



PENTECOSTAL THEOLOGICAL SEMINARY

Spirit

FALL 2018

MISSION & VISION

CONGRATULATIONS

Dr. Michael L. Baker



Dr. Michael L. and Sharon Baker

The Pentecostal Theological Seminary Board of Trustees reaffirmed by unanimous election Dr. Michael L. Baker as President for the period of 2018-2022. The Church of God Executive Committee approved the board's decision.

The tenure extension from two to four years marks a change made by the board to ensure the continued momentum of Dr. Baker's term.

Dr. Baker was commended by the BOT for an outstanding job during the past two years and for his tireless efforts and visionary outlook. His leadership has set the Seminary on a course for continued impact for not only Church of God education, but also the extended Pentecostal world.

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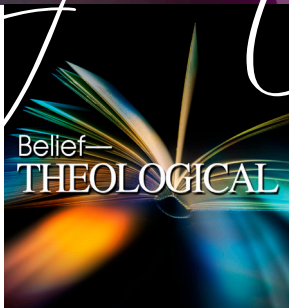
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Spirit FEATURES

FALL 2018



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To view the video links on your phone or tablet, download any free barcode reader from the Apple App Store or the Google Play Store and scan the QR codes.

4 PTS Launching Comprehensive Capital Campaign The Right Place!

MICHAEL L. BAKER

Now is the right time to engage fully in a Comprehensive Capital Campaign called The Right Place focusing on the needed resources to fulfill our relevant mission and vision.

6 Identity—PENTECOSTAL

JOHN CHRISTOPHER THOMAS

These elements of the faith are not simply doctrinal statements to be memorized, but indicate that the goal of our salvific experience is to know Jesus as savior, sanctifier, spirit baptizer, healer and soon coming king.

8 Belief—THEOLOGICAL

Cheryl Bridges Johns

To Know God Truly: What's Theological About Pentecostal Theological Seminary? Theology is at the heart of the mission and vision of the Pentecostal Theological Seminary. In fact, the first name for PTS was 'Church of God School of Theology'.

11 Purpose—SEMINARY

Daniel D. Tomberlin

The goal of the seminary is to prepare men and women to serve as pastors of local congregations, denominational administrators, educators in the academy, and missionaries to the world.

13 PTS Awarded \$1 Million Grant from Lilly Endowment Inc.

14 Alumni SPIRIT

16 Sixth Latino Summit Convenes at PTS

17 Church of God Division of Education Announces Distinguished Educator Awards

18 Introducing: Reflections of the Journey—Memoirs of Lamar Vest

19 PTS Certificate Program

PTS LAUNCHING COMPREHENSIVE CAPITAL CAMPAIGN

The Right Place!

■ SINCE 1975, LITERALLY THOUSANDS of God-called people from around the world have engaged the fullness of the Pentecostal Theological Seminary experience. The alumni of PTS have assumed key ministry leadership roles as administrative leaders, pastors, evangelists, educators, theologians, counselors, chaplains, and the list goes on. These individuals selected PTS as “**The Right Place**” for their ministry higher education.

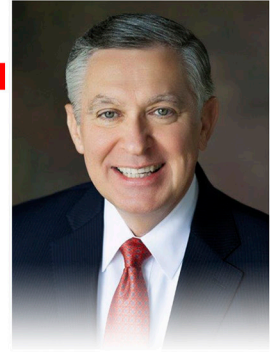
The mission of PTS has remained constant for more than four decades—to provide a vibrant educational environment preparing students globally for relevant Christian ministry predicated on the dynamic aspects of Pentecostalism. Its commission is to form, support, and resource individuals for Holy Spirit-filled, Holy Spirit-

led ministry in today’s world. The Seminary is committed to the absolute authority of Scripture and to the Wesleyan-Holiness Pentecostal interpretation of the Christian faith. It is the intention of the Seminary to assist students integrate life and learning in such a manner that they may acquire the maturity, professional competency, and praxis needed to carry out the Great Commission. That is the sustained mission and purpose of PTS!

PTS is not just “a place” nor is it “the place.” However, we believe PTS is “The Right Place” to expand Biblical education, enrich ministry potential, and grow deeper in knowledge and faith maximizing personal calling and ministry. Further, to the prospective student, PTS may just be **The Right Place** for you!



MICHAEL L. BAKER
*Chancellor of Education and
President, Pentecostal Theological Seminary*



As PTS approaches its 45th Anniversary in 2020, now is the right time to engage fully in a Comprehensive Capital Campaign called The Right Place, focusing on the needed resources to fulfill our relevant mission and vision.

Recently, the Board of Trustees approved the campaign concept and next steps will be the development of a Strategic Plan of Action that articulates a significant fundraising campaign to witness the realization of a global vision networking educational assets in the Church of God and Pentecostal circles.

Strategic Plan Of Action

A Capital Campaign Task Force will develop the Strategic Plan of Action with attention to the following: goals and phases of the campaign; cultivating strategies for the campaign; identify crucial elements and key roles; delineate our stakeholders; establish the communication plan and time line; and prepare to launch.

As PTS has expanded its instructional online delivery capacity, digital connectivity is an absolute essential. PTS provides the seminary experience networking Church of God educational assets globally. Currently, on campus classrooms are technologically equipped to provide synchronous delivery instruction. As we envision the future, an imperative for PTS is to connect online with leaders, educational institutions, and provide resources in multilingual format.

A primary consideration of the campaign is the possible expansion of a Global Education/Communication Center. This resource could

provide television/media production studios capable for online instruction, webinars, intensive training opportunities, direct global communication and conferencing, video production, PTS online network, and much more, all with multilingual translation capacity. In addition, increased interactive synchronous class settings could be available, small auditorium for online group conferencing and campus events, office space and other needed accommodations. Further, as the Center for Latino Studies continues its growth and development, expanded educational space is essential.

The Campaign would also provide modifications and upgrades to both Buildings A and B, and fulfillment of reserve funding initiative to assure perpetual operational needs. Finally, the Campaign would seek to expand the Hall of Honor Recognition with augmentation of endowed scholarship funds.

The Right Place!

PTS is a place for God-called people with a passion for the Word; it is a place of academic excellence with a committed administration, faculty, and staff to Wesleyan Pentecostal doctrine; it is a place dedicated to spiritual formation with focus on the value and significance of students; and, devotion to praxis based ministry.

PTS! We believe it may be **The Right Place** at the right time to shape a student's ministry destiny concentrating on global impact!

Identity— PENTECOSTAL

John Christopher Thomas

The challenge of contemporary Pentecostalism is to seek ways of revisioning, not fossilizing, these core theological convictions.



■ BY ANY MEASURE, THE PENTECOSTAL and Charismatic movements have changed the religious landscape of the twentieth and twenty-first centuries. Estimates of the global constituency now stand somewhere between 500,000,000 to 600,000,000 adherents and the movements show little sign of slowing especially in the east and southern hemisphere. Worldwide the movement is quite diverse racially with 71% being persons of color while 29% of the movement is white. According to David Barrett members of the movements are:

More urban than rural, more female than male, more children (under eighteen years) than adult, more third-world (sixty-six per cent) than western world (thirty-two per cent), more living in poverty (eighty-seven per cent) than affluence (thirteen per cent), more family-related than individualist.

As is well known, a variety of revivals took place across the globe near the turn of the twentieth century, the most famous of which was the Azusa

While outsiders often have mistaken Pentecostalism as a kind of Evangelicalism plus tongues or plus Spirit Baptism, insiders know that this understanding is not only simplistic, but reveals a lack of familiarity with the dynamics and ethos of the movement.

Street Revival in 1906 in a former livery stable, led by an African American holiness preacher, William J. Seymour, the son of former slaves. He was the victim of segregationist ‘Jim Crow’ laws of the day in the south, where he would receive some of his biblical training by sitting outside the classroom in the hallway with the door ajar so that he could hear the lectures. Yet, despite such discriminatory conditions, he would help lead an inter-racial revival and community where ‘the color line was washed away in the blood’, with men, women, and even small children used to minister mightily by the Spirit! The revival would attract individuals literally from all around the world and after experiencing the marvelous experience of Spirit Baptism many would take the message of Pentecost back home and beyond.

While outsiders often have mistaken Pentecostalism as a kind of Evangelicalism plus tongues or plus Spirit Baptism, insiders know that this understanding is not only simplistic, but reveals a lack of familiarity with the dynamics and ethos of the movement. Such is revealed by a brief examination of the theological center of Pentecostalism. Rather than being a kind of fundamentalism plus or a movement that focuses exclusively on the Spirit to the detriment of other aspects of the faith, the theological heart of Pentecostalism focuses upon Jesus. This focus, which became known as the ‘full gospel’ or the ‘five-fold gospel’, is found across the pages of the periodical literature of the early movement, from

the *Apostolic Faith* published at Azusa Street, to the *Church of God Evangel*, as well as many others. Simply put, the ‘five-fold’ gospel understands Jesus to be our savior, sanctifier, Holy Spirit baptizer, healer, and soon coming king. Each of these elements is understood to be salvific in one way or another and, consequently, comprise the ‘full’ gospel. Forgiveness of sins yes, but deliverance from the bondage of sin, empowerment by the Spirit for service, healing for the physical body as a sign of the total healing that is to come, and the complete redemption that lies ahead at the return of Jesus as well. These elements of the faith are not simply doctrinal statements to be memorized, but indicate that the goal of our salvific experience is to *know* Jesus as savior, sanctifier, Spirit baptizer, healer, and soon coming king.

It is out of this interconnection of elements, that Pentecostalism was birthed and it is out of this matrix that the movement continues to be informed and empowered. Significantly, a number of theological studies have discovered that when one of these elements is omitted or deemphasized the whole construct suffers, becoming imbalanced and subject to teaching that is not holistic. Thus, the challenge of contemporary Pentecostalism is to seek ways of revisioning, not fossilizing, these core theological convictions so that we continue to *know* Jesus as savior, sanctifier, Spirit baptizer, healer, and soon coming king.

John Christopher Thomas, Ph.D., M.A. (PTS 1977)
Clarence J. Abbott Professor, Biblical Studies
Director, Centre for Pentecostal and Charismatic Studies





Belief— THEOLOGICAL

Cheryl Bridges Johns

To Know God
Truly: What's
Theological
About
Pentecostal
Theological
Seminary?

■ THEOLOGY IS THE HEART of the mission and vision of the Pentecostal Theological Seminary. In fact, the first name for PTS was “Church of God School of Theology.” The word “theology” comes from the joining of two Greek words, when combined mean “the study of God.” Theological science involves disciplined study of the relationships between God and the world.

In preparing to write this article, I came across a note by Dr. Hollis Gause, founding Dean of the seminary. He wrote:

When we first organized the curriculum of the seminary, we understood that all disciplines were theological. The divisions of biblical theology, systematic theology, historical theology and practical theology were established with an understanding that every discipline was a theological endeavor. The theological center for all the disciplines is Scripture.



TO STUDY THE BIBLE IS TO GO INTO HOLY TERRITORY— THE WORLD OF GOD.

During the early years of PTS, we worked to construct a school where the theological disciplines could be studied through the lens of a Pentecostal worldview. This worldview is based on a Trinitarian foundation. It is a worldview where the Holy Spirit is actively at work in the world making the life of God accessible to the followers of Jesus. In this worldview, one does not have to settle for knowing about God. We can know God truly.

We also attempted to construct the seminary around a Pentecostal reading of Scripture. A Pentecostal reading of Scripture is one that joins Spirit and Word, believing the same Spirit who inspired the biblical text is present and active in the reading and interpreting of the text. For those of us who teach at PTS, the Bible is not merely a historical document. It is a living, sanctified, and Spirit-filled vessel that brings readers into the very presence of God! To study the Bible is to go into holy territory—the world of God. This hermeneutic is grounded in the life of the New Testament church. It was the hermeneutic of those who claim Azusa Street (and Barney Creek) as their fountain—head.

There are few places where biblical theological reflection can be engaged from this standpoint. Doing theological reflection with a Pentecostal worldview means that our work is never static. The study of God who is alive and desires to be known directly is different from studying God with the assumption that one can learn about God, but can never know God directly. The life of God is a deep mystery, but God desires to be known and loved. He invites us to share in the mysterious terrain of his divine life.

While PTS was organized with a vision of creating a unique Pentecostal ethos for the study of theology, we were aware that the seminary could not be built without awareness of the longer history of theological education. We sought to build upon this history, while at the same time; we believed it important to forge a new path that best reflected the Pentecostal tradition.

For centuries theological education was based upon the classical (Greek) model of *paideia*. This model was built upon the assumption that a liberal arts education was the best preparation for theological study. Ministers and future theologians were formed in resident communities that engaged in rigorous study and corporate worship. At the heart of this classical model of theological education was the belief that character should be integrated with skills. Those educated within the context of *paideia* were marked by their language, habits, and values, as being capable of leadership in the church and the world at large.

We at PTS value the classical model of education, in the sense that we understand how important it is to train ministers through rigorous study. We also believe that character formation is at the core of training good leaders. We often ►

THE LIFE OF GOD IS A DEEP MYSTERY, BUT GOD DESIRES TO BE KNOWN AND LOVED.

ask each other, “How can we train ministers who we would trust to care for our children?” In other words, we believe that character matters. We believe that formation of character is best formed in a community of faith. The formation of character is an exacting process of shaping the affections and behavior of students. To know God truly is to love and obey God.

Theological education through the classical lens offers a potent brew of human power. It liberates people to think critically and to form judgment. It cultivates voice, especially public voice. It creates students with high levels of self-confidence. They see themselves as leaders.

The down side to the classical form of theological education was its inherently elitist assumptions. For centuries a classical education

was open only to men, specifically men of a certain social class who were financially able to spend years studying theology. The classical model of education created ministers who found it all too easy to look down on the uneducated. Furthermore, in the classical model, theology—the study of God—was too easily divorced from the issues of real life.

The study of theology at Pentecostal Theological Seminary attempts to take the best of the older, classical model of theological schooling, and integrate it with our Pentecostal way of knowing God. In our approach to studying theology we value reasoning and critical thinking. But, we also believe there is a trans-rational nature to the study of God, a form of knowing that involves “the relational logic of the Spirit.” As the Paraclete Sayings of John’s gospel (14, 15, 16) makes clear, it is the Spirit who knows all things and searches all things.

For those of us who teach at PTS, theological reflection is not an “either-or” choice between reason and Spirit. God’s Spirit anoints our minds to study and reflect deeply upon the things of God. We seek to be a community of scholarly-critical reflection as well as a community where the gifts of the Spirit are honored. We seek to know God truly, humbly offering our minds in service to the logic of the Spirit.

Cheryl Bridges Johns, Ph.D.

*Robert E. Fisher Professor, Spiritual Renewal
and Christian Formation*





Purpose— SEMINARY

Daniel Tomberlin

The seeds of
faith planted in
the seedbed
of seminary life
will bear fruit
throughout the
seminarian's life
and ministry.



■ WE HAVE ALL HEARD the comparison of *seminary to cemetery*, suggesting that a seminary is a place where faith dies. There is an alternative, that is, the seminary is a place where the seeds of faith come to life and are cultivated.

The word *seminary* has its origin in the Latin term *seminarium* which is translated as seedbed. In ancient (and modern) horticulture the seedbed was the place where seeds were first planted and the seedlings were carefully cultivated before being transplanted to the fields where they grew to maturity and bore fruit. By the fifteenth century, the term *seminary* was referred to as a training school for clergy.

The Apostle Paul declared, “That which you sow does not come to life unless it dies” (1 Corinthians 15:36 NASB). Paul used the metaphor of a planted seed to speak of the resurrection of the body. The lifeless seed that is buried bursts forth from the ground in new



Seminary study is the fiery forge which sharpens the mind (Proverbs 27:17).

life, likewise the lifeless body of those who die in Christ shall be raised to eternal life. So, let's press the metaphor just a bit to understand the purpose of the seminary.

The seminary is indeed somewhat like a cemetery. The seminary is a place to die. After all, those who come to study at the seminary do so to follow after Christ, and Christ has called us to take up the cross and die (Matthew 10:38-39). The seminary should be the place where seeds of spiritual immaturity and theological misunderstanding fall to the ground, die, and are buried. Through the study of the Holy Scripture and Sacred Theology the seeds then come to life, sprouting in the seedbed of faith. The seminary is the place of re-formed faith and spiritual formation.

Seminary life is a spiritual conversation in which the student dialogues with the great witnesses of the faith in fellowship with the Holy Spirit. The inspired writings of the prophets and apostles are studied with great reverence. The seminary student reflects upon the preaching and teaching of historic theologians. Seminary study is the fiery forge which sharpens the mind (Proverbs 27:17). The process of prayerful study and dialogue in the Spirit renews, sanctifies, and transforms the mind so that the will of God may be discerned (Romans 12:2).

The seminary provides an open door to the mission of God in the world. Seminarians are charged to be shepherds of the Church of God and public theologians who can defend the Faith. Seminarians are to be masters of the Good News and doctors of souls. The goal of the seminary is to prepare men and women to serve as pastors of local congregations, denominational administrators, educators in the academy, and missionaries to the world. Seminarians serve as chaplains in the armed forces, law enforcement, hospitals, and prisons. Seminarians offer counsel and encouragement to those suffering from emotional distress and mental illness. The seminary experience provides unique opportunities of influence for those called to be ambassadors of Jesus Christ.

The seeds of faith planted in the seedbed of seminary life will bear fruit throughout the seminarian's life and ministry. When I began seminary studies many years ago, I could not envision the journey that God had placed before me. The discipline of seminary study cultivated knowledge and wisdom that enabled me to better serve as pastor in a local community. Seminary credentials have provided opportunities for me to represent the Pentecostal message to other Christian churches throughout the world. It is my joy and honor to witness new seminarians plant their seeds of faith in the seedbed of Pentecostal Theological Seminary.

Daniel D. Tomberlin, D.Min. (PTS, M.Div. 2003)
*Director, Student Placement
Instructor, Pastoral Ministry*





PTS AWARDED \$1 MILLION DOLLAR GRANT

From Lilly Endowment Inc.

■ On September 20, 2018, the Pentecostal Theological Seminary received from Lilly Endowment Inc. a \$1million grant to help establish PTS Thrive. It is part of Lilly Endowment Inc.'s Thriving in Ministry, an initiative that supports a variety of religious organizations across the U.S.A., as they create or strengthen programs that help pastors build relationships with experienced clergy who can serve as mentors and guide them through key leadership challenges in congregational ministry. The Endowment is making nearly \$70 million in grants through Thriving in Ministry Initiative.

PTS Thrive will assist a new generation of young pastors and seminarians by coordinating placement; facilitating mentoring relationships for a period of three years that will help young pastors negotiate points of conflict and discouragement; and, provide a variety of resources that will offer sustainable solutions to the challenges of pastoral ministry. Dr. Dan Tomberlin, director of PTS student placement and instructor of Pastoral Ministries, will serve as the executive director.

Dr. Michael Baker, president of PTS, states, "We are thrilled to be a part of Lilly Endowment's Thriving in Ministry Initiative. Through PTS Thrive, the seminary will partner with educational assets throughout the Pentecostal movement in an effort to assist our graduates and other new pastors, contextualize their classroom experience to the practice of pastoral ministry. We believe this process of coaching and mentoring will demonstrate effectiveness."

PTS is one of 78 organizations located in 29 states taking part in the initiative. The organizations reflect diverse Christian traditions: mainline and evangelical Protestant, Pentecostal, Roman Catholic and Orthodox.

Thriving in Ministry is part of Lilly Endowment's grantmaking to strengthen pastoral leadership in Christian congregations in the United States. This has been a grantmaking priority at Lilly Endowment for nearly 25 years.

PTS Thrive will be active by the first of 2019. Watch for more information and how you may possibly get involved!



DAVID C. BLAIR (1991)

Currently, Dr. David Blair serves as the General Director of Church of God (Cleveland, TN) International Youth & Discipleship. He is a native of South Georgia and Janet, his wife, is from Northeast Alabama. Their life together in ministry has taken them from rural communities to metropolitan areas. David and Janet have two children, Brittany and Bruce, both graduates of Lee University.

Throughout his ministry, Dr. Blair has held numerous positions with excellence and demonstrates the essence of servant leadership. He received a B.S. in Biblical Studies from Lee University, M. Div. in Pastoral Ministries from the Pentecostal Theological Seminary, and a D.Min. in Leadership Development from Columbia International University.

Networking with churches and organizations in the discovery and development of leadership and personal potential is the Blairs' desire. This pursuit hinges on a core belief that ordinary people will become extraordinary when ignited by the power of the Holy Spirit!

MICHELLE SMITH (2018)

Reverend Michelle Smith graduated from PTS in May 2018 as an honors student, with a Masters of Divinity, Biblical emphasis. She was awarded the 2018 Pentecostal Ministry Award for her clear devotion to Pentecost in her personal and ministry life. Michelle is proud of her Pentecostal heritage—a 5th generation Pentecostal. Michelle began her ministry serving as associate pastor in Duluth, GA, but she operates as an Evangelist, having preached around the U.S. for the past three years. Her heart is to see a genuine revival of holiness come to the church again.

Just as she believes in Pentecostal ministry, she also believes in the need for ministers to receive a Pentecostal education. Michelle shares:

“PTS helped to ground my theological understanding in our Wesleyan-Pentecostal tradition. My experience at PTS was incredible both in what I learned and the friendships that I made along the way. It truly has helped me in my development as a minister of the gospel. It is my desire to see more and more ministers in the Church of God receive an education from the Seminary. I believe it will help this denomination to continue to move forward in its rich history of revivalism.”

Michelle continues in evangelistic ministry while working on her Ph.D. in Renewal Theology from Regent University.





TERESA D. WARNOCK (2017)



Teresa D. Warnock passed away October 4, 2018 following an extended battle with cancer. Teresa was an Alumnus of the Pentecostal Theological Seminary. The following Alumni SPIRIT recognition is presented posthumously in remembrance of her devotion and dedication to ministry.

She received her Bachelor of Science Degree from Lee University and Master of Arts in Counseling from the Pentecostal Theological Seminary. At the time of her death, Teresa was completing her Master of Arts in Clinical Mental Health Counseling and was accepted into the PTS Doctorate program.

Teresa loved God, family and people. She faithfully fulfilled God's purpose for her life by being a loving, devoted wife and mother while also serving as women's Pastor at the Calvary Church of God near Seaman, Ohio.

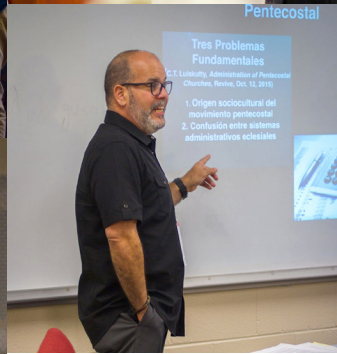
During her time battling cancer, Teresa devoted herself to study, hoping she would be able to counsel others who are suffering similarly, bringing comfort and encouragement. She emphasized cherishing every moment, growing deeper in love with family and experiencing Christ's love in greater ways.

Her treatment included three major surgeries. In the midst of her second surgery, she had near death complications. Her husband Steve shared the following story.

"In recovery, when she came to enough to talk to me, the first thing she asked was if the kids and I had eaten? Jokingly I responded, 'Yes, have you?' To my surprise, she said 'Yes!' She shared that she was setting at a very long table that disappeared into a haze and Jesus was teaching her to eat her food because it was foreign to her. I made sure to get every detail because I was afraid she would not remember it when she awoke, but she never forgot it! It had a huge impact on her and gave her great hope in her struggle. When she came home, God woke her up one morning and gave her several prophecies for our family and our church. Little did we know those prophecies would be for us during her passing just a few months later."

Teresa Warnock's legacy will never be forgotten. Her example has left an impact on the lives of many people!

Teresa is survived by her husband, Steve and their children: Hannah (Devin) Porter, Cody (Brittany) Warnock, Cory Warnock, and Savannah Warnock.



Sixth Latino Summit Convenes at PTS



More than seventy-five Latino ministers, educators, administrative bishops, regional leaders, and laypersons from each of the Hispanic-Latino regions in the USA and Canada convened October 1-2 for the sixth Latino Summit on the campus of the Pentecostal Theological Seminary. The Center for Latino Studies sponsored the gathering of primary leaders from across North America under the theme, Rediscovering Our Pentecostal Distinctives.

Dr. Wilmer Estrada, Director of the Center for Latino Studies and PTS faculty member, along with the CLS staff organized and led the Summit. Participants engaged in several plenary and breakout sessions. In addition, there were small group conversations for discussion, Q and A and interaction focused on relevant topics. The Summit concluded with a worship service commemorating the Hispanic-Latino Heritage month.

CLS continues to provide significant educational opportunities with a growing student body. PTS is proud of CLS and its meaningful part of the PTS experience!

CHURCH OF GOD DIVISION OF EDUCATION ANNOUNCES DISTINGUISHED EDUCATOR AWARDS

Each biennial period of the International General Assembly, the Church of God Division of Education leads an intentional process of nominations, discussion and voting to recognize two worthy recipients in the ministry of education.

The two areas of recognition include the following:

Distinguished Educator Faculty Award and **Distinguished Educator Leadership Award**.

At the 77th International General Assembly Educators Luncheon, August 1, 2018, in Orlando, Florida, two individuals were awarded these significant conferrals.



The **Distinguished Educator Faculty Award** was presented to Dr. Marcia Ruth Anderson. Born in South Dakota and converted in Teheran, Iran, at the age of 31, Anderson has demonstrated a faithful journey as a disciple of Christ. She is well known by colleagues as a champion missionary-educator and has excelled in educational and ministerial tasks throughout her life.

Serving with distinction for twenty-seven years, Dr. Anderson began her ministry as an elementary education teacher, continuing as a missionary with Word for the World, and for more than ten years as Faculty and Dean of Students at the Asian Seminary of Christian Ministries (Manila). She has served as Missionary and Academic Dean at Discipleship College in Eldoret, Kenya for more than eleven years. Dr. Anderson received the Bachelor of Science, Elementary Education (University of South Dakota), Master of Divinity (Pentecostal Theological Seminary), Master of Theology (Trinity International University), and Doctor of Theology (South East Asia Graduate School of Theology, Manila).



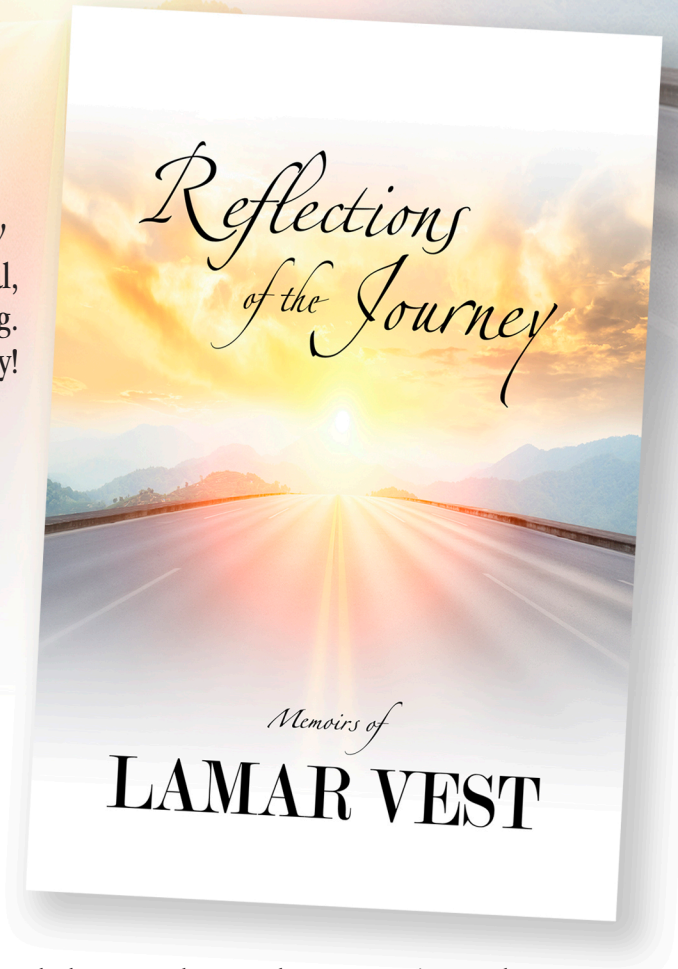
The **Distinguished Educator Leadership Award** was presented to Jürgen Rudolph. An ordained bishop, Rudolph has been credentialed with the Church of God for twenty-one years. He has served with excellence as a Missionary in South Africa, Zimbabwe, Tanzania, Kenya, Germany, Regional Christian Education Coordinator for Eastern Africa, Regional Superintendent for Eastern Africa, and currently, Christian Education Coordinator for Africa traveling to more than sixty-seven nations during his ministry. Originally from Germany, Jürgen has significant vocational training with a Bachelor in High Current Electrical Engineering. These unique skills have served to support his servant leadership in many building projects in Africa.

He has authored teaching curriculum and articles in various publications, as well as, plenary speaker at national assemblies, conferences, seminars and graduation exercises.

Bishop Rudolph received the Bachelor of Theology (European Bible Seminary, Rudersberg, Germany) and Master of Divinity (Pentecostal Theological Seminary).

Introducing...

Reflections of the Journey
is informative, inspirational,
motivating and encouraging.
Read and enjoy!



Lamar Vest—servant leader, visionary, scholar, preacher, author, strategist, and mentor—characterized as dedicated, determined, trustworthy, faithful, devoted and exemplifies integrity. He has been identified by many titles in life and ministry including evangelist, pastor, minister, leader, chairman, president, general overseer, husband, father, grandfather; however, to many he is known as, friend.

Reflections of the Journey is not intended to be a full biographical review of Dr. Vest's life, rather, it presents genuine personal reflections—memoirs—aneccdotal monographs about his life and ministry mission. He starts at the beginning and transparently shares the ups and downs, the highs and lows throughout the journey.

Lamar Vest is one of those who not only heard the call of God, but responded and said, "I'll go, send me." He didn't always know where the "send me" was going to be; however, he never said no to the "wherever." Lamar Vest has served the Church of God and the Christian world in a wide spectrum of positions. Few individuals have accomplished so much within a lifetime.

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