

WHITE WING MESSENGER

AUGUST 2024

THE OFFICIAL PUBLICATION OF THE CHURCH OF GOD OF PROPHECY



Christ Is
Our Mission

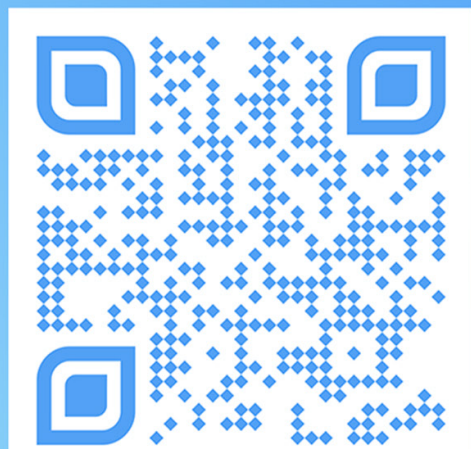
The Church of God of Prophecy:
A Christ-Exalting Movement

A Spirit-Filled
Church





INTERNATIONAL ASSEMBLY
JULY 31 - AUG 4, 2024



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WHITE WING MESSENGER

WE BELIEVE in the Holy Trinity—one God, eternally existing in Three Persons: Father, Son, and Holy Spirit.

We believe in one God, the Father, creator of heaven and earth, of all things seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father. All things were made through Him and for Him. He is true God and true man. He was conceived by the power of the Holy Spirit and was born of the virgin, Mary. He suffered, died, was buried, and on the third day He rose from the dead. He ascended to the right hand of the Father, and He will return to judge the living and the dead. His kingdom will have no end.

We believe in the Holy Spirit, the Lord and giver of life, who eternally proceeds from the Father. He is Teacher, Comforter, Helper, and Giver of spiritual gifts. Through Him the saving and sanctifying works of Jesus Christ are applied to the life of believers. He is the empowering presence of God in the life of the Christian and the church. The Father has sent His Son to baptize with the Holy Spirit. Speaking in tongues and bearing the fruit of the Spirit are New Testament signs of being filled with the Holy Spirit.

We believe that salvation is by grace through faith in the sacrificial death of Jesus Christ on the cross and that He died in our place. The believer's sins are forgiven by the shedding of His blood. We believe that healing of mind, body, soul, and spirit is available to the believer through the blood of Jesus Christ and the power of the Holy Spirit. We believe in one baptism in the name of the Father and of the Son and of the Holy Spirit.

We believe that the grace of God brings forgiveness and reconciliation to those who repent, as well as transformation in holiness, enabling them to live a Christ-like life. Sanctification is both a definite work of grace and a lifelong process of change in the believer brought by the blood of Jesus, the Word of God, and the enabling power of the Holy Spirit.

We believe in one holy, universal church, composed of all true believers in Jesus Christ, offering fellowship and calling for service to men and women of all races, nations, cultures, and languages. We believe in the spiritual and ultimate visible unity of the church.

We believe that the Bible—both Old and New Testaments—is the inspired Word of God. The Bible is God's revelation of Himself and His will to humankind, sufficient for instruction in salvation and daily Christian living. The Bible is the Christian's rule of faith and practice.

We believe that God will ultimately reconcile all things in heaven and earth in Christ. Therefore, we look forward to new heavens and a new earth in which righteousness dwells.

Executive Editor/Publisher: Tim Coalter
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About the Church of God of Prophecy

The Church of God of Prophecy is a vibrant, worldwide body of believers, united in worship, working hand-in-hand to share God's love and a message of hope to the brokenhearted. The organization has more than a million members and more than 10,000 ministers, worshipping in more than 10,000 churches or missions in 135 nations of the world.

Church of God of Prophecy Core Values

- Prayer
- The Harvest
- Leadership Development
- Biblical Stewardship
- Service

Vision Statement

Reconciling the world to Christ through the power of the Holy Spirit

Mission Statement

The Church of God of Prophecy is a Christ-exalting, holiness, Spirit-filled, all-nations, disciple-making, church-planting movement with passion for Christian union.

General Presbytery:

Tim Coalter: Presiding Bishop
Brian Sutton: North America
Clayton Endecott: Wider Europe and the Middle East
Benjamin Feliz: Mexico/Central America/
Spanish-Speaking Caribbean
Clayton Martin: Caribbean/Atlantic
Ocean Islands
James Kolawole: Africa
Tim McCaleb: Asia/Australia/Oceania
Gabriel E. Vidal: South America

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FACING *FORWARD*

A VISION OF THE CHURCH

My vision and understanding of our Church have continued to grow and develop over the years. Our vision, like that of all movements, is not static but always evolving as we continually seek to walk in the light as God reveals direction. Our global Church vision statement, “Reconciling the world to Christ through the power of the Holy Spirit,” brings clarity to my focus personally and to our ministry. Our five core values sharpen my personal vision and are an integral part of the goals I set for my life and ministry. As a global church, we are daily in **Prayer**, sent to the **Harvest**, and committed to **Leadership Development**; we are shaped by God’s love and generosity to be faithful in whole-life **Biblical Stewardship**, and we have a longing in our heart to faithfully follow the example of Jesus in **Service** to our Church family and the world.

Likewise, the Church of God of Prophecy mission statement guides our Church, nourishes our self-understanding, and helps us to understand who God has called and shaped us to be. Our mission statement declares, “The Church of God of Prophecy is a Christ-exalting, holiness, Spirit-filled, all-nations, disciple-making, church-planting movement with passion for Christian union.” Our presiding bishop of the global Church, Bishop Tim Coalter, along with our former general overseer, Bishop Sam Clements, and the general presbyters, seek to unpack our mission statement in this issue, bringing these seven key descriptors of the Church of God of Prophecy closer to our hearts and minds.

In a time of desperation and need, God spoke a vision to the praying prophet Habakkuk: “Write the vision and make it plain . . . so that he may run who reads it” (2:2 NKJV). Old Testament Hebrew scholars suggest a variety of ways to visualise this phrase. The inferences of the original language are a bit broader than one might imagine.

First, there is the common and literal understanding. If the vision is clear and can be grasped by the heart and passion, we will run forward with it. Another way of seeing this phrase in its original language is that it was to be written in such a compact way that it could be carried, if not in the arms of the runner, then in his or her mind and heart. Finally, the broadness of this statement allows one to imagine huge lettering of the vision, a huge sign, perhaps on a mountainside—for some, a sign like the famous Hollywood sign in the hills of Los Angeles, or for others of us, like the Ten Commandment on Berger Mountain at the Fields of the Wood theme park.

Seven things describe the nature of the Church of God of Prophecy as God has called us: We firmly believe we are called to be a people who exalt Christ, a people of righteousness and goodness, Spirit-filled, multi-cultural and multi-national, disciple makers, church planters, and a people who seek unity among all believers. These are beautiful, inspiring, visionary, loving, and purposed things God has placed on the heart of this global movement.

It seems to me, as I pray about these descriptors, unpack them, understand them, and carry them in my heart, that each one is interlaced in the other, or produces or comes from the other. When people ask me about my church, these are my first descriptors; this is who we are. I thank God for the vision of this Church! The hope of my heart, the labor of my hand, the years of service I have for God, I want to invest in being this kind of Church, to the Glory of God.

BISHOP CLAYTON ENDECOTT
WIDER EUROPE AND MIDDLE
EAST GENERAL PRESBYTER



CHRIST IS OUR MISSION

The mission statement of the Church of God of Prophecy reads, “The Church of God of Prophecy is a Christ-exalting, holiness, Spirit-filled, all-nations, disciple-making, church-planting movement with a passion for Christian union.”

Our vision statement is “Reconciling the world to Christ through the power of the Holy Spirit.” Our mission statement is so inextricably linked to our vision statement that it becomes almost necessary to understand one to understand the other.

What our leaders have envisioned is a people who know they are called to the ministry of reconciliation, and it is only by the Holy Spirit’s power that we can accomplish this mission. An encounter with the Spirit’s universe-creating force converts our words into work that strategically and effectively brings Christ to the world and reconciles them to him. Vision, in the natural and in the Spirit, is a gift from God. Human beings were designed by God to be able to see what is behind them, and then, with a simple turn of the head, see what is out front. Here is where our vision and mission are connected: our mission statement more clearly brings into focus our vision. Every word displays Christ and our place in him. We must work with an eye on where we have been and where we are going to show who he has been to us and where we are going with him.

Christ-Exalting

“God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:9–11 ESV). The Church of God of Prophecy has always been “on mission” to preach Christ! Our goal is to exalt Christ so effectively, so passionately, that he is seen more clearly, more fully, and more perfectly through this body of believers.

Holiness

The call to holiness is deep in our roots and remains our destiny. We maintain our commitment to holiness so that we may move through this world more like Christ than ever before.

Spirit-Filled

The prophetic promise of God, “I will pour out my Spirit on all flesh” (Joel 2:28; Acts 2:17), is stamped on the

DNA of this global family. We lean into our dependence on the Holy Spirit and pray for a fresh encounter with him—a refilling of each of us with the power that was promised and poured out at Pentecost—for the work we have to do.

Disciple-Making

Through more than one century of ministry, this family network has been committed to the biblical call to make disciples in obedience to the Great Commission of Christ. We cannot stop making disciples. We are determined to train and develop those whom the Lord adds to his church.

Church-Planting Movement

Church planting brings the reconciling work of Christ to the nations. All through our existence, the Church of God of Prophecy has sent anointed men and women to carry the seed of the gospel and plant Christian communities. Our vision is to reconcile the world—every village, *ciudad*, *Stadt*, *lub zos*, and *shahar*—to Christ. We have made great inroads and reaped great spiritual gains with church planting, and we continue to develop strategies for more in every place we find opportunity.

An All-Nations Church

By God’s design, this international ministry has intentionally worked to see that God’s church is composed of every “kindred, and tongue, and people, and nation” (Revelation 5:9). We continue to celebrate and intentionally cultivate multicultural diversity at every level of leadership in this international body. It is our rich heritage, and it is our future.

A Passion for Christian Union

From our history comes a driving hunger for the bond of unity—a unity Jesus prayed for us to have—a single body so fitly joined together that it brings glory to God and draws people to him. That passion still burns in our hearts as we joyously seek to collaborate and serve with every group and individual who follows Christ.

We look back and we look forward. Our vision orients us and propels our mission. Move forward, Church of God of Prophecy! God will help us.

MARSHA ROBINSON
EDITOR





THE CHURCH OF GOD OF PROPHECY: A CHRIST-EXALTING MOVEMENT

The Church of God of Prophecy is a Christ-exalting, holiness, Spirit-filled, all-nations, disciple-making, church-planting movement with passion for Christian union. The Bible makes much of Christ. According to Scripture, he is to be exalted in the earth and above all the earth, among the heathen, above the heavens, and far above all gods. Greatness, power, glory, victory, and majesty belong to him. The heavens declare his glory, and the voice of many angels even now are saying with a loud voice, “Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honor and glory and blessing. He is exalted as head above all, forever and ever” (Psalm 46:10; 97:9; 1 Chronicles 29:11; Psalm 19:1; Revelation 5:11–12; 11:15).

The Spirit testifies of Christ and glorifies him. The Father declares him to be his beloved Son in whom he is well pleased and turns our attention to Christ with the declaration, “Hear him!” (John 15:26; 16:14; Matthew 17:5). God has “highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:9–11 NKJV).

One can sense the crescendo of exaltation as the psalmist declares, “Oh, magnify the LORD with me, And let us exalt His name together” (Psalm 34:3).

Among my treasured keepsakes is this picture of my granddaughter. She was oblivious to all that was going on around her and was lost in worship. With hands raised, she was magnifying the Lord and exalting his name.

Perhaps you, too, have been spiritually enriched as you have encountered the presence of the Lord while exalting

him in worship. It’s wonderful! It’s glorious! It’s indescribable! However, there is more to being a Christ-exalting movement than simply engaging in worship experiences such as these. As a Christ-exalting church, Jesus is to be our Model, our Message, and our Mission.

Jesus, Our Model

A number of years ago, I attended a conference at which Pastor D. James Kennedy of Coral Ridge Presbyterian Church was one of the keynote speakers. During his presentation, he shared a powerful story: One man in history known for his courage was Alexander the Great.

One day, Alexander held court in Nebuchadnezzar’s great palace in Babylon. He sat upon the great golden throne, pronouncing sentences for the crimes charged to his soldiers. The sergeant-at-arms brought in one soldier after another and read their crimes. No one could deliver them from Alexander’s severe judgments.

Finally, the sergeant-at-arms brought in a young soldier and read his crime: fleeing in the face of the enemy. This cowardice Alexander could not tolerate. As he looked on this young soldier, Alexander’s countenance changed from stern to soft. He said to the lad, “Son, what is your name?” The boy said softly, “Alexander.” The smile left the king’s face. He said, “What did you say?” The young man snapped to attention. “Alexander, sir.” The king shouted, “WHAT IS YOUR NAME!?” The boy stammered and said, “Al . . . Alex . . . Alexander, sir.” The king grabbed the young man by the tunic, stared him in the face, threw him on the ground, and said, “Soldier, change your conduct or change your name!”

What is that name for us? Christian! Followers of Christ! A Christ-exalting church will walk as he walked (1 John 2:6). We will be imitators of God (Ephesians 5:1) so that we might

be conformed to the image of his Son (Romans 8:29) and so that our conduct would be worthy of the gospel of Christ (Philippians 1:27). Jesus left us an example that we should follow his steps (1 Peter 2:21). The lyrics of the old song, "To be like Jesus," captures this idea:

He lifted up the fallen man; He gave the world a helping hand.
His heart was touched each time He saw a soul in need.
Displaying kindness everywhere; Mercy and love was His to share,
And like this Man of Galilee, I want to be.

His look of love went everywhere, and lives were changed when He was there.
Hungry eyes and hungry souls felt His embrace.
He stooped to mend each crippled child; His healing touch was strong but mild,
And like this Man of Galilee, I want to be.

To be like Jesus, to be like Jesus,
All I ask to be like Him.
All thru' life's journey from earth to Glory,
All I ask to be like Him.

(Chorus: traditional; 1st verse: Henry Slaughter; 2nd verse: Gloria Gaither)

A Christ-exalting church will model him.

Jesus, Our Message

Empowered by the Holy Spirit, Christ became the message of the early church. According to Acts 2, Peter preached Christ, and about 3,000 souls were added to them. In Acts 3, Peter and John encountered a man lame from his mother's womb and healed him in the name of Jesus Christ. Peter then preached to those who were intrigued by this miracle, pointing them to Jesus. In Acts 4, Peter and John were arrested for preaching "in Jesus the resurrection from the dead" (v. 2). Peter, filled with the Holy Spirit, again preached Jesus, saying, "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved" (v. 12). When they saw the boldness of Peter and John, they marveled at these uneducated and untrained men, realizing that they had been with Jesus (v. 13).

Jesus will be the message of a Christ-exalting church. However, this statement must be qualified. In many pulpits around the world, Jesus is being preached as one's personal therapist, a buddy who accepts us as we are, even if we are living a sinful lifestyle. He is preached as an emotional adrenaline rush, a magic genie, a life coach, or Jesus, the ticket to heaven.

Paul had a much different message about Christ. In his letter to the Corinthians, he said, "For we do not preach ourselves, but Christ Jesus the Lord" (2 Corinthians 4:5). Only as we confess with our mouth the Lord Jesus and believe in our heart that God has raised him from the dead, will we be saved (Romans 10:9). No one can say that Jesus is Lord except by the Holy Spirit (1 Corinthians 12:3). As Peter was preaching the message that Jesus is Lord of all to Cornelius and his household, the Holy Spirit fell upon all those who heard the word (Acts 10:44). At the name of Jesus, every knee will bow, and every tongue will confess that Jesus Christ is Lord (Philippians 2:10–11).

A Christ-exalting church will proclaim the Lordship of Jesus Christ. If he is not Lord of everything, then he is not Lord at all.

Jesus, Our Mission

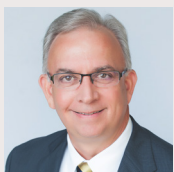
The mission of the church tells of its values and objectives—why it exists. The church does not exist to build one's personal kingdom, raise up celebrities, exalt personalities, or idolize talents. It does not exist to raise up buildings as monuments or accumulate wealth. Neither does the church exist to satisfy one's personal preferences or accommodate one's craving for control.

The mission of the church is to align with the mission of Christ who came to seek and to save that which was lost (Luke 19:10), thereby reconciling the world to God (2 Corinthians 5:19). He came to destroy the works of the devil (1 John 3:8). Jesus said that he came to do nothing of himself but what he saw the Father do (John 5:19). He did not seek his own will but the will of the Father who sent him (John 5:30). In fact, when the disciples encouraged Jesus to eat, he responded by saying, "My food is to do the will of Him who sent Me and to finish His work" (John 4:34).

This was the mission of Christ: to bring salvation to a lost world, to destroy the works of the devil, to do what the Father was doing, to obey his will, and to finish his work. During the days after the resurrection and prior to his ascension into heaven, Jesus passed this same mission to his church with these words: "As the Father has sent Me, I also send you" (John 20:21).

John Piper said, "Making much of Christ is not one action alongside others. It is the aim of everything we do." We make much of him as the Model, Message, and Mission of the church.

The Church of God of Prophecy is a Christ-exalting movement.



BISHOP TIM COALTER
PRESIDING BISHOP

Presiding Bishop Tim Coalter is a third-generation minister in the Church of God of Prophecy. Following 28 years of pastoral ministry, he served as state overseer of South Carolina prior to being selected as general presbyter of North America. He has also served on numerous Assembly committees. Bishop Coalter holds a Master of Church Ministry degree with a concentration in Ministry Leadership from Pentecostal Theological Seminary in Cleveland, Tennessee. He married his wife, Kelly, in 1979. Since that time, God has blessed them with three children and numerous grandchildren.

HOLINESS

The Church of God of Prophecy, since its foundation, has identified itself as a church that is passionate for holiness. Holiness, in its original biblical term, signified a “cutting” away of the unclean or impure which resulted in a separation from sin. Thus, personal holiness through sanctification was understood as the circumcision of the heart in which the sin nature inherited from Adam was cut and removed from the heart by the Holy Spirit. Paul used the term “old man” for this sinful nature that resides in the heart of every person from birth. To Paul, putting the old man to death through the sanctifying grace of Christ was an important subject. He wrote the following:

Knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. (Romans 6:6 NKJV)

That you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts. (Ephesians 4:22)

Do not lie to one another, since you have put off the old man with his deeds. (Colossians 3:9)

Paul’s audience, in these passages of Scripture, is not the unregenerate or the non-believer, but Christians. Therefore, even though believing and trusting in Christ imparts new spiritual life, it does not remove the power and influence of this “old man.” Salvation is the result of having one’s sins forgiven. Sanctification, on the other hand, deals with this inbred, depraved nature or the power that causes one to sin. In other words, when a person is born again, two natures abide and war with one another in the same heart. These two natures are identified as the spiritual man from Christ and the carnal man from Adam. These natures resist one another and vie for control. Paul speaks of this interior war in Romans 7:

For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who do it, but sin [depraved

nature or old man] that dwells within me.
(Romans 7:18–20 ESV)

Thus, Paul encourages the believer who has accepted Christ to take the next step by “putting off” or crucifying the old man within. Once again, it must be understood that Paul is referring to something more than just old habits, addictions, or sinful manners. He is referring to something akin to an aggressive cancer that was embedded in the heart of every person because of Adam’s disobedience. This sinful nature was passed down to all of Adam’s descendants, and consequently, no person ever born afterward could live a sinless life. Because of Adam’s disobedience, this depraved nature is passed down through fathers. Remember, Eve was deceived, but Adam deliberately disobeyed (1 Timothy 2:14). Therefore, Jesus was born sinless and without this sin nature or “old man” because he had no earthly father even though he had an earthly mother.

The adamic nature is a powerful, controlling force that resides in the heart of all human beings and must be dealt with radically by the power of Christ through the Holy Spirit. To be sanctified requires faith in Christ, and it often involves a great battle, for the old man does not die easily. A. J. Tomlinson describes his experience of sanctification as a great conflict. His experience of sanctification is worth quoting at length:

I fell into a tremendous conflict with an “old man” who gave me a violent contest. I fought him and wrestled with him day and night for several months. How to conquer him I did not know. Nobody could tell me or give me much encouragement. . . . I was making a corn crop, and I suppose I prayed in nearly every row, and nearly all over the field. Though I worked hard every day, I frequently ate but one meal a day. . . . I would leave the house at night at times and prayed many nights till midnight and two o’clock, and then out at work again next morning by sun up. It was a hard fight, but I was determined for that “old man” to die. He had already given me so much trouble, and I knew he would continue to do so if he was not slain. . . .

At last, the final struggle came. It was a hand-to-hand fight, and the demons of hell seemed to be mustering their forces, and their ghastly forms and furious yells would no doubt have been too much for

me had not the Lord of heaven sent a host of angels to assist me in that terrible hour of peril. . . . I managed, by some peculiar dexterity, to put the sword into him up to the hilt.

. . . I felt him begin to weaken and quiver. . . . That sharp two-edged “Sword” was doing its deadly work. I did not pity him. I showed him no quarters. There we were in that attitude when all of a sudden came from above, like a thunderbolt from the skies, a sensational power that ended the conflict, and there lay the “old man” dead at my feet, and I was free from his grasp. . . . I was indeed sanctified wholly. (*The Last Great Conflict*, 1984 edition, 225– 226)

Many Christians can tell of similar battles with the “old man.” As a young Christian, I had a tremendous struggle with alcohol and tobacco. My sins had been forgiven, but as Paul said, “I did things that I did not want to do” because of the power of the “old man” in me. I would have tremendous guilt when I lapsed back into those old habits, but I just did not seem to have the power to give them up totally. I would repent afterwards only to eventually fail again. However, one night I went to the altar with a great burden, weeping and seeking the Lord. Suddenly, the power of God came down and began to send jolts of joy up and down my arms as if I were being shocked by electricity. I was laughing and crying at the same time, and later realized that I had been sanctified. My struggle with alcohol and tobacco was immediately and instantaneously over.

Sanctification is a real experience that should be diligently sought after one has received salvation. To live a holy life means to be completely consecrated to God in the heart, soul, mind, and body. To those who desire to walk in holiness, there is no room for self-will, self-government, or self-rule, for it is imperative to be Spirit-led in all things.

Being sanctified does not mean that one can never be tempted or is free from failure. The Bible states that a righteous man may fall seven times, but he continues to get up (Proverbs 24:16). Being sanctified and walking in holiness means that the nature of the person has been changed and the innate desire to sin has been eradicated. Thus, the Church of God of Prophecy must continue to be a church that proclaims, pursues, and endorses biblical holiness.



BISHOP TIM McCALEB, DMIN

ASIA, AUSTRALIA, AND OCEANIA GENERAL PRESBYTER

Bishop Tim McCaleb, general presbyter for Asia, Australia, and Oceania, became a licensed minister in the COGOP in 1980. He held pastoral positions throughout Tennessee and Illinois before his appointment as state bishop of Oregon, Idaho, Utah, and Texas. During that time, he also participated in Assembly committees such as the Bible Doctrine and Polity Committee and was Servant Partners Director for the International Offices. He holds a Master of Theological Studies degree from Vanderbilt University and a doctorate from Houston School of Theology. He and his wife, Sheena, have four children and many grandchildren.



A SPIRIT - FILLED CHURCH

“Reconciling the world to Christ through the power of the Holy Spirit” is the declared and embraced vision statement of our global movement. We clearly believe Christ himself has called us to join him and all other Christian churches in his mission to reconcile the world to God. We believe that the only way we can carry out this great calling as part of the greater global church is by being filled with the Holy Spirit, who Jesus, our Spirit Baptizer, sent to us both corporately and individually. From our vision statement flows our mission statement, which is composed of seven concise descriptors of who we are: “The Church of God of Prophecy is a Christ-exalting, holiness, Spirit-filled, all-nations, disciple-making, church-planting movement with passion for Christian union.”

At the center of these seven statements is our ecclesial commitment and understanding of the third member of the trinity, the Holy Spirit. Some have theologically referred to the Holy Spirit as the shy member of the Godhead, as throughout the history of Christianity, the discussion of the Holy Spirit was often minimized. For Pentecostals, Jesus is the center of our faith, and he is so because of the presence and power of the Holy Spirit whom he sent to dwell fully in us, teaching us daily of Christ himself. Pentecostals are Christ-centered because we are Spirit-filled.

What does it mean to be a Spirit-filled church? Paul the apostle reminds us in Romans 5:5 (NIV) that “God’s love [both for the church and for the lost world] has been

poured out into our hearts through the Holy Spirit, who has been given to us.” The Pentecostal story and the altar of Pentecost are at the center of our experience with the triune God where the Holy Spirit is poured out upon all flesh.¹ We come to understand the pouring out of God’s grace and mercy in Christ Jesus by the conviction of the Holy Spirit (John 16:8). This picture or metaphor of pouring out, and pouring in, is found throughout Scripture and is deeply embedded in the theology of the altar, both in the Old and in the New Testament.

When Paul reminds the early church in Philippians 2:6–11 that Jesus emptied himself or poured himself out (“humbled” in KJV), he intentionally uses in the Greek language the metaphorical term for pouring out (*kenosis*) as is seen in the biblical altar stories. If, then, the gift of God is this pouring out of the fullness of God through Christ, and Jesus is our Spirit Baptizer (“this is he who baptizes with the Holy Spirit,” John 1:33), then we can also speak of Pentecostal outpouring as an emptying of the fullness of God unto us—a pouring out of the Spirit of God and a pouring in of the Spirit of God in us—a fulfillment of Joel’s prophecy spoken by Peter on the day of Pentecost in Acts 2:17: “And it shall come to pass afterward That I will pour out My Spirit on all flesh; Your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions” (Joel 2:28 NKJV).²

In other words, God has poured himself out in the Son and through the Spirit, like the pouring out of oil upon an altar sacrifice. Spirit baptism is a pouring out of the fullness of God—an emptying of his fullness into the church who becomes a Shekinah of God’s glory and a physical presence of God in the church to resonate God’s glory to the world. The church becomes, by the indwelling Spirit, the glory of God on earth manifested in the physical. While an individual is filled with the Spirit, only as the church corporate can we be this Shekinah of God for the world to taste and see the presence and fullness of Yahweh.³

Gordon Fee, renowned New Testament Pentecostal scholar, reminds us that our faith has in the past centuries made a paradigmatic turn.⁴ In the early centuries, the understanding of Scripture was focused on the church as a whole; in contrast, in more recent developments, the focus of the work of God is upon the individual. This challenging twist is best understood in the enigmatic modern expression, “good news, bad news.” The good news is that we now see again the working of God in personal and individual power. There was a time where the individual was not in the focus of faith. As long as my name was on the church books, I was a Christian. As to whether I really believed or knew God personally, few

asked. Now, the Christian focus is not on my membership in a church or my doctrinal or ecclesial heritage, but my personal experience with an almighty God. This is, for the most part, good news. The unfortunate or bad news aspect of this is that many no longer have a corporate understanding of God’s work in us as a whole or as the body of Christ.

The theology of the church (ecclesiology) is more of a dearth in reformed and evangelical academics than that of the Spirit. Perhaps supported by the English world that does not have a distinct second-person plural in its grammar, the King James Bible seems to be written to me, or you, that is, to individuals. All the promises of the book are mine; it is about me and Jesus, my faith, my experience, my Holy Spirit, and on and on. When the English Bible says “you,” we usually think “me,” that is, individually; however, the early language might best be translated into the southern United States vernacular, “y’all,” or in my Chicago dialect, “yous,” or in Jamaican patois, “unu,” which are dialectical accommodations allowing for a second-person plural in English. Actually, the promises of the Bible were made to us, all of us, and not just individually but perhaps even more so, corporately. The majority of languages of the world indeed include this idea of a plural second-person you, but the turn of the Enlightenment in the West and in modern culture has made the individual the center of the universe.

This modern endemic focus toward individualism has permeated nearly all of the modern and late modern cultures and life. Even our faith is now usually all about me. As an example, in my youth, there was a much-needed call for justice and civil rights concerning racial equality. Quite honestly, this call for civil systemic justice needs to be heard perhaps even more today. We must carefully understand that all ethnic groups of the world, all people groups, were created in the image of God, and we must corporately seek justice for all. Unfortunately, what was initiated as a way to address the systemic prejudices against specific people groups in the Civil Rights movements has turned, for many, toward personal or individual rights, my rights. The civil or corporate aspect is buried by individual desire. Another demonstration of this turn to individualism can be easily seen by looking at the Christian book titles. So many Christian books are about my personal life, my development, my faith, my actualization, my happiness, my health, my wealth, my life, my gifts, my anointing, my ministry, my vision. Is this God’s intention? Or is it our interpretation based on our needs, which sometimes do not reflect his calling or his will?

As a child in the COGOP, we spoke a lot about the Church. Often our interpretation was that we understood



many promises of the Scripture to be specifically for our movement. We have in recent decades correctly repented of this internal focus and ridded our language and mentality of exclusivity and have embraced a more inclusive understanding of our faith. This was a necessary time of repentance brought by the Spirit in grace to us. However, from this a sense of corporate or church identity has been lost. It seems we no longer preach of the church, the body of Christ, his bride. But some aspects of “church,” or ecclesia, the gathered body, should be clearly maintained. We do not wish to employ

this corporate sense of the church again to exclude others. We want instead to intentionally see the universal church of all that believe in Christ as one body, not only as the gathering of very diverse (and sometimes divisive) individuals who have decided to assemble themselves in a meeting or in organizations, but as the work of Christ, something born of the Spirit, empowered by him to be Christ’s body, his hands, his feet, his heart, and his voice here on earth.

The church is not a conglomeration of believers who decide to assemble in Christ’s name, but the church was purchased by Christ, and he is forming us in the power of the Spirit. From the beginning, it was the intention of God to have a people called by his name: “My people . . . called by my name” (2 Chronicles 7:14). God has not changed his mind. We are not to be specific and special individual royal priests, but we are called to be a royal priesthood (1 Peter 2:9).

Pentecostal scholar Roger Stronstad suggests, in a Spirit-filled sense, we are anointed to be part of a “prophethood” of all believers.⁵ It is not a calling to be **the** apostle, **the** prophet, **the** evangelist, **the** great pastor-teacher. It is not about individuals, but we as a people of God, called by his name, are to be filled by his Spirit to raise up multiple people in ministry who work blended together to equip (“to perfect” in KJV) the body of Christ, the saints, to do the corporate work of the ministry so that we all may be one (Ephesians 4:11–13).⁶

Jesus is forming or building his church through the Holy Spirit, and we are being placed in the body of Christ by the Spirit for his purposes so we can be used by him to do his work. First Corinthians 12:18 (NKJV) says, “God has set the members, each one of them, in the body just as He pleased.” We must see ourselves not just as a conglomerate of Spirit-filled individuals, but as a body formed by Christ through the Spirit for his purpose. Yes, we wish to re-embrace our revivalist history and DNA where each individual is filled with the Holy Spirit, and we want equally to embrace the corporate filling and shaping of our church by the Spirit as one body. What if God would work among us, not only individually but corporately, filling his whole church with his presence, righteousness, love, peace, and power in a mighty sweep of renewal in these days? I want to be part of that revival! I believe God is doing a work of the Spirit now. To what degree are we personally and corporately ready for this? Think what will happen when we pray and believe, “Holy Spirit, come, fill us, and shape us for your glory.”

We need to experience a new Pentecost in our corporate church. What we sometimes forget in our individual revivalist mentality is that the Holy Spirit and the church

are in fact integrally related—that is, one always must be a part of the other. The nature of the Holy Spirit is corporate, calling us as God’s people, shaping us as Christ’s church, his body to serve the world.⁷

Frank Macchia, ordained Assemblies of God minister and renowned Pentecostal systematic theologian, suggests that there are three movements or developments that occur in the Spirit-filled church. First, in our corporate Pentecost, there is an outpouring of the fullness of God’s grace into his people, his church. This first Pentecostal emptying or outpouring is from the Father, through the Son, into the church as light and life and love.

The second movement of the Spirit in the church is impartation. When we receive the fullness of the Spirit in the church, we receive the gift of life, and we enter into and participate in this breath of life to the world. Through the Spirit indwelling in us as his people, we are brought into divine communion. He imparts himself to us in a relationship of love, righteousness, and power.

Third is the calling or ministry. We are so filled with the Spirit, so united with God in love righteousness and power, we are so filled with the Spirit that we join him in the emptying or outpouring of this love, righteousness, and power to the world.⁸

At the beginning of 2022 and in the midst of a pandemic, as we joined as a church around the globe to pray in a new year with fasting and corporate supplication, my prayer was this: “Lord Jesus, baptize your church with the Holy Spirit again. Bring us times of corporate revival where we gather at the Pentecostal altar—that awesome place where we have continually received your Shekinah glory.”

Let us be called again to the Pentecostal ritual altar that calls us first to assemble in his presence for his filling. It is also an altar of dedication, calling, and empowerment—the altar that sends us into the world to serve. The Pentecostal altar is to be an oft revisited place, calling us to him to refill us again and again and sending us out again and again to the world.⁹ May we be indeed a Spirit-filled church.

1. Wolfgang Vondey.

2. See Lyle Dabney, *Die Kenosis des Geistes* [The kenosis of the Spirit] (Düsseldorf: Neukirchner Verlag, 1997), 54–80. This academic work is the result of Dabney’s dissertation at Tübingen University. It is a dense work even for native German readers, but it proffers an excellent development in the field of pneumatology demonstrating a solid understanding of the triune work of God in Pentecostal thought. He is known more as a Wesleyan academic.

3. Simon Chan, *Pentecostal Ecclesiology* (Dorchester, UK: Deo Publishing, 2011), 62.

4. See Gordon D. Fee, *Paul, the Spirit, and the People of God* (Grand Rapids, MI: Baker Academic, 1996), pp. 63–73.

5. See *The Prophethood of All Believers. A Study in Luke’s Charismatic Theology*, Roger Stronstad, *Journal of Pentecostal Theology, Supplement Series*, 16 (Sheffield Academic Press, 1999), p. 136.

6. These are my considerations from Fee’s *Paul, the Spirit, and the People of God*, chapter 6: A great study concerning this is also found in Terry L. Cross, *Serving the People of God’s Presence: A Theology of Ministry* (Grand Rapids, MI: Baker Academic, 2022). Professor Cross (Lee University) diligently seeks in this monograph to establish a sense of corporately practical Spirit-filled ministry to a lost world. His explicit proposal of a pneumatological ecclesiology that by nature exists to do the ministry makes an excellent study for any pastor/scholar.

7. Chan, *Pentecostal Ecclesiology*, 64.

8. See Frank Macchia, *The Spirit Baptized Church: A Dogmatic Inquiry* (London: T&T Clark Bloomsbury Publishing, 2020), 4. I have incorporated some of the language of one of my theological mentors by way of literature, Jack Steven Land. In his incredible monograph, *Pentecostal Spirituality: A Passion for the Kingdom* (Cleveland, TN: CPT Press, 2010; first published by Sheffield Press, 1993), Land often employs this triad of love, righteousness, and power as an expression of the resultant pathos of the Church filled with the Spirit, having his heart and being impassioned with God’s kingdom, joining him in preparation for the eschaton, the eternity with God.

9. German theologian, Wolfgang Vondey, is Professor of Christian Theology and Pentecostal Studies at the University in Birmingham, England. He did his graduate work at Pentecostal Theological Seminary in Cleveland, Tennessee, before receiving his Ph.D. at Marquett. He has authored several significant monographs and articles. In one publication, *Pentecostal Theology: Living the Full Gospel* (London: Bloomsbury T&T Clark, 2017), pages 1 and 37, Vondey sees Pentecost as the core theological symbol of Spirit-filled theology, the full gospel as a rich narrative to express our faith, and the Pentecostal altar as the missional gathering and missional sending center.



BISHOP CLAYTON ENDECOTT

WIDER EUROPE AND MIDDLE EAST GENERAL PRESBYTER

Bishop Clayton Endecott and his wife, Wanda, answered the call in 1983 to move to Frankfurt, Germany, planting the first German-speaking church there. This church blossomed into three vibrant international churches as well as new church plants and missions. He has taught college courses in Europe, served on the Official Pentecostal/Catholic Dialogues team, and several German and international committees promoting Pentecostal, Charismatic, and Evangelical churches. He is the general presbyter for Wider Europe and the Middle East. He also serves as a member of the European Theological Seminary in Kniebis, Germany, a part of Lee University. Clayton and Wanda have four children who serve churches in Germany.

ALL NATIONS



The Church of God of Prophecy is a dynamic Christian organization operating in more than 135 countries of the world and takes seriously the commission given by our Lord Jesus Christ. Since the humble beginning in 1903, the Church has spread to many nations of the world, but it must continue its forward thrust to reach all people groups. Jesus, in his earthly ministry, said that the gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come (Matthew 24:14). The nations of the world can be considered as religiously pluralistic in

which the overall dominant religion is Christianity. The church presently communicates the gospel of Jesus in variegated Christian group presentations through church services, conferences, seminars, crusades, street meetings, and, since the pandemic, through the various electronic platforms—all of which are carefully crafted to impact the various cultures, which was intended by our Lord in the commission given to the church to go into “all the world” and to “teach all nations.” He said, “Go ye therefore, and teach all nations, . . .” (Matthew 28:19).

In the abovementioned verse, Jesus clearly gave the directive for believers to traverse the globe to “teach all nations” as stipulated in Matthew 28:19: “Go ye therefore, and teach all nations.” The word “nations” is the Greek word *ethnos*. It is where we get the word ethnic. In Greek, this word always describes *Gentile nations*. However, it does not just refer to nations that are geographically located distant from us; it also expresses the idea of *different customs, cultures, and civilizations*. This unquestionably means the gospel is to be taken to people from every culture, custom, civilization, race, color, or ethnicity in the world.

“Go ye into all the world, and preach the gospel to every creature” (Mark 16:15). According to this verse, the saving message of Jesus Christ must be taken “into all the world.” The word “world” in this verse is from the Greek word *kosmos*. This is very significant, for the word *kosmos* describes anything that is ordered. In Greek, it is often used to denote a particular political system; a system found in any part of society, such as a circle of friends; or any sphere where you live and have influence.

Also, as clearly stated in the book of Ephesians, God invites the church to walk in unity, holiness, light, love, and in the Holy Spirit. God wants his children to walk alongside him, in him, with his people and beyond, and to walk in good works, which God prepared beforehand that we should walk in them (Ephesians 2:10).¹ God, the source of all power, has given to the body of Christ the “authority to witness to, reflect and embody Christ’s authority and power to transform people.”²

The gospel is for all people needing to experience God and to be transformed. Those with the responsibility to go need to be humble, teachable, and should make it known that they are not perfect, but do experience struggles, have problems, and are dependent on the help of God. The church has been given the message and ministry of reconciliation. Those who become believers need to be nurtured until maturity is attained.

It is the gospel of Jesus Christ that the church proclaims that remains foundational in all true proclamation; it

is the “center of our *kerygma* (proclamation) and the heart of our *didache* (teaching).”³

The goal of proclamation is faith rather than understanding. Jesus does not bring a teaching but a message. People of all cultures resist it, but thank God for those who have accepted it—thus experiencing transformation as the relation with Jesus grows each day. Proclamation is important because through it, faith arises. True hearing brings the faith that is also obedience; this is affected by the word (Romans 10:8). Since faith comes by proclamation, the two have the same content (1 Corinthians 15:14).⁴

The expansion of the ministry of Jesus Christ through the work being done by efforts of the ministers and members of the Church of God of Prophecy in all nations can only get better as we “pray the Lord of the harvest” for more faithful laborers. With more than twelve thousand preaching points each week, commendation must be given to the many faithful pastors and workers who are persisting with the work of the Lord against tremendous challenges they are facing each day. It is my prayers that as we continue to press into all nations with the gospel of Jesus Christ, that the prayer for unity our Lord made on our behalf in John 17 will be evident in this ministry of reconciliation as we go forward.

With our determination to take the good news to all nations, we should rest in the comfort of the Word of God found in 1 Corinthians 15:58 (NIV), which states, “Therefore, my dear brothers and sisters, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.”

1. S. Steve Kang, “EM502 Educational Ministry of the Church” (lecture, slide 40, GCTS in Nassau, Bahamas, May 2014).

2. Gary A. Parrett and S. Steve Kang, *Teaching the Faithful: Forming the Faithful: A Biblical Vision for Education in the Church* (Downers Grove, IL: IVP Academic, 2009), 121.

3. Parrett and Kang, *Teaching the Faithful*, 99.

4. Kang, “EM502” (lecture, slide 6, May 2014).



BISHOP CLAYTON MARTIN, DMIN
CARIBBEAN AND ATLANTIC OCEAN ISLANDS GENERAL PRESBYTER

Bishop Clayton Martin entered full-time ministry in 1987 as a pastor and district overseer in the Cayman Islands. He later served on the Biblical Doctrine and Polity committee for the COGOP and national overseer for Jamaica and the Cayman Islands prior to being selected as general presbyter for the Caribbean and Atlantic Ocean Islands. He received a Bachelor of Religious Education from Christian Bible College in North Carolina and both a Master of Arts in Religion and Doctor of Ministry degree from Gordon-Conwell Theological Seminary. He and his wife, Sonia, have one daughter.



DISCIPLE MAKING: EFFECTIVE EVANGELIZATION IN MODERN TIMES

Virtually all of Christianity understands that the command of Jesus in Matthew 28:16–20 and Mark 16:15–18 is essential for the effective propagation of the gospel, since it contains part of the Galilean Master’s final directives to his beloved flock. God’s intention from the moment of the fall in Eden was to provide a way to rescue human beings from the clutches of the enemy. It is for this reason that Jesus died on the cross, and it is for this very reason that he gave us the strategy to save mankind in the Great Commission. It is precisely in this well-known scripture in Matthew where he asks his disciples to go to all nations and make disciples.

In my perspective, this means that the most effective way to share the gospel of our Lord Jesus Christ to new generations is through discipleship. Christian Andreas Schwarz is a German author, lecturer, and researcher. He is the founder and president of Natural Church Development (NCD) International. His books on the theory and practice of church growth have been published in more than 34 countries. From 1994 to 1996, he directed the most comprehensive research project ever undertaken in the Christian church on the causes of church growth. More than 1,000 churches on five continents participated in this study. Schwarz and his team found that growing churches practiced eight common principles.

One principle was the development of a small group system where individual Christians can find intimate fellowship, practical help, and deep spiritual interaction. All these elements become important when considering a holistic (and biblical) view of the human being. In these groups, people not only talk about Bible texts or listen to interesting explanations from experts, but also apply biblical approaches to the day-to-day affairs of the participants. This is called

integral discipleship. This is the kind of discipleship that Jesus used, dealing not only with the spiritual part of the self, but with the whole person. Jesus shared with his disciples the way to live according to the kingdom of God on earth, using biblical principles that were manifested in the daily practice of his own life. I have no doubt that it is for this reason, after spending three years with his small group, that Jesus taught them the way to win the world was to “go into all the world and make disciples.”

Both the example of Jesus and the confirmation of Schwarz’s research show us the importance of integral discipleship. However, this form of evangelism is not universally practiced in the Church of God of Prophecy. Nevertheless, I cannot fail to mention that there are a small handful of nations and churches that use discipleship as a growth strategy. Also, those churches that do it well have had excellent results.

This way, although apparently preferred by Jesus, is not practiced in most of our churches, but I believe it is time to do so. Although our church has experienced considerable growth in the world in the last 25 years, this growth exists because of the efforts of a small group of nations but not all of them. I am convinced that if each pastor within our church, together with his leadership group, decides to disciple his Christian community holistically, we will experience a greater growth than we have obtained so far, and I assure you, our churches will be better churches.

If we initiate and use a good system of integral/holistic discipleship, we will lose fewer members, our churches will grow in a biotic or natural way, and we will have healthier churches focused on the *shalom* of our communities. After all, this is the will of Jesus of Nazareth.



BISHOP GABRIEL E. VIDAL, DMIN
SOUTH AMERICA GENERAL PRESBYTER

Bishop Gabriel Vidal was saved at the age of five and has been involved in church work his entire life. In 1984, he moved to New York after finishing three intensive years in a school of business in Santo Domingo and then lived in Rhode Island from 1985 to 2000. He co-planted a church in Providence and later became regional youth leader for both Southern New England and the Northeast Hispanic regions. He also served as administrative assistant for the Spanish Voice of Salvation ministry and director of the World Language Department before his appointment as general presbyter of South America. He and his wife, Hanny, have two children.



CHURCH PLANTING IN MEXICO, CENTRAL AMERICA, AND THE SPANISH-SPEAKING CARIBBEAN

More than ten years ago, when we started working on Vision 2020, we quickly identified the Harvest as a core value. We also realized that church planting was perhaps the most effective and efficient way to welcome the harvest into the Church of God of Prophecy family.

In Mexico, Central America, and the Spanish-speaking Caribbean, we partnered with the Multiplication Network to train hundreds of church planters. This strategic partnership has brought to the Church of God of Prophecy valuable training materials, as well as thousands of dollars to assist with church planting related expenses.

In their book, *Planting Healthy Churches*, Gary Teja and John Wagenveld give us several biblical and practical reasons to plant churches. Among the biblical reasons, they include the following:

- New churches are more effective at making disciples.
- New churches contribute to testifying to the kingdom of God.
- New churches contribute to the expansion of God's people.
- New churches proclaim a relevant message.¹

Teja and Wagenveld also suggest the following practical reasons for planting new churches:

- The population is growing rapidly.
- New churches bring in more people than established churches.
- Established churches tend to become stagnant.
- New churches can inspire established churches.
- Churches are needed where lost people live.
- New churches are more flexible.
- New churches develop leaders quickly.
- Geographic proximity aids discipleship.²

But not everyone embraces church planting. There are many objections to face even in the most receptive areas. The most common misconceptions I hear have also been considered by Teja and Wagenveld:

- Starting new churches weakens established churches.
- Beginning new churches requires large amounts of resources.
- We will lose a lot of people.
- We already have a lot of needs.
- We should not force church planting.
- Beginning new churches will not help me in my ministerial career.³

During the last decade (2010-2020), the Church of God of Prophecy in Mexico, Central America, and the Spanish-speaking Caribbean had a net growth in membership of 56,620 new members (45 percent), and 1,074 new churches, a 47 percent increase in the number of organized churches. When we gathered to analyze the effect of COVID 19 on the area, we were pleasantly surprised to find out that 231 new churches were organized in our area during the pandemic, and that hundreds of digital communities had been established. This is even more miraculous if we consider that the area was also affected by two major hurricanes during the pandemic.

As we reflect on our journey, we give God the glory for what he has done while we recognize the sacrifices made by every church planter in our area. We also celebrate our strategic partnership with the Multiplication Network and the investment they have made in our area.

1. Gary Teja and John Wagenveld, *Planting Healthy Churches* (Sauk Village, IL: Multiplication Network Ministries, 2015), 10–12.

2. Teja and Wagenveld, 12–15.

3. Teja and Wagenveld, 15–19.



BISHOP BEN FELIZ, DMIN MEXICO, CENTRAL AMERICA, AND SPANISH-SPEAKING CARIBBEAN GENERAL PRESBYTER

Bishop Benjamin Feliz was born in Santo Domingo, Dominican Republic. After many years of ministry in Chile, Nicaragua, Massachusetts, New Jersey, Delaware, and the Southeast United States, he was appointed director of Finance and Publications for the COGOP International Offices. He was then selected as general presbyter for Mexico, Central America, and the Spanish-speaking Caribbean. He received a BA in Business Administration from Eastern College in St. Davis, Pennsylvania, a B.A. in Theology from Florida Seminary in Orlando, Florida, a Master of Business Administration from Bryan College in Dayton, Tennessee, and a Doctor of Ministry from Western Theological Seminary. He and his wife, Damaris, have two children.



A Passion for Christian Union

JOHN 17:20-26

It is obvious from the life and ministry of Christ that he came to establish righteousness and bring peace and unity among believers. For too long, church organizations, and even state and local churches of our own organization, have practiced competition instead of cooperation. We have preached unity and practiced division. This has weakened the influence and slowed down the finish of the Great Commission.

The subject of unity is not something to be written in a book and put on the back shelf of a library somewhere, but it is an issue that requires our utmost attention now. Disunity is the big sin in the New Testament. Division is wrong outside the church or in the church. Division is not a new problem. Many years ago, A. J. Tomlinson stated,

These are days of division, discord, separation, and disagreement. The spirit of discord and divorcement seems to be racing through the world and is getting in its deadly work in every quarter of the globe. It climbs into the legislative halls of the nations and perches itself on the highest seats of the homes of people. It prospers in political circles and rides triumphant in broken homes and divorce courts. And it has the audacity to become prominent in religious circles. It often breaks in where least expected and causes feuds and hellish disturbances. If it were a chemical, I would call it some kind of narcotic or nitroglycerine; if it were a place, I would name it hell.

I can only say that times have become much worse since the writing of A. J. Tomlinson, and the present division among Christians brings the gospel into disrepute and

hinders us from being a forceful witness to Jesus Christ, which should characterize this age. It is hypocrisy to talk about unity while practicing division. The world cannot be won until the church is one. Jesus prayed to the Father, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21). Perhaps if we could understand more about unity, we could do more about achieving it. Unity is in a person, and that person is Christ. Unity is a personal, growing, and living relationship with Jesus Christ. We love each other because we both love him. Love is the key to unity.

There are people who are quick to defend doctrine but refuse to love. If we cannot win with a Christian attitude, we lose. You can be right in doctrine and have a wrong attitude and still lose.

Unity is not achieved by coerced uniformity. The centrality of unity is Christ. He is mine; I am his. When we love Jesus more than anything else, including ourselves, we will stay united. Christ's love is big enough and pure enough and strong enough to transcend all the petty differences we have. Unity is not the beginning of a process, but its end. It is the natural, mature product. We cannot command it; it is a gift from God. We must keep it!

Paul wrote to the Ephesians in chapter 4, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace" (vv. 1-3).

It is interesting to note that the word “unity” appears only three times in the entire Bible. There is one reference in the Old Testament where David sang, “Behold how good and how pleasant it is for brethren to dwell together in unity” (Psalm 133:1). Paul, in his letter to the Ephesian church, calls for the “unity of the faith” (4:13) and the “unity of the Spirit” (4:3). One of these pertains to doctrine, the other to relationships.

On the question of doctrine, it is imperative that we strive for the faith that was once delivered to the saints. We have but one message to preach, and that is the gospel message of Jesus Christ. Paul warned the Galatians that some would pervert the gospel of Christ, but he said, “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed” (Galatians 1:8).

As for the unity of the Spirit, this depends upon the measure that Christ himself dwells in our hearts. Unity is not unanimity; unanimity means absolute concord of opinion within a given group of people. Let’s be realistic; no two people, much less a group of people, will ever agree 100 percent on anything. We have individual consciences; we are at different levels of maturity, but unity involves more than that.

There is a common understanding when we are all in Christ and Christ is in us. You do not tune 20 pianos by harmonizing each with the other. They are tuned to a tuning fork, and when each is in tune with the standard pitch, they are in tune with each other. Only when we are completely in tune with Christ can we be in tune with each other.

In view of the times, and seeing what is happening all over the world, the time is now that Christians (people who know Christ) must join hands, regardless of what names are over the door of churches, and realize we are all fighting for the same cause, we all have the same enemy, we are all headed for the same destination, and we have much greater strength together than we do apart. When we join together in Christ, we do not have to worry about who gets the credit because competition is over and glory is given to Jesus Christ, the true and only head of his church.



“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”

JOHN 17:21



BISHOP SAM N. CLEMENTS | FORMER GENERAL OVERSEER

At age 12, Sam Clements came to know Jesus Christ as Savior and Lord. He joined the Church of God of Prophecy in 1955. Seven years later, he accepted God’s call into Christian service. His 28 years of pastoral service included Michie, Tennessee (where he began), Tulsa (Verndale), Oklahoma, and one year in Michigan before returning to Tennessee where further pastorates included Robert’s Tabernacle and the Peerless Road Church of God of Prophecy in Cleveland. Bishop Clements served as state/regional overseer to Arkansas (1993), later to include Oklahoma, and then in 1998, to North Carolina. He served there until late 2000 when he was recommended by his peers and selected by the International Presbytery as North America general presbyter with oversight of Canada and the United States. On July 30, 2014, the Church’s 98th International Assembly selected Bishop Clements to serve as general overseer of the Church of God of Prophecy, a position he held through August 2022. Bishop Clements lives in Cleveland, Tennessee, with his wife of 53 years, Linda Cathey Clements. He enjoys spending time with his family, listening to gospel music, and, occasionally, a round of golf.



WEDNESDAY, JULY 31, 2024

Wednesday Morning

Moderator: Presiding Bishop Tim Coalter

Those wishing to participate in the business session should sit within the designated area. Copies of Assembly Committee reports are located at the rear of the room.

- 9^{AM}** Opening Song by Assembly Worship Team
 Official Opening of 102nd International Assembly
 Welcome by Host Southeast Spanish Regional Bishop
 Ebli de la Rosa
 Worship by Assembly Worship Team
 Opening Challenge by Bishop Dr. Brian Sutton
 Prayer for Assembly Business Session and Committees
- 10:30^{AM}** Business Reports
- Finance Director's Report
 - Corporate Board
 - Finance and Stewardship Committee
 - Biblical Doctrine and Polity Committee

Wednesday Afternoon

Moderator: Presiding Bishop Tim Coalter

Those wishing to participate in the business session should sit within the designated area. Copies of Assembly Committee reports are located at the rear of the room.

- 2^{PM}** Business Continues

Wednesday Evening

Moderator: Bishop Clayton Endecott

Doors open at 6:00^{PM}.

- 6:30^{PM}** Concert with the Bahama Brass Band
- 7^{PM}** Opening Celebration with Parade of Nations
 Assembly Expense Offering, Bishop Llewellyn Graham
 Prayer and Welcome by Host Bishop of Florida Scott
 Gillum
 Special Music by the Florida Sunshine Band
 Introduction of Evening Speaker
 Worship by Assembly Worship Team
The Mission of God, Sermon by Bishop Dr. Gabriel Vidal
 with interpretation by Bishop Ernesto Velasco

THURSDAY, AUGUST 1, 2024

Thursday Morning

Moderator: Presiding Bishop Tim Coalter

Candidates for ordination and their spouses are to meet their national/regional/state bishop in the Green Room by 8:30^{AM}.

Those wishing to participate in the business session should sit within the designated area. Copies of Assembly Committee reports are located at the rear of the room.

- 9^{AM}** Morning Prayer directed by Bishop Dr. Tim McCaleb
 Worship by Assembly Worship Team
- 9:30^{AM}** Business Continues
- 10:45^{AM}** Honoring Deceased Ministers
 Bishop Ordination Service
 Challenge to Newly Ordained Bishops
 by Bishop Dr. Clayton Martin

Thursday Afternoon

- 2^{PM}** Breakout Session One
- 3:30^{PM}** Breakout Session Two

Thursday Evening

Moderator: Bishop Dr. Brian Sutton

Doors open at 6:00^{PM}.

- 6:30^{PM}** Concert with the Bahama Brass Band
- 7^{PM}** Opening Song by Assembly Worship Team
 Welcome and Introduction of Fraternal Guests
 Assembly Expenses Offering, Reverend Michael Luithe
 Bahamas National Children's Choir
 Introduction of Evening Speaker
 Worship by Assembly Worship Team
Passion for the Mission, Sermon by Pastor Jentezen
 Franklin

CHURCH OF GOD OF PROPHECY

102ND INTERNATIONAL ASSEMBLY

FRIDAY, AUGUST 2, 2024

Friday Morning

Moderator: Bishop Dr. Benjamin Feliz

9^{AM} Morning Prayer directed by Bishop Clayton Endecott
Worship by Assembly Worship Team

9:45^{AM} Leadership Development and Discipleship Ministries
Inspirational Word, Sermon by Bishop Gary Smith
Introduction of Speaker
Worship by Assembly Worship Team
On Mission Through the Power of the Holy Spirit,
Presentation by Dr. John Wagenveld

Friday Afternoon

12^{PM} Mission Encounter, Panzacola Ballroom, Exhibit Hall

Friday Evening

Moderator: Bishop Dr. Tim McCaleb

Doors open at 6^{PM}.

6:30^{PM} Concert with the Bahama Brass Band

7^{PM} Opening Song by Assembly Worship Team
100 Year Celebration: *The White Wing Messenger*
Assembly Expense Offering, Bishop Dr. Franklin M. Ferguson
Assembly Mass Choir
Introduction of Speaker
Worship by Assembly Worship Team
On Mission to Serve, Sermon by Reverend Gia Roberts

SATURDAY, AUGUST 3, 2024

Saturday Morning

Note: Assembly Mission Breakfast begins at 7^{AM} in Sebastian I & J.
Note: The Exhibit Hall and Bookstore will open at 12^{PM}.

9^{AM} Morning Prayer directed by Bishop Dr. Clayton Martin
Worship by Assembly Worship Team

9:45^{AM} United Kingdom Mass Choir
Worship by Assembly Worship Team
Presiding Bishop's Biennial Address, Bishop Tim Coalter

Saturday Afternoon

Note: A Hispanic Celebration begins at 2^{PM} in the Sebastian K Ballroom.

2^{PM} **International Service Highlighting the Caribbean**
People of the Caribbean Can Make a Difference in Reconciling the World to Christ
Welcome by Presiding Bishop Tim Coalter
Worship by Leeward Islands Worship Team
Choral Speaking, "The Word of God," Turks & Caicos Islands
COGOP from Jamaica to Costa Rica, Central America
General Presbyter
Presentation, Jamaica
Praise God with Steel Pan, Trinidad & Tobago
Celebratory Dance by the Paragon Region
Music with Spirit by the Bahama Brass Band
Poem, "Reconciliation"
"Under the Blood," Cayman Islands
Sermon by Bishop Timothy Johnson
Voices of the Windward Islands
Prayer for Haiti by Bishop Jean Claude Dorlean
Guyana & Suriname
March of New Converts
Prayer
Conclusion

Saturday Evening

Moderator: Bishop James Kolawole

Doors open at 6^{PM}.

6:30^{PM} Concert with the Bahama Brass Band

7^{PM} Opening Song by Assembly Worship Team
Assembly Expense Offering, Bishop Rupert Neblett
United Kingdom Mass Choir
Introduction of Speaker
Worship by Assembly Worship Team
Healing Testimonies, led by Bishop Bill & Donna Vines
On Mission to Heal, Sermon by Rev. Dr. Cathy Payne

SUNDAY, AUGUST 4, 2024

9^{AM} Morning Prayer directed by Bishop James Kolawole
Worship by Assembly Worship Team

9:45^{AM} Mission Church Awards and Recognition
Assembly Expense Offering, Bishop Nathaniel G. Beneby, Jr.
International Assembly Mass Choir
Worship by Assembly Worship Team
Closing Challenge by Bishop Tim Coalter
Moments of Honor
Special Recognitions
Appointments
Consecration and Commissioning

ASSEMBLY BREAKOUT SCHEDULE AND LOCATIONS

Listed Alphabetically by Title

SESSION ONE OPTIONS | 2^{PM} – 3:15^{PM}

A Disciple-Making Church

Presenter: Daryl Clark | Location: Wekiwa 6

Church Planting Essentials

Presenter: Gary Smith | Location: Sebastian I-3

COGOP Theological Forum

Presenter: AMD | Location: St. John's 22/23

Cultivando la fe: Alcanzando el corazón y la mente de la juventud latina

Presenter: Roslyn Hernández | Location: Sebastian L-3

Effective Risk Management for the Local Church

Presenter: Laura Felipe | Location: Sebastian L-1

Foundations: MDP Overview—The Minister's Personal Life: Personal Devotion for God

Presenter: Dr. Alexis Taveras | Location: Wekiwa 9/10

Global Leadership Missions Conversation

Presenter: Dr. Cathy Payne | Location: Wekiwa 7/8

In God We Trust

Presenter: Jan Couch | Location: St. John's 28/29

Influencing the Influencers: Celebrating Milestone Moments with Families

Presenter: Jonathan Olavarria | Location: Wekiwa 1/2

Influir en las personas influyentes: Celebrando momentos importantes con las familias

Presenter: Abi Avila | Location: Wekiwa 3/4

La función y significado de hablar en lenguas: Una perspectiva pentecostal (Parte uno)

Presenter: Dr. Gabriel Vidal | Location: Sebastian I-2

Overview and Implementation of Foundations: MDP

Presenter: Dr. Larry Lowry | Location: St. John's 30/31

¿Por qué debemos plantar iglesias?

Presenter: Dr. Joel Buezo | Location: Sebastian I-4

Sacraments of the Church

Presenter: Dr. Phil Pruitt | Location: Wekiwa 5

The Church and Mental Health (Part One)

Presenter: Dr. Roger Ball | Location: Sebastian L-2

The Function and Significance of Speaking in Tongues: A Pentecostal Perspective (Part One)

Presenter: Clayton Endecott | Location: Sebastian I-1

SESSION TWO OPTIONS | 3:30^{PM} – 4:45^{PM}

COGOP's Biggest and Best Kept Secret – One Child Fund

Presenter: Shelly Wilbanks | Location: Wekiwa 7/8

Developing a Local Church Disciple-Making Strategy

Presenter: Trevor Reid | Location: Wekiwa 9/10

Gestión eficaz de riesgos para la iglesia local

Presenter: Laura Felipe | Location: Sebastian L-1

“Growing With”

Presenter: Dr. Andy Jung | Location: Sebastian L-3

Healthy Church Dynamics

Presenter: Dr. Brian Sutton | Location: Sebastian I-3

Impact of Death and Dying

Presenter: Dr. Sonia Martin | Location: Wekiwa 6

Influencing the Influencers: Influencing Kids at Church

Presenter: Jonathan Olavarria | Location: Wekiwa 1/2

Influir en las personas influyentes: Influir en los niños de la iglesia

Presenter: Abi Avila | Location: Wekiwa 3/4

Inspired – Preaching Master Class

Presenter: Duke Stone | Location: St. John's 22/23

Into the River: A Deep Dive into Exploring the Transformative Power of Worship

Presenter: Ronique Hicks | Location: St. John's 28/29

La función y significado de hablar en lenguas: Una perspectiva pentecostal (Parte dos)

Presenter: Dr. Gabriel Vidal | Location: Sebastian I-2

Pastorear una iglesia intergeneracional

Presenter: Cesarina Flores | Location: Sebastian I-4

Pentecostal Preaching

Presenter: Dr. Elias Rodriguez | Location: Wekiwa 5

Retirement Plan for U.S.A. Ministry

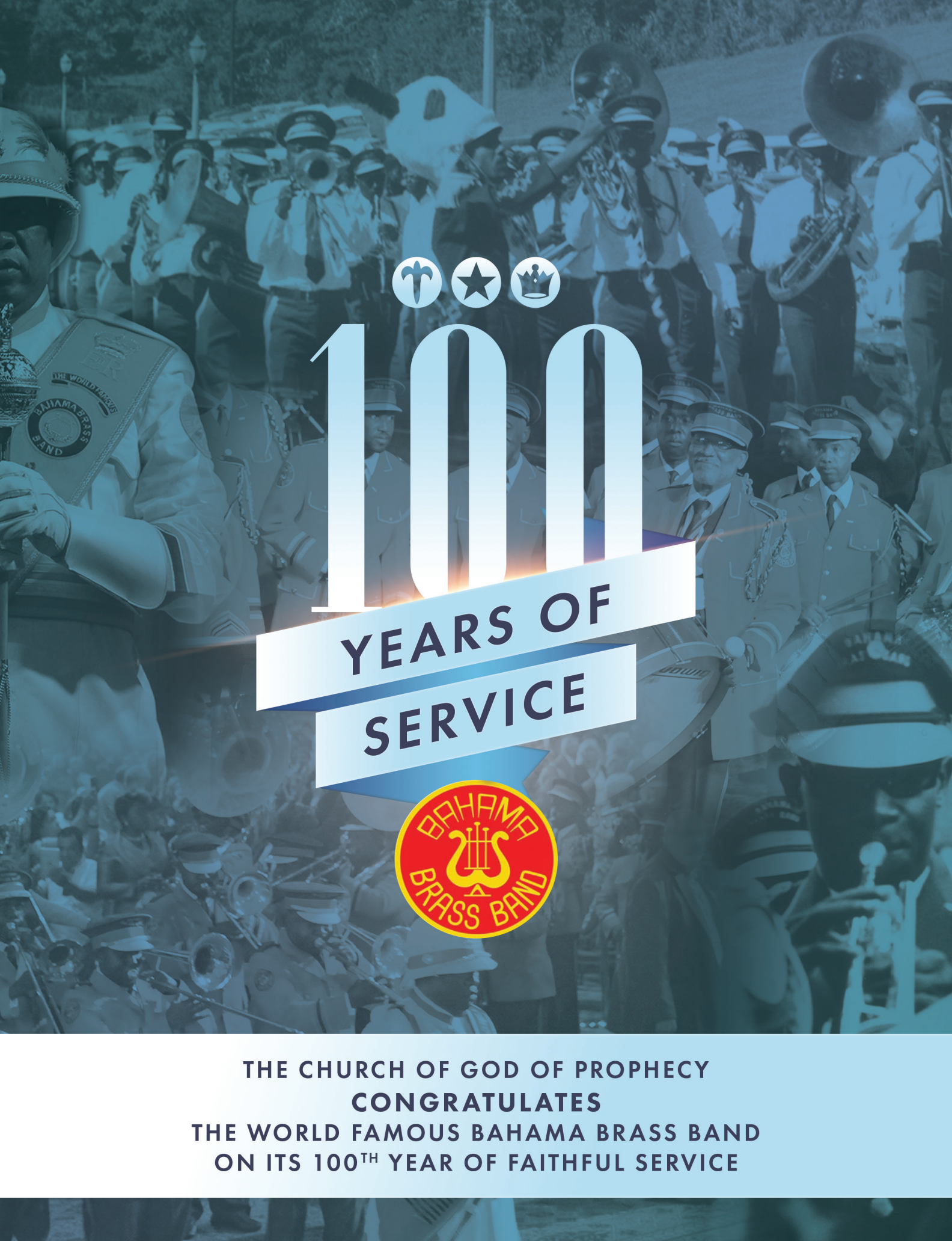
Presenter: Kelly Miller | Location: St. John's 30/31

The Church and Mental Health (Part Two)

Presenter: Dr. Roger Ball | Location: Sebastian L-2

The Function and Significance of Speaking in Tongues: A Pentecostal Perspective (Part Two)

Presenter: Clayton Endecott | Location: Sebastian I-1



100

**YEARS OF
SERVICE**



**THE CHURCH OF GOD OF PROPHECY
CONGRATULATES
THE WORLD FAMOUS BAHAMA BRASS BAND
ON ITS 100TH YEAR OF FAITHFUL SERVICE**

JOINING GOD ON MISSION



Who around you is broken, lost, hurting, alone, and in need of Christ's love and reconciliation? To whom is God sending you so that his love may be more fully known? God's mission of reconciliation is born of his nature of love. God has created humanity to receive his love and enjoy deep relationship with him. He has poured his love onto and into his creation. However, sin separated humanity from fellowship and relationship with God (Isaiah 59). To reconcile humanity into a loving relationship with him again, our missional God sent Jesus on mission to give himself for us. This was and is the greatest act of love ever achieved.

The vision of a missional, sending God is often viewed in the Gospels. Jesus so clearly illustrated the nature of our missional Father in his stories of the shepherd leaving 99 found sheep to go after the one lost sheep, the woman who lost her coin and seeks diligently to find it, and the father who runs to his prodigal son to restore him (Luke 15:1–32). Jesus came to seek and save those who are lost (Luke 19:10). When we go on mission to reach out to the “least of these” among us (Matthew 25:45), we emulate Jesus, who was sent to, sent for, and seeks the lost.

We know of the incredible prayer of Jesus found in John 17. As

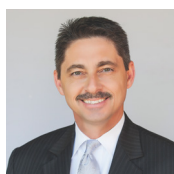
Jesus is praying, he inserts a sentence that powerfully summarizes the missional heart of God and the invitation available to the church: “As you sent me into the world, I have sent them into the world” (John 17:18 NIV). Jesus has sent and is sending us to participate in the mission of God. It is God's rescue mission, not ours. Jesus is the rescuer, and we are sent into the harvest field as laborers in his harvest.

Christ's prayer, “As you sent me into the world, I have sent them into the world,” is significant when we seek to understand who Jesus is and now the call of the church to join him. After his resurrection, Jesus further shows the missional aspect of the church's role. He challenges us with a statement similar to his John 17:18 prayer, “. . . As the Father has sent me, I am sending you” (John 20:21). We have been and are being sent. We are sent into the world beyond our houses of worship. We are sent into the slums, where poverty and pain abound, to offer promise and hope in Jesus, who is there with them in their pain. We are sent to the homeless and hurting to offer a home in Jesus, a home in glory, a home filled with love. We are sent to the most vulnerable and broken to offer the promise of restoration and reconciliation only found in Jesus.

To be sent somewhere can be easily misunderstood if we receive being sent by God as being sent by a person. We use the word “GO” often because we take that from the Great Commission, “Therefore go and make disciples of all nations . . . (Matthew 28:19). However, when we go for someone or we are sent by someone, we must leave them. This is absolutely not so when we are sent by Jesus. We cannot go FOR God; we can only go WITH him. Wherever he has called us to go, he is already there. To whomever he is calling us to minister, he is already there with them, ministering to them.

Who around you is broken, lost, hurting, alone, and in need of Christ's love and reconciliation? To whom is God sending you so that his love may be more fully known? We are now invited to be on mission with the missional, sending God. If God's mission of reconciliation is born from his nature of love, so too will be our reply to God's invitation to join him. His love is now in us, for it has been “. . . poured out into our hearts through the Holy Spirit, who has been given to us” (Romans 5:5). His love now “compels us” (2 Corinthians 5:14) to respond to his invitation. We can respond. We must respond. We are being sent by the one who was sent, not to go for him but to go with him.

"Jesus has sent and is sending us to participate in the mission of God. It is God's rescue mission, not ours."



BISHOP BRIAN SUTTON, DMIN
NORTH AMERICA GENERAL PRESBYTER

Brian Sutton serves as the general presbyter of North America Ministries for the Church of God of Prophecy. He previously served as state bishop of Alabama and executive director of Leadership Development and Discipleship at the COGOP International Offices. He ministered as a senior pastor for 25 years. His heart is to facilitate the spiritual and professional growth of those at all levels of ministry in the Church. He is a member of the Administrative Committee and Corporate Board of Directors for the International Church of God of Prophecy, a position he has held since 2010. His book, *Conversation with God: The Power of Prevailing Prayer*, is available at ConversationWithGodBook.com

ALIGNING THE MISSION OF THE LOCAL CHURCH WITH THE MISSION OF THE CHURCH OF GOD OF PROPHECY

Why does it seem difficult, if not impossible, for each of the players to reach their goal? Yes, they each are pulling in different directions toward a different goal. As a result, there is no progress. For each player to reach their desired goals, they must work together, going in the same direction with the same purpose in mind.

Paul writes to the Philippians, “Make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose” (Philippians 2:2 NASB). He appealed to the believers for unity, citing genuine Christian experiences: “. . . if there is any encouragement in Christ, if any consolation of love, if any fellowship of the Spirit, if any affection and compassion” (v. 1). He used precise and forceful words: “same love, united in spirit, intent on one purpose” (v. 2). Paul’s appeal makes it clear that being “intent on one purpose” allows the body of Christ to grow and be built up, provides good results, and avoids divisions that distract from the accomplishment of mission.

The mission of the body of Christ, which consists of many members, is one mission, and must be aligned with the mission of God himself for humanity. The mission of the church (*missio ecclesiae*) should be aligned to that of the mission of God (*missio Dei*). A clear view of the mission of God can be seen in Luke 19:10: “For the Son of man has come to seek and to save that which was lost.” The commission given by Christ is to “go into all the world and preach the gospel to all creation” (Mark 16:15) and to make disciples of all nations, teaching them to follow everything Jesus taught (Matthew 28:19–20).

The mission statement of the global Church of God of Prophecy is the following: “The



Church of God of Prophecy is a Christ-exalting, holiness, Spirit-filled, all-nations, disciple-making, church-planting movement with passion for Christian union.” This descriptive statement emphasizes the most important aspects of why we exist—to exalt Christ, to exemplify holiness and Spirit-filled living, to fulfill Christ’s commission to evangelize and disciple all nations through the planting of local churches, and to passionately pursue Christian union within our organization and with all believers.

The mission of the international Church of God of Prophecy is aligned directly to the mission of God and the commission given to the disciples by Christ. In order to achieve unity that leads to fulfillment of mission globally as well as locally, each local church’s mission will also reflect these biblical mandates.

Aligning the mission of the local church with the mission of the international Church of God of Prophecy is simply a matter of identifying the reason why the local church exists. This question can be answered by considering the overlapping and complementary mission of God, the Great Commission, and the mission statement of the Church of God of Prophecy. Throughout these we see a common purpose—to evangelize and disciple. This is expressed by the Church of God of Prophecy in the context of our Pentecostal heritage—our being a holiness, Spirit-filled, all-nations, church-planting movement with a passion for Christian union. As a local church, we align our mission with the mission of the international Church when our purpose reflects these truths.

It is of greatest importance that the leadership and members of the local church have a deep sense of mission—why the local church exists and how it fits into the “big picture” of God’s purpose for his church. Often, the leadership of a local church develops a mission statement and then begins the process of developing a sense of mission within the congregation based on that statement. While a mission statement should reflect that sense of mission, it should actually be birthed out of the passion of the local church to fulfill its unique role in the mission of God.

The mission statement helps to clarify and solidify the passion of the local church around

its divine purpose. The mission statement should be brief and memorable—something that the congregation can remember and easily express both to themselves and also to others. It should answer one question: Why do we exist?

The development of ministries, programs, and events both locally and globally should flow from the passionate sense of mission. A ministry is developed, a program is initiated, and an event is planned only as a means of fulfilling the mission. While programs and events may not always have a direct connection to the biblical mission (i.e., evangelism and discipleship in the Pentecostal context), how they contribute to the accomplishment of mission must be identified. Mission-initiated activities will engage congregants for the right reason—to accomplish the local and global church’s reason for existence.

To align with the mission of the global church, we must align our local churches with the following:

- To seek and save the lost (evangelism)
- To make disciples (discipleship)
- To minister in the context of Pentecostalism (holiness, Spirit-filled, all nations, church planting, and passionate for Christian union)

The international leadership of the Church of God of Prophecy has prayerfully determined the mission of our organization. It is biblically founded and reflects our unique Pentecostal heritage. It brings purpose, inspiration, and direction to individual members and local congregations, as well as regional and national leadership. The mission statement is not intended to restrict but to unite, strengthen, and motivate. As we intentionally align our ministries with this biblically founded construct, we will experience unity that propels us to move forward, fulfilling our purpose (mission) and moving toward our destination (vision).



BISHOP NONITO QUE
SAMOAN ISLANDS
NATIONAL BISHOP

Bishop Nonito Que lives in Pago Pago, American Samoa, with his wife, Elaine. He serves the Church of God of Prophecy as National Bishop of Samoa.



THE MISSION OF THE CHURCH

“The Church of God of Prophecy is a Christ-exalting, holiness, Spirit-filled, all-nations, disciple-making, church-planting movement with passion for Christian union.” These words declare the mission statement of the Church of God of Prophecy and describe the type of church movement we endeavor to be. But how does this line up with the biblical vision of the church?

We get a glimpse of the church in the Old Testament when God births the nation of Israel from the seed of Abraham. He sets Israel apart to be his chosen people, his “treasured possession” (Exodus 19:5; Deuteronomy 7:6; 26:18). He refines them through the fires of Egyptian bondage and shapes their character through their wilderness wanderings. Yet they are a rebellious people, not too different from people today.

In the New Testament, Christ comes to this earth in the flesh and inaugurates the new covenant—one written on hearts rather than stones—and seals it with his own blood. In the process, he inaugurates of the kingdom (*basileia*) of God and empowers his church to fulfill its mission of making disciples of all nations. This sounds very familiar, but what does it mean for you and me? How do we go about fulfilling God's mission of proclaiming the good news of his kingdom in the context of this present world?

We must first understand something about the kingdom of God. We often hear it referred to as the rule and reign of Christ—something that is experienced only in part now, but it will be experienced fully at the second coming of Christ. Again, what does it really mean? For the Christian, if Christ is King of our lives, then we experience some of this “reign of God” in our own hearts and lives, albeit imperfectly because of our humanity.

We experience the comfort and leading of the Spirit in our daily walk. We have peace in a world of chaos. But the kingdom of God is bigger than this. Strong's Greek Lexicon states that Jesus used this phrase to “indicate that perfect order of things which he was about to establish, in which all those of every nation who should believe in him were to be gathered together into one society, dedicated and intimately united to God, and made partakers of eternal salvation.”¹ Though it speaks mostly of our future blessings, the foundation has already been laid by Christ. We have a new king on the throne now, and we have hope for deliverance from the tyrannical rulers of this world in the future. Interestingly, Strong's explanation lines up with much of the mission of the Church of God of Prophecy, especially in being a holiness and Christ-exalting movement (“dedicated and intimately united to God”), one that encompasses all nations with a passion for Christian union (so that “all those of every nation who should believe in him” would be gathered into one).

How is this lived out in our daily lives, or what does it mean for church praxis? We live in a world of polarized opinions that tear at the fabric of any sense of community we have as nations, states, and local communities. The church is not excluded. We judge people by the color of their skin, their nation of origin, lifestyle choices, political views, and more.

This got me to thinking about Christ's encounter with the Samaritan woman as recorded in John 4. Several details stand out. Verse 4 states Jesus “needed” to go through Samaria. Most Jews would have avoided this route, but for Jesus, it was necessary or fitting for him to pass through. There is a sense of a pending divine appointment, which in fact, there was. Jesus encounters the Samaritan woman and asks her for a drink of water (v. 7). Scripture makes clear that his speaking to the woman was out of the ordinary, especially a Samaritan woman. In verse 9, the Samaritan woman questions Jesus about this. According to the passage, this takes place “in the sixth hour” or at noon (v. 6).

This is not the usual time for drawing water, and the woman has come alone, both of which may indicate that she herself is an outcast. This might be due to her promiscuous lifestyle and having been married five times (vv. 16–18). Although the emphasis of this passage is often on the living water of salvation, what is remarkable to me is the fact that Jesus crossed multiple barriers to minister to the needs of one person—one who was deemed as an insignificant outcast because she was (1) a woman, (2) she was a Samaritan, and (3) she lived a blatantly sinful life.

If we are going to be a missional movement—one that seeks to exalt Christ as we win the lost to him—then we must follow Christ's example and cross the barriers that society has built, AND we must also tear down barriers of our own building. We must recognize that Christ's mission according to Luke 4:18–19 was to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives and recovery of sight to the blind, and to set the oppressed free. Nowhere does it mention race, status, lifestyle choices, and so forth. Christ was motivated by love—love for all humanity. This must be our motive as well. Love looks beyond the barriers to the individual. Christ has set us in his body with purpose so that we will continue the work he started. Let us do the work with passion for the lost. Let us be a vibrant part of this “Christ-exalting, holiness, Spirit-filled, all-nations, disciple-making, church-planting movement with passion for Christian union.”

1. “G392—basileia—Strong's Greek Lexicon (KJV),” Blue Letter Bible, accessed February 7, 2022. <https://www.blueletterbible.org/lexicon/g392/kjv/tr/0-1/>.



KATHERINE OSBORN, DMIN
COPY EDITOR

Katherine currently serves as copy editor for Communications at the International Offices. Born in South Dakota, Katherine graduated from Tomlinson College in Tennessee and obtained a bachelor's degree in secondary education from Western Oregon State College. She later earned a Master of Arts in Religion from Gordon-Conwell, and in 2022, she completed the doctoral program with Western Theological Seminary. Katherine and her husband, Glen, have two sons, a beautiful daughter-in-law, and two precious granddaughters, Xoi and Alythea.



ON MISSION PRACTICAL APPLICATION

Are you familiar with the term *logarithm*? I first heard it in a middle-school math class. A logarithm is the mathematical expression used to answer the question: How many times must one base number be multiplied by itself to get some other particular number? It has been a while since I was in middle school, but as I recall, the teacher instructed us to use a chart in the back of the book to calculate certain logarithms. I remember sitting there thinking to myself, how will I ever use this in real life?

By now, I hope you are familiar with the term *On Mission: Reconciling the World to Christ Through the Power of the Holy Spirit*. It is the theme of the 2024 International Assembly. This particular term has garnered the preaching of multiple sermons and the writing of numerous articles. In addition, it has been used as the theme of conventions and conferences around the world. It has a nice ring, but how can this idea ever be used in real life? What is its practical application?

I do not make it a practice to draw attention to my wife in articles such as this; however, she has given me a master class on the practical implementation of this idea of being on mission. Kelly has made it her mission to reconcile our neighborhood to Christ. Here are a just a few practical steps that I have observed:

1. She makes an effort to know almost every neighbor by name, including their children, and even their pets. A television program that aired a number of years ago opened with a song that said, "Everybody wants to go where everybody knows their name." Apparently, that is true because when Kelly is out and about in the neighborhood, it seems that one neighbor after another is drawn to her simply because she knows their name.
2. She takes time to listen. Perhaps you have heard it said that people do not care how much you know until they know how

much you care. Nothing expresses care like genuinely listening to someone else. It is amazing what you will hear when you make the effort to listen. You will hear of joys and sorrows, challenges and concerns, successes and failures, sicknesses and recoveries. When you open your ears, others open their hearts.

3. She chooses to engage. In our neighborhood, a mother of three young children lost her husband to suicide. Kelly engaged this mother with financial assistance, clothing for her children, the warmth of a friendly smile, and frequent conversation. An elderly man suffered complications from a surgery. Kelly was there to embrace his wife and comfort her in her tears as the paramedics prepared to take him to the hospital. When he heard her voice from the other room, he wanted to see her and have her pray. She was a cheerleader for a grumpy older man in the neighborhood who was recovering from open heart surgery and even offered to join him on his prescribed walks. This man is no longer grumpy, at least not to her! Kelly often cares for the neighbors' pets when they are away. She recognizes the high school graduates and awards their accomplishments. She greets new families moving into the neighborhood with special treats. On and on it goes. She spreads love, fills the neighborhood with joyous laughter, is friendly to pets, plays with the kids, and prays often for those in need.

What is Kelly doing? She is on mission; she is reconciling her neighborhood to Christ through the power of the Holy Spirit. To her, it is more than an Assembly theme, more than a sermon, and more than a lofty theological perspective. It is practical. What about you and your neighbors? Do you know them by name? Are you taking time to really listen? How have you engaged them? It does not get any more practical than this. The time is now. Go and reconcile your neighborhood to Christ through the power of the Holy Spirit.



BISHOP TIM COALTER
PRESIDING BISHOP

Presiding Bishop Tim Coalter is a third-generation minister in the Church of God of Prophecy. Following 28 years of pastoral ministry, he served as state overseer of South Carolina prior to being selected as general presbyter of North America. He has also served on numerous Assembly committees. Bishop Coalter holds a Master of Church Ministry degree with a concentration in Ministry Leadership from Pentecostal Theological Seminary in Cleveland, Tennessee. He married his wife, Kelly, in 1979. Since that time, God has blessed them with three children and numerous grandchildren.

PLAN A VISIT TO OUR HISTORICAL PARK!



It was in this area that A. J. Tomlinson would seek the Lord to find the Church of the living God. From a connection with a group of believers and an answer to this prayer, we are a movement today that continues to search the Word of God for truth, seek to know His will, and respond to share the gospel with the world.

The park offers a peaceful retreat to all those who come to visit. As you walk the hillsides, the Word of God comes to life before your eyes. The large cross surrounded by flags declares how the gospel has spread throughout the world from these hills. We invite everyone to come for a visit.

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MESSAGES:

Pray the Mission

The Church of God of Prophecy was not built on ruins. It was not constructed of carnal philosophies and lofty ideas. It was not erected as a shrine to spiritual superstars or to showcase charismatic personalities. This living church was birthed out of the desire of humble, Bible-believing, Holy Spirit-empowered people to saturate the world with the good news that Jesus had come to reconcile the world to himself.

From the very beginning, the Holy Spirit led those pioneers to plant churches as the most effective way to spread the gospel. He led the Church's preachers and teachers to declare the lordship of Jesus, the way of holiness, and that the baptism in the Holy Ghost was being poured out as a sign of the latter days. Over the decades, God called people from 135 nations to link arms so that we might be the all-nations, disciple-making church we aspire to be. And in these days, the Holy Spirit is reviving our passion for unity.

Throughout our history, there have been *kairos* encounters with the Holy Spirit—times he picked an exact moment to speak directly to the Church of God of Prophecy; times he gave instruction, vision, and direction concerning where he wanted us to go and what he wanted us to do. Often, those utterances came in an International (General) Assembly. This year, from July 31 to August 4, 2024, we will gather as a people to worship and hear from the Spirit of God, perhaps one more time before we see him face to face. As we gather, let us join together to remember and pray for each distinctive of this glorious Church. Let us pray as one body, one global family . . .

For Christ to be lifted high,

For holy living to be our hallmark,

For God's Spirit to be poured out in our churches and Assemblies,

For every nation and kindred and people and tongue to be one in the bond of love,

For disciples to train disciples in every church,

For new churches to be planted in new places,

For unity to be our battle cry.

Ephesians 6:10-18 (NIV) states,

Finally, be strong in the Lord and in his mighty power. Put on the full armor of God, so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against

the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord's people.

The Lord instructs Habakkuk to write the vision and make it plain, so that they who hear it can run with it (2:2).

Other Scripture record the following:

Revelation 1:19 (BSB)—“Therefore write down the things you have seen, and the things that are, and the things that will happen after this.”

Romans 15:4 (BSB)—“For everything that was written in the past was written for our instruction, so that through endurance and the encouragement of the Scriptures, we might have hope.”

Jeremiah 30:2 (BSB)—“This is what the LORD, the God of Israel, says: ‘Write in a book all the words that I have spoken to you.’”

2 Corinthians 3:12 (WBS)—“Seeing then that we have such hope, we use great plainness of speech.”

With Jesus as our foundation, let us rise to build on what he has already laid. Let us pray the mission! Let us pray to plant churches. We must finish this glorious Church one prayer at a time! Did not Jesus say his house would be a house of prayer?

He did not call us to build a house with a stunning edifice or one constructed out of costly materials; his house is not a house to impress our communities or a place filled with an abundance of comforts. The house we build must be a place saturated with the presence of God, full of those who have been discipled, unified and useful for ministry because we have prayed for them, full of the power of the Holy Spirit because we are a people of constant, fervent prayer.

Let us call out to the one true God who is our heavenly Father, the omnipotent God whose love compelled him to send his Son to save us, the God who calls all people everywhere—in all of our nations—to pray and not to faint.



MARSHA ROBINSON
EDITOR

The 1500

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