



PENTECOSTAL THEOLOGICAL SEMINARY

Spring 2018

# *Spirit*

*A Global Vision*





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# Spirit

FEATURES | SPRING 2018



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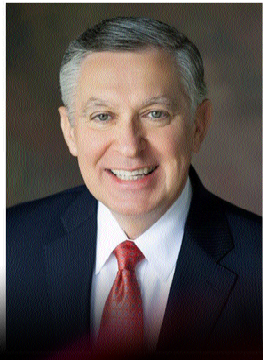
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**MICHAEL L. BAKER**  
*Chancellor of Education and  
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# A Global Vision

■ RECENTLY, I HAD THE PRIVILEGE to visit Bethel Seminary located in Medan, North Sumatra, Indonesia. Right in the center of the campus was a significant tower. My first impression was a radio station. However, my inquiry to the president as to its purpose was answered with one word—"Internet!" That one word defines the impact of globalization. One word describes the vision. One word sums up adaptation to a changing world and taking advantage of technological advances for Kingdom ministry. This one visit highlighted the value of a global vision for educational opportunities.

## **GLOBAL EDUCATION INITIATIVE**

Throughout its history, the Church of God has demonstrated a Commitment to Education that states, "We commit ourselves to education as a vital part of all phases of the Spirit-filled Christian life." At the 76th International General Assembly, the International Executive Committee took a historic step with the purpose to network Church of God educational assets for an integrated, comprehensive, and cooperative global education system under the heading Global

Education Initiative. This began a process to strengthen and develop connectivity among Church of God educational schools, agencies and leaders fulfilling our education endeavors.

Currently, there are hundreds of Church of God educational institutions—Bible institutes, Bible colleges and seminaries—on every continent. The centrality of the Global Education Initiative is a corporate vision, connectivity, resources, and partnerships with ministry divisions, local churches, states and regions, nations, world areas, and opportunities for greater fraternal ministry relationships and joint involvement. Our covenant is joining hearts and hands together, standing shoulder-to-shoulder creating critical ministry mass fulfilling the Great Commission of Christ.

## **PENTECOSTAL THEOLOGICAL SEMINARY**

Since its genesis in 1975, the Pentecostal Theological Seminary's mission is to form, support and resource men and women for Holy Spirit-filled Christian ministry. The Seminary is committed to the absolute authority of Scripture and to the Wesleyan Holiness-Pentecostal vision for faith, commu-





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creating critical ministry mass fulfilling the  
Great Commission of Christ.

nity, worship and study with theological integrity utilizing methods of discernment, critical reflection and praxis-based education. It is a primary objective that we demonstrate our commitment to the highest levels of excellence in theological education maintaining validity and reliability of our endeavors through appropriate agencies of accreditation. PTS is a place with global dimensions where people unite and gather to expand Pentecostal knowledge and understanding.


A vision with global perspective embraces the most relevant delivery systems of education. Today, it is referenced as “distance education” or “distance learning.” The expansion of the Internet magnifies the potential of distance education technologies. These included

synchronous and asynchronous learning, as well as, the traditional classroom setting. Synchronous provides all participants to be “present” simultaneously regardless of the participant's location. Asynchronous is student-centered online learning resources outside the constraints of time and place. According to the Association of Theological Schools, prominent seminary accrediting agency, among member institutions of ATS there were no online students in 1996; however, in 2016 there were 21,000 online at 175 schools. Today, PTS is approved by ATS to provide 100% of its degree programs fully online.

#### **OUTCOME**

May we seize the moment, the potential to leverage the advent of new technologies and the expansion of existing and emerging educational platforms, equipping global students with the immutable truth. To see the realization of this global vision, we must affirm the philosophical approach of praxis-based education, producing life-long learners, ministers, pastors, and the next-generation of resolute leaders Spirit-filled with passion for ministry.





The Spirit draws a  
believer into an  
ever-deepening and  
passionate love affair  
with God wherein love  
expels sin and drives  
out fears in this life.

*Spirit-Filled*  
**LIFE**

— DAVID S. HAN —

■ HISTORICALLY AND DOCTRINALLY, Pentecostals are people of the Word and the Spirit. We believe that the Scripture as the “bread of life” is the inspired Word of God by the power of the Holy Spirit (2 Tim 3:16). We further believe that being filled with the Spirit is not an episodic, but a normative part of Christian life (Eph 5:18; Acts 13:52) that continuously deepens our identification with Jesus Christ, the living Word (Jn 1.4, 14).

Leading us into all truth (Jn 16:13), the Spirit functions as the “Finger of God” (Ex 31:18; Ps 8:3; Lk 18:20), carving into the believer's heart and life the Way of Jesus Christ. In doing so, the Spirit makes good on the eschatological promise that we shall be like Him (1 Jn 3.2-3; Eph 4:13). The Spirit-filled life thus undergirds the entire salvation journey until the believer's final union with Jesus Christ.



### 1. The Spirit-filled life is grounded in the redemptive work of Jesus Christ.

Pentecostals believe that epistemology cannot be separated from ontology. To know God is to experience Him as the transforming power of the Spirit (1 Cor 2.4). In this experiential knowing, the Spirit brings a tangible change in one's heart (being) and life (doing). In effecting such change, God's redemptive grace in Jesus Christ brings concurrent effects: "turning away" from what is evil (Gal 5.16-17) and "turning toward" God as the Source of life (Gal 5.22-25). Enabled by God's grace, a believer participates in the workings of the Spirit who continuously engraves the image of living Christ into her/his heart and life.

### 2. The Spirit-filled life is predicated on the purity of heart and love excelling.

The Spirit empowers and leads a believer to follow the Spirit-filled life of Jesus (Lk 4.18). In this, frailties of human life can neither be an excuse nor justification for any and all desires of flesh and their corresponding actions. If one were to reflect on the Spirit-filled life of Jesus as the "master" narrative, the life of a believer needs not be regarded as being trapped in a perpetual struggle with fleshly desires (Mt 5.48). The Spirit draws a believer into an ever-deepening and passionate love affair with God (Jn 13.34-35) wherein love expels sin and drives out fears in this life (1 Jn 4:18). The enabling power of God's grace then cultivates and grows the love in a believer that, at its culmination, purifies

heart's intentions and enrich life's acclimation to the Way of Jesus Christ.

### 3. The Spirit-filled life empowers us to live on the threshold of eternity.

The experience of being filled with the Spirit is neither about emotional gratification nor spiritual contentment in the present. Experiencing the full measure of the Spirit's outpouring, a believer is given an eschatological foretaste wherein the Spirit gives the utterance (Acts 2.4) to speak in unlearned tongues about the wonders of God (Acts 2.11). This experience can only be brought about in the context of worship and prayer. Originated with and driven by the Spirit, it thwarts any and all humanly-engineered imaginations (Acts 2.12-13) of God-experience. Further, foretasting what is to come at the Spirit's outpouring places a believer on the threshold of eternity, hungering even more for the final union with Jesus Christ at the Marriage Supper of the Lamb (Rev 19.9).

In awaiting the final union, the Spirit-filled believer now turns her/his eyes to this world in order to carry out the mission of the Spirit that was on Jesus Christ, their Lord. The Spirit then teaches the believer to learn to see the world as God would see it and love as God had loved in Jesus Christ (1 Jn 4.7-21). In the carrying out of the mission of the Spirit, a believer becomes fitted for the life that is to come.



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**David S. Han, Ph.D.**  
(PTS, MDiv 1989)  
Dean & Vice President for Academics  
Pentecostal Theological Seminary





# CHANGING THE NARRATIVE THROUGH NETWORKING



■ THE PENTECOSTAL THEOLOGICAL SEMINARY (PTS) is a graduate school dedicated to preparing women and men to change the narrative through global evangelization and kingdom impact. When we talk about a global vision with an emphasis on networking women around the globe, we realize the season is now. Networking can be viewed as a group of systems providing interconnectedness of people and places. Hence, network is evangelism. Like evangelism, networking works when interconnected individuals unite together with a common purpose for a desired result; networking in the context of women in ministry, education and the Great Commission. In the twenty-first century global interconnected age, the innovative delivery systems are through education. There are limitless ways to facilitate learning through our connectivity and change the narrative of our time.

As we look at networking through the hermeneutical lenses of scripture, we will discover that there are transformative principles that we can apply to our ministry praxis today. When we consider networking in the kingdom of GOD for a global impact, we naturally consider the women and men who God used mightily to change the narrative of their times. The book of Ruth reveals how God providentially connected Naomi and Ruth and fulfilled His global vision through them. These widows were grieving, broken, wounded, and disappointed, but they were still able to hear the voice of God, discern His will and make the right connection.

Ruth's success was a result of connecting with Naomi and Naomi's God. When she arrived in Bethlehem, Naomi's God lead her to the right field. When Naomi discovered



When we network, God connects us to the right place, the right people,  
and he reveals the right plans to change the narrative.

whose field Ruth had visited, the landscape of the land, the territory, the terrain and the customs, she was able to discern that God had spiritually connected them for the purpose of changing the narrative of their time. She knew the right field in which Ruth should glean and the right people with whom to connect. Naomi knew how to network, and Ruth was willing to follow the connections.

Naomi instructed Ruth, “My daughter you are in the right field, with the right family to fulfill God's redemptive plan” (Ruth 2:22-23). These women not only changed the trajectory of their lives emotionally, physically, and spiritually, but they also changed the narrative of their time. When we network, God connects us to the right place, the right people, and he reveals the right plans to change the narrative. PTS will equip the men and the women of God with the necessary tools to diligently examine the scriptures, and discover these connections.

As women of God in the body of Christ, we are in a Kairos moment where we need network to make global impact. Networking from Moab to Bethlehem, across racial, ethnic and cultural boundaries; networking regardless of our age, experience, locations, position or roles; networking not only to write our own narratives but most importantly to be a part of a larger narrative where we change the current narrative. Like Naomi and Ruth, we can allow the Holy Spirit to work in and through us to

change the narrative around us locally, regionally, nationally, and globally.

After pastoring for 15 years and with 30 years in ministry, I sat in a meeting with Church of God leaders. In that moment of networking, the Holy Spirit said to me, “PTS is the place for you to further your theological studies.” PTS values the Bible as God's Word written to humanity; all humanity, including women who are called to be carriers of the Word of God. Nothing should replace the Word of God in our lives; not experience, culture, tradition and not our ethnicity. The Word of God should always have preeminence in our lives and PTS can be that vehicle to provide the skills to become the practitioner of the Word.

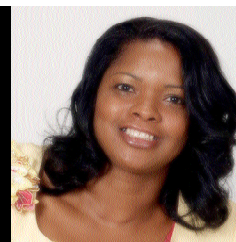
So, regardless of where you find yourself on the trajectory of your theological studies, you have a place in the kingdom of God. You are part of God's plan for the Great Commission. You have a role to play in this global vision and there is a place for you at PTS. Make the connection now and let PTS prepare you for the next step in your theological journey. Like Esther, Deborah, Naomi and Ruth, you too can make the connections and change the narrative of your time through networking.



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**Arlene O. Hall, MDiv (2018)**

*Pastor of Deliverance Temple Worship Center, Boston, MA  
PTS Board of Trustees, Member*





A TRIBUTE TO MARGARET GAINES A  
WOMAN  
OF

*Fire*



JONATHAN MARTIN

■ “WHEN SAINTS GO UP, MANTLES COME DOWN,” said Dr. Rickie Moore, sitting next to me at the Cracker Barrel in Pell City, Alabama after Sister Margaret Gaines' funeral. Sitting between my parents and I, he then asked each of us what part of her mantle we felt called to pick up. I've been thinking about that question ever since.

On one hand, Sister Margaret, my spiritual grandmother, is the greatest saint I've ever known—so there is a way in which the notion







of picking up anything she carried feels somewhere between impossible and sacrilegious. And yet even so, to be in such close proximity with a saint inevitably makes demands on my own witness.

Like any true saint, she was deeply humble, and terribly uncomfortable with anyone making too much of her. She lived to make much of Jesus. The truth was, the veil between Margaret Gaines and her God was always so thin, there was never any risk of her detracting from God's glory. . . her life was thick with the glory of God; everything about who and what she was always pointed to Jesus.

She always encouraged me, at my worst as much as in my best; but in death, her witness also haunts me as a challenge: what will I do with the word I handled—and the word that handled me—when she hugged me, and kissed me on the forehead? Sister Margaret was as bold as she was humble, a woman of fire. The story she leaves behind is not meant to be carved in stone and put in a museum, but as a legacy to be lived and furthered. While she would have never referred to herself in this way, Sister Margaret was, in every sense of the word, a prophetess. What will we do not only with the words that she said, but the word that lived?

This is the challenge she leaves with us even now—not merely to reverence her, but in the words of the Apostle Paul, to now “follow her as she followed Christ.” I hear her soft cry in my ear even now, speaking these words, “Oh, if every village had a living, breathing

Spirit of Christ walking in their midst, they would have a lot more peace.”

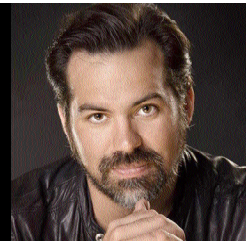
Sister Margaret loved her tradition and her denomination, but she offered one very pointed critique of us while she was still on this side of the veil, “People want to honor me, but they don't want to listen to anything I actually have to say.” If we are to listen to what her life actually said, there are two ways which I believe we absolutely must further her legacy within our tradition, to bear faithful witness to her story. First, daughters must prophesy. Sister Margaret was tender, but she was fierce. Her life was one of sanctified stubbornness—going all the way back to when her application for the mission field was rejected when she was 19, but she went anyway! The Church desperately needs our mothers, sisters and daughters in the Lord to live out the reign of God's kingdom with boldness and Spirit-anointed speech, as Sister Margaret did.

Secondly, we must bear witness to the Palestinian people, whom Sister Margaret loved so passionately. Palestinian people continue to be misunderstood, and Palestinian Christians largely ignored by the Church in the West. When Jesus asked Peter if he loved him, his response was, “Feed my sheep. . . tend my lambs.” In the same spirit, the best way to show our love for Sister Margaret Gaines is to care for her people.

May the Spirit of the Prince of Peace that was in Margaret fill us also with love, boldness, humility, and yes. . . **FIRE.**



**Jonathan Martin, MACM 2006**  
*Ordained Bishop, Church of God*  
*Writer*







# CROSS-CULTURAL MINISTRY

VICTOR J. CRUZ

■ LET ME BEGIN BY SAYING our churches can no longer remain isolated or independent from each other and from the many cultures within our communities. I believe that sometimes, we have this idea of practicing inclusion by opening our doors and letting people into our environment as long as they turn themselves into something that is acceptable to our idiosyncrasies. Our message and practices need to be universal in every aspect. The church is responsible for the evangelization of all people, races, and languages.

Every day in America, a new and colorful community is created. Every year, millions of people from many different cultures are moving to and from our communities. According

to Daniel Alvarez, “Cultural exchanges leave residual cultural and intellectual whirlpools where individuals and their communities negotiate the meaning of their identity in a tenuous relationship with their surroundings”.<sup>1</sup> I believe this happens by God's design. It has never been his intention for humans to live separated from one another, especially as we recognize that there is no other God like Jehovah, that Jesus Christ is our Savior, and that the Holy Spirit is still actively moving in our midst.

Although most churches are becoming intentional on reaching outside their gates, the reality is that we still see some who identify themselves as Anglo churches, Afro-American



“After this I saw a vast crowd, too great to count,  
from every nation and tribe and people and language,  
standing in front of the throne and before the Lamb.  
They were clothed in white robes and held palm  
branches in their hands.”

Revelation 7:9 NLT

churches, Korean churches, Latino churches, Chinese churches, etc. But if the Church is going to move into the future with a global vision, we need to rediscover the image of God in every human, regardless of color, culture, and language. Genesis 1:27 says, “*God created man in His own image. . .*” This does not mean that God is in human form, but rather, that humans are in the image of God in their moral, spiritual, and intellectual nature. This is what gives us value and worth. Every human is important in the eyes of God. Therefore, they should be loved, cared for, and respected. “*If someone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?*” (1 John 4:20).

Cross-cultural ministry is an integral message of salvation that knows no boundaries of any order and is addressed to every human being considering the totality of his or her person. The cross-cultural mission is when God's people join in the mission of God while intentionally crossing social, political, cultural,

idiomatic, and ethnic boundaries, church-to-church, in word and deed, announcing the coming of the kingdom of God through Jesus Christ, inviting people to reconcile themselves to God, to themselves, to each other and to the world, and integrating themselves into the life of the church with a view of the transformation of the world until the Lord returns.<sup>2</sup>

Cross-cultural ministry forces the church to open its doors a bit wider; it compels us to think a bit differently; and it makes our vision and ministry more global and synchronized with God's desire of having people “*standing in front of the throne and before the Lamb*” together, worshipping, serving, loving, helping, testifying, raising hands and giving Him the glory, “*from every nation and tribe and people and language.*”

<sup>1</sup> Daniel Alvarez, *Latin Identity in Pneumatological Perspective: Mestizaje and Hibridez*. Kindle Edition.

<sup>2</sup> Pablo A. Deiros, *Diccionario Hispano-Americano De La Misión* (Argentina: COMIBAM, 1997).



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**Victor Cruz, DMin (1996)**  
*Senior Pastor, Church of God of Castle Hill, Bronx, NY*  
*PTS Board of Trustees, Member*







**PAMELA R. BREWER (2017)**

Reverend Pamela R. Brewer, Director of Women's Discipleship and former pastor's wife, has served as President of Women's Ministries in Northern New England, Oklahoma, the Heartland Region, Eastern North Carolina and Alabama for the Church of God. In addition to serving on the Church of God Women's Ministries Board as well as Discipleship Board, she also served as International Coordinator for Girl's Ministries.

A victorious cancer survivor, Pam coauthored with her husband Wayne, *Praying: The Breath of Life*, a practical, discipling tool for equipping believers in effective praying. A sought-after conference speaker with an inspiring testimony, Reverend Brewer enjoys teaching and building up believers. . . especially women, to be mature disciples of Christ.

She attended Anderson College, Lee University, Pentecostal Theological Seminary and holds a master's degree in leadership from Mid-America Christian University.



**PHILLIP W. LOONEY (1998)**

Phillip, an Ordained Bishop in the Church of God, presently serves as the Minister of Inter Generations at the Westmore Church of God, Cleveland, TN. Since August 2015, his area of ministry spans across a variety of ages, from the Millennial Marriage (Young Marrieds) group to groups ages 55 and up. He also sings in the music ministry at Westmore.

A graduate of Lee University, Phillip met his wife Tammy and together have served in thriving churches in Michigan, Georgia, Florida, Arkansas and Tennessee. Phillip holds a Bachelor's degree in business from Lee with minors in Music and Religion, as well as, studies at the Pentecostal Theological Seminary from 1997-98.

For the first thirty plus years of their ministry, Phillip and Tammy have engaged in music ministry. Phillip has served on COG State Music Boards, as a State and National Teen Talent adjudicator, guest worship leader and guest clinician. He continues to minister with his three siblings, The Looney Brothers, at various times during the year. Lastly, he's honored to be one of Rev. Kenneth and Connie's "Looney Boys."

Phillip and Tammy are the proud parents of three children. Oldest daughter Kristen Phillips lives in Ooltewah, TN. She and her husband Justin, have blessed Phillip and Tammy with two grandsons, Mason and Brody. Jessica works in the Gatlinburg area with a cabin rental company; their youngest, Phillip Matthew, lives at home and in December, 2017 graduated from Lee University with a degree in Allied Health.

Phillip enjoys all sports and cherishes times with family. He is an avid UNC Tar Heel basketball fan!





## **ANDREW BINDA (2015)**

Bishop Andrew Binda, a third generation Church of God minister, was born into a ministerial family. He spent his early days in his native country of Guyana, where he began ministry as a teenager. At age 14, he held his first position as Missions Representative of his local church. In 1980, Bishop Binda graduated from Secondary School, having served two years as President of the Student Council.

In 1984, after receiving his diploma from Ebenezer Bible College, Bishop Binda migrated to Canada to pursue his theological training. He completed his undergraduate work at Canada Christian College and began graduate studies at Toronto Baptist Seminary. He completed his Masters in Church Ministries from Pentecostal Theological Seminary, Cleveland, TN.

Bishop Binda has served the church in numerous capacities: Youth Pastor, State Youth Board Member, District Youth & Christian Education Director, Chairman of the Northeast Winterfest Committee (a meeting that grew to 5000 participants), Youth & Christian Education Director for Eastern Canada (1992-1998), State Youth & Christian Education Director for New York (1998-2002). He also served for eight years on the International Youth & Christian Education Board and eight years as the Chairman of the USA Missions Board in Cleveland, TN.

In 2002, Bishop Binda was appointed to serve as the Administrative Bishop for Eastern Canada. Four years later, he was appointed as the State Administrative Bishop for the New York Church of God, where he served for 10 years.

At the 2016 General Assembly, Bishop Binda was appointed to serve as the World Mission's Field Director for Asia/Pacific. He provides oversight to churches and projects in 27 countries in the Asia/Pacific region.

He is married to Valerie Diane Binda. They are the proud parents of three beautiful children; Kristen who is 27 and attending St. George's School of Medicine, Alyssa (21) a senior at NYU and Nethanel (16) who attends Cleveland High School.

## **SPECIAL EVENTS/ANNOUNCEMENTS**

- **Registration: Summer & Fall 2018**  
April 14, 2018
- **PTS Missions/Evangelism Chapel**  
April 18, 2018
- **Commissioning & Honors/Graduation**  
May 25-26, 2018
- **June J-Term: June 4-22, 2018**
- **July J-Term: July 2-20, 2018**
- **77th International General Assembly**  
July 31-August 3, 2018
- **PTS GA Reception: July 31, 2018**  
Orange County Convention Center  
West Concourse  
(Room tbd, watch for more information)
- **Fall Classes: August 23, 2018**



PENTECOSTAL THEOLOGICAL SEMINARY

ALUMNI

*Spirit*



## **DANIEL OSCAR (2010)**

Since May 2010, my journey at PTS, this Pentecostal house of high studies, was very meaningful, transformational and transcendent. Before entering, I was seeking answers about a relevant way of articulating my rich Pentecostal faith and heritage. On campus, I found what I was pursuing when I learned about the Pentecostal paradigm of the "Know-Be-Do", the teachings on Trinity, Holiness, the fivefold Pentecostal Christology and many other courses.

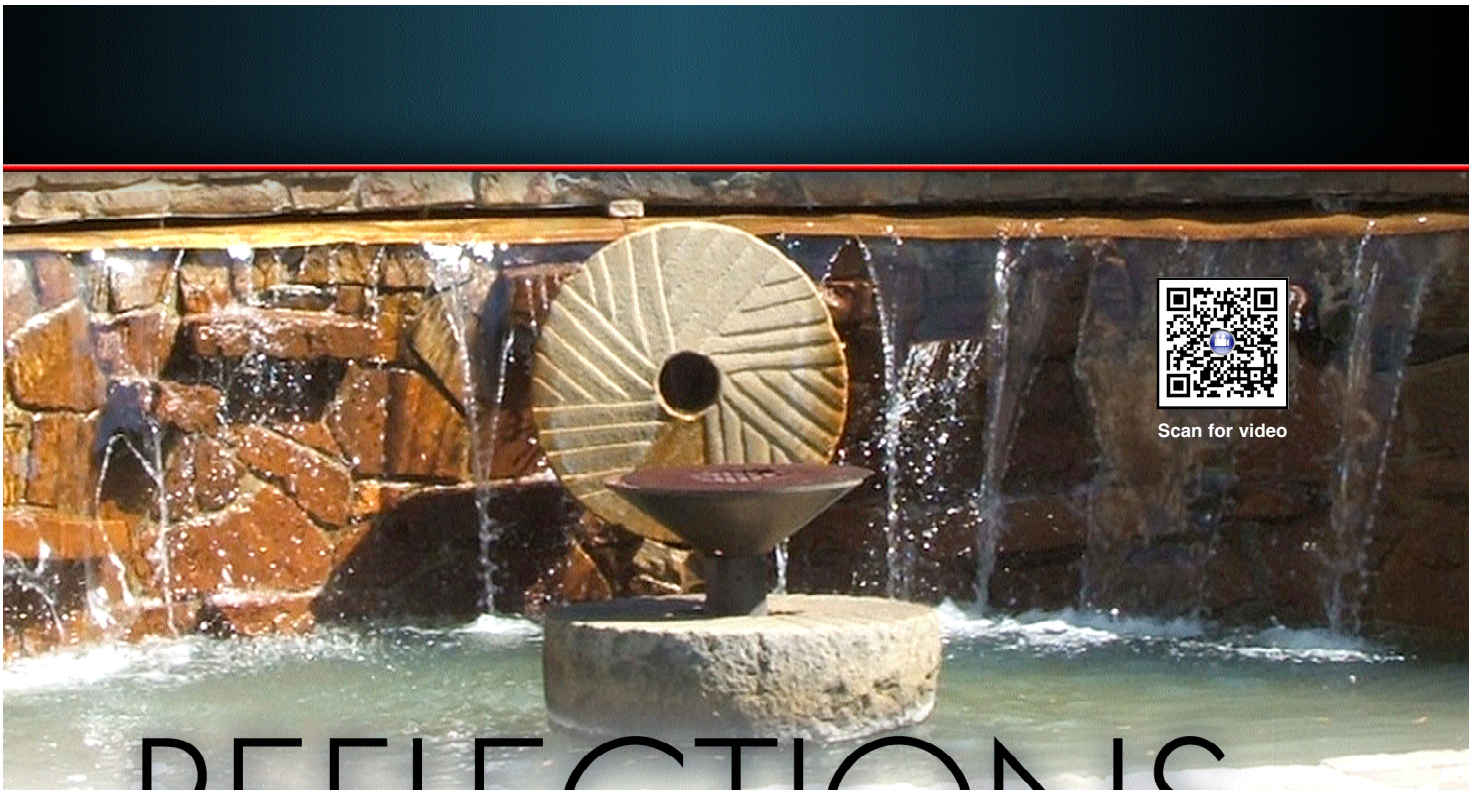
That learning experience among a Spirit-filled educational community allowed me to conceive a holistic view of theology and Christian ministry. My Thesis was "A Proposal for Conjunctive Theology and Holistic Ministry in the Church of God Project of Planting New Churches". Returning home to the Dominican Republic, the Lord allowed me to get involved in the development of three local churches with holistic ministry. At the same time, I occupied the position of National Director of Bible League DR, working with more than 80% of the local churches in the country with programs related to church planting, church growth, scripture placement, church mobilization on Global Outreach Day and Simultaneous Baptism Journey. In addition, I articulated my Pentecostal ecclesiology view in a book titled "Seven Stars Church: From a Trinitarian Perspective" a direct outcome of my thesis.



Since October 2017, I have been nominated to World Missions to be confirmed as the Educational Director for the Dominican Republic. As we assumed the position, we directed our vision in connecting educational programs with the FINISH commitment, the global church focus on the Great Commission. We have presented to the executive committee a construction project for our Seminary. We hope to have in the DR a relevant school in programs, infrastructure and technology in order to perpetuate the Gospel of Jesus Christ, extending God's kingdom in the power of the Spirit and Pentecost.

***Daniel Oscar Family  
Ministry in the  
Dominican Republic***





# REFLECTIONS

FROM A FATHER AND SON

GERALD McGINNIS and JEREMY McGINNIS

## Jeremy McGinnis

The Pentecostal Theological Seminary (PTS) shaped my personal and corporate ministry profoundly. Jackie and Cheryl Johns' "four-part hermeneutic", Steve Land's "Know, Be, Do", Oliver McMahan's "Theocentric methodology" along with many other influences and paradigms have become the fabric and grid by which I lead and minister.

I had the unique privilege of observing my father attend PTS while I attended Lee University. Immediately following my graduation from Lee, I enrolled in the seminary and joined the staff at Park West Church. This afforded me a beautiful context for theological reflection. Not only did my father/pastor/boss have personal experience with the same educational process, he encouraged and carved out time for me and other associate staff members

to attend on campus through the Thursdays only program.

PTS espouses a communal nature of theological education and reflection. Traveling with co-laborers under the encouragement and supervision of our senior pastor provided a beautiful and empowered platform for dialogue and engagement. Conversations, readings, papers and studying were all held in tension with immediate application within our church. Having colleagues on the theological journey with me provided instant accountability to our unofficial covenant group.

My dad honours and values theological education and personal development to the degree he gave time off for any pastor willing to enroll at the seminary. Dialoguing with my father throughout my educational journey



# REFLECTIONS

allowed me to glean from his thirty-plus years of practical experience and wed it with the theological training and exposure I received at PTS. I know I would not be the minister I am today if it were not for the seminary, my dad and the colleagues who walked alongside me in this journey.

PTS enriched and solidified my personal Pentecostal identity. PTS gave me language to frame my experience theologically. I am grateful that I had the opportunity to attend during my critical formative years in ministry. My first seven years of full time ministry coincided with my masters and doctoral work, all while experiencing the mentoring of my father. I do not think I can truly place a value on this unique developmental process. My doctoral thesis was researched and tested within Park West Church's culture. My father participated and provided multiple resources to implement these findings. Park West Church has benefited from PTS and our mutual experiences.

## Gerald McGinnis

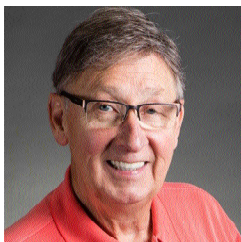
As a graduate of PTS, I reflect on my years as a student and the impact it had upon my ministry. I can't name all the professors I sat under, however, Dr. May's "Expository Preaching and Church Planting" immensely assisted me in formulating a message and accomplishing my goals during those years I was trying to plant a church and see where God would take us. Also during that time, Dr. Chris

Thomas taught me "Expository Preaching" through the entire Gospel of John, as well as, the value and love of each book of the Bible.

Dr. Steve Land formulated my theology. One of the assigned papers was focused on our story—my story, my history, where I came from, what causes me to think like I do, and the family that formed me. That was an insight that strengthened me so much in my pastoral work.

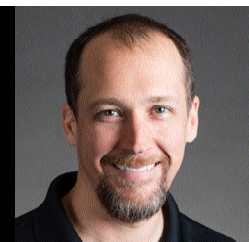
PTS offered so many wonderful classes. Another reflection concentrates on "Urban Ministry". This class changed the way I thought about networking with things that already exist. Today, Park West Church has major inner city ministries that touch 500 children every week. Last year we fed over 350,000 meals in the city. We have a large dental trailer where we provide dental care. And for the last 27 years, we have been feeding the hungry through "Under the Bridge" ministry. No matter what the weather—rain, storm, snow, beautiful weather, whatever the day brings—we've been there. Our staff and the people in our church who volunteer in that ministry have never missed a Wednesday night.

If you are not a student at PTS, let me encourage you to become one. It can change your life, your ministry, and the future of your community.



**Gerald E. McGinnis**  
**MACM 2002**  
*Lead Pastor*  
*Park West Church*  
*Knoxville, TN*

**Jeremy McGinnis**  
**MDiv 2003, DMin 2007**  
*Campus Pastor/Main Campus*  
*Park West Church*  
*Knoxville, TN*







# THE PTS TEAM

**THE RIGHT TEAM! • THE RIGHT PLACE!**



The PTS Team is a group of servant leaders committed to a common mission and vision, shared goals and objectives, and cooperative operational paradigm. At PTS, the team includes skilled and gifted individuals in administration, academics, finance, admissions, IT/online learning, alumni relations, human resources, student services, maintenance and more.





## PENTECOSTAL THEOLOGICAL SEMINARY

*A Church of God Ministry*



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