

WHITE WING

JULY 2024

MESSENGER

THE OFFICIAL PUBLICATION OF THE CHURCH OF GOD OF PROPHECY

MOVING FORWARD

TO RECONCILE THE
WORLD TO CHRIST

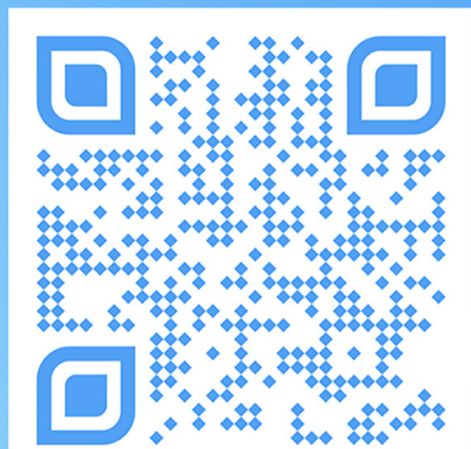
On
Mission

Old Testament Origins of
the Church's Mission

Let Us Walk
in the Spirit



**INTERNATIONAL ASSEMBLY
JULY 31 - AUG 4, 2024**



**SCAN THE QR CODE
FOR MORE INFO**

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
Managing Editor: Marsha Robinson
Copy Editor: Katherine Osborn, DMin
Graphic Designer: Charlie Scruggs

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

White Wing Messenger (ISSN 0043-5007) (USPS 683-020) is published monthly as the official publication of the Church of God of Prophecy, 3720 Keith St. NW, Cleveland, TN. Send all materials for publication to Editorial Department; PO Box 2910, Cleveland, TN 37320-2910; email: editorial@cogop.org; fax: (423) 559-5151. For a free subscription, email www@cogop.org, visit whitewingmessenger.net, or call (423) 559-5540. Donations for the White Wing Messenger may be sent to the above address. All Scripture references are from the King James Version unless otherwise indicated. POSTMASTER: Send address change to White Wing Messenger, PO Box 2910, Cleveland, TN 37320-2910. Please submit all material to the White Wing Messenger; Managing Editor; PO Box 2910; Cleveland, TN 37320-2910; phone (423) 559-5320; email us at editorial@cogop.org.

FEATURES

- 8 On Mission**
Bishop Benjamin Mnisi
- 11 Old Testament Origins of the Church's Mission**
Jeremy Osborn
- 14 Let Us Walk in the Spirit**
Bishop Michael Hernandez
- 16 Moving Forward: Reconciled to Each Other**
Simon Röck
- 19 Christ's Reconciling Prayer**
Janice Miller
- 20 An Unreconciled Church Cannot Reconcile the World to Christ**
Bishop Elias Rodriguez, DMin
- 24 The New Normalcy and Missions**
Bishop Wallace Pratt, DMin

DEPARTMENTS

- 27 Accredited Ministry Development**
Spirit & Life Seminary
- 30 Accredited Ministry Development**
- 32 Heritage Ministries**
In His Presence

COLUMNS

- 4 Facing Forward**
Bishop Tim Coalter
- 6 Connections**
News from Botswana
- 7 Connections**
News from Spain
- 33 Messages**
Marsha Robinson, Editor

Visit us online—whitewingmessenger.net

The White Wing Messenger
is a member of the
Evangelical Press Association



Perhaps you have encountered those who are scurrying around focused and undistracted. Ask these people what's their hurry, and they might say, "I'm on a mission," meaning, "I can't stop right now," or "I can't talk now because there is something pressing that I need to get done."

Suppose the mission is to prepare a delicious home cooked dinner for some friends that you have invited to your home for a night of food and fellowship. When you get into the kitchen, you happen to open the junk drawer next to the refrigerator, and suddenly there is this urgent compulsion to clean it before beginning the meal preparation. Then, while looking through your catalogue of recipes for the dish you are planning to prepare, another tasty treat grabs your attention. You do not have all the ingredients for the newfound recipe, so you decide to make a quick run to the grocery store. On the way there, it occurs to you that your filthy car has not been washed in a month, so you make a quick turn into the carwash. Then, it is on to the grocery store. You hurry and get the few items that are needed. As you head for home, you pass the local florist and remember that you need a centerpiece for tonight's dinner, so you do a quick U-turn to pick up some fresh flowers. When you finally make it back to the house, you look at the clock only to realize that there is not enough time to prepare the dinner you had planned before your guests arrive. At this point, you are left with no other option but to pick up the phone and order carryout.

The junk drawer had accumulated a lot of unnecessary clutter, so it needed to be cleaned out. Trying out a new recipe was a great idea. The car really was dirty and needed a good cleaning both inside and out. Grocery shopping was one of those necessary evils, and the thought of fresh flowers for the table was sure to be a nice touch. There was just one problem; the mission was never accomplished.

The church has been given a **mission**. When Jesus came to the village of Nazareth, his boyhood home, he went as usual to the synagogue on the Sabbath and stood up to read the Scriptures. He read from the prophet Isaiah, "The Spirit of the Lord is upon me, for he has anointed me to bring Good News to the poor. He has sent me to proclaim that captives will be released, that the blind will see, that the oppressed will be set free, and that the time of the Lord's favor has come" (Luke 4:18–19 NLT). Later in Luke's gospel, Jesus said, "For the Son of Man came to seek and save those who are lost" (Luke 19:10). Then John records that Jesus came to destroy the works of the devil (1 John 3:8). Different words are used to describe the one **mission** of Jesus. Then Jesus says to us, his disciples, "As the Father has sent me, so I am sending you" (John 20:21).

This is the same message given by Paul in his letter to the Corinthians, saying, "For God was in Christ, reconciling the world to himself, . . . And he gave us this wonderful message of reconciliation. So we are Christ's ambassadors; God is making his appeal through us. We speak for Christ when we plead, 'Come back to God!'" (2 Corinthians 5:19–20).

It's not that God's church has a **mission**, but rather, God's **mission** has a church. His mission for us is clear, don't you think? Yet, just like the one whose mission was to prepare a delicious home-cooked meal, we, too, can be so easily distracted even by things that are good.

IT'S NOT THAT GOD'S CHURCH HAS A MISSION, BUT RATHER, GOD'S MISSION HAS A CHURCH.

Jim Collins, in his book *Good to Great*, begins by saying, "Good is the enemy of great." What are some of the good things that you do, and what are some of the good things we do as a church that take the focus from the **mission** God has given the church?

In *Letters to Malcolm*, C.S. Lewis said, "There exists in every church something that sooner or later works against the very purpose for which it came into existence." We do not drift toward **mission**; we drift away from it. The distractions, though often good within themselves, are many. We can ill afford to allow good, well-intentioned ministries that are not aligned with the **mission** of God to deplete our time, talents, energies, and resources, lest at the end of the day, we fail to accomplish our very reason for existence.

As the global family of the Church of God of Prophecy gathers in Orlando, Florida, for the 102nd International Assembly, July 31–August 4, we will be focused on one thing . . . God's mission: Reconciling the world to Christ through the power of the Holy Spirit. I will be looking to see you there!

BISHOP TIM COALTER
PRESIDING BISHOP



CONNECTIONS

BOTSWANA

Greetings to our Harvest Partners and the Global COGOP family. We (my wife, Malebogo, and I) give glory and honor to God who strengthens us always. The work in Botswana is continuing well despite the negative effects Covid has had on a number of our small churches that are still finding it difficult to recover. However, we thank God for new churches that are being planted and also for the vision we have to plant more churches across the country.

Projects

We are in a process of acquiring a piece of land, about 37 acres in size, near one of the counties closer to

the capital city. The vision for this land is to turn it into a business center for the church, which will generate income for church planting and also fund national office expenses. Our current funds are inadequate to enable us to take the gospel to the places where it is needed most. Because of the high level of unemployment, depending on tithes and offerings is not adequate especially for a church with few members. The purchase price of the land is \$15,000.00. We have made a down payment of \$7,000.00 and are appealing to you, our partners, to help us raise the balance of \$8,000.00.

National Vehicle for Evangelism

We desperately need assistance for the acquisition of a national vehicle primarily for transportation of evangelism team members led by the national bishop. This team helps boost the efforts of our local pastors in evangelism and also pioneers work in new places. We need about \$7,000.00 to acquire a secondhand, seven-passenger vehicle.

We thank you for your prayers, your love, and financial support. We love you and are glad to be part of this wonderful God-loving family.

Edison G. Mooketsane
Botswana National Bishop



Mmathethe COGOP Branch was organized on March 10, 2024, with 9 people taking the Church covenant.



Mahotshwane COGOP Branch was organized April 21, 2024, with 21 people taking the Church covenant.



Werda COGOP Branch was organized on April 20, 2024, with 22 people taking the covenant.

SPAIN

Minister's Development Program On-Site Training March 8–10, 2024 Barcelona, Spain

In March 2024, we celebrated the completion of our studies of the Minister's Development Program (MDP) course, "The Minister's Personal Life," in classroom format. Our studies focused on important topics such as integrity, the challenges Christians face, and other related themes. These topics undoubtedly were a great blessing. The national leader of education, Fred Agurto, wishes to take this opportunity to express his appreciation to every person who attended this on-site Foundations: MDP course.

Special thanks to National Bishop Edgar R. Ortiz and to the general presbyter of Mexico, Central America, and the Spanish-speaking Caribbean, Bishop Benjamin Feliz, and the general presbyter of South America, Bishop Gabriel Vidal, who were present at this event and taught some of the lessons from the course, "The Minister's Personal Life."

We were blessed to have many brothers and sisters attending from several cities in Spain and other European countries:

- Barcelona, Valencia, Elche, Baza, Madrid, Zaragoza, San Sebastian—all in Spain

- Tarascon, France
- Brussels, Belgium
- Lisbon, Portugal

We have been working with the materials provided by the International Offices (Leadership Development and Discipleship Training). At the conclusion of each lesson, each student made a commitment to complete the final exam and thus advance in this course. Our next on-site training for the Foundations MDP program is scheduled for June 28–30, 2024, where we will have the Education Coordinator for Wider Europe and the Middle East, Simon Röck, with us. We look forward to seeing all those who can come!



ON MISSION

“On mission” is a huge declaration that speaks to our situation as a church, especially at such a time as this. It brings back lost memories about our Great Commission as given by the Lord Jesus Christ to his disciples and powerfully recorded by Matthew at the conclusion of his Gospel in Matthew 28.

“On mission” reminds the church of today that we are here for a purpose, and that purpose is the mission of reconciliation. Never in the history of humanity has the call of the end-times been so real as it is today. Every activity seems to be saying, “It is the end-time!”

But praise God, the church worldwide, including Church of God of Prophecy, has a mandate to accomplish. As alluded to above, our mandate is the mission of winning souls for the kingdom of God. Therefore, the statement, **“on mission,”** speaks volumes about our task as Christians. This task must be done now or never! Our mission is to get up and do the work before the Master returns. Surely, this is a **rescue mission** to reach dying souls who may perish before hearing and receiving the Word of the Savior Jesus Christ.

“On mission” reminds me of the story of King David, the son of Jesse. David was being troubled by King Saul, so much so that he fled his home, leaving behind his family and relatives. While away, the Amalekites attacked his people and took them captive. When David returned, he found that the whole city was in ashes. Everything had been burned down.

The power of prayer: Instead of panicking, David asked for an ephod, a type of apron or prayer shawl worn by the priest of the time. The account is recorded in 1 Samuel 30:3–8 (NIV):





When David and his men reached Ziklag, they found it destroyed by fire and their wives and sons and daughters taken captive. So David and his men wept aloud until they had no strength left to weep. David's two wives had been captured—Ahinoam of Jezreel and Abigail, the widow of Nabal of Carmel. David was greatly distressed because the men were talking of stoning him; each one was bitter in his spirit because of his sons and daughters. But David found strength in the Lord his God. Then, David said to Abinath the priest, the son of Ahimelek, "Bring me the ephod." Abinath brought it to him, and David inquired of the Lord, "Shall I pursue this raiding party?" "Pursue them," he answered. "You will certainly overtake them and succeed in the rescue."

As David prayed to the Lord, the Lord answered him. This was indeed a **rescue mission!** God will always be with us in our mission of rescuing souls. Matthew confirms that Jesus will be with us to the very end of the mission. Remember, the Lord gave the church the Great Commission, and he will keep his words until the last soul has been saved. "And surely I am with you always, to the very end of the age" (Matthew 28:20).

We see how the power of prayer works as David rescued his family and saved those the Amalekites had taken captive. Prayer gives you direction and hope for the future. After prayer, David embarked on the journey, pursuing the enemy. Along the way, they found an Egyptian who assisted them in locating the enemy's camp. We will find that our help is also there along the way to the harvest fields.

Church of God of Prophecy, God has a mission for each one of us. As we participate in the mission, the victory is assured because Christ is with us. Let us pray for the harvest and move out of our comfort zones and go straight to the fields. Jesus said, "The harvest is plentiful but

the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Matthew 9:37–38).

Again, prayer is emphasized in this portion of scripture. Church, we must pray!

We call upon all men and women everywhere to say yes to the "**on mission**" call. There is no time left; we all must join hands together in the army of harvesters.

To be "on mission" will require people who will say yes to God's call. God will call people from all academic levels and all levels of financial backgrounds because he needs your energy and influence in this **rescue or mission** of reconciliation. The Holy Ghost is here to help us to see the way.

David did not use as an excuse the fact that he had been on the run, or that he was probably very tired. When he realized that his people had been taken captive by the Amalekites, he turned to God and was strengthened and pursued the enemy.

Praise the Lord, David's mission was successful through the help of the Lord himself. He brought back the people and all the plunder (1 Samuel 30:19). Church, we can do the same and bring back our brothers and sisters to the Lord. "All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation" (2 Corinthians 5:18–19).

I am aware that our mission comes at a time when every economy on the global stage has suffered and declined significantly, but we trust the one who owns gold and silver. God has told us to trust him in everything we do as a church. If we could unite and put our effort together in one direction, we can pull the load of soul harvesting, and our being "**on mission**" will win. God will be glorified!



BISHOP BENJAMIN MNISI | ESWATINI NATIONAL BISHOP

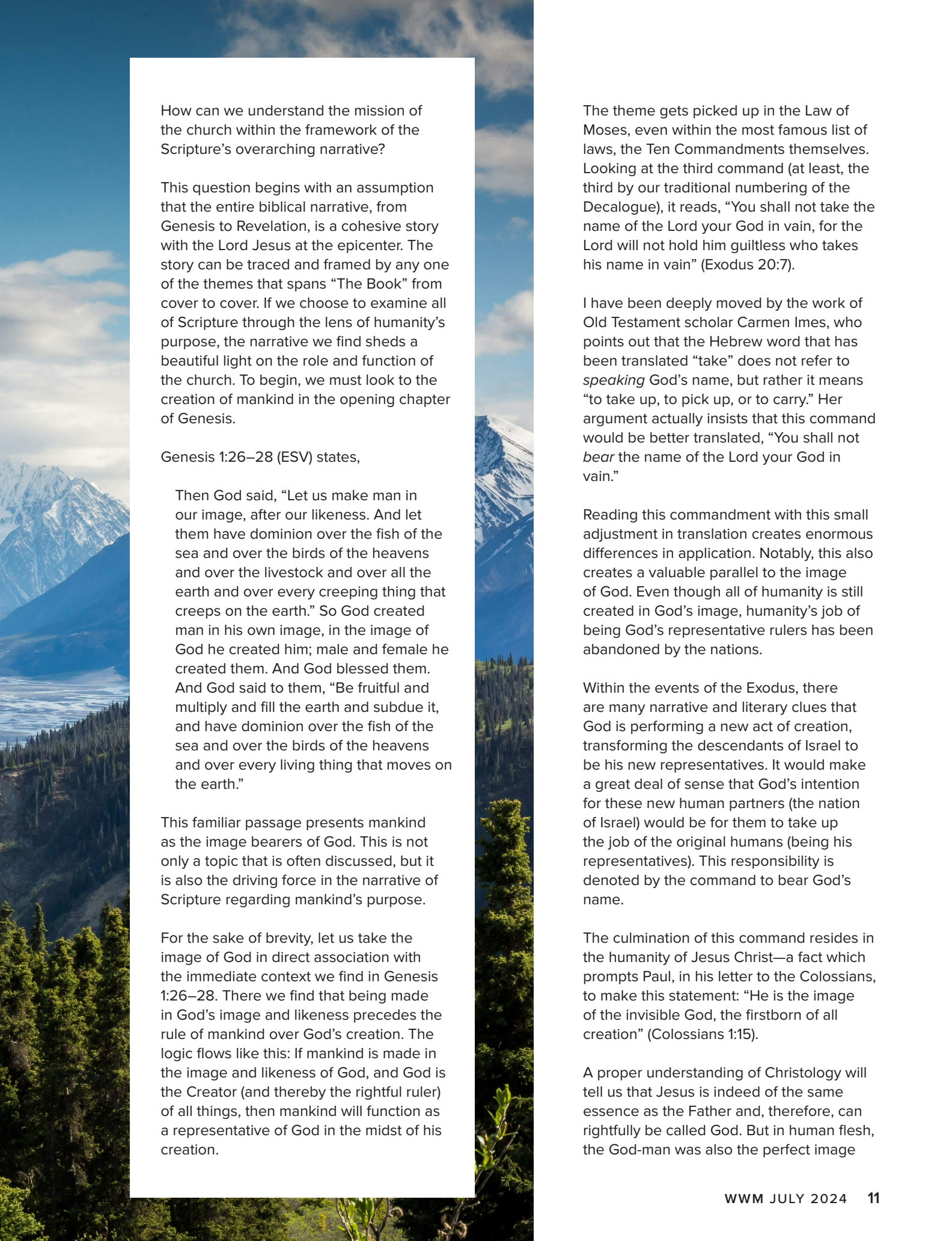
Bishop Benjamin Mnisi is the national bishop of Eswatini. He lives with his wife, in Mbabane, Eswatini (Swaziland), where he serves and leads the COGOP bishops and pastors of his nation. Bishop Mnisi loves the Church and its people.



OLD TESTAMENT

ORIGINS

OF THE CHURCH'S MISSION



How can we understand the mission of the church within the framework of the Scripture's overarching narrative?

This question begins with an assumption that the entire biblical narrative, from Genesis to Revelation, is a cohesive story with the Lord Jesus at the epicenter. The story can be traced and framed by any one of the themes that spans "The Book" from cover to cover. If we choose to examine all of Scripture through the lens of humanity's purpose, the narrative we find sheds a beautiful light on the role and function of the church. To begin, we must look to the creation of mankind in the opening chapter of Genesis.

Genesis 1:26–28 (ESV) states,

Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."

This familiar passage presents mankind as the image bearers of God. This is not only a topic that is often discussed, but it is also the driving force in the narrative of Scripture regarding mankind's purpose.

For the sake of brevity, let us take the image of God in direct association with the immediate context we find in Genesis 1:26–28. There we find that being made in God's image and likeness precedes the rule of mankind over God's creation. The logic flows like this: If mankind is made in the image and likeness of God, and God is the Creator (and thereby the rightful ruler) of all things, then mankind will function as a representative of God in the midst of his creation.

The theme gets picked up in the Law of Moses, even within the most famous list of laws, the Ten Commandments themselves. Looking at the third command (at least, the third by our traditional numbering of the Decalogue), it reads, "You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes his name in vain" (Exodus 20:7).

I have been deeply moved by the work of Old Testament scholar Carmen Imes, who points out that the Hebrew word that has been translated "take" does not refer to *speaking* God's name, but rather it means "to take up, to pick up, or to carry." Her argument actually insists that this command would be better translated, "You shall not *bear* the name of the Lord your God in vain."

Reading this commandment with this small adjustment in translation creates enormous differences in application. Notably, this also creates a valuable parallel to the image of God. Even though all of humanity is still created in God's image, humanity's job of being God's representative rulers has been abandoned by the nations.

Within the events of the Exodus, there are many narrative and literary clues that God is performing a new act of creation, transforming the descendants of Israel to be his new representatives. It would make a great deal of sense that God's intention for these new human partners (the nation of Israel) would be for them to take up the job of the original humans (being his representatives). This responsibility is denoted by the command to bear God's name.

The culmination of this command resides in the humanity of Jesus Christ—a fact which prompts Paul, in his letter to the Colossians, to make this statement: "He is the image of the invisible God, the firstborn of all creation" (Colossians 1:15).

A proper understanding of Christology will tell us that Jesus is indeed of the same essence as the Father and, therefore, can rightfully be called God. But in human flesh, the God-man was also the perfect image

bearer, and his followers, including those of us today, are being transformed into the image of Jesus, our Lord and our God. Paul tells us in 2 Corinthians 3:18, “And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.”

Therefore, the first mission of the church today is to bear God’s name and image so that the world may see our good works and glorify our Father in heaven (Matthew 5:16). Just as humanity was originally created to rule and maintain creation, thus being God’s image bearers, and just as God selected Israel especially to bear his name, so also the church today is called to do the same.

However, bearing God’s image cannot fully eliminate the problem that exists. Ever since humanity’s rebellion in Eden and its continual, subsequent failure in every generation, the rift between humankind and their Maker has been growing. We know that God chose Israel to be his portion, but that statement implies that God had cut off the other nations from himself.

However, the Abrahamic Covenant included the clause that Abraham’s descendants would become a blessing to the nations (among other things, but that is the important point for this present discussion). But the reason that Abraham is selected traces further back in the story to the division of the nations at the Tower of Babel. This story is often thrown by the wayside or relegated to an anecdote about the origin of languages, but that ignores the Tower of Babel’s place in the mosaic of the biblical narrative.

After humanity began to multiply, they became even more rebellious until they joined together to directly defy God and created an abominable monument to their own pride. They founded the city of Babylon. Genesis 11 records the story with which we are familiar, but Deuteronomy 32:5–8 reflects on the same event:

They have dealt corruptly with him; they are no longer his children because they are blemished; they are a crooked and twisted generation. Do you thus repay the Lord, you foolish and senseless people? Is not he your father, who created you, who made you and established you? Remember the days of old; consider the years of many generations; ask your father, and he will show you, your elders, and they will tell you. When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God.

The phrase in verse 5, “they are no longer his children,” should strike at the heart of every human being. This is



the moment when God cut off the nations from himself. The Tower of Babel embodies human pride and rebellion, and God consequently decided to divorce humanity. The decision surely did not please him, and God had not permanently abandoned humanity to the damnation they had chosen. Instead, God selected from the ashes of these ruined people a man and his wife, Abraham and Sarah. They would be the beginning of God’s effort to ultimately restore all humanity back into God’s family.

But why this couple? Abraham is called the father of the faithful, of all who believe, for good reason. Abraham and Sarah had no children and were well beyond child-bearing age. Yet that was not an obstacle to God. The Lord only wanted them to believe in the promise he had made. As Paul later records in Romans 9:7–8, it is not the genetic descent that matters most:

... and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring.

We are the children of the promise when we come to faith in Jesus and accept him as our Lord and Savior.



THE FIRST MISSION OF THE CHURCH TODAY IS TO BEAR GOD'S NAME AND IMAGE SO THAT THE WORLD MAY SEE OUR GOOD WORKS AND GLORIFY OUR FATHER IN HEAVEN.

There is no requirement that makes any ethnic, cultural, educational, or political demands. Jesus and the apostles make it clear—repent of sin and believe on Jesus as the only means of salvation. Perhaps that sounds too simplistic, yet John's gospel might also be accused of such simplicity. In the prologue, he states, "But to all who did receive him, who believed in his name, he gave the right to become children of God" (John 1:12).

The point of all this is quite simple, although I fear I took the long way around to get here. The Great Commission given by Jesus to his disciples was and will always be the church's mission. But it is also much more than just making disciples. When the Holy Spirit came on Pentecost, it was a stark reversal of the incident at the Tower of Babel. The disciples spoke with languages unknown to them, but it did not cause confusion as in the days of Babel. It was the declaration of the glory of God to the nations. In this single act, God declared that the division of mankind was over.

The time had come to begin bringing the whole world back together into one family. That is our mission as Christ's church. We are to celebrate our reconciliation with God, and we are to seek out humanity's lost children and help restore them to their true Father.

From the earliest stories of Genesis to the life and ministry of Jesus, and to Pentecost and beyond, the purpose of mankind is to bear God's image and rule over creation with the wisdom and love of God as our guide, and to bear—take up and carry—the name of God among those still in the kingdom of darkness. We are to lead people out of darkness and into the light, restoring them to the family of God as they are reconciled through salvation in Christ. In so doing, we will begin to see the seeds of heaven here on earth as we watch the unified human family exalting the name of Jesus together.



JEREMY OSBORN
MAUD, TEXAS

Jeremy Osborn graduated from Lee University with a Bachelor of Arts in Art and currently works in fabrications/welding. He is pastor of the Cookeville, Texas, COGOP and serves as the regional youth director of Northeast Texas. Jeremy is passionate about God's Word, artistic expression as a form of worship, and engaging young people on the Christian journey. He resides in Maud, Texas, with his wife, Brittaney, and their daughters, Xoi and Alytheia.



LET US WALK IN THE SPIRIT

*If we live in the Spirit, let us
also walk in the Spirit.*

GALATIANS 5:25

The sight of a child learning to walk is one of the most exciting as well as anxiety-provoking experiences. Risks abound when a child takes steps on his or her own. The toddler could fall at any moment—sideways, backward, or forward. Dangers exist all around. The child could hit a nearby table, trip over an object on the floor, or fall headfirst to the ground. However, as risky as it is for

children to learn to walk, parents and experts agree, it is for their best. Two of the major tasks for a child are to learn and to grow. Learning to walk is a critical function in human development. If the child is to become an adult who can do all things he or she is capable of doing, the child must learn to walk on his or her own. In the same way, believers who hope to mature in their

relationship with the Lord must learn to walk in the Spirit.

In Galatians 5:13–25, Paul admonishes the Galatian Christians who have been enticed to return to their former Judaic practices. The problem with their re-embrace of Judaism was that they were once again burdening themselves with the millstone that is the Mosaic law rather than trusting in Christ for freedom from the law. Paul explained that Christ had already delivered them from the law, and by falling back into their former beliefs and practices, they were not only putting themselves back in spiritual shackles, but also retrogressing in their spiritual development.

The law became a crutch for the Galatians. It was not easy for them to embrace their new Christian lifestyle. It is so much easier to do what is already familiar. It is also easier to do what everyone else is doing when doing the opposite makes you an outcast. But Paul reprimands the Galatians in chapter 5 and exhorts them to stand firm in the freedom they have received. He laments their backsliding into Judaism (5:7), basically exclaiming, “You were doing so well, what happened?” Then he reminds them again that it is an indispensable part of their spiritual calling to be free (5:13). What are we free in Christ to do? Paul says we are free to walk in the Spirit!

Why is it important to walk in the Spirit?

It is impossible for us to live like Christ without the work of the Holy Spirit in us (John 14:26). It is the Holy Spirit who works in us to desire what God desires (Romans 8:5). According to John 14, the Holy spirit teaches us and guides us in all truth (vv. 16–17, 26). The Holy Spirit also unites us with Christ and his church (1 Corinthians 12:13). It is not possible to draw closer to God or to mature in our faith without the Holy Spirit working in us.

How can we learn to walk in the Spirit?

According to Galatians 5:13–14, to walk in the Spirit is to *serve others humbly in love*, especially our brothers and sisters in Christ. We cannot say that we are walking in

the Spirit if we despise any person made in the image of God. We are not walking in the Spirit if we tear others down with our words or actions. Instead, we must “encourage one another and build each other up” (1 Thessalonians 5:11 NIV). This love must be evident in our homes, local churches, and places of work; but it also must extend to the lost, for the Spirit has empowered us to become Christ’s witnesses and spread his good news (Acts 1:8).

To walk in the Spirit is also to *not give in to the desires of the flesh* (Galatians 5:16–21). God’s Word tells us that our bodies are the temple of the Holy Spirit (1 Corinthians 6:19–20). This means that all we say and do should be by the leading of the Holy Spirit and not to satisfy human desires. The Holy Spirit teaches us to live holy lives and empowers us to overcome temptations and spiritual attacks. Various examples of desires of the flesh are provided by Paul in Galatians 5:19–21 so that it is clear what behaviors are obvious evidence that an individual is not walking in the Spirit. Take note that some of these sins are easier to hide than others, but God sees the heart, and others will eventually see it as well.

To walk in the Spirit is to *bear the fruit of the Spirit*. If we want to walk in the Spirit, we need to live in obedience to God. This means that we listen to what God says and do what he says. And if we live in obedience to God and his Word, we will bear fruit that will serve as evidence that we are walking in the Spirit. God’s Word tells us that the fruit of the Spirit is “love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control” (Galatians 5:22–23).

As we mature in our faith, the quality of our fruit should improve. This is a mark of Christian maturity, that we bear fruit that others can enjoy and be sustained by as well. Isn’t it amazing that the fruit we bear can bless others and aid them in their faith journey? As you walk in the Spirit, the Spirit fills you with his power and grace so you may fill others up too! May those around us “taste and see that the Lord is good” as they are blessed by experiencing the fruit of the Spirit that we bear daily.



BISHOP MICHAEL A. HERNANDEZ, DMIN
ACCREDITED MINISTRY DEVELOPMENT DIRECTOR AND SPIRIT AND LIFE SEMINARY PRESIDENT

Dr. Michael Hernandez serves as the Director of Accredited Ministries Development and President of Spirit and Life Seminary for the Church of God of Prophecy. Dr. Hernandez is a licensed minister as well as a state-licensed and nationally certified counselor. He earned his Master of Divinity from the Pentecostal Theological Seminary and a Doctor of Ministry degree from Gordon-Conwell Theological Seminary. He and his wife Kara live in Cleveland, Tennessee, where they attend the Peerless Road Church.



MOVING FORWARD:

RECONCILED TO EACH OTHER

Many of us who did not “grow up Christian” experience a honeymoon phase after we initially give our lives to Christ. Those who grew up in a Christian family do so, too, once they consciously make the choice to make the faith of their parents, grandparents, or other caregivers their own. It is a time when the air seems fresher, the colors more vibrant, and all areas of our lives seem strangely infused with life more abundantly.

Such was my experience once I turned from darkness to light, bringing myself in line with the relationship that I had always been designed to have. I learned from Matthew 22:37–40 that, in principle, the Christian walk was rather simple: If I loved God with all my heart, this would naturally lead me to love my neighbor as myself as well.

But, alas, just as each earthly honeymoon must come to an end and the newly forged relationship must weather the storms of everyday life, my newfound faith was soon tested by experiencing what the apostle Paul had written about almost 2,000 years earlier—that “when

[we] come together as a church, there are divisions among [us]” (1 Corinthians 11:18 NIV).

Not long after accepting Christ, following the path that my master would have me walk led to a several-month-long assignment on a continent where, generally speaking, people did not look very much like me, and I stuck out like a sore thumb. One night five months in, feeling alone and isolated, I cried silently because I had repeatedly been reduced simply to the color of my skin by those within the church and those without. On many occasions, people called out after me on the streets solely because I looked different than them. In all of this, it dawned on me that what I had to endure for mere months, these things and worse had to be endured by others for a lifetime. Since then, I have seen the monstrous disease called racism raise its head time and time again against my wife, my children, and my brothers and sisters in Christ.

In all of this, I struggled considerably with the fact that we Christians seemed to be wrestling with these same

issues within the walls of our churches. How could this be? Surely, if anyone would have been given the tools to overcome these challenges, it would be us? Eventually, God led me into the role of associate pastor at an international church represented by more than forty different nations, with no nationality forming a clear majority. I became convinced that, for us (the church), it is indeed possible to bridge all ethnic and racial gaps that the world (those who do not know our God) imposes on us. The Bible reminds us, “We were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink” (1 Corinthians 12:13). Here I had it, written in the very Word of God itself; **we can do this!** What the world could never achieve—bridging the gap between different ethnicities, skin colors, and other outward things that might be exploited by the enemy to divide us—we could do by the power of his Spirit! I began to understand that the dividing wall had truly been removed because the same Spirit chose to make his home in every person who would confess Christ. I understood that the same Spirit who was in me recognized himself in my brother or sister who might look different than me. If that same Spirit cried out in them, “Abba, Father,” to God, could they be anyone other than my brothers and sisters?

However, it also dawned on me that it was only through the Spirit that these gaps could be bridged. Our Savior told his original disciples as much: “I will ask the Father, and he will give you another advocate to help you and be with you forever—the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you

and will be in you” (John 14:16–17). Foreshadowing the promise that was fulfilled at Pentecost, Jesus pointed to a time where the Holy Spirit would not only be with his followers, but in them. Glory to God, this promise has been fulfilled as the Spirit has chosen to dwell in people from all ethnic backgrounds over the centuries, as impossible as it might seem that he would choose to dwell in any of us! At the same time, if the Spirit of truth chooses people from all ethnic backgrounds, the Spirit of truth cannot be in me if I do not extend my arms to embrace all my brothers and sisters, regardless of the color of their skin or their national background. After all, if the same Spirit dwells in them, who am I to deny them?

But Christ makes it plain that this Spirit cannot be received by the world. Neither can this world see him or know him. Therefore, it is up to us, his church, to bridge all racial and ethnic gaps. Knowing full well that I have not experienced nearly as much racial discrimination as many of my brothers and sisters around the world, knowing that many of you are tired, worn out and close to giving up hope that we can fix these issues inside the church, I still believe we can do this! We really can! We are the only ones who can. I want to believe this for my sake because I want to see a church united and not divided. I want to believe this for the sake of my wife, who the Lord has mysteriously chosen to make one with me, despite her looking visibly different than me. I want to believe this for my kids, situated somewhere in the middle of an ethnic no-man’s-land, so that they will grow up knowing that it is truly the Spirit of their Creator that makes them who they are called to be. I want to believe this for the sake





of the world, so that the world will know that we follow Christ who gives us the love that we have for one another.

We can indeed have peace, since God made a way for us to have peace amongst each other:

... His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit. (Ephesians 2:15–18)

All of us are called to be part of this new humanity. What would happen if we started to regard each other as bearers of the Spirit of God? What would happen if we regarded each other, not primarily as representatives of different groups, but with a healthy individualism, knowing that each person is individually known by our God who has numbered the hairs on their heads, no matter what texture that hair might have? What if we were not ignorant of the schemes of the enemy of our souls and instead chose to say, “Even if the world around us tears itself apart along ethnic lines, **not so with us!**”?

A marvelous mystery would take place right in our midst, just as it has many times in the history of our church. We will be built into a house where the Spirit of God may dwell:

Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit. (Ephesians 2:19-22)

We are these people, his end-time prophets from every ethnic group and tongue. We are those who are not ignorant of the schemes of our enemy. We know that a house divided against itself shall not stand. We are the people of his presence, proclaiming his death until he returns. If we would only guard our unity and reach out with a loving embrace across superficial borders, we would get a glimpse of the eternal throne room of heaven, already present in the here and now. **We can do this!**



SIMON RÖCK
ERLANGEN, GERMANY

Simon Röck is the education and translation coordinator for the Church of God of Prophecy in Wider Europe and the Middle East, co-pastor at the local COGOP in Erlangen, Germany, and instructor for Spirit and Life Seminary in Cleveland, Tennessee. He is married to Mutave and father to three daughters: Cara, Talitha, and Alithia. Simon’s passion is to make room for the Holy Spirit to do what only he can do. He is also a passionate rock climber and runner.

Christ's Reconciling Prayer

John 17 records Jesus's longest prayer, often referred to as the "High Priestly Prayer" or the "Farewell Prayer." The word *farewell* adds gravity to the message. One can sense the piercing urgency in his words and the weight that he was carrying as his time on earth was nearing an end. As we dive below the surface of the words and into the depths of Christ's message, we find that he was teaching *accountability*, an important aspect of reconciling. Merriam-Webster says reconciling is "to bring one thing into correspondence (equivalence) with another." Reconciliation includes a procedure that compares two sets of records, checking that they are correct and in agreement. Jesus was *reconciling* his actions on earth compared to his assignment from the Father.

In the John 17 prayer, Jesus included a status report to his Father. At least 13 times in the passage he reconciled his work:

1. Verse 4: "I have glorified You on the earth" (NKJV).
2. Verse 4: "I have finished the work which You have given Me to do."
3. Verse 6: "I have manifested Your name to the men whom You have given Me out of the world."
4. Verse 8: "For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent me."
5. Verse 12: "I kept them in Your name."
6. Verse 12: "Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled."
7. Verse 13: "But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves."
8. Verse 14: "I have given them Your word."
9. Verse 18: "As You sent Me into the world, I also have sent them into the world."
10. Verse 19: "And for their sakes I sanctify Myself, that they also may be sanctified by the truth."
11. Verse 22: "And the glory which You gave Me I have given them, that they may be one just as We are one."
12. Verse 25: "O righteous Father! The world has not known You, but I have known You; and these have known that You sent Me."
13. Verse 26: "And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them."

Second Corinthians 5:17–21 (ESV) records Paul's teaching about reconciliation:

Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Note the following:

- God, through Christ, reconciled the world to Himself.
- Once we are reconciled to God, we become ambassadors for Christ. He entrusts to us the message of reconciliation.

Lord, help us to carry the weight of this responsibility with the same humility and diligence as Christ. We must live in a state of accountability before God and others to be equipped for the ministry of reconciliation. May we follow Christ's example by integrating into our prayer life the process of reconciling our actions to the assignment Christ has given us. If we find we are falling short, it requires another aspect of accountability—that is, to rectify or make something right.

Merriam-Webster Online Dictionary, s.v. "Reconciling," accessed May 27, 2024, <https://www.merriam-webster.com/dictionary/reconciling>.

Alicia Tuovila, "Reconciliation in Accounting: Meaning, Purposes, Types," Investopedia, updated May 22, 2024, <https://www.investopedia.com/terms/r/reconciliation.asp>.



JANICE MILLER
GALLATIN, TENNESSEE

Janice Miller, MBA, loves studying and teaching the Word of God. She has published two books, *While Men Sleep* (2016) and *Critical Thinkers* (2018), and has recently begun screenwriting.

Married since 1975, she and her husband, Roy, live in Gallatin, Tennessee, where both are active in ministry at the Gallatin COGOP.



AN UNRECONCILED CHURCH CANNOT RECONCILE THE WORLD TO CHRIST

2 CORINTHIANS 5:11–21

Introduction

During his inspirational address to the 101st International Assembly (July 2022), Presiding Bishop Tim Coalter reintroduced the vision statement of the Church of God of Prophecy, which would become the mission call of our organization. This statement, “Reconciling the world to Christ through the power of the Holy Spirit,” comes from the union of two Bible verses: 2 Corinthians 5:19 and Zechariah 4:6. Paul says that God was reconciling the world to himself through Christ and gave us the ministry of reconciliation, and Zechariah declared, “Not by might nor by power, but by my Spirit, says the Lord Almighty” (NIV). As this vision statement indicates, God has entrusted us with the ministry of reconciliation, which we can accomplish only through the power of the Holy Spirit.

Reconciling the world to Christ is our mandate, but *an unreconciled church cannot reconcile the world to Christ.*

Paul was dedicated to this mission of reconciling the world to Christ, but he was hindered due to disagreements with the Corinthian church. He could have ignored the problem and moved on as if nothing had happened. However, Paul knew he could not preach a message of reconciliation to a lost world while he and the church were not reconciled themselves. This lack of reconciliation had several ramifications.

I. An unreconciled church is an impediment to reaching the lost (2 Corinthians 2).

The apostle Paul wrote, “Now when I went to Troas to preach the gospel of Christ and found that the Lord had opened a door for me, I still had no peace of mind, because I did not find my brother Titus there. So I said goodbye to them and went on to Macedonia” (2 Corinthians 2:12–13).

Imagine the Lord opening a door for you to preach the gospel, but you have to forfeit that opportunity and the

potential of souls being saved because your spirit has no rest due to problems you have with brothers in the church. That was precisely what happened to Paul. He lost a golden opportunity—a great door that the Lord had opened for him to preach the gospel—because it was first necessary to resolve the situation between him and the Corinthian brothers.

But what was this problem? Paul had paid a quick visit to Corinth after writing his first letter which addressed and corrected many problems that had been brought to his attention: divisions, sexual immorality, idolatry, court litigations, and abuse of spiritual gifts, to name a few.

It is possible that some of these problems persisted, so Paul made what is known as “the painful visit.” During this time, a brother in the church apparently was abusive toward Paul, and the church did not correct him. Therefore, Paul wrote the now-lost “letter of tears,” which he sent with Titus to Corinth: “For I wrote you out of great distress and anguish of heart and with many tears, not to grieve you but to let you know the depth of my love for you” (2 Corinthians 2:4). Paul had made plans to meet Titus in Troas, likely to receive an answer to this letter, and when he did not find him, his spirit was so disturbed that he could not stay. Instead, he went to Macedonia.

This “letter of tears” was intended to confront the Corinthians with their offense and with instructions on how they should discipline the offending brother. However, when they received it, they evidently reacted mercilessly to the offender. Paul did not mention the brother by name or the offense, possibly because he did not want to open old wounds. This detail should not be overlooked. When we seek reconciliation, we must learn to put offenses and hurts in the past.

After Paul wrote the tearful letter and the offender was disproportionately disciplined, Paul had to advocate on his behalf:

This punishment by the majority is enough for such a person; so now instead you should forgive and console him, so that he may not be overwhelmed by excessive sorrow. So, I urge you to reaffirm your love for him. I wrote for this reason: to test you and to know whether you are obedient in everything. Anyone whom you forgive, I also forgive. What I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ. And we do this so that we may not be outwitted by Satan; for we are not ignorant of his designs. (2 Corinthians 2:6–11 NRSV)

We must not forget that Paul was the spiritual father of this congregation. He was also a pastor who looked to the church to administer discipline to an offending brother. But Paul was not looking for revenge—he was not out to destroy this brother, but to restore him. Discipline is to be a corrective with a redemptive purpose for the offender. How many precious brothers and sisters have we lost in our churches due to unwise discipline? Discipline must be done with a Christian spirit of love and grace for the purpose of restoration.

Paul was concerned for the offender's spiritual well-being and did not want him to be "*overwhelmed* by excessive sorrow"—that is, "swallowed up by a river," which would result in drowning. For this reason, the apostle asked the brothers to reaffirm their love for the offender. Notice that the offended apostle is now advocating for the offending brother. The Corinthians would prove their obedience to Paul by offering forgiveness in grace and consoling the disciplined brother.

Paul's forgiveness was granted "in the presence of Christ." How would our discipline of others change if we acknowledged it being done in the presence of Christ? Have we considered ourselves if we were the one being disciplined?

When discipline is not administered with love and forgiveness, Satan will use it to his advantage to deceive the offender. The church must recognize the responsibility we have toward those brothers and sisters whom we disciplined harshly, and for this reason, they are not with us today. Reconciliation requires that we go to them to ask for their forgiveness. Our efforts will never be in vain, just as Paul's tearful letter was not in vain. According to 2 Corinthians 7:2–16, the letter achieved the desired effect in the church: godly sorrow brought repentance, Paul was vindicated, and both he and Titus were comforted.

Remember, an unreconciled church is an impediment to reaching the lost. Due to Paul's problem with the

Corinthian offender, many in Troas did not hear the message of salvation. Paul forfeited the opportunity provided by the Lord so he could address the situation at Corinth.

II. A church not reconciled to its leaders is a church that is not reconciled to God and cannot reconcile the world to Christ (2 Corinthians 10–13).

Not all the problems Paul had with the Corinthian church were solved with his "letter of tears." Second Corinthians was written to address other issues and accusations that arose in the church..

A. Paul defended his personal integrity (2 Corinthians 1:15–20).

Paul was accused of being unreliable because he changed his plans to visit the Corinthians. Paul told them that he wanted to visit, but due to the painful visit, he changed his travel plans. Instead, he sent Titus with the "letter of tears." This change in plans led to accusations of him being fickle, indecisive, and inconsistent, and that he acted in the flesh (1:15–18; 10:2).

To defend his personal integrity, Paul appealed to God's faithfulness (1:18) and to the integrity of the message that he, Silvanus, and Timothy had preached to them. The Corinthians had validated the authenticity of his message when they received it. For them to now question his personal integrity was to question the integrity of the message itself, since he did not see his message apart from his life.

Paul's "boast" was the testimony of his conscience—the inner court where "self" judges the self and "determines whether one's behavior is in accordance with the norms and moral requirements affirmed by the mind." Paul was saying that in this "court," he knew nothing that accused him of conducting himself deceitfully toward the Corinthians; he had conducted himself in the world and especially with them "with frankness and godly sincerity, not by earthly wisdom but by the grace of God" (1:12).

B. Paul defended the integrity of the message he preached (2 Corinthians 2:14–17).

Along with his personal integrity, Paul had to defend the integrity of the message he preached. Some questionable preachers had been welcomed in Corinth, which resulted in the Corinthians questioning not only the content of Paul's message, but also his manner of preaching.

Paul referred to the intruders as "peddlers" or "traffickers" of the Word: "For we are not peddlers of God's word like



so many; but in Christ we speak as persons of sincerity, as persons sent from God and standing in his presence” (2:17). Paul stood in contrast to those merchants and peddlers who falsified the Word of God and made money by doing so. Paul’s message was sincere, coming from God and delivered in the presence of God. He did not twist the Word because he knew that it produces the fragrance of life for those being saved and a smell of death for those who are lost (v. 15). For Paul, preaching God’s Word was serious business since the eternal destiny of souls depends on whether they receive or reject it.

Paul had no need to profit financially from preaching. In fact, part of the problem was that Paul had refused to enter into a patron-client relationship with the Corinthians by accepting their money. He wanted to be free to preach without hindrance (4:1-6). There is no bigger trap for preaching the Word freely than fear of offending those who provide financial support and gifts. Be careful of those gifts that may later tie your tongue!

C. Paul defended his apostolic integrity (2 Corinthians 10–13).

Paul also had to defend his apostolic integrity. In opening the letter, he established that he was “an apostle of Jesus Christ by the will of God” (1:1); he did not call himself, appoint himself, start his own ministry, or become a member of an apostolic network. His calling came directly from the Lord.

The influence of “super-apostles” caused the church to compare Paul and his ministry to that of those who possessed persuasive oratory skill. The Corinthians were saying that Paul’s speech was “contemptible” (10:10). Paul admitted that he was “untrained in speech”; he was an amateur as an orator when compared to these super-apostles. However, he was not untrained in knowledge,

which was evident in the content of his preaching and teaching (11:6).

Paul was very clear about his identity and who had called him. He saw no need to compare himself to “those who commend themselves,” for in doing so, “they do not show good sense” (10:12). He went on to say, “For it is not those who commend themselves that are approved, but those whom the Lord commends” (10:18). God gives each of us a ministry. If we compare ourselves with others, we will always be frustrated.

The Corinthians questioned Paul’s physical appearance, saying “his bodily presence is weak” (10:10). Paul was likely unattractive. He had suffered much (4:7–12; 6:4–10; 11:23–33) in his life. After receiving revelations from God, the apostle was given a thorn in the flesh (chapter 12). Instead of boasting about visions, ministry, or achievements, Paul learned to boast in weaknesses, for God declared, “My grace is sufficient for you; for my strength is made perfect in weakness” (12:9). Thus, Paul chose to “rejoice in weaknesses, in insults, in needs, in persecutions, in anguish,” recognizing that “when I am weak, then I am strong” (12:10).

However, when Paul preached, he did it “with a demonstration of the Spirit and of power” (1 Corinthians 2:4). He said, “I am not at all inferior to these super-apostles, even though I am nothing. The signs of an apostle were performed among you with utmost patience, signs and wonders and mighty works” (2 Corinthians 12:11–12).

The need for Paul’s defense reveals to us the condition that existed between the church and the apostle. This church continued with their religious routine, doing church as usual, without being reconciled with their spiritual father. They even exercised spiritual gifts (8:7). How is it that we can come to worship, sing, pray, exhort,

and preach with our hearts full of quarrels, enmities, divisions, and so on? Without reconciliation, our services are empty religious activities. We have become good at religion, but we have forgotten the gospel.

A church not reconciled to its leaders is a church that is not reconciled to God and, therefore, cannot reconcile the world to Christ. Reconciliation between us is imperative if we want to fulfill the entrusted mission.

III. An unreconciled church holds back finances (2 Corinthians 8–9).

What usually happens when you get angry with your leaders? The angry pastor or member tends to withhold their tithes and offerings. Finances are used as a means of punishment. This happened in Corinth with the collection for the poor believers in Jerusalem. Paul told the brethren in Rome that he was “going to Jerusalem in ministry to the saints; for Macedonia and Achaia were pleased to share their resources with the poor among the saints at Jerusalem” (Romans 15:25–26). Paul mentioned this offering earlier to the Corinthians and instructed them on how to collect it (1 Corinthians 16:1–2), but due to their anger with Paul, they neglected it for over a year (2 Corinthians 8:10).

I wonder how many people lacked food because the Corinthians withheld their offerings.

Withholding money and using it as a weapon of punishment is a sign of spiritual trouble. In contrast to Corinth, Paul commended the Macedonian brothers for having given themselves to the Lord and then for their eagerness to give to others even though they lived in great tribulation and deep poverty (8:1–5). When you give yourself to the Lord, you will not have problems sharing your possessions with others.

To reconcile the world with Christ, we need finances. A church that is not reconciled to God is a church that does not give and, therefore, becomes an obstacle to completing the mission. Our spiritual health will be reflected in our finances.

Conclusion

As we have seen, if we are not reconciled to each other, we will not be reconciled to God, and we will not be able to reconcile the world to Christ. So, what should be done to change this?

To begin, Paul tells us, “Be reconciled to God” (5:20). Reconciliation here is the exchange of a relationship of hostility for one of friendship and peace. Matthew 18:15 states, “If another member of the church sins against you, go and point out the fault when the two of you are alone. If the member listens to you, you have regained that one.” Reconciliation with God is similar. When God reconciled us to himself through Christ, he took the first step. God has no need to be reconciled to us, and yet he took the initiative to reconcile us to himself.

Just as Paul opened his heart to the Corinthians (6:11–13), we must open our hearts to one another. We must practice what the gospel teaches: “So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift” (Matthew 5:23–24).

The warning has been made: “An unreconciled church cannot reconcile the world to Christ.”

The invitation is made: “Let us reconcile with each other and be reconciled with God. The lost are waiting for us.”

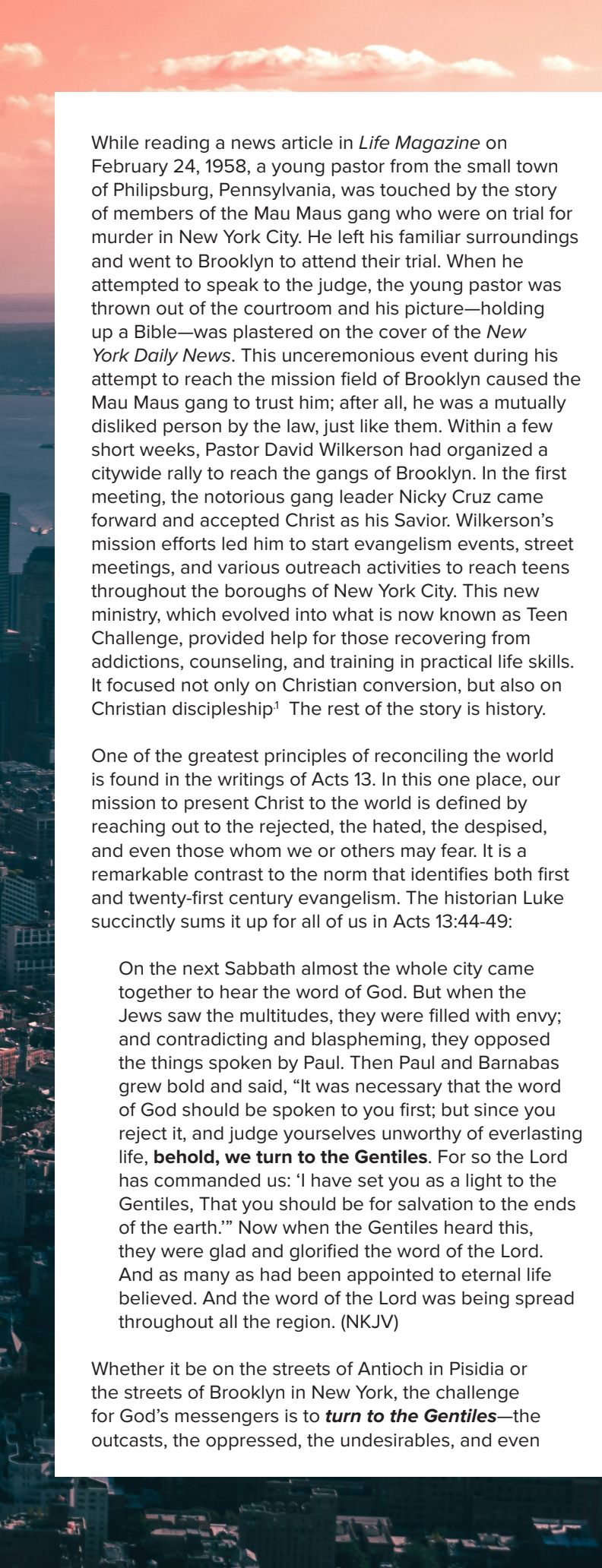


BISHOP ELIAS RODRIGUEZ, DMIN
CENTER FOR BIBLICAL LEADERSHIP INSTRUCTOR

Dr. Elias Rodriguez is an instructor for the Center for Biblical Leadership. He has served as pastor and has traveled and taught extensively throughout the world. He has been a member of the Church's Assembly Committee for Biblical Doctrine and Polity since 2006 and serves as its secretary. Dr. Rodriguez earned a Master of Divinity degree from Church of God Theological Seminary (now Pentecostal Theological Seminary) in 2007 and a Doctor of Ministry degree from Gordon-Conwell Theological Seminary in 2014.



THE NEW MORALITY AND MISSIONS



While reading a news article in *Life Magazine* on February 24, 1958, a young pastor from the small town of Philipsburg, Pennsylvania, was touched by the story of members of the Mau Maus gang who were on trial for murder in New York City. He left his familiar surroundings and went to Brooklyn to attend their trial. When he attempted to speak to the judge, the young pastor was thrown out of the courtroom and his picture—holding up a Bible—was plastered on the cover of the *New York Daily News*. This unceremonious event during his attempt to reach the mission field of Brooklyn caused the Mau Maus gang to trust him; after all, he was a mutually disliked person by the law, just like them. Within a few short weeks, Pastor David Wilkerson had organized a citywide rally to reach the gangs of Brooklyn. In the first meeting, the notorious gang leader Nicky Cruz came forward and accepted Christ as his Savior. Wilkerson's mission efforts led him to start evangelism events, street meetings, and various outreach activities to reach teens throughout the boroughs of New York City. This new ministry, which evolved into what is now known as Teen Challenge, provided help for those recovering from addictions, counseling, and training in practical life skills. It focused not only on Christian conversion, but also on Christian discipleship¹ The rest of the story is history.

One of the greatest principles of reconciling the world is found in the writings of Acts 13. In this one place, our mission to present Christ to the world is defined by reaching out to the rejected, the hated, the despised, and even those whom we or others may fear. It is a remarkable contrast to the norm that identifies both first and twenty-first century evangelism. The historian Luke succinctly sums it up for all of us in Acts 13:44-49:

On the next Sabbath almost the whole city came together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy; and contradicting and blaspheming, they opposed the things spoken by Paul. Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, **behold, we turn to the Gentiles**. For so the Lord has commanded us: 'I have set you as a light to the Gentiles, That you should be for salvation to the ends of the earth.'" Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed. And the word of the Lord was being spread throughout all the region. (NKJV)

Whether it be on the streets of Antioch in Pisidia or the streets of Brooklyn in New York, the challenge for God's messengers is to **turn to the Gentiles**—the outcasts, the oppressed, the undesirables, and even

the enemies of God. There is much to be learned by the church today about the mission and methods of men like the apostle Paul and Pastor David Wilkerson. Their "life-long ministry was to preach the gospel of Jesus Christ to the poor, addicted, and forgotten in society," and they were "known for taking risks and making sacrifices to reach those trapped in harmful and evil circumstances."² Reconciling the world is a mission that will often cause you to come into disfavor, even among your closest friends and powerful groups that have their own preferences and agendas. For the apostle Paul, it meant separation from those Judaizers who opposed his methods and preaching. For Wilkerson, it led to a separation from his once beloved denomination. But neither man let go of their missional convictions that placed the needs of the lost above all else.

Confronting the "Metal-Covered Bible"

Several years before the pandemic that started in 2020, I read an interesting new book called *UnChristian* by David Kinnaman and Gabe Lyons. At the time, I thought their writing was on the cutting-edge of the new normalcy coming to evangelism, yet none of my peers in the ministry had recommended or even mentioned this book to me. But right inside the cover, glaring out at anyone who dared to read it, was a description of the coming apocalypse of a rising culture that was not only going to become an enemy to the gospel, but would also include a fast-growing majority of believers and unbelievers who were going to ignore pastors and churches after 2022.

One true story I read in *UnChristian* stayed with me for years. Kinnaman tells about entering a bookstore one day, and as he browsed the religious section, he noticed three young people, two guys and a girl, hanging out nearby. Their actions indicated they were not really looking for a Christian book, but one of the guys caught sight of a Bible with a metal cover on it. He turned and exclaimed to the others, "Look. It's a Bible encased in metal!" The young woman replied, "Huh, what's that for?" The guy responded, "How should I know? Maybe it's supposed to be indestructible. Let's see if it is." He threw the Bible to the ground, badly damaging the book. They all laughed as one retorted, "I guess not!," and they stuffed the broken remains back onto the bookshelf.³ For Kinnaman, the unconcerned and untouched demeanor of these young people reveals the state of Christianity today and how even the Bible is no longer respected or revered.

The post-modern culture, especially in the aftermath of the recent pandemic, has left multitudes of believers, including ministers, unaware of the total disregard and disrespect many people have today for Christians,

churches, pastors, and the Bible itself. Missiology will have to change quickly throughout the world as we grapple with ineffective traditional evangelism practices. Like Paul discovered in the first century, people are wholly given over to self-worship, idolatry, immorality, secularism, and individualism. One of my fellow ministers said to me recently, “If — could just win this next election, things would completely change.” Then he said an even more incredible statement, “If the — Party could just win the next election, we can save this nation.” It was then I realized how much the average Christian has lost reality with the real battle we are facing. The “new normalcy” we are facing will not be resolved by political solutions. Instead, “reconciling the world” is a mission that will often cause you to come into disfavor among your closest friends and even powerful groups who have their own biases and agendas.

The “metal-covered Bible” is not what we need to reconcile the world to Christ; rather, **the new normalcy of missions** will require godly men and women who will take the risk to enter into the gutters and halls of neighborhoods. We will have to make sacrifices of our time and comfortable lifestyles to reach those trapped in harmful and evil circumstances. Many of us will enter into new places where we have never been. Others will face sights they have never seen and sounds that will stun their ears. Yes, reconciliation is risky and requires us to learn new methods or new thinking to help this generation. In Acts 17, the man from Tarsus (Paul) was facing a new mosaic in the cultures and thinking of the people of Athens, ones he had never encountered before. Luke records this shift:

So those who conducted Paul brought him to Athens; and receiving a command for Silas and Timothy to come to him with all speed, they departed. Now while Paul waited for them at Athens, his spirit was provoked within him when he saw that the city was given over to idols. Therefore he reasoned in the synagogue with the Jews and with the Gentile worshipers, and in the marketplace daily with those who happened to be there. (Acts 17:15–17)

Back around 2007, the book entitled *The Next Christendom* was recommended to me for a course I was taking at seminary. At first, it was very laborious to read, and it seemed a little far-fetched at times, but the longer I read it and meditated on some of the projections it made,

it began to trouble my heart. I have found that in the 22 years since it was first written, the author’s predictions have come true. Reliable groups like Barna and the Pew Report concur with the author’s projections. In that volume, it foretold that the three greatest challenges to Christians and the mission of “reconciling people to Christ” would be the following: (1) the rise of secularism, (2) the spread of religious extremism (even among Pentecostals and Charismatics), and (3) the growing number of people who do not identify themselves as Christians or followers of the Bible.⁴

As we reinforce our passion to reach the lost, we must face the reality that reaching people will be more difficult than it has been in the past. However, with spiritual resolve, the Holy Spirit will help us to do the work if we are willing to change our strategies, overcome our fears of people who are different, and turn to God in prayer and faith that he will strengthen us in the new mission that lies before us.

THE NEW NORMALCY OF MISSIONS WILL REQUIRE GODLY MEN AND WOMEN WHO WILL TAKE THE RISK TO ENTER INTO THE GUTTERS AND HALLS OF NEIGHBORHOODS.

1. Betty Dunn, “Wilkerson Became a Fool for Christ in Public,” *Christianity Today*, May 3, 2010, <https://www.christianity.com/wiki/people/david-wilkerson.html>.
2. Daniel Isaiah Joseph, “Why Did David Wilkerson Leave the Assemblies of God?,” *Christianity FAQ*, updated July 31, 2023, <https://christianityfaq.com/why-did-david-wilkerson-leave-the-assemblies-of-god-get-the-facts/>.
3. David Kinnaman and Gabe Lyons, *UnChristian: What a New Generation Really Thinks about Christianity . . . and Why It Matters* (Grand Rapids, MI: Baker Books, 2007), 21.
4. Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York, NY: Oxford Press, 2002), 10–13.



BISHOP WALLACE PRATT, DMIN | IDAHO, OREGON, UTAH, NAVAJO NATION REGIONAL BISHOP

Dr. Wallace Pratt is the regional overseer for the Church of God of Prophecy in the COGOP IOU Navajo Nation region. He was born into a Church of God of Prophecy family and has been a Christian and a member of the Church from an early age. He serves the Lord and the Church as an administrator, teacher, evangelist, and a pastor to the pastors in his region. He is married to Judy Pratt and has two daughters and five grandchildren.

Just before 1:00 p.m. on Friday, May 17, 2024, Spirit & Life Seminary (SLS) students from Turks and Caicos Islands, British Virgin Islands (BVI), California, Florida, North Carolina, and Tennessee arrived at the Ministry Training Center (MTC) of the Church of God of Prophecy (COGOP) International Offices in Cleveland, Tennessee, USA. They introduced themselves and anxiously rehearsed walking across a stage to receive a diploma.

Following a short question and answer session concerning next steps for pursuing master's studies at Pentecostal Theological Seminary, students toured the SLS offices with Registrar Debbie Freeman and Admissions and Marketing Manager Carimet Sidney. They enjoyed photo opportunities with SLS staff, family, and friends. Speaking of the small SLS studio, one student remarked, "It looks bigger on camera!"

A short walk across the parking lot took the participants inside the COGOP International Offices. Students were fascinated to visit the spaces that house the work of international leaders they recognized. New acquaintances were made.

At 5:30 p.m., the doors to the MTC opened to welcome SLS faculty members, members of the board of directors, staff, and students. Hugs, handshakes, and conversation intensified as students received bagged gifts and were directed to their seats. Fellowship continued throughout a lovely catered dinner. Bishop Larry Lowry, SLS instructor and pastor of the Douglasville, Georgia, COGOP, shared inspirational words about his educational journey and admonished attendees with Hebrews 12:1–2. Just as the faculty, board of directors, staff, and family members were cheering on the graduates, those who have gone on before us to heaven were likely doing the same. Brother Lowry mentioned that in 2004, General Overseer Fred Fisher had worked diligently to support an effort to offer ministerial education at the collegiate level to COGOP leaders. Bishop Fisher transitioned to heaven on May 13, 2024, and was laid to rest the morning of the graduates' rehearsal and dinner. Perhaps he was looking down from heaven with pleasure and gratitude, also cheering on the graduates.

At 8:00 a.m. on Saturday, May 18, students, staff, faculty, and board members donned graduation regalia—gowns, hoods, honor cords, mortar boards, and tams. Flashing cameras highlighted the smiles and conversations. A professional photographer captured head shots as well as candid views to preserve the

Spirit & Life

SEMINARY

GRADUATION



DEBBIE FREEMAN
SLS REGISTRAR & DIRECTOR OF STUDENT SERVICES



memories. Through some creative videography, exuberating chuckles arose as graduates stepped over the phone of Marketing Manager Carimet Sidney in their street clothes and “appeared” on the other side in their graduation gowns. Students became a bit more serious when they recorded messages for current and prospective SLS students who have not yet reached this milestone.

At 10:00 a.m., Joshua Lynn, SLS instructor and state bishop of Virginia, led the procession of faculty, board members, staff, and graduates by carrying the SLS mace. Elenore Rowland-George of BVI read the Scripture passage from which Spirit & Life Seminary was birthed—John 6:60–63. Nigel Cooper of BVI and Marleny Jimenez of California gave student speeches to honor recipients of the Certificate in Ministry and Theological Studies. Allyson Lehman of North Carolina gave a speech to encourage and challenge students receiving their Bachelor in Ministry and Theological Studies.

Bishop Tim Coalter, chair of the SLS board of directors and presiding bishop of the Church of God of Prophecy, gave the guest commencement address. He referenced God calling Moses to lead the Israelites out of Egypt and asking him, “What is that in your hand?” (Exodus 4:2-5). When Moses threw his staff to the ground, it became a snake. When he grabbed the snake by the tail, it was no longer just a staff. It was a rod of God which served Moses throughout his life to accomplish God’s deeds. Bishop Coalter challenged graduates to utilize the diploma they would soon hold in their hands wisely. He reminded them that they would need to implement all the things they have learned with passion, skill, and humility, just as Moses did with the rod of God.

SLS President Dr. Michael Hernandez presented diplomas to eight students who were able to attend graduation in person:

Certificate in Ministry & Theological Studies

Nigel Cooper
Vilma Euceda Bonilla
Marleny Jimenez
Raymundo Pimentel
Deleria Simms

Bachelor in Ministry & Theological Studies

Leonard Dixon
Allyson Lehman
Elenore Rowland-George

Diplomas will soon be delivered to 4 more graduates who were not able to attend the commencement ceremony in Cleveland, Tennessee:

Certificate in Ministry & Theological Studies

Noel McLean
Glenda Stone
Jesús Williams Balbuena

Bachelor in Ministry & Theological Studies

Maria Everett

Eight other students who graduated in the United Kingdom in October 2023, were also recognized in absentia:

Certificate in Ministry & Theological Studies

Philip Barclay
Raymond Cummings
Annette Dennis
Dawn Ellington
Donna Gordon-Rowe
Alyne Powell
Sherlock Powell
Elaine Wiltshire

As our SLS family continues to grow, the distance between us diminishes. It is as though we have been given a small taste of heaven here on earth.

SPIRIT & LIFE SEMINARY 2024 GRADUATION



RECONCILING THE WORLD TO CHRIST THROUGH SPIRIT-EMPOWERED LEARNING



BISHOP MICHAEL A. HERNANDEZ, DMIN
ACCREDITED MINISTRY DEVELOPMENT DIRECTOR AND SPIRIT AND LIFE SEMINARY PRESIDENT

“A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants. Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown. Whoever has ears, let them hear.” (Matthew 13:3–9 NIV)

Have you ever been approached by a salesperson who tried to sell you something he or she did not appear to know very well or seem convinced of? By the end of the interaction, you may have even felt sorry for the person, though you were annoyed to begin with. Unfortunately, for Christians who do not fully understand their faith, this situation is not unfamiliar when they are asked

questions about what they believe. The apostle Peter tells believers in 1 Peter 3:15 to “always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have.”

Why is it important to know why and what you believe as a Christian?

The parable of the sower provides a clear picture of what takes place as people hear the good news. Although Jesus is clearly referring to those who have not yet believed that receive the gospel that leads to salvation, the parable is still pertinent for those who are already Christians and desire to grow in Christ. There are several reasons why Christians should know what it means to be a Christian and understand what the Bible teaches.

The first reason is that it is not possible to know the Lord without believing in and understanding God’s

Word. In the parable of the sower, Jesus explains the following regarding the seeds that fell along the path which the birds came and ate: “When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in their heart. This is the seed sown along the path” (Matthew 13:19). It is dangerous for Christians to not understand who they are in Christ and to not understand God’s Word because it becomes very easy for Satan to snatch away what God is trying to sow in their heart.

The second reason why Christians must understand God and his Word is that it is not possible to grow spiritually without being nourished by God’s Word. In the same parable, Jesus explains that “the seed falling on rocky ground refers to someone who hears the word and at once receives it with joy. But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away” (vv. 20–21). Those that do not regularly receive and meditate on God’s Word are not able to develop a strong foundation. Those without roots eventually lose grip on the fertile truth found in God’s Word which can sustain them through any trial.

The third reason why Christians must understand what and why they believe is that without this understanding, they can be deceived by the evil one. In the parable of the sower, Jesus goes on to say that “the seed falling among the thorns refers to someone who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, making it unfruitful” (v. 22). When Christians do not know and live according to God’s truth, Satan can deceive them into pursuing the things of the world, rather than the spiritual gifts God wants to bestow upon his people.

The fourth reason why believers must commit to knowing God and his Word is that it is not possible for Christians to be fruitful and multiply without reliance on his truth. Jesus ends his explanation of the parable of the sower with the following commentary: “But the seed falling on good soil refers to someone who hears the word and understands it. This is the one who produces a crop, yielding a hundred, sixty or thirty times what was sown” (v. 23). Jesus makes it clear that those who know God’s Word, understand it, and live by it are those in the best position to spread the gospel and reap a harvest.

This is why it is important for believers to study God’s Word, know it, and apply it as best they can. As believers are able to, they should enroll in programs that increase their knowledge and application of God’s Word. Spirit-empowered learning should lead to an increased ability to reconcile the world to Christ!





HERITAGE MINISTRIES

IN HIS PRESENCE

MINISTERS

**ASEN DEMIREV
APOSTOLOV**

Bulgaria
May 31, 2024
Licensed minister for 10 years

**MARJORIE GENEVIEVE
HUST HARPER**

Kentucky
March 4, 2024
Licensed minister for 66 years

**PEGGY EVERSOLE
BROWN**

Virginia
May 5, 2024
Licensed minister for 30 years

RAINFORD GRIFFITHS

Canada East
November 11, 2023
Licensed minister for 40 years

DORIS MARIE TINDLE

Kentucky
March 18, 2024
Licensed minister for 54 years

FRED FISHER, SR.

North Carolina
May 13, 2024
Licensed minister for 72 years

DOTTIE LEE

Canada East
December 28, 2022
Licensed minister for 6 years

ROY EUGENE WEDDLE

Kentucky
November 17, 2023
Licensed minister for 49 years

SHEILA JONAS

North Carolina
March 8, 2024
Licensed minister for 39 years

ANTOINE NOEL

Canada East
January 7, 2023
Licensed minister for 19 years

MAXIMO C. HASSELL

New York (Spanish)
May 15, 2024
Licensed minister for 22 years

MARGIE BURDETT

Pennsylvania
January 3, 2023
Licensed minister for 32 years

VIOLA GRAHAM

Florida
May 23, 2024
Licensed minister for 52 years

LENA CHEEK CRAVEN

North Carolina
September 5, 2023
Licensed minister for 61 years

JAMES P. BOYD

South Carolina
November 24, 2022
Licensed minister for 39 years

Messages

BE RECONCILED



MARSHA ROBINSON
EDITOR

In Luke 15, Jesus is telling stories. Two of his stories begin with the word, “Suppose. . . .” “Suppose one of you has a hundred sheep. . . .” “Suppose a woman had 10 coins. . . .” He is asking them to imagine and draw a conclusion from this made-up scenario.

Then Jesus begins the third story with, “There was a man. . . .” This is different. He does not ask them to suppose anything or comment. I have heard that this story might have been a biographical sketch of a real person—a statement of fact. It is intriguing to think about.

Anyway, Jesus told stories. We know this. We read and discuss and preach them. We teach them to our children. You would be hard-pressed to find a church where Jesus’ stories are not retold frequently. Some people say Jesus told stories because he knew the common people would understand spiritual principles better through illustrations. That may have been his purpose, but we still do not get them. Theologians and scholars and people who know the original languages and cultures have been studying Jesus’ stories for centuries. And yet, there does not seem to be one definitive exegesis of any of them. What hope does the common person have to fully understand the depth and beauty and meaning of Jesus’ stories? Maybe the hope of understanding them is in identifying with them, feeling them, and experiencing them.

Acknowledging this, I throw myself into what may be the unknowable to grapple with a tiny aspect of that third story in Luke 15, the story that has come to be known as “The Prodigal Son.” I want to understand the part where the son had a moment of clarity. Jesus explained it like this: “He came to himself.”

This is a powerful choice of words that tells us the son regained the sense of who he was and where he belonged. At his lowest point, he had an epiphany. Brain chemicals God designed to be released by starvation and survival instincts caused him to remember his father’s house and his father’s ways. He recalled that his father’s lifestyle had structure and ethics and provision. These remembrances could be a hint that the son was near death.

So, he stood up, squared his shoulders the best he could, shook off the filth he was covered in, and started on a journey—uncertainty, his only companion.

And while he was still a long way from home, his father peered across the hazy landscape and saw a speck of him. No one else would have recognized him at that distance; none of those who had once known him had seen him in some time. But the father knew.

Compassion for his estranged son gripped him and he began running. He ran and ran until he reached him. The breathless father fell forward, embraced his son, and joyously kissed him. Jesus told this.

Where do you find yourself today? What kind of life have you settled for? God designed you to remember him. He designed you to remember—to not give up at your lowest moment. Shake off the shame. Move back home. The Father has been scanning the horizon. He will see you and run toward you.

The 1500

INTERNATIONAL ASSEMBLY SUPPORT

Throughout history, God has called individuals to do great things. Small numbers have accomplished large tasks because God was in it.

Please pray and respond to God's call to be part of The 1500, a Holy Spirit-inspired initiative.

Imagine! An army of givers sending a **\$200 one time offering** or in **\$50 increments**—symbolizing the Assembly with its four nights. We believe faith-filled giving will open the heavens on our Assembly.

—*The International Assembly Expense Steering Committee*

PLEASE GIVE TODAY AT WWW.COGOPASSEMBLY.ORG



RECEIVE YOUR COMMEMORATIVE PIN AND
HAVE YOUR NAME DISPLAYED ALONG
WITH ALL THOSE WHO JOIN THE 1500!

