don't watch any aspect of your life go down the drain.

We must recognize that, our heritage of success is established on 3 vital platforms:

- i. As a seed of Abraham, you are born to be a blessing to your world and not a burden. (Gal. 3: 13-14), (Gen. 12: 1-3), (Gen.22: 17-18)
- ii. As a seed of Abraham, you are either a King or a Nation. (Gen.17:6-7)
- iii. As a seed of Abraham, you are to be envied as Isaac and not to be pitied. (Gen 26: 12-14), (Gal. 4:28)

Secondly, as a born-again child of God,

- i. You are born to be a pathfinder, a pacesetter and a trail-blazer. (Matt. 5:13 -16)
- ii. As a child of God, you are a star. (Rev. 22:16), (John. 17:18)

Thirdly, as an end-time Saint, the top is where you belong. *And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem (Isaiah 2:2-4).* As quoted verbatim in (Micah 4: 1-2).

Note that, we are in the last days. Remember Peter was speaking in the days of Pentecost and referred to the prophecy in Joel that *In the last days, it shall come to pass that; I will pour out my Spirit upon all flesh...* (Joel 2:28)

If 2,000 years ago should be referred to as the last days, then we must be in the latter end of the last days. It is the hour of the Church.

The world will begin to look up to the Church for direction and solution in all areas of human endeavors in these last days.

Book References

*Success Buttons*Exploring The Secrets of Success*Success Strategies*Success Systems*Making Maximum Impact*Success in Marriage (Co-authored)*Creating A New Beginning- David Abioye

9. SIGNS AND WONDERS

We consider signs and wonders as spiritual tools for supernatural turnaround in the lives of men and women. It is written, *And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey - Deut. 26:6-8.* (also Ps. 105:26-38)

We also recognize that signs and wonders are the heritage of the redeemed of the Lord. Jesus said, *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. John 3:8.* (Also Mk.16:17-18; Isa. 8:18)

But according to the Holy Scriptures, we do not wait for miracles, we work them! *And thou shalt take this rod in thine hand, wherewith thou shalt do signs Exo. 4:17.* (Also I Cor. 12:10)

We also understand that God's word is the spiritual raw material for the working of miracles. *Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. Acts 14:3* (also Ps 107:20; Matt. 8:8; Lk.5:1-5, 17).

However, faith is the spiritual activator of the virtue for signs and wonders. Jesus said to the two blind men that cried after Him for their miracle *.....Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; ...Matt. 9:28-30 paraphrased* (also Mk. 6:5; Mk. 9:23; Jn. 11:44)

All through scriptures, obedience of faith has been clearly defined as the gateway to the miraculous.

At Cana in Galilee, Mary said *....Whatsoever he saith unto you, do it.....* And as they did, water was turned into wine. *John 2:5-11.*

Jesus also told the man that was born blind *...Go; wash in the pool of Siloam. He went his way therefore, and washed, and came seeing. John 9:7.*

Again, Jesus, after His resurrection stood on the shore, although His disciples knew not that it was Jesus, and He said unto them, *... Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.* John 21:5-6

Therefore from the gospel of John as enumerated above, we discover that obedience of faith is the master key to the world of the miraculous.

We therefore believe that because Israel came out of Egypt on the wings of signs and wonders, that as you align in obedience of faith to the revelation of the word, you are also coming out of every kind of Egypt. (Ps.105:26-44; Exo.3:21; Exo.12:36)

Also, because Israel came into the Promised Land – a land flowing with milk and honey - on the wings of signs and wonders, you are coming into your prophetic promised land. (Deut. 26:8-9)

New birth is a birth into the supernatural world. When one is born again he/she is born into a world of signs and wonders. Every child of God is a miracle in the world and to the world (**Zech. 3:8**).

It is written, *He that believeth and is baptized shall be saved...and these signs shall follow them that believe... (Mark 16:16-17)*. It is also written, *the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is everyone that is born of the Spirit (John 3:8)*.

When the first century apostles took the stage, the people exclaimed ***the gods are come down to us in the likeness of men (Acts 14:11)***. This is why the Word says prophetically concerning the redeemed, *Behold, I and the children whom the Lord hath given me, are for signs and for wonders... (Isaiah 8:18)*.

Anytime one is challenged and seem to have come to his wits end, people will always assert, **'it will take a miracle'**. What it will take for our trials to be turned into testimonies and our obstacles to miracles is right in our hands – a miracle.

But every miracle is a confirmation of the Word. The Bible says, *...the Lord also working with them and **confirming the word** with signs following (Mark 16:20)*. It is also written that, *"...God gave testimony unto the Word of His grace and granted signs and wonders to be done by their hands" (Acts 14:3)*

Book References

*Signs and Wonders Today*Releasing the Supernatural*Put Your Angels To Work*The Blood Triumph*Walking In The Miraculous*Operating In The Supernatural*Commanding The Supernatural*Riding On Prophetic Wings*You Shall not be Barren

10. THE HOLY SPIRIT

According to scriptures, every child of God:

- i. Is born into a world of no-limits – ***Jn 14:12, 1Jn4:17, Mk9:23, Mk 10:27, Deut 28:1-13, Matt 5:17***
- ii. Is born for the topmost top – ***Rev 22:16(Jn 17:18), Dan12:3 (Matt11:19,1Cor 2:16), 1Kg4:29-34(Matt12:42, Jn 17:18)***
- iii. Has an heritage of unending progress in life – ***Prv 4:18 (1Cor 5:21), 2Cor 3:18(2Cor 5:21)***

iv. His breakthrough as a seed of Abraham is as far as his eyes can see – ***Gen 13:14-15, Is 51:1-3, Ps 119:18, Rev 3:17-18 (Eph 1:17-18/Eph 3:8-11)***

From all the above, every child of God is ordained to live in a world of no –limits.

But as it was with Christ, even though He was conscious of His mission from the age of twelve, yet He could not deliver His mandate until He was empowered by the Spirit- ***(Lk 4:14-27/37)***

Therefore our golden destiny in this golden age of the church cannot be fully realized without the empowerment of the Spirit.

The disciples also were under the teaching and mentorship of Christ for three and half years, yet Jesus commanded them not to embark on their mission until they were endowed with power from on high ***(Lk 24:49, Act 1:8)***. And after the empowerment of the Holy Ghost, they began to command unstoppable breakthroughs - ***Acts 2:1-41/42-47, Act 4:4, Act 5:14, Act 6:7***

From all the above, it is evident that supernatural breakthrough is impossible for any believer without the ministry of the Holy Ghost at work. But why? You may ask. This is because all the forces of supernatural breakthroughs are embedded in the Holy Ghost. – ***1Cor 16:9, Lk 10:19, Ps 89:20-24, Ps 105:13-15, Eze 37:1-14, Num 11:31-33.***

We all know that the only language the devil understands is the language of power. As it is written, *Thou through the greatness of thy power shall thine enemies submit themselves unto thee. (Ps. 66:3).*

We also understand from scriptures that power is in degrees and anointing is in levels. (Ezek.47:1-10, Ps. 45:6-8).

Why do we need power? We need power for the following reasons among others:

- i. To fulfil our mission on the earth (Lk.4:14-18, Acts 1:8)
- ii. For protection (Ps. 105:13-15, I Pet. 1:5)
- iii. For victory over the battles of life (Lk.10:19, Ps.66:3)
- iv. To command dominion (Ps.110:1-3, Is. 45:1-3)
- v. To preserve the blessings of God on our lives (Ps.112:1-9, 92:10-15)

But power is always released at a cost. However, it does not cost money, but it cost something much more demanding. ***And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. (Acts 8:18-20).***

Again in the parable of the ten virgins, when the five foolish virgins asked if they could be spared some oil, *But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. (Matt 25:9)*

Do you want to see more of God's power in your life? Do you want to grow in power? Then it will cost you the following:

- i. More consecration – (Ps. 45:6-8, Lk. 5:37-38, Pr.1:23)

- ii. A genuine thirst – (Ps.63:1-3, Is. 44:3-4, John 7:37-38)
- iii. More of fasting and prayer – (Lk.4:1-14, 9:28-43, Matt. 17:20-21)
- iv. More attention to the word – (Lev.6:9-13, Acts 6:1-3) etc

Book References

*Anointing For Breakthroughs*The Release Of Power*Understanding The Anointing*Manifestations Of The Spirit*Anointing For Exploits*Mystery Of The Anointing Oil

11. DIVINE HEALING

We understand from scriptures that until sin came, sickness was nowhere to be found. The first Adam knew no sickness before the fall. How do I know? You may ask.

There was no provision made for his healthcare because sickness was not part of his nature.

All the herbs were for his food not for drugs. Therefore when sin is gone, sickness becomes illegal. (Gen 1:29)

The Bible says, *I wish above all things that thou mayest prosper and be in health even as thy soul prospereth* (3 John 2).

When your soul is healthy, your body must be healthy also.

The price for our total health has been fully paid.

It is therefore your covenant right to enjoy divine health. The Bible says “you have been bought with a price, therefore glorify God in your body and in your spirit which are God’s” (1 Cor. 6:20).

And just like sin does not glorify God in the soul, sickness does not glorify God in your body.

The body of Christ is being increasingly challenged by the spirit of infirmities in all forms.

But *“Is there no balm in Gilead? Is there no physician there, why then is not the health of the daughter of my people recovered?”* (Jer. 8:22).

Christ is not only the saviour of our soul, he is also the saviour of our body (Eph. 5:30). “And by His stripes we were healed” (1 Peter 2:24)

God said in His word; *“I am the Lord that healeth thee”* (Exo. 15:26).

Furthermore, we must recognize that God is committed to our total health; that sicknesses and diseases are not our portion in His Kingdom.

We must equally recognize that plagues and afflictions are not meant for us and all forms of oppression of the wicked are illegal in our lives.

God is saying that “It is our right in redemption to prosper and be in health (3 John 2).

That we should acknowledge that Christ Himself took our sicknesses and bore our infirmities (Matt. 8:17).

And that by His stripes we were healed (1 Pet. 2:24).

Therefore, total health is our covenant right (Exo.23:25-26; John15:1-5).

Long life is our heritage (Isa. 65:20-24; Gen. 25:8; Gal. 3:13-14; Gal. 4:28; Ps. 91:16).

That death has no more legal power over our lives (Heb. 2:14-15, 1 Cor. 15:26; 1 Cor. 15: 55-57; Isa. 25:6-9; Hos 13:14; Exo. 12:12-13).

Christ is our substitute in death as He was to Barnabas (Luke 23:23-25).

We cannot have God as our healer and still remain bound in sickness; for with God all things are possible.

We must continue to expect the great physician to administer his balm on us and our household through the following channels among others:

- i. By the Word (Ps. 107:20).
- ii. By the Anointing (Rom. 8:11, James 5:13-14).
- iii. By the Communion (1 Cor. 11:23-30, John 6:48-58).
- iv. By Prophetic Impartations (Acts 19:11-12, Rev. 12:1).

Book References

- * Keys To Divine Health
- *The Healing Balm
- *The Miracle Meal
- *Long Life Your Heritage
- *Rescued from Destruction
- *Healing, Health and Wholeness
- *The Healing Scriptures
- *The Healing Ministry Of Jesus Christ
- *The Power of the Communion Table

12. PRAISE

Every time thanksgiving goes up to heaven, we secure God's attention in prayers; because when we ask any thing according to his will, he hears us. (*Phil 4:6 / 1Jn 5:14*)

Therefore remember,

- i. No one ever gets stranded with thanksgiving (*Jn 6:6-11*)
- ii. Praise will always provoke divine favour (*Mk 6:21-23*)
- iii. Nothing is ever late with thanksgiving (*Jn 11:40-44*)
- iv. It may appear stinking now; thanksgiving will turn it to sweet smelling savour (*1Thess 5:18/ Heb 10:38*)
- v. Praise will always culminate in supernatural harvest (*Ps 67:5-7*)

Also remember, God still crowns the year with His goodness and all His paths dropping fatness.

We must also be reminded that taking offences in God is a risk, but thanksgiving and

praise is a covenant cure for offenses (*Lk 17:1-2/ Matt 11:6*). Hence, to take full delivery of our breakthrough agenda, the Word of God admonishes:

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation. The LORD God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments. -Hab. 3:17-19

In order for our harvest not to perish, we must maintain the joy of harvest through intensive thanksgiving and praise (*Joel 1:11-12/ Is 9:3*)

Praise is a missing axe-head in the body of Christ today. The lack of the spiritual understanding of this weapon has incapacitated many Christians.

Just imagine, how do you fell a tree with an axe that has no axe-head? (2 King 6:5).

We have misconstrued praise as a weapon of acknowledging God's doings in our life – that is thanksgiving that is not praise.

Praise is a spiritual means of provoking divine intervention. It is not what we do after things have happened, it is what we do to make things happen.

And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten (2 Chron. 20:22).

This was the same experience that Paul and Silas had in the prison (Acts 16:25-30).

King David - a praising giant was also a gallant overcomer – he never lost any battle.

David said, ***I will bless the LORD at all times: his praise shall continually be in my mouth*** (Ps. 34:1, 119:164).

The following things happen when we praise God acceptably:

- i. We invoke divine presence (Ps. 22:3).
- ii. We provoke the release of the anointing for conquest (Ps. 89:20-24, 92:10-15).

A combination of the presence and the power of God will bring down any mountain in our life.

Praise is therefore a most vital force in the realm of the spirit.

The same God who took over the battle of Jehoshaphat will take over the battle of individuals this month and all our enemies shall be smitten and not one of them shall escape (2 Chr. 20:17-24). But how can God take over what we did not hand over?

In the same vein, God who stepped into the prison of Paul and Silas will step into our prison and bring everyone out in colours (Acts 16:25-30).

Book References

*Understanding The Power of Praise*The Wonders Of Praise

ARTICLE 5.4 OUR APOSTOLIC DOCTRINES

By divine privilege, some scriptural doctrines were delivered to the Apostle of this Church, David Oyedepo, which have become New Testament mysteries in the church with attending testimonies as we practice them over the decades. They are biblical power instruments for triumph in the kingdom

Every apostolic Church is entrusted with certain mysteries and tools with which to accomplish its mission. These we fondly call “Rods”. God will always place something in the hand of His special messengers that will enable them carry out their tasks. This church is no exception.

When God sent Moses on a special mission to deliver His people Israel from Egypt, He placed in his hand a “mysterious rod”. The Bible records this in Exodus 4:1-5,20

Every divine commission is endowed with a rod of revelation. By the election of grace, the Visioner of this Church has been sent to dig up from scriptures mysteries of faith designed to enable God’s people walk in dominion. These scriptural mysteries as outlined below have become instruments for signs and wonders in the Winners family.

5.4.1 The Mystery of the Holy Communion

This is a New Testament covenant mystery that guarantees a sound body and flourishing health. Jesus first introduced this meal in Mark 14:22-24.

Furthermore in John 6:55, He told the people, *For my flesh is meat indeed, and my blood is drink indeed.* In other words, “I am giving you the highest form of nutrients you will ever need for sound health and vitality.” He further described the value of this spiritual meal.

This meal releases strength, health and longevity, if taken with the correct spiritual perspective. The Communion (the flesh and the blood of Jesus) is one of the mysteries of God designed to actualize the flow of eternal life. It is designed to renew and transfuse the flow of that life (Zoë) that is immune to all forms of sickness and disease into our mortal bodies.

What is in the Lord’s Table?

THE FLESH

Jesus gave details of the nutritional value of His flesh when He told His disciples:

This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. (John 6:50-51)

Anyone who eats of that bread, which is His flesh, shall not die. There must be something strange about that bread then! The following graphic pictures from the scriptures are the significance of the flesh.

The Rod of Moses that swallowed up “Vanities”

Moses had a rod that the Bible describes as the “rod of God.” This rod was cast down before Pharaoh, and it turned into a serpent. The Egyptian magicians did the

same thing, and their rods all turned to serpents also. The Bible, however, says that Moses' rod-turned-into-serpent swallowed up all the other rods, and when Moses took up his rod it was still the same size; there was no sign that it had swallowed the other rods.

From Isaiah's prophecy, we understand that Jesus is the original Rod of God. He is the rod that came out of the stem of Jesse (Isa. 11:1). The interpretation of this in relation to the miracle meal of the communion is that when the Rod (Jesus) enters into a person in the form of the flesh in the miracle meal, it swallows up everything that is tying down the system or ravaging the body.

The Meal that Neutralizes Poisons

There is another graphic illustration in 2 Kings 4:38-41. One of the sons of the prophets had gone out to gather herbs to add to their pottage for lunch. On his return, he added the herbs to the food, and all the sons of the prophets sat down to eat. But when they tasted the food, their entire body system turned upside down, and they cried out to Elisha, saying, *"There is death in the pot"* (vs. 40).

"Death in the pot" connotes the presence of poison in the food. Elisha's response was, *Then bring meal* (2 Kg. 4:41). When he threw it in the pot, the food was no more harmful. What he threw in swallowed up all poison in the pot.

The stomach is a pot as it were. No matter how much we cook food before eating it, when it gets into the stomach, it is still "re-cooked". That is why what is passed out as waste does not look like the food taken in. The food eaten is reprocessed through digestion, absorption and assimilation. A "re-cooking" takes place in the stomach, the biological pot.

The flesh of Jesus, i.e. the bread of life, is the covenant meal that neutralises all toxins in this biological pot. If the meal that Elisha threw into the pot could effect an instant "de-poisoning" of the body, then imagine what the original meal (the body of Jesus) would do. That is why Jesus said, If you eat of Me, you will have eternal life. My life replaces the death in your pot, just as the death in the pot was destroyed by Elisha's meal.

Every dangerous thing that has been mistakenly eaten, which is now ravaging and tearing up or breaking down the body's defences, will be neutralized by eating the flesh of Jesus. Any form of poison responsible for partial blindness, deafness, stomach disorder, chest problems, heart disease, blocked arteries, every form of body poison, including all terminal diseases, will be swallowed up in victory by the meal of life.

Whenever we partake the miracle meal, it should be seen as waging a total war against death in the physical body and life.

The Bread that Opens the Eyes

The flesh of Jesus also serves as an eye opener, as we see in the encounter the disciples had after Jesus' resurrection:

And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

And their eyes were opened, and they knew him...

(Luke 24:30-31)

After they partook of the flesh of Jesus, their eyes were opened and they knew Him. As the disciples ate the bread, the rod went round their bodies, swallowing up everything holding them down, and suddenly, their “partial blindness” disappeared. This is one of the mysteries behind the breaking of bread.

It also Restores Mental Dignity

Another eye opening dimension of the flesh is that it imparts mental dignity. Jesus Christ is called the Wisdom and the Power of God. As He blessed the bread, broke it and gave the disciples to eat, the Bible says it affected their mentality. Their eyes were opened and they knew Him. Many people need such opening of eyes, because ordinary simple things appear too difficult for them.

All the wonders of life have their root in the Wisdom of God. So, when God opens one's eyes in a particular area, His wonders attend to the insight that is received. The miracle meal enhances the opening of the eyes of our understanding.

For a spiritually dull Christian (one who does not know the will of God and how to walk in it, and has become a daily concern), the miracle meal is one of the treatments he needs. Just serve him the communion, and his eyes will be opened to know what to do to bring his struggles to an end. No matter how impossible any situation seemed, Jesus always knew what to do (Jn. 6:6). At every communion table, there is a supernatural opening of eyes that connects the wisdom of God, which in turn commands the wonders (miracles) of God.

THE BLOOD

Everybody's state of wellbeing is traceable to the content of his blood. No wonder the Bible says, *The life of the flesh is in the blood* (Lev. 17:11). That perhaps is why Jesus introduced the mystery of the communion to give us mastery over all challenges. The white blood corpuscles are the soldiers of the body that help to attack every stranger in the human body. If white connotes righteousness, and Christ is the ultimate righteousness, then His blood can be seen as the spiritual soldier in our physical body. It launches a divine attack on any satanic manifestations in our system.

When Jesus gave the disciples His blood, He said to them, “This is My blood. As often as you take it, you are doing it in remembrance of Me – you will start living like Me, and whatever could not floor Me will never be found in you or be able to bring you down. Whatever could not resist Me will not be able to resist you” (Lk. 22:19-20; 1 Cor. 11:25, paraphrased).

THE MOST BALANCED DIET

It is the most balanced diet; an unbeatable combination in spiritual warfare. The blood is the answer to every satanic assault, and the flesh is the covenant antidote for every physiological imbalance and body poison. This understanding is what gives automatic access to our benefits of divine health. Taking the flesh and blood is not enough, taking it with understanding is what guarantees outstanding results. The

communion is Jesus' free offer to every redeemed child of God, for their eternal insurance for spiritual and mental soundness, as well as physical fitness.

MEDICINAL VALUE

There is a balm in Gilead, but the people are still battered, buffeted, oppressed and shattered because the Balm has been ignored, and the Physician disregarded. To paraphrase the scripture in Jer. 8:22, God is saying, "I am hurt, I am bothered, I am affected. These people don't recognize the physician nor do they appreciate the balm, that is why they remain in their sickness."

But who is this Great Physician? In the story of the man sick with palsy, Jesus introduced himself as the Physician that the sick had been waiting for. He said He has come to call the sick and to heal them:

... They that be whole need not a physician, but they that are sick.

But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.- Matthew 9:12-13

Thus, Jesus is the Great Physician. That is why we say, "In Jesus' name every knee must bow." He has paid the price for our total health, and His blood is the seal of our redemption. Matthew 20:28 shows us another picture of the Great Physician: *Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

Jesus gave Himself as a ransom for many, so that when one is born again, he is numbered among those many. He is free from the torments of the destroyer, because God has found a worthy ransom in Christ. The pit can no longer hold him, neither can any sickness consume his flesh or make his bones stick out.

Note that it is not enough to have a specialist as a family doctor. To be truly healed of any sickness, one must also be willing to comply with his prescription. In the same way, if one accepts Jesus as his Redeemer and physician, then he must take what He prescribes. This is what He came to offer:

I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. John 6:51-57

Having introduced Himself as the Physician, Jesus now reveals to us the Balm for our total health; eat His flesh and drink His blood, and you will never experience any disease again in your life! He said we would live by Him when we eat His flesh and drink His blood. In other words, "I will live in you. I will live out My life inside you. You will be possessed with My strength; you will carry My kind of grace and exhibit My kind of vigour."

Just recognize the Great Physician, embrace His great prescription, and you will live a great life. Jesus offered Himself to infuse life and replace death in the lives of men. Eating His flesh and drinking His blood is like receiving a blood transfusion in the hospital.

A HEALTHY SPIRIT

Sin is a sickness of the spirit, and the soul that sinneth shall die (Ezek. 18:4). To prevent such death, God has given us an antidote for sin.

When Jesus Christ inaugurated the Holy Communion mystery before His departure, He described His blood as *the blood of the new testament which is shed for many for the remission of sins* (Matt. 26:28). Therefore, when the miracle meal is taken, the blood of Jesus has the power to terminate every bad habit. Since the life of the flesh is in the blood, it means that our lifestyle is traceable to the blood that runs in our veins.

When Jesus was here on earth, no sin was traceable to Him. He even stood up one day and asked the crowd which one of them could convict Him of any sin (Jn. 8:46). Jesus was the sinless Lamb of God. It was in His blood to live right and pure, truthful and faithful. As Paul puts it, ***"He who knew no sin became sin for us, that we might be made the righteousness of God in Him"*** (2 Cor. 5:21). It is this same sinless blood of Jesus that is transfused into us when we partake of the miracle meal. Just as the Holy Communion mystery provides a healthy spirit, it also enhances the mind and the body as earlier mentioned.

TAKE IT BY FAITH

The blood and flesh of Jesus Christ will only deliver to you according to the depth of your faith, not according to the volume of blood and flesh you drink and eat (Rom. 14:23). The greater our faith is in the miracle meal, the greater the results we experience.

HOW TO PREPARE THE MEAL

Another thing worthy of note is the meal preparation. Jesus left us in no doubt about the preparation and application of the miracle meal, in case the disciples were wondering if they would need to cut open His body after His death to get His flesh and blood.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

For this is my blood of the new testament, which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.- Matthew 26:26-29

From the above, we see that as Jesus and His disciples were eating, He took from the bread they were eating and broke it, calling it His flesh. He did not send anyone to go and import or buy special bread from any country or location. Neither was there any need to bake some form of special bread for the communion. Whatever type of bread normally taken in your home or locality is all that is required. However for ease of administration it is recommended that the bread is in small bits.

Taking the cup they were drinking from, Jesus said, *Drink ye all of it. For this is my blood...I will not drink henceforth of this fruit of the vine...* (vs. 27-29). He called what they were drinking right there at the table His "Blood of the New Testament". It was not a specially brewed drink, neither was it imported from anywhere. He did not ask if it was from Jerusalem or not. His blood He gave them to drink was *the fruit of the vine*. That means it is available anywhere people live; one does not have to specially order for the drink. Any non-alcoholic drink in your home will do. It is recommended that it is served in small cups for each individual.

Also note that we are permitted to serve the communion in our homes. It is for the dominion of the saints, and so should be applied whenever and wherever the need arises. After Jesus died, priesthood became open to all. So we do not need to wait for a "priest" to serve us the communion.

ADMINISTRATION

Upon administering the Word in the service, the minister-in-charge of the service blesses the table of the communion after which the assigned stewards serve the communion to the congregation. The flesh is to be taken first followed by the blood. The singing of praise should be on while the communion is being served.

TAKE IT OFTEN

The next question may then be, "How frequent should the Communion be taken?" Apostle Paul gives us the answer in 1 Corinthians 11:23-26:

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

The Communion should be taken as often as possible (Acts 2:46).

Taking the miracle meal as often as we can in remembrance of Jesus is renewing our covenant with God on the platform of redemption. So, we look beyond healing when we partake of the communion, and expect every other benefit of redemption.

You can read more on this subject in the following books:

- i. The Miracle Meal – David O. Oyedepo
- ii. The Healing Balm – David O. Oyedepo
- iii. The Communion Table – Faith A. Oyedepo
- iv. Rescued From Destruction – Faith A. Oyedepo

5.4.2. The Mystery of the Anointing Oil

The mystery of the anointing oil is another blessing we have seen produce such terrific, mind-blowing results in this Church. The anointing oil is not for ritual purposes, neither is it a magic wand. It is not a symbol, and its application is not for religious rites. It is not a mere chemical product, nor is it just oil.

It is the Spirit of God, mysteriously packaged in the oil, and designed to communicate the power of God bodily. The anointing oil is the power of God in your hand in the person of the Holy Spirit. It is the power of God in a tangible form, placed in the hand of man, to make an open show of the devil. It is what it takes to get out of every grave. It is God's wisdom for man's rescue; the all-purpose drug for all ailments of life.

The anointing oil is the might of God, as no gate can close against it. Rather, every gate lifts up at its appearance. It is what it takes to be absolutely free from all satanic afflictions, as it destroys all discomforts of life. It is God's standard against every invasion of the enemy. The anointing oil carries very mysterious virtue. Through the anointing oil channel, the finger of God is brought to bear on our human limitations. Things and situations which otherwise would pose a problem, become cheaply accomplished as the oil paves the way for the manifestation of the finger of God.

IT IS BIBLICAL

Contrary to some people's beliefs, the ministry of the anointing oil is biblical. It is not new; it has always been used all through scriptures. It has its root in the Old Testament, and also has a New Testament confirmation in the ministry of Jesus. And in the writing of James to the body of Christ, we see its pentecostal confirmation. Both in the Old and the New Testaments, the oil has always been known as an instrument of extraordinary and divine performance.

Exodus 30:23-31 gives us the details of God's instruction to Moses on how to mix the anointing oil.

This detailed description makes it clear that God must have had something spectacular in mind for introducing the ministry of the anointing oil. In the New Testament we see Jesus placing His seal of approval on the use of the anointing oil.

And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits...And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them (Mark 6:7,12-13).

Who gave them the oil? It was Jesus, the One who sent them forth. He must have called for bottles of the oil as they were going, and said to them, ***Take this along with you, and use it whenever you need the direct personal intervention of the Holy Spirit.***

He gave them the oil as solution to sickness and diseases, and we saw them cast out devils and heal many that were sick with it. The use of the anointing oil by the Master Himself reveals that it was not limited to the Old Testament alone, neither was it a mere ritual.

In James 5:14, the Bible says:

Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.

James understood what Jesus taught them when He was with them and the power the anointing oil carried, and so was passing the same on to the Church.

IT IS THE SPIRIT OF GOD

The anointing oil is no mere oil, but the Spirit of God as expressed in 1 Samuel 16:13:

Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward...

David was anointed with oil to be king over Israel, but what came upon him was not oil, but the Spirit of the Lord. So, the anointing oil is a medium through which the Holy Spirit is invoked to intervene on man's behalf. It communicates the personality of the Spirit of God, as He goes into manifestation whenever the oil is applied.

The anointing oil is God's instrument of His ability. It will give a man or any object upon which it is poured immunity against any form of evil. It is able to smoothen every roughness on the road to one's destiny, raise any dying business, resurrect any collapsing career, and reverse any ancestral curse. It makes a way for the plan of God for one's life to find fulfillment.

The Significance of the Anointing Oil

In Israel, no king reigned and no priest stood in the priestly office without first being anointed with oil. We are the generation of Israel today, so what applied to them still applies to us. Thus, no saint is established to reign as king or serve as a priest without the anointing oil. Therefore, look beyond that common chemical called "Olive oil," into the mystery that it carries, because it contains mysterious virtues.

You need the oil in order to receive the strength to stand in your office and be what God wants you to be. It is God's plan and ordination to bring us into the reality of power in the days in which we live.

The ministry of the anointing oil therefore makes the following available to the believer among others;

- i. It changes men's status (1 Sam. 10:1-3)
- ii. It brings favour (1 Sam. 10:4)
- iii. It turns you into another man (1 Sam. 10:6)
- iv. It restores that which is lost (Ps. 30:5)
- v. It is a sign producer (1 Sam. 10:7)
- vi. It heals sickness and diseases (Jm. 5:13-15)
- vii. It works on things too!(Ex. 30:26-27)

Administration

Upon the ministration of the Word the minister in charge of the service blesses and sanctifies the oil thereby making it holy anointing oil. He instructs the members to place a little of the oil on their right palms and place it on their foreheads. The members are required to declare their expectations in prayer.

If the oil is blessed from the altar, it is placed in a bowl and passed from row to row by the assigned stewards. Each member dips a finger of the right hand into the oil and anoint his or her forehead.

The same anointing can be administered in several other ways like taking it orally and applying it on other parts of the body.

For more on this subject, get these books:

- i. Anointing for Breakthrough – David O. Oyedepo
- ii. Understanding the Anointing – David O. Oyedepo

5.4.3. The Mystery of The Blood of Sprinkling

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (Hebrews 12:22-24)

We have access to the blood of sprinkling that speaks for us in Mount Zion, the city of refuge. The blood of sprinkling provides a covering for us against the wickedness of satan. Every time God's people appear in Zion, angels are present, whose only job is to sprinkle the blood of the Lamb that speaks only good things for the believer. That blood speaks healing, peace, protection, and every good thing. It is impenetrable by the avenger of blood.

There is a continuous sprinkling of the blood in Zion. The blood is sprinkled twenty-four hours of the day, so that whenever a child of God appears there, whether alone or with others, he gets sprinkled with the precious blood of the Lamb. This mystery is not new, it has been since the time of Moses (Ex. 29:16,21)

We Sprinkle Things Too

Just as it happens when we sprinkle people, when we sprinkle things (cars, houses, furniture, businesses, pictures, other possessions, etc) evil passes over them also. (*Hebrews 9:19-22; Ex. 29:16,20-21*)

By the blood of the Lamb, the prison gates are shattered, and liberty is established. Every time you turn to the blood, you become invincible, too strong to be defeated (Rev. 12:11; Zech. 9:11-17)

The blood of Jesus is God's last card, and so every devil automatically bows to it! Therefore, let us take cover under the blood!

PREPARATION AND ADMINISTRATION

Preparation of the blood shall be the same as for the Holy Communion. However, the mix should be lighter to avoid physical stains from the coloration of the liquid.

Upon administering the Word, the Minister-in-charge of the service should offer prayer of consecration on the liquid after which the assigned stewards step forward to administer by sprinkling from row to row. Please note that administration shall be by physical sprinkling by hand and not by pouring.

For more on this subject, get this book:

- i. The Blood Triumph – David O. Oyedepo

5.4.4 The Mystery of Feet Washing

The feet washing mystery, among other things, is a New Testament mystery designed to restore the dominion of the saints. It is a medium through which all of our missing “parts” in Christ are restored.

Jesus Christ Himself initiated the feet washing mystery. (Jn. 13:3-17)

Jesus, by this mystery, was restoring to the redeemed the dominion that was lost in the first Adam. Jesus washed His disciples’ feet so that they too could enter the realm where the Father had put Him.

Feet washing is simply God’s wisdom in a mystery. It is a form of spiritual empowerment of the saints’ feet for supernatural feats. The following are direct benefits derived from the feet washing mystery:

- i. Confers dominion (Josh. 1:3; Jn. 13:3)
- ii. Empowers for supernatural victory (Lk. 10:19; Deut. 33:25)
- iii. Empowers for access to high places (Hab. 3:17-19)
- iv. Empowers for access into realms of supernatural fortunes (Deut. 33:24)
- v. Confers redemptive dignity (Acts 4:13; 1 Pet. 2:21)
- vi. Guarantees delivery of our redemptive heritage (Jn. 13:8)
- vii. Imparts joy unspeakable (Jn. 13:17)

Preparation and Administration

Upon administration of the Word, the minister in charge of the service offers prayer of consecration on the bowls of water after which the assigned stewards take position for administration. Individuals on a queue take turns to dip their feet in the bowl of water which the assigned stewards wash and wipe with towel. It is recommended that the water be changed as it becomes dirty. As with other mysteries, it is recommended that singing of praise goes on during the administration to stir up the faith of the people.

5.4.5. The Mystery Of The Prophetic Mantle

The word “Mantle” is taken directly from the account of Elijah’s translation to heaven

in a chariot of fire while Elisha looked on (2 Kg. 2:1, 8-15). After Elijah's departure, Elisha took up Elijah's mantle that fell from him. And when he got to the bank of Jordan, he first stood by it, then he smote the waters with Elijah's mantle, saying, Where is the Lord God of Elijah? And the waters parted, and Elisha went over (2 Kgs. 2:12-14).

Any material that has come in contact with the anointed of God carries with it the unction for manifestation. Such material is what is referred to as the "mantle" in this context. We understand from scriptures that the unction upon the anointed is not only on his natural body, but also on his clothing. This was the case with Aaron the priest (Psalm 133:1-2; Ps. 45:6-8).

The woman with the issue of blood tapped into the unction that Christ carried by touching His garment (Matt. 9:20-22). The faith of this woman opened the eyes of people to see that Jesus' garment carried power. The Bible records that when Jesus went down to Gennesaret several others were healed by touching the hem of his garment.

And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole. (Matthew 14:35-36)

The power was as real on His garment as it was on His body. Paul the Apostle also operated in this realm in ministering to the needs of the people (Acts. 19:11-12).

It was not Paul that wrought the special miracles, but God. The virtue did not come out from Paul; it came out from God. That is why the Bible says, "*God wrought.*" The virtue that is released through the mantle is God's virtue. The virtue in the mantle is from God, the virtue owner. All we need do is provoke Him with our obedience, and then His virtue will go into action on our behalf.

Administration

Upon administering the Word by the minister-in-charge of the service, the anointed clothing material (mantle) from the Prophet or his designate is handed over to the assigned stewards who pass the mantle from row to row for physical contact by individual members as may be directed.

5.4.6. The Ordinance of Water Baptism

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment (Heb. 6:1-2).

Water Baptism is a Biblical ordinance instituted by God. It is the commandment of Jesus Christ for every believer after repentance. No wonder, God's Word says: ***Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost*** (Matthew 28:19).

Water Baptism, as a spiritual exercise, is an act of obedience that follows an inward

repentance. It is by immersion in water. At Baptism, we are buried with him (Christ), *wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead* (Colossians 2:12). This truth is reiterated in Romans 6: 4 which says: *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.*

Those who have repented of their sins and accepted Jesus Christ as their Lord and Saviour are eligible for water baptism (Mark 16:16; Acts 8:34-38). Every child of God should be baptized by immersion in water for the following reasons:

- i. To fulfill all righteousness (Matthew 3:13-15),
- ii. to identify with the death and resurrection of Jesus Christ (Romans 6:3-5),
- iii. to walk in the newness of life (Rom. 6:4) and to put on Christ and His nature (Galatians 3:27).

As outlined in the scriptures, it is clear that water baptism is legitimate only when done after repentance (Acts 2:41, Acts 8:12, 35-39).

As a practical attestation to the reward of the obedience to the scriptural command of water baptism, there are many brethren who have received instant miracles as they were baptised.

It is therefore mandatory for every believer, after repenting of their sins and receiving Jesus Christ as Lord and Saviour, to immediately as soon as convenient get baptised in water by immersion.

Administration

From the New Testament enumeration of water baptism, the procedure is by complete immersion in water (Matt. 3:16; Rom. 6:3-4; Col. 2:12).

Therefore, the water for baptism must be deep enough to fully submerge the person to be baptised.

The following steps are therefore required for the exercise of water baptism:

- i. The people to be baptised must be born again
- ii. The brethren are given a short exhortation on the scriptural mandate of water baptism and the associated blessing. This is to provoke the faith of the brethren.
- iii. Altar call shall be made after the exhortation in case there are brethren who may need to rededicate their lives to Christ.
- iv. The brethren shall be led in prayers of expectation.
- v. At the pool side, the Senior Pastor sanctifies the water by praying over it and pouring some anointing oil as symbolic indication of the Holy Spirit.
- vi. The water should be sanitized for hygienic purpose because of the various brethren that will be baptised in it.
- vii. Pastors and ordained workers carrying out the baptism shall step into the water praying.

- viii. Each person shall be baptised by two pastors or ordained workers; one on each side of the person to be baptised.
- ix. The person to be baptised is lowered into the water with the officiating ministers saying the following; *I baptise you in the name of God the Father, Son and the Holy Ghost.*
- x. The Officiating Ministers shall submerge and immediately raise the person out of the water.
- xi. The brethren to be baptised, just like Jesus, should enter the water praying.

Every person baptised must be issued Baptismal Certificate duly recorded on the Membership data base.

Where there is no custom-built baptistery, a swimming pool or clean and safe stream can be used.

For further reading:

* Walking in the Newness of Life

Further details of the scriptural practice of these mysteries are contained in the following ministry books authored by David Oyedepo among others:

- i. Signs and Wonders Today
- ii. Pillars of Destiny

It should be noted that all Pastors and their wives must be involved in the administration of the mysteries in the services.

5.4.7. Ordinance Of Marriage

Preamble

Marriage is one of the mysteries of the Kingdom that is built on wisdom - Eph 5:23-30- Pro 24:3-5

The subject of marriage has become a most relevant issue in the world today, particularly as people all over the world have begun to take liberty for license –legalizing homosexuality and lesbianism which in the sight of God is an abomination.

But great danger lies ahead when one considers the biblical foresight which points to men and women having sexual relationship with beasts. Man is unconsciously provoking the wrath of God as it was in the days of Noah.

If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.

And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

Lev 20:13-16

This is why the church must draw established boundaries on the subject of marriage in the light of scriptures.

Outlined below are biblical stands on marriage:

- i. Marriage is God's idea and it is ordained to be between a man and a woman – ***Gen 5:2, Matt 19:3-6***
- ii. Marriage is good and honourable – ***Gen 1:31,2:15, Heb 13:4, Jam 1:17***
- iii. Marriage demands a man leaving his father and mother and cleave himself to his wife – ***Gen 2:24, Matt 19:3-6, Eph 5:31***
- iv. Marriage is between sex of the same flesh i. e. human and human not human and beasts – ***Gen 5:2, Mk 10:7,(Ecc 4:9-12), Eph 5:29-31, Lev 20:13-16***

Biblical Purpose of Marriage includes:

- i. To provide a help mate - ***Gen 2:18***
- ii. To reinforce the spiritual life of the spouses – ***Ecc 4:9-12, Pro 27: 17, Matt 18:19***
- iii. To establish high quality companionship – ***Gen 2:18***
- iv. To serve as a platform for childbearing and upbringing – ***Gen 1:28, 1Tim 3:4-5***
- v. To enhance human dignity - ***1Cor 7:2***

ARTICLE 5.5 – LIVING FAITH TRADITIONS

Preamble:

Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle- 2Thess 2:15

Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us- 2Thess 3:6

Tradition in the above context connotes:

- i. Established ways of doing things
- ii. Codes of conducts of an organization
- iii. Acceptable approach to issues
- iv. Regulations that have become the ethics of a system

As a church, our traditions can be termed to be the living ways of the Living Faith Church and the Winning Ways of Winners, that is, the practices that have come to stay with us and can be said to be responsible for where the Church is today. Our tradition is what defines our identity.

These Traditions include:

i. Addiction to the Word

We believe everything in existence is word-controlled.

We also believe that the word of God is the carrier of His power.

The word engenders breakthroughs, imparts healings and enforces deliverance among others (*Heb 1:3/Lk 10:41-42/Ps 107:20/Lk 5:1-8/Eze 37:1-14*).

ii. Commitment to Prayer and Fasting

This we do and encourage. Congregationally, we fast weekly on Wednesdays for spiritual reinforcement. It provides fire for our faith and strength in our walk with Him. – *Isa 58:5-12; Mk 9:29*

On a monthly basis, we set apart the 1st Wednesday to Friday as a time of waiting on the Lord in fasting and prayer. This is referred to as our Spiritual Week of Emphasis.

iii. Addiction to Divine Direction

This Church is not only a divine mandate; it is consistently divinely guided. Doing nothing except it is commanded, has been a major source of our strength (*Deut 32:9-14/ Isa 48:17-21*)

iv. Dedication to Kingdom Stewardship

We emphasize Kingdom service as a vital key to supernatural blessings. (*Ex. 23:25-26*)

Our labour in the kingdom is what determines our wages here on earth. *Lk.10:8, Job 36:11, Heb. 6:10*

v. Addiction to Giving

Giving is part of our worship and we do it to express our love for God. *Ex 23:15; 1 Chr. 29:3*

It is the key to social, material and financial prosperity.

We recognize that raising an altar of sacrifice provokes divine intervention for breakthroughs, terminates plagues, crisis, etc. *Ps 126:1-6/ 2 Sam 24:24-25*

We also emphasize tithing as mandatory because it is the Lord's portion that opens the heavens for showers of blessings – *Mal 3:10*

vi. Addiction to Thanksgiving and Praise

We see this as a command and practice it doggedly. And we believe that thanksgiving played a vital role in the exploits of Christ.

Due attention is given to praise and ministering to ourselves in Psalms and Hymns (*Col 3:16, Eph 5:19*). In line with this, the last Sunday of every month is set apart for special end of month thanksgiving and praise to God. (*Mal 2:1-2, Jn 6:11-14; Jn 11:1-44*)

We also observe the 1st day of every month as our Covenant Day of Trumpets, therefore opening the month for testimonies. (*Num. 10:10, Ps. 81:1-3*)

vii. A Debt-free Stance

For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, BUT THOU SHALT NOT BORROW; and thou shalt reign over many nations, but they shall not reign over thee. - Deut 15:6 (See also Rom 13:8, Prov. 22:7, Matt. 6:24)

None of our covenant fathers was into any form of debt.

God has more than enough for every one of who cares to walk in the covenant. This is why the church has operated a debt-free system till date and that forever.

viii. Punctuality & Timeliness

We observe timeliness and punctuality in all our services and operations. (*Eph. 5:16, Col. 4:5*)

ix. Open Accountability

We insist on open accountability at all levels.

We also observe and practice detailed record keeping in all financial transactions with constant audit checks which have culminated in the out pouring of God's blessings. (*Lk. 16:10-12, Matt. 25:14-21*)

x. Discipline

We believe that law and order is fundamental for exploit in life and ministry. We therefore make discipline our practice in all areas of our operations. (*1 Cor. 9:25, 11 Tim. 2:5*)

xi. Decency in Dressing

We believe in the practice of modesty and decency in dressing. This applies to both official and private life. (*1 Tim. 2:9*)

xii. Pulpit Sanctity

While we believe in the utterance of the Holy Ghost, we insist on pulpit integrity that is saying it as it is in preaching or teaching. Refusing to amplify any act or doings of God; seeking only to glorify God.

We also insist on preaching the Word only, both in season and out of season.

We do not preach against other ministries or churches even when provoked. Our position remains no attack no defense. (*2 Cor. 4:1-2/ 2 Tim. 4:2*)

ARTICLE 5.6 – OUR COVENANT POSITION AGAINST BORROWING

For the LORD thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee – Deut. 15:6.

Basis for the covenant:

- i. The borrower is servant to the lender – **Pro 22:7**
- ii. You cannot serve two masters – **Matt 6:24**
- iii. We are not servants of men or secular financial systems – **1Cor 7:23**
- iv. We are connected to the Abrahamic blessings by covenant through the blood of Jesus Christ – **Gal 3:13-14 (Gen 12:1-3)**
- v. All the seed of Abraham are by covenant lenders and not borrowers – **Deut**

28:11-12

- vi. Borrowing is contrary to the faith that we preach – **Ps 34:9-10**
- vii. Our God is El-Shaddai, the all sufficient God- **Gen 22:14 (2 Cor 9:8-11)**
- viii. The covenant position against borrowing is a demonstration of our right standing with God. **Ps. 37:21,25-26; Ps. 112:1-5,9**
- ix. We operate under an open heaven covenant through the obedience to scriptural demand of tithing (Mal. 3:6-18)

From the above scriptural insight, under no circumstance should the leadership of the Church at any level and for any reason be involved in any form of borrowing **on the behalf of the Church or any of its operations.**

This has been our practice from inception of the Church and must be maintained until the coming of the Lord!(Prov. 22:28)

Anyone found acting contrary to this covenant is breaking the hedge.

He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him-Eccl 10:8

ARTICLE 5.7 CHURCH GROWTH DOCTRINE

And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Mathew 16:18.

God is the builder of His church. However, the following guiding principles have been our secrets of explosive and outstanding Church growth till date and will produce everywhere it is applied.

While waiting on the Lord way back in the month of March 1984 in quest for an answer to a pertinent question that was a burden to my heart, "Lord, why is this church not growing?", I called for three days of prayer and fasting among the staff. On the 3rd day, in the course of prayers, the Spirit of the Lord said to me, **"Stand up and follow me"**. I stood up from the place of prayer and followed down the road of the church which was a close. Before I got to the end of the road, the Spirit of the Lord said to me, **"Turn back"**. As I did, I saw a thick layer of darkness over the roof of the church and I asked, "What is that?" And He said, **"That is the blindfolding weapon that the devil is using to misinterpret what I am doing in this ministry"**. Then my spirit man came alive and I declared, "I come against you power of darkness by the word of the Lord. For ***the light shineth in darkness; and the darkness comprehended it not.*** And I decreed, "You power of darkness get off in the name of Jesus", and with my eyes open I saw it rolled off like a carpet.

This is why this church has maintained a culture of fasting and prayer till date against the gates of hell in order to keep the church of God growing.

Then I asked, "What next Lord?" and the Lord answered me saying, "When I came to the world somebody had to tell someone else, come and see". (John1:46) "Now go to town and tell them what I am doing in this church". So we embarked on "Come and See"

publicity. No one lights a candle and puts it under a bushel that he may give light to others that are in the house (Matthew 5:15). God was here speaking on the place of publicity in drafting men into the kingdom. That is why we have continued in marketing Christ to the lost world through personal soulwinning endeavors, print and electronic media publicity, among several others.

After the second revelation, then came the third in response to my question, "And what again Lord?" And the Spirit of the Lord said to me very pungently, ***And keep sowing the seed and as it grows the sheep will come for it; and keep the grass green and the sheep will lie down there, for the Lord will make me to lie down in green pastures (Psalm 23:2).***

What is the seed?

In the parable of the sower the seed is the word of God Luke 8:11. See also 1 Peter 1:23. It is the increase of the word that grows the church. Acts 6:7.

In conclusion:

1. Only Praying and Fasting Churches grow: because the gates of hell will continue to resist the growth of the church it will always require prayer and fasting to keep any church growing. (Matthew 16:18).

2. Publicity is key to church growth - That is the engagement of the 'come and see' doctrine (John 1:46).

Publicity here includes:

- a. Personal and group soulwinning endeavors.
- b. Advertising the acts of the lord in the church to the lost.
- c. Engaging in print media publicity in terms of tracts and fliers for special events
- d. Engaging in electronic media adverts

3. Engaging in Life Applicable Teachings: Nothing interests the sheep like the pasture. Getting someone to a restaurant is one thing, to keep him coming is yet another thing altogether. The quality of what is served in a restaurant is what determines the comeback of any visitor. This is why praying and bringing them is not enough there must be pasture made ready for them.

ARTICLE 5.8 STEWARDSHIP REWARD SYSTEM

"In all labour there is profit....." Proverbs 14:23. Every labour in the kingdom entitles the labourer to returns. Spiritual labours such as:

- i. Praying for the church and her membership
- ii. Praying for the leadership and pastorate
- iii. Soulwinning endeavours
- iv. Engagement in service units
- v. Engagement in stewardship at the statutory body and pastoral level.
- vi. Financial investments and professional service investment of all sorts.

To be eligible for rewards, one's input must be done:

- i. **In love** - 1 Corinthians 13:1-3, 1 Corinthians 2:9-10
- ii. **In Faith** - Heb. 11:1&2, Romans 14:22, 1 Corinthians 9:10
- iii. **Willingly** - 2 Corinthians 8:12, 1 Corinthians 9:17
- iv. **Cheerfully** - 2 Corinthians 9:6, Deuteronomy 28:47&48
- v. **Diligently** - Hebrews 6:10, Hebrews 11:6, 1 Corinthians 15:58, Proverbs 22:29
- vi. **Faithfully** - 1 Corinthians 4:1&2, Proverbs 28:27,
- vii. **Sacrificially** - Psalm 126:1-6, Philippians 2:5-9, Philippians 3:7-9
- viii. **Tirelessly** - Matthew 24:13, Galatians 6:9.

In conclusion:

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as you know that your labour is not in vain in the Lord – 1 Corinthians 15:58.

SECTION 6

MEMBERSHIP MATTERS

“...Be thou diligent to know the state of thy flocks, and look well to thy herds...”
Proverbs 27:23-27

ARTICLE 6.1 MARRIAGE GUIDELINES

6.1.1 Introduction

Marriage is the consummation of a relationship in holy wedlock between two believers of opposite sex (Gen. 2:18).

6.1.2 Marriage Committee

6.1.2.1 Preamble

- i. There shall be established in every Local Assembly a Marriage Committee which shall be appointed by the Pastors' Forum.
- ii. It shall be made up of between 3 – 8 members (depending on the size of the church) of proven integrity and with good marital testimony.
- iii. For the purpose of continuity and stability, the committee shall be headed by a Part-Time Pastor but answerable to the Resident Pastor who oversees Marriage Affairs.
- iv. Other members of this Committee shall be selected from the pool of ordained

workers except where they are not available.

- v. Selected members shall include a medical and a legal practitioner where they are available.

6.1.2.2 Terms of Reference

- i. To screen the intending couple in accordance with biblical standards for marriage.
- ii. To organize marriage seminars and counseling sessions and where necessary co-opt other mature couples as may be required.
- iii. To check the health status of the intending couples.
- iv. To receive written consent from the intending couples' families.
- v. To receive any objection from within and outside the church in writing and follow it up accordingly.
- vi. To give and receive references in a situation where one of the parties involved is not a member of the church.
- vii. To present them to the Resident Pastor for approval before the final counseling/seminar.
- viii. To prepare monthly reports of activities to the Resident Pastor and to the LCC.
- ix. The tenure shall be two years renewable only once.

6.1.3 Procedure for Marriage

- i. Intending couples must be in courtship for at least six months prior to notifying the Marriage Committee.
- ii. Intending couples shall notify the church in writing through the marriage committee at least three months to the proposed date of Marriage.
- iii. Where members that intend to be wedded are from another local assembly, their Resident Pastor shall notify in writing the Pastor of the church where they intend to wed right from the inception of the Marriage process
- iv. Intending couple shall complete marriage questionnaire form accompanied by the following;
 - a. Three passport photographs each
 - b. Pre-marriage medical test results
 - c. Brother's marriage proposal testimony
 - d. Sister's marriage proposal testimony
 - e. Brother's parental consent
 - f. Sister's parental consent
 - g. Brother's Believer's foundation class or WOFBI certificate (members only)
 - h. Sister's Believer's foundation class or WOFBI certificate (members only)
 - i. Reference letter from Senior Pastor/ Pastor In-Charge (for non-members)
- v. Attendance of counseling session and marriage seminar

- vi. Marriage invitation should not be printed until clearance is obtained from the Marriage Committee.
- vii. Attendance of a marriage registry
- viii. Presentation to the church by public appearance two Sundays before actual Marriage date and display of their photographs on the notice board.
- ix. Blood Pregnancy test (a week to the Marriage)

Note: *Where intending couples are not members of the local assembly, copies of all related documents to the counseling shall accompany letter of reference from the Resident Pastor before the public appearance.*

6.1.4 Standard Marriage Preparation

Marriage is a holy institution, therefore it is important that all activities geared towards it be done decently and orderly in line with biblical standards (I Cor. 14:40).

The following shall therefore apply for all Marriage preparations:

- i. Intending couples are encouraged to have regular moments of prayer/fasting towards the success of the Marriage ceremony and married life.
- ii. Intending couple shall not perform the Traditional/Engagement ceremony without the prior approval of the Marriage Committee.
- iii. As part of traditional rites to be fulfilled, all items that shall be presented must not be against biblical standards and Christian ethics. e.g. presentation of liquor.
- iv. Any activity or presentation during the engagement, Marriage and reception that is capable of misrepresenting the Christian faith, the Church and the future of the intending couple shall not be allowed.
- v. Dressing for all Marriage events i.e. engagement, Marriage and reception programmes must be modest and decent to reflect Christian virtues (I Pet. 3:3-4).
- vi. The intending couple shall physically present the dresses to be used for the event to the Marriage Committee for sighting at least a week to the Marriage.
- vii. The intending couple shall also participate in a Marriage rehearsal which shall be organized by the Marriage Committee two (2) days to the Marriage day.
- viii. The intending couple is advised to plan within their means and avoid anything that will lead to borrowing (Deut. 15:6, 28:12).
- ix. The intending couple must have a modest accommodation in readiness for their marriage life.
- x. The intending couple must abstain from any form of sexual activity until formally declared married in the church.

Note: This guideline shall be made available to the intending couple by the Marriage Committee upon submission of their intention.

6.1.5 Procedure for Marriage Counseling

6.1.5.1 Preamble:

Following a review of the marriage application forms submitted to the marriage committee, each couple will be assigned to a specific counselor for a process of pre-marital counseling. This could be carried out by a Pastor or any ordained worker within the local assembly with an outstanding or proven family testimony.

The need for this pre-marital counseling is rooted in the fact that the principles and the skills which make for successful family life have to be learned (Titus 2:1-8).

6.1.5.2 Purpose of Marriage Counseling:

- i. To help prospective couples access sufficient readiness for marriage.

Issues like backgrounds, socio-economic level, maturity, character and Communication among several others would be addressed.

- ii. To teach the biblical guidelines for marriage.

Every marriage should reflect the influence of Christ in the home. 1 Cor 13; Eph. 5:21 – 64; Col 3:16 – 21; 1 Cor. 7; and Pet. 3:1 – 7

- iii. To stimulate effective communication skills

Counselees must be taught the value of spontaneous, honest and sensitive communication. They should be taught to listen carefully as they try to understand each other and to talk through problems without it degenerating to quarrel.

- iv. To anticipate and discuss potential areas of stress, tension and deadlocks.

The challenges of adjustment when two people of different sex, family backgrounds come together in a relationship like marriage are real and must be addressed.

- v. To discover areas of deficiencies and assumptions and help provide lasting solutions.

Watch out for knowledge deficiencies and never assume that the couple knows what they ought to. Provide adequate and relevant information, recommended books, tapes, etc. for their consumption or link them with others e.g. professionals like medical doctors, lawyers, etc. who can provide accurate and more detailed and professional advice, if there is need for it.

- vi. To help provide answers for cost effective, Christian and healthy Marriage plans.

Encourage the intending couple to be prudent on expenses for the actual ceremony and to desist from borrowing and planning beyond the realities of their financial position.

- vii. To ensure that the marriage bed remains undefiled before marriage.

The Bible states clearly that pre – marital sex is a sin and it must not be condoned. Talk about the negative consequences of premarital sex and offer practical advice on how to keep themselves chaste prior to marriage.

6.1.5.3 Counseling Format

The following is not supposed to be a rigid, pre-arranged course. There is need for a lot of flexibility, as some couples will require more time or attention than others.

I. Formal Counseling

A formal counseling session is to be carried out as follows:

- i. Counselor intimates himself with the intending couple and their application forms.
- ii. Counselor follows the guidelines in the format provided.
- iii. The approved checklists (see below) shall be verified and compatibility of the intending couples ascertained; these include but not limited to spiritual, medical, emotional, socio-economic compatibilities.
- iv. Prospective couples need guidance and biblical instructions about marriage through the reading of books and listening to relevant messages; this will shield couples from experimenting with marriage entered into. 2 Chr. 27:6. They must become to the understanding of the need for adequate preparation.

Relevant DPH books recommended for review include:

1. Marriage Covenant
2. Making Marriage Work
3. Success in Marriage
4. Raising Godly Children
5. Building a Success Family

A minimum of two books are recommended to be reviewed over the period of three to four weeks.

II. Informal Counseling:

An unscheduled visit to either of the intending couple by assigned member(s) of the committee is also recommended where necessary. It should be noted that a male counselor should be assigned to a male counselee and vice-versa.

The content of the counseling sessions shall include the following:

- i. Effective preparation of couples for Marriage and successful marriage life.
- ii. For encouragement and enlightenment.
- iii. To handle areas of confusions and deadlock.
- iv. To answer troubling questions.
- v. To give direction and guidance on courtship ethics.
- vi. To provide productive advise on any area of observation.
- vii. To advice on handling parental issues and cultural differences

6.1.5.4 Duration

Counseling should start at least three month prior to the proposed Marriage date.

There should be at least three two hour's sessions prior to the Marriage.

6.1.5.5 Documents to be reviewed:

In the course of the Counseling process, relevant documents to be sighted and reviewed include:

- i. Parental consent forms
- ii. Medical test results
- iii. Marriage Registry Notification/Certificate
- iv. Winners Satellite Fellowship Minister's Attestation
- v. Service Unit Leader's Attestation, etc.

6.1.6 Recommendation/Report

At the end of the pre-marital counseling sessions with each couple, a letter of recommendation for the Marriage should be written to the Resident Pastor. The letter should be a kind of report and should include such details as how many counseling sessions were done for the couple, area of emphasis of the counseling, observations made about the couple and how they were helped along those lines.

6.1.7 Marriage Seminar Topics

The basic marriage seminar topics shall include, but not limited to, the following as may be approved;

- i. God's Concept of Marriage
- ii. Child Bearing and Up-bringing
- iii. Communication in the Home
- iv. Family Management
- v. Finance in the Home
- vi. Relationship With In-Laws
- vii. Sex in Marriage
- viii. The Place of Service and Fellowship

6.1.8 Conditions under Which Marriage Will Not Be Allowed In the Church

- i. If the bed has been defiled – proven case of fornication.
- ii. If the bride is pregnant.
- iii. If either of the parties is found to be currently in another relationship.
- iv. If there is no parental consent.
- v. If the parties are medically incompatible.
- vi. If the practical courtship is less than six months.
- vii. If intending couple engages in any other activity that misrepresents the church in any way and contrary to Christian ethics.

6.1.9 Conditions under Which Marriage May Be Allowed In the Church

In spite of the provisions of 5.1.8(v) above where both parties are medically incompatible but after counseling they insist that their faith will see them through, then marriage can be conducted. However, a written undertaking must be obtained from the intending couple of their intention to continue with the Marriage.

6.1.10 Marriage Rehearsal

A couple of days before the wedding, the proposed couple(s) should be taken through a session of Marriage rehearsal which should include briefings by a member of the committee on aspects of the ceremony such as where to sit before and after the joining, unveiling the bride, repeating the marriage vows, parents handing over daughter to groom, etc.

6.1.11 Marriage Solemnization

1. Giving of the Bride:

[The minister instructs the father of the bride or his representative to stand beside his daughter]

To the father[s] of the bride[s]: Who gives this bride in marriage?

Response: I do

Minister to the Father of the Bride: Please take the bride, your daughter by the right hand and hand her over to the groom.

To the father: Please go back to your seat.

To the congregation:

May I request the congregation to stand up as we go before the Lord in prayer:

Our most gracious heavenly Father, we thank You for all the privileges of being in the body of Christ. We have come together to watch the miracle of Your love and the power of Your Spirit work in the lives of these people. We give You the praise, the honour and the glory for the power of the Holy Spirit in our lives to bring us into a place of union with the Holy Spirit and union with one another. We thank You for it, in Jesus mighty name. Amen.

[The congregation may please take their seats]

2] Charge to the Bride[s] and Groom[s]

As I read the Scripture from the book of Ephesians 5:22-32, I want you both [all of you] to pay very close attention to the words stated there.

They are God's word that the Holy Spirit will honour as we stand on them in faith. The world has the idea that marriage is simply a legal contract [we do not make light of that]; but at the same time, it is a spiritual contract. When the word of God between two born again believers is spoken, the power of God goes into operation. There is an actual miracle that takes place when the faith of these two [precious] people is released in God's power. God honours their faith and brings them into union together.

With these thoughts in mind, listen very carefully to these words:

Wives, submit yourselves unto your own husbands, as unto the Lord.

For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body.

Therefore as the church is subject unto Christ, so let the wives be to their own

husbands in everything.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

That he might sanctify and cleanse it with the washing of water by the word,

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

For we are members of his body, of his flesh, and of his bones.

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

This is a great mystery: but I speak concerning Christ and the church.

3] Charge to the Congregation

In the eyes of Almighty God, these [two] precious people are washed by the blood of the Lamb – Jesus Christ of Nazareth. They have prayed and before the Lord God Himself, they believe with all their hearts that it is the perfect will of God for them to be joined in marriage. They have made their decision, so from now until the end of this age, I charge you to do everything in your power to see that this union remains solid, strong, happy and prosperous.

4] Profession of Vows

To Groom[s]: Do you take the bride as your wife, as your own flesh, to love her even as Christ loves the church, to protect her, care for her the rest of your lives? *[If you do, say Yes, I do]*

Response: Yes, I do

[Then turn to her, take her by the right hand and make this profession of your faith]

To Groom[s]: I,.....according to the word of God, leave my father and my mother and I join myself to you, to love you and to be husband to you, from this moment forward, we shall be one.

To Bride[s]: Do you take the groom as your husband, submitting yourself to him as unto the Lord, showing reverence to him as the head of this union for the rest of your lives? *[If you do, say Yes, I do]*

Response: Yes, I do

[Then turn to him and make this profession of your faith]

To Bride[s]: I,.....according to the word of God, submit myself to you, to be wife to you. From this moment forward, we shall be one.

5] Exchange of Rings

[The minister requests for the rings and offers the following prayer:] *Heavenly Father I sanctify these rings in your holy name and declare Your blessing upon them for endless experience of love between this couple in Jesus name.*

This ring stands as a symbol of marital identity. May this ring therefore link you to the covenant blessings of holy matrimony.

To be said by the Bride and Groom one after the other while the ring is placed at the tip of the fourth finger of the left hand:

This is a token of my love and the sign of the vows we have made today in the name of God the Father, the Son and the Holy Ghost.

[Now slide the ring fully into the finger]

6] Pronouncement

To Bride[s] & Groom[s]: [Join your right hands, please]

As a representative of God the Father, His Son Jesus and of the Holy Spirit of God, I now pronounce you ONE – together, as husband and wife.

You can now remove your wife's veil.

7] Communion

[At this point, the minister stands by the communion table and blesses the communion]

It is important that in these first moments together you honour the Lord at His table, Jesus said, *This is my body, broken for you, eat of it.*

His precious body bore your sickness and carried your disease. Each of you in the name of Jesus Christ has the God-given faith and power to ward-off sickness, disease, the storm of life and everything that hell would offer any marriage. Through His broken body, you have received into your life the awesome power of the Almighty God.

[Give the bread to couple(s)]

Jesus also said *'this is my blood that ratifies the covenant. Drink of my blood and as often as you drink it, do it in remembrance of me.'*

[Give the cup to the couple(s)]

8] Pastoral Blessing of the Union

The Pastor steps forward and pronounces the covenant blessings of Deuteronomy Chapter 28:1-14 on the couple(s) and he lays his right hand on them without any further pronouncement.

9] Presentation to the Congregation

Ladies and gentlemen, I present to you the newly wedded couple(s). Mr. & Mrs.

6.1.12 Wedding in other Churches

- i. If due to parental instructions or other acceptable reasons both parties, who are members, are requested to wed in another Church or denomination, they will still be required to pass through the counseling procedure of the church.
- ii. Where an intending couple is to be wedded in a non Living Faith Church, if so desired, provision will be made for participation of our pastors in the Marriage. For any couple who intends to wed in another local assembly, no reference letter will be given except they have successfully passed through the Local Church Marriage Committee basic screening.

6.1.13 Marriage to Unbelievers

We encourage our members who may be seeking marriage, courting or engaged to be married to an unbeliever (one who has not accepted Jesus Christ as Saviour, rejects the Church and its teachings on sanctification, the Holy Ghost, and the tenets of the Living Faith Church) to reconsider and seek to marry one who is;

- ii. A member of our faith
- iii. Not antagonistic to our Pentecostal belief
- iv. One who will not hinder or handicap the Living Faith Church partner, and children, if involved, from adhering to the tenets of our faith.

6.1.14 Divorce In Christian Marriage

- i. The Living Faith Church does not approve of divorce in Christian marriage under any circumstance whatsoever because it is not the perfect will of God for believers in Jesus Christ.
- ii. We therefore enjoin parties in a troubled marriage relationship to seek all scriptural means to secure amicable settlement in the home.
- iii. In view of scripturally approved available circumstances, a remarriage is encouraged in the following situations;
 - a. The saved spouse who has been deserted and divorced against his or her will by the unsaved spouse because of their belief in holiness and faith in Christ (I Cor. 7:15).
 - b. The survivor of a marriage, that is, at the death of the husband or wife.
- iv. Consequent upon Article 3.8.14(iii) above, our widows and widowers are encouraged to trust in the Lord, pick up their lives again and remarry.

6.1.15 Same Sex Marriage

We do not consent to same sex marriage as we believe that it is absolutely contrary to the word of God and outright disobedience to God; therefore a sin against God (Gen. 2:18; Pro. 18:22; Rom. 1:20).

ARTICLE 6.2 CHILD COVENANT NAMING AND DEDICATION

6.2.1 Preamble

Scripturally, a child is to be covenantally named on the eighth day after birth (John 1:59-63).

Names are very important in the life of everyone. They are not only a means of

identification but also a pathfinder to one's destiny. There is a spirit behind every name and each time a name is pronounced, that spirit is released into action. Parents are therefore advised not to be sentimental but prayerful when selecting names for their children (Gen. 2:19, Gen. 49:1-28, Gen. 17:5, I Sam. 25:25, I Chr. 4:9-10, Luke 1:59-63).

Note should be taken of the following:

- i. Names that are linked to ancestral deities and covenants should be avoided.
- ii. Avoid coining names that don't have meanings
- iii. Avoid naming children after men of the world
- iv. It is recommended that Biblical names be given to your children
- v. Names in local dialects with covenant meanings are also recommended

6.2.2 Procedure

- i. The parents of the child shall notify the Church of the birth through the WSF or service unit leader.
- ii. Designated church official who is an ordained worker is assigned to conduct the naming ceremony.
- iii. In the event that the mother and baby are still in hospital due to a medical reason, provision will be made by the church to have the covenant naming done in the hospital
- iv. During the covenant naming ceremony at home, the parents of the new baby shall be required to be seated at a specific section along with relations. Movement in and out during the ceremony by the parents should be avoided.
- v. The mother or any relation carries the baby during the ceremony.
- vi. Either of the parents is expected to share a testimony of the help of God throughout the period of pregnancy up until delivery in a bid to thank God foremost and build the faith of others.
- vii. After the conclusion of the charge, the minister in-charge receives the baby and the written names from the parents.
- viii. The minister in-charge then invites the father to declare the names.
- ix. The minister in-charge announces the names which shall be repeated by the attendees, anoints the child with oil after which covenant blessings are declared in the name of God the Father, Son and Holy Spirit.
- x. Offerings collected at the naming ceremony is presented as a love seed to the new born baby.

6.2.3 Child Covenant Naming Ceremony/Order of Service

- i. Opening Prayer -2mins
- ii. Praise and Worship- 10mins
- iii. Welcome/ Purpose of Gathering- 3mins
- iv. Testimony by Parents -5mins
- v. Charge -10mins

- vi. Covenant Naming/ Blessing of Baby -5mins
- vii. Offering / Presentation to Parents- 5mins
- viii. Announcements / closing- 2mins

Maximum time for the programme is 45mins.

6.2.4 Child Dedication

- i. Child dedication is done on the last Sunday service in all our local assemblies.
- ii. Parents are encouraged to resume church attendance immediately after the covenant naming provided mother and child are physically and medically fit to do so.
- iii. In like manner, child dedication can be done any time after the child naming.
- iv. Parents of children to be dedicated must be members of the church.
- v. Parents or guardians are required to register their children for dedication at the Winners' Satellite Fellowship or Protocol/Hospitality stand at the earliest possible time before the dedication service.
- vi. It must be understood that we do not believe in baptizing infants or little children because the condition of salvation hinges on one's ability to believe in the saving grace of our Lord Jesus Christ.

ARTICLE 6.3 MEMBERSHIP WELFARE OPERATIONS

Every local assembly shall operate a monthly welfare budget as may be approved from time to time.

ARTICLE 6.4 POSITION AGAINST LEVIES AT ALL LEVELS

- i. Levy in any form is an anti-covenant act.
- ii. It disconnects people from heavenly blessings.
- iii. The one and only financial obligation is tithing. Every other form of giving is as each one purposes in his heart.
- iv. Levying demoralizes those who do not have.
- v. People should be allowed to give according to what they purpose in their hearts. We are not permitted to purpose for the people what they should give (2 Cor. 9:7-10).
- vi. Every giving must be done willingly(Ex. 35:4-6; 21-22)
- vii. When it is done willingly, the blessings flow freely and giving increases supernaturally (Ex. 36:6).
- viii. When it is not done willingly, the reward is lost (1 Cor. 9:17).

ARTICLE 6.5 DISAPPROVED PRACTICES

6.5.1 Immodest Dressing

- i. Christians at all times and in all circumstances are bound to practice modesty in dressing. This is because modesty is the badge of chastity. The virtue of

chastity is rarely preached unless modesty has first been abandoned. Dressing in a sensually provocative manner produces inclinations to evil desires.

- ii. Social occasions call for attractive and dignified attire. On such occasions, one should always be mindful of the scripture that admonishes dressing in modest apparel (I Tim. 2:9).
- iii. Public swimming and sunbathing are not occasions for abandoning modesty.
- iv. Parents should instruct their children from early years on the principles that govern modesty in dressing. Parents should also be examples of modesty in dressing.
- v. Attendance at religious services calls for neat and dignified clothing. We therefore admonish our members to make or purchase clothing they wear as a sign of their reverence and love for God (I Tim. 2:9-10; 1 Pet. 3:3).

6.5.2 Illegal Soliciting for Fund

- i. It is illegal, unchristian and unethical for ministers or members to solicit for funds by letter or other means without authorization from appropriate authorities.
- ii. Ministers or Missionaries should have the authorization of the jurisdictional officer, and a copy of such authorization should accompany the request.
- iii. In case of members, they should be authorized by the Head of station.
- iv. Anyone (ministers or members) found guilty of fraud or improper soliciting for funds shall be subject to disciplinary actions as deemed necessary.

6.5.3 Alcohol-Related Problems

- i. The Living Faith Church Worldwide believes in the total abstinence from alcoholic beverages for all of its members (Prov. 20:1; Prov. 23:29-32; Isaiah 1:11, 22; Rom. 14:21; Eph. 5:18; Titus 2:3).
- ii. We re-assert our position concerning manufacturing and sale of liquors which we believe to be contrary to Christian morals, injurious to personal piety and a hindrance to the gospel.
- iii. Therefore, we urge our members with alcohol related problems to do the following:
 - a) To abstain totally from the use of intoxicating beverages;
 - b) To believe in the Lord Jesus Christ and accept His redemptive work.
 - c) In doing so, we firmly believe that the power of Christ will take away the craving for strong drinks and restore such one to perfect health;
 - d) To engage themselves in positive programmes that enhance solutions to alcoholic-related problems and necessary rehabilitation steps.

6.5.4 Use of Tobacco and Related Substances

- i. Ministers and members must abstain from the use of tobacco, hard drugs and related substances.
- ii. We believe that the use of tobacco and related substances such as oral

ingestion, sniffing, inhaling, injecting or by any mode or form; any mind-altering drug including psychotropic substances, narcotics (either natural or synthetic) or any substance whatsoever, which is capable of impairing human reasoning or sound judgment, amounts to uncleanness and defiling of the temple of God based on the following Bible passages:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are (1 Cor.3: 16-17).

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and unto iniquity; even so now yield your members servants to righteousness unto holiness (Rom. 6:19).

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 Cor. 7: 1).

6.5.5 Gambling (1 Tim. 3:3, Pro. 1:19)

We believe that;

- i. Gambling feeds upon human weaknesses and contributes to the desire to get something for nothing.
- ii. This attitude encourages faith in chance, damages character, breeds crime, promotes dishonesty and fraud. It also promotes apathetic attitudes toward petty gambling, which aids crime throughout our communities and nation.
- iii. Gambling is entirely parasitic and exists for the sole purpose of exploiting a human weakness.
- iv. Gambling is therefore not scriptural and should not be engaged in.

6.5.6 Sex Outside Marriage

We believe that:

- i. Sex is permitted only within the context of a legally constituted and spiritually consummated church marriage between husband and wife of opposite sex.
- ii. Sex outside of legal marriage is sinful and an act of disobedience to God.
- iii. Sex within marriage is a sacred privilege of for the purpose of companionship and procreation.
- iv. Husband and wife owe themselves the responsibility of sexual satisfaction within the context of their marital relationship as commanded by the Holy Scriptures.

6.5.7 Fraudulent Business Deals

Every Business deal between brethren must be legally contracted. The church will never take responsibility for business fallouts. While the church disciplinary system will intervene in the conflict, it will never take responsibility for any business fallout.

ARTICLE 6.6 HOME GOING PROGRAMME

6.6.1 Introduction

The Home going programme is designed in honour of departed members of the Church.

Psalm 116:15, II Chronicles 32:33.

The following are the various stages and procedures:

Stage 1 – Visitation Team

On receiving the information about the departure of any member, a special home visitation team made up of Elders, Deacons or assigned brethren will make an immediate visit to the bereaved family on behalf of the Church. This visitation team will be a standing committee whose assignment will be to liaise with the family until the final burial of the deceased.

Stage 2 - Pastoral Visitation

On receiving the feedback from the visitation committee which must be submitted within 24 hours, the Pastor or his Assistant will pay a visit to the bereaved family not later than three (3) days after the incident. In his visit, he is expected to effectively minister words of comfort and hope according to scriptural provision such as in I Thess. 4:13–18.

Stage 3 – Members Visitation

Information about the departed soul should be relayed to the WSF, service units and fellowship groups etc as may be relevant. This is to allow close members to rally round the family throughout the period of the incident, visiting, praying, exhorting, singing, helping, giving, etc. Even where the departed is not known in any service unit or home cell, the team must rally round the bereaved family.

6.6.2 Burial Programmes

I. Commendation Service [Burial Service]

A full Commendation Service shall be held for the departed soul, if the family so desires. This includes:

- i. Pre-Burial Service shall hold in the Church, Home or any other place acceptable to the church (where requested, the casket may be brought to the Church for the service)
- ii. Interment Service (At the grave side).
- iii. Short Service at the family house after the burial.

A. Pre–Burial Service Programme

Below is the sample programme.

Front page of programme with picture of the departed soul.

Order Of Service

- i. Opening Prayer
- ii. Praise & Worship/Songs
- iii. Hymn

- iv. Bible Reading: - **Ps:90:1 – 12 (sample)**
- v. Biography (Brief life history of the deceased)
- vi. Choir Ministration
- vii. The Word
- viii. Special Prayer for the family
- ix. Announcement and Greetings
- x. Hymn
- xi. Closing Prayer

(Please note that maximum time is 120 minutes)

B. Interment Service (Service At The Grave Side)

- i. Opening Prayer
- ii. Hymn or Worship Song
- iii. Short exhortation at the grave side.
- iv. Interment: (The body is lowered with a chorus).

The Pastor makes the following declarations:

In faith and in the hope of resurrection to eternal life through Jesus Christ our Lord and Saviour, we commit the body of our beloved Brother/Sister.....to Mother Earth.

Earth to Earth! Ashes to Ashes!! Dust to Dust!!!

“...And I heard a voice from heaven saying unto me, blessed are the dead who died in the Lord, yeah saith the spirit that they may rest from their labours and their work do follow them”.

v. Prayer and Benediction.

(Please note that maximum time is 20 minutes)

C. Service At The Family House

- a. Final Prayer for the Family –Short closing prayer for the family focused on comfort, peace and protection.
- b. Benediction.

Note: *The bereaved are encouraged to resume church attendance immediately to hasten the healing process over the departure of their loved ones.*

ARTICLE 6.7 TRANSFER OF MEMBERSHIP

- i. Any member of the church may transfer from one local assembly to the other.
- ii. Every local assembly should keep an accurate account of all transfers.
- iii. When a request for a transfer is made by a member and granted by the Pastor-in-charge, a letter of transfer shall be issued as follows:

The bearer..... who lives at.....is a member in good standing in this church. On his/her request, his/her membership is hereby transferred toand he/she is hereby commended to your pastoral care and fellowship.

Date.....

Pastor's Name & Signature.....

iv. The letter shall be signed by the Head of Station.

v. On receipt of letter of transfer, the receiving Pastor shall acknowledge same as follows;

This letter of transfer of the membership of from.....is hereby acknowledged. By this acknowledgment letter,.....is hereby recorded as a member of this Church.

Date.....

Pastor's Name & Signature:.....

ARTICLE 6.8 BUILDING DEDICATION

The act of dedicating a building is a way of handing the structure over to God, the builder, for preservation

Procedure: The main dedication of the building shall be carried out by the designated minister who pronounces blessings on the building as he anoints with oil the main entrance of the building and the main gate of the premises (where it exists).

Also, where equipment's are installed, such could be anointed if accessible and if so desired.

SECTION 7₁

PASTORAL MATTERS

... feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. - I Peter 5:1-5.

ARTICLE 7.1 CORE MINISTRY OF THE PASTORATE

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. - Acts 20:28.

The core ministry of the Pastorate is to jealously take heed to all the flock ensuring the following;

i. Rescue the sheep from mouth of the lion.

ii. Constant fire on the altar.

iii. Feed the church by nurturing with balanced spiritual meal as contained in the

mandate keeping the fire ever burning.

- iv. As Jesus gave the bread we also are distributors of the same. John 6:11.
- v. Evangelize other sheep.
- vi. Strive to remain an example to the flock.

Our God is God of order and patterns. From scriptures we know and recognize the following;

- a. That the pastor is called by God and God alone remains his real source of the supplies mainly via impactful ministry.

'And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye anything? And they said nothing.' Luke 22:35

- b. He shall not therefore lord it over the members to whom he is a shepherd.

'And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.' Luke 22:25-27

- c. All who are called, male and female alike, shall serve the Lord with their lives. Deut. 10:12, Deut. 11:13, Josh. 22:5
- d. By the principle of separation of powers, pastors shall oversee the altar and the statutory bodies oversee the table.

ARTICLE 7.2 ROLES AND RESPONSIBILITIES OF PASTORS

7.2.1 Definition of Roles

Pastors in the New Testament are recognized as servants of the church.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Blessed is that servant, whom his lord when he cometh shall find so doing. Matthew 24:45-46.

To this extent every Pastor is a staff of the local assembly and is answerable to the instituted authorities of the local assembly through the Church Board.

A Pastor is recognized as a wise servant whose duty is to feed the flock in due season.

When the Master Jesus came, He came taking upon himself the form of a servant. Impactful leadership is duly secured via a servant leader attitude.

'For which is greater? The one who serves or the one who sits at the table?' (Luke 22:27). The one who serves. This is why this Commission shall continue to recognize pastors as servants of the church. How much of a servant he is shall determine how high he can fly in the pastoral covenant ladder.

All members shall, therefore, hence forth recognize and address all pastors by their

functional identities e.g. Regional Overseer, Provincial Pastor, Resident Pastor, Associate Pastor etc. and not Daddy or Granddaddy. The same goes for the Pastors spouses who should not be called Mummy or Grand Mummy etc.

7.2.1.1 The Resident Pastor

Any Pastor, no matter his cadre assigned over a local assembly shall be referred to as a Resident Pastor of that local assembly. He shall:

- i. Be responsible for the day-to-day running of the local assembly
- ii. Effectively promote and oversee Winners' Satellite Fellowship system.
- iii. Have oversight of membership welfare matters
- iv. Prepare church programmes covering all specialized services and administration of approved ordinances.
- v. Have spiritual and visionary oversight of schools under his station
- vi. Initiate WOFBI programmes for approval of the immediate supervising church
- vii. Be responsible for burial service and interment of passed on members and shall not delegate same except where he is unavoidably absent from station due to emergency calls.
- viii. Be responsible for marriage ceremony of members and shall not delegate same except when unavoidably absent from station due to emergency calls.
- ix. Embark on church growth promotion such as seminars, outreaches, publicity etc.
- x. Oversee collations of the station's monthly report.
- xi. Chair the CMB.

7.2.1.2 Statutory Functions of Provincial, District, Zonal and Area Pastors

The following shall be their functions within their areas of jurisdiction:

- i. Shall have general oversight of churches within their areas of jurisdiction.
- ii. Shall monitor preparation and follow-up of Inspectorate visit schedule for Pastors so assigned to them
- iii. Shall monitor compliance with Administrative Policies.
- iv. Shall ensure conformity with our Tenets of Faith and the Pillars of the Commission.
- v. Shall oversee appraisal of pastoral performance.
- vi. Shall represent the Church in all Inter-ministerial and public matters.
- vii. Shall serve as Chairman of their respective Councils (Provincial, District, Zonal and Area)
- viii. Shall serve as the Resident Pastor of the local assembly they are assigned to and shall be responsible to the local church administration on matters relating to the assembly.

Note:

- a) The Provincial Pastor in addition to the above shall perform foundation laying

/dedication of sanctuaries and other projects within the Province.

- b) Each of them shall carry out any other duties as may be assigned from time to time and be responsible to the higher level of authority thus:

Area responsible to Zone

Zone responsible to District

District responsible to Province

Province responsible to Region

7.2.1.3 Functions of Part Time Pastors

Part Time Pastors are non-full time Pastors in the local assembly. They are volunteer pastors who at the same time are engaged in their various professions and vocations.

The Part-Time pastoral service is to enhance the quality of pastoral service delivery, because these men and women live among the people making the pastoral service available to all at the grassroots. Should anyone be challenged in the night and in the day, there is prompt access to pastoral care within the immediate environment.

Furthermore, the part time pastors are spiritual foot soldiers in the pursuit and delivery of the WSF mandate by providing spiritual leadership to the Satellite Fellowship (cell ministers)

All the above is apart from joining hands with the Resident Pastor in praying for the move of God and promoting church growth endeavors in all its ramifications.

7.2.1.4 Functions of Associate Pastors

An Associate Pastor may be a Full or Part Time depending on the status of the church.

The Associate Pastor shall serve as the Assistant Resident Pastor of the local assembly.

Other Full Time/Part Time Pastors in that assembly will be called Assistant Pastors.

The Associate Pastor shall:

- i. Assist the Resident Pastor/Pastor-in-charge in the day-to-day running of the local assembly.
- ii. Deputize for the Resident Pastor/Pastor-in-Charge on effective administration of stations monthly approved budget/ROF and financial matters.
- iii. Prepare church programmes covering all specialized services for the approval of the Resident Pastor/Pastor-in-charge.
- iv. Be responsible for Counseling and Membership Welfare
- v. Oversee Special Church services such as Covenant Naming, Water Baptism and Believers Foundation Class
- vi. Have oversight of various Church Outreach Departments – WOFBI, Dominion Book Store, Studio.
- vii. Have oversight of the Youth Alive Fellowship in the local Assembly.
- viii. Oversee effective supervision of WSF system.

- ix. Supervise documentation and identification of Church's assets in conjunction with Accounts Unit.
- x. Prepare staff devotion roster and ensures staff dedication and punctuality to the programme (if a Full-Time Pastor).
- xi. Share the altar as scheduled from time to time
- xii. Ensure the safe custody of photocopies of C of O, Deed of Conveyance, Rent Agreements, etc.
- xiii. Have oversight of monthly collation of the stations monthly reports.
- xiv. Serve as a Vice Chairman of the CMB.
- xv. Serve as the Head of the part time pastors (if a Part Time Pastor).
- xvi. Perform other duties as may be assigned from time to time.
- xvii. Shall be responsible to the Resident Pastor/Pastor-in-Charge.
- xviii. He shall serve for two-year tenure not renewable (if a Part Time Pastor).

Eligibility: Spirituality is the fundamental requirement for eligibility. However (for Part Time Pastors), he must also be:

- a. Gainfully employed
- b. Available
- c. Living with his family, among others.

Note:

- a. In selected mainline churches, there shall be 2 Associate Pastors. The 1st Associate Pastor (Full Time) shall serve as The Assistant Resident Pastor while the 2nd Associate Pastor (Part Time) shall be in charge of WSF.
- b. Wherever there is no appointed Associate Pastor, the WSF Pastor shall serve as the Associate Pastor and where there is an appointed Associate Pastor, the WSF Pastor shall be the next in line.
- c. The WSF Pastor shall be a Part Time Pastor

ARTICLE 7.3 ETHICS AND LIFESTYLE OF MINISTERS

All our ministers are expected to conform to scripturally acceptable lifestyles. In addition to the provisions of the Pastoral Covenant, for the avoidance of doubt, these include but not limited to the following areas;

7.3.1 Dress Codes

As priests, all our ministers are expected to be priestly in their dressing for beauty and glory. (Ex. 28:2)

- i. All formal and informal dressing must conform to Christian modesty.
- ii. This is without prejudice to our traditional wears which shall be the preferred dress especially on thanksgiving days.
- iii. For all church services, ministers shall be decently dressed in a priestly edifying way.

7.3.2 Social Functions

Our ministers may attend or organize social functions as may be required of them by occasion provided such social functions

- i. Are not contrary to Christian beliefs
- ii. Do not involve activities that negate Christian ethics
- iii. Are not controversial in outlook

7.3.3 Partisan Politics

Politics here includes active involvement in national governance by way of expressions and positions. The following are therefore not permitted;

- i. Holding of political office.
- ii. Participating in anti-government protest
- iii. Press conferences on volatile political issues
- iv. Appending signature to anti-government or political declarations
- v. Attend political meetings
- vi. Public declaration of party allegiance
- vii. Public media utterances on behalf of the ministry

7.3.4 Secular Business

All full time pastors must be about their Father's business without distraction. The following provisions therefore apply to all full time ministers of the Church;

- i. Shall not be engaged in any secular business whether as sole owner or partnership
- ii. Shall not be involved in any buying or selling of commercial products.
- iii. Shall not be involved in any capital investment or money market that requires personal presence or attention i.e. registered company or office,
- iv. Commercial consultancy for remuneration purpose etc.
- v. Shall not be involved in gambling, lottery, lotto, or any game of chance for the purpose of financial gain.
- vi. Shall not expend any portion of his time for the purpose of commercializing and financial gain.

7.3.5 Marital Sanctity

- i. Must maintain marital sanctity
- ii. Shall not be considered eligible to continue in service in the event of divorce.

7.3.6 Intimidation and Harassment of the Flock

Intimidation and harassment of the flock is considered a capital offence and constitutes gross misconduct as contained in the Administrative Policy Handbook.

This includes but is not limited to:

- a. Open verbal harassment from the altar
- b. Intimidation and harassment of members church workers and officials on issues contrary to the mandate.

c. Invoking curses on members, church workers and officials.

It should be noted that anyone that invoke curses on the blessed of the Lord shall have those curses returned on their heads – Genesis 12: 1-3, Numbers 24:29 , Deut. 23:5, Proverbs 26:2. Therefore anyone that has the opportunity to minister should bridle his tongue. Psalms 39:1, James 1:26.

ARTICLE 7.4 ROLE OF PASTORS' SPOUSES IN THE CHURCH

6.4.1 Preamble

From scripture, only aged women are to be referred to as mothers and the elderly men as fathers. Any culture or tradition that contradicts the scriptures must be set aside to avoid making the word of God of no effect as it is written:

Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye Mark 7:13-14

The tradition of using the title of Daddy and Mummy for Pastors and their wives makes it difficult for them to receive necessary spiritual assistance when needed. Among other things, these titles tend to paralyze the urge for kingdom stewardship or diminish service zeal for a number of Pastors and their spouses. This must be the reason why many do not experience some kind of testimonies that members share resulting from poor service input which denies them of divine intervention in most cases.

A number of Pastors' spouses by virtue of their "church" status do not belong to any service group whatsoever because they have to sit through services even when they have no altar service to render. But we understand that in all labour there is profit and that only labourers are entitled to wages. We have always held that there are no entitlements in titles and God is no respecter of persons or titles and according to scriptures everyone shall be rewarded according to own labour.

Therefore, on the basis of the above, every Pastor shall be required to constantly enhance their service input by a renewed commitment to serving the people and looking after the well being of the flock through their hospitality. (Prov. 14:23, I Cor. 3:8, Acts 20:28).

Furthermore all Pastors' spouses shall also be required to take full advantage of various stewardship opportunities within the church system in order to experience more of God. This because it is our services and burnt offerings that God remembers in the day when we are challenged to intervene (Psalm 20:3, Exo. 4:22-23, Mal. 3:17, Heb. 6:10, Rom. 12:11).

We also recognize that the Kingdom of God operates on a covenant of seedtime and harvest. Our labour in the vineyard is a kind of seed, that is, a spiritual investment whose dividend is ever sure. This is why stewardship is a major gateway to a fruitful life with God. It is also a platform for activating signs and wonders in our lives and it is the key to honour in the Kingdom. (*Exod. 23:25-26, Job 36:11, Jn 12:23-26*).

Again, we also recognize that spiritual maturity is a function of use which in turn is a requirement for enthronement. On the other hand, lack of use leads to decay (*Gal 4:1, 2, Heb 5:13, 14, Eccl. 10:18*).

This is why Pastors spouses are admonished to serve in any service unit of their choice such as Choir, Children's Church, Prayer Squad, Evangelism, Follow up, Protocol, Ushering, Language Interpretation, Believers' Foundation Classes, Sanctuary Keepers, Ministering in the WSF etc.

It is therefore not capacity that matters but capacity utilization. This is what makes a leader. No one amounts to anything anywhere, church inclusive without committing tirelessly to something positive.

Furthermore, all pastors' spouses are expected to serve as stewards during special services such as Holy Communion, Feet washing etc. as may be deployed by the church authorities. Jesus speaking said:

The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve - Luke 22:25 & 26.

In a Church where some members are in three or more different service groups, why should anyone sit down doing nothing and expecting wonders to happen? The altar chairs are reserved for officiating ministers and only pastors ministering in any particular service shall occupy them. Therefore, no seats shall be reserved for Pastors spouses except where such are ordained pastors in the church and are participating in a particular service or where specific directives are given to the contrary which shall be communicated in writing from the appropriate authority.

7.4.2 Employment Opportunity for Pastors' Spouses

Opportunities are opened to all suitably qualified pastors' spouses to seek employment into any of the service arms of the Church such as teaching in any of our educational institutions, administrative, technical and other service areas where specific skills are required.

This is, however, after such applicants had followed and fulfilled laid down procedures for such employment. Spouses employed under this service privilege can have their service transferred to other locations where their spouses may have been posted provided vacancies of such services exist.

7.4.3 Other Critical Matters

We serve a God of law and order. The Holy Ghost also directs that all things be done decently and in order – ***(1 Cor. 14:40)***.

In the light of the above, the following shall apply as regards the roles of Pastor's spouses in the church:

- i. Pastor's spouses who are not ordained pastors shall not be allowed to sit by their spouses during church services and are not eligible to participate in conducting church services.
- ii. Pastor's spouses are not recognized as staff of the church except where they are officially employed having gone through the employment requirement procedure of the Church.

- iii. Pastor's spouses are free to engage in any vocation, business or career of their choice as long as such engagement is not inconsistent with the husband's calling and the ideals of the Church.
- iv. In view of this therefore, no office space shall be allocated to any Pastor's spouse in their capacity as a Pastor's spouse in any Station.
- v. Pastors' spouses shall not also be eligible to teach at WOFBI in their capacity as spouses except when deemed qualified to do so as may be authorized from approving authorities.
- vi. Pastors' spouses may serve on the Marriage Committee of any local assembly if so considered suitable.
- vii. Pastors' spouses shall not call any meeting either of Women groups, pastor's spouses' or any other group within the church without the approval or directives of the Resident Pastor.
- viii. Pastors' spouses shall not use or answer the title of a Pastor except where she is ordained in this Church.

ARTICLE 7.5 - PASTORAL ENLISTMENT, RANKING AND COVENANT LADDER

While the enlistment criteria pertain only to full time Pastors, ranking and covenant ladder is for all categories of Pastors

7.5.1 – Enlistment of Full Time Pastor

When a believer or a member expresses a desire for full time pastoral ministry with the Church, he shall be required to write and give his vision to his pastor or any other senior pastor in the church for purpose of counseling and subsequent recommendation from his local church base. This recommendation shall reflect the eligibility of the candidate with respect to stewardship, personal and family life. If the candidate is recommended for enlistment, he will therefore be advised to put in his application to the appropriate authority with his vision and recommendation letter attached.

Upon screening and successful passage through the laid-down procedure, if found suitable, he shall be enlisted under the Covenant Pastoral Service Scheme of the Church starting as an Assistant Pastor as indicated in the Career ladder below.

For a candidate to be considered for enlistment, he will be expected to satisfy the following criteria:

a. Involvement with the Church

- i. Active church membership for a minimum of five (5) unbroken years.
- ii. Active participation in any of the service units.
- iii. Have a clear understanding of the Church's Vision and must have read a number of the books published by this Church.

b. Training and Educational Requirements:

- i. Must have attended all the 3-tier programmes of Word of Faith Bible Institute

(WOFBI) i.e. BCC, LCC and LDC special courses.

- ii. In addition to WOFBI certificate, a degree or equivalent will be an advantage.
- iii. There are no restrictions as to the field of studies.
- iv. Must have a proven call certified by a screening board.
- v. He must successfully complete the Pastoral internship Program of the ministry.

c. Age Limit

Minimum age of 22 years and not exceeding 35 years at the time of application.

d. Family Position

- i. Must provide a written consent for his placement from his wife if married
- ii. Must satisfy Management consideration for placement as staff of the Church.
- iii. Must have his children under subjection after the biblical order.
- iv. Upon transfer shall be required to move his family to his new station of assignment except where otherwise approved.

e. Fitness – shall be medically and physically fit.

7.5.2 Pastoral Service Clause

Newly enlisted pastors may be deployed for administrative service in mainline churches. This is to enhance administrative competence towards impactful pastoral ministry. It shall be a form of internship.

7.5.3 Internship for Enlisted Pastors for Deployment to Missions

7.5.3.1 Preamble

“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” - 2 Tim 2:2.

The Liberation Mandate till date has been engraced, by God, with a unique identity of excellence with undeniable proofs.

Therefore the need for every Pastor to reflect the Commission in its entirety cannot be overemphasized and the reason for the Pastoral Internship programme. This is compulsory for all newly enlisted Pastors for full integration into mainline pastorate.

7.5.3.2 Objectives of the Internship Program

- i. To practically acquire via observations, instructions and engagements the winning ways of winners resulting in the impartation of the virtues of the Commission from senior ministers in established assemblies.
- ii. To instill the core values of true stewardship, open accountability, responsibility, integrity and loyalty as the intern is taken through documentations /record keeping and other administrative procedures such as church growth indices records, Financial management, Budgeting, Monthly Report preparation etc
- iii. To imbibe the work ethics operational in the Commission which is a fundamental covenant requirement for outstanding exploits in ministry.

- iv. To learn true followership which is required for fulfillment of any calling particularly in ministry
- v. To learn practical ways of handling vital issues.
- vi. To be baptized with the Spirit of the Commission.

7.5.3.3 Pastors Enlisted From the Foreign Mission

All Pastors enlisted from the foreign mission shall be required to undergo a period of internship, lasting between 6-12 months, in selected churches both within our church network in Nigeria and other selected churches across the nations of the earth as may be determined by the Executive Council.

No pastor shall be eligible to head the operations of the church in any nation who has not successfully gone through the internship programme.

7.5.3.4 Pastors Enlisted from within the Church Network i.e. Churches in Nigeria.

Pastors enlisted from within the Church Network will be required to have satisfactorily served a two year internship period in selected churches before being eligible for deployment to the Foreign Mission.

7.5.3.5 Internship Report/Appraisal

1. The intern shall be required to submit at the end of the programme a detailed internship report, as contained in the internship report format, to the supervising Pastor with copies made available to the Provincial Office and office of the Mission Secretary.
2. The supervising Pastor shall in turn be required to submit to the office of the Mission Secretary a detailed appraisal of the intern for official use.
3. Upon consideration of the report of the intern and the appraising Pastor, the Council shall determine the deployment of each intern either back to his nation or any other nation as may be determined.
4. Every intern returns to the Headquarters for impartation and deployment as may be determined by the Executive Council.

7.5.4 Pastoral Ranking and Covenant Ladder

S/N	STATUS	STATUTORY DURATION
1.	Assistant Pastor	1- 2 Years
2.	Pastor 4	2 - 3 Years
3.	Pastor 3	2 - 3 Years
4.	Pastor 2	2 - 3 Years
5.	Pastor 1	2 - 3 Years
6.	Assistant Zonal Pastor	2 - 3 Years
7.	Zonal Pastor	2 - 3 Years
8.	District Pastor	2 - 4 Years
9.	Provincial Pastor	Not Applicable

10. National Pastor (FM) By Appointment
11. Regional Overseer By Appointment
12. Vice President By Appointment

Notes on the Covenant Ladder:

- i. Provincial Pastorate is the apex on the Covenant Ladder for Pastors enlisted in the Ministry.
- ii. National Pastors and Regional Overseers are by appointment.
- iii. Movement from one step of the ladder to the other shall strictly be on performance basis.
- iv. Minimum number of years required to climb to the top of the Covenant Ladder shall be twenty four. This is without prejudice to exceptional performance resulting in less number of years through accelerated promotion and non-performance resulting in prolonged climb or release from pastoral service.

7.6 ADMINISTRATIVE ROLES OF THE PASTORATE

7.6.1 Preamble

While the pastorate has general oversight of the Church and is responsible for the overall wellbeing of same, it is at the same time accountable to the constituted authorities of the local assembly. This is the reason for the multi-level committee system in the church administrative structure.

It should be noted also that the pastor is an official of the Headquarters deployed for service to the local assembly. This is without prejudice to his accountability to the Disciplinary Committee of the Church for questioning and of sanctions to the appropriate authority.

The system put in place is a system that checks itself making everybody accountable one to another.

Pastors are responsible for the oversight of the flock.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. - Act 20:28.

Scripturally, the shepherd is responsible for the affairs of the flock, spiritual and otherwise

Be thou diligent to know the state of thy flocks, and look well to thy herds. - Pro 27:23.

Also as it is written feed the flock taking the oversight thereof;

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.- 1Pet 5:1-4

Therefore, all service groups including statutory bodies are essentially helpers of the functions of the pastorate, just as the seven Deacons ordained in the early church.

We should also remember that the Apostles were in charge of the church while the Deacons and House fellowship Leaders were carrying out the helps ministry. Decrees and policies were formulated by the Apostles and Pastors while the Deacons and all other workers in the church were instruments of implementation in their respective assigned areas.

It is this that informs the establishment of Church Ministerial Board (CMB) which shall have general oversight of the church and shall be the apex authority in every local assembly. It shall be formed from the Pastors' forum (which is a body of all pastors in a local assembly, Full time and Part time).

It shall consist of 5-12 members depending on the status of the church. However, numbers shall be 5 or 7 or 9 or 12 as may be approved by appropriate authority.

Under this reporting line, the Finance Management Committee (FMC), the Deacons' Board (DB) and the Local School Board (LSB) shall report to the LCC.

The LCC reports to the Church Board (CB) while the Church Board reports to the CMB.

The AC branches off between LCC and CB while the Elders' Council branches between the CB and the CMB.

The Chairman, CMB of a local assembly who is the RP of the assembly shall report to the Chair CMB of the Supervising Church

It shall be mandatory for the chairman of a supervising CMB to bring the report from all churches being supervised including the church he Pastors to the statutory meeting of the Board for information, review and necessary decision and action irrespective of whether such matters had earlier been treated as urgent or not.

7.6.2 Membership

Membership shall be drawn from the Pastors Forum which shall comprise all Full time and Part time pastors in a local assembly. It shall be responsible for ensuring healthy growth of the church.

The Chairman of the Board shall be the Resident Pastor, while the Vice Chairman shall be the Associate Pastor.

Other members of the Board shall be jointly selected by the recommendations of the Resident Pastor and the Associate Pastor.

However, membership shall be based on capacity to contribute effectively to board room decisions.

The members of the Board shall select a Secretary among themselves.

7.6.3 Terms of Reference

- i. Shall be responsible for spiritual and general oversight of the church.
- ii. Shall be responsible for church planting and consolidation.
- iii. Shall be responsible for engineering church growth through continual prayer

and effective planning.

- iv. Shall be responsible for building a healthy church family.
- v. Shall have supervisory oversight over the service units for the purpose of church growth enhancement.
- vi. Shall have supervisory oversight over the growth and replication of the cells of the WSF system.
- vii. Shall be responsible for general membership welfare and grass root membership care through the WSF system.
- viii. Shall ensure church membership integration.
- ix. Shall carry out pulpit reviews and previews.
- x. Shall have oversight of all the statutory bodies in the station.
- xi. Shall carry out any other such functions as herein contained in the mandate.
- xii. The Chairman of the Church Ministerial Board who is also the Resident Pastor shall be the Co- signatory to the Reserve and Project Accounts.
- xiii. Shall be responsible to the Church Ministerial Board of the supervisory church i.e. Area to Zone, Zone to District and District to Province and of course Province to the Regional Overseer etc.

Note: For the purpose of moderation, ratification of programmes and approval of extra-budgetary provisions where required, clarification and approval shall be sought from the next higher authority as contained in *The Mandate*.

Tenure: Three (3) years.

Meetings: Shall meet on the last Saturday of every month.

ARTICLE 7.7 OUR COVENANT PASTORAL SERVICE SCHEME (CPSS)

7.7.1 Preamble

We believe that a call to ministry is essentially a call to a walk of faith.

Drawing from the earthly ministry of our Lord Jesus Christ, we discover that a call to ministry is essentially a call for voluntary service.

This is because no calling is forced on anyone and anyone called decides whether to accept or reject the calling – ***Matt. 8:19-20.***

Above authenticates the voluntary nature of a divine call – ***Rev. 3:20 / Lk 22: 28-30.***

Again we observe that a call to ministry is not a contractual service but rather a call to a **walk of faith**. We discover from scriptures that there were no spelt out terms on the appointment of the disciples particularly as it relates to their remuneration. Yet they were supernaturally and abundantly provided for – ***Lk. 10: 1-7/Lk.22:35***

Therefore, we can conclude that a call to ministry is a faith adventure but a most exciting, enriching and fulfilling one for every visionary that stands true to his calling.

Indeed, God pays His workers and He pays them very well – ***Acts 20:33; I Cor. 9: 9-14; II Cor. 8:20-21; 12:14-18; Php 4:17***

7.7.2 Policy Basis:

Scriptural analysis of the faith perspective of a divine call as discovered in the ministry of Christ reveals the following:

- i. When He appointed the twelve and sent them on their first missionary journey, He charged them not to take any money along (*Mk 6: 12-16, Lk.9:1-6*)
- ii. The supernatural supplies enjoyed by the Apostles validate this faith system. - *Lk.22: 35*
- iii. This implies that Christ guarantees supernatural abundance for those called (*Matt 19:29-30, Mk 10:28-30, Lk. 18:28-30*)
- iv. The Apostles questioned: Now that we have left all; what shall be our lot? And Jesus answered, Expect manifold more in this present time and in the world to come life everlasting. (*Lk. 18:28-30*)
- v. While we work by contract in industry, it is by faith we work in ministry. – (*Matt. 20:1-2, 13-14, Lk. 5:11,28*)

All of the above points to the fact that faith walk truly works – *Lk 22:35*.

7.7.3 Channels of Supplies Available

- i. Impactful ministry – (Lk. 8:1-3, Acts 6:3, I Cor.9: 11, Rm. 15:27, I Tim. 5:17, Col.4: 3)
- ii. Tithing – (Lev.27: 30, Matt.23: 23, Acts 1:1, Heb. 7:1-8)
- iii. Giving towards kingdom causes – Matt. 6:23-33, Haggai 1:3-13)
- iv. Liberality – (Pr. 11:24-25, Lk.6: 38, John 13:29, 12:5-6, I Pet.2: 21)

7.7.4 Unveiling the Mysteries of Divine Supplies

Taking a cue from Christ, we discover the following from scriptures:

- i. Jesus had a most word impactful ministry. (Lk. 8:1-3, 5:17, Jn.6: 63)
- ii. Christ is the most anointed that ever walked the planet earth. (Jn3: 34-35, Acts10: 38)
- iii. Jesus had a most effectual prayer ministry. (Lk.9:28-43,22:41-44)
- iv. But in spite of all of the above, Jesus was a liberal soul (Jn.6:5, Jn.13:29 , Pro.11: 24-25, 1Pet. 2: 21)
- v. Furthermore, Jesus approved of worship offerings. (Mk12: 41-44, Acts1: 1)
- vi. And Jesus validated tithing (Mt.23: 23, Acts1: 1, Heb.7: 1-8)

From all the above, we observe the following:

- i. Impactful ministry is most vital in accessing Supernatural supplies by Pastors.
- i. But impactful ministry is not a substitute for Covenant practice such as tithing, giving and sacrifices, etc.
- ii. WHY? Because God will not break His covenant for any man and for any reason - Ps. 89: 34, (see also Deut. 8:18, Gen.8: 20-22, Jn10: 35, 2Cor.13: 8.)
- iii. While workers earn a living by wages, tithers, givers and kingdom investors enjoy Supernatural abundance through their engagement of covenant practice.

(Mal.3:10, Lk.6:38, Deut.8: 18, Matt: 10:10, Php 4:15-19).

- iv. We therefore conclude that a Pastor must be an effective minister, a tither and a giver otherwise he may end up a pauper. (Gal.6: 7-9, Acts 10:34, Pr.13:4)

All of the above is what informs our stand on Pastoral Enlistment Policy as it applies to all enlisted Pastors in the Commission.

However, the policy recognizes regular service remunerations for pastors but their real supplies are expected to come from all the covenant obligations listed above.

This again is without prejudice to other benefits to full time pastors from the Church such as provision of housing such as housing and other welfare matters as contained in the Policy and Administrative Handbook.

We also recognize that covenant service reward is not based on full time or part time status, but on full dedication of individuals to the pursuit and delivery of his/ her assignment - ***Gal. 6:6-9***

Paul the Apostle said: Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you – **Phil 4:9**

We should remember that it takes walking in the steps of giants to emerge giants - (Ph 3:17; I Pet 1:21; I Cor. 11:1; Is. 53:1-3)

7.7.5 Observing the Pastoral Ethics Of The Covenant Pastoral Service Scheme (CPSS)

To avoid nonchalant attitude to work in the implementation of the CPSS, all pastors enlisted on this scheme are to subscribe to the following ethics, for the purpose of profitable stewardship:

- i. Every Pastor must recognize that it is a faith adventure Lk 9:1-3, Lk 10: 1-4
- ii. Must not lobby around any man's resources Lk 10:4
- iii. Must not go from house to house Lk 10:7
- iv. Must not run greedily after unrighteous rewards Jude 11, 1st Pet 5:2, 1st Tim 3:3
- v. Must strive to be examples to the flock 1st Pet 5:3

7.7.6 Pastoral Remuneration

A. Introduction

The following pastoral remuneration shall be provided:

i. Monthly Pastoral Remuneration

- a. Every Pastor enlisted on this scheme shall be entitled to a monthly remuneration.
- b. It shall be paid at the place of assignment or the overseeing station as may be directed.
- c. The pastoral and non-pastoral remuneration for every station shall be included in the monthly Recurrent Operational Fund (ROF) which shall be paid by appropriate church authority.
- d. The payment shall be once a month by a standing order.
- e. Churches that may not be able, for now, to cater for these allowances shall be

taken care of by the Province.

ii. Housing

The mission shall provide suitable accommodation or rent allowance for all categories of Full Time Pastors. However, this provision shall be according to pastoral cadre subject to the limits set by Council.

iii. Medical

Shall be by existing policy guidelines as contained in the Administrative Policy Handbook.

iv. Leave Allowance

With details as contained in the Administrative Policy Handbook.

v. Retirement Benefits

And every other benefit as contained in the Administrative Policy Handbook and as may be approved by The Executive Council from time to time.

7.7.7 Renewable Stewardship

Our Covenant Pastoral Service Scheme (CPSS) is a dynamic system where performance, rewards and continuity go together for organizational capacity building.

In the light of this, the Covenant Pastoral Service Scheme (CPSS) shall run on a yearly renewable stewardship where every serving Pastor desiring a renewal of stewardship will be required to endorse the Pastoral Stewardship Covenant form. While this is an elastic opportunity, renewal shall be on merit, based on performance parameters.

However, the authority reserves the right to renew or not, based on defined parameters.

Furthermore, without prejudice to all of the above, any engaged Pastor can be disengaged or apply to withdraw with 4 weeks' notice at any point in time.

ARTICLE 7.8 WOMEN IN MINISTRY

6.8.1 Preamble: According to scriptures, there is no gender discrimination in callings and election in the Kingdom. God pours out his Spirit upon all flesh, male and female alike (Joel 2:28). Also, there is neither Greek nor Jews, **male or female**. We are all one in Christ (Gal.3:28). This is why all through generations; women have had their own major share in the ministry of the gospel. Today, a number of flourishing churches are founded and led by women.

There were many women who exhibited leadership in both the Old and New Testaments:

Miriam, the sister of Aaron was a **prophetess and one of the triad of leaders** of Israel during the Exodus from Egypt. (Exodus 15:20)

Deborah, a **prophet-judge**, headed the army of ancient Israel. (Judges 4 & 5)

Huldah, a **prophetess**, verified the authenticity of the “Book of the Law of the Lord given through Moses.” **She triggered a religious renewal.** (2 Kings 22:14; 2 Chronicles 34:22)

Anna was a prophetess who spoke to the church about 38)

Paul refers to two women, **Euodia** and **Syntychē**, as **co-workers who were active evangelists, spreading the gospel.** (Philippians 4:2)

Paul refers to **Phoebe** as a minister **of the church** at Cenchrea (Romans 16:1)

Paul refers to **Priscilla** as another of his “**fellow workers** in Christ Jesus” (Romans 16:3)

Paul refers to a **male apostle, Andronicus**, and a **female apostle, Junia**, as “outstanding among the apostles”. Romans 16:7.

Tryphena and **Tryphosa** who were women laboured in the Lord with the Apostles. Romans 12:12

All through scriptures, we have records of women in God given position of power and influence. Such women were given divine approval and authority to speak to his people just as their male counterparts.

This is what informs the new position of ordination of women as pastors in this commission. When ordained, there shall be no restriction to what level a woman can serve.

However, no married woman shall be ordained as pastor without the full consent of her husband. Deployment of such women shall have family considerations. This implies that a woman may be deployed to serve as a Resident pastor in any location where her family resides.

No woman shall be deployed as a Missionary to any foreign nation except where there are no family constraints.

7.8.2 Enlistment Criteria for Women into Ministry

The same criteria for male pastors apply for women.

SECTION 8

GLOBAL CHURCH ADMINISTRATIVE STRUCTURE

“Any enterprise is built by wise planning, becomes strong through common sense, and profits wonderfully by keeping abreast of the facts.”— Prov. 24:3, 4 (TLB).

ARTICLE 8.1 BOARD OF TRUSTEES (BOT)

8.1.1 Preamble

There shall be a Board of Trustees, which shall be known as the Registered Trustees of Living Faith Church Worldwide Inc.

8.1.2 Membership

The Trustees of the Church shall be a twelve-member board consisting of the following:

- Chairman (Founder), Vice Chairman, Secretary and nine (9) others.

Note:

- a. The Chairmanship of the Board of Trustees shall be resident with the Founder in his lifetime.
- b. At the exit of the Founder, the Vice Chairman shall step in as Chair until the emergence of a new Chair who takes over fully.
- c. Any incoming President shall not be a member of the B.O.T for the purpose of the oversight role of the B.O.T. over the Presidency.
- d. Membership of B.O.T shall be at the discretion of the founder. However upon his exit membership shall be largely drawn from retirees who have made outstanding contributions to the growth and development of the church.
- e. Membership shall not be limited to pastors only but also to proven ordained workers and past statutory body members.
- f. Membership of the B.O.T is for life and at the exit of any member a suitable replacement shall be made by The Executive Council nominating two persons for ratification by the B.O.T

8.1.3 Eligibility

- a. If a Pastor, must have successfully served Full or Part-Time in this church for a minimum of 20years
- b. For non-pastors, must be an active member who has been in the Church for minimum of 25 years.
- c. Must be mentally and physically fit.
- d. No member of The Executive Council may be eligible to be appointed into the BOT.

8.1.4 Cessation as a member of the Board of Trustees

A Trustee of the Church shall cease to hold office if he/she :

- a. Ceases to be a Christian
- b. Ceases to be a member of the Church
- c. Resigns appointment as a Trustee of the Church
- d. Becomes senile
- e. Becomes mentally imbalanced
- f. Is indicted or convicted for any offence by any of the disciplinary bodies of the

church or by a court of law

8.1.5 Seal of The Board

The Registered Trustees shall have a Common Seal:

- a. The Common Seal shall be kept in custody of the Secretary or in the office of the President
- b. All documents of the Ministry shall be executed by the President or by the First Vice President and the Secretary.

ARTICLE 8.2 PRESIDENCY

The following key Offices make up the Presidency:

1. The President
2. Vice President(s)
3. The Executive Secretary
4. The Mandate Secretary

Note:

- a. The President is responsible for the global affairs of the Church.
- b. The Vice President(s) oversees Missions and other specified portfolios.
- c. The Office of the Executive Secretary oversees General Administration.
- d. The Mandate Secretary, who is the Chief of Staff to the President, oversees all the Departments and Units domiciled in the Office of the President.

8.2.1 President

The Office of the President shall be the highest spiritual and administrative office of the Church worldwide.

The office of the President shall be resident with the Founder all through his life time as per the provisions of this Mandate.

The President shall have the following functions:

- i. The general overseeing powers of the Church and The Executive Council shall be vested in the President
- ii. He shall have power to summon or initiate any meeting in the Church
- iii. He shall preside at all meetings of the Executive Council and shall be the final authority over every decision of the Council
- iv. He shall delegate powers to any member of the Council for effective discharge and performance of his functions and duties
- v. He shall have disciplinary, advisory and supervisory powers in the affairs of the Church
- vi. He shall have such other powers as are explicitly or implicitly conferred on him either by this Constitution or by his position as the general overseer of the Church.

The office of the President, on being vacant, shall be filled through the process of

appointment as outlined in the Mandate.

8.2.2 Vice President(s)

Provision is here made in the mandate for the appointment, by the President, of Vice President(s) as the need arises over specific portfolios e.g. Education or Operations that are considered too large for a Directorate or due to increased volume of activities in a Region e.g. Vice President (North America, Asia, Africa, Europe etc).

The Vice-President (Missions) shall be the 1st Vice President.

These offices shall serve as vital spiritual props for the office of the President so as to enhance his visionary responsibilities in leading the Church into the future.

8.2.2.1 Criteria for Eligibility

- a. Must have served in pastoral ministry for at least 20 years
- b. High level of spirituality (Num 27:18; Acts 6:3; I Tim 3:6)
- c. Exemplary Christian Life (I Pet 5:1-3; I Tim 3:8-9),
- d. Outstanding family testimony (I Tim 3:11,12),
- e. Sound financial integrity (I Sam 12:1-3; Acts 20:33; I Tim 6:6-10),
- f. Proven leadership grace (Gal 2:9),
- g. Evident carriage of the spirit of the Commission (II King 2:15),
- h. Proven and Impactful ministry (I Tim 3:10/ Lk 8:1-13),
- i. Evident possession of the Spirit of Wisdom (Deut 34:9/ Pro 8:15),
- j. Good human relations (I Tim 3:7)
- k. Humility (Num 12:3; James 4:6)

8.2.2.2 Appointment Procedure

- i. The President shall present two nominees from among the members of the Council of Priests to the BOT for examination.
- ii. If there is no dissension from the BOT, the candidates are slated for installation.
- iii. Installation of the Vice President(s) shall be done at the same time with the President and this must not be more than 4 weeks from the date of election of the President.
- iv. The tenure for Vice Presidents is seven (7) years.

8.2.2.3 Functions of the First Vice President

- i. Shall have general oversight function of the Church Network.
- ii. Shall deputize for the President in his absence.
- iii. Shall be responsible for Mission Inspectorate Services at Provincial and District levels.
- iv. Shall approve and coordinate the inspectorate schedule for Provincial and District pastors.
- v. Any other function as may be assigned from time to time by the President.

- vi. Shall be answerable to the President.

8.2.2.4 Functions of the Vice President (Foreign Missions)

- i. Shall be responsible for the oversight of Foreign Mission operations.
- ii. Shall be the clearing house for the President on all matters relating to Foreign Missions.
- iii. Shall be a member of the Mission Board.
- iv. Shall have oversight of WOFBI (curriculum enhancement and introduction of innovative courses as may be approved from time to time).
- v. Shall oversee the operation of Ministerial Bureau (the continuous training platform for Pastors in the ministry).
- vi. Other responsibilities as may be assigned from time to time by the President.
- vii. Shall be answerable to the President.

8.2.2.5 Functions of the Vice President (Education Commission)

- i. Serves as Chair of the Education Board.
- ii. Oversees the Education Arm of the Church cutting across Primary, Secondary and Tertiary institutions;
- iii. Periodic evaluation of visionary compliance in the School system.
- iv. Direct supervision of the governing authorities (BOR, Governing Councils and School Boards) and evaluation of the management structures.
- v. Review of policy guidelines and making recommendation to The Executive Council for approval on efficient administration of the Education mandate
- vi. Appraises performance reports of the education institutions and makes policy recommendations to the President or Council for approval.
- vii. Reviews and initiates request for establishment of primary, secondary and tertiary institutions to Council.
- viii. Appraises minutes of the Boards of Regents of Universities and files periodic performance reports to the President who also is the Chancellor of the Universities
- ix. Any other duty that may be assigned from time to time.
- x. Answerable to the President.

ARTICLE 8.2.3 Executive Secretary

8.2.3.1 Criteria for Eligibility

- i. Must have had at least 15 years of pastoral ministry
- ii. Must possess spirit of the Commission (II King 2:15),
- iii. Proven Leadership quality (Gal 2:9)
- iv. Proven administrative capacity (Acts 6:3)
- v. Reputed to be Highly disciplined I Cor 9:19-21

- vi. Unquestionable loyalty and integrity
- vii. Commendable Family testimony

8.2.3.2 Tenure: Appointee into the office of Executive Secretary shall have a 5 year tenure.

8.2.3.3 Functions

The Executive Secretary shall be responsible for supervising the major divisions of the organization and have direct oversight of the Physical Development, Finance, Human Resource Management, etc. Other functions are as follows:

- i. Shall be responsible for all the activities of the Secretariat of The Executive Council.
- ii. Shall oversee issues on policies and reviews as they may arise from time to time.
- iii. Shall monitor the feedback on the administrative implementation of the Mandate.
- iv. Shall direct and coordinate the Church's budget management process for all units; oversee policy development, budget implementation and control, review of availability of funding and approval of budget revision requests, and request for extra-budgetary expenditures
- v. Shall provide strategic consultation to leadership on the effective prioritization and pursuit of requests and proposals pertaining to general funding, special projects and capital projects
- vi. Shall serve as primary liaison with regard to external and internal audit reports.
- vii. Shall serve as Second Vice Chairman of the Cabinet.
- viii. Shall monitor short and long-range organizational goals, objectives, strategic plans, policies, and operating procedures as they relate to administrative and finance matters approved by Council.
- ix. Shall also monitor and evaluate operational effectiveness and propose changes required for improvement in consonance with the Central Management Board.
- x. Shall interact with other directorates and departments, providing consultative support to planning initiatives through management information analyses, reports, and recommendations.
- xi. Shall be responsible for disseminating The Executive Council policy resolutions
- xii. Shall perform any other duties as assigned from time to time by the President
- xiii. Shall be answerable to the President.

Note: The Office of the Executive Secretary shall oversee the following Directorates and Departments:

- 1. Missions
- 2. Education
- 3. Finance
- 4. Project

5. Corporate Affairs
6. Internal Audit
7. Legal Services
8. Canaan City Development

8.2.3.4 Deputy Executive Secretary

Shall serve as an Assistant to the Executive Secretary and a backup for the Secretariat.

Shall be responsible to the Executive Secretary.

ARTICLE 8.2.4 The Mandate Secretary

8.2.4.1 Criteria for Eligibility

- i. High level spirituality (Num 27:18; Acts 6:3; I Tim 3:6)
- ii. Good oral and written communication skills
- iii. Must possess the spirit of the Commission
- iv. Unquestionable loyalty and integrity
- v. Must be Information Technology versatile
- vi. May or may not be a pastor.

8.2.4.2 Tenure: An appointee into the Office of Mandate Secretary shall have his tenure determined by the President who has full appointment responsibility of his Chief of Staff.

8.2.4.3 Functions

1. Shall serve as the Chief of Staff to the President
2. Shall be the Head of Administration in the Presidency
3. Shall be the clearing house for the President on all administrative matters and issues arising from the following departments and units in the Office of the President:
 - a. Aviation
 - b. Outreaches
 - c. Revival Mission
 - d. Information & Communication Technology
4. Any other assignment as may be directed from time to time by the President.

8.2.5 SPECIAL APPOINTMENT AS MISSIONER

8.2.5.1 Preamble:

The President shall appoint from time to time senior ministers of the Church with proven integrity and outstanding service records, who must be fully rooted in the traditions delivered to us as a Church, which include the doctrines, practices and the system of administration, among others.

Missioners are special envoys of the President, and serve as ambassadors of the

Church in servicing the diverse needs of the mission field globally. These top-ranking ministers may be located anywhere in the world, by the order of the President.

The core mission of the Missioners is to ensure the sustenance of the traditions of the Living Faith Church Worldwide a.k.a Winners' Chapel International, through the entrenchment of the liberation message and practice.

They shall be ministers with proven capacity for spreading the revival fire, through scheduled revival meetings across our Church network worldwide, as may be approved by the President from time to time.

By the nature of their assignment, Missioners shall be largely travelling ministers who undertake scheduled and unscheduled missionary trips as may be directed.

This office provides an open-ended opportunity for life-long stewardship, for ministers who have retained the fire and character for impactful ministry. We in this ministry believe in the covenant of longevity that God has for his people as it is written ***"And the Lord said, (to Noah) My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."*** – Gen 6:3

We recognise, that Impact is what defines strength in ministry and just like longevity is a function of strength, stewardship in ministry should also be a function of sustainable impact; in which case a minister may remain in active service at 70, 80, 90, 100 and even above. For instance Moses was still impactful in ministry till 120 when God took him up to heaven! Joshua was still there till 110!

It is also discovered that most of the patriarchs of contemporary history remained impactful in their 70s, 80s, and 90s. We have the likes of Oswald J. Smith, Kenneth E. Hagin, T.L. Osborn, Kenneth Copeland, E.A. Adeboye and many more. Another patriarch of our time is Rev. Samuel A. Sadela, President & Founder of Gospel Apostolic Church, Lagos, Nigeria who turned 112 years in August 2012 and is still kicking and preaching today!

Therefore, if Jesus tarries, in this church ministers shall still remain effectual and impactful in ministry even at a hundred years of age and above.

It is this that informs the establishment of the special portfolio of Missioner in the ministry which is in confirmation of the prophetic scripture as here stated ***"But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil. Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me. The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; To shew that the Lord is upright: he is my rock, and there is no unrighteousness in him."*** – Psalm 92:10-15

8.2.5.2 Requirements for Appointment as Missioner

- i. Must have outstanding service records of spiritual impact.
- ii. Must have godly character with exemplary lifestyle.
- iii. Must have unquestionable loyalty and be an embodiment of the traditions of the Commission.

- iv. Must visibly carry the spirit of the Commission
- v. Must be physically and mentally fit
- vi. Shall have a minimum of 15 years of unbroken and productive pastoral service in the Ministry.
- vii. The operations of the Missioner shall be domiciled in the Office of the President through the Mandate Secretary.
- viii. While appointment as a missioner is the prerogative of the President, it shall require the ratification of the BOT.

8.2.5.3 Special Clause

- a) Once appointed as a Missioner, it shall be for a life time as long as the fire and strength for impactful ministry is retained.
- b) While this special appointment as a Missioner is for a lifetime, it can be terminated on the grounds of derailment, abuse of power or apostasy.
- c) When a Missioner can no longer undertake missionary trips, he shall be assigned over a sizeable local assembly (chapel) closest to his residence or within his premises as he may so desire and as may be approved by the President.
- d) However, at his exit, the church shall appoint a resident pastor over the Chapel.

ARTICLE 8.2.6 Ministerial Bureau

- i. Formulation and development of training programmes via a continuous learning platform for all Pastors in the Commission
- ii. Coordination and execution of training exercises for the ministers
- iii. Monitoring of ministerial ethics and policies within the Church
- iv. It shall operate as liaison office for affiliate external ministers
- v. It shall have oversight of pastoral welfare

It shall ensure a regular dissemination of training resources in a publication tagged **Ministers Digest**. The said Digest shall be sent out by mail to all the Pastors once or twice a month and shall focus on relevant issues such as:

- i. Development of Impactful Ministry
- ii. Church Growth Strategies
- iii. Personal Development of Ministers
- iv. Cell Growth and Replication
- v. Efficient Church Administration etc.

8.2.7 Revival Mission Initiative Department

8.2.7.1 Preamble

Every spiritual movement like ours would require the sustenance of ***Revival Fire*** to stay alive and aglow. God has often times from generation to generation, from assemblies to assemblies, time to time and season to season revived the work of His

hand keeping the gospel fire burning and vibrant. **Hab.3:2**

While we remain committed to the pursuit of administrative efficiency of our system, we must also continue to invest in the spiritual buoyancy of the Commission for consistent reawakening of the Christian values and commitment of the saints towards their first love for God **Rev.2:4, Mat.24:12**

This is what informs the establishment of the Revival Mission Initiative as a department to be domiciled in the Office of the President.

It is written,

And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

Drawing from the above scripture, the President from time to time shall approve the deployment of men and women into Revival Mission Initiative department. These shall be ministers with perceivable grace and proven fire for spiritual awakening and with testimonies of transformed lives and undeniable results from their pastoral service in the ministry. In addition, they shall necessarily be men and women of faith and given to prayer and fasting with passion for revival and restoration of kingdom lifestyle. Isaiah 62:10

Pastors deployed on this team shall be known as ***Revivalist Pastors***, whose enlistment shall not be based on age, year of entry into the ministry, hierarchy or position but on perceivable grace to stir up a revival. They shall be spiritual torch-bearers whose task shall be to keep fanning the revival fire across our church network worldwide.

8.2.7.2 Objectives

The objectives of the Revival Mission are as follows:

1. To ensure spiritual prosperity of the assembly by keeping the revival fire burning. Leviticus 6:12-13
2. To shield the church from apostasy in view of the spiritual challenges associated with the end time in prophecies. 2 Timothy 3:1-6, 1 Tim 4:1&2
3. To draw the hearts of men closer to God by making altar calls for salvation and rededication to Christ. 2 Chronicles 15:1-4, 12-15
4. To entrench the foundation of the faith in the saints by focusing on vital issues such as consecration, good conscience, uprightness, integrity, faithfulness, dedication and affection towards God. Ephesians 4:13.
5. To drive the consciousness of eternity and prepare the saints for the coming of the Lord Jesus Christ. 1 Corinthians 6:9, Revelation 21:8.
6. To hold special sessions with the general church workers, ordained workers and Statutory Body members either combined or separately as occasion may demand charging them to operate in the fear of Lord as they that will give account of their stewardship to God. Ordained workers here include; all pastors, elders, deacons and deaconesses, members of the statutory bodies

and all unit heads. Roman 14:12 ,Luke 16:12.

7. To engage in scheduled counselling and prayers for members during the visits.

8.2.7.3 The Mission

Revival fire cannot be kept alive without the priesthood taking responsibility.

And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out. Lev. 6:12-13

The Liberation mandate which is an apostolic commission is a trans-generational mandate because according to scriptures, **"whatever the Lord doeth it shall be forever"**. Eccl 3:14

However to keep the revival fire burning the bible enjoins us:

Not to be slothful in business but fervent in spirit serving the Lord - Rom. 12: 11
(See also Rom. 12:4-8)

To make our calling and election sure by investing diligently in our given task -
2 Pet. 1:10 (See also 2 Pet.1:5-9)

To make full proof of our ministry by doing the work of an Evangelist. (**revivalist**)
– 2Tim. 4:5 (See also 2 Tim.4:6-8)

To take heed to the ministry we have received of the Lord in order to fulfil it –
Col. 4:17

8.2.7.4 Modalities of the Revivalist's Visit

1. Each revivalist shall draw up their schedule, from February to November each year for approval by the President.
2. Two locations shall be covered per week: one infant church on week days including Wednesday and one Main Line Church at weekend to cover Sunday. They are expected to be out for **at least two weeks** in a month.
3. Visits shall cover not less than two nights for infant churches and Thursday to Sunday shall be for mainline churches.
4. Special workers forum shall be held on Saturday mornings while counselling and prayer may be in the late afternoon. However for infant churches counselling and prayers will hold during the day in the course of the revival meetings.
5. Revival meetings shall be purely spiritual and not ceremonial.
6. There shall be no special offering taken for any revivalist during the services .This is however without prejudice to receiving seeds from individuals as such may be led by the Lord.
7. Funds shall be made available through the regional overseer's office to cover travelling and operational expenses which shall be drawn from the provincial offices as may be directed from time to time.

8.3 MANAGEMENT AUTHORITIES AT THE HEADQUARTERS

There shall be three levels of executive authorities at the administrative apex of the International Headquarters:

- i. **The Executive Council**
- ii. **The Cabinet**
- iii. **The Central Management Board**

ARTICLE 8.4 THE EXECUTIVE COUNCIL

8.4.1 Composition

The Commission shall have an Executive Council, which shall be the highest decision making body. Its membership which shall not exceed 40 shall be as follows:

- i. The President - Chair
- ii. Vice President(s) - Vice-Chair
- iii. Executive Secretary - Secretary
- iv. Education Secretary
- v. Mission Secretary
- vi. Directors, Secretaries and Special Assistants heading Directorates/Departments e.g. Finance, PPD, Ministerial Bureau, SDS etc
- vii. Selected Regional Overseers
- viii. Selected Revivalist Pastors
- ix. And others as may be appointed by the President from time to time based on their capacity , wealth of experience in the Ministry, wisdom , expanse of knowledge, proven integrity, transparent honesty, overwhelming faith and love, among others.

8.4.3 Terms of Reference

The responsibilities of The Executive Council shall include the following:

- a. Shall be the highest policy-making body of the Church.
- b. Shall have the responsibility of oversight in respect of all the operations of the Church.
- c. Shall be the final authority in the ratification of appointments and terminations.
- d. Shall be the rudder for steering the vision and mandates of the Church.
- e. Shall be the regulatory body for the maintenance of the ethics of the Church in all our churches.
- f. Shall consider for approval the Church's global short and long term financial budget.
- g. Tenure shall be for four (4) years renewable as desirable.

8.4.5 Meetings

- a. Shall meet quarterly (once in three months)

- b. Any other meeting shall be as convened by the President from time to time to meet the exigency of service.

ARTICLE 8.5 THE CABINET

Composition:

The Cabinet is the core of the Executive Council responsible for day to day affairs of the Commission.

Its membership, which shall be maximum 24, is as follows:

- i. The President - Chair
- ii. Vice President(s)
- iii. Executive Secretary
- iv. Mandate Secretary
- v. Education Secretary
- vi. Mission Secretary
- vii. Secretary, Ministerial Bureau
- viii. Director of Finance
- ix. Director PPD
- x. Director SDS
- xi. SA Legal Services
- xii. Other key officials as may be appointed by the President from time to time.

8.5.1 Meetings:

It shall meet once a month.

8.6 THE CENTRAL MANAGEMENT BOARD (CMTB)

The CMTB shall be responsible for driving and monitoring implementation of general operations. It shall meet weekly.

Composition:

The Central Management Board which shall have a maximum of 24 members shall consist of the following officers:

- i. Executive Secretary - Chair
- ii. Mandate Secretary
- iii. Education Secretary
- iv. Mission Secretary
- v. Secretary Ministerial Bureau
- vi. Director Finance
- vii. Director PPD
- viii. Director SDS

- ix. Director Publishing
- x. Special Assistant Legal Services - Secretary
- xi. Church Administrator (World Headquarter Church)
- xii. Chief Internal Auditor
- xiii. Chief Security Officer
- xiv. Other key officials as may be appointed by the President from time to time.

8.6.1 Terms of Reference

- i) Shall serve as engine room for prompt implementation of all Council/Cabinet decisions observing Total Quality Improvement principles.
- ii) Shall receive and evaluate weekly performance reports by each Directorate/Department or Unit and highlight unmet targets and take appropriate steps to close the gaps or make recommendations as may be appropriate for Council/Cabinet decision.
- iii) Shall be responsible for mapping out and effecting logistic support for operational needs of the Headquarters.
- iv) Shall engage in weekly evaluation of Directorate/Departmental targets with a view to reporting same to the Cabinet/Council.
- v) Shall develop, implement and evaluate implementation programmes on all matters left in its care by the Council/Cabinet.
- vi) Shall ensure smooth relationship between the various Units and prescribe hierarchy changes where it will improve operations efficiency.
- vii) Shall evaluate policy adequacy as it concerns operations demands.
- viii) Shall provide financial efficiency for Council/Cabinet decisions including Audit reports and cases of fraud that may have been reported or brought before it for deliberation.
- ix) Shall appraise from time to time human resource management matters including issues of staff adequacy, capacity development and performance evaluation/management requirements of the headquarters staff.
- x) Ensure financial efficiency in headquarters operations and make recommendations to Council/Cabinet where necessary.
- xi) Perform all other duties and functions as may be assigned to it by the Council/Cabinet.

8.6.2 Meetings: Shall meet weekly (every Tuesday)

7.7

The Directorates are the executing agencies of the programmes and projects of the Church for the various arms of the Commission as categorized below:

The Directorates shall be responsible to the Office of the President through the office of the Executive secretary and they shall provide formal feedback on a weekly basis to The Executive Council and the President.

A. Directorate of Missions

The Directorate of Missions shall be headed by a Mission Secretary.

Office of the Mission Secretary

1. The Directorate of Missions is a major division of the Church Operations.
2. It has a number of Units with potentials for continuous expansion.
3. Though the Units may continue to increase, they all have similar framework for their evaluation, monitoring and appraisal duties.
4. Since the Units have similar evaluation format, administrative heads shall be appointed over them whose duty will be to collate and analyze reports on growth projections, policy efficiency, programme effectiveness and tracking policy variances with a view to bringing them to the attention of the Executive Council for decision making.
5. Consequently, the Mission Office shall consist of the following:
 - a. Mission Office- this is the overall coordinating office for all mission operations. It shall be headed by a Mission Secretary and consists the following Units:
 - i. CNW –this Unit deals with church operations in Nigeria. It has over 5,000 churches under it as at date. It shall be headed by an Assistant Mission Secretary (DMS).
 - ii. MTA- this Unit deals with church operations in Africa with presence in over 45 nations. It shall be headed by an Assistant Mission Secretary (DMS)
 - iii. MTW- this Unit deals with church operations in all other countries of the world outside of Africa. It shall be headed by an Assistant Mission Secretary when it attains comparable level of responsibility. The MTW shall have the following other missions under it: Mission to North America (MTNA), Mission to Europe (MTE), Mission to Asia (MTAS), Mission to Middle East (MTME), Mission to South America (MTSA), Mission to the Caribbean (MTC) and others that may evolve as mission to the world expands. They shall have comparable authority level as they expand.

The under listed departments run the affairs of this Directorate:

I. Mission Inspectorate Services Department

- i. Carries out policy Implementation and Monitoring.
- ii. Coordinates Mission Inspection Visits.
- iii. Analyzes Mission Inspection Services(MIS) reports and follows up on the observations
- iv. Receives and reviews all regular reports of the National Church Council and Provincial Church Council.
- v. Monitors church services and programmes.

II. Church Planting and Expansion Department

- i. Coordinates the planting of new churches.
- ii. Ensures the establishment and consolidation of churches planted.

- iii. Collates monthly, quarterly and annual church growth data.
- iv. Audits church growth reports.

III. Missions Accounts Department

- i. Ensuring promptness and accuracy of remittances from the mission stations.
- ii. Implementing and monitoring approved grants to various mission stations
- iii. Forwarding all prescribed remittances to appropriate quarters.

IV. Project Monitoring Department

- i. monitors all project activities within our Missions
- ii. provides technical appraisal of all project requests from the mission stations.
- iii. makes recommendation for approval of project grants.
- iv. collates periodic reports of project execution.

V. Audit Department

- i. Shall coordinates all activities of the internal audit of the Missions.
- ii. Shall oversee, monitor, assess and review the internal controls within the church network worldwide.
- iii. Shall undertake periodic audit tours.

VI. Personnel Department

- i. Recruitment, placement and coordination of personnel.
- ii. Training and specialized Induction.
- iii. Evaluation and periodical appraisals.
- ii. Coordination of staff movements.

B. Directorate of Finance

This Directorate shall be responsible for the overall accounting and financial matters of the Church. It shall also assist the Council in the formulation of financial policies and oversee all project financial matters. It shall have the following Departments:

I. Central Payroll Department

- i Handles all payroll administration.
- ii Liaises with other payroll centers.
- iii Receives and attends to all enquiries (including variations) on payroll matters.

II. Final Accounts and Electronic Data Processing

Department

- i Generation of management reports.
- ii Data processing Department.
- iii Reconciliation of advances.
- iv Bank reconciliation Department (supervises and ensures accuracy of all banking operations).

III. Fixed Asset Record Department

The Department ensures that a comprehensive fixed assets register is prepared for

the whole organization.

IV. Project Account Department

- i. Establishing and maintaining cost accounting system for projects.
- ii. Disbursements and wage bills.
- iii. Other project accounting matters.

V. Mission Account Department

- i. Receives and reviews all reports monthly, quarterly and annually from the mission network
- ii. Raises queries on deviations.
- iii. Monitors all remittances.

VI. Educational Development Mission Accounts Department

- i. Liaises with FA and KHMS on accounting matters
- ii. Follows up and reviews management reports on all NEC Departments.
- iii. Reconciles current account balances with the Departments.

VII. Investment Department

- i. Maintains records of investment in short term and capital market securities.
- ii. Liaises with portfolio manager.
- iii. Explores investment opportunity.
- iv. Prepares regular reports on portfolio performance.

VIII. Budget Department

The Budget Department shall be headed by a Budget Controller who shall serve as Budget Adviser to the Council on integration of the Church's budget through policies, procedures and regulations that are established by The Executive Council. A realistic and functional recurrent and capital expenditure budget, both on operations and on construction endeavours of the Church, shall be the critical concern of this office.

Periodic reporting and updates on budget preparation and budgetary controls shall be provided by this office to the Council.

The Responsibilities of the Budget Department

The Budget Department of the Directorate of Finance shall be charged with developing a framework for the preparation of short term and long term budget for all facets of our operation within the entire Missions. It will, therefore, perform the following functions:

- i. It shall generate budget time table for all operational Departments
- ii. It shall review, analyze, evaluate and recommend long and short range budget plans for all mission stations with due consideration to the overall objectives of the Church.
- iii. It shall be responsible for all related budget preparation documents, including

the development of worksheets, budget request documentation, budget support worksheets, etc.

- iv. It shall review, evaluate and submit supplemental operating budget requests from mission stations with recommendations based on priorities and nature of the requests.
- v. It shall review, evaluate and advise mission stations as to multi-year programmes financial plans in alignment with the overall focus of the Church with regards to financial resource availability each time.
- vi. It shall provide overall leadership, direction, technical advice and assistance in budget formulation, analysis, review and budgetary control processes.
- vii. It shall prepare and submit periodic variance reports.
- viii. It shall review, monitor and prepare quarterly reports on actual and estimated revenue and expenditure.
- ix. It shall serve as the liaison office to coordinate all budget functions as required by administrative structure procedures.
- x. It shall review, analyze and recommend resource allocations and requirements for the execution of the approved operating budget.
- xi. It shall evaluate expenditure patterns to ensure all critical needs are met and the budget is balanced.
- xii. It shall provide management with analysis and feedback about budgetary implementation challenges.

C. Directorate of Physical Planning & Development

This directorate is made up of three (3) departments, namely:

1. Project Monitoring Department

Its assignment shall cover the following:

- i. Undertake a tour and visitation of all mission project locations nationwide and where necessary worldwide.
- ii. Produce befitting and acceptable prototype designs.
- iii. Prepare cost and financial estimates.
- iv. Recommend construction procedures.
- v. Carry out pre-procedure certification of all existing properties (buildings) intended to be purchased.
- vi. Certify the suitability of any building location vis a viz accessibility and security of lives.

2. Works Department

This department handles the on-ground demands for engineering, architecture and construction works.

3. Estate Development Department

- i. Prepare general operational guidelines on structural development and effective

monitoring of the same.

- ii. Policy on establishment of structural development.
- iii. Guidelines for infrastructural development covering the following:
 - a. Church
 - b. Schools
 - c. Offices
 - d. Residential buildings
- iv. Management and maintenance of all estates and utilities
- v. Any other matter related to estate development.

Responsibilities

- 1. Serves as the central clearing house for all ministry projects.
- 2. Oversees the physical planning and development policy implementation.
- 3. Ensures quality control of constructions, inspections, documentation, and recommendation for the funding of project proposals and where applicable process the services of professionals such as architects, engineers and consultants accordingly (Document project and estate updates from stations).
- 4. Advices on operational policy review as it relates to Physical Planning & Directorate backed with research recommendations.
- 5. Present briefs on project designs ,technical support for tender board, generate reports of site meetings and contract awards.
- 6. Establishes consistent cost effective project management system.
- 7. Ensures professionalism, timely delivery and enforcement of building regulations on all projects.
- 8. Adequate implementation of project monitoring at home and foreign mission in conjunction with the Directorate of Missions
- 9. To provide technical support for the Canaan City administration to ensure effective and constant functioning of all facilities.

8.8 MISSION BOARD

There shall be a body called the Mission Board which shall have oversight of the Home and Foreign Mission operations of the Ministry. The Board shall be headed by the Vice President (Missions) or as may be appointed by the President.

8.8.1 Terms of Reference

- 1. Shall develop and monitor mission operational strategies in line with the ministry's objective for both home and foreign missions.
- 2. Shall be a forum for Regional Overseers to compare notes on their experiences with a view to achieving utmost effectiveness in the spiritual and administrative oversight of the Churches.
- 3. Shall make recommendations to Council on programmes relating to mission operations of the ministry following comprehensive analysis of oversight visit

findings.

4. Shall monitor the state and status of existing and on-going physical development projects in the missions.
5. Shall consider and recommend solutions on matters affecting excellent delivery of missions' objectives and missionaries' welfare.
6. Shall monitor character, commitment, compliance and loyalty of Pastors serving in the mission fields.
7. Shall be responsible for investigating and reporting disciplinary actions against erring missionaries to appropriate organs.
8. Shall analyze monthly reports and make recommendations to the Executive Council accordingly.

8.8.2 Membership

The Mission Board which shall have a maximum of 24 members shall consist of the following officers:

- i. Vice President (Missions) - Chairman (or as may be appointed by the President)
- ii. Selected Regional Overseers
- iii. Selected Provincial Pastors
- iv. Selected Special Assistants (CNW, FM etc)
- v. Mission Secretary – Secretary
- vi. Other members as may be appointed by the President from time to time.

Tenure: Shall have a three yearly tenure

Reporting Line: Shall report to the Executive Council

ARTICLE 8.9 THE ADVISORY BOARD

8.9.1 Preamble

"Without counsel purposes are disappointed: but in the multitude of counsellors they are established" – Pro. 15:22

The posterity and fulfilment of every vision is at the mercy of godly counsel. No matter the level of the anointing, when compelling godly guidance is missing, vision is disappointed and destiny is at a risk.

If David had a compelling counsellor when the devil manipulated him to number Israel, contrary to the law of God, he would have escaped the horror of the implicated plague that claimed 70,000 Israelites as a result of that unguarded decision **(2 Sam. 24:1-25)**

If there were mentors to compel Paul against his decision to go to Jerusalem even in the face of Prophet Agabus' warning, he would have escaped the humiliation he suffered as result of that wrong decision **(Acts. 21:1-39)**. If God wanted him to go on the mission, he would not have sent Prophet Agabus to warn him. His insistence was as a result of the remote control of hell.

The apostleship of this ministry will continue to require the spiritual oversight of the prophets sent to us.

It is on this premise that a body called the Advisory Board is set up.

8.9.2 Composition

This board shall be made up of revered mentors of the founder and some selected senior ministers who are friends of this ministry, have their own ministries and share the same fundamental values with us.

Members of the Advisory Board shall be appointed by the Board of Trustees.

These shall be men and women of the gospel whom God have used and is using to be a blessing to this ministry.

The advisory function of members shall be carried out both personally and corporately as may be required and convenient from time to time.

8.9.3 Terms of Reference

The responsibilities of the Advisory Board shall include but not limited to the followings;

- i. Shall have spiritual oversight over the apostleship of this ministry.
- ii. Shall provide spiritual guide in the pursuit of the vision as may be required from time to time.
- iii. Shall provide a life-long bilateral relationship with such individuals and their ministries.
- iv. This church shall continue to require advisory service from ministries whose values are aligned with ours and who have proofs that inspire us.
- v. In the light of the above, The Executive Council (TEC) shall ensure that at no time will the ministry has less than 3 of such serving ministries serve in such capacity.
- vi. Membership of this Advisory Board shall be minimum 3 and maximum 5.

8.9.4 Tenure

The tenure of the membership of the Advisory Board shall be reviewed from time to time by the Board of Trustees.

ARTICLE 8.10 COUNCIL OF PRIESTS

7.10.1. Preamble

The Council of Priests is the custodian of the culture, tradition and doctrines of the Church.

ii. Terms of Reference

- a. It shall ensure effective oversight of the churches within its area of jurisdiction
- b. It shall serve as a channel of impartation of the spirit of the Church and other spiritual gifts

- c. It shall serve as organs of dissemination of the culture, tradition and doctrines of the Church
- d. It shall represent the President in carrying out ecclesiastical functions such as ordinations, etc.
- e. It is answerable to The Executive Council

iii. Membership

Shall consist of Regional Overseers, Provincial Pastors and selected Senior Pastors across board (maximum 70).

The First Vice President shall serve as Chairman (or as may be appointed by the President). The Secretary shall also be appointed by the President.

iv. Meetings

Shall hold twice a year in the months of March and October.

v. Tenure

Shall be throughout the duration of appointment as Regional Overseer, Provincial Pastor or subsistence of President's appointment on the Council.

8.11 APOSTOLIC SUCCESSION - ESTABLISHED PROCEDURES

Every Apostolic ministry like ours is a priestly Commission and because priesthood is for lifetime, the Presidency in this Commission shall therefore be for a lifetime.

The head of an apostolic ministry can be likened to the High Priest after the order of Christ who is our eternal High Priest. The following examples in scriptures validate this:

- i. Moses (Num 27:12-20)
- ii. Joshua (Josh. 24:29)
- iii. Aaron (Num 33:38-39, Deut 10:6)
- iv. Elijah (2 King 2: 1-15)
- v. Elisha (2 King 13: 14-21)
- vi. Paul (2 Tim 4: 6-8, Phil. 1:9) and others.

From all the above, Priesthood in scriptures was clearly a lifetime phenomenon. Moses was there until his departure at 120. Joshua was also there until his departure at 110. Aaron ministered before the Lord and his son Eleazar only took over at his departure. Elijah operated as a flame of fire until he was carried to the great beyond through a casket of fire from heaven. Elisha retained his impact until his death. Paul, the aged, finished his course, an active soldier of Christ until he drew his last breath.

The exceptions we have to this were in the cases where divine judgment led to termination of priesthood (I Sam 2:30, 2 king 8:18-21, Num. 12: 1-5).

It should, however, be noted that in each of the examples referred to in scriptures, the priesthood had competent spiritual and administrative supports around them to sustain their mandate. The following cases are examples:

a. In the Case of Moses

- i. Aaron
- ii. Appointment of captains of thousands, hundreds, fifties and of tens (Ex 18:13-26).
- iii. The seventy (70) elders (Num. 11:24-25)
- iv. Aaron and Hur (Ex 24:13-15, Ex 17:10-14)

b. In the Case of Christ

- i. The 12 Apostolic pillars (Luke 6:13-16)
- ii. The Pillar Support of Peter, James and John (Matt. 17:1)
- iii. The Appointed Seventy (Luke 10:1)

The Priesthood is propped at all times even as one can observe with Catholic Church. Therefore, the Presidency in this Commission shall be provided with adequate administrative and spiritual support that will keep the mandate flying from generation to generation till Jesus comes.

The reason for life Presidency is based on the following:

- i. To perpetuate the traditions or culture of the Commission into the coming generation
- ii. For stability of the administrative structure
- iii. To guarantee consistency of the message from generation to generation
- iv. It is the Biblical order of Apostolic ministry
- v. To secure the flow of Apostolic unction

In this case, anyone anointed as Head of the Church naturally connects with the apostolic grace of the Commission. It should be noted that, there is a difference between Priesthood and the Levitical order as provided for in scriptures. Therefore, anyone installed as President serves as the sub High Priest of this Commission under our eternal High Priest who is Jesus Christ and shall serve for a lifetime.

8.12 EMERGENCE OF A NEW PRESIDENT

Even though Presidency shall be for a lifetime, the following process shall be followed for the emergence of a new President:

- i. When a President chooses to vacate or be relieved of his office based on personal, physical, health or social reasons, he shall after consultation with the Executive Council file a notice to the B.O.T. signifying intention to step down from office
- ii. Such notice shall be given not shorter than one year to the time of proposed exit.
- iii. The BOT shall be expected to indicate approval or otherwise, of his notification not later than three months upon receipt of the application.
- iv. Subsequently, the exiting President shall submit the name of his nominee into the Office of President to the BOT.
- v. The Presidency in this Commission is an Apostolic Office and the Apostle shall be required to seek the face of God for a successor. Should there be any

objection, there must be cogent and proven reasons. This is, however, without prejudice to the eligibility procedures for the emergence of a new President.

- vi. Should the choice after due spiritual consideration not be acceptable, the exiting President will be given a 2nd chance to nominate another candidate within 3 weeks of rejection of the earlier nomination.
- vii. The BOT shall be expected to complete screening in the 4 weeks that follow.
- viii. Where the 2nd nominee is rejected, the B.O.T shall in conjunction with the Executive Council take full spiritual responsibility for the installation of a new President.
- ix. Whenever an incumbent President has attained the age of 75 and has not signified withdrawal intention by reason of strength, he shall be expected to identify a successor, the appointment of which shall follow the established screening process as above.
- x. Where his nominee passes the screening test, if not a member of The Executive Council, he shall be grafted into the Council and deployed to the office of the President for special duties.
- xi. In the event of the sudden exit of an incumbent president before age of 75, the BOT shall take full responsibility of appointing a new President drawn from two nominations submitted by the Executive Council.
- xii. Vice Presidency in this structure is tenured because it is of a Levitical order and shall have a seven year tenure renewable not more than once.
- xiii. A new President shall not be more than 60 years of age at the time of installation.

8.12.1 Exception Clause

- a. The incumbent First Vice President steps in automatically to serve as the Acting President while exercising the full powers of the President.
- b. Upon confirmation by the BOT and ratification by the Advisory Board, he emerges as the new President to complete the current tenure of the exited president
- c. All processes leading to installation of the new President must be completed within four weeks from the time of exit of the incumbent
- d. The new President shall take on the full responsibilities of Presidency excluding the nomination of a successor since he could be eligible as a candidate
- e. The BOT takes responsibility for the nomination of a successor.
- f. In the event that the incumbent First Vice President is not confirmed as President elect, then the BOT will undertake the spiritual role of the President in identifying a candidate
- g. In this case, the BOT shall revert to the procedures for the emergence of a new President.
- h. In all cases, the procedure hereby specified shall remain protected from any form of politicking until Jesus comes because the Church shall remain the

indivisible, universal body of Christ, tongues, race or colour notwithstanding

- i. By implication, therefore, the President of this Church can emerge from any part of the world as long as the prescribed biblical standards above are upheld, but the International Headquarters remains domiciled in Nigeria.

SECTION 9 ₁

NATIONAL CHURCH ADMINISTRATIVE STRUCTURE

...For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.” – Titus 1:5

9.1 NATIONAL CHURCH COUNCIL (NCC)

9.1.1 Definition

The National Church Council, hereinafter referred to as NCC, shall be the umbrella Council representing all the churches of Living Faith Church Worldwide in a nation and is charged with the responsibility of planning church planting and implementing and monitoring church growth and church expansion goals of the Church.

9.1.2 Membership

The membership of the NCC shall comprise of all provincial pastors and other selected senior pastors within the nation. The National Pastor over each nation shall serve as the NCC Chairman except in the headquarter nation (Nigeria) where the First Vice President serves as Chair.

9.1.3 Terms of Reference

- i. Shall be responsible for the Church growth mandate of the Church at the national level
- i. Shall be responsible for church planting and spread within the nation
- ii. Shall be the spiritual monitor of the church operation in the nation
- iii. Shall be responsible for monitoring pulpit ethics and pastoral discipline in the nation
- iv. Shall ensure that quality is maintained at all times and places at national level
- v. Shall be chaired by the National Pastor of each nation
- vi. Shall be answerable to the Executive Council and through the Office of the Regional Overseer.

9.1.4 Tenure - Shall have a tenure of two (2) years renewable once.

8.1.5 Meeting - Shall meet 4 times in a year – January, April, July and October on the

third Monday and Tuesday of each month in question.

9.2 NATIONAL ELDERS BOARD (NEB)

9.2.1 Definition

The National Elders Board, hereinafter referred to as NEB, shall be the umbrella Council representing all the churches of Living Faith Church Worldwide in a nation.

9.2.2 Membership

The National Elder's Board shall be a team of selected Church Board Chairmen from Provincial churches. Where we do not have enough Provincial churches, some may be selected from District churches.

9.2.3 Terms of Reference

- i. Shall be the official channel for the monitoring and feedback of the Mandate
- ii. Shall monitor the implementation of policy matters as released from time to time by The Executive Council
- iii. Shall be responsible for monitoring feedback on the efficiency of the administrative system of the Church
- iv. Shall be responsible for submission for deliberation and subsequent recommendation to The Executive Council, policy review matters
- v. Shall carry out any other responsibilities as may be assigned from time to time
- vi. Shall be responsible to The Executive Council through designated offices.

9.2.4 Tenure - Shall have a tenure of two (2) years renewable once.

9.2.5 Meeting - Shall meet twice in a year – on third Friday and Saturday of February and October or as may be programmed for each nation.

9.3 REGIONAL CHURCH COUNCIL (RCC)

9.3.1 Definition

The Regional Church Council hereinafter referred to as RCC shall be the umbrella Council representing all the churches of Living Faith Church Worldwide within a region and is charged with the responsibility of spiritual and administrative oversight of the church network in the region.

9.3.2 Membership

The membership of the RCC shall comprise of all Provincial Pastors and Chairmen of the Church Board of the Provincial Churches in the region. The Regional Overseer shall serve as the RCC Chairman. The secretary shall be one of the Chairmen of the Church Board.

9.3.3 Terms of Reference

- i. Shall be responsible for the Church growth mandate of the Church at the regional level.
- ii. Shall be responsible for church planting and spread within the region.
- iii. Shall be the spiritual monitor of the church operation in the region.
- iv. Shall be responsible for monitoring pulpit ethics and pastoral discipline in the region.
- v. Shall ensure that quality is maintained at all times and places at regional level.
- vi. Shall be answerable to the Executive Council and through the Mission Board.

9.3.4 Tenure

Shall have a tenure of two (2) years renewable once.

9.3.5 Meetings: Shall hold once in 3 months (quarterly) at the Diocesan Church Head office

9.4 PROVINCIAL CHURCH COUNCIL (PCC)

9.4.1 Preamble

The Provincial Church Council hereinafter referred to as PCC, shall be a forum where leadership of the Stations in a Province meet to deliberate and review issues especially on church growth and expansion, as specified in the functions stated hereunder.

9.4.2 Membership

The Chairman of PCC shall be the Provincial Pastor and the Vice Chairman shall be the next most senior Resident Pastor in the Province.

- Provincial Pastor - Chairman
- District Pastors (6-8)
- Chairmen Church Board District Headquarters (6-8)
- Associate Pastor Provincial Headquarters
- Provincial Accountant
- Provincial Auditor
- Chairman Church Board Provincial Headquarters
- Chairman LCC Provincial Headquarters
- Chairman FMC Provincial Headquarters
- Chairman Schools Management Board/Inspectorates
- Provincial Admin Officer - Secretary

Total membership (20-22)

9.4.3 Terms of Reference

- i. Shall be the regulatory body for the maintenance of the ethics of the Church in all our churches
- ii. Shall ensure the maintenance of operational standards, i.e. ensure that the

churches operate in line with the Vision, Tenets of Faith, and Pillars of the Commission at all times

- iii. Shall be responsible for maintaining discipline within the Provincial Church Network
- iv. Shall have oversight of National Project Matters within the Province
- v. Shall ensure quality assurance of WOFBI training programmes
- vi. Shall appraise reports from the Provincial Church Council
- vii. Shall be the clearing house for all matters and instructions from the Headquarters
- viii. Oversight of the Educational Development Services and other para-ministry activities of the Church.
- ix. Oversight of Church growth and expansion.
- x. Oversight of Youth Alive Fellowship activities
- xi. Oversee Staff Welfare Matters
- xii. Answerable to the NCC.

9.4.4. Tenure

Shall have a tenure of two (2) years renewable once.

9.4.5 Meeting - Shall meet 4 times in a year – March, June, September and December on the third Monday and Tuesday of each month in question.

NOTE: In the foreign mission, the National Church Council shall suffice for the responsibilities of the Provincial Church Council.

9.5 DISTRICT CHURCH COUNCIL (DCC)

9.5.1 Preamble

The District Church Council shall be a forum where the Zonal Pastors and the Zonal Statutory Board Chairmen in the District meet to deliberate and review operations.

9.5.2 Membership

The membership of the DCC shall be as follows:

- i. District Pastor - Chairman
- ii. Zonal Pastors (12-21)
- iii. Zonal Church Board Chairmen (12-21)
- iv. District Accountant
- v. Associate Pastor District Headquarters
- vi. Chairman Church Board District Headquarters
- vii. Chairman LCC District Headquarters
- viii. Chairman FMC District Headquarters
- ix. District Admin Officer - Secretary

The Vice-Chair shall be the most senior zonal pastor

Total membership (31-40)

9.5.3 Terms of Reference

The Chairman of DCC shall be the District Pastor, while the Vice Chairman shall be the next most Senior Zonal Pastor in the district.

- i. Shall be responsible for the coordination of all the churches within the District
- ii. Shall receive and review the report of the church planting programmes
- iii. Shall be responsible for church growth mobilization
- iv. Shall monitor the implementation and execution of projects in the district
- v. Shall mobilize and monitor the mission schools (FA & KHMS)
- vi. Shall monitor the distribution of DPH books
- vii. Shall monitor the WOFBI programmes for quality delivery.
- viii. Shall be responsible for the collation of the *Mission at a Glance* and other monthly reports
- ix. Shall be responsible for mobilizing the Youth Alive Fellowship
- x. Shall be responsible for general staff welfare matters within the district
- xi. Shall be answerable to the PCC.

9.5.4 Tenure - **Shall have a tenure of two (2) years renewable once.**

9.5.5 Meetings - Monthly

9.6 ZONAL CHURCH COUNCIL (ZCC)

9.6.1 Preamble

The Zonal Church Council is charged with the responsibility for both spiritual and administrative oversight of the churches at the grassroots.

9.6.2 Membership

- i. Zonal Pastor - Chairman
- ii. All Area Pastors (21-36)
- iii. Zonal Head Office Church Board Chairman
- iv. LCC Chairmen – All Area Head Offices (21-36)
- v. Zonal Accountant
- vi. Associate Pastor (Zonal Office) - Secretary

The Vice-Chairman shall be the most senior Area pastor within the zone

Total membership (46-76)

9.6.3 Terms of Reference

- i. Shall ensure proper monitoring and implementation of management policies
- ii. Shall review the church planting exercise on monthly basis
- iii. Shall deliberate on suitable new locations for church planting

- iv. Shall ensure proper strategies for take-off of new churches
- v. Shall have oversight of the Zonal Imprest Account
- vi. Shall have administrative oversight of other financial matters, especially the monthly remittance for the zone
- vii. Shall ensure prompt collation of the monthly reports
- viii. Shall ensure effective coordination of WOFBI for quality delivery
- ix. Shall oversee Winners Satellite Fellowship matters within the zone
- x. Shall be answerable to the DCC.

9.6.4 Tenure - Shall have a tenure of two (2) years renewable once.

9.6.5 Meetings - Monthly (2nd Monday)

9.7 AREA CHURCH COUNCIL (ACC)

9.7.1 Preamble

The Area Church Council (ACC) shall be the administrative body where all Resident Pastors/Head of Stations meet to review their operations.

9.7.2 Membership

- i. Area Pastor - Chairman
- ii. All Resident Pastors/Heads of Station
- iii. All LCC Chairmen
- iv. All FMC Chairmen

The Vice-Chairman shall be the most senior Head of Station

9.7.3 Terms of Reference

- i. Shall give spiritual and administrative support to all local assemblies
- ii. Shall ensure church membership integration
- iii. Shall ensure the growth of the churches
- iv. Shall ensure the proper implementation of the church planting mandate
- v. Shall promote the development of the Winners Satellite Fellowship Programme
- vi. Shall be responsible for building a healthy church family
- vii. Shall be answerable to the ZCC

9.7.4 Tenure - Shall have tenure of two (2) years renewable once.

9.7.5 Meetings - Shall hold once monthly (1st Monday)

SECTION

SECTION 10 ₁

LOCAL CHURCH ADMINISTRATIVE STRUCTURE

...And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily. — Acts 16:4-5

10.1 IMPACTFUL SPIRITUAL LEADERSHIP AT ALL LEVELS

10.1.1 Introduction

- i. Impactful spiritual leadership demands a good conscience to deliver.

This is why the Bible enjoins:

....let your yea be yea; and your nay, nay; lest ye fall into condemnation — Jam 5:12.

(See also 2 Cor. 1:17-20)

- ii. We must have nothing to do with the works of darkness, but rather reprove them. (Eph 5:11)
- iii. The Bible further states, he that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight. (Ps 101:7).
- iv. Paul also said:

"Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in

craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."— 2Co 4:1-2

- v. It is very clear from scriptures that impactful spiritual leadership demands a good conscience!

We are further instructed:

Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck—1Tim1:19

Without a good conscience, no matter the dimension of faith:

1. One is heading for a shipwreck
2. One is heading for an accident
3. One is heading for a crash
4. One is heading for regret.

10.1.2 What is Conscience?

- i. Conscience can be defined as the invisible you that determines the destiny of the visible you.
- ii. It is the invisible *'you'* that cannot be seen with natural eyes but it determines the destiny of the *'you'* that we can see.
- iii. It is the *'you'* that only you can relate with
- iv. It is your most confidential companion
- v. Its mission is to police your destiny unto dignity if you let him.
- vi. Every mortal man has a conscience, you don't have to be a Christian to have a conscience, but being a Christian helps your conscience to stay alive
- vii. The healthier one's conscience, the higher he flies!
- viii. Conscience, a most awesome companion!
- ix. Conscience, an invisible confidant!
- x. Conscience, the life-wire of every mortal man!
- xi. One's conscience is the custodian of one's destiny as revealed in the New Testament
- xii. Faith is no substitute for a good conscience (*1Tim 1:19*)
- xiii. The anointing of the Holy Ghost is also no substitute:
I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost - Rom 9:1.
- xiv. Without an engagement of the ***power of Conscience***, fulfillment of destiny is impossible
- xv. Conscience is the monitor of our thoughts, the monitor of our hearts, which sends signals for caution time and again as may be required
- xvi. One of the greatest leaders in the New Testament, Paul the Apostle, said:

...Men and brethren, I have lived in all good conscience before God until this day (Acts 23: 1).

xvii. He went further to elaborate on what conscience is:

For our rejoicing is this, THE TESTIMONY OF OUR CONSCIENCE, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. 2 Cor. 1:12.

10.1.3 What is the testimony of our conscience?

- i. Godly sincerity demonstrated in one's day-to-day work
- ii. The testimony of our conscience:
 - No hypocrisy!
 - No falsehood!
 - No manipulations!
- iii. The testimony of our conscience: simplicity and Godly sincerity
- iv. That is, when Godly sincerity becomes one's way of life, you have a testimony of a good conscience
- v. Paul again wrote ...for *we trust we have a good conscience, in all things willing to live honestly. Heb 13:18*

10.1.4 What Is a Good Conscience?

- i. Living honestly! When honesty becomes one's lifestyle
- ii. For if only on this earth we have profit, then we are most of all men miserable (*1 Corinthians 15:19*)
- iii. We know that some day, everyone of us shall give account of himself before God (*Romans 14:12*)
- iv. We therefore cannot afford to be partakers of the unfruitful works of darkness but rather to reprove them (*Ephesians 5:11*).
- v. Without a healthy conscience, one is heading for a shipwreck
- vi. It should however be noted that one cannot operate a good conscience without paying the price for it:

For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully - 1 Pet 2:19.

- vii. One may have to endure pains, grief and suffering wrongfully like Joseph in the house of Potiphar, like Daniel in the land of Babylon and like Mordecai in the hand of Haman
- viii. If a man, for conscience towards God, endures grief and suffering wrongfully, God said; it is thankworthy.
- ix. That means at the end of it, you will say 'Thank You Jesus'.

In conclusion,

Apostle Paul said;

And herein do I exercise myself, to have always a conscience void of offence

toward God, and toward men – Act 24:16.

It is important that we exercise ourselves continually unto good conscience in order to secure eternity with Christ in heaven and live a most profitable and impactful life on earth. This is the key to sustainable and impactful leadership at all levels in the church of Christ!

ARTICLE 10.2 ORDINATION OF CHURCH WORKERS

For this cause left I thee in Crete, that thou should set in order the things that are wanting and ordain elders in every city... Titus 1:5

10.2.1 Criteria For Nomination

- i. Must be born again, baptized in water and filled with the Holy Ghost.
- ii. Spousebeing born again and active member of the Church would be an advantage.
- iii. Must be Husband of one wife, or 1st wife of her husband.
- iv. If married, the man must rule his house well or if a woman, must live in submission to her husband.
- v. Where a woman is considered for ordination and the husband is not a member or yet to be ordained, a written consent from the husband will be required.
- vi. Must be an active member of a service unit and Winners' Satellite Fellowship (WSF).
- vii. Shall not be less than 25 years of age.
- viii. Must have attended a course in Word Of Faith Bible Institute (WOFBI), minimum Basic Certificate Course (BCC).
- ix. Must have a reliable source of income. Not involved in a business whose nature is contrary to Christian ethics or working in a place where unchristian products are manufactured or traded
- x. Must be an active church member for a minimum of 3 years.
- xi. Must show proven evidence of kingdom investments.
- xii. Must be medically and physically fit.
- xiii. For exceptional cases, any candidate outside any of the above criteria must be vetted by The Executive Council upon recommendation of the Provincial Pastor.

10.2.1.1 Additional Requirements For Eldership

- i. Shall not be less than 55 years of age.
- ii. Must be free from financial encumbrances.
- iii. Must be physically fit and available to serve.

10.2.2 The Selection Process

- i. The CMB to ascertain need for ordained hands.
- ii. Service Units and WSF Leadership to recommend capable and qualified hands

- iii. Preliminary screening by a Committee - Chairmen of the following: Church Board(CB), Local Church Council(LCC), Finance Management Committee(FMC), Elders Council, Deacons' Board and Co-ordinator of WSF
- iv. Recommended candidates to complete ordination forms
- v. Selection interview to be held.
- vi. List of candidates with their passport photographs must be openly displayed for two (2) weeks within the church premises for any observation from the congregation.
- vii. List of successful candidates shall be submitted through the Resident Pastor for approval by the Provincial Head
- viii. Induction to be conducted for selected candidates
- ix. Ordination service to be conducted by the Provincial Head or any other Senior Minister as may be approved.

10.2.3 ORDINATION SERVICE

The Setting

At the hour appointed for this service, the ordinands shall be seated in the reserved area in front of the altar. The selected ordinands names shall appear on a list on the programme. The hour for service having arrived, the minister shall give the call to worship.

Minister (Shall direct the ordinands to stand and charge them in like manner)

For as much as you have been selected to serve as Elder/ Deacon and you have declared before God and man gift, we come before you at this moment to give praise to your name, to invoke blessings upon these that kneel before you and these good people today. We ask that you would approve the choices that we have made and bless them, O God, with a faith as great as the measure of their task. We pray that you will pour out your Holy Spirit upon them that they being sent to serve may be committed to a great and Divinely larger cause in your Kingdom. Consecrate them to the work and service of a high Christian calling and keep them inspired with your ever present Spirit in the name of Jesus Christ our Lord. Amen.

10.2.4 Renewal of Stewardship Covenant

The Stewardship Covenant shall be renewed annually by the administration at the beginning of every year for all serving ordained workers (Part Time Pastors, Elders, Deacons and Deaconesses) in each local assembly.

It is their acceptance of the terms and condition for continuous service.

This shall involve the following:

- i. Fresh administration of the Stewardship Renewal Covenant (shown below) at the first ordained workers meeting for the year
- ii. Reissuance of Identification Card

Failure to partake in this exercise without due permission will result in being excused from duty for the year.

STEWARDSHIP COVENANT FOR ALL ORDAINED WORKERS AND SERVICE UNIT LEADERS

"To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he swore to our father Abraham." – Luke 1:72-73.

Having received Jesus Christ as my Lord and Savior, and upon my acceptance to serve as an ordained worker in this Church, I hereby make the following covenant and commitments in my annual kingdom stewardship:

1. That I shall serve God faithfully and with total commitment through this Church as I strive diligently towards the fulfillment of my ministry on earth.
2. That I shall be a responsible ordained worker in words and indeed being an example to my family and to other church members.
3. That I shall abide with total commitment by official directives and instructions from the Resident Pastor or any other designated leader seeing instructions as tools for successful operation.
4. That I shall uphold the biblical demands of righteousness, integrity, dedication, accountability, seriousness and good control over my family.
5. That my faithful service in this Church shall include and cover all areas of financial faithfulness, giving myself fully to strict adherence and observance of the covenant demands, such as tithing, offering, sacrificial giving, etc.
6. That I shall keep to the time and schedule of services and any other meetings that may be conveyed at the directive of the Resident Pastor or the leader of my service unit. I shall not willfully exempt myself from such services or meetings.
7. That I acknowledge the fact that this is not a political, cultural or racially influenced placement. I therefore divorce myself totally from any form of political sentiments or tribal preferences in the discharge of my duties and functions.
8. That I shall project and protect the unity in this Church by acting in love towards my fellow workers in the vineyard as well as other church members.
9. That I am fully ready to work or function in any service unit of the church or any other duties as I shall be directed to perform without resentment.
10. Finally, any act of disobedience or breach of this commitment that I hitherto consented to shall earn me an outright sanction from the authority of the Church

So help me God.

NAME.....

STATION.....DISTRICT.....PROVINCE.....

DATED THIS.....DAY OF.....20.....

SIGNATURE.....

10.3 DE-ORDINATION/REVERSAL OF ORDINATION

This is the withdrawal of the rights, privileges and titles associated with an ordained worker.

Church workers are ordained as Part-Time Pastors, Elders, Deacons and Deaconesses to enable them function in higher capacity and as leaders in the church. However, if an ordained worker no longer maintains the purpose of ordination or is found wanting in his/her commitment or character as a believer, the ordination rights can be withdrawn in which case he/she is said to be de-ordained.

When such de-ordination occurs, the following shall apply:

- i. Withdrawal of Identification Card
- ii. Shall no longer be recognized or addressed by his /her ordination title
- iii. Shall no longer be permitted to serve the table of the Lord, minister on the altar or function in any capacity as delegated to his/her ordination status
- iv. Shall lose all the rights and privileges of his/her ordination status.

10.3.1 Conditions That May Lead To De-Ordination

- i. Persistent acts of indiscipline
- ii. Consistent violation of the rules and regulations of the Church.
- iii. Committing offences outside the Church that bring the Church and the name of Christ to disrepute, such as thuggery, drug addiction, armed robbery, drug trafficking, alcoholism, tobacco usage, promiscuity, occultism, cultism, etc.
- iv. Proven cases of family neglect and violence
- v. Inconsistent church attendance and non-attendance of other meetings.
- vi. Failure to partake of the annual stewardship renewal covenant for two (2) consecutive years
- vii. Discovery of an undisclosed negative fact during ordination process
- viii. Proven cases of criminal involvement, e.g. financial impropriety, fraudulent practices, etc.
- ix. Rebellion against constituted authority
- x. Behaviours contradicting the Tenets of Faith of the Church.

10.3.2 De-Ordination Procedures

- i. Any reported or discovered misdemeanour shall be thoroughly investigated.
- ii. The ordained worker shall be called to question by the Church Disciplinary Committee and be given a fair hearing.
- iii. If proven guilty, he/she shall be warned and observed for a period of one (1) month by the Church Disciplinary Committee.
- iv. If no tangible change is noticed, he/she shall be issued a written warning letter by the Pastors Forum (PF) and observed for another one (1) month.
- ii. If misbehaviour persists or conditions remain the same, such ordained worker

shall be suspended from duty for three (3) months and be under observation.

- iii. If all the above do not yield the expected result, the ordained worker shall be recommended to the Provincial Head Office for de-ordination.
- iv. He/she shall be given a written notice of de-ordination by the CB stating reasons and applicable conditions.
- v. The de-ordination shall be brought to the notice of all church workers in their general meetings.
- vi. Where necessary, depending on the gravity of the offence, a disclaimer may be placed on the Church notice board with pictures displayed.

10.4 RE-ORDINATION CONDITIONS

Re-ordination may occur if the de-ordained worker shows proof of repentance after the order of Galatians chapter six verse one following the procedure listed below.

- i. Re-ordination privilege shall not be available until a minimum of 12 months after de-ordination.
- ii. Shall re-attend WOFBI at least BCC
- iii. Shall be investigated to ensure repentance is genuine.
- iv. Shall be required to undergo a re-ordination interview process either individually or alongside a new set proposed for ordination.
- v. Shall be expected to provide 3 references within the local assembly who shall be an Elder, a Pastoral Assistant and a reputable member to attest to this change of character.

10.5 STATUTORY BODIES

10.5.1 Preamble

The Church by the inspiration of the Holy Spirit has operated with the Statutory Bodies system of administration since 2004. The system has given stability to the operations of the Church, in terms of the business around the table enabling the Priests to give themselves to prayers and the ministry of the Word (Acts 6:3, 4)

10.5.2 Guidelines for Appointment into Statutory Bodies

10.5.2.1 General criteria for membership

- i. Minimum of 2 years membership of the church.
- ii. Where a nominee is less than one year in that local assembly, a letter of attestation from the Associate Pastor and LCC Chairman of the previous local assembly must be produced
- iii. Career Stability
- iv. Proven Integrity
- v. Proven Loyalty to the Church
- vi. Family Stability
- vii. Maturity

- viii. Availability
- ix. Passion and dedication for Kingdom matters
- x. WOFBI Attendance
- xi. Shall possess leadership and management qualities
- xii. Shall possess the spirit of a servant
- xiii. Except for the Church Board and Elders Council, the Chairman of the Statutory Bodies must not be more than 60years of age at the time of inauguration.

10.6 ELECTION PROCESS INTO THE STATUTORY BODIES

10.6.1 Preamble

We are quite aware that spiritual leaders in Bible times are selected through a spiritual procedure that gives prime place to the guidance and direction of the Holy Spirit in addition to the faithful witness of men. Incidentally, leaders who emerge from such spiritually coordinated processes-prayers, intercessions, revelations, etc are referred to as elects of God or as products of an election of grace (Col. 3:12; 1 Thess. 1:4; 2 Pet. 1:10). Such appointments operate fundamentally on scriptural principles e.g. Joshua, Elisha, Paul and Barnabas, etc.

Consequently, such a spiritual approach shall henceforth be engaged in installing men and women into all Statutory Bodies.

The process shall be as follows:

The terms of reference and tenure of each body shall be as specified in this mandate. For each of the bodies above specified, the following procedure shall be observed

- i. Nominations shall be made from the authorized body or organ of the Church
- ii. Nomination shall be accepted only if it fulfils the eligibility conditions prescribed for particular office in this mandate
- iii. Nominated candidates' names, pictures and proposed portfolios shall be pasted on the Church Notice Board for a period of 3 weeks (i.e. 3 Sundays) for notification, observations and objections as it relates to eligibility of nominated candidates and other related issues.
- iv. The screening body shall have only 1 week after the 3 weeks stated in (iii) above to finalize their recommended list. Thereafter, the ratifying body shall have 2 weeks for ratification.
- v. This process eliminates all forms of balloting or voting in the placement of Church leaders.
- vi. All appointments shall follow from Holy Ghost inspired deliberations and consensus after prayers have been offered to God for His choice for each office.

10.6.2 Screening of Nominees

Screening of Nominees is required because the Bible requires that they be men of

good report (Acts 6:2-3). This shall involve harvesting testimonies from within the church and without i.e. from where they live, work and within the church. The screening and approving body shall accept responsibility for getting relevant and useful information about the nominees.

The nominees are expected to produce two (2) referees from within the church. One of these referees must be a Full or Part-Time Pastor and the other an ordained worker of good standing in the church.

The table below itemizes the various bodies responsible for nomination, screening and ratification of the different Statutory Bodies.

Notes:

- i. For churches that do not have fully functional statutory bodies, i.e. they operate a Church Management Committee, as they grow into forming their own statutory bodies, ratification shall be done by the immediate supervising Church Board.
- ii. All processes as stated above shall commence and be completed within the last 3 months of the expiration of the tenures of the outgoing teams.
- iii. At Inauguration, each member of the Statutory Bodies is expected to sign an Appointment Covenant (in duplicate) as seen below:

ARTICLE 10.7 APPOINTMENT COVENANT FOR MEMBERSHIP OF STATUTORY BODIES

Preamble

This is an oath of office that emphasizes the place of the conscience and the fear of the Lord in carrying out our responsibilities as members of Statutory Bodies of the Living Faith Church Worldwide.

As it is written, ***"To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he swore to our father Abraham."*** – Luke 1:72-73.

It is founded on the following scriptural considerations:

- a. That to have respect of persons is sin – Romans 2:11
- b. To cover or to connive with evildoers makes you an evildoer – Psalm 26:5
- c. That lying and deceit excludes one from Gods presence – Psalm 101:7.

The Covenant

In light of the above and having fully understood the assignment entrusted on to me, I..... on this day of, 20..., having subscribed and consented to serve as a member ofof the Living Faith Church Worldwide Inc. undertake as follows:

1. That I shall be faithful in my service to God and the Commission throughout my tenure – I Cor. 4:2.
2. That I shall not exercise respect of persons in my kingdom stewardship – Col.3:25
3. That I shall not tell lies when I know the truth – Romans 9:1.

4. That I shall not partake in unfruitful works of darkness but rather reprove them - Eph. 5:11.
5. That I shall operate in the fear of the Lord above all considerations – Prov. 8:13
6. That I shall not consent to the perpetration of evil – Prov. 1:10
7. That I shall operate in the conviction that if I am a follower of that which is good, no one can harm me – I Peter 3:3
8. That I shall remain committed to upholding the interests of the kingdom and this Commission above all – I Cor.9:17.
9. That I know I shall be made to give account of my stewardship someday before God – Rom. 14:12
10. That I shall uphold integrity, transparency, probity and the fear of God in all my dealings – Psalm 25:21
11. That I shall comply with all rules, regulations and directives that the Ministry may issue from time to time – Philemon 1:21

IN WITNESS WHEREOF I HEREBY put my hand and seal to this declaration on the day and year first above written. So help me God

DATED THIS DAY OF20.....

SIGNATURE:.....

DESIGNATION:

PRESENT LOCATION:

10.7.1 COVENANT OF ALLEGIANCE

(For all Pastors and Key Officials)

This Covenant is an oath of office made on theday of2012 BETWEEN Living Faith Church Worldwide Inc A.K.A Winners Chapel international of Canaan Land Ota, Nigeria hereinafter referred to as “The Ministry” which expression shall where the context admits includes its legal representatives and assigns of one part AND I.....ofwhich expression shall where the context admits includes mine Legal Representatives and assigns or Heirs of the other part.

WHEREAS IT IS UNDERSTOOD BY ME THAT;

1. The Ministry has a Liberation Mandate *“Now, the hour has come to liberate the world from all oppression of the devil through the preaching of the word of faith and I am sending you to undertake this task”* and the same was handed down to the founder of the Ministry from the Lord.
2. The Liberation Mandate is a product of an 18-hour visionary encounter that the founder of the Ministry, Bishop David Oyedepo had between the 1st and 2nd of

May 1981.

3. The Ministry is the Parent church and its World Headquarters is situated at KM 10 Idiroko Road Canaan land Ota Ogun State Nigeria, the prophetic base of the Liberation mandate as unveiled as far back as April 10, 1982.
4. The Ministry recognizes that spiritually, Jesus Christ is the Chief Shepherd, the Chief Corner stone, the owner and the builder of the universal church on earth.
5. Our Lord Jesus Christ remains the head of the church universal, while the founder and the leadership of the ministry represent all of his interests as provided for in the Mandate – the official operating manual of the Ministry.
6. The Ministry has no racial, tribal or ethnic setting.
7. All branches of the Ministry operate as one family under the spiritual and statutory umbrella of the parent church, the World Headquarters, at Canaanland Ota, Ogun State Nigeria.
8. The Ministry has statutory/Legal right and authority over all the branches across the Nations of the earth where the branch of the Ministry is established.
9. No members of the ministry shall have or exercise any form of autonomy except as it may be initiated by the Executive Council and ratified by the Board of Trustees.
10. I am committed to the objectives of the Liberation Mandate as specified in 1-9 above
11. For the privilege of service in the ministry, I recognize and acknowledge the following facts:
 - a. That I subscribe to be a member of the Ministry and to serve the Ministry in Nigeria and / or any other part of the world as I may be directed.
 - b. That I covenant not to aid, abet, subscribe or engage in any act that may tamper with the spiritual authority of the Ministry or subvert its constituted authority.
 - c. That I covenant to comply with all rules, regulations and directives that the Ministry may issue from time to time.
 - d. That I covenant not to divulge any official and/or confidential information to the public without due authorization.
 - e. That in addition to the authority vested in the Ministry, I am required to submit to the leadership hierarchy at various levels within the provisions of the Mandate without any reservations.
 - f. That I shall not convert or divert the Ministry's assets whether financial or material for my personal use.
 - g. That while serving as a staff of the ministry I shall not reject any deployment or posting as may be communicated to me by the authority.
 - h. While in full time pastoral service of the ministry, I shall remain under the authority of the ministry for deployment to any part of the world as may be directed from time to time, my nationality notwithstanding.

- i. That I shall not engage in any racial, tribal or ethnic activities in the discharge of my duties aimed at polarizing the Ministry in any form in order to ensure a healthy Church family.
- j. That should I disengage from the service of the ministry as a pastor, I shall not engage in any activity and/or campaign whatsoever that aims at break away of members to the church or ministry I have received from the Lord.
- k. That upon my contravention of any of the Covenants contained herein, I hereby submits myself to all sanctions as may be deemed fit by any other person or persons as may be empowered to do so on behalf of the ministry.
- l. Furthermore, I hold myself liable for all acts or omissions, whether criminal or civil, that I may commit against any laws in Nigeria or any other nation of the earth where I serve or where I am sent to from time to time being such acts or omissions committed outside the scope of my office.

SIGNED, SEALED AND DELIVERED

.....

DESIGNATION.....

SIGNATURE.....

(Resident Pastor, Associate Pastor, Pastor 1, 2, Deacon, Elder, Church Board Chairman, etc.)

In the presence of

NAME:.....

10.8 TERMINATION OF APPOINTMENT AND DISSOLUTION OF BOARDS AND COUNCILS

10.8.1 Factors that can lead to Termination of Appointment:

- i. Failure to be in three consecutive meetings without tenable reasons. Such vacancies shall be filled as per the procedures stated in the mandate.
- ii. Embarrassing family and social situations such as spouse assault, financial misappropriation, bankruptcy, etc.
- iii. Habitual absence from Church services and programmes.
- iv. Proven cases of immorality and moral laxity
- v. When membership of the church ceases or appointee ceases to be a rooted affiliate of the church, appointment into any of the statutory bodies ceases.
- vi. Self-resignation on account of any issue that in the opinion of such a member would not allow him or her to take fair, just or efficient decision at the sitting of any of the statutory bodies.
- vii. If standing trial for an offence, a member of a Statutory Body shall be suspended from office and if found guilty shall have his appointment terminated and be sanctioned as per the provisions of the Disciplinary Policy.

- viii. Physical or mental incapacitation.
- ix. Any other such deficiencies as may be contained in the Mandate.
- x. Resignation of appointment by any statutory body member shall not be accepted at the local assembly. Statutory body officials, though members of their various assemblies, are appointed officers of the headquarters where their appointments were ratified. As such, their resignation letters shall be forwarded by the Chair CMB stating clearly the reasons for the resignation after which the letter will be forwarded to the Office of the Regional Overseer for appropriate action.

10.8.2 Factors that can lead to Dissolution of Boards/Councils

- i. When the Council/Board becomes passive.
- ii. When there is persistent strife among members of the Council/Board.
- iii. When there is a poor track record of activities.
- iv. When there is a complete disregard for their Terms of Reference.
- v. When there is obvious non-compliance with the terms of the Mandate.

Note: Dissolution can only be carried out by the supervising authority i.e. Region handles cases from Provincial and District Churches while the Province handles Zonal and Area Churches.

Also, to ensure compliance, all minutes of Boards and Councils with attendance clearly indicated shall be duly forwarded to the Office of the Resident Pastor.

Infant churches shall have all their Church management Committee meeting minutes submitted to their mother churches.

10.9 EXISTING STATUTORY BODIES AND THEIR LEADERSHIP HIERARCHY

- i. Church Ministerial Board (CMB)
- ii. Church Board (CB)
- iii. Local Church Council (LCC)
- iv. The Financial Management Committee (FMC)
- v. Audit Committee (AC)
- vi. The Deacons Board (DB)
- vii. Council of Elders (COE)

NOTE: In all local assemblies, there shall also be a **Pastors Forum (PF)** which shall include all Pastors, Full and Part Time.

10.9.1 Shepherdhood Oversight Role Of The Resident Pastor in the Local Assembly

By divine assignment, pastors are responsible for the oversight of the flock.

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church” – Acts 20:28

Scripturally, the shepherd is responsible for the affairs of the flock spiritually and otherwise. Also as it written;

"Be thou diligent to know the state of thy flocks, and look well to thy herds" – Pro. 27:23

"The elders which are among you I exhort, who am also an elder, and a witness the sufferings of Christ, and also a partaker of the glory that shall be revealed; Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;...And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" – 1 Pet. 5:1-4

All service units as well as the statutory bodies are helpers of the functions of the pastorate, just as the seven deacons ordained in the early church.

Remember, Peter was still over the church while the deacons and house fellowship leaders were his helpers.

Therefore the Church Ministerial Board shall have general oversight of the affairs of the Church. This is without prejudice to the statutory functions of the LCC, FMC and the Church Board which is the coordinating body for all the other statutory bodies but shall in turn be answerable to the pastorate through the Chairman, Church Ministerial Board who shall be the Resident Pastor of the Local Assembly.

10.9.2 Church Ministerial Board (CMB)

10.9.2.1 Preamble

There shall be established in all local assemblies a Church Ministerial Board (CMB). It shall be the Executive arm of the Pastors' Forum which is made up of all Pastors in the station. It shall be the spiritual engine for healthy and sustainable church growth within the assembly of every Mission Station. It shall provide spiritual guidance without prejudice to the administrative and financial functions of the LCC and FMC respectively. It shall be the apex policy ratification and implementation body for the local assembly. It shall be the final authority for approvals in the local assembly.

See article 6.6 for details of Terms Of Refrence and Membership Composition.

10.9.3 Church Board (CB)

10.9.3.1 Preamble

The Church Board shall be established in all local assemblies and shall coordinate the activities of other statutory bodies and oversee staff affairs of the local church.

10.9.3.2 Membership

It shall be a 7 member Board and shall be constituted as follows:

- i. Two (2) highly respected and agile members of the Elders' Forum (the most deemed competent shall Chair the Board)
- ii. One spiritually robust Part Time Pastor who shall be the Vice-Chairman of the Board)
- iii. One (1) well respected member of Deacons' Board who shall serve as the secretary of the board)
- iv. Chairman LCC

- v. Chairman FMC
- vi. Chairman Audit Committee.

10.9.3.3 Terms of Reference

Its functions shall include the following:

- i. Appraisal of pulpit delivery of pastors.
- ii. Quality service delivery by non-pastoral staff
- iii. Monitoring of adequacy and relevance of leadership of local assembly capacity in terms of integrity and skills.
- iv. Staff productivity and representativeness of the Church
- v. Administration of wages and allowances
- vi. Employment of local staff
- vii. Providing stable platform for positive and productive inter-relationship between the statutory bodies.
- viii. Shall be responsible to the next level of administrative authority.

10.9.3.4 Meetings

The Board shall meet once in a quarter on a most suitable date for its responsibilities.

10.9.3.5 Tenure

Membership shall be for a period of two (2) years in the first instance and this shall be renewable once.

10.9.4 Local Church Council (LCC)

10.9.4.1 Preamble

The Local Church Council shall be largely responsible for administrative oversight in the stations. This shall make for continuity of administrative functions in view of the mobility of pastoral and senior staff due to exigency of duty.

10.9.4.2 Membership

- i. It shall have a membership of a maximum of 12 and a minimum of 5 persons
- ii. It shall be headed by a responsible but agile elder or deacon preferably with administrative or management background.
- iii. Its membership shall include the Chairman and Secretary of FMC, Chairman Deacon's Board, Chairman Council of Elders, Chairman Local School Board (where applicable), the Youth Pastor or a leader among the youths and a representative of the women who must be a deaconess or an elder.

10.9.4.3 Terms of Reference

- i. Shall be responsible for administrative oversight of the church.
- ii. Shall deliberate on reports from the Finance Management Committee and ad hoc committees of the LCC

- iii. Shall be responsible for prompt submission of minutes of their meetings to the Provincial office and copy the Resident Pastor.
- iv. Shall oversee all project activities of the local assembly.
- v. Shall report to the CB but is answerable to the next level of administrative authority.

10.9.4.4 Tenure - Membership of the Local Church Council shall be for a 2-year tenure which is renewable once per time.

10.9.4.5 Meetings - Shall meet at the last week of every month.

10.9.5 Finance Management Committee (FMC)

10.9.5.1 Preamble

- i. In pursuit of the policy on Open Accountability, a Finance Management Committee (FMC) shall be established in all our mission stations.
- ii. The Committee will, among other things, ensure an effective on ground oversight of finance-related matters in the church.
- iii. This committee shall provide the needed skill in enhancing the process of decision making in all finance matters of the various local assemblies.

10.9.5.2 Membership

- i. Membership of this committee shall be a minimum of three (3) and maximum of seven (7).
- ii. Provincial and District churches shall have membership of 7 selected as follows: Vice Chairman, Local Church Council as Chairman of the Committee, 3 members of the Local Church Council and 3 responsible church members.
- iii. Zonal shall have a membership of 5 selected as follows: Vice Chairman, Local Church Council as Chairman of the committee, 2 members of the Local Church Council and 2 responsible church members.
- iv. Mission stations shall have membership of 3 selected from the Local Church Council with Vice Chairman, Local Church Council as Chairman of the Committee.
- v. Availability and professional skills in areas of management, accounting or social sciences shall be the major consideration in selecting committee members from the Local Church Council and church members.

10.9.5.3 Terms of Reference

- i. The committee shall vet and make recommendations to the Local Church Council on the proposed budget prepared and presented by the church office. It is advised that budgets be prepared and considered for a 3-month period per time.
- ii. The committee shall constitute the budget committee of the station. It shall have the right to receive and review the budget performance of the station.
- iii. It shall have oversight function on all financial operations in the station.
- iv. It shall be the final authority for the monthly budget.

- v. It shall have right to receive the stations' daily fund position for purpose of control.
- vi. It shall have right to receive the monthly bank reconciliation statements of the station.
- vii. It shall receive copies of all audit observations and recommendations in the station.
- viii. It shall receive and deliberate on the station's monthly report, request for and receive explanation on all matters as they deem fit.
- ix. The committee shall record the minutes of its meetings and submit same with the station's monthly report.
- x. The committee shall not fail in holding its meeting regularly. Where the committee defaults in holding of its meeting, such omission shall be treated as negligence of duty and the Head of Station shall be held responsible for such failure.
- xi. The committee shall report to the Local Church Council.

10.9.5.4 Tenure is for 2 years renewable only once.

Note: All church documents must be treated with utmost confidentiality. Such documents are to be kept in the FMC cabinet within the church premises.

10.9.5.5 - Meetings and Agenda:

The Finance Management Committee shall hold its meetings in the 1st week of every month and shall consider the following among other relevant issues in its agenda:

- i. Financial reviews and projections
- ii. Retirement of cash advance matters
- iii. Audit reports and recommendations
- iv. Asset management and maintenance, etc.

10.9.6 Council Of Elders (COE)

10.9.6.1 Preamble

The Council of Elders shall be established in each local assembly. It shall be the moderation base of the local assembly.

10.9.6.2 Membership:

It shall have a membership of 7 maximum and minimum of 3.

10.9.6.3 Terms of Reference

- i. It shall serve as observer and moderator
- ii. It shall engage in conflict resolution and watch out against any form of anti-Church activities and excesses.
- iii. It shall coordinate and actively participate in conducting home-going services of members of the church who have slept in the Lord.
- iv. It shall resolve matters between members, husband and wife for better

testimonies of such

- v. It shall serve as a feedback system for the local assembly
- vi. It shall articulate observations and make recommendations that will enhance stability of the church
- vii. It shall report to the Resident Pastor.

10.9.6.4 Tenure – Two (2) year tenure renewable once per time.

10.9.6.5 Meeting - Once In Two Months

10.9.7 Deacons Board (DB)

10.9.7.1 Preamble

This shall be established in all local assemblies. It shall be the stewardship base of the Ministry.

10.9.7.2 Membership:

It shall have a membership of 7 maximum and minimum of 3. Members shall not be head of any service unit during their tenure.

10.9.7.3 Terms of Reference

- i. Shall ensure spiritual leadership and coordination of the deacons
- ii. Shall ensure compliance with administrative policies and standards of the Church (within the service groups)
- iii. It shall oversee effective coordination of the activities of the service groups
- iv. It shall be responsible for disciplinary matters of deacons
- v. Shall undertake other duties as may be directed and assigned by the Resident Pastor
- vi. Shall report to the Resident Pastor.

10.9.7.4 Tenure - Two (2) year tenure and renewable once per time.

10.9.7.5 Meetings - Once in a month

10.9.8 Audit Committee

10.9.8.1 Introduction

Audit Committee as an integral part of the Management control system shall carry out an independent and objective appraisal of every Station's financial, operational and control activities.

10.9.8.2 Membership

Maximum of 5 and a minimum of 3 persons with relevant background in accounting, audit, banking or management selected from church membership preferably ordained workers. Nomination shall be carried out by Local Church Council members and the nomination list forwarded to the Provincial/National church office and Provincial/National church audit committee members to the Church Board where

selection and appointment shall be carried out. Appointment letters to audit committee members shall be issued from the Provincial/National church office.

10.9.8.3 Terms of Reference

- i. Shall review the systems in operation to ensure compliance with policies, procedures, rules and regulations of the Ministry.
- ii. Shall ensure that the financial and material resources available in the Mission Station are efficiently utilized in line with budgetary provisions.
- iii. Shall review the Station's accounting records to ensure that only valid and approved transactions are recorded and reported.
- iv. Shall ensure that fixed asset registers exist and are maintained in the station as a safeguard for the Ministry's fixed assets.
- v. Shall serve as management alert for revealing areas of waste and potential irregularities in the station's operations.
- vi. Shall have access to all financial records of the station as well as minutes of meetings of LCC and FMC.
- vii. Shall vet all financial reports of the station to ensure they are in agreement with the records being maintained.
- viii. Shall check details of financial approval to ensure that judgment and estimates made are reasonable and prudent.
- ix. Shall work and collaborate with visiting Auditor from Headquarters, if any, in the course of their audit assignment in the Station.
- x. Shall prepare monthly report with provision for response from the Station's management and recommendations for corrective measures.
- xi. Shall forward their periodic report to Chief Internal Auditor at the Headquarters
- xii. Shall be answerable to the Chief Internal Auditor at the Headquarters.

10.9.8.4 Operational Ethics

- i. Confidentiality of information must be observed.
- ii. The information received in the course of an audit assignment shall be properly managed without disclosure to friends, family members, relations and third parties except and only to church officials who are privy to such information in their official capacity.
- iii. All audit working papers shall be securely kept in the Church office.

10.9.9 Church Management Committee (CMC)

10.9.9.1 Preamble

All infant churches and churches that have not been approved for the installation of statutory bodies shall operate a CMC answerable to the supervising church.

The Church Management Committee (CMC) shall be largely responsible for administrative oversight and financial operations of churches with average attendance below 200.

10.9.9.2 Membership

It shall have a membership of minimum of three (3) and maximum of five (5) and shall be headed by the pastor in charge serving as Chairman and a Vice Chairman and Secretary are picked from among the members. Where there is more than 1 pastor in the assembly, the other one shall also serve as a member of the Committee.

10.9.9.3 Terms of References

- i. Shall be responsible for administrative oversight of the local assembly.
- ii. Shall ensure an effective on the ground oversight of finance related matters in the local assembly.
- iii. Shall safeguard the financial and material assets of the local assembly.
- iv. Shall deliberate on church growth matters and plan new strategies from time to time.
- v. Shall be responsible for disciplinary matters within the local assembly
- vi. Shall eliminate waste in its entirety.
- vii. Shall have oversight of establishment and operation of the Winners' Satellite Fellowship.
- viii. Shall have oversight of Service Unit operations.
- ix. Shall perform all the functions of the Church Board as in mainline Churches.
- x. Shall report to the immediate supervising church authority.

10.9.9.4 Meetings

It shall hold its general meeting every first week of the month. Minutes of such meetings must be sent with the monthly returns to the immediate supervising authority.

ARTICLE 10.10 POLICY ON LOCALIZATION

The following functions have been localized to the Local assembly:

- i. Localization of Pastoral Services
- ii. Localization of Church Planting
- iii. Localization of Financial Operations
- iv. Localization of Schools at Primary and Secondary Levels
- v. Localization of Projects
- vi. Non-Pastoral Staff Employment

ARTICLE 10.11 RIGHTS AND LIMITS OF THE LOCAL CHURCH

The Rights of a Local Church shall include:

- i. Right to use the name of the global church
- ii. Right to use the logo
- iii. Right to be visited
- iv. Right of prophetic guidance
- v. Right of inspectorate oversight

- vi. Right to pastoral oversight
- vii. Opportunity for financial assistance

As it is commonly said, power corrupts and absolute power corrupts absolutely. When one stops being under authority he naturally loses authority. Where there are rights there must also be limits; therefore any innovation, creativity or activity that is not included in this mandate shall require that appropriate approval is received from The Executive Council.

For example no Church can wake up and start building centers for the disabled without receiving presidential approval.

An application shall be made to the office of the president for the consideration of The Executive Council leading to the formulation of a policy that will accommodate such innovation before approval or otherwise.

ARTICLE 10.12 EMPLOYMENT POLICY FOR NON-PASTORAL STAFF

10.12.1 Preamble

Employment with the Church for non-pastoral staff is entering into spiritual stewardship. Such an employee is known as a staff. A staff is entitled to privileges offered by the Church and they are all expected to respond positively to their duties and obligations. Any new appointment above 55 years of age shall be on contract renewable annually.

10.12.2 Localization Of Staff Employment

All forms of employment/enlistment as staff of the Church shall be done locally.

For effective standard enlistment in all locations, the process shall be as follows:

- i. For all levels of enlistment, the vacancy must first of all be established in the office in accordance with the stipulated provisions.
- ii. Details of the vacancy and job schedules for the required staff must be put in place and duly approved in writing by the Head of Station and the Administrative Officer of the station after due consultation with the Church Board.
- iii. Each job vacancy must be duly advertised. The mode of advertisement shall be by an announcement during church services directing interested candidates to the church notice board for details. This makes the enlistment procedures open, fair and void of scheming. It also provides healthy competition among applicants. It ensures that the best candidates are hired.
- iv. For each job placement, the most suitable candidates shall be selected by observing the following:
 - a. Each candidate must apply formally, attaching photocopies of their credentials and updated resume/curriculum vitae.
 - b. Upon review of the received applications, a list of shortlisted candidates shall be made public inviting them for a formal interview.
 - c. The interview shall be conducted by a team of a minimum 3 members of the

Church Board with the Administrative Officer serving as the secretary.

- d. Successful candidates shall be recommended to the office of the Resident Pastor who issues appointment letters.
- e. For employment of key officers, the Resident Pastor shall chair the screening exercise.

10.12.3 Probation

- i. All new appointments to both junior and senior staff positions in the Church shall be subject to a period of probation of six (6) months within which the employee must have satisfied the requirements for his employment which is evidenced by a summary score of at least 60% in the comprehensive assessment of employee performance.
- ii. The probationary period may, however, be extended by only a maximum period of 3 months.
- iii. During the period, reports on the probationer's performance may be made at regular intervals and the probationer may be advised his progress.
- iv. A probationer whose first report is unsatisfactory will be given an appropriate letter of warning by the Management. If, however, there is no improvement in such probationer's performance, the appointment will be reviewed accordingly.

10.12.4 Confirmation

On successful completion of probation and receipt of satisfactory references, the employee's appointment will be confirmed on specified conditions.

10.12.5 General Service Conditions

10.12.5.1 Salary Structure And Contractual Benefits

- i. It is the Church's objective to ensure that its conditions of service are in compliance with scriptural guidelines that are obviously superior to secular setup.
- ii. This is to reflect the glory which the Master, the Lord Jesus Christ, has given to HIS chosen ones (John 17:23).
- iii. With this objective in view, and without prejudice to any other provision to the contrary in this guideline, salaries and allowances are regulated by the level of responsibilities of an employee and his relevant potentials.
- iv. All jobs in the Church are graded, and salary ranges are fixed as a general guide as to what may be expected for satisfactory performance of that job.
- v. All salaries, allowances and other entitlements are determined by Council. The actual salary shall be as disclosed in the employment letter of the employee after a successful interview.
- vi. Emoluments are reviewed periodically in line with the growth of the Church and productivity of individual staff.

10.12.5.2. Periodic Bonuses

- i. Cash Bonuses shall be paid when so declared by the Council at its discretion.

The amount and the regularity thereof are also purely discretionary.

- ii. Other forms of bonus – dinners, picnics, meal subsidies, etc, may be approved based on the initiative of the Council. The regularity thereof is also purely discretionary.

10.12.5.3 Periodic Increments

Increments are awarded on merit on the basis of the Periodic Staff Performance Appraisal Exercise.

10.12.5.4 Staff Appraisal

Staff Appraisal shall be carried out periodically as may be directed by Council. The purpose is to enable Council to review with the staff, points of strengths and weaknesses and determine areas of training needs. It will also assist Council to decide on incentives, rewards and sanctions as may be necessary.

10.12.5.5 Special Appointment

Notwithstanding the above provision, Council may specifically appoint any staff to serve a special function outside of the staff usual job schedule. The consideration, duration, remuneration of such appointment shall be at the discretion of the Council. This provision shall however not include the use of staff in personal domestic services.

10.12.5.6 Staff Transfer

Transfer in the Church affects all staff and are in the following categories;

i. Locational Transfer

- a. The Church shall bear the cost of the transportation of the personal effects of every transferred staff and their family provided it is within the stipulated guidelines as issued from time to time
- b. Where immediate permanent accommodation is not available, an interim accommodation in hotels and guest houses shall not exceed seven (7) days.
- c. It shall be considered a gross misconduct for an officer on transfer to exit without proper hand over notes duly signed by the in-coming officer, or the immediate superior in case of no incoming officer as at the time of departure. It shall be the responsibility of the outgoing staff to ensure that the appropriate officer duly signs his hand-over notes before his exit.

ii. Secondment

Secondment to other services or arms of the Church shall be subject to Council's discretion.

iii. Sectoral Transfer

- a. Sectoral Transfer shall refer to crossing from one division of the Church to another. Permanent deployment to other services shall be at the instance of the staff or Council.
- b. An applicant shall be required to satisfy all the requirements for direct employment into the position he/she desires.

- c. An applicant shall be required to channel his/her application through the Head Office Administrator to the Department of Personnel and Services.
- d. He/she shall be required to attend a conversion-screening interview to determine his/her suitability.
- e. If found suitable for appointment, he/she shall be placed on probation for six (6) months. If he/she fails to secure confirmation, thereafter shall revert to his/her old status.
- f. The above provisions notwithstanding, the Council reserves the right to transfer any staff as it deems fit in the interest of the Church.

IV. Cadre Transfer

Transfer of cadre shall refer to transfer from Admin/Technical to Pastoral or vice versa. Applicant shall fulfill prescribed conditions

A. Requirements for Cadre Transfer

- a. Application must be at the instance of the staff.
- b. Applicant must have spent a minimum of 2 years of continuous and satisfactory service on present appointment.
- c. Must fully satisfy the fundamental requirements for the desired cadre. For instance, an administrative staff transferring to the Pastoral shall fulfill the conditions as provided for pastoral enlistment. However, this does not determine his remuneration.
- d. The Church reserves the right to accept or reject any application at its discretion.

10.12.5.7 Staff Discipline

Staff discipline shall mean any corrective measure or sanction as may appear hereunder:

- i. Where a staff commits an offence which is against laid down regulations
- ii. Where a staff presents an attitude which in the opinion of the Council amounts to gross misconduct.

Such staff shall be liable to appropriate sanction depending on the gravity of the offence.

10.12.5.8 Staff Training

Staff of the church shall be given training in the following areas:

i. In-House Training

It shall be mandatory for all staff to attend a refresher course in their respective fields periodically as determined by the National Head Office.

ii. Specialized Training

- a. The Church shall sponsor certain categories of staff for seminars and workshops to enhance their efficiency and productivity in their relevant areas of operation.

- b. Such sponsorship shall be the prerogative of the National Head Office and not a right.

iii. Training Cost

- a. For all WOFBI training programmes, the trainee shall bear the full cost of tuition.
- b. For all specialized and in-house training other than WOFBI courses, the Church shall bear the full cost subject to budgetary provisions.

10.12.5.9 Study Leave

All categories of confirmed staff after serving for a period of three (3) years shall be qualified for consideration for study leave.

i. Details on Study Leave

- a. Study leave with pay
- b. Leave of Absence for education purpose – Staff shall be entitled to apply for education leave after serving satisfactorily for at least 5 years.

ii. Part-Time/Correspondence Studies

This Church is committed to the continued development of her staff. Therefore, confirmed staff may be allowed to pursue further educational development especially where such studies are relevant to the staff and the overall growth of the Church.

10.12.5.10 Promotion

A fundamental axiom of the Church is that work in the Vineyard of the Lord Jesus is a divine appointment. All workers are therefore primarily responsible to God and to instituted authority and shall accordingly be promoted on the basis of established criteria.

10.12.5.11 Disengagement Policy

Staff can be disengaged under the following categories:

- i. Cessation of appointment Article
- ii. Resignation
- iii. Job abandonment
- iv. Job termination
- v. Summary dismissal
- vi. Terminal benefits

10.12.5.12 Retirement Policy

Retirement from service for pastoral and non-pastoral staff shall be at the age of 60yrs or 35 years of service (whichever is earlier) for all tenured staff of the Church. However, in accordance with scriptures, by reason of strength which means continuous relevance, growing impact, unflinching loyalty, exemplary ministry among others, Council may exercise discretion to qualifying an applying retiree for tenure elongation provided such recommendations are ratified by the President.

Post- Retirement Opportunities

The following Post-Retirement opportunities exist for **interested retired** Pastors. If found fit they may be:

- i. Assigned to a local assembly, not beyond a Zonal church, as Resident Pastor.
- ii. Assigned oversight responsibility over a given location/mission within and or outside his nation.
- iii. Appointed to serve in any of our Educational Institutions in any department he may choose to apply where such vacancies exist.
- iv. Appointed to serve in any of the departments at the Headquarters where his expertise fits.
- v. Appointed as a Revivalist Pastor in the **Revival Mission Initiative Department**.

These opportunities provided shall be on contract employment renewable annually.

10.12.5.13 Staff Welfare Policy

Staff shall be entitled for remuneration as at when due considering the following values:

- i. The Church does not owe hired labour nor delay wages; all staff wages must be paid not later than 2 days to the last day of the month in which services were rendered.
- ii. No project activity or other special financial obligation shall be an acceptable reason for non-payment of staff salary or other approved entitlements.
- iii. No staff salary shall be withheld without the directives of the Council.

10.12.5.14 Staff Leave

- i. Annual Leave
- ii. Examination Leave
- iii. Maternity Leave
- iv. Casual Leave
- v. Leave of Absence - Leave of absence shall be granted to a staff where such staff fulfills the approved conditions.

10.12.5.15 Medical Care Policy

Staff shall be entitled to Medicare in accordance with the current Executive Circular.

10.12.5.16 Staff Family Policy

This is to ensure sanctity, integrity and honourable living in families of staff.

i. Basis

The family is the basic Department of the Church of Christ. This Church esteems highly God's intention for the family. This policy is to further project family ethics. The welfare of a member of staff's family can affect his performance at work either positively or negatively.

ii. Spouse's Location

- a. The spouse of every married staff shall live in the same place with the staff.

- b. In the event of transfer to a new station, the spouse shall be expected to join him within (six) 6 months of his arrival in the new station.
- c. Where the spouse of a staff fails to join him as provided above, such failure, if not excused shall be regarded as gross misconduct, which qualifies him to be released from the services of the Church.

iii. Exception

Provided that:

- i. Where the spouse of the staff is in school in another location other than where the staff is, permission to so live apart shall be implied for the period of studies.
- ii. The staff shall be required to make full disclosure of such condition to the appropriate quarters.
- iii. In all cases, approval shall be at Council's discretion. However, each case shall be treated on its own merit.
- iv. Provision for the Family (1 Tim. 5:8)
 - a. It is covenantally required that every staff must take care of his immediate family members within his income level and in such a way that enhances the image of the Church.
 - b. In case of adverse report to the provision in (a) above, the Church would upon a properly proven case, consider such as amounting to gross misconduct and shall be treated as provided for in this Policy Handbook.

10.12.5.17 Right To Communicate With Higher Authority In Respect Of Rights And Privileges

Every officer of the Church in any station shall have the official right to communicate with higher quarters in respect of perceived interpretation of policy or improper implementation of rights and privileges which has been granted by any administered policy or guideline.

ARTICLE 10.13 CHURCH ADMINISTRATOR

In view of the administrative demands of Large Churches and key administrative centers such as Provincial Churches where Church Administrators are appointed, they shall play a leading role in the day to day running of the administration of the church but at the same time be answerable to the local church authorities and the Resident Pastor.

Details of such shall be communicated through Executive Circulars from The Executive Council.

SECTION 11

MISSION INSPECTORATE SERVICES

...Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. – Acts 15:36.

ARTICLE 11.1 Preamble

Acts 16:4-5

Ours have been a system that has thrived over time on ordained principles and guidelines. We have always operated as commanded and not as convenient.

It therefore becomes necessary that we sustain the tradition that helped us in fulfilling God's Agenda for the Church all along these years.

This tradition has been expressed in different policies, guidelines, circulars, duly constituted bodies, etc. We have also succeeded in transmitting this tradition to all the locations where we have been represented.

It is in the bid to ensure that we sustain this ever winning tradition that it becomes necessary that a mission oversight inspectorate system is put in place. The objectives of the visit, which are administrative and spiritual, shall be actualized by utilizing the inspectorate forms as required for the different areas of attention.

11.2 OBJECTIVES

11.2.1 Administrative:

- i. To ensure compliance at all times with the Living Faith tradition
- ii. To undertake thorough assessment of administrative operations of the churches
- iii. To undertake assessment of pastoral performance in the stations
- iv. To assess the state of mission assets – church, office and mission houses- with a view for preservation and accountability
- v. To meet with each statutory body in respect of the operations of the churches
- vi. To have interactive sessions with the entire church leadership i.e. statutory bodies, ordained workers and heads of units where questions will be entertained
- vii. General update and oversight of the church operations
- viii. For policy dissemination and monitoring (Acts. 16:4-5)
- ix. To carry out on the spot appraisal of performance and activities of pastoral and statutory bodies i.e CMB, CB, LCC, FMC, AC, DB and COE
- x. To represent the President in any special function such as ground breaking, dedication of facilities, etc

11.2.2 Spiritual:

- i. To keep the fire of revival alive on the liberation platform in all local assemblies across the globe

- ii. To enhance the spiritual walk of the members by creating a consciousness of the reality of heaven
- iii. To feed the flock of Christ (1 Pet. 5:1-4)
- iv. To impart spiritual gifts (Rom. 1:11)
- v. For entrenching the Living Faith Traditions (2 Thess. 2:15; Rom. 16:25-26; 1 Tim. 1:11; 2 Tim. 2:8; Heb. 8:5; 2 Thess. 3:6)
- vi. To promote church growth and consolidation

11.3 CATEGORIES OF OFFICERS

The categories of officers that will be involved in this Inspectorate Visit shall include the following:

- i. Provincial Pastors
- ii. Other levels of Senior Pastors
- iii. Any other designated persons by the President

11.4 MODE OF VISIT

- i. Every local assembly shall enjoy the Inspectorate Visit at least twice in a year.
- ii. Each visit shall be a minimum of two nights and inclusive of a Sunday service for churches that are 500 and above.

11.5 MODALITIES

- i. Our Inspectorate visit emphasis is not a preaching engagement but intensive checks on the general operations of the churches in line with policy guidelines
- ii. Preaching shall be only on the midweek service on Wednesday and Sunday service.
- iii. The office hours of Thursday and Friday are to be used extensively for the paper work of the inspectorate task such as checking minutes of statutory bodies, property register, accounts records, asset inventories, church growth indices, etc.
- iv. Saturday morning shall be for general leadership forum with the ordained workers for prayers and interactions.
- iv. Minutes of all meetings are to be duly taken and recorded as part of reports to be submitted.
- v. Reports must have recommendations for action.
- vi. Based on the recommendations, there must be follow up by the Provincial Head on implementations.
- vii. Visit shall be treated purely as official, not ceremonial.
- viii. The visiting Pastor shall be entitled to traveling allowance therefore there shall be no honorarium whatsoever neither shall any special offering be taken for the visit.
- ix. In the same vein, no pastor in the station is under any obligation to give an offering to the visiting official.

- x. The Headquarters fully bears all expenses for the visit except for accommodation and feeding by the hosting station. This is preferably in a hotel or guest house. Otherwise any of the mission houses could be provided or any other such place as may be arranged by the hosting church provided it is not considered a burden on any such householder.
- vi. To enable adequate concentration, feeding is expected to be undertaken by the Hotel/Guest House where they lodge except where such services are not available.

11.6 AREAS OF ATTENTION FOR INSPECTION

The following areas will require attention during the visit using the necessary forms to be duly completed by the Overseer.

11.6.1 Administrative Compliance

- i. Existence of Boards / Councils i.e. CMB, CB, LCC, FMC, DB, COE, etc.
- ii. Minutes of Boards/Council
- iii. Signatory mandates

11.6.2 Finance

- i. Availability/currency of financial guidelines
- ii. Updated bank reconciliation statements
- iii. Auditor observations and matters arising
- iv. Preparation and submission of monthly returns
- v. Evidences of monthly remittances
- vi. Examination and follow up of pending requests to headquarters
- vii. ROB compliance and possible challenges
- viii. Existence of security system – safe/vault

11.6.3 Spiritual Matters:

- i. Compliance with monthly theme
- ii. Pastors Forum Meetings and minutes
- iii. Current church growth initiatives/challenges
- iv. Review of 3 months list of teaching and church programmes
- v. Multiple services appraisals
- vi. New converts, Believers' Foundation Class, Holy Ghost and water baptism data.

11.6.4 Church Planting:

- i. Any viable identified location for a new church
- ii. Inter and intra city expansions
- iii. Assessment of locations
- iv. Availability of required manpower

11.6.5 Staff Matters:

- i. Cases of staff not on pay roll
- ii. Cases of possible overstaffing
- iii. Staff performance and rating
- iv. Staff welfare, accommodation / furnishing
- v. Family matters, wife residency, etc.

11.6.6 Estate Matters

- i. Conditions of various properties
- ii. Existence of maintenance culture
- iii. Statutory documents and payment of ground rent, etc.
- iv. Gift properties and their state – transfer of ownership, etc.

11.6.7 Projects

- i. Inspect work in progress
- ii. Performance of contractors
- iii. Cases of abandoned project
- iv. Interaction with Project Team/contractors where necessary
- v. Other potential pending projects
- vi. Local projects and financing

11.6.8 WOFBI

- i. Examine and approve the spread within the zone for WOFBI sessions
- ii. Hold closing sessions of WOFBI in Provincial churches where possible
- iii. Check availability of qualified hands vis-à-vis the various programmes.

11.6.9 Education Commission Operations

- i. Inspection of KHMS and secondary schools within the locality
- ii. Ask questions on any challenges facing them
- iii. Check copies of their monthly report for 3 months
- iv. Examine requests for KHMS and secondary schools locations and feasibility
- v. Observe policy compliance at location.

11.6.10 Literature Crusade

- i) Check effectiveness of distribution of DPH books
- ii) Demand distribution spread sheet from appropriate authority in the zone.

11.6.11 General (Others)

As part of his itinerary,

- i. The visiting Pastor could hold one night meeting with established Winners' Campus Fellowships in any higher institution where they exist
- ii. Ensure the existence and functioning of Winners' Youth Alive Fellowship.
- iv. Perform foundation laying/dedication of Church buildings and other facilities

such as schools, hospitals etc.

ARTICLE 11.7 INTRODUCTION OF REGIONAL OVERSIGHT STRUCTURE

- i. There shall be established the **Office of Regional Overseer** for the purpose of spiritual and administrative oversight over delineated geographical areas.
- ii. A Regional Overseer shall be portfolio holder of The Executive Council and shall not be a resident Pastor over a local assembly but shall embark on oversight scheduled visits over specified churches in a region.
- iii. He may or not be resident within the region depending on the directives of the President. For instance, RO over designated regions in Africa may have their offices at the headquarters.
- iv. In the same manner, the ROs over regions in Nigeria may have their offices where access to efficient transportation may be guaranteed including the Headquarters.
- v. This implies that there are no longer regional headquarter churches. The highest church, therefore, shall be the Provincial Church

11.7.1 Criteria for Eligibility for Regional Overseers

- i. Must have put in at least 15 years of pastoral service
- ii. Spiritually impactful
- iii. Must possess spirit of the Commission
- iv. Proven leadership quality
- v. Proven administrative capacity
- vi. Proven impact in ministry
- vii. Unquestionable loyalty and integrity
- viii. Highly disciplined
- ix. Exemplary family testimony

11.7.1.1 Tenure: An appointee into the Office of Regional Overseer shall have 3 year tenure

11.7.2 Functions of Regional Overseer (Church Network)

- i. Shall have general oversight of churches within the Region.
- ii. Shall embark on Inspectorate visits to Provincial and District churches within the Region not less than twice a year and one of such must include a Sunday service.
- iii. Shall evolve Inspectorate Initiatives.
- iv. Shall prepare Inspectorate reports, make observations and recommendations.
- v. Shall on approval of the recommendations by The Executive Council embark on immediate implementation.
- vi. Shall ensure conformity with and full implementation of all administrative policies.
- vii. Shall ensure the healthy growth of all churches within the Region.
- viii. Shall appraise every request for financial intervention for projects in all

stations under the Region and approve disbursement for the Provincial church concerned.

- ix. Shall receive the minutes of the Provincial Church Council (PCC) meetings and take necessary and appropriate action.
- x. Shall enforce all recommended disciplinary matters within the Region.
- xi. Shall represent the Commission in all Inter-ministerial and Public Matters within the Region.
- xii. Shall have oversight of Intra-Regional staff transfer in consultation with the headquarters.
- xiii. Shall perform foundation laying/dedication of sanctuaries within the Region while other facilities shall be dedicated as may be directed from time to time.
- xiv. Shall receive and collate all appraisals of both Pastoral and non-pastoral staff within the Region and make final recommendation to the headquarters.
- xv. Shall carry out any other duties as may be assigned to him from time to time.
- xvi. Shall be responsible to the First Vice President through the Directorate of Missions.

11.7.3 Functions of Regional Overseer (Foreign Missions)

- i. To grow and develop the churches in the Region with specific reference to both expansion and consolidation of existing churches.
- ii. To raise and train leaders who will perform oversight responsibilities in growing and expanding the churches.
- iii. To ascertain the state of the churches vis-a-vis the status and fitness of the Statutory bodies in the local assemblies in the Region with a view to carrying out necessary reorganization that could lead to a re-invigoration or replacement of the teams in locations where such is necessary.
- iv. To assess and evaluate the spiritual and ethical fitness of those currently serving as Pastors in the Region with a view to identifying those who are not qualified or not committed enough for the purpose of redirecting their service into other areas.
- v. To identify and raise committed workmen particularly Part-time and Full -time Pastors with proven call and whose loyalty to the Commission is ascertained.
- vi. To train and school the workmen particularly the Pastors in the values, virtues and culture of the Church in order to create the thriving environment for the spiritual growth and development of the churches.
- vii. To introduce and inject the regulatory provisions in the Mandate as it relates to leaders and laity of the churches in the Region.
- viii. Shall be responsible to the Vice President though the Directorate of Missions.
- ix. Any other assignment that may be given from time to time.

11.7.4 Regional Overseers Base

- i. Under the new structure there is no Regional Headquarter Church because the

apex Church authority hierarchy is at the Province. Regional Overseers shall therefore not be so located.

- ii. Regional Overseers for Church Network shall be located in any of the Provincial headquarter Station within the Region which shall be rotated from time to time as may be approved by the President.
- iii. Regional Overseers for Foreign Missions shall be based in the headquarters or any approved location in Nigeria; he may be permitted to be based in any foreign mission national headquarter church where there is a long term special assignment warranting such consideration.
- iv. A Regional Overseer shall not serve as the Resident Pastor of the station where he is based or of any station for that matter in the Region; the church where he is based shall be on his visit schedule like any other Provincial or District Church in the Region.
- v. The Regional Overseer shall visit the Provincial and District Churches in his Region at least twice in a year, one of which must be on a Sunday.

11.8 MIS Reporting Line and Data Management

- a. Schedules for MIS visits shall be prepared by the Regional Overseer for Mission office information and First Vice President approval.
- b. All the reports at all levels of inspectorate visits shall be domiciled at the Regional headquarters.
- c. The Regional Overseer is required to collate, analyze reports and forward to the Mission Secretary with copy to the office of First Vice President.
- d. Feed back and action plans at the regional level must be communicated to the Mission Secretary with copy to the office of the First Vice President.
- e. The Regional overseer as a member of the Mission Board will be required to make available at the Mission Board meetings details of the MIS visits reports in the region.

SECTION 12

WORD OF FAITH BIBLE INSTITUTE

... And when Abram heard that his brother was taken captive, he armed his trained servants... Genesis 14:14

ARTICLE 12.1 INTRODUCTION

The Word of Faith Bible Institute is the training arm of the Living Faith Church Worldwide. It was established in September 1986 in fulfillment of the mandate God gave the Founder, David Oyedepo, saying **"I will through this ministry raise the foundations of many other ministries."**

The anchor scripture here is **"And when Abram heard that his brother was taken captive, *he armed is trained servants* born in his own house, three hundred and eighteen, and pursued them into Dan."** *Genesis 14:14*

It takes training to triumph and no one arms a man who is not trained. That is what WOFBI stands for; to train and raise men and women for exploits. The Institute is a spiritual training school where "kingdom soldiers" are trained and made.

So far, hundreds of thousands have passed through WOFBI in Nigeria and all over the campuses of the Institute in our entire church network across the globe.

Granduands cut across different strata of life which include men and women in flourishing Christian ministries, armed forces, entrepreneurs, managers and directors of organizations, career men and women, business men and women, professionals, skilled and unskilled workers. The programme is well-arranged and packaged to accommodate everyone from all walks of life, background and status.

Currently, the Institute offers a three tier course namely: the Basic Certificate Course (BCC), Leadership Certificate Course (LCC), and Leadership Diploma Course (LDC). Courses offered in each of these tiers cover areas like The Word, Ministry, Family, Faith, Success, Purpose and Pursuit, Prayer and Prosperity. Each of these tiers is an intensive 3 week programme with provision for evening / weekend classes in some locations.

In practical fulfillment of the prophecy that gave birth to the establishment of the Institute, many ministers of the gospel have attended this programme and have had their ministries established on a sound footing and witnessed consistent growth. Other participants have had their marriages and families established. They have had dynamic

business growth and many have their spiritual life enhanced and experienced financial turnaround.

Members are encouraged to take advantage of this programme for their spiritual growth and development to experience all-round outstanding transformations.

This Institute is open to persons from all denominational and educational backgrounds.

ARTICLE 12.2 WOFBI LECTURERS' TEACHING GUIDE

All lecturers are expected to update themselves with details of the teaching guide shown below.

12.2.1 Course Outline Distribution

Course outlines shall be made available by the WOFBI Office to lecturers early enough to facilitate adequate preparations. Outlines should be confirmed to be the one currently in use. Updated and upgraded copies along with reference lecture notes should always be made available.

12.2.2 Lecture Preparation (II Chron. 27:6)

- i. Preparation is the mother of manifestation
- ii. Preparation is a requirement for effective delivery.
- iii. What you are not prepared for, you cannot succeed in it.
- iv. Lecturers are to go through the entire course Outline before teaching. This will enable them to have a grasp of the focus of the course.
- v. You are expected to assess current materials on the courses allocated and when required to contact the WOFBI library.

12.2.3 Preparation of Lecture Notes

One of the most important skills in lecturing is preparing a lecture plan. It is frequently said that "Without plan, there can be no lecture." It is important therefore to prepare lecture notes to cover the 2 hours allocated for each lecture before you enter the lecture room. You would also be required to submit such notes to WOFBI Office after the completion of your course. In preparing the lecture notes, the following could be carefully considered.

12.2.3.1 Fresh Notes

Lecturers are to develop fresh lecture notes using the course outline, recommended books and other relevant materials.

12.2.3.2 The Aim

The purpose, intention or focus of each subject is clearly indicated on the course outline. Failure is a product of broken focus (Matt. 14:29-30).

12.2.3.3 The Objective(s)

The objectives should be written in terms of the students and not in terms of the subject matter. It should be expressed in terms of what you want the students to get out of the lecture and what they should be at the end of the course.

Apart from the overall objective, the goal of each lecture shall be well defined. Each course is made up of 3 lectures of 2 hours each.

Ask yourself these questions:

- i. What do I want the students to derive from the lecture?
- ii. How will I know that they have derived it?
- iii. What do I want the students to do at the end of the lecture to prove that they have “caught it”?

12.2.4 Final Preparations

Lack of adequate preparations will result in perspiration.

Once the lecture note has been carefully prepared, carry out the following steps:

- i. Meditate, ponder, and ruminate over the note to enhance proper understanding of the subject matter
- ii. Create applicable illustrations to drive home your points
- iii. Pray over the lecture note to generate the required impact.

12.3 Closing

12.3.1 WOFBI Impartation

Every edition of WOFBI is required to be concluded with an impartation service on the last day. This can be accompanied with anointing, mantle impartation and laying on of hands.

12.3.2 WOFBI Graduation

- i. Every learning center is required to conduct a graduation and thanksgiving service on the Sunday subsequent to the closure of the WOFBI session.
- ii. This should be integrated into the Sunday service with a slot of 20 minutes maximum.
- iii. Where two services hold, it should be done in the second service.

ARTICLE 12.4 WOFBI COURSES

Note: Total Period for each course is 6 hours, thus 2 hours for each class

ARTICLE 12.5 JUNIOR BIBLE SCHOOL (JBS)

JBS is designed and tailored specifically to meet the needs of teenagers. It is allowed to run only during long vacations, but intending stations must apply for authorization before the takeoff.

SECTION 13₁

PUBLISHING MANDATE

...What thou seest, WRITE in a book, and SEND it unto the seven churches... – Revelation 1:11.

ARTICLE 13.1 - PUBLISHING MANDATE DELIVERED

In the early hours of 14th February, 1983, while going through a Christian magazine captioned the 'New Wine,' the founder David O. Oyedepo had an encounter that culminated in the delivery of what we now know as the Publishing Mandate. God told him, ***The word I have put in your mouth, the same commit into writing and I will cause the same unction upon the spoken word to rest on the written word bringing about the same effect.***

Two years later, April 7, 1985 to be precise, his first two books, **The Law Of Faith** and **The Miracle Seed** were dedicated followed by another set of four books released in 1986 namely: **Keys To Divine Health, Keys To Answered Prayers, Keys To Divine Protection** and **Born To Win.**

ARTICLE 13.2 - IMPACT VALIDATED

The spread and impact of these books ever since has been on the rise. This has been validated by striking testimonies that have kept pouring in over the years such as:

The supernatural conception and birth of a set of twins without fallopian tubes testified by one Mrs. B. Owolabi via reading the book ***I shall not be Barren;***

Mr. Samuel Olarenwaju, a sales man in **a condition of abject poverty turned general manger** of a thriving company, with over 200 staff via reading the book **Understanding Your Covenant Rights.** In that book he caught a revelation that **"Prosperity does not answer to fasting and prayer but the truth of covenant practice".** As soon as he started engaging in covenant practices as required God gave him a **financial turnaround.**

The testimony of one Patrick, the Senior Pastor of a church in Madagascar is also a proof that God's supernatural intervention through books is not limited to

individuals but has positively affected families, groups, churches and nations collectively. After reading the book *Breaking Financial Hardship*, meditating there in and teaching the church the same. **The entire congregation encountered financial explosion in a new dimension.**

The supernatural intervention and deliverance of one Akintunde and his entire family who were afflicted with **tuberculosis** which left them emaciated with insomnia, consistent vomiting of blood daily and loss of property through sales for treatment; But after reading the book *The Healing Balm*, he was inspired by the testimonies therein. His faith came alive and was all delivered the supernatural intervention of God via divine illumination from the book.

To God alone be all the glory!

ARTICLE 13.3 – DOMINION PUBLISHING HOUSE (DPH)

The need to have a platform for publishing our works became obvious which led to the establishment of a publishing outfit: **Dominion Publishing House (DPH)** in 1992. Dominion Publishing House is today the official publisher of the Living Faith Church worldwide and all its affiliates.

In addition, **DPH** has a well-equipped printing press and has rolled out over 70 titles with about 10 million copies in circulation worldwide. These books have also been translated into several languages including French, Indonesia and Spanish.

ARTICLE 13.4 - PUBLISHING AND PRINTING POLICY

The Lord gave the word: Great was the company of those that published it...Ps. 68:11

Criteria for Publishing Authors

In line with the provisions of DPH printing and publishing policy, the following are the requirements for acceptance of any intending author:

The content of book(s) must be such that edify the saints

- i. It must boost the faith of the saints
- ii. It must not conflict with the pillars of the Commission
- iii. The pricing must not be exploitative
- iv. It must pass the quality test established by DPH.
- v. It must not infringe on any copyright law.

SECTION 14₁

EDUCATION MANDATE

...Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. — Matthew 5:13-16.

ARTICLE 14.1 THE VISION

The master plan of Canaanland is Divine. It was received within a five day vision in one hotel room in London. This was sequel to obtaining the Certificate of Occupancy for the 530 acre property called Canaanland. I went to seek the face of the Lord on what he would want the land used for. While seeking the face of the Lord, He began apportioning the land and two major sections were allotted for education. Actually the whole land was for church and education. "This shall be called Moriah", He said. "What is Moriah?" I asked. He answered, "It is the altar of sacrifice where the foundation is laid for the future. And this shall be called Hebron. "Hebron?" I queried, and he said, "That is the university, the birth place of kings and queens. This was presented to the church at the ground breaking service on august 29th, 1998. Then came the prophetic word from Matthew 5:13-16. God speaking said, "As the light of the world, go and set the pace, go and blaze the trail, go and show them the way to do it". This was the marching order of the church into the establishment of educational institutions.

Our first secondary school was born October 25, 1999. Our first university was birthed October, 21st 2002. Our second university began in March 11th 2011.

Today we have about 20 secondary schools and nearly 100 primary schools in Nigeria and other African countries. We are not in education business, it is the ministry received of the Lord whose aim is to open up the destinies of young people.

Below are three points of the vision and mission statement of Covenant University.

1. To raise a new generation of leaders who will provide the much needed qualitative leadership for Africa and the world at large.
2. The liberation of mankind via the vehicle of higher education and the promotion of university education relevant to societal needs and goals.
3. To train graduates who are mentally resourceful, intellectually equipped, entrepreneurially self-dependent, futuristically visionary and responsibility sensitive.

The Vision of February 12, 2002 - "It Is I".

After obtaining the Federal Government license to operate Covenant University, I had

a deep burden on the demands and challenges of running a university.

I remember saying to the Lord, "I don't need a University, I am no longer going to school. If it is not your university tell me and I will tear the certificate now. And the lord said to me, "It is I".

What a word; energizing, motivating, empowering and drive! It was everything I needed to undertake the adventure into pioneering university education.

Then came another bombshell October 21, 2002, at the official opening of Covenant University. After cutting the tape at the gate of the university we danced, that is, church leaders, parents, students and staff, over a two-kilometre distance from the gate to the roundabout of the university and back to the gate under the heat of the sun. After we got back to the gate to say thank you to Jesus, God said, "Now hand it over to me". And I said, "How?" And he said, "Lay flat on this ground". I lay on that bare ground and heat welcomed me from the ground. Then I understood the meaning of conventional heat. That was how Jesus took over the Education Mandate.

The evidence that God is the one running our educational institutions is an acclaimed fact today. It is indeed evident that this is the Lord's doing and it is marvelous in our sight.

ARTICLE 14.2 EDUCATION COMMISSION

14.2.1 Responsibility

- i. This shall be the education coordinating arm of the Church
- ii. It shall serve as the executive arm of the Education Board
- iii. As such it shall be responsible for operational oversight of all the educational arms of the Church and shall have visionary oversight on the tertiary institutions of the Commission.
- iv. It shall be responsible for the Church educational policy formulation, monitoring and compliance in primary, secondary and tertiary institutions established by the Commission through the various School Management Boards/Committees
- v. It shall make recommendations to the Board and implement decisions of the board as it relates to her responsibilities.

14.2.2 Terms of Reference of the Education Commission

- i. Shall be responsible for the formulation of policies and general operational guidelines for the running of primary, secondary schools and universities established by the Commission
- ii. Ensure that the curriculum at all levels reflect the vision of the Commission without prejudice to the relevant provisions in the National Policies on Education
- iii. Review the national education budget presentations and make recommendations for approval of the Education Board
- iv. Determine the need, location and the requirements of school projects for the approval of the Education Board

- v. Shall receive reports from time to time on the total quality control and management of all schools from the Education Commission (EC)
- vi. Shall provide research based recommendations to the Education Board on educational issues at all levels
- vii. Responsible to the Education Board.

14.2.3 Departments in the Education Commission

The Commission shall have three Departments:

- i. The Department of Primary Schools, which shall be responsible for coordinating the establishment, growth and development of all primary schools.
- ii. The Department of Secondary Schools, which shall be responsible for coordinating establishment, growth and development of secondary schools
- iii. The Department of Tertiary Education, which shall be responsible for coordinating groundwork for the establishment of new universities as well as coordinate submission analysis and feedback on the visionary oversight of the Education Board over universities

ARTICLE 14.3 EDUCATION BOARD

14.3.1 Preamble

- i. The Education Board (EB) shall be the supervising body over the Education Commission. It shall have oversight on all educational arms of the Church.
- ii. It shall be responsible for approving the Church education policies, monitoring and evaluation of their effectiveness in the respective Departments of the Education Commission covering the Primary and Secondary Schools established by the Church.
- iii. It shall also carry out vision oversight function on the tertiary institutions.
- iv. It will perform this function by evaluating the annual reports of the Education Commission and the Board of Regents of the Universities.

14.3.2 Terms of Reference of the Board

The Board shall have the following terms of reference:

- i. Shall be responsible for the formulation of policies and general operational guidelines for the running of primary and secondary schools established by the Commission.
- ii. Shall ensure that the curriculum at all levels reflects the vision of the Commission without prejudice to the relevant provisions in the *National Policy on Education*
- iii. Shall review the National Schools' budget presentations and make recommendations for approval by The Executive Council
- iv. Shall determine the need, location and the requirements of School projects for the approval of The Executive Council
- v. Shall receive reports from time to time on the total quality management of all schools from the Education Commission (EC)

- vi. Shall evaluate compliance of the universities with the visionary purpose of their establishment (students disciplinary status, attainment of financial autonomy and Alumni leadership accomplishment report) which shall be submitted as annual reports to it by the Board of Regents of the universities
- vii. Shall provide research based recommendations to The Executive Council on educational issues at primary, secondary and tertiary levels
- viii. Any other matters that may be assigned from time to time
- ix. It shall be responsible to The Executive Council.

14.3.3 Membership

Composition:

Its membership, which shall be maximum 24, is as follows:

- i. Vice-President (Education) - Chair
- ii. Education Secretary – Vice Chair
- iii. 4 selected Senior Pastors with relevant experience
- iv. 3 experienced professionals in education
- v. 3 distinguished members of the Governing authorities from our University, Secondary and Primary Education System.
- vi. Other members as may be appointed by the President from time to time.

14.3.4 Tenure

The service tenure of the Board members shall be two years, renewable once based on relevance, contribution and suitability.

14.3.5 Meetings -This shall be quarterly and or when the need arises.

TION 14

SECTION 15₁

THE POSTERITY MANDATE

...And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. – Genesis 45:7.

ARTICLE 15.1 PREAMBLE

The Social Development Services Directorate (SDS) is saddled with responsibility of implementing the Posterity Mandate of the Church.

This mandate has the mission to impart positively on the society through series of life transforming programmes.

It is geared towards spreading the values of the gospel and perpetuating legacies that bless humanity in line with the blessings of the latter rain as contained in the scriptures (Is. 61:1-5; Joel. 2:21-29).

ARTICLE 15.2 THE VISION AND MISSION

The vision of the Posterity Mandate was given to the Founder on July 23rd 2005 from Gen. 45:7

And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

This makes it clear that as a Church, we have both spiritual and social responsibilities to this generation.

Just as in the time of Joseph, the year of plenty is winding up gradually (Gen. 37:48). We have to start gathering up resources against the times to come (1 Tim. 6:17-18)

The Posterity Mandate is therefore a reformation aimed at feeding the hungry, clothing the naked, providing shelter for the homeless and total emancipation of humanity.

ARTICLE 15.3 PROGRAMMES

The mandate shall evolve programmes that will facilitate the accomplishment of its objectives. The mission of the Posterity Mandate shall therefore includes the following:

1. Engaging in life preservation activities
2. Enhancement of human dignity through series of people empowerment programmes
3. Job creation initiatives
4. Promotion of social security, etc.

This mandate takes the Church beyond the Word of Faith to the works of faith as the body of Christ and the society at large are imparted with the values and blessings of the gospel thereby enhancing the impact of the Liberation Mandate of this great Commission on all the families of the earth.

SECTION 16₁

...If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?— Luke 16:11&12

16.1 INTRODUCTION

This policy provides a framework for developing detailed financial procedures and systems that would enhance effective and smooth operations within the Commission. It also provides the assurance that machinery exists to record and control its financial activities.

Under the new Finance Policy, funds shall not be pooled to the Headquarters.

- i. However, all funds within the church system shall be recognised as funds of the Commission.
- ii. These funds shall be held in trust by the various local assemblies.
- iii. Effective and functional operational controls shall be put in place to safeguard the financial and material assets of the Commission
- iv. Financial planning and monitoring of operations in order to eliminate waste shall be put in place

Special clause:

All funds within the church system are funds of the Commission. This position is the reason why The Executive Council can mobilize funds from one nation to another nation, one province to another province and one district to another for the purpose of achieving any given task as may be decided by The Executive Council.

16.2 OBJECTIVES

- i. To institute functional operational controls which shall ensure an effective system.
- ii. To safeguard the financial and material assets of the Commission.
- iii. To enhance proper financial planning and provide a basis for monitoring of plans at regular intervals.
- iv. To eliminate waste in its entirety.
- v. To strictly maintain ministerial ethics and financial integrity as upheld by the Commission as a whole.

16.3 FINANCIAL GUIDELINES

In order to further establish and facilitate an open accounting system in our financial operations, the following guidelines and procedures are to be strictly observed by all operators.

16.3.1 Preparation of Budget

Without prejudice to the annual budget scheduling for capital and recurrent budget estimates for the year, every station shall prepare a 3 month operating budget. This budget shall incorporate the issues raised in the finance policy. Budget performance report shall be submitted responsible for the preparation of budgets which shall be submitted to FMC for approval.

The monthly budgetary control report shall be prepared by church office showing budget for the month, actual performance and the variance i.e over/under expenditure. Reasons shall be provided for expenditure above budget estimates. This shall be presented to the FMC 7days after the month end.

16.3.2 Income

- i. Income shall be recognized on cash basis.
- ii. Every income (cash or cheque) must be receipted for i.e. tithes, offerings, etc.
- iii. The Head of Accounts shall be responsible for all income collection and issuing of receipts.
- iv. Receipt booklets shall be in triplicate: one copy (the original) to the Finance Management Committee and the second copy (the duplicate) to the Resident Pastor. The third copy shall be retained by the Accounts Office (the book copy).
- v. The following income classifications shall be recognized:
 - a. Tithes
 - b. Worship offering
 - c. Shiloh sacrifice – Our Annual covenant platform for supernatural turnaround
 - d. Project offering
 - e. Special Offering, such as thanksgiving, vow, sacrifices, etc.
 - f. Fees from WOFBI
 - g. Sales of material offerings

- h. Sales from studio
- i. Receipts from sales of literature
- vi. Other income e.g. Bank Interest from investments
- vii. The Chair of LCC and FMC shall ensure that the tithe of the Church which is 10% covenant obligation of every local assembly is duly transferred to the headquarters every month or ensure it is separated in readiness for transfer in line with established procedures. It must be ensured that under no condition shall the tithe of any local assembly be wrongly appropriated into any other account or for any other purpose.
- viii. Similarly the Chair LCC and FMC shall ensure that Shiloh sacrifice in any local assembly shall not be otherwise appropriated into any other account or for any expenditure purpose, temporary or otherwise but shall be promptly remitted to the headquarters.
- ix. All funds from our churches are recognized as income of the Commission and not of the local assembly. This position is the reason why the President can direct movement of funds from one province to another, one district to another for the purpose of accomplishing any project.

16.3.2.1. Church Offering Collection Policy

Offerings shall only be collected in church services so designated. For avoidance of doubt, offerings can be only taken during the following services:

- i. Sunday Worship Services
- ii. Midweek Services
- iii. Week of Spiritual Emphasis of Wednesday, Thursday and Friday Breakthrough Night Services.
- iv. Shiloh Annual Event Services
- v. Covenant Day of Trumpets Service
- vi. Winners' House Fellowship Meetings
- vii. All other special services such as seminars and special thanksgiving services.

Note: Project offering to cover projects such as church buildings, construction, purchase of equipment, sound system, power generating plant, etc may be collected after due approval.

Specifically, offerings shall not be collected at any of the following programmes or meetings.

- i. Wedding services
- ii. Service Unit meetings
- iii. Sub-group Fellowship meetings, such as evangelism, follow-up etc. Also note that offering shall not be taken at WOFBI classes for WOFBI lecturers. This is without prejudice to individuals giving seed of their own volition.
- iv. Special Personal Family events such as Birthday, Marriage Anniversaries, Child Naming, Marriage of Sons / Daughters, Home going of Aged Parents or any of

such events. (This is without prejudice to individual sowing any seed into any one's life of his / her own volition).

- v. Levies of all kind are prohibited in this Commission, whether at the Church or service unit level or Winners' House Fellowship level.

16.3.2.2 Winners Satellite Fellowship Income

- i. A bank Account is to be opened for all **Winners Home Cell Fellowship** income.
- ii. All income from **Winners Fellowship** shall be paid into the account.
- iii. Withdrawal from the accounts shall be initiated by the Pastor heading the **Winners Fellowship** Unit and passed to FMC for recommendation to the Resident Pastor for approval.
- iv. Documentation and processing of transactions shall be carried out by the church Accountant or any designated officer.

16.3.3 Expenditure Procedure

The procedure for channeling expenditure as approved by LCC through its subcommittee of FMC per time depending on the status of the station and other details are as contained in the Administrative Policy Handbook.

16.3.3.1 Recurrent Expenditure

The details of the recurrent expenditures as in the under listed below and the procedure of financing them shall be as contained in the Administrative Policy Handbook: Ordinances, Printing and Stationery, Repairs and Maintenance, Transport & Travelling, Entertainment, Welfare, Advertising, Power Supplies, Vehicle Maintenance etc

16.4 GENERAL CHURCH FUNDING STRUCTURE

The details of the Ministry's funding structure under the subheadings listed below are as specified in the Administrative Policy Handbook:

Recurrent Operational Fund, Reserve Funds, Imprest Funds, Assets Record and Management, Disposal of Capital assets, Banking Operations, Staff Salaries and emoluments, Honourarium and Material offerings handling.

16.5 ACCOUNT UNIT RESPONSIBILITY

The overall responsibilities of the Account Unit in all churches among others are:

- i. To maintain the books of account and records of all financial transactions of the station / ministry.
- ii. To provide accounting and finance information as required by Management and Council to plan and control the activities of the organization.
- iii. To comply with generally accepted accounting standards and principles in the preparation of financial statements and management reports..
- iv. To operate satisfactory accounting controls over the assets and liabilities (if any) and all external transactions of the station / Ministry.
- v. To implement finance policies as may be approved by the Council from time to time.

- vi. To propose adjustments and reviews to the Ministry's accounting procedures and practice in the light of changing circumstances, growth and expansions within the system.
- vii. To provide timely financial reports to Management and the Council on ad-hoc, monthly, quarterly and annual basis and as may be required from time to time.

16.6 OFFICE MANAGEMENT COMMITTEE

The following shall be the composition:

- i. The Resident Pastor
- ii. The Church Accountant
- iii. The Auditor where applicable
- iv. Secretary of the FMC or a representative.
- v. 3 Other members one of which must be the Associate Pastor

16.6.1 Meetings and Agenda:

The Church Office Management Committee shall hold its meetings monthly, preferably the 1st week of every month before the Church Council's meeting.

It shall consider the following among other relevant issues in its agenda:

- i. Financial reviews and projections
- ii. Project expenditures
- iii. Personnel matters
- iv. Retirement of cash advance matters
- v. Updating asset management (records and update).
- vi. Maintenance (furniture, equipment, machines and vehicles)
- vii. Church growth and membership welfare matters

16.6.2 Terms of Reference of the Church Office Management Committee is as contained in the Administrative Policy Handbook.

16.7 OPEN ACCOUNTABILITY

In order to operate an open accountability system and subject financial approval to broad scrutiny, every station shall establish and operate an account unit.

16.8 PAYMENT POLICY

Payment in this policy shall mean any form of disbursement of the Commission's fund. The details of the Payment policy under the subheadings below are as contained in the Administrative Policy Handbook:

- i. Payment Origination
- ii. Payment Processing
- iii. Disbursement
- iv. Capital Expenditure
- v. Out of Station Advance

- vi. Retirement of Advances
- vii. General Payment Observation
- viii. Expenditure Authorization
- ix. Asset Record and Management
- x. Special and Material Offerings
- xi. Preservation and Disposal of Material Offering
- xii. Documentation of Capital Asset Offerings

16.9 ACCOUNTING POLICIES

The accounting policies are as detailed in the Administrative Policy Handbook.

16.10 COVENANT ROOM MATTERS

- i. The Counting Room shall henceforth be called Covenant Room.
- ii. The Counting Team shall henceforth be called Covenant Squad.
- iii. There shall be no permanent Covenant Squad.
- iv. The Covenant Squad tenure shall be for two (2) years, non-renewable, during which they shall be on a four week rotational roster.
- v. There shall be minimum of 1 representative of the FMC at all times with others nominated by the Deacons Board, screened by the Church Board and ratified by the CMB.

SECTION 17₁

PROJECT POLICY

“So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.” – Nehemiah 4:6

ARTICLE 17.1 PROJECT POLICY OBJECTIVES

This policy aims at ensuring that:

- i. Project localization in the local assembly with complete responsibility to own, fund and execute all projects (church, primary and secondary school buildings). This gives the people a stakeholder’s connectivity to the project.
- i. To enhance the prosperity of the saints by engaging in covenant promotion through the project that their local assemblies may be embarking upon.
- ii. A platform is provided for each Station to embark on project according to its financial capacity.
- iii. Only viable projects are embarked upon by engaging proper project planning techniques
- iv. Cost effectiveness and quality construction is achieved in execution of approved projects.
- v. Direct labour approach is engaged in the execution of various classes of projects.
- vi. Effort to provide appropriate facilities shall not be allowed to hinder spiritual growth of the church.

17.2 GENERAL PROJECT IMPLEMENTATION APPROACH

- i. Each Station is expected to fund its project from commencement to completion
- ii. Project areas include land acquisition, building construction, acquisition of freehold property, acquisition of movable and immovable property, major renovations, building extension, primary and secondary school projects.
- iii. Only projects that promote, enhance or fulfill vision and mission of the church shall be embarked upon.
- iv. For building construction, land shall be strategically located for the purpose for which the construction is approved.
- v. A Register shall be opened at the Station to record the Church’s Property title documents. The original and photocopy of such title documents shall be forwarded to the Headquarters (for a global register) and Provincial office.
- vi. Where a church is already engaged in a particular building construction, no other project shall be approved except there is a proof of financial capacity to carry such projects simultaneously
- vii. In all cases of construction, no church shall be allowed to embark on a project

that will not be completed within 2 years.

- viii. Stations whose project had been approved for implementation shall be expected to raise project offering from their local assemblies for the purpose of the implementation projects.
- ix. Before a station commences on any project, the immediate supervising church must be informed for advice, guidance and inspection.
- x. In fulfilling the social development mandate, Provincial Church Council (PCC) shall bear the responsibility of promoting the establishment of approved number of school projects (Primary and Secondary) in Stations within their jurisdiction.
- xi. In determining where schools are to be located within the Province, the Provincial Church Council shall take into consideration the following:
 - a. Collate request for School project from various stations.
 - b. Such stations must have acquired the appropriate land for the intended school (Details of which is as contained in the executive circular).
 - c. The PCC shall grade the request according to station's ability to establish and run the School in terms of funding, staffing and enrolment.
- xii. Monthly reports of all project activities shall be forwarded to the Provincial Office for purpose of continuous follow up on development.

Special Clauses:

- i. On no occasion shall a project commence without a written approval
- ii. All provincial churches shall get approval from the headquarters, district churches from province, zone from the district and area from the zone.
- iii. However, provincial churches must have a written approval and vet every project going on in their province at all levels.
- iv. The provincial headquarter church shall play a final role on all projects within the province while the purpose of oversight and timely intervention are retained.

17.3 PROJECT EXECUTION APPROACH

17.3.1 Preamble

All projects shall be executed by the local church assembly using direct labour and contractual approach through ad-hoc supervisors or the Directorate of Physical Planning and Development (DPPD) respectively. This is to ensure building construction standards are maintained. Contractual approach shall only be engaged for school building projects or for other facilities where it is obviously not practicable to use Direct Labour approach.

A. Direct Labour Approach

Direct labour construction is prescribed for all projects specifically for the following advantages:

- a) Integration of peculiarities of local construction cost and thus avoiding waste of resources

- b) Achievement of timely delivery of project due to internal supervision and monitoring.
- c) Ensuring that constructed facility serves purpose and supports immediate and future needs of the assembly.
- d) To ensure adherence to local building regulations and engagement of available professional hands.
- e) Guaranteeing adequate cash flow for implementation through local income flow projections.
- f) Ascertaining availability of support services for the project.
- g) For effective structural and financial control, local project team who are members of the church and ready to offer their technical expertise voluntarily with running cost provided shall ensure compliance with best practices and professional standards.
- h. The local project team shall develop material and labour schedules using the BOQ. The LCC shall organise the procurement of materials. The project team shall recommend the recruitment of labour gangs for the approval of the LCC.

B. Contractual Approach

The following processes and procedures shall be followed:

1. A list of registrable contractors in their respective categories shall be compiled from time to time.
2. Construction projects of every kind ready for execution shall be made known to all registrable contractors through the church.
3. The contract documents including detailed drawing and unpriced bills shall be made available to shortlisted contractors. (Short listing of Contractors shall be done by LCC or DPPD as the case may be)
4. A shortlist of 4 contractors who shall bid for a particular project shall be selected in the manner below:

a. Membership Requirement.

1. The applicant must have been a church member for not less than 3 years.
2. His membership of a service group of not less than 2 years except written exception case of transfers or other condition is approved by LCC or DPPD
3. Reference from the leader of his service group under whom he must have served for at least 6 months.
4. Reference from the Winners Satellite Fellowship Leader
5. Reference from the Resident Pastor or Associate Pastor.

b. Technical Competence

1. Evidence of previous and satisfactory involvement in similar project in terms of cost and scope.
2. Evidence of possession or access to needed equipment.
3. Evidence of financial capability to provide bridging capital and operational fund

when a valuation certificate is being processed.

4. Satisfactory evidence of ability to manage the project to completion

c. Eligibility or Selection Evaluation: Appropriate weighted score shall be allocated to each of the above factors which shall be computed by LCC or DPPD. LCC or DPPD shall make selection recommendation to the Consultant on the basis of the following:

1. Contractor shall be recommended for a job not in excess of 150 % of the highest cognate project cost handled by him in the last 3 years or not more than 200 % above the highest cognate job handled in the last 5 years.
2. A contractor who has not handled a construction job in more than 5 years but whose capacity is proved may not be recommended for contract award in excess of an amount that shall be communicated via Executive Circular from time to time provided no other competent contractor in the region is available to do the job
3. Contractors who have no evidence of satisfactory completion of key job shall be rated only by the value of contract for which he or she has letter of satisfactory completion.
4. To qualify for selection an applicant must score not less than 75% of the membership requirement score.
5. No contractor currently handling an LFC job or sister organization job in any Nation shall qualify to be selected for another one except where the contract is less than an amount that shall be communicated via Executive Circular from time to time.
6. Selection of contractors should be made to reflect geographical spread as much as possible and contractors from a geographical area where a project is located should normally be given up to 60 % of the available contract except where the skills required for such contract are not available in the locality or the indivisibility of project make strict observance of this proportions impossible.

d. The Designated Consultant shall make cross recommendation on receiving DPPD recommendations. He will independently examine and cross-scoring selected contractors on the basis of stated or agreed parameter. He will make his or her observations in writing to the Director of PPD.

17.3.2 Final Approval

Approval shall be given by the President or DPPD for headquarters and Missions projects respectively. On receiving the approved list of contractors, the Consultant shall take responsibility of supervising the construction and the award procedure to the selected contractors in conjunction with DPPD. The DPPD must have a database of all projects and provide scientific referencing for each project. The reference number of each project shall be quoted on the Consultant's recommendation for payments and the Budget Control Office shall ensure ledger records of all payments to a referenced contract. The DPPD shall therefore have a nation-wide referencing system for all

contracts awarded by LFCWW on Provincial and institutional basis.

In all physical or construction projects, due process and transparency must be observed without causing undue delay in take-off of the projects or in preparing valuation certificates and in payment processing. To this end the DPPD should ensure familiarization with the new project policy which among others compels ascertaining budget approval and cash backing from the Budget Office for every project being embarked upon.

It shall be the responsibility of the Consultant to provide detailed scoring of contractors' performance on stage basis under specified performance parameters. This is with a view to making the contractor registration list current and relevant from time to time. The scoring shall be analyzed by DPPD with a view to making prompt recommendations on the status of a contract to the President.

As a Church of Jesus Christ with global spiritual influence, we are committed to values of integrity in all of our activities. Therefore, any observation of perverseness in contract process can be reported to the Office of the President

17.4 PROJECT FUNDING

The project funding policy shall therefore achieve the following implementation goals:

- i. To have the approved project to be completely funded from the Reserve account of the Station. The reserve account shall be opened by each Station at a designated bank. The signatories of such account shall be The Resident Pastor, Associate Pastor, Chairman, Church Board and Chairman, LCC.

However, wherever these statutory bodies are not yet in place, approval shall be obtained from appropriate authorities for signatory.

- ii. The Reserve fund shall be applied for construction project (Church building and School) and land acquisition financing where such property are free from encumbrances.
- iii. Provide opportunity for the local assembly members to participate in the ongoing project through raising of project offerings.
- iv. On no account should loans, borrowed funds or credit purchases be employed in financing any of Ministry projects.
- v. The church members or public must never be put under any kind of pressure to give towards any kind of project. Launching and appeal funds are prohibited
- vi. Total project expenditure shall be drawn from reserve account and special project offering for purpose of implementing the project.
- vii. All recurrent financial obligations must be given priority over project disbursement.
- viii. On no account should recurrent financial obligations to staff or third parties be delayed due to project execution.
- ix. Project operational guidelines and procedures as approved by The Executive Council shall be issued from time to time to guide project operations.
- x. All payments shall be properly initiated and approved in writing, while all

necessary underlying documents must be attached to the payment voucher.

- xi. A separate record should be kept for the project transactions and a monthly report shall be sent to the Provincial office for onward transmission to the office of the Regional Overseer.
- xii. All payments for supplies and purchases shall follow the provisions in the financial guideline.
- xiii. A certificate of stage of work done prepared periodically by the Project supervisor, endorsed by the designated LCC member and approved by the Resident Pastor shall be forwarded to Account office for payment (where applicable). The Accountant shall be responsible for maintaining all necessary accounting records.

17.5 PROJECT IMPLEMENTATION STAGES

In view of the localization of projects and the funding objectives stated above, the following schedule shall be observed with respect to the stages of project initiation and completion:

NOTE: In the event that a project requires contract approach to be executed, the Resident Pastor, Church Board and LCC shall have an oversight function on the process of tendering and selection of a Contractor.

17.6 LOCATION SUITABILITY

The site must be easily accessible and secure.

- i. The soil texture and topography must be as favourable to construction as much

as possible to avoid unnecessary expenditure at foundation level.

- ii. Existence of infrastructural facilities around the project site is of paramount importance in making a choice.

17.7 PRE-CONSTRUCTION DOCUMENTATION

- i. All relevant papers for the land purchase and legal transactions must be in order before commencement of building.
- ii. All drawings must be approved by the necessary Government Authority before any project commences.
- iii. All site plans must make provision for convertible future utilization for other purposes other than worship center etc.

17.8 ANNUAL PROJECT BUDGET

Every local assembly shall be expected to draw an annual budget to be forwarded to the Supervising Church for onward transmission to the Provincial Church where approval shall be obtained.

Provincial church shall be expected to have an annual Provincial Budget which shall be forwarded to the office of the Regional Overseer from where it shall be forwarded to the Headquarters.

17.9 PROJECT OPERATIONAL ETHICS

In order to achieve transparency and accountability as stewards of God's resources the following operational ethics shall be observed by the bodies responsible for implementing supervisory project operations.

- i. Skill and expertise shall be a guiding principle in the engagement of all persons involved in the project being executed by each local assembly.
- ii. The relevant Statutory Board shall be expected to ensure that all issues of cost efficiency, project quality and transparency are observed.
- iii. The Statutory bodies shall ensure that the persons engaged are certified church members whose commitment and loyalty to the church is beyond doubt.
- iv. It is expected that relevant statutory body shall ascertain the spirituality of those involved in project activities with a view to ensuring that spiritually strange hands are not engaged.
- v. Where a member of any statutory body has interest in any supply or construction job, he or she shall resign his appointment as a member of the statutory body.

17.10 PROJECT REPORTING

Monthly report on projects as in APPENDIX 1 in this section below shall be prepared and forwarded to the Provincial Office where it shall be compiled and collated for onward submission to office of the Regional Overseer and the headquarters. This shall among other things specify the following:

- i. Total funds committed to date
- ii. Total estimated cost of the project

- iii. Stage of completion
- iv. Project Documentation update and other required technical information.

SECTION 18₁

DISCIPLINARY POLICY

...My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? - Hebrews 12:5-8

ARTICLE 18.1 PREAMBLE

Discipline is put in place within the church so as to correct erring members and leaders at all levels, to encourage them in order to reconsider their wrong doings, conform to the demands of the faith and to refrain from committing further offences. This will serve to free erring members from destructive tendencies and ensure they make heaven. This Disciplinary Policy provision is made to:

- i. Call all concerned members, staff and ordained workers to order.
- ii. Ensure everyone operates within the confines of the Mandate.
- iii. Establish that no one operating within the system is beyond control.
- iv. Help all stewards and members to always walk in the truth.
- v. Know that the truth provides room for forgiveness and helps to ensure that matters are dealt with promptly and decisively.

ARTICLE 18.2 GENERAL PROCEDURE FOR INVESTIGATING ALL DISCIPLINARY MATTERS

The various Disciplinary Committees/Council shall:

- i. Receive evidence or proof of committal of offence either verbally or in writing
- ii. Issue a written query to the indicted member
- iii. Give the indicted member fair hearing and allow him/her to defend the allegation
- iv. Hear witnesses where available
- v. Act or recommend actions on its findings to the appropriate authorities
- vi. May invite the law enforcement agency (the Police), after due clearance from the appropriate authority, in the case of recovery of Church's property or the need to effect an arrest.

ARTICLE 18.3 HANDLING DISCIPLINARY MATTERS

Preamble 18.3.1

The Bible enjoins the Church to take responsibility in handling dispute and discipline among members knowing that we who will judge the angels have the required capabilities to judge among ourselves I Cor. 6:1-5, 14:40. Therefore, for maintenance of order within the Church, disciplinary action shall be administered through the following organs:

- A.** Church Disciplinary Committee
- B.** National Disciplinary Committee
- C.** The Disciplinary Council

18.3.2. Church Disciplinary Committee

i. Preamble

There shall be a Church Disciplinary Committee in every assembly the duty of which is to undertake administration of disciplinary matters brought to it in respect of members and ordained workers in the Church.

ii. Membership:

A subcommittee drawn from the Elders Council and Deacons Board and made up of 5 persons shall be set up to administer discipline among members within the local assembly, at least one of whom must be a woman. However, the committee shall be chaired by the Associate Pastor while the Deacon's Board Chairman shall serve as Vice Chairman.

18.3.3. National Disciplinary Committee

i. Preamble

There shall be established at the National headquarters of every nation a National Disciplinary Committee. It shall be responsible for administering disciplinary cases brought against the following category of officers:

- a. National Church Council members
- b. National Elders Board members
- c. Provincial, District, Zonal and Area Church Council members, Resident, Assistant and Associate pastors.

ii. Membership

- a) This Committee shall be a 7 member subcommittee of the National Church Council in each nation.
- b) It shall be chaired by a member of the National Elders Board.
- c) The Executive Council shall ratify the choice of Chairman and Secretary and all decisions reached by the Committee.

18.3.4 The Disciplinary Council

i. Preamble

There shall be established at the Headquarters The Disciplinary Council which shall

have the following responsibilities:

- a. Investigating disciplinary matters that may be brought against all levels of Church leaders.
- b. Authorized to receive from any part of the world petitions against any principal officer of the Commission including the President.
- c. It is also authorized to take appeal cases on disciplinary matters referred to it from the National Disciplinary Committee.
- d. It shall be responsible for conducting exhaustive and conclusive investigation on disciplinary cases brought before it.
- e. It shall recommend and administer appropriate sanctions as provided in this mandate following the approval of the President (where the President or any of the Vice Presidents is not the subject of the disciplinary investigation).
- f. Where the President or any of the Vice Presidents is the subject of a disciplinary investigation, The Disciplinary Council shall make recommendations to the Board of Trustees for approval.
- g. Where a disciplinary investigation is in respect of a member of BOT such member shall not be a part of the decision on the matter.

ii. Composition

- a) It shall be a subcommittee of The Executive Council made up of 7 members
- b) Shall be Chaired by an appointee of the BOT.
- c) The Board of Trustees shall ratify all decisions reached by the council.

ARTICLE 18.4 ADMINISTRATION OF DISCIPLINARY SANCTIONS

Appropriate penalties shall be meted to indicted officers in their various categories as specified below- Cessation of appointments, suspension, warning etc for any level of officer including President, Vice Presidents, members of boards, Councils and other principal officers of the Commission. Where any of the key officers of the church is convicted of the under listed offences the following sanctions shall apply in their listed groups.

18.4.1 Category A (Cessation of Appointment or excommunication)

- i. Heresy /Apostasy – flagrant departure from the pillars of the Commission and other disapproved practices as contained in the mandate.
- ii. Rebellion such as deployment refusal, open confrontation with the church authority and secession moves etc
- iii. Financial questions such as impropriety, fraud, and financial loss to the Commission through carelessness etc
- iv. Use of hard drugs
- v. Sexual promiscuity
- vi. Gambling
- vii. Use and or sale of alcohol

viii. And other such grievous matters as may be determined by The Disciplinary Council.

Note: All Category A cases require Presidential verdict through The Executive Council before implementation.

Where the President is involved, the BOT takes charge and his membership of the BOT is suspended while the appraisal and review lasts.

18.4.2 Category B (Suspension from duty for a period of time)

- i. Pulpit abuse such as using vulgar language while ministering or invoking curses on members
- ii. Robbing members of their substance by going from house to house or calling for help
- iii. Lying and deceit
- iv. Marital unrest such as spouse abuse and lack of adequate care for the family
- v. And any other such matter as may be determined by The Disciplinary Council

18.4.3 Category C (Written Warning)

- i. Immodest dressing
- ii. Attempted fraud
- iii. Strife
- iv. Questionable loyalty
- v. Non-punctual behaviour matters such as lateness to services, meetings and other official functions.
- vi. And any other such matter as may be determined by The Disciplinary Council

NOTE:

Two of such letters of warning shall lead to higher sanctions ranging from Suspension from duty for a period of time to Cessation of Appointment or excommunication as may be determined by The Disciplinary Council.

Any member of any Disciplinary Committee that is indicted on any issue shall be suspended from his position and if convicted shall be liable to any of the categories of sanctions herein contained.

If any Chairman is suspended, an Acting Chairman is appointed by the immediate supervising Disciplinary Committee. If it involves the Chair, National Disciplinary Committee, the National Church Council shall appoint an Acting Chair. If it involves The Disciplinary Council Chair, The Executive Council shall appoint the Acting Chairman.

ARTICLE 18.5 RIGHT TO APPEALS AND RESPECT FOR DISCIPLINARY AUTHORITIES

These three levels of administering disciplinary measures shall permit desiring members to appeal decisions of a Committee up to The Disciplinary Council. This can be expressed if a member or officer is dissatisfied with the decision of the lower Committee.

Where a member disregards or dishonors this extensive internal opportunity to resolve or correct wrongs done either against self, other members or against the Church, such a member shall be excommunicated from the Church as provided for in this mandate.

ARTICLE 18.6 EXCOMMUNICATION

18.6.1 Preamble

The Church Council may at any time by written or verbal notice require a member to withdraw from the Church, and the person shall cease to be a member upon receiving such notice.

A member of the church may be excommunicated if found to default in the following:

- i. Continued acts of indiscipline even after corrective measures have been meted over time
- ii. Consistent violation of Christian ethics after several warnings.
- iii. Consistent offensive practices outside the church that bring the church and the name of Christ to disrepute such as armed robbery, thuggery, drug addiction and trafficking, etc
- iv. Proven activities that malign the name, work and stability of the Church
- v. Unrepentant acts of creating disunity amongst the brethren
- vi. Malicious intentional betrayal of the Church.

18.6.2 Procedure for Excommunication

The offender, after being given three consecutive warnings by the disciplinary organs of the Church without remorse, is given a letter of excommunication after approval upon ratification by the President.

SECTION 19,

HUMANITARIAN SERVICES OF THE CHURCH

Introduction

Humanitarian Service is a vital covenant responsibility of the church.

*"....And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; **THOU SHALT LEAVE THEM FOR THE POOR AND STRANGER: I am the Lord your God.**" **Leviticus 19:9-10. (See also Mathew 25:44-46)***

ARTICLE 19.1 THE ARK

A Global Humanitarian Services shall be established with the mandate to serve as **The ARK:**

A rescue mission to mankind

A mission to the hurting world

A mission to helpless humanity

Engaging in various life line rescue initiatives such as in:

War and natural disaster areas

Water borne-diseases and other endemics

Conflict Resolutions across Africa

Education Aids:

In form of Bursary awards / scholarships

Building of mission schools and vocational training centers in areas of needs

What is the Ark?

The ARK is a biblical concept of system put in place for the rescue of a generation.

Poverty rate is rising globally, its attendant challenges are also rising including drought, diseases etc.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Heb 11:7

It is time for the church universal to respond to this humanitarian challenges.

Why Engage in Humanitarian Services?

It is a way of lending to the Lord which guarantees multiplied returns –

"He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again." Pro 19:17

It is also a way of keeping our lines of supplies opened -

"He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse." Pro 28:27

It secures the health of any person, institution or organization –

"Blessed is he that considereth the poor: the LORD will deliver him in time of trouble. The LORD will preserve him, and keep him alive; [and] he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The LORD will strengthen him upon the bed of languishing: thou wilt

make all his bed in his sickness.” – Ps 41:1-3

It also secures the future for all

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” – 1Timothy 6:17-19

What this Mandate is to Deliver

Promote relief support services globally to areas where there are natural and man-made disasters, civil war and unrest, ethnic and religious clashes etc.

Engage in meeting pressing needs such as food, potable water , shelter, clothing, medical supplies.

Engage in the supplies of other basic capacity development needs such as basic education, vocational training and other people empowerment programmes.

Promote the well-being of humanity globally through charitable endeavours such as Orphanages, Old People’s Homes, and other rehabilitation programmes of all sorts.

Engage in educational support schemes such as Scholarship and bursary awards at different levels of education

Implementation Strategy

A certain percentage of the monthly income of the church shall be set aside for implementing this mandate.

It shall be our covenant way of giving back a portion to the society according to ***Leviticus 19:9-10***

The humanitarian service department shall be domiciled in the office of the President.

ARTICLE 19.1.2 Administration

This shall operate in accordance with Lev 19:9-10 & 23:22. God reserves a portion of the harvest for preserving the needy.

There is a definite portion of the Church’s resources that shall be allotted to the poor and to the strangers amongst us. Our dedication to relief services is to ensure they enjoy a portion of our income as a lifestyle.

It shall operate as follows:

- a. A certain percentage of titheable monthly income of the church shall be set aside for setting up and administering relief agencies across our entire network.
- b. The funds shall be used to take care of all Church acceptable welfare and relief promotion services.
- c. It becomes part of giving back a portion to the society.

- d. It shall cover Scholarships, Orphanages, Old Peoples' Homes etc. and giving to the poor in all forms (Ps 41:1-3).
- e. It shall also cover relief to locations with challenges or nations affected by disaster.

ARTICLE 19.1.3 Educational Support Scheme

The Educational Support Scheme shall be responsible for the provision of financial assistance for educational purposes. It shall operate across the nations of the world according to its mandate.

I. Purpose of the Scheme

The purpose is based on the following objectives:

- a. To render needed help to deserving members of the church, who though gifted are in need of assistance to sponsor their education within their nation of residence up to a maximum of university first degree or its equivalent.
- b. To give priority sponsorship to qualified youths and prevent them from falling prey to financial enticement and consequently to moral decadence.
- c. To encourage such gifted brethren to utilize their gifts maximally in achieving their educational, professional or vocational goals that would have otherwise been hampered by financial handicap
- d. To inspire excellence and encourage meritorious performances in the chosen educational fields of the individual members of the church
- e. To create encouraging atmosphere for spiritual commitment and dedication in kingdom service
- f. Generally to contribute to the molding of the destinies of these precious children of God.

II. Management Board

- a. There shall be a body called Management Board, which shall have oversight of the scheme
- b. For the smooth running of the scheme, the Board shall be constituted at each National Head Office.

i. Composition

The Management Board shall be made up of minimum of five (5) and maximum of seven (7) members consisting of the following:

- a. The Chairman – (as appointed by National Church Council)
- b. The Secretary – (A member of staff)
- c. Other board members – (as approved by Council)
- d. To be a member of the Board, a person shall have been an active member of the Living Faith Church for at least five years prior to appointment
- e. In addition to (iv) above, the person must be an ordained worker of the Church.

ii. Responsibilities of The Management Board

- a. The Management Board shall supervise, monitor, coordinate and ensure implementation of all the provisions of this scheme.
- b. The Board shall serve as the data bank for the Council on all matters relating to the scheme
- c. The secretaries of the Bursary Committees at the district levels shall be required to attend some of the Board meetings as may be summoned from time to time at the National Head Office
- d. Such meetings as in (c) above shall be to give updates of the operations of the scheme at the district level.

iii. Tenure of Office

- a. The tenure of office of the Board and committee shall be for two years (twenty four calendar months).
- b. Exception to (iii a) above shall be by a written directive from the National Church Council.

III. Bursary Committee

- i. Bursary Committees shall be constituted at the District Head Offices in Nigeria and Provincial Head Offices in other nations.
- ii. The Bursary Committee shall be made up of a minimum of three (3) and a maximum of five (5) members consisting of the following officers:
 - a. The Chairman – A responsible ordained worker with relevant knowledge of the scheme.
 - b. Committee members shall be appointed at the Provincial level.
 - c. Any committee member as in 3.2.2(ii) above must have been a member of the Church for at least two years prior to the appointment.

SECTION 20₁

RECOGNIZED SPECIAL EVENTS

...There is a time for everything, a season for every activity under heaven. — Ecclesiastes 3:1

ARTICLE 20.1 DEFINITION

Recognized Special Events shall be defined as major Special Events approved and observed the Church. These include:

- i. **Spiritual Week of Emphasis** – 3 days of Prayer and Fasting on the 1st Wednesday to Friday of every month. The Friday shall be a vigil.
- ii. **Annual Liberation Night** – 1st Friday of May every year. A vigil; Spiritual anniversary of the birth of the commission.
- iii. **Annual International Youth Alive Convention** – holds during Easter yearly
- iv. **Shiloh (The Annual Convocation of Winners worldwide)** – 1st full week of December
- v. **Covenant day of Trumpets Service** – 1st day of every month
- vi. **End of the Month Thanksgiving and Children Dedication** - Last Sunday of the month
- vii. **Cross Over Night** – 31st December
- viii. **Children's Day** – last Sunday in May
- ix. **Mother's Day** – 3rd Sunday in March
- x. **Father's Day** – 3rd Sunday in June
- xi. **International Ministers Conference** - Last week in August. It shall be an annual convention of all Pastors, Ordained Workers and Statutory Body members of Living Faith Church Worldwide. It shall be broadcast live to all Centres.

The above is without prejudice to additional directives by the Council from time to time.

ARTICLE 20.2 APPLICATION

All mission stations shall be required to comply with the above annual schedule as approved by Council:

- i. Exceptions shall be according to the law in the nation of domicile of the station
- ii. On no account should any Mission station create its own annual event such as the anniversary of the church or the anniversary of completion of church building, etc.
- iii. Any contravention of the above shall be viewed as gross misconduct.

SECTION 21 ₁

ANCILLARY MATTERS

Let all things be done decently and in order. — 1 Corinthians 14:40.

This article covers various policy issues which need to stand alone for clarity and better understanding:

ARTICLE 21 .1 NATIONAL PRAYER DAY

National Prayer Day: The independence day of every nation shall be recognized and treated in this manner:

- i. On the Independence Day, a 3-hour thanksgiving and intercessory prayer time is to be observed.
- ii. This is expected to hold in the morning hours between 7.00am and 10.00am.
- iii. This is to ensure the fresh hand of God upon the nation where we operate.

ARTICLE 21.2 HOISTING OF NATIONAL FLAG

Hoisting of National Flag

- i. The national flag of each nation where we operate is to be hoisted in our church premises as a symbol of allegiance to the government and the people of that nation.
- ii. The Church's flag should also be hoisted
- iii. In addition, all National Head Offices should hoist the flag of Nigeria and other flags representing the nations of membership. This is to portray the multi-national nature of our Church

ARTICLE 21.3 OFFICIAL PICTURES IN CHURCH OFFICES

Official Pictures in Offices

- i. Only the portrait of the President of the nation where we operate, the Founder, the President and the Head of station are to be fixed in the offices both at the reception and the pastor's office.
- ii. Family pictures shall be limited to table photo stand.
- iii. Pictures of other events of the Church may be displayed on the walls of the conference room where such exist and even then such must portray a business culture and not necessarily littering the walls.

ARTICLE 21.4 AFFILIATE MINISTRIES AND CHURCHES

These are ministries which are currently in existence but desire to develop a

ministerial covenant relationship with the Living Faith Church Worldwide. In order to consummate this desire, the following provisions shall apply:

- i. A formal application shall be submitted to the Mission Head Office requesting affiliation with the Church.
- ii. Following receipt of the application, the applying ministry will complete the application form and submit same to a designated official at the Mission Head Office.
- iii. An applying ministry or church shall make a statement of subscription to the Doctrines of the Church, Tenets of Faith and Pillars of the Church.
- iv. The applying ministry must subscribe to the Living Faith Church ministerial ethics.

21.4.1 Transfer Of Church

When an existing church seeks to be absorbed into the Living Faith Church Worldwide the following provisions shall apply:

- i. The leaders of the said church shall write and present a statement of their spiritual conviction for the absorption request.
- ii. The leaders upon submission of their request statement of spiritual conviction shall hold discussions with representatives of the Living Faith Church Worldwide where their intention will be articulated.
- iii. Where request is granted, the leaders of the said church must sign a legal resolution or affidavit indicating the transfer.
- iv. All instruments of legal existence and bye laws of the former church shall have been discharged or discontinued with evidence.

ARTICLE 21.5 SPEAKING ENGAGEMENT POLICY

21.5.1 Objectives

- i. To establish guidelines for ministrations outside the mission station and ministrations on self recognition i.e. not on the Church's assignment.
- ii. To establish guidelines for invitation and treatment of guest speakers.

21.5.2 Speaking Engagement Policy

- i. This shall be the act of ministering to the body of Christ by invitation on recognition of grace.
- ii. Speaking engagements shall include invitations to seminars, conferences, conventions, etc. both within and outside the Commission.
- iii. Approval shall be sought in writing from appropriate quarters in undertaking such engagements to avoid negligence of primary assignment.
- iv. Speaking engagements are to be self-financed and the offering that accrues shall be regarded as personal.

21.5.3 - Guest Speakers/Ministers

- i. A Guest Speaker/Minister shall be any minister invited other than ministers within the inviting station. This includes speakers, singers, poets/psalmists, etc

- ii. Guest Speakers/Ministers shall be classified into two categories:
 - a. Invited Speakers/Ministers from within the Church
 - b. Guest Speakers/Ministers from outside the Church
- iii. Invitation of guest speakers shall not be more than once in a quarter. Neither shall a guest speaker be invited more than once in a year
- iv. However, the Head of Station must be practically involved.
- v. The host minister shall be required to co-minister with the Guest Minister in order to effectively communicate the essence of the meeting, thereby helping to align the focus of the meeting. This could be achieved through charges for about 15 minutes before bringing up the speaker
- vi. No Missionary is authorized to issue any Letter of Invitation to anybody for purpose of visiting the mission station in their official capacity. This includes all guest speakers outside the country where the mission station is located. Any request for official invitation must be cleared from the office of the President at the International Headquarters.

21.5.4 Invited Speakers within the Church

- i. These shall be pastors currently in the service of the Church.
- ii. The inviting church shall be responsible for the travelling cost of the minister and also honorarium in accordance with Gal. 6:7-8.
- iii. No Pastor or Staff on vacation is deemed to be an official guest of the Mission during their stay whether in the foreign or home mission.
- iv. Therefore, all expenses including hotel accommodation, feeding and so on are strictly to be borne by such holiday makers.
- v. This position covers all members of the church, friends and relations as the case may be.

21.5.5 Guest Speakers from outside the Church

- i. These shall be any ordained Minister from outside the Church.
- ii. They shall be required to believe totally in what the Church stands for.
- iii. The guest speaker shall not be noted for any controversial doctrine or unscriptural lifestyle.
- iv. Honorarium shall be given to the guest speaker after ministration in accordance with the provisions of this policy.
- v. The inviting church shall be fully responsible for the welfare of the guest speaker during his stay.
- vi. The programme of every church per quarter shall be submitted in advance. This shall include all special programmes e.g Covenant Days services, seminars and so on.
- vii. Submission of the theme of all seminars and proposed speakers shall also be required.
- viii. The documents in (vi) and (vii) above shall be forwarded to the office of the

Vice President and a copy to the Executive Secretary for the President's approval.

21.5.6 Relationship with Ministers that Have Been Sent Forth From the Church

- i. No pastor who has been released from the Church shall be engaged as a guest speaker until clearance has been sought and obtained in writing from the appropriate quarters.
- ii. The rules that apply to all guest ministers equally apply to all who once served in the Church and have been released.

ARTICLE 21 .6 REABSORPTION OF DISENGAGED PASTORS

In the event of disengagement of a Full-Time Pastor, reabsorption shall be according to the provisions for reabsorption in the Administrative Policy Handbook. Exception to this shall be at Council's discretion.

ARTICLE 21.7 TRANSPORT POLICY

ARTICLE 21.7.1 Objectives

- i. To create guidelines for the movement of staff.
- ii. To establish operational guidelines for drivers and official vehicles.

ARTICLE 21.7.2 Movement of Staff

The movement of staff shall involve two areas as follows:

a. Transport Allowance

For the purpose of daily transportation of staff to and from work, a specified percentage of monthly basic salary shall be paid on a monthly basis as transport allowance.

b. Out-of-Station Allowance

- i. Allowances shall be made available to all staff travelling out of station for official assignments to cover for transport, feeding and accommodation.
- ii. These allowances shall be graded according to the prevailing Church's established staff cadre.
- iii. The allowances shall be according to prevailing Executive Circulars as it may apply from one location to another.
- iv. Accommodation shall be provided by the hosting station at all times.
- v. Where any staff is granted an advance for any specific mode of transport, such funds must be utilized for that purpose or be refunded intact.

ARTICLE 21.7.3 Vehicles

a. Official vehicles are as classified below:

- i. Allocated Departmental vehicles - These are vehicles allocated to the Department strictly for official use.
- ii. Official vehicles in the pool - These are vehicles allocated for the official use of the Central Administration, covering such areas as protocol, mails, banking,

project, etc.

- b. Inventory of all such vehicles shall be kept and updated monthly.
- c. Such inventory shall provide the following information:
 - i. Make and model of vehicle
 - ii. Registration Number
 - iii. Mileage and condition
 - iv. Department attached
- d. Vehicles' particulars, spare keys and log books shall be in the custody of the Church Administrative Officer.
- e. All official vehicles shall be equipped with security devices.
- f. Acquisition of vehicles shall be processed through designated authorities.
- g. All vehicles shall carry premium insurance cover.

ARTICLE 21.7.4 Vehicle Maintenance Policy

ARTICLE 21.7.4.1 Objective

- i. To ensure that official vehicles are maintained and in good condition.
- ii. To avoid misuse of official vehicles.
- iii. To provide a standard control for the maintenance of official vehicles.

ARTICLE 21.7.4.2 Use of Official Vehicles

In order to provide clear regulations and consequences of wrong use of official vehicles, the following rules and regulations shall apply.

- i. All official vehicles shall be parked in the office premises except where otherwise directed.
- ii. Exception to (i) shall be where approval is obtained in written form from the appropriate quarters bordering on reason of safety or emergency needs, etc.
- iii. All official vehicles must be driven by designated drivers except where otherwise directed.
- iv. Official vehicles shall not be used for driving lessons.
- v. Maintenance regulations as highlighted in this policy shall be observed.

ARTICLE 21.7.4.3 Regular Maintenance

All allocated official vehicles shall be subject to the following maintenance regulations.

- i. All official vehicles shall be subject to regular servicing according to the service schedule for the specific model of vehicles.
- ii. Respective allottees for all officially allocated vehicles shall be responsible for the maintenance of vehicles allocated to them.
- iii. Regular service shall include the replacement or change of engine oil, spark plugs, contact set, brake pad, brake oil, battery, shock absorber, worn out tyres and tubes, body works and other repairs as may be covered by relevant policies.

- iv. The vehicles shall be kept in good condition at all times.
- v. All such vehicles shall be subject to quarterly and annual inspections by the Maintenance Department.
- vi. The Church shall be responsible for the maintenance of official, Department and pool vehicles.
- vii. Where the damage to an official pool vehicle is proved to be due to the negligence of the person driving the vehicle at the time of damage, that person becomes responsible for the cost of the full repairs.
- i. All official vehicles shall comply with all road-worthy measures as stipulated by law which include having spare tyres, fire extinguishers and C-caution at all times.

ARTICLE 21.7.4.4 Major Repairs

- i. Major repairs shall include reconditioning of engines, general panel beating and spraying, change of vehicle colour, modification of designs like adding of spoilers and any other repairs as may be determined by policy.
- ii. Major repairs must not be undertaken on any official vehicle without approval and /or ratification from appropriate authorities.

ARTICLE 21.7.4.5 Maintenance Record

- i. All official vehicles shall have maintenance service record book.
- ii. All official vehicles shall maintain a log book.
- iii. All service records shall also show cost implications.

ARTICLE 21.7.4.6 Accidents

- i. Accidents involving any official vehicle shall be documented and reported promptly to the nearest appropriate quarters.
- ii. Such official vehicles must not be left unattended to at the site of accident for more than 48 hours. It shall be moved to the nearest maintenance garage or office/premises of the Church.
- iii. Where accident involves other parties, legal action must not be taken without approval from the appropriate quarters.

ARTICLE 21.7.4.7 Negligence

- i. Damage resulting from the driving of an official vehicle by unauthorized person shall be regarded as negligence.
- ii. Damage as a result of parking the vehicle in an unauthorized place shall be regarded as negligence.
- iii. Damage as a result of violating traffic laws shall be regarded as negligence.
- iv. Anyone guilty of negligence under this Article shall be liable to:
 - a) Bearing the full cost of damage where the driver of the vehicle is proved to have been negligent.
 - b) Punishment ranging from suspension to dismissal as appropriate authorities

may decide

- c) Prosecution as may apply to the laws of the land

ARTICLE 21.7.5 Church Mass Transit Buses

It must be noted that operation of church buses is not an essential factor for church growth. It is considered that every mass transportation need can be met through hiring of buses. Therefore, the acquisition of buses by stations for mass transit purposes is prohibited.

ARTICLE 21.7.6 Drivers

- i. No driver shall drive any vehicle without a valid current driver's license.
- ii. Drivers shall drive only the category of vehicle for which they are currently licensed.
- iii. Drivers shall adhere strictly to the procedures for fuelling the vehicles with the evidence of receipts.
- iv. Any proven act of fraud shall lead to termination of appointment.
- v. Drivers shall be responsible for the cleaning and good condition of the vehicles they drive.
- vi. Drivers shall be responsible for the correct inventories in the logbook.
- vii. Any fault or damage on any vehicle must be reported immediately by the driver.
- viii. A high level of decorum shall be required from all official drivers.
- ix. Official drivers shall in no wise be engaged for personal domestic services, except when otherwise deployed.
- x. No official vehicle shall be driven by non official drivers.
- xi. No station is entitled to more than one driver except otherwise approved

ARTICLE 21.8 POSITION ON STAFF PERSONAL CELEBRATIONS

(Birthday Anniversary, Marriage Anniversary and other celebrations such as passing on to glory of Aged Parents, Marriages of sons and daughters etc)

In order to maintain decency and order in our various congregations, the following present the position of the Church:

- i. Birthday, Marriage anniversary and all other celebrations by members of staff, their spouses, their parents or close relations, officials of statutory bodies and all service groups are not reckoned with as official functions of the Church
- ii. While the Church is not against such celebrations, they are purely defined as personal events.
- iii. For the above reasons, there shall be no official presentation of gifts by service groups or any other arm of the Church.
- iv. While we are not against receiving of gifts, every gift and present must be personal to individuals
- v. The Church facilities shall not be made available for such celebrations but where the station has facilities like restaurant, it could be rented out for this

purpose.

- vi. Each celebrant is free to rent any facility of their choice such as hotels, holiday resorts, guest houses, school premises and so on where their residence is not considered adequate for such purpose.
- vii. All expenses are personal and must not be drawn from any official sources.
- viii. These steps are taken to avert the curse of covetousness (Luke 12:15, I Timothy 6:10).

CONCLUSION:

The ultimate of this operational manual is to see the Living Faith Church worldwide established for all generations as it is written:

And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily. Acts 16:4-5.

To God be all the glory
Jesus is Lord!

SECTION 22₁

Meet the Founder: David O. Oyedepo

As He Tells the Story of His Upbringing and Personal Walk with God

As the story goes, I arrived into this world in a church building. As the story had it, my mother, a very religious woman who was always in attendance at the early Morning Prayer Meeting fell into labour. On this wonderful day, she gave birth to me right in the church building. This was on September 27, 1954.

Interestingly also, I began my kindergarten experience in a church building – St. Paul Anglican Primary School, Omu Aran, Kwara State, Nigeria, in January, 1960.

Furthermore, as a little child, I remember being dragged into church for early morning prayer meetings at 5am, “half awake, half asleep”, every day of the week except Sundays. As you can see, I was totally ‘enveloped’ in a church atmosphere from the beginning.

While in the primary school in those days, being a Mission School, I heard lots of stories from scriptures. Many of these religious stories talked about the beauty, the joy, the peace and the splendour of heaven. I got so caught up that thinking about heaven was so refreshing to me. All this time I had no personal knowledge of Christ, neither did

I know anything about New Birth or being Born again. But here was I with a strong burning passion for God from childhood as would be discovered in the following stories:

ON A TRIP TO HEAVEN...

Heaven was a very attractive place to me right from my childhood. Every song about heaven both in school and in church usually turned me on emotionally!

One glorious day in 1964, at the age of 10, I said to a childhood friend, "The heaven we sing about is very close; so what are we doing here. There's no sorrow, no weeping or dying in heaven."

"Look", pointing to the horizon, "Heaven is just touching down not very far from here. Come on, let's go." So, we took off on a humorous trip to heaven, running as fast as our small legs could carry us!

However, the farther we went, the farther heaven seemed to become as the horizon kept stretching in front of us! Then we met an old man on his way home from his farm and he asked us, "Children, where are you going?"

"To heaven," we replied.

"What?" The old man screamed in consternation, "Get back!"

"No way," we said, "we must go to heaven!"

We actually believed that the man was Satan, who would usually want to hinder people's access to heaven. In the long run, the old man succeeded in chasing us back.

What did I intend to do when I get to the gate of heaven? You may ask.

Simple! I was going to knock on the door and say to God, "Here we are. We prefer to stay here than in the world."

A SAMPLE OF THE ROD OF MOSES

Between 1964 and 1967, I was practising preaching, using my grandmother's living room as the church hall and her soup cupboard as a podium. I had a congregation of about five children!

What was I preaching? Ask God!

Something mysterious happened in 1966; I was 12 years old then. I went to a carpenter and asked him to make a rod for me.

"What kind of rod?" he asked.

"The rod of Moses, which I can use to divide the Red Sea and take people to the Promised Land," I answered. What a drama! The carpenter burst into laughter but had to make the rod for me at no cost. I believe divine instinct was at work here.

UNDER THE TUTELAGE OF MY GRANDMOTHER

The story of my life cannot be complete without a mention of the great foundation I had from my grandmother's upbringing.

She was Rachael Adeyiola Odetundun. I miss her!

My growing up was surrounded by a number of people from whom I drew a lot of

lessons but the most remarkable of them all was my grandmother.

My parents left me with my grandmother in the village for schooling while they went ahead with their business in Osogbo, the town where I was born. She was a devout Christian in the Anglican Church. She would go to church very early on Sunday mornings for the Holy Communion, and would always take her tithe along in a can (a local container for keeping money).

Thus, I grew up in a spiritually healthy environment, with my grandmother as my first God-ordained mentor. She did a great job raising me with her philosophical teachings.

I learnt a number of things by asking questions, and a number of others through observation.

My grandmother was already an old woman when I was born. So, anytime the word “old” was mentioned in school, she was my interpretation of it!

Because I was her beloved, I was always by her side. Whenever I arrived from school, she would be waiting for me. She told me all kinds of stories to get my attention – they were all positive stories. She never spoke against anyone to my hearing, nor did she ever strive with anyone. I never heard her raise her voice against anyone in the community.

I was her pet and she fed me on very rich proverbs. Some of those proverbs were quite enlightening.

RAISED AS A ‘MAN-CHILD’

The influence of my sweet “granny” is forever fresh in my memory. She was my human angel. She was used of God to raise me, like the woman that was used to raise Moses of the Bible.

She was just there for me. She taught me so much! There are things many people don’t get to learn till, maybe, when they get to the university. Some have even gone through the university without learning those things. But I got to learn a lot of things while growing up with my grandmother.

By virtue of my privileged upbringing under her, I learnt some principles that others learn in the latter days of their lives. I grabbed them while I was still a child, and they literally made a man out of me as a child.

Can you imagine learning the dignity of labour as a child? Because I also saw it in her, it made a lifetime impression on me.

I earned my first money at the age of 16, while still in the high school. In those days such was not common; every student depended absolutely on their parents or guardians for their requirements. Of course, I had no business going for anything such as manual labour because both my parents and my granny were comfortable enough to provide whatever I needed.

However, during one of our holidays, I joined the labour force in digging the foundation of the General Hospital project in my town. I had blisters on my hands, but I felt like a man! From that money, I bought myself a pair of shoes called “Apollo.” That was the first thing I ever bought for myself, just by riding on the principle of dignity of

labour! You can now see that I was a serious child, not a loafer!

I SAW PROSPERITY EARLY IN LIFE!

I saw my grandmother in prosperity early in life, and what was responsible for it. She was a tither! She always had this local purse (a can) which she carried along with her every Sunday morning, as she went to church for the Holy Communion. In response to my questions concerning the content of the can, she told me it was her tithe, "God's portion, which makes the remainder meaningful."

This made it cheap for me to understand the issue of tithing later in life, as the Holy Ghost began to unveil this to me.

I was also the custodian of her money, when I was a child, though she could have done it herself. At her age, she was still a very intelligent woman, in spite of her illiteracy.

I was her banker; so, I knew how to handle money from childhood, and I also learnt to keep money without being distracted. I never took a dime of her money for anything, because there was nothing I needed that she ever deprived me of.

That was how God taught me to be disciplined with money early in life, so that when I get to see money in my endeavours in future, I wouldn't be carried away. I had access to where the money was at all times, yet I never took a dime from it.

With my grandmother, you could never bring anything home without being able to explain to her where you got it from.

The training I got at home was far stronger than the one I received in school. There was no comparing the two at all!

MY BIOLOGICAL PARENTS

I was born on 27th September 1954 to the family of Pa Abraham Oyedepo and Madam Dorcas Oyedepo. I grew to know my father as a courageous man; very hardworking and very kind hearted. He once told me about a year to his departure from the earth, that hard work is the identity of our lineage. Drawing from a popular accolade about our lineage, he said our family is known by the agnomen of a people that make a show of wealth in the corridors of the idle.

That accolade was very evident in his work attitude through life for he was a symbol of both courage and diligence. He once lost all his business to a government policy that affected his export produce but he picked up the rubbles again. At another time he lost his commercial truck to a ghastly motor accident as I could recall that he was said to be the first to own a brand new truck in my town; from this misfortune he again picked up. While growing-up, I never saw my father downcast once and he truly demonstrated dignity of labour. He told us there was a season of his working life when he ate only once a day-not by design but by demand of his work.

At his very old age we once advised him to sell his landed properties in order to free him from the pressure of estate maintenance and rent collection. He refused, asking us how his tithes would be paid. We responded that it will be paid from the allowance we give to him from time to time. He answered us firmly that God knows who gave the money and that for him, his tithe should come from his own labour; from the time he

knew Jesus till his death he was a committed tithe payer.

For my mother, I grew up to know her as a responsible, industrious, diligent, dutiful, purpose-driven and very religious woman. She had a great heart both for God and for the things of God. She was a symbol of liberality. Just like her biblical namesake, whose heart God had touched to bless humanity, I could remember how my mother regularly served lunch to all the children of our tenants explaining the practice to us by the unfailing law of seed time and harvest.

Throughout her life time, my mother never asked me for a thing for herself once, rather she was always and ever looking for what to add to others and always concerned about my giving something to people that come around us. There was no building project my wife and I ever got involved in without her giving something towards it. She was an example of liberality until her departure to Glory.

She was also a bundle of energy, a lover of people and a devout believer. For the last 26 years of her life, spent intimately in relationship with Christ, she served Him selflessly and fruitfully under the Living Faith Church, (a.k.a Winners' Chapel) Omu-Aran. She was an ordained elder of the Church, and an active member of the Sanctuary Keepers Unit where she swept the House of God on weekly basis. I love her into eternity.

HOW MY REAL SPIRITUAL ADVENTURE BEGAN

I got saved at the age of 15 while in the High School. We had a teacher from a missionary organization, Sudan Interior Mission, who was instrumental to my salvation. She was one Betty Lasher who taught us Christian Religious Knowledge, one of the subjects offered in school. She was a very kind and lovely woman.

Miss Lasher noticed that I was very active in the Bible classes, but perceived that I needed the experience of salvation.

You know, I was like Paul, very zealous in the *Christian religion* – it gave me joy more than any other thing!

However, with my strong religious background, it was difficult for me to accept that I was not saved, because I had always been in the church all my life. Remember, I was born inside a church building! I started my primary school in church – the first class I attended was in a church building.

Remember also that I grew up with a devout church woman – my grandmother. “Who then could be more saved than I was?,” I thought. I also thought that to be well-behaved was enough.

But Betty Lasher loved me into being born again! She would call me after classes, saying, “David, come over here. How are you doing? Are you fine? How are you finding your classes?” (Cuddling me the way my grandmother always did).

Then she would say, “You know, David, you need a definite experience of salvation, right? Good works won’t take you to heaven.”

She would give me pieces of tracts, literatures, pictures and anything just to get my attention. Finally, with love and patience, Betty Lasher introduced me to Christ on the 19th of February 1969; I gave my life to Christ and became a child of God!

Immediately, I could feel the new life surge through me. From then on, reading the Word became a delight, no longer a religion.

Miss Lasher gave me a little New Testament Bible of only the four gospels and the Acts of the Apostles. My intention was to read through it in one day, if I could. So, every little time I had, I would read it. Sometimes, I would recite many verses off hand. I was really eating it!

The New Testament came alive to me so much that I used the revelation of my encounters in it to deal with Tuberculosis (TB).

As a victim of TB, one day in September 1969, I woke up in the night to discover that all the students had moved their beds away from my side of the dormitory. I had been coughing terribly! I felt so ashamed.

I went out and stood on a little rock behind the dormitory and called out to God saying, "Jesus, if it is true that you did all those miracles that I read about in the New Testament (Matthew, Mark, Luke and John), do it again or ..."

That was it! The terrible plague of Tuberculosis ended that night, and never to return and that was some 43 years ago!

GROWING IN GRACE

I attended my first Christian conference in March 1970, under the auspices of the Fellowship of Christian Students. The theme of that conference was "God is Not Slow" (2 Peter 3:9). It was, for me, a lesson that was to be very much required in my Christian journey.

My mother had suffered all kinds of deadly attacks on her children, to which she had lost three of them. Before then, she was in a marriage that later broke up, because for some years, she did not have children.

I wouldn't know how long she waited before she remarried, but she must have been about 50 years old when I was born.

I knew at least two of my younger ones that had died. Then one day in 1970, something amazing happened!

I was home on holidays and suddenly my only surviving younger brother came down with measles. It was so serious that at the dawn of the following day he died!

My mother wanted to start wailing; but I said to her, "If you cry he would be gone forever. Don't cry. Put him on your back and let's go to my father's building project site" which was close to our house."

She put the "dead" four-year old boy on her back and I walked closely behind her, covering her up so that passers-by that early morning wouldn't notice the dead child's dangling legs.

We got to the place and I asked her to lay him down on the planks. Then I began to pray (I can't remember the contents of the prayer). But I remember screaming "Jesus! Jesus! Jesus!" and bless God, the boy came back to life!

A PROPHETIC LANTERN

While I was getting set to return to school one day in 1973, a man came visiting my uncle (an Area Education Officer). The man asked if I could take up a teaching job to relieve a teacher who had gone on maternity leave.

I quickly jumped at the opportunity, because every open door for evangelism excited me. I was to spend just about 70 days on the relieve duty in a village called Dumagi, in Shonga Local Government Area of Kwara State.

When I got there, I met one of the teachers by the name of Abraham Kuranga, whom I supposed must be a Christian, going by his name.

"Are there any churches in this village?," I asked him. He said, "None."

"Not even a Catholic church?," I asked in disbelief, because the Catholic Church had a very wide spread in the country.

When I got to my hut, I knelt down to pray, saying to God, "Lord, let me never leave this village the way I met it. Lord, put your name in this village."

Nupe was the language of the people and my new friend, Abraham, spoke it very well. So, I became the preacher and he, the interpreter. We began to hold fellowships at the entrance porch of the compound where we lived.

Weekly, the number of worshippers grew. We engaged in strategic evangelism, visiting the parents of the students to pray for them at about the same time they would have been going to the mosque – 5:30 a.m.! Because teachers were held in high esteem then, every scheduled appointment in their homes was considered an honour, and was treated with such respect and expectation.

That was how we literally led the whole village to Christ! As the number of worshippers in our fellowship grew, we approached the Village Head for a parcel of land, where we could erect a church building.

Our request was granted and we set out to put up a temporary structure made from palm fronds. So, 40 days after my arrival in that village, a church building was in place. It was a great move of God!

On the 72nd day, which was my last Sunday in the village, the church was packed full with the village folks. Then, something prophetic happened!

One of the elderly men in the church was asked to present a farewell gift to me, on behalf of the church. He stood up and said, "We have heard that wherever church gets to, civilization gets there too. Thank you for bringing civilization to our village."

He had a bush lamp (lantern) in his hand. He held it out to me and said, "Silver and gold we have not; but we give you this lamp. Let this light you brought to our village shine round the world!" He then presented the lamp to me – a prophetic symbol indeed!

At that point in time, while I was still schooling. I was also growing in the school of the Holy Ghost.

The period between 1974 and 1979 saw my itinerant preaching engagements multiply, mostly among young and emerging Ministries, University Campuses, other Tertiary Institutions, Secondary Schools and various youth gatherings among others.

Interestingly, most of the revelations that gave this church its unusual footing were delivered during this period.

PRAYER WAS LIKE FOOD TO ME!

As I continued to study the Word of God after my salvation, my understanding of scriptures grew stronger by the day, with new depth from these same scriptures. There was nothing about God that didn't turn me on. You may not get my attention for any other thing, but God!

I was so deep in the things of God that from 1971, as a student leader in the school, I organized special prayer meetings during the weekly students' social gathering programme of the school so that while the social gatherings were on, I would gather some students to a nearby bush within the school premises to pray. Prayer was indeed like food to me!

While others were having parties, we were out there in the bush (with lanterns) praying and saying, "Father, we thank you! In the name of Jesus, let your move take over this school! Save the lost! Heal the sick! We cast you out Satan! You have no foothold in this school." I was a prayer addict!

When we were done praying, I would ask them, "I hope there's nobody here that is not saved because just coming to this prayer meeting won't take you anywhere. One, your prayers will not be answered, and two, you stand to be attacked by the devil you are trying to cast out."

It was such a blessed time in God's presence.

Also, after I got saved, I got involved in the 40-day Lent (the annual fasting period that Christians observe), which I also promoted among the Christian students. We went without breakfast and lunch, and then we ate our supper to break our fast. It was always a wonderful experience.

A HEART FOR GOD

Many times, I have said to anyone who cares to listen, "You cannot claim to know my secret, until you discover my heartbeat for God."

The real secret of exploits, triumphs and conquests is the unreserved love of God at work in a man's heart. You can't beat that!

We must understand that of all spiritual forces, love is the greatest. It infuses divinity into your mortality, thereby equipping you to command supernatural dominion at will.

God said, *Eyes have not seen, ears have not heard, neither has it entered the heart of man what God has in stock for them that love him But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God* (1 Corinthians 2:9).

That tells us that every spiritual insight thrives on love. Revelation deepens with love.

Also, faith, prayer, fasting, giving and all other vital forces deliver on the platform of love. Therefore, when you are love-dry, you are as good as dead.

The love of God in a man's heart is what delivers his ultimate worth in life. That was

what I discovered in 1976, from Matthew 6:33 where the Holy Spirit said to me, ***“But seek ye first the kingdom of God, and His righteousness; and all these things that others are dying to get shall be added unto you.”***

With that encounter I entered into a covenant to make Jesus and the kingdom of God my reason for living. It has been a most exciting adventure ever since.

For instance, when the rent of the church facility in Kaduna was due in October 1984 and we were believing God for the money, which was an uphill task, I called for a meeting of some of the leaders. We were seven in that meeting and I remember telling them that “If I have this money, God will not need to appeal to me to give it.” I continued, “But now that we are all at the same level, understand what I’m saying. Because a time is coming when some of us will takeoff in the air, and then you’ll start saying, ‘We don’t even know what they’re using.’ Let me tell you now what I’m using; I’m sold out to God.”

I believe that I cannot be genuinely sold out to God and not supernaturally stand out in life!

The story told here represents our roots as a Church. It is the story of where we are coming from and where it all began.

You would have discovered from this story that this church was founded on a series of striking encounters with God that I had long before the Liberation mandate was delivered.

I want to believe that God always prepares a vessel for the specific task He would want to use such a vessel for. This is what I believe God has done with my life from my early years without my knowing it.

To God alone be all the glory.

MY DIVERSE ENCOUNTERS WITH GOD

The life of the founder of this great church is characterized by a series of divine encounters, which must have been responsible for his extra ordinary exploits in ministry.

And according to scriptures, *“Who [is] he [that] saith, and it cometh to pass, [when] the Lord commandeth [it] not?” Lam. 3:37*

We also recall that in response to a question once posed to him, “How do you get things done so cheaply in this ministry”? He answered: *‘we do nothing except it is commanded’.*

This is one thing that has marked out his ministry in all facets of her engagement.

Following are some of the outstanding divine encounters as recounted by him:

1. Encounter with the Holy Spirit (July 17, 1976)

I had an encounter with the person of the Holy Spirit as I was reading a book titled *The Purpose of Pentecost* by a world renowned evangelist – TL. Osborn. I heard His voice very audibly in a most dramatic fashion that same day.

I discovered from that book, by inspiration of the Holy Ghost, that the Holy Spirit is

neither a thing nor feeling, not in falling nor tongues, but a person – who speaks, guides and shows us things to come – Jn. 16:12-14.

I took off on a trip to a nearby town to share this great experience with some Christian friends. On getting to where they lived, I discovered that they had moved. Then I said, 'Holy Spirit, I don't want to ask anyone, if truly you are a person, lead me to where they moved to by yourself.' And for the first time in my life, I heard the audible voice of the Holy Spirit say, 'go forward.' When I got to the main road, He said, 'son, make a left' – I went on and got to a T-junction, I asked Holy Spirit, 'where do I turn next,' He said audibly to me again, 'make a left' – It was a most soothing walk with the Holy Spirit!

Then I came to another T junction and asked the Holy Ghost again and He said, 'make a left'. I said, 'wait a minute, Holy Ghost, do you know the Geography of this place? This estate you are asking me to turn into is the Federal Works Department's staff housing estate for workers in Highway construction!' Then He withdrew and I felt His absence. So, I went ahead as directed and His presence came back! While I was walking to the end of the road, I said, 'Holy Ghost, I am getting close to the end of the road' – He responded, 'so what'. As I went on, a building but one to the end of the road, I turned to my right and behold, I saw some clothes on the line that I could recognize as belonging to one of them! Without asking anyone, one of the brethren came out, saw me and screamed, 'Brother David! How did you know we have moved here?'

The power of God fell on me as I ministered to them in a most unusual dimension. That was how the Holy Ghost led me to locate a place in a town, without the aid of any man.

2. Encounter of September 12, 1976

I had a most awesome encounter, which I still consider the greatest discovery of my life, as I read the book, *The Man God Uses*, by Oswald J. Smith. One scripture exploded out of my spirit and that was Matt 6:33. I had a Holy Ghost interpretation of the scripture and that truth has controlled my life till date.

The Spirit of God said, '***But seek ye first the Kingdom of God and its fullness and all OTHER THINGS MEN ARE DYING TO GET shall be added unto you.***'

'What! Seek one thing and get everything?' It got such a hold of me that I entered into a covenant, which I titled "Sailing under a sealed order" that is, sealed today and forever! I got my wife to sign this document the following day, Monday 13th September, 1976. What a master Key for us and what a blessing!

3. Encounter of July 16, 1977

I embarked on a 3-day mission to Imo Hill in Ilesha, studying the book of Ezekiel with craving to access the unction of the Prophet Ezekiel. It was a unique experience for me. The first day I arrived at the mountain, it was a serpent that welcomed me. As it fell before me, I smiled that it must be the Garden of Eden. I was going to sleep on that mountain with them since there was no shelter.

When I was not about to be scared by the serpent, the Sky turned blue- rain fell heavily and I was drenched. After the rain from heaven, the 'rain from the tree' started falling. It was piercing like needle but I was full of joy and expectation. I was reading the

book of Ezekiel with torchlight, I prayed, read and sang. The following day, the sunshine came and dried the water off my body and clothes.

On the third day, as I was winding up, God said to me, 'My son David, behold I have touched your tongue with a coal fire and from henceforth, as you say it, you will see it.' That was when God placed authority on my tongue.

4. Encounter of July 9, 1979

I went through the book titled '*Smith Wigglesworth: Apostle of Faith*' by Stanley Frodsham. It was a book written about Smith Wigglesworth. I had an unusual encounter from one of his testimonies where it was said that he heard a noise from his sitting room one night. He got up with a lantern to find out the cause, and there he found an ugly figure with two horns sitting on his rocky chair. We were told that Wigglesworth snubbed that devil and hissed, saying, '*I didn't even know it was you, the devil*' and went back to sleep; he woke up alive and well in the morning.

From that testimony, the fact that we are seated in heavenly places in Christ Jesus ***FAR ABOVE*** principalities, powers, might and dominion and every name that is named ... came alive in me (Eph 2:5-6/1:21).

That was when I encountered my 'Far above' mentality over all devils and his demons.

5. The Dramatic 18 Hour Visionary Encounter May 1-2, 1981

The Liberation Mandate is what we refer to as the Commission, because that was where everything began. It was delivered on a most dramatic and awesome platform. This was how the mandate was delivered:

On May 1, 1981, I travelled to two towns in the Southwest of Nigeria, Ondo and Ilesha. My mission was to check up on two sets of friends who were both young couples because I had not heard from them in a while. I drove first to Ondo, where I met Wale and Yinka Ogundare. I was privileged to lead Wale to Christ in 1974. Afterwards, I left for Ilesha but did not meet the Adenibas who left a note on their door reading, "Away for Weekend."

Rather than being disappointed, something gracious came out of me. I said, 'All things work together for good to the advantage of them that love the Lord.' Then the Holy Spirit said to me, 'Look for a quiet place, I want to talk with you.'

That was a timely instruction, because I had quite a few other friends in that town that I would have visited and had a good time with. However, I obeyed the voice of the Holy Spirit and asked a passerby if there was any hotel on the outskirts of the town, where I could lodge. And that was how I met with destiny!

The quiet place I found was one 'International Hotel', Ilesha. It was a 'great' hotel and I disliked the state of both the building and particularly the room. But I knew from my inside that I had to be there. Behold, as I knelt down to give thanks in that wonderful room, an encounter began that lasted for eighteen hours! In that great vision, I saw a line-up of the afflicted and oppressed, broken, beaten, battered, the blind, the lame and the wretched. I saw all kinds of deformities that I was greatly bewildered. I heard their wailing as they filed past me. Their groaning was so intense that I could almost feel

their pains.

I could not help it, and so I began to cry and sob along with them. 'Lord, what is this?' I asked. I heard God say to me, 'And from the beginning it was not so.' I broke down the more in tears. In the midst of all that, I kept asking, 'but why Lord?' And I heard God say distinctly to me, 'And from the beginning it was not so and now, the hour has come to liberate the world from all oppressions of the devil, through the preaching of the Word of faith; and I am sending you to undertake this task.'

My sobbing became even more intense as I asked, 'Lord, why me?' I had always thought I would remain in the helps ministry, where I would be a blessing to the kingdom through my giving and services. However, I rose from the eighteen-hour vision fully persuaded of God's call upon my life into the ministry. That was how I received the Liberation Mandate.

6. April 10, 1982 Encounter

The outstanding Prophetic insights to the scope of the ministry were delivered to me by the Holy Ghost at the Power House exclusive camp meeting at Erin-Ile, which include the following:

- i. It's A Power Ministry: 'God said, this ministry is not out to debate over doctrines but to prove the power of the Holy Ghost.'
- ii. Mission to the World: 'The work of this ministry shall not be limited to this country alone but to other nations. And church establishment on the mission field shall be our goal where the living Word will be taught.'
- iii. 50,000 Seater Auditorium: 'At the base of the ministry, a tent is going to be built to contain 50,000 people.'
- iv. Touching the nations through internet technology: 'A technology shall be used to put on screen the gospel across nations.'
- v. Publishing: 'The printing press shall operate at an industrial scale.'
- vi. Aviation: I saw wings passing across nations.

7. June 1982 Encounter

While preparing to embark on a spiritual training mission trip to USA, which was scheduled to be after our wedding in August that year, I was up on a mountain to pray and to thank God, among others things, for the open door to America and the miracle sponsorship provided. Then the Spirit of the Lord came unto me saying; ***'the thing you seek comes not from abroad but from above, you are not going to America.'***

Again, that was it! The plan to go to a bible school in America and be ***"equipped"*** for ministry were cancelled; even though there were no hindrances of any kind on the way and all doors seemed to have been opened by the hand of God.

Again, I complied and began to seek a spiritual treasure from above through extensive studies of biographies of great ministries.

It worked!

8. Publishing Mandate – 14th February, 1983

In the early hours of 14th February , 1983, while looking through a Christian magazine captioned, *The New Wine*, I had an encounter that delivered yet another mandate into my hands. It was a *July 82 edition*, and an article titled: ***The Power of the Printed Word***, by Don Bashan.

As I finished reading that article, the Spirit of the Lord spoke to me very clearly saying ***'The words that I have put in your mouth, the same commit into writing and I will cause the same unction upon the spoken word to rest upon the written word bringing about the same effect.'***

Today, about 70 titles have been published in pursuit of this mandate, with over 10 million books in circulation. The impact of the books has validated this mandate worldwide over the years.

9. WOFBI Mandate – May 1983

In those early days in May 1983, a Minister friend of mine and I were ministering to the Lord in fasting and prayers, when the Holy Ghost spoke clearly:

'I will, through this Ministry, raise the foundation of many other Ministries.'

The mandate was clear: 'A training scheme is to be put in place in the Ministry.' But God confirmed that it is His school. Below is the whole story:

We admitted students for the pioneer class of WOFBI and they were to resume on the 1st of September, 1986. On August 25, however, my wife asked me, 'The students are resuming in a few days, where will the classes hold?' That was because we still hadn't secured any venue for the school to resume.

Humorously, I answered her, 'Is it your school?' As I said that, God immediately opened my eyes to a property on Kastina Road, opposite HEKAN Church, a 3-storey building that had been there all the while. He said to me, 'That's the Bible School!' It was so dramatic!

When I got to the office, I called one of our staff and told him to go to Kastina Road and find out the owner of the 3-storey building opposite HEKAN Church. I told him, 'That's where the Bible School will be.'

When the staff got there, the landlord was standing right in front of the building, and he asked him, 'Sir, are you the landlord of this building?'

'Jesus is the Landlord, I'm the caretaker,' he responded.

When the staff told him that we needed the building for a Bible School, he said, 'If it's for Bible School, then it's for free.' That same day, two floors of that building were given to us free!

That gave me all the confidence in this world that, indeed, it was His school. We used that venue for three years, without paying a dime as rent, and the landlord even became one of our pioneer students.

Since then, WOFBI has continued to break new grounds and it has become a major thrust in our pursuit of the Liberation Mandate.

10. Encounter with Secret on Absolute Dependency on God (FOCUS) (*September 7, 1983*)

I was in prayer with some of my workmen in preparation to launch out into full-time ministry. While we were camping for three days, the Lord spoke loud and clear to me from Psalms 34:5: 'My son, you have two eyes. Can you make one to look up and the other down?'

I tried but it didn't work. Then He said, 'Anytime you are looking unto man, never claim to be looking unto me. But they look unto me and were lightened and their faces were not ashamed.' What a Word from the Lord. This is the secret behind my principle of absolute dependency on God. It works.

11. September 1983 Encounter

After my official commissioning service into full time ministry of September 17, 1983, I went to a mountain to thank God for the service and the impact of that service. It should be noted that everything was already set for us to move to Jos, our supposed 'Base' of the ministry. While on the mountain, the Spirit of the Lord said to me '***It was not Me you heard regarding going to Jos, you heard yourself. Remember in 1974 when you were playing Table Tennis in Jenta Area of Jos, you desired in your heart that if you had a choice of where to live in future, it would be your choice. That was what you heard, not Me!***'

Then I asked the Lord where our 'Base' would be then? Prompt, He responded, '***Stay Here!***' And that was it! You can now understand why some people felt I needed prayer! 'You said you were going to America, after which you said God said you are not going again. Again, you said God said you are to go Jos and already had four Corpers (4 Youth Corps members) working there, and here you said God said you should not go. I want to believe that was the reason many Power House members departed.

Thank God, we have not missed our steps once!

12. Church Growth Mystery Unveiled! (March 21, 1984)

I have always had zero tolerance for failure. In my view, there is no excuse under heaven for failure. The church started in December and by March 1984, the average attendance was about 21. The church was not growing. So, I said, 'No! No! No! The church cannot be growing like this. A full-time Ministry? No!'

I called for a 3-day fasting and prayer with the staff only. We were all in prayer when I hit the explosive revelation on the mystery of church growth. The Lord said to me, 'Get up!' Then I stood up, and He said, 'Come with me.' I followed Him.

I walked with Him towards the stream at the southern part of the church location (where we later put up the grass Cathedral).

As we approached the end of that road, He said to me, 'Turn back now.' And I did, and He opened my eyes to see a thick layer of darkness spread over the roof of the church building! It wasn't an illusion, I wasn't guessing either, it was real!

Then God said to me, 'That is the blindfolding weapon that the devil is using to misrepresent my work in this church.'

Immediately, I came against it, with the light of God in me, quoting the whole of John Chapter one verses 1-5:

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

'I challenge you powers of darkness with the light of God,' I thundered. 'Jesus will build His Church and the gates of hell shall not prevail against it.' I was challenging the forces of darkness from Matthew 16:18. Then I saw the thick darkness rolled away, like one would roll up a carpet, as I continued to speak in tongues.

After that, Jesus spoke to me again, 'When I came to the world, it took someone to tell another, "Come and See".' He made me to understand that people needed to know what He was doing in the church. So, 'Tell them to come and see,' (John 1: 46), He instructed.

Thereafter, we embarked on a "Come and See" outreach. We made "Come and See" tracts, on which we printed a diagram of the location of the church in the city. We also let the people know what Jesus was doing in our midst through testimonies, and what to expect when they come. Then, we embarked on going out and distributing the tracts.

During that same encounter, God also said to me:

'To see the church grow and to keep it growing, keep sowing the seed and as the grasses grow, the sheep will come for it. Keep the grass green and the sheep will lie down there... "for he maketh me to lie down in green pastures."' — Psalm 23:2

'What then is the seed?' I asked. And God said, the seed is the Word of God, 'Now the parable is this, the seed is the Word of God...' - (Luke 8:11) That is, by engaging 'Life applicable teachings and keeping it fresh, the sheep will lie down there.'

In no time, we hit 90 in attendance, and that same year, we counted 154! That was how the story of our church growth began.

13. The Kaduna Movement Mandate (June 24, 1984)

At a point in time, I began to sense a strong pull in my spirit towards Kaduna; I was experiencing a continuous outpouring of revelation each time I stood to minister at the Kaduna church, which was not the case in Ilorin. That was what led to the need for my wife and I to go into prayer, seeking a clear direction from God on whether we should proceed to Kaduna as the new base of the church or settle down in Ilorin. On that glorious morning, as we knelt down praying, God said to me at a point, 'Stand up, take your Bible and open it.' While I was not looking for any scripture in particular, I opened my Bible and Acts 22 verse 10 leaped out at me.

And I said, 'what shall I do, Lord?' And the Lord said unto me, '*Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.*'

This scripture thundered at me, as it were. Immediately, I could interpret Kaduna as Damascus, where Christ and the church would be persecuted. I saw Kaduna as a city of persecution.

Immediately, I tapped my wife, saying, 'Get up, the Lord has spoken!' I showed her the

scripture that the Lord had just given me and that was the end of the prayer! That was how the base of the Church moved from Ilorin to Kaduna. This was in June 1984.

14. Encounter of July 23, 1986

My encounter with Kenneth E. Hagin. I went to Kenneth Hagin's convention in Tulsa, in 1986, with desperation for an encounter with the Spirit of God at work in the man of God, having been his student since 1976, largely through his books and continuous inspiration from the Word of Faith magazine. And coupled with the fact that I have a Word of Faith ministry, I saw his ministry as role model and I committed myself to drawing from him. On that trip, my heart cry was 'Whatever makes Hagin Hagin, I want it'. In that afternoon session at the convention, I stayed focussed on the man of God as he was ministering. Suddenly, with my eyes opened, I saw his face transfigured and it became like the face of a little baby. And I saw anointing oil, as it were, dripping down his cheek. At that moment, something electric was fired into my being and I broke down sobbing uncontrollably. In the course of this sobbing, the Lord said to me 'My son David, the baton has been passed over to you'. Today, by the grace of God, I am holding the baton of the Word of Faith to my generation. Taking off, as it were, from where Hagin left off.

15. Encounter of May 23, 1987

While watching the video of Benson Idahosa's 1985 Ibadan stadium crusade in my living room, I was overwhelmed by the needs of humanity, the affliction of mankind and the solution made available through the power of the gospel. The documentary showed how men and women were trooping into the stadium very early in the morning for an evening crusade. I saw several adults carried on the back. I was moved with compassion. I was in tears. That was in the night. At a point, I switched off the light asking the Lord, 'what way would you use me to be part of the army that will bring solution to the masses, the afflicted people?' Then suddenly, I heard the footsteps of an invisible man on the carpet. The steps were so majestic and the sound so soothing. Instead of fear, I was filled with awe. Then suddenly, I felt a hand on my back and something ran down my spine. It was a tangible flow of divine virtue. That was Friday night down to Saturday morning. By Sunday morning, while I was just trying to welcome the people to service, the power of God broke forth and diverse healings erupted. That was what gave birth to the week-long Pentecost Flame in our church in Kaduna. It marked a new beginning of the rise of supernatural flow. To God be the glory.

16. Prosperity Mandate – August, 1987

On the 26th of August 1987, I was away in Tulsa, USA, on a mission trip to speak at some conferences. One early morning, the Holy Ghost said to me, '*Arise get back home and make my people rich.*'

I was not praying, I was not studying the Bible, I was not reading a book, I was not even meditating, but the voice was so real and so unmistakable that I packed my bags, abandoned all my engagements and flew back home immediately. It was as if I was coming to turn a switch for a change of story for the people in this nation and Africa at large.

That mandate was so strange to me that I began to ask myself what I had to make anyone rich, then the Holy Ghost brought me the answer from the epistle of Paul to the Corinthians, *'...as poor, yet making many rich; as having nothing, and [yet] possessing all things.'* 2 Cor. 6:10.

This is why I have always said, I am neither a preacher nor teacher of prosperity, I am actually a messenger of prosperity. Thank God it's still showing.

17. Encounter with the Mystery of Corporate Tithing (Sept. 4, 1987)

I was invited to minister at a particular church in Lagos and was lodged at Sheraton Hotel. But in the early hours of September 4, 1987, while having a great time in God's presence in my hotel room, I had a divine encounter from the book of *Hebrew 7:1-8*, where the Holy Ghost unveiled to me the mystery of Corporate tithing:

First, tithing was not a donation but a spiritual transaction, because here, men that die receive tithes; but there (Jesus) he receiveth them, of whom it is witnessed that he liveth.

Secondly, the tithe that Abraham paid was not his personal or family tithe, it was a tithe of his *'A Security Corporation'* – 318 of his men servant went to war and Abraham paid the tithe of the spoil they came back with.

'What!' I exclaimed. Then the Holy Ghost said to me, *'the same way I open the heaven over the lives of individuals, I also open the heavens over organizations, companies, institutions and churches.'* Just like every individual is entitled to an 'open heaven' order of blessings, in the same vein, every tithing organization, corporation, church is equally entitled to an 'open heaven' order of blessings. This revelation got me so intoxicated that I went down the elevator like a madman, I took a cab and dashed down to see one of my referred mentors to share this shining and burning light with him.

I covenanted with God that day to make this church a tithing church. That was how this great church commission came under an 'open heaven' order of blessing. It has been an unexplainable but undeniable, unending adventure. God, by covenant, has conferred financial dominion on this Commission.

18. Encounter of May 1989

At a point, we were given a quit notice from our church premises by the owners of the property. Since we already had a new church building under construction in the suburb area of Barnawa in Kaduna, it was only sensible to move to the new site even if it meant putting up a temporary structure on the site while the main construction continued.

It should also be noted that we had put in more than one year of extensive labour on the said site, with 108 massive pillars already in place, in preparation for the casting of the basement floor of that massive project.

While pondering on the fastest way to facilitate movement to the site, the Spirit of the Lord said to me, *'should this church move to that place that will be the end of this ministry.'* What a verdict!

That was how God dispossessed us of that property. I ordered that we remove the wire fence that was there and to leave the property alone. I have never passed by it since 1989. I was told some years back that the size of our property there is about a hundred acres.

As I have often said, obedience may be costly, but the end result is priceless.

19. July 1989 Encounter.

At a point, the landlady of our leased property, where we put up a batcher in Ungwan Rimi (A two-plot property where we erected a batcher for worship), gave us quit notice and would not succumb to any form of negotiation, whether for acquisition or extension of stay. She became so arrogant.

A few elders and myself met with the woman but she would not budge, she was hostile. I was grieved in my spirit and told the elders, 'stand up and let's go.'

As soon as we left, one of the elders on the team just mentioned casually, 'there's a property we were asked to see if it would be good for our school project.' His family was running an educational institution. So, he requested that we should branch and see if the church would like it.

Incidentally, it was on the way to where we were coming from. So, we branched there and as I asked them to join hands for prayer, the Spirit of the Lord spoke to me saying, 'This is the place.'

As we finished the prayers, I told them that God had spoken: **This is the place.** And that was how God moved us from about half an acre leased property to thirteen acres property, now in the centre of the city. That's what we call "Garden of Faith" today.

20. The Lagos Invasion Mandate

In the early hours of July 19 1989, while in the bathroom, the Lord spoke to me unequivocally, '***Arise, get down to Lagos and raise Me a people.***' I tried blocking off the voice, but it kept coming repeatedly and persistently, '***Arise get down to Lagos and raise Me a people.***' I tried to ring it off; I got dressed and went down to the office, called my secretary and engrossed myself with administrative activities and yet it won't go. It kept ringing, '***Arise get down to Lagos and raise Me a people.***' I was so 'troubled' by this voice that by 2pm of the same day, I had to dispatch a staff to Lagos in search of facilities for the church offices, staff housing, etc. Then I had rest.

It should be noted here that I had a personal dislike for the city of Lagos – I had never dreamt or wished to have anything to do with the city.

Secondly, we were having a real great time in Kaduna with most humbling breakthrough records. So, there was neither motivation nor desire to seek a change of location.

But as God would always back up his word, just within 2 weeks, all facilities required were secured. All within a walking distance to one another – church facility, which houses the church, staff housing and my own house.

21. Encounter of January 1990

Towards the close of 1988, we opened some fellowship centres in Kaduna called Satellite Chapels. Then, we began to have some ugly experiences with some of the operators, including some mishaps in some instances, then I asked the Lord, 'but why Lord?' And the Lord said to me, 'Did I send you?'

Immediately, I ordered all the pulpits to be removed and the operations of the chapels stopped. As at that point, we had four of them in place vis-a-vis Barnawa (city centre), Metro, Kawo and Express (Tudun Wada).

I have observed that in Ministry, no one shines where he is not sent and no one shines doing what he's not sent.

22. Encounter with Creative Realm of Ministry (*March 6, 1990*)

On March 6, 1990, I went to Idahosa's School of Ministry in Benin, where I was privileged to be one of the speakers. God's servant took me to a guest chalet in his house and said, 'This is the room Copeland stayed when he was last here.'

Immediately, I reasoned that, 'when Elisha died and a dead man was thrown into his grave, the moment the body touched the dry bones, it came to life, how much more Copeland who is very much alive.'

I decided that I couldn't possibly sleep on the bed Copeland slept without contacting the anointing he carried. So, I prayed that God should connect me with whatever remained in Copeland that I was yet to connect with.

That night, as my wife and I slept, the Lord visited me in a vision. I saw an amputated hand that was decaying and breeding maggots. As I called the name of Jesus, a brand new hand grew out, and the Lord said unto me, 'I have brought you into the creative realm of your ministry today.' That was how the Living Faith Church was launched into the creative dimension of ministration. What an impact that encounter made this ministry today.

23. The Mystery of Persecution *March 1, 1992*

In the early hours of 1st of March 1992, while having a wonderful time in God's presence, a word from the Gospel of Luke erupted in my spirit as I studied.

Jesus said: '*Woe unto you when all men shall speak well of you for so did their fathers to the false prophets*' (Lk. 6:26).

And by the inspiration of the Holy Ghost, by comparing scriptures with scriptures, I discovered that every blessing of God is always accompanied with one persecution or the other.

And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, WITH PERSECUTIONS; and in the world to come eternal life. — Mk 10:29-30

Then the Holy Ghost inspired me to pen down the following:

Hundred folds (of every blessing) with (hundred folds) of persecution!

If you don't want to be persecuted then you don't want to be blessed.

If you don't want to be backbitten then get behind!

If you don't want to be pulled down then choose to be on the ground.

If you don't want to be gathered against then stay where they are.

In a race, only those behind see how the ones in front are running.

Man is a free moral agent; he must be allowed to speak what he sees.

If you don't want to be talked against then you must quit the front.

While in elementary school, most pupils gather to run down their teachers; but after they (the pupils) have gone ahead of them in education, they stop persecuting them.

You must allow all those who are behind you to do their job—See your back and talk at your back.

Therefore, everyone that wants the blessings, unknowingly or unconsciously want the persecutions—the lies, the mockeries, the slanders, the castigations, etc.

The degree to which you are blessed is the degree to which you will be persecuted.

Jesus said: *'Woe unto you when all men shall speak well of you for so did their fathers to the false prophets'* (Lk. 6:26).

Develop yourself to enjoy persecution.

They are no afflictions; they are signals and proof of promotion.

God is out to stir up jealousy through you (Isa. 42:13).

Let God have His way, don't block the blessings.

Rejoice at the persecution. The persecution is not just from sinners but from Saints, Preachers and very close acquaintances.

Expect it and you will not be shocked as you begin to see it.

Paul, speaking about his preacher-persecutors, said: *'What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea and will rejoice'* (Phil. 1:18).

'And in nothing terrified by your adversaries...For unto you it is given in the behalf of Christ, not only to believe on him but also to suffer for his sake' (Phil. 1:28-29).

Persecution: It is a display of emotional displeasure—Unjust treatment.

It comes out of hatred, Bitterness, Envy, Mis-givings, etc.

Heritage of the front liners.

MOSES In the hand of Miriam & Aaron; Korah, Dathans & Abiram.

NEHEMIAH In the hand of Sambalats & Tobiahs.

JESUS In the hand of the Pharisees, Sadducees and The Scribes.

THE SOLE AIM OF PERSECUTION: To stop the Persecuted from attaining his

goal.

24. Signs and Wonders Mandate

On 29th June, 1992, God declared the following:

It's time for change!

Prepare yourself for the imminent change of phase I have talked about over the years.

It is the era of signs and wonders!

It's a new dimension of a higher order!

Begin to declare a total war against the kingdom of darkness; proclaim liberty, emphasize power and step into the realm of anointing.

Usher in this new era with me!

It's time for the restitution (replacement/restoration) of all things, which the mouth of the Lord has spoken! (Acts 3:20-21).

It's time to administer the forces of the spirit that will enable the saints to take up their inheritance in Christ.

I am launching you into the apostolic phase of your ministry for pace-setting. Therefore "walk before me and be thou perfect" and I will perform every word of mine in your direction.

I open up the gates of nations to you today!

25. Encounter of Dec. 31, 1993

Through series of 'supposed' divine encounters, which began from November, I was set to get out on the field for full engagement in outreaches. Strangely too, I had 'confirmation' from one of my revered mentor that the time was now!

Then, in the early hours of 31st December, the Spirit of the Lord spoke directly to me from Deuteronomy 5:32-33:

But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do [them] in the land which I give them to possess it. Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

That was it, my supposed vision for full engagement in outreaches beginning from 1994 was wrong. I settled down in obedience and the year 1994 became a turning point in our history, as the church moved from 3,000 to 10,000 worshipers in one year, from 10,000 to 19,000 in 1995 and from 19,000 to 29,000 in 1996.

Truly, every genuine divine encounter usually results in a turning point.

26. Encounter of Dec. 14th 1994

We had a special Pastors' summit, which held at the Redemption Camp, in Lagos. In our business session, we resolved that in view of the number of ongoing construction projects, the mission to Africa would be suspended for the year 1995, so we could finish

up with the projects.

But as soon as I got home from the meeting, the Spirit of the Lord said to me, *'you are going now.'* Remember, every vision is for an appointed time.

I called up a number of our officials and told them that God has commanded that we must go now. Thank God the going has been great ever since.

27. Encounter of February 1995

I was away in London and was studying Kenneth E. Hagin's book titled *Following God's Plan for Your Life* and then, in my hotel room, the Spirit of the Lord said to me, *'why are you asking me for another land when you have not used the one I gave you.'* Our God is a humorous God; I wasn't praying for land, I wasn't meditating on getting a new land!

I asked the Lord, 'but how do I use the land?' He responded, 'Pull down those bungalows (our church facility was a 'Motel purpose' built property with 24 chalets, we had earlier pulled down a number of them for the sanctuary and also using a number of them for the children department and offices). Pull down those bungalows,' He said, 'raise an L- shaped structure, terminate the end with a tower and use it for both children and **conference facility** using circuit closed television.'

God, indeed, is a Master Architect and that was what He did. Construction began March July 16; the L- Structure building was ready by November 7 –Floor office tower was finished. It was dedicated on 30th December, 1995. We indeed serve a great God!

28. The Canaanland Mandate – December 21, 1995

We serve a humorous God. Just about two weeks to the dedication of the Winners Complex, precisely on December 21, 1995, the Spirit of the Lord said to me,

'I will yet relocate my Church to her Rehoboth, a place of her enlargement.'

Strange it was to me, 'this beautiful complex will be dedicated on the 30th of December and here is God saying, "I will yet relocate my church."' However, with the grace for prompt response to divine instruction, I called on some individuals to begin a search for any parcel of land that will not be less than a hundred acres.

On a particular day in January 1997, while driving down to check the land, I began to wonder where we were going. I became upset, 'why must we come this far to build a church?' But we were in a convoy of vehicles so it was difficult to ask to make a U – turn, but when we eventually got here, I asked that we pray and thank God, and as we prayed, I heard the Spirit of God say, *'This is the place.'*

There was no council decision; no counsel from any man could have prevailed to bring us to this place. But thank God, it is His appointed place for this global ministry and it shows.

29. March 17, 1996

While preparing to minister at an anointing service, in conclusion of the ongoing breakthrough seminar, I was neither praying nor thinking, and neither was asking for any aircraft, but here was God saying, *'It is time to get the New Aircraft!'* I got to church and

after ministering that morning, I just simply said to the people what the Spirit of the Lord just said to me and we took a relaxed offering; no pushing, no appeals and that was it!

We never took that offering a second time, but by September 18, 1996, the first aircraft of the ministry HS4B was dedicated.

30. Encounter of July 15, 1996

The Prophetic place of the Lagos Church:

I have made Lagos your Force Headquarters from where you will shake the world.

Build with me a people to be envied, a people of attraction, a people of honour and by them I will storm the world!

Build with me a people of depth, a revolutionary army by depths and revelation and I will take this world by storms.

Walk with me my son, as I raise a new generation of saints by your hands.

Maintain a strong focus on the Commission

Behold I am with you

Don't toy with this pulpit – It is serving a generation, it is a factor for a worldwide awakening

I have set you up as a shepherd over a generation

As you pastor this one church, the world will become your parish – for I have appointed you to serve your generation

Stay over this church with me as we begin to reap the overripe harvest of the world together

The Faith Tabernacle is a generational altar – it must, therefore, be jealously guarded and fearfully serviced.

31. The Encounter of May 9-11 1998

The C of O of Canaanland was signed on the 4th of May 1998. We celebrated it on the 8th of May, 1998 in the church. I took off to London to be in God's presence and find out the detail of what He wants to use the land for.

In His response to that question, he divided the property into 3 major divisions:

He named the Central part *Shiloh* – the Place of His appearance and presence and He named the left side of it *Moriah*, the Altar of sacrifice where Faith Academy, our first secondary school, is now standing. That is where we secure our future generation as it was with Isaac. And to the right of it He named *Hebron*, where Kings are made and He said, '*that is the University*.'

Then came August 29, 1998, at the ground breaking service for the take off of the construction, God's master plan of Canaanland was posted on the board. Today, it is all on ground; He built himself a city in the midst of the wilderness!

32. Encounter of 18th July 1999

About 2 months to the dedication of Faith Tabernacle, our 50,000 seat church

sanctuary, a number of us in the leadership caucus were already wondering if the September date for the dedication would still hold.

Away in Kano for a special service in the church, in the morning while I was in God's presence, the Holy Ghost thundered the marvel of creation from Genesis chapter 1 in my spirit and said, '*it took me 6 days to create the world and the fullness thereof, I would not need 2 months to finish an ordinary building – "2 months too much,"*' and that was it!

It should be noted that at that point, we were yet to complete the roofing and there was God saying 2 months too much. And true to His word, by September 18th 1999, Faith Tabernacle was dedicated in its finished state.

33. Encounter of March 2001

Towards the close of the year 2000, I felt we should establish some form of relief by creating some fellowship centres, which I called Harvest baskets. They were meant to provide a place of worship for midweek services and perhaps, ultimately, operate as full fledged churches. We had leased 3 such properties out, we had even gone ahead to train the workers. The key reasons for those initiatives were lack of transportation to hire, distance and traffic that made it difficult for worshippers to get to church for midweek services.

I was waiting for a matching order to commence the operation, but nothing came. But one early morning, in the month of March, the Spirit of the Lord said to me, '*Did I tell you I cannot buy Buses?*' By September of that year, 87 buses were acquired, each one with a seating capacity of 60. An awesome sight to behold! That was where Harvest basket initiative ended and God's initiative took over.

34. Covenant University Mandate (Feb, 12, 2002)

Having been close to a church that is involved in running a University and the enormous demand that comes along with it, I was not as excited as others when the license for Covenant University was issued on 12th February 2002 by the Federal Government of Nigeria.

I went into my hotel room after the ceremony and said to the Lord, thank you for this license but I don't need a University because I am not going to school anymore. If it is not your University, tell me now and I will tear this certificate. Then the Spirit of the Lord said to me, 'IT IS I.'

This was all the confidence I needed to pursue this demanding vision. The God of speed stepped in and within 7 months of intense construction, all the facilities required for the take off of the University was in place. The faculty building, which is still the largest building in the University, 2 halls of residence with combined capacity for 1,500 students for both male and female, a cafeteria with a capacity for 1,500 students, 2 blocks of staff housing, road network and power & water supplies all was set within 7 months.

Then came 21st October, 2012, and Covenant University opened her doors to her pioneer students. The church, the pioneer staff and students gathered to dedicate the divine project. After we declared the University opened, we danced from the University's

main gate to the central core of the University roundabout and as we got back to the main gate to round up the event, the Spirit of the Lord said to me, '*hand it over to me,*' then I said, '*but how?*'

He then said to me, '*lie down flat on the ground and hand it over to me and I will take over.*' It sounded like an odd instruction; the students were gathered with their parents, faculty and staff and church members were present and there was God asking me to lie down flat on the floor without regard for the heat. But I heard him so I did exactly what He said and from that day, no heat of any form has been felt by the church or the Board of Regents, including myself, in the running of Covenant University.

Founder's Reflections as He Turned 50, 27th September, 2004

The Founder of this Ministry turned 50 on September 27, 2004 and he outlined some great lessons in his walk with God up till then. He captioned this: *Great Lessons in My Walk with God*

GOD IS ALWAYS RIGHT

God is always right! (Isaiah 45:9)

God is not to blame (Job 9:4)

God is not late (Jer. 11:21, Eccl. 3:11)

Whatever God cannot do let it remain undone

Whatever God cannot give me, may I never have it

Wherever God cannot take me, May I never get there.

THE PARADOX OF LIFE

If I were asked what can be called your greatest challenge to date in the race of life?

My answer would be people! People, many people

With hearts too deep to uncover,

Thoughts too obscure to discern,

Words too sweet to doubt

But what is the matter with man

Hypocrisy

Eye service

Double dealing

Deception – name it, the list is endless- because of the evolving nature of man.

Again, on the other hand, if I were asked about my greatest asset in the race of life.

I would answer – People, people and people!

But how?

Ministry is about people and for people

Ministry is reaching people

Ministry is touching people

Ministry is raising people

Ministry is building people

Ministry is all about People

Ministry is people and people is ministry. Without a vision, the people perish (Prov. 29:18)

I also dare to believe that without people the vision will perish

Who is a pastor without flock?

Where then is the balance?

To keep forgiving, keep loving, but remain vigilant!

Gleaned from: Jer. 17:5-9, Jn. 2:24-25.

THE FAITH THAT WINS

Faith is fake if it is not absolute

Faith is fake if it is not authenticated by obedience

Faith is fake if it is not validated by works

In other words, faith is fake if it does not culminate in proofs.

Faith is not just believing God; faith is obeying God to prove that you believe Him so as to commit Him to make good His promise.

Faith is, therefore, no mere confession, Faith is a great profession.

And just like every profession has its required skills in order to generate exploits, even so it is with the profession of faith.

In conclusion, I have come to know that true love for God will always result in genuine love for mankind and that is what empowers our faith to produce maximally and that is what establishes one in the failure proof realm of life because love never fails. Gal. 5:6/I Cor. 13:1-3, 8.

Founder's reflections as The Ministry turned 30

2nd May, 2011

Captioned:

Lessons At 30

Lesson 1:

Obedience may be costly, but the end result is priceless.

- (I Samuel 15: 22-23; Job 36:11; Deuteronomy 28: 1-13)
- * 24/6/84, 19/7/89, 12/1/96 (12/12/95), 4/5/94

Lesson 2:

Every challenge on the path of life is a test and only those who pass it become champions. – (Job 23: 10; I Peter 1:7; Genesis 22: 1-18; I Corinthians 10:13).

Lesson 3:

Getting it right from God is the core task of spiritual leadership. Not just getting it right, but getting it right from God.- (Ezekiel 3:17; John 5:30; John 8:28-29; Lamentations 3:37; Isaiah 42:18-21).

Lesson 4:

Decision, Decision, Decision:

Quality decision is what makes a leader, but timely decision makes an outstanding leader – (Judges 5:13-14, SOS 5:1-10)

Indecision is a curse, even wrong decision is better than indecision -(Genesis 49:1-2)

Lesson 5:

What makes a leader is not capacity but capacity utilisation (Hebrews 5: 13-14).

Capacity utilisation is key to stamina in leadership (Matthew 7: 14-21).

Riff-rafts can be turned into giants as it was in the case of David (I Samuel 22: 2-3; II Samuel 23:8).

Lesson 6:

No one can delegate another for an exam

No one can write a test on your behalf

Every issue that guarantees ones portion cannot be delegated (Genesis 22:1; I Peter 1:7).

No one can delegate his role in sports.

You can only become a prize winner by your personal engagement (I Corinthians 9:14-20).

Lesson 7:

Only the hand of God can deliver the plan of God (I Kings 8: 15, 23-24)

The strength of man cannot deliver a Divine mandate. (I Samuel 2:9)

The swiftness of man cannot win the race of life (Exodus 9: 11)

Strong will cannot win the battle (Romans 9:16)

Hard work and skill are not equal to success (Psalms 127:1-3) - I Corinthians 3; 6, I Thessalonians 5:24; Psalms 136:4; Malachi 2:13).

Conclusion:

In Conclusion, the Holy Ghost fired these timeless truths into my spirit as I reflected

on His marvellous acts in this ministry to date.

"It is foolishness to be shameful of what is gainful" – Romans 1:16.

God was saying to me, "I have brought you hitherto because you were neither ashamed of me nor my word and because you have gone outside the camp bearing my reproach, I have gone all out glorifying my name in your life and ministry" – Mark 8:30, Hebrews 13:13.

Epilogue

Landmarks of the Commission

(1981-2011)

"For the LORD'S portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the LORD alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock."
— Deut 32:9-13

The story of the Living Faith Church Worldwide has been a remarkable one as God continued to unfold his mighty acts from phase to phase. It has indeed been from one level of glory to another. *This is the LORD'S doing; it is marvellous in our eyes.* Psalm 118:23

The following are some of the Landmark events in the ministry till date:

1981

1. **May 8, 1981:** The Power House was born; a prayer and vision sharing group which engaged in a chain of prayer and fasting for 28 months towards the fulfillment of the Liberation Mandate.
2. **May 22, 1981:** The Faith Liberation Hour, a weekly teaching fellowship began at ECWA Youth Center, Ilorin.

1983

3. **September 17, 1983:** the Founder was commissioned into full-time ministry in a service in which Pastor E. A. Adeboye General Overseer, Redeemed Church of God ministered.
4. **December 11, 1983:** the first Living Faith Church was planted. It started at No. E.E. 5 Ramat Close, Ungwan Rimi, a suburb of Kaduna.

1985

5. **April 7, 1985:** the first two books authored by the founder, David O. Oyedepo, the Law of Faith and the Miracle Seed, were dedicated during the Easter Convention of the church held at Queen Amina College, Kaduna, Nigeria.

1986

6. **September 1, 1986:** Word of Faith Bible Institute commenced her training programmes in Kaduna.

Today, Word of Faith Bible Institute runs training centers in every major city and town of Nigeria and about 60 other countries of the world.

1987

7. **May 24, 1987:** Church Spread (planting) Mandate took off with the first five new churches planted in the Northern part of Nigeria namely, Maiduguri, Biu, Mubi, Azare and Bauchi. Today, the little mustard seed has grown to over 5,000 local assemblies in Nigeria alone with about 600 churches planted on the 5- major continents of the Earth.

1989

8. **September 24, 1989:** The Lagos church, another product of a heavenly vision called 'Winners Chapel', started at No. 1A, New Era Road, Iyana Ipaja, Lagos.

1992

9. **December 5, 1992:** Dominion Publishing House was officially commissioned at the National Theatre, Iganmu, Lagos.
10. **December 6, 1992:** Winners Chapel, Lagos, moved from 1A, New Era Road to a newly acquired 2.3 Acres property – An abandoned Motel facility on 38, Raji Oba Street, Alimosho, Iyana Ipaja where the renowned Winners Complex was built.

1995

11. **January 15, 1995:** Our first set of missionaries left the shores of Nigeria to 6 African nations namely, Kenya, Ethiopia, Ghana, Sierra Leone, Liberia and Congo Kinshasa.
12. **December 5, 1995:** Dedication of the Kaduna Church called Dominion Sanctuary - a 4,000 seat capacity sanctuary built on a 13-acre property at Central part of the city.
13. **December 30, 1995:** Dedication of Winners' Complex at 38, Raji Oba Street, Iyana Ipaja, Alimosho, Lagos with facilities which include – A 3,000 seat capacity church auditorium with 16-hall overflow and a 7-floor office tower. A beautiful sight to behold indeed!

1996

14. **September 18, 1996:** The ministry dedicated her first Aircraft, an 8 seater Hawker Sydney 400B executive jet, for the propagation of the Gospel across the globe.

1998

15. **August 29, 1998:** Ground breaking service held at Canaan Land on a 530-acre property acquired for the construction of the Faith Tabernacle, a 50, 000 seat capacity sanctuary along with other facilities.

1999

16. **September, 13-18, 1999:** The first prophetic convocation of Winners' worldwide called Shiloh.

17. **September, 18, 1999:** The historic 50,000-seat auditorium Faith Tabernacle reputed to be the largest church auditorium in the world was dedicated.

18. **October 25, 1999:** The first secondary school, a full boarding school, established by the church called Faith Academy, Canaanland, Ota- Lagos was dedicated where her pioneer students were received.

Today we have over 20 secondary schools within Nigeria.

2001

19. **September 20, 2001:** The church dedicated 87 newly acquired buses each one with a seating capacity of 60 at Canaanland for the comfort of worshippers.

20. **December 30, 2001:** The President, Federal Republic of Nigeria, Chief Olusegun Obasanjo worshipped at Faith Tabernacle, Canaanland, Ota.

2002

21. **February 12, 2002:** Covenant University was licensed by the Federal Government of Nigeria.

22. **October 21, 2002:** Covenant University was dedicated in a grand service as she welcomed her 1500 strong pioneer students.

2004

23. **June 16, 2004:** Arrival of a new Aircraft HS 800A to replace the former one.

2008

24. **August, 2008:** Arrival of another new Aircraft Challenger 604 to replace the former one.

2009

25. **March 1, 2009:** 2nd service kicks off at Faith Tabernacle.

2010

26. **January 17, 2010:** 3rd service commences at Faith Tabernacle.

27. **October 2, 2010:** Dedication of New Church Facility built on a 740-acre property named Goshen City, at the Federal Capital Territory, Abuja with a 15,000-seat capacity sanctuary, primary and secondary schools, staff housing estate, etc.

2011

28. **February 13, 2011:** 4th service starts at Faith Tabernacle.

29. **March 7, 2011:** The License to operate Landmark University was issued by the Federal Government of Nigeria.

30. **March 19, 2011:** Landmark University, our second University, located at Omu Aran, Kwara State, Nigeria received her 945 pioneer students drawn from across the Nigeria and 8 other nations of Africa.

To God be all the glory. Amen and Amen.

WHY THE MANDATE IS CONSIDERED A TIMELESS PUBLICATION

The Mandate, the operational manual of the Living Faith Church Worldwide aka Winners Chapel International, is considered a timeless publication for the following reasons:

1. The vision that birthed this global ministry cannot be altered. **1 Corinthians 7:20 &24.**
2. Our anchor message, the word of faith, that forms the 12 Pillars shall not be altered **Isa 40:6**
3. The diverse divine encounters and prophetic declarations that further validate the liberation mandate as contained in this publication cannot be altered. **Deut 18:20-22**
4. The story and testimonies of the church as contained in this publication which is the truth and nothing but the truth cannot be subject to change. **Isa 28:21 &22**
5. The pictures featured in this publication are authentic and therefore not subject to change. **Deut 6:7-9**
6. The doctrines of the church which are as received from the Lord remain the same. **Jonah 3:1-10**
7. While there could be fortification and expansion to accommodate the ever increasing growth and development of the ministry the major arms that form the core of the administration shall not be subject to change. **Hebrew 8:5**

All the above is why we consider the Mandate a timeless publication because:

Truth is timeless

Truth is ageless

Truth is universal

Truth is generational

Truth is eternal

Truth is truth - take it or leave it.

As far as this publication is concerned, it is the truth about the vision, the doctrines, the diverse encounters that validate the mandate, the series of prophetic declarations as contained herein, a number of which have been duly fulfilled.

And as the scripture says, "***For we can do nothing against the truth, but for the truth.***" – 2 Corinthians 13:8.

It is therefore the whole truth about the liberation mandate and the Living Faith Church Worldwide aka Winners Chapel International.

This is why the fundamental contents of this mandate are not subject to alteration and that till Jesus returns.

Jesus is Lord.

Amen and amen.

Appreciation

“Not unto us, O LORD, not unto us, but unto thy name ‘WE’ give glory”. – Psa 115:1a

To begin with, we want to acknowledge that this publication is not a product of our hardwork or expertise but simply a manifestation of the hand of God at work.

As it is written;

“Every house is builded by some man; but he that built all things is God.”Heb 3:4

Therefore, it is by the help of the Lord that we have succeeded to deliver this awesome project.

Remember also that the Bible says; ***“.....by strength shall no man prevail” (1Sam 2:9).***

We believe that everything great in this Kingdom is a product of engracement. This is why all the glory must go to the Lord for the outpouring of revelations and insight all through the preparation of this “timeless” publication.

The story of this ministry is absolutely the story of God at work in the midst of a people. We indeed experienced series of divine visitations in the course of the execution of this project. One of such striking encounters was how a particular resource material required for this project got into our hands. I have always believed in the vital place of case studies in making the most of any given task. At a particular point, I was desperately in search of case studies that will be closest to what we were set to deliver and suddenly Church of God In Christ (COGIC) – An American Pentecostal Denomination church with a branch network all across the continents of the earth came strongly to my mind among others.

I earlier on came across some clips about COGIC during their 100 years anniversary and I was really carried away not only with the survival of that church but much more with her sustainable impact and relevance.

Then came one glorious evening in the month of June 2009, I had a compelling urge to get a hold of a copy of the Official Manual of COGIC.

This urge was so strong that I had to call one of my protégées in ministry, who lives in the USA, to go round the branches of COGIC or Bookstores in the city and get me a copy of the *‘Black Book’* as it is fondly called because of the black colour of the cover. I remember telling him “I needed this book as early as *‘yesterday’*. I was gasping for breath, as it were, to get a copy of this book.

Lo and behold, the following morning, as I got to the lobby of church secretariat, I

met an elderly looking Nigerian man dressed in national attire talking with the receptionist. Then I asked, "Can I help you?" and the man answered, "Yes". And he continued, "I am a Bishop of the Church of God in Christ. I have come to see you."

Then I asked, "Which one? Church of God in Christ of America? He answered in the affirmative. You can imagine my first question. "Do you have a copy of the Black Book?" He said yes. What! "Can I get one?" He responded, "I will bring a copy for you." I said, "No, I will send a driver to go with you now." I needed a copy very badly – that was how I got the book that same day. I believe the Lord put this urge in me and arranged for a servant of His to provide this resource material supernaturally.

What a great resource that was. It helped in no small way in the general setting of this great manual along with other resource materials from the likes of Episcopal Church, Methodist, Baptist, Foursquare and a host of others.

This project took about three years but at every stage we really experienced the good hand of the Lord, particularly at every crucial stage we enjoyed divine direction, illumination, strength, vitality and mental alertness.

It is therefore to God the Father, His Son Jesus Christ, and the blessed Holy Spirit that we ascribe all the glory and all the adoration for the delivery of *The Mandate* – the *Operational Manual* of Living Faith Church Worldwide a.k.a Winners Chapel International.

Why this appreciation emphasis, one may ask?

First, it is commanded and a risk not to comply -

"And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it."

— Mal 2:1-3

Secondly, it is a must and is dangerous not to align.

"Hear ye, and give ear; be not proud: for the LORD hath spoken. Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the LORD'S flock is carried away captive" - Jer. 13:15-17

And finally, we saw an Angel of the Lord smote Herod on his throne and worms ate him up because he gave not God the glory –

"And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost."

— Acts 12:21-23.

In conclusion, this publication is the doing of the Lord and it is marvelous in our eyes and to our God alone be all the glory! Amen and amen.

Bishop David O. Oyedepo

President, LFCWW (1983 till date)

Abbreviations

PRESIDENCY

BOT	-	Board of Trustees	
TEC	-	The Executive Council	
FVP	-	First Vice President	
VP	-	Vice President	
ES	-	Executive Secretary	
MS	-	Mission Secretary	
MDS	-	Mandate Secretary (Chief of Staff to	the
President)			
SAP	-	Special Assistant To the President	
CIA	-	Chief Internal Auditor	
CMTB	-	Central Management Board	

CHURCH ADMINISTRATIVE SYSTEM

NCC	-	National Church Council
NEB	-	National Elders Board
PCC	-	Provincial Church Council
DCC	-	District Church Council
ZCC	-	Zonal Church Council
ACC	-	Area Church Council

STATUTORY BODIES

CMB	-	Church Ministerial Board
CB	-	Church Board
LCC	-	Local Church Council

FMC	-	Finance Management Committee
COE	-	Council of Elders
DB	-	Deacons' Board
AC	-	Audit Committee
CMC	-	Church Management Committee
PF	-	Pastors' Forum
CPSS	-	Covenant Pastoral Service Scheme
WOFBI	-	Word of Faith Bible Institute
BCC	-	Basic Certificate Course
LCC	-	Leadership Certificate Course
LDC	-	Leadership Diploma Course
JBS	-	Junior Bible School

EDUCATION

EC	-	Education Commission
EDS	-	Education Secretary
BOR	-	Board of Regents
EB	-	Education Board
FA	-	Faith Academy
FAGC	-	Faith Academy Governing Council
KHMS	-	Kingdom Heritage Model School

MISSIONS

CNW	-	Church Network
MTA	-	Mission To Africa
MTW	-	Mission To the World
MB	-	Ministerial Bureau
MIS	-	Mission Inspection Services
NEB	-	National Elders Board
CDC	-	Church Disciplinary Committee
NDC	-	National Disciplinary Committee
TDC	-	The Disciplinary Council

GENERAL ABBREVIATIONS

LFCWW	-	Living Faith Church Worldwide Inc.
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WMA	-	World Mission Agency
WCI	-	Winners' Chapel International
WSF	-	Winners' Satellite Fellowship
DPH	-	Dominion Publishing House
PPD	-	Physical Planning and Development
SDS	-	Social Development and Services