

PENTECOSTAL THEOLOGICAL SEMINARY

SPRING 2019

GLOBAL PENTECOSTALISM

PENTECOSTAL THEOLOGICAL SEMINARY





MASTERS PROGRAMS

FACT SHEET

The Pentecostal Theological Seminary is a graduate school dedicated to preparing pastors, chaplains, and ministry leaders for global evangelization and Kingdom impact. Thousands of Seminary graduates are now serving in strategic locations as full-time, bi-vocational and volunteer ministry leaders worldwide.

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PTS has been approved by its accrediting agencies to offer all degrees online.

ACCREDITATION

The Pentecostal Theological Seminary is accredited by the Association of Theological Schools (ATS), the Southern Association of Colleges and Schools—Commission on Colleges (SACSCOC), Association for Hispanic Theological Education (AETH) and other accrediting agencies for special academic programs.



Publisher

Pentecostal Theological Seminary

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GLOBAL PENTECOSTALISM as a Movement

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AS PENTECOSTALS, LET US EXPLORE what it means to answer God's call to carry His love "to the ends of the earth." Our narrative will examine the global roots of Pentecostalism and consider how events and knowledge from the past have impacted the global nature of the Pentecostal Movement today.





First, let's prayerfully think about a few passages of Scripture that help us understand the spiritual concept of *the ends of the earth*. We begin with some words of praise recorded in Psalm 48:9-10:

"We have thought, O God,

on Your lovingkindness,

In the midst of Your temple.

According to Your name, O God,

So is Your praise to the ends of the earth."

In Acts 13:47, the apostles Paul and Barnabas say about their own call:

"For so the Lord has commanded us: I have set you as a light to the Gentiles, That you should be for salvation *to the ends of the earth.*"

I want to offer a brief analysis of global Christianity—exploring Pentecostal Movement's past history and its response to God's call today. The way I am using the term Pentecostalism includes the following: Classical Pentecostals (for example, Church of God, Cleveland, Tennessee), neo-Pentecostals of the 1950s and 60s, and Charismatic Christians in today's renewal groups. The Pentecostal Movement is too vast to be defined by a single denomination or renewal group. While there are differences, there is much overlap among the various groups within Pentecostalism. Therefore, I will view the various groups as synonymous and as parts, as they are, of modern day Pentecostal Christianity.

The Modern Pentecostal Movement is a revival movement that began in the early 1900s. This movement continues to this day, and has spread throughout the world.

As we move forward, it is helpful for us to examine the *global* perspectives of the Biblical

THE PENTECOSTAL MOVEMENT IS TOO VAST TO BE DEFINED BY A SINGLE DENOMINATION OR RENEWAL GROUP.

phrase to the ends of the earth. In Acts 1:8, the phrase refers to distant lands, including all of civilization. It predicts the growth of the church and focuses on the universal mission of the church to spread the gospel in the last days.

The *baptism in the Spirit*, which is an additional blessing of empowerment that the Holy Spirit gives, has enabled Pentecostals to navigate through the modern world spreading the Good News. Through the power of the Holy Spirit, some of the results have been that humankind and institutions throughout the world have been impacted in very positive, life-giving ways.

The global mission of the Church was initiated on the Day of Pentecost. Before Jesus' ascension into heaven, He ended His earthly ministry by declaring,

"You shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth" (Acts 1:8).

This spiritual experience would extend the ministry of Jesus "to the ends of the earth."

DISTINCTIVE PENTECOSTAL SIGN OF SPEAKING IN TONGUES INDICATED THAT GOD PLACED VALUE ON ALL PEOPLE.

The events recorded in the rest of the book of Acts may be described as taking place without geographical limits.

The distinctive Pentecostal sign of speaking in tongues indicated that God placed value on all people. The first preaching of Peter, in his sermon referring to Joel's prophecy, stated, "That whoever calls on the name of the LORD shall be saved" (v. 21). In addition, Peter promised that God would pour out His Spirit in an abundant manner—on all people. There were several smaller movements (or pockets of Pentecostalism) that existed before or about the time of the Azusa Street revival in 1906-09. In 1901 in Topeka, Kansas, there was the Christian Bible College under the direction of Charles Parham. He and his students began to study the book of Acts, focusing on the evidence of being baptized in the Spirit. Their conclusion was that speaking in tongues was the sign of baptism in the Spirit. From that Bible College, the modern Pentecostal message began to spread over the Midwest to Texas, then to California. There were a number of other small groups of people experiencing powerful moves of the Holy Spirit.

Another example of a small group of people experiencing the power of the Holy Spirit, occurred in the southeastern part of the U.S. at Shearer's Schoolhouse near Murphy, North Carolina. This, too, was a localized outpouring of the Spirit. Many people who lived in the mountains and valleys of that area used the schoolhouse as a meeting place for worship. As the people worshiped there, they experienced a profound sense of God's presence. The Holy Spirit was preparing them for a full spiritual blessing, like the one received by the disciples at Pentecost (Conn, 24-30).

As Pentecostalism spread, G. B. Cashwell took his experience to North Carolina. He, too, visited the Azusa revival and accepted the tongues doctrine. Returning to North Carolina, he shared his experience with a small holiness denomination, and they, too, embraced it. In the formative years of the Church of God, Cashwell was influential in A. J. Tomlinson's (first General Overseer of the Church of God) conversion to the message of Pentecost.

The Azusa Street revival that began in Los Angeles in 1906 enjoyed great success under the leadership of an African American holiness preacher, William Seymour. The outpouring of the Spirit at Azusa Street had a major influence on the worldwide emergence of modern Pentecostalism. People from America and other countries were coming and going spreading word about the revival. The revival message of Pentecost spread to Europe as early as 1906, first to the Scandinavian countries and later to England. Eventually, the Pentecostal revival spread to many parts of the world.

In Los Angeles, the revival remained strong until 1909. From the outset of that revival, the outreach was to the world. Pentecostal Christianity has flourished in Latin America, Africa, and Asia, in many contexts—in urban



areas as well as rural locations, and among the poor, middle, and upper classes (Robbins, 118).

Further, for more than fifty years, there has been a Pentecostal presence in many historical, Protestant churches, mostly in the U.S. but also in England and Germany. It has been estimated that Pentecostals number somewhere in the range from 500 to 750 million. In response to Pentecostals' ministry, many people have learned of God's love for them and have come to follow Jesus.

Today, the Church of God (Cleveland, Tennessee) carries the Pentecostal message to 185 countries. The current vision of its World Missions department is to plant full gospel churches in the thirteen largest cities of the world. As a denomination, we are committed to doing our part in finishing the Great Commission. Like global Pentecostalism, today the Church of God has become more multicultural. The world is coming to our cities and churches, and we are going to the world's cities and planting churches.

In 2002, a study showed that approximately nine million people were joining the Pentecostal Movement each year (Robbins, 117). With its rapid growth, scholars are predicting that within a decade or two, the Pentecostal Movement will be a major cultural force alongside Catholicism. This prediction is very significant, especially since the Catholic Church has more than a billion members.

The Church of God has the opportunity of being engaged with the fastest and most dominant

IN 2002, A STUDY SHOWED THAT APPROXIMATELY NINE MILLION PEOPLE WERE JOINING THE PENTECOSTAL MOVEMENT EACH YEAR.

force of global Christianity in the world—*Global Pentecostalism*. This movement is a massive river; and the Church of God, as a Classical Pentecostal denomination, needs to take its place more and more in that river.

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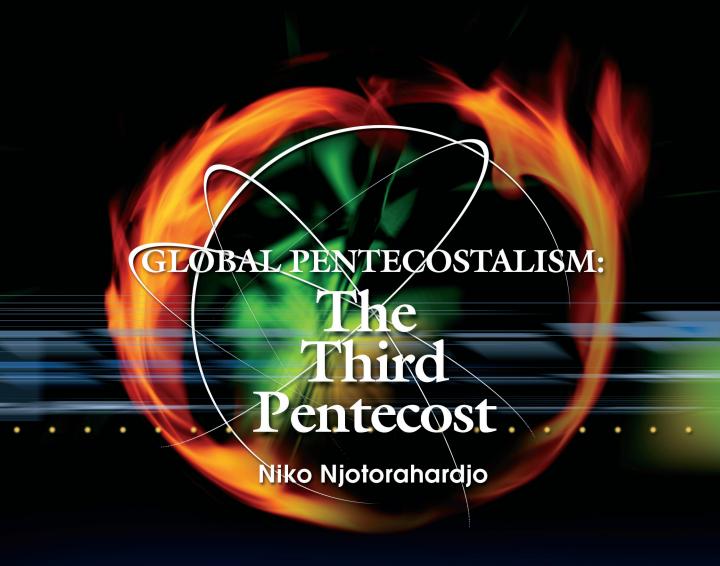
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Professor and Chair
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"The Fire of the Third Pentecost is Falling—Receive!"

TWELVE THOUSAND FIVE HUNDRED worshippers from 46 nations, crowded the Sentul International Convention Center in Bogor, Indonesia during the Thursday evening July 19, 2018 service





Pastor Niko Njotorahardjo preaching (left) with Reverend Andrew "Tommy" Smith translating at Empowered-21 Asia.

of Empowered-21 Asia. The entire conference witnessed Cindy Jacobs as she poured anointing oil on my head and prophesied:

"This afternoon the Holy Spirit spoke to me, He spoke to me about The Third Pentecost. And He said this, 'At Azusa Street I chose a man,' and the Lord says, 'I gave you the message of The Third Pentecost. Because as the Azusa anointing came from the West to the East, this new Pentecost is going to go East to West.' And now the Lord says this, 'I chose a William Seymour, and this time to be my messenger of The Third Pentecost, I choose you!' "

Then the heavenly windows opened above everyone and together we worshiped in the Spirit for an extended period before the Lord freed me to deliver the message on preparing to receive The Third Pentecost. Although only I was anointed with oil that evening, a Third Pentecost anointing was poured out on everyone, and is available today to all who ask (Acts 2:39).

The First Pentecost

As the disciples watched the Lord Jesus ascend into heaven, He gave them His final message. If we are His disciples, then that message is for us too! Jesus declared, But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth (Acts 1:8).

How did the disciples respond to these final instructions from the Lord? Recalling that earlier Jesus had told them, Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high (Luke 24:49, cf. Acts 1:4), 120 disciples obediently gathered in an upper room in Jerusalem to wait together in prayer and supplication (Acts 1:14a). This is the Tabernacle of David in action—it is a Prayer Tower!

They continued for 10 days—waiting, watching and praying. Suddenly, on the Day of Pentecost, a sound like a rushing mighty wind filled the room where they gathered. As they prayed, tongues like flames of fire came upon



Sentul International Convention Center, Bogor Indonesia

each of them, and they were filled with the Holy Spirit (Acts 2:1-4). At this First Pentecost, the disciples began to speak in languages or "tongues" unknown to them. To fulfill the Great Commission, they had to be filled with the Holy Spirit. After which, God used them in extraordinary, powerful ways. The impact of the First Pentecost was nothing less than awesome. It marked the beginning of fulfilling the Great Commission task, but did not finish it!

The Second Pentecost

In the early 1900's, God once again opened the windows of heaven to rain down Holy Spirit power, glory and anointing for worship and Great Commission witness. Spirit outpourings began to occur from the countryside of Wales, to the mountain areas of Tennessee and North Carolina, and most notably in Los Angeles, California, which has been called the "Azusa Street Revival." Characterized by speaking in tongues, miracles, healings, and salvations, some see the revival at Azusa as the birth of modern-day Pentecostalism called "The Second Pentecost." The participants left Azusa traveling from West

to East as missionaries/messengers spreading the Good News. It is reported that the spiritual leader at Azusa, William Seymour, in 1909, at the conclusion of this three plus year revival movement, prophesied of a future Holy Spirit outpouring of the glory of God which would occur in 100 years, exceeding that experienced at Azusa. These are those days—what I call the era of "The Third Pentecost."

The Third Pentecost

In early 2009, God spoke to me through Revelation 3:11, Behold, I am coming quickly! I had read these words many times, but on that particular day as God spoke to me, I trembled! In prayerful response, I asked the Lord, "Lord God, what's happening? What will you do? And what must we do?" But for several months, God did not answer. Then in the middle of 2009, God spoke to me again and said, I will pour out my Spirit as it is written in Joel 2:28-32. First, multiple generations—children, youth, and adults—will be used by God in extraordinary ways. Second, awesome miracles, signs and wonders would occur. Third, horrific "shakings"



as the Bible records them will occur. Through these three signs a global, mega-harvest will transpire as prophesied in Joel 2:32, *And it will come to pass that whoever calls on the name of the LORD shall be saved.*

While speaking at the Great Commission Symposium, sponsored by the Church of God in Atlanta, Georgia on September 15, 2009, I was introduced to an emerging trans-denominational global movement called Empowered-21. Birthed following the Azusa Street Centennial celebration, the Empowered-21 movement is relevant because its focus is on the ministry of the Holy Spirit in the future. Seven months later, I was honored to be the guest speaker representing Asia at the initial Empowered-21 Global Congress convening on the campus of Oral Roberts University, April 10-14, 2010.

Since that time, God has honored Indonesia to host three major international Empowered-21 events for Asia at the Sentul International The impact of the First
Pentecost was nothing less
than awesome. It marked
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Great Commission task, but
did not finish it!

Convention Center—in 2011, 2013 and most recently in July 2018.

For six months prior to the Asia Empowered-21 gathering in 2013, God "processed" me! In retrospect, I realize God was preparing me to be a chosen vessel of service in the era of The Third Pentecost. Then only two days before the May 2013 Empowered-21 Asia meeting, the LORD spoke to me, "Niko,



An Indonsian Welcome (above)

Empowered-21 Asia

Roll Call to Prayer for the Nations (right) **Empowered-21 Asia**





Lee University Campus Choir (Cleveland, TN) **Empowered-21 Asia**

the meaning of My Holy Spirit outpouring all this time is The Third Pentecost!" The Third Pentecost outpouring of Spirit and Glory is as awesome as William Seymour had prophesied, exceeding that of Azusa. I believe it is the greatest and final harvest, culminating in the completion of the Great Commission before the Second Coming of our Lord Jesus Christ. The LORD said to me to call it "The Third Pentecost" and at that Empowered-21 meeting, I announced to more than 9,000 people attending, the era of "The Third Pentecost" had begun.

These days I proclaim "The Third Pentecost" everywhere, not concerned if others agree, disagree, or criticize me. I just share what God has given to me. During Pentecost 2015, I proclaimed this Third Pentecost message to approximately 7000 people (including the spiritual leaders of several Pentecostal dominations and Charismatic movements) gathered in Jerusalem, Israel at the Pais Arena for the Empowered-21 Global Congress. Hundreds of worshippers rushed the altar at the conclusion of my message, and no

church leader objected to my proclamation of The Third Pentecost! The leaders were silent, examining each other's reaction.

I began to ask God, "Lord, will you give me a picture of what The Third Pentecost looks like for Indonesia?" But God did not immediately answer. Finally, in 2017 God answered, but in an unexpected way, through a prophetic word by an Australian pastor named Russell Evans from the Planet Shakers church. During a conference, Pastor Evans received a vision of Indonesia clouds covering Indonesia, and a wind was blowing from the clouds, the clouds of God's glory coming out of Indonesia and going to the nations! Most importantly, Pastor Evans shared he saw millions of Indonesian young people ablaze with the Fire of the Holy Spirit! Upon hearing his testimony, the Lord spoke to me, "Host another Empowered-21 Asia event and the nations will come on July 17-20, 2018. I will pour out Holy Spirit fire—"The Third Pentecost."



As we prepared for the event and shared what I had received from the Lord, I am positive there were those who questioned, "Is it true what Pastor Niko has said? True or not?" I didn't care what they said or thought—believe, okay; don't believe, no problem. God had spoken to me, my response was to obey and prepare. So I continued forward with the planning and preparation.

What happened? What did God do? Our yearly church theme for 2018 was the "Year of New Beginnings!" During the July event, we received a new Pentecost—The Third Pentecost! Attending were 12,500 delegates from 46 countries, including 1,300 from Vietnam, 700 persons from Mandarin Chinese speaking countries, and 570 believers came from neighboring Malaysia. Many of these were young people, including the 84-member Campus Choir from Lee University in the USA. Participants—both Pentecostals and non-Pentecostals—came from Australia, Europe, Asia, Africa, North America, Latin America, and Indonesia too! Assembled at the Sentul International Convention Center in Bogor, Indonesia was a global community similar to that international crowd gathered on the Day of Pentecost in Acts chapter two.

It was in this spiritually charged environment that the windows of heaven were opened and God poured out a Third Pentecost blessing of Holy Spirit presence and power upon everyone for worship and witness—to finish His Great Commission! Clouds of fire and glory filled the building and the hearts of thousands of youth in attendance were ablaze with Holy Spirit fire!

These days I proclaim
"The Third Pentecost"
everywhere, not
concerned if others agree,
disagree, or criticize me.

Prior to my scheduled ministry in the Thursday evening session, Reverend Cindy Jacobs, Founder of Generals International, shared a prophetic word and confirmation of The Third Pentecost:

"'At Azusa Street I chose a man,' and the Lord says, 'I gave you the message of The Third Pentecost. Because as the Azusa anointing came from the West to the East, this new Pentecost is going to go East to West.' And now the Lord says this, 'I chose a William Seymour, and this time to be my messenger of the Third Pentecost, I choose you!' "

Later, I told my congregation and leaders, that the word "you" prophesied by Sister Cindy, did not mean me exclusively, rather it meant all of "us"! If you are reading this article, then you too are part of "us"—anointed by the Holy Spirit to be a messenger of The Third Pentecost! Even as you read this testimony, I believe fire of The Third Pentecost to finish the Great Commission is being released upon you now. *Receive!*

Niko Njotorahardjo, D.Th., (PTS, D.D. 2001) Founder & Senior Pastor of GEREJA BETHEL INDONESIA Jl. Gatot Subroto, Jakarta, Indonesia





GLOBAL PENTECOSTALISM and the Latino Community

Daniel O. Álvarez

THE PENTECOSTAL THEOLOGICAL SEMINARY (PTS) has been a strong supportive backbone for the growth and development of Pentecostalism in Latin America and for Latinos in the United States. Like a backbone, this seminary education allows its leadership to be flexible and adapt to change, yet it is also grounded theologically to provide resilient leadership for this growth. Pentecostalism has grown tremendously among Latinos. In Brazil, it is estimated that at least 24 million people

are Pentecostal. In the United States, Latino Pentecostal churches also continue to grow exponentially. PTS has provided theological education necessary to consolidate this growth and to lead the movement.

PTS and Latin American Exchanges

PTS has been entrusted with the formation of some of the church's most capable leaders. For example, in the Seminary's early years, Church of God World Missions provided scholarships for



Latin American students to study at PTS. These leaders worked on a Master of Divinity in two years. Most returned to their home countries to become church planters, pastors, educators, and administrative leaders. Some were asked to stay and help guide the growth of Latino churches in the U.S.A.

This exchange was good for the lives of the students and exposed them to a different language and culture. It helped bridge the gap to connect with Church of God leadership in the U.S.A., creating a sense of belonging or being part of something greater. The exchange also showed leaders a different way of doing things so that they could bring needed creativity to the church in their respective contexts.

On the other hand, this exchange was also good for PTS. Latino students enriched the classroom and the lives of non-Latino students. Many instructors noted they learned just as much from these students as the students learned from them. Student stories and testimonies created a sense of vibrancy that, indeed, God was doing something great in their lives. Their time at PTS was a significant investment for fulfilling the Great Commission.

PTS in Latino Church Leadership

The Latino graduates from PTS have become some of the top leaders and influencers in Latin America and beyond. One of these graduates is Dr. David E. Ramírez, who is now Third Assistant General Overseer for the Church of God. Furthermore, in the United States most of the Administrative Bishops from the Hispanic

PTS has been entrusted with the formation of some of the church's most capable leaders.

Regions graduated from PTS and continued to complete their doctoral studies. Other graduates became important leaders in their own countries, or have founded important schools and served as missionaries including in non-Spanish-speaking countries. PTS has been the flagship institution for the church in Latin America and has provided relevant models for theological education, doctrinal development, and emerging leadership.

PTS for the Future

As PTS looks to the future, it is readily apparent that it continues to be the place for theological education for the Latino Community. The Center for Latino Studies (CLS) continues to welcome Latin American and U.S.A. pastors and church leaders, serving as a connection to the Master's Degrees at PTS. Furthermore, as the church in Latin America has grown, many leaders are now looking to complete their doctoral work at PTS. In the summer of 2018, thirty-five Latino students took a doctoral class on the PTS campus. These were leaders truly committed to the work of the church and the fulfillment of the Great Commission. It is readily apparent that PTS is poised to continue providing theological training for the Latino community and beyond.

Daniel O. Álvarez, Ph.D. (PTS, M.Div. 2004) Assistant Professor, Theology & Church History Senior Director of Global Education Initiatives





GARRY FRASER (2014)

Since March 2015, Garry Fraser has served as Senior Pastor of Evanston Church of God in Illinois. Garry served in a variety of capacities in his early ministry at the Classon Avenue Church of God prior to receiving his ministerial credentials in 2006. During these early years at Classon Avenue Church of God in Brooklyn, NY, he met and married Julia Grey.

After completing the Church of God Ministerial Internship Program (MIP), he enrolled as an online student at the Pentecostal Theological Seminary (PTS) in 2007. In the Fall of 2011, Garry and Julia relocated to Chattanooga, TN in order to complete his studies on campus at PTS. Moving was a major sacrificial decision. It meant leaving home, a place they dearly loved, as well as, experienced productive ministry. Garry stated, "In my whole life, PTS is the only school that has ever made me long for the start of class. The faculty have such a heart for the body of Christ that the classes were not merely the transference of information, but they became genuine ministry moments in which the total growth of their students was at the fore."

Garry graduated from PTS in May 2014 and following served as recruitment specialist at PTS until February 2015. At that time, he accepted the appointment as Senior Pastor of the Evanston Church of God. Garry has also been engaged servina his second consecutive term as a Church of God Great Lakes Reaion councilman and has also served as MIP Coordinator since 2016. Effective February 2019, he will also be serving as a volunteer Chaplain for the Evanston Police Department.

SHONA MILLS DENNIS (2018)

Shona, the oldest daughter of four children, was born in the small rural town of Clewiston, Florida. Her parents, Pastor Clinton Mills and Cathy Nellen, raised the family in the Church of God in Harlem, as it was known, the small church on the corner of the front street. Following high school graduation, Shona enlisted in the U.S. Army serving seven years with one duty tour in Iraq. She is now a U.S. Army War Veteran. Currently, she resides in Kentucky and has the honor of being a Kentucky Colonel because of serving one year in national service.

Shona completed a Bachelor Degree in Social Work and the Master of Divinity with concentration in counseling from the Pentecostal Theological Seminary. In 2010, she recorded her first album, Coming After Me, and in August 2018, Shona authored her first book, God is A Behaviorist-Status: Married in a Relationship, published with Xulon Publishing Company. Shona states, "As a little girl, my father would tell me, 'I've never seen anybody write and use up as much paper as you do!"

In addition to being a wife and mother of three children, Shona has plans to become a Federal Prison Chaplain taking the light, love, and the power of the Gospel to those who sit in the shadows of darkness. Her goals include pursuing a doctorate degree, which will augment her continuing the work of Christ in the Great Commission.



WILLIAM A. LEE, Jr. (2007)

William A. Lee, Jr. currently serves as Church of God International Revivalist and Urban Ministry Consultant. His ministry engagement includes the following: nine years as Pastor of Daytona Deliverance Church of God, Daytona Beach, Florida; USA Discipleship/Evangelism State Director for Florida-Cocoa Church of God State Office; and Commissioner and Chairman of the Housing Authority Board of Daytona Beach. In addition, he was keynote speaker at the 1998 Church of God General Assembly in San Antonio, Texas; guest on Daystar Television Network; and served pastorates in Providence, Rhode Island, Baltimore, Maryland, and on the island of Bermuda.

Reverend Lee's wide-spread evangelistic ministry is throughout the United States, Canada, West Indies, Europe, South Africa, Singapore, India, United Emirates, and Australia. Following extensive travel and ministry, Reverend Lee founded in 1998 Lee Ministries International Incorporated. In 2014, he authored and published, All the Kings Men: Chronicles in the Life of King David. He serves as a mentor and teacher for many young ministers in the Kingdom of God.

In 1985, he graduated from Lee University, Cleveland, Tennessee, with the Bachelor of Biblical Studies with emphasis in Pastoral Ministry. He has worked toward a Master of Divinity at Pittsburgh Theological Seminary, Pittsburgh, Pennsylvania, and the Pentecostal Theological Seminary, Cleveland, Tennessee.

Reverend Lee is married to the former Sheila Renee Freeland of Washington, D.C. and together they are sold out to a life of servanthood. It is the vision of their ministry to continue evangelizing the world for the Lord Jesus Christ preparing the next generation to be effective and powerful citizens in the Kingdom.

HALL OF PROPHETS

DAN R. & FINNABEA C. MOORE Inducted into the Pentecostal Theological Seminary Hall of Prophets



On February 7, Dan and Finnabea Moore were inducted into the PTS Hall of Prophets. The induction ceremony, moderated by Dr. Michael Baker, President of PTS, convened at Living Waters Christian Fellowship, Fountain Valley, California, where Dan and Finnabea spent thirty-eight years as lead pastor, and currently serve as Pastor Emeritus. Participating in the ceremony was Dr. Tim Hill, General Overseer; Dr. John D. Childers, Secretary General; Dr. Sean O'Neal; Bishop Charles Fischer; Deena Moore Querry; and the Celebration Choir of Living Waters.

Congratulations to PTS Alumnus Dan and Finnabea Moore!



JOSÉ RAÚL FEBUS (2018)

Reverend José Raúl Febus is an ordained bishop of the Church of God, Cleveland, TN. Since Fall 2018, Febus serves as Ministerial Development director for the Church of God North Central Hispanic Region and lead pastor of CiudadViva Church of God in the city of Chicago. Before moving to the United States, he served as Education Minister in the local church and district director for the Youth and Discipleship Department for the Iglesia de Dios Mission Board, Puerto Rico. Febus also served as a youth pastor, bible instructor, district overseer and church councilor.

Bishop Febus holds a BBA in Accounting from Caribbean University (Puerto Rico); BA in Pastoral Studies from Universidad Teológica del Caribe (Puerto Rico); and Master of Divinity from the Pentecostal Theological Seminary (PTS). After graduating from PTS in 2011, he served as director of USA Missions and Ministerial Development & Men's Discipleship for the Church of God East Central Hispanic Region. In 2015, Raúl, along with his wife Abigail and their three daughters Gabriela, Paola and Alondra, founded a church-planting project called Encuentro—a multicultural and

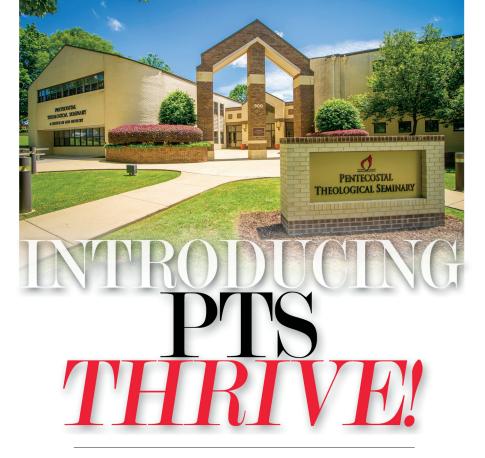
multigenerational church in the metropolitan area of Chattanooga, TN.

Following graduate studies, Febus entered Protestantse Theologische Universiteit (PThU) in Netherlands, Europe, where he is a PhD candidate in theology. His research focuses on Contextual Theology and the objective is to explore how the Holy Spirit is believed to work in an integrative manner on the formation of the Hispanic Pentecostal community in the North American diáspora.

Raúl Febus serves as a faculty member of the Center for Latino Studies at Pentecostal Theological Seminary and visiting lecturer at several Church of God schools in Latin America. He is one of the authors of the newly-released, *The Plentiful Harvest: Practices for Effective Ministry Among Latinos*. He has contributed research articles to different theological journals, such as, Journal of Latin American Theology. Additionally, he is an active member of theological societies such as Fraternidad Teológica Latinoamericana, Asociación para la Educación Teológica (AETH) and the Society for Pentecostal Studies.

Febus regularly travels throughout the United States and Latin America, ministering in denominational and interdenominational events and conferences. He represents the new generation of leaders for the Church of God, as well as, focuses on the Kingdom of God.

Reverend José Raúl Febus states, "I recognize that the formation I received from PTS gave me the necessary tools to be effective in ministry."



Daniel D. Tomberlin

In August of 1980, my wife and I left our hometown to travel west across southern Georgia to assume our first pastorate. I had attended East Coast Bible College in Charlotte, North Carolina for two years. Our first church was about fifty people in a small, rural town. We were twenty-one years old. We were enthusiastic, passionate, and hopeful for a thriving ministry.

Our first months were sometimes exciting, and at other times fraught with anxiety. After six months of pastoring, preaching three sermons a week, and visiting, I found myself exhausted. I had preached everything I knew. I was emotionally unprepared to negotiate the personal conflicts. I was not thriving; I was drowning. My story is not unlike the story of many young men and women who entered the ministry with passion, only to falter after a few months or even after a few years.

Pastoral ministry within the Pentecostal movement faces many challenges. The pastoral

family often suffers from a sense of displacement, which can be exacerbated by household economic issues. Often, first-time pastors find themselves in conflict with the mission and vision of established congregations who prefer maintenance over mission. With an aging population of active pastors, a primary challenge is recruitment and training of the next generation of pastoral leaders. Many young adults are passionate about ministry, but not very enthusiastic about traditional ministerial roles. Most Pentecostal Theological Seminary (PTS) graduates favor chaplaincy, counseling, or educational careers. However, the church needs pastors-men and women who are called by God, anointed by the Spirit, and trained and ordained by the church.

Young pastors negotiate challenges in crisis mode, moving from one conflict to another. They have not developed a level of emotional intelligence or practical experience that allows





them to reflect on the interconnected systemic issues within a congregation, and become a leader who projects a sense of stability. They often view the various conflicts as a personal attack rather than a systemic issue. When this occurs, the inexperienced young pastor often becomes the source of conflict within the congregation. Young pastors do not lack initiative, vision, or passion. They lack ongoing emotional and vocational support.

The purpose of *PTS Thrive* is to provide first-time pastors, and pastors in significant transition, with support that goes beyond the classroom. Yes, pastors need to be trained and educated. Nevertheless, they need more. Pastors need ongoing relationships with elder thriving pastors who can mentor and coach them. The goal is to assure thriving in the first years of pastoral ministry. Coaching and mentoring will focus on helping young pastors understand and negotiate:

- (1) key transitions which might be points of conflict and discouragement;
- (2) attend to key professional transitions; and
- (3) focus on challenges posed by specific ministry contexts.

administrative bishops to prepare a roster of pastors in the first three years of ministry throughout the United States. We will also be recruiting thriving pastors who are willing to serve as mentors and coaches. *PTS Thrive* will facilitate the relationships between pastors, mentors, and coaches.

PTS Thrive is a threefold process of surviving, sustaining, and thriving. First, in the surviving phase pastors will be guided through the initial challenges and crises of pastoral ministry. The second phase will seek to sustain the spiritual, emotional, and vocational health of the pastor and family. During the thriving phase, mentors and coaches will seek to help pastors identify tangible goals for future success.

The *PTS Thrive* initiative demonstrates the commitment of the Pentecostal Theological Seminary to the pastoral ministry within the Pentecostal movement. For more information concerning *PTS Thrive*, contact Dan Tomberlin at dtomberlin@ptseminary.edu.

Daniel D. Tomberlin, D.Min. (PTS, M.Div. 2003)

Director, Student Placement,
Instructor, Pastoral Ministry
Director, PTS Thrive



The Pentecostal Theological Seminary (PTS) has recently been approved by the Association of Theological Schools (ATS) to accept as students in the Doctor of Ministry program persons with less than a three-year Master of Divinity degree provided the applicant can demonstrate having gained the knowledge and skills generally associated with the MDiv degree. In recognition of the distinctive nature of Pentecostal ministry, ATS has also altered for PTS its longstanding requirement that candidates must have completed three years of ministry following a graduate theological degree. PTS can now recognize three years of effective and Biblically sound ministry that took place prior to the reception of a graduate ministerial degree.

Entrance into the Doctor of Ministry degree continues to require that an applicant possess the Master of Divinity degree or its "educational equivalent." In the past an educational equivalency has required that an applicant have completed a minimum of seventy-two hours of graduate level, ministry related studies. ATS has granted PTS approval to accept an alternative way of demonstrating knowledge and skills comparable to those acquired through a MDiv degree.

Candidates for admission can now demonstrate equivalency by:

- possessing an accredited, ministry related master's degree.
- having completed three years of effective and Biblically sound ministry.
- having a verifiable testimony of living under the lordship of Jesus Christ.
- 4. documenting, at an advanced level, the ability to oversee the practice of Pentecostal worship, the ability to lead others in the practice of holy witness, and the ability to lead others in meaningful participation in the life of the church.
- 5. completing an interview with the Director of the Doctor of Ministry degree program.

For more information, contact PTS Admission Office, Admissions@PTSeminary.edu or phone (423) 478-7725. Also, you may contact directly Dr. Jackie Johns, DMin Program Director at JJohns@PTSeminary.edu or phone (423) 478-7948.

ATS GRANTS EXCEPTION

Providing Educational
Equivalency for Entrance to PTS
DMin Program





Certificate in Wesleyan—Pentecostal Ministry

PTS Certicate Program is called to equip laity and ministers who are serving or are called to serve in their communities. The Certificate Wesleyan—Pentecostal Ministries is a 66 credit (cr) program that demonstrates competencies in a variety of theological and pastoral area providing a basic introduction, as well as, a leveling program for those seeking to continue theological education. This is a non-degree Certificate in Wesleyan-Pentecostal Ministry for Pre-Seminary qualifying. Upon completion of the program, students gain eligibility to enter PTS Master's program of their choice.

Sequence of Courses (Note: School of Ministry courses and their PTS Certificate Equivalency)

School of Ministry Courses Credit	Hours	PTS Certificate Equivalency Credit Ho	ours
2009 Faith Foundations	- 1	TS 100 Introduction to Christian Doctrine	3
2050 Walking in the Truth	2		
2010 A Journey Through the OT	3	OT 101 Introduction to the OT	3
2020 A Journey Through the NT	3	NT 101 Introduction to the NT	3
2030 Living the Faith	2	TS 101 Roots of Pentecostal Spirituality	3
2040 Knowing the Holy Spirit	2		Ŭ
2150 Learning the Practices of Ministry	2	HT 200 COG History and Polity	3
2110 Knowing Your Church	1		
2070 Introducing the Great Themes of Scriptu	res 2	BI XXX Bible Elective (to stand in place of a Book Study)	3
2060 Rightly Dividing the Word	2	Bryton Bible Elective (to stand in place of a Book Stady)	ŭ
2120 Leading with Integrity	2	MR 332 Christian Ethics A Pentecostal Approach for Social Ac	1 3
2130 Understanding Yourself and Others	1		
2190 Ministry to Culturally Diverse Population		PM 110 Foundations for World Mission and Evangelism	3
2170 Planting and Growing Churches	2		Ŭ
2160 Ministering Through Music	1	MF 304 Ministry Formation IV	3
2210 Communicating Effectively	2		
2180 Helping People in Crisis	2	PM 310 Foundations for Pastoral Counseling	3
2230 Caring for People in Need	1	0.0 . oaaaoo .o aoa. ooaoog	Ū
2220 Preaching the Word Today	2	PM 301 Ministry of the Word	3
2140 Equipping People for Ministry	1		
Tot e Spirit	al 35	Total	33



DOCTOR OF MINISTRY

FACT SHEET

Why choose PTS for your Doctor of Ministry degree?

- Learn at home without relocating
- PTS uses a video conferencing technology, courses have live "classroom" sessions
- · Spirit-filled faculty committed to Biblical holiness, with decades of local church ministry experience, and possesses a global vision of the church
- Learn with a cohort of friends and peers
- Financial aid and PTS scholarships are available
- · Entire program focuses on you and your ministry

The Big Picture

- The degree program is a 30 credit-hour advanced program in the practice of ministry
- Length of the study is normally 3 years
- Students must be in active ministry
- Mode of Instruction:
 - Courses integrate two modes of instructionasynchronous online interaction and synchronous real time video conferencing
 - Courses follow a regular semester schedule

Admission Requirements

- M.Div. degree or M.Div. equivalency
- · Minimum graduate GPA of 3.0 on 4 point scale 3 years of qualified ministry
- Ability to integrate theology with the practice of
- · Desire and capacity to teach and mentor others in Pentecostal ministry
- · 3 letters of endorsement

A Closer Look at the Program

- Course of Study
 - Core Studies (12 credit hours)
 - - DM 914 Reading Scripture for Ministry......3
 - DM 915 Readings in Practical Theology for Pentecostal Ministry.....3
 - Focus Areas (9 credit hours)
 - Choose three electives in one's chosen focus area.....9
 - Three 3 credit-hour electives in Pastoral Practices Focus
 - Three 3 credit-hour courses Counseling Focus · Three 3 credit-hour Ministry Leadership Focus
 - Project Research and Supervision (6 credit hours)



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A Church of God Ministry



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